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

V O L U M E I.

CONTAINING,
I. THE AURORA.
II. THE THREE PRINCIPLES.

To which is prefixed,

The Life of the Author.

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

L O N D O N,
Printed for M. RICHARDSON, in Pater-noster Row.

MDCCLXIV.

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

EACH Volume of the Works of *Jacob Behmen* will be illustrated with Figures, left by the Reverend Mr. *Law*. He had begun a Dialogue, to be prefixed as an Introduction, which was left unfinished. But the inestimable Fragment, now published, will sufficiently answer the Design of the Whole, as it gives a clear, though concise Character of this divinely illuminated Writer.

It is proper to observe, that in the Translation of these Writings, where it is difficult at first to understand some of the Words, synonymous Expressions are placed in the Margin, and sometimes betwixt two Semiquadratures [] in the Body of the Work.

AN
ILLUSTRATION
OF THE
DEEP PRINCIPLES
OF
JACOB BEHMEN, the Teutonic Theosopher,
IN FIGURES

Left by the Reverend WILLIAM LAW, M. A.

DIALOGUE

BETWEEN

ZELOTES, ALPHABETUS, RUSTICUS, and
THEOPHILUS.

A FRAGMENT.

Alphabetus.  We are glad to see you, *Theophilus*, and the more so, because we begun to despair of it. You have so long, and so often put off this Meeting, that it has been generally thought Things were at a full Stand with you, and that you was as unable to give up, as to defend your *German Enthusiast*.

Theophilus. It will perhaps seem strange to you that I should begin with saying, that the Principles which I am here to vindicate would need no *general* Apology to be made for them, but because they open and assert the true and plain Ground from which all Things proceed, and on which all Things stand. For this should rather seem to be a Reason of their needing no Apology at all, than that it should be wanted every where. But if it be considered, that all the different Sects and Parties of Religion are but different Opinions built only upon the Ruins of one another, and have no further or deeper Knowledge than how to discover and confute each other's Falshoods, it must be plain, that if *Truth itself* should appear, as they would all be equally demolished by it, so they would all have but *one* and the *same Reason* to cry out bitterly against it, as equally the same Enemy to them all.

Was there a Book published that only confuted some particular Sect of Men, all the rest of the learned and religious World, would not only not be offended at it, but according to their different Degrees of Zeal wish it God Speed.

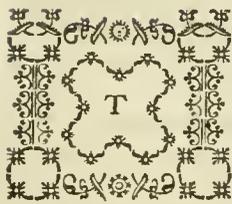
But when a Book comes out in which *Truth* comes forth as it is *in itself*, and in such an open full Manifestation, as not to lop off here and there a Twig or Branch, but to pluck up the whole Root and Tree of all Errors, leaving it no Ground to spring up again, such a Book becomes a common Scandal and Offence to All, and All unite in taking up Arms against it, the Heated *Enthusiast*, the Dry *Scholastic*, the Sagacious *Critic*, the Weighty *Commentator*, the *Scribe* and *Pharisee*, every *Methodist* and *Moravian Leader*, the *Orthodox Ritualist*, and the *Pathetic Lecturer*, will all contribute their *Mite* of Skill towards the Demolishing such a dangerous Invader of all their Territories.

This is manifestly the Case of that Depth and Fulness of divine Light and Truth, opened by the Grace and Mercy of God in the poor illiterate *Bebbmen*, who was so merely an Instrument of divine Direction, as to have no Ability to think, speak, or write any Thing, but what sprung up in him, or came upon him, as *independently* of himself, as a Shower of Rain falls here or there *independently* of the Place where it falls.

His Works being an *Opening* of the Spirit of God working in him, are quite out of the common Path of Man's reasoning Wisdom, and proceed no more according to it, than the living Plant breathes forth its Virtues according to such Rules of Skill, as an Artist must use to set up a painted dead Figure of it. But as the Spirit of God *worked* in the Creation of all Things, so the same Spirit *worked* and opened in the Ground and Depth of his created Soul an inward Sensibility of it.

His Writings begin where the Spirit of God begun in the first Rise of Nature and Creature. They are led on by the Spirit of God, as it went on in the Creation of Angels and Men, and all this material System of Things. The All-creating Spirit of God which did, and still does all in every Birth and Growth of Life, opened its Procedure in this Chosen Instrument, showing how all Things came from a *working Will* of the Holy Triune Incomprehensible God, manifesting himself as Father, Son, and Holy Spirit, through an *outward perceptible working* Triune Power of *Fire, Light, and Spirit*, both in the eternal Heaven, and in this temporal transitory State of material Nature: Showing from this eternal *Manifestation* of God in the Unity and Trinity of heavenly *Fire, Light, and Spirit*, *how* and *what* Angels and Men were in their Creation; how they are in and from God, his real Offspring, and born Partakers of the divine Nature; how their Life begun in and from this divine Fire, which is the *Father of Light*, generating a *Birth of Light* in their Souls, from both which *proceeds* the *Holy Spirit*, or *Breath* of Divine Love in the Triune Creature, as it does in the Triune Creator: Showing how some Angels and all Men are fallen from God, and their first State of a Divine Triune Life in Him; *what* they are in their fallen State; and the Difference between the Fall of Angels and that of Man: Showing also *what* and *whence* there is Good and Evil in all this temporal World, in all its Creatures, animate and inanimate, spiritual and material; and what is meant by the *Curse* that dwells every where in it: Showing what are the Natures, Powers, and Qualities of all Creatures; *what* and *whence* and *why* their numberless Variety; what they have of Good in them, and how they have it; *what* is the Evil in them, and *why* there is such *Strife* and Enmity betwixt Creatures and Creatures, Elements and Elements, *what* is meant by it, to what *End* it works, and when it shall cease; *how* and *why* Sin and Misery, Wrath and Death, shall only reign for a *Time*, till the Love, the Wisdom, and the Power of God, shall in a *Supernatural Way* (*the Mystery of God made Man*) triumphing over Sin, Misery, and Death, make fallen Man rise to the Glory of Angels, and this material System shake off its Curse, and enter into an everlasting Union with that Heaven from whence it fell.

A N
A D D R E S S
T O T H E
E A R N E S T L O V E R S
O F
W I S D O M.



THE whole World would not contain the Books that would be written of Christ, if all that he did and spoke should be written of him, flowing from that Fountain of Wisdom which dwelt in him: What then can be expected in a short Introduction, but some few Observations of the Foot-Steps and Paths of Wisdom?

Many have been her Scholars, in the Way which Nature has inclined them to, or God in them, that have kindled the divine Nature, and have been made Partakers of it in their Souls: We may perceive their Excellence by what has been left on Record by them.

This Author, *Jacob Bekmen*, esteems not merely his own outward Reason, but acknowledges to have received a higher Gift from God, freely bestowed upon him, and left in Writing, for the Good of those that should live after him. And in his Writings he has discovered such a Ground, and such Principles, as reach into the deepest Mysteries of Nature, and lead to the attaining of the highest powerful natural Wisdom, such as was among the Philosophers *Hermes Trismegistus*, *Zoroaster*, *Pythagoras*, *Plato*, and other deep Men, both ancient and modern, conversant in the Mysteries of Nature.

These Principles lead to the attaining such Wisdom as was taught in *Egypt*, in all which Learning *Moses* had Skill, to the Wisdom which was taught in *Babylon* among the *Caldeans*, *Astrologians*, and Wisemen or *Magi*, among whom *Daniel* was educated,

An Address to the earnest Lovers of Wisdom.

and to that Wisdom of the East, from whence came the *Magi*, who saw the Star that led them to *Jerusalem*, and to *Bethlehem*, where they saw the Child Jesus and worshipped, and so returned; whom God himself was pleased to warn, and direct them what to do.

The Ground and Principles in his Writings lead to the attaining the Wisdom of the East, which *Solomon* had, and wrote in the *Proverbs*, and in a Book (which has not yet been extant with us, but was reported to have been in the East) wherein he wrote of all Plants, from the Cedar to the Moss that grows upon the Wall, and of all living Creatures.

His Ground discovers the Way to attain, not only the deepest Mysteries of Nature, but Divine Wisdom, *Theosophy*, the Wisdom of Faith, which is the Substance of Things hoped for, and the Evidence of Things not seen with the outward Eyes: This Wisdom brings our inward Eyes to see such Things as *Moses* saw in the Mount, when his Face shone like the Sun that it could not be beheld; such Things as *Gebazi* saw, when his Master *Elisba* had prayed that his Eyes might be opened, his inward Eyes, for his outward were as open before, if not more, than any of ours, seeing he was servant to so great a Prophet, so they were opened, and he saw Angels fighting for *Israel*; such Things as *Stephen* saw, who saw Jesus sitting at the Right-Hand of God, and his Face shone like the Face of an Angel at his Stoning; and *Paul*, who saw Things unutterable in Paradise, when his outward Eyes were struck blind: Such Wisdom as this sees and knows all Mysteries, speaks all Tongues of Men and Angels, that Tongue which *Adam* named all the Creatures by in Paradise, it can also do all Miracles; for the Enjoyment of which Men would give all their Goods to the Poor, so desirable a Thing it is to enjoy it in this Life: But whilst Corruption sticks to the Soul, it must have Charity, or else this Seed of Faith will not bear the Fruit of eternal Life in Paradise for ever, where there is nothing but an eternal Miracle, of which all Miracles on Earth are but in Part; but when that which is perfect is come, then that which is imperfect shall be done away. This is the Wisdom by which *Moses* wrought his Wonders above Nature, and all the Prophets from the first to *Christ*; and it is that which our Saviour Jesus Christ himself taught his Apostles and Disciples, and which the Comforter continually teaches the holy Servants of God ever since.

By the Study of these Writings, Men may come to know (every one according to his Condition, Property, and Inclination) how all the real Differences of Opinions, of all Sorts, may be reconciled; even the nicest Differences in all Ages. That which seems different in the Writings of the profound *magical, mystical, chemic Philosophers*, from that which we find in others, may be reconciled, by considering what this Author teaches, that the Names which were given to the seven Planets, signify the seven Properties of the eternal Nature, and are the Cause of all those Things, which are by Men conversant in Experiments in Nature - frequently accounted the first and deepest Causes of all.

Thereby also the Differences in Religion may be so reconciled, that the Minds and Consciences of all doubting Persons may be satisfied about the most difficult Points relating to Creation, Corruption, Salvation, and Restoration, so clearly, that all will love one another, and that hard Lesson, to love our Enemies, will be readily learnt; and Men will quickly contribute to the studying that one necessary Thing, that Treasure hid in the Field, that Gold of the Kingdom of Heaven, that precious Pearl, that all in all, Faith and Love, Christ and God, when they shall perceive that all this lies hid in every Soul, in one Measure or other, and may be found, and the Way set down so plain, that every Soul may find it.

Thereby

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Thereby the Writings of all Men will be understood, and the very darkeſt Myſteries contained in the Writings of the Prophets and Apoſtles will be made plain and eaſy to the moſt ſimple thirſty Soul; and when that appears which is now hidden, when that excellent Glory ſhall diſcover itſelf to Men, they will not only ſee it, but walk in the Way of it, and ſo attain it in the higheſt Degree of every one's Capacity.

Read theſe Writings diligently and ſeriouſly, till you apprehend the Meaning but of ſome Part of the Way this Author deſcribes, which may well be done, and you will be ſatisfied the Things are true, and that the Way he ſhows is true, and be able to walk in it, and alſo be very earneſt to proſecute that Way more and more, till you attain your whole Deſire; and then you will keep them as an inſtimable Jewel, a Memorial of all Myſteries.

But let All read them themſelves, the greateſt King that ſits upon a Throne, or the meaneſt Slave, or let them hear them read, if they propoſe and deſire to partake of this ſo high a Gift from the moſt High, or elſe, by Prejudice and Perverſion of others, the Devil may eaſily deprive them of it.



THE

L I F E

OF

J A C O B B E H M E N,

The Teutonic Theosopher.

HOEVER have made their Appearance in the World in a truly godlike Form, and only in a pure spiritual Ministration, it has had the greatest Antipathy and Aversion to them that can possibly be conceived. And in the whole Creation, there are not two Forms of Beings more intirely contrary to each other.

It is very true, that *Moses, Joshua, Samuel, David,* and Others, came forth in this Life in much Applause, but had withal a Delegation to the temporal Magistracy, wherein by God's good Power they led the People through many Difficulties, made them victorious, and gave them Possessions, and Reputation among the Nations round them; all which allayed and lessened the Hatred, which the divine Form in which they lived necessarily produces.

And yet, notwithstanding, some of them had died under the People's Hands, had not God entrusted with them, upon desperate Mutinies, miraculous Operations, beyond the Power of ordinary Men, to put a stop to the heady Rage of the Multitude.

But as for those, whom in these last Ages he has sent with this plain uncouth Message to Mankind, to injoin them to strive with Earnestness, telling them they shall have Heaven, a Joy, a Paradise, a Territory, a Dominion; but that all this is in themselves, the Territory is themselves, that it is in the Devil's Possession, there he rules, and lives; that with him they must encounter, and cast him forth, else their expected Heaven will turn into a Hell; these are dismal Messengers of odious Things, especially to those, that in their several Forms of Religion have been promised eternal Happiness at a far cheaper Rate.

We may appeal to the World, whether these Messengers of evil Tidings do not well deserve to be crucified, and the Doctrines of **INDULGENCE** and **IMPUTATION** restored to their ancient Dignity.

There is a small Market-Town in the *Upper Lusatia*, called *Old Seidenburg*, distant from *Gorlitz* about a Mile and half, in which lived a Man whose Name was *Jacob*, and his Wife's Name was *Ursula*. People they were of the poorest Sort, yet of sober and honest Behaviour. In the Year 1575 they had a Son, whom they named *Jacob*. This was the divinely-illuminated JACOB BEHMEN, the *Teutonic Theosopher*, whom God raised up, in the most proper Period, both as to the Chiliad and Century, to show the Ground of the Mystery of Nature and Grace, and open the Wonders of his Wisdom. His Education was suitable to their Wealth, his first Employment being the Care of the common Cattle among the rest of the Youths of the Town. But when grown older, he was placed at School, where he learnt to read and write, and was from thence put Apprentice to a Shoemaker in *Gorlitz*. Having served his Time, in the Year 1594 he took to Wife *Catharine*, the Daughter of *John Hunshman*, a Citizen of *Gorlitz*, and had by her four Sons, living in the State of Matrimony thirty Years: His Sons he placed in his Life-time to several honest Trades. He fell sick in *Silesia* of a hot burning Ague, contracted by too much drinking of Water, and was at his Desire brought to *Gorlitz*, and died there in 1624, being near fifty years of Age, and was buried in the Church-yard.

As in Men that have appeared to the World with great and superior Accomplishments, to promote some great Design beyond the Powers of Nature, it has pleased God to usher them in with some signal Dispensations, to direct the Eye of the World to observe his Work; so in this Instance of *Jacob Behmen*, not only a new Star mystically appeared some Time before his Birth, but when he was a Herd's Boy he had a most remarkable Trial, and providential Preservation and Prevention. For in the Heat of Mid-Day, retiring from his Playfellows to a little stony Crag just by, called the *Lands Crown*, where the natural Situation of the Rock had made a seeming Inclosure of some Part of the Mountain, finding an Entrance, he went in, and saw there a large wooden Vessel full of Money, at which Sight, being in a sudden Astonishment, he in Haste retired, not moving his Hand to it, and came and related his Fortune to the rest of the Boys, who coming with him, sought often and with much Diligence an Entrance, but could not find any. But some Years after, a foreign Artist, as *Jacob Behmen* himself related, skilled in finding out magical Treasures, took it away, and thereby much enriched himself, yet perished by an infamous Death, that Treasure being lodged there, and covered with a Curse to him that should find and take it away.

Truly, this appears to have been a Seduction of this tender Youth into this Cave of *Pluto*, and to have had a destructive Design in it. Our Saviour had the World and the Glory of it offered to Himself, but the Condition was intolerable.

When he had been for a Time an Apprentice, his Master and his Mistress being abroad, there came a Stranger to the Shop, of a reverend and grave Countenance, yet in mean Apparel, and taking up a Pair of Shoes, desired to buy them. The Boy, being scarce got higher than sweeping the Shop, would not presume to set a Price on them, but told him his Master and Mistress were not at Home, and himself durst not venture the Sale of any Thing without their Order.

But the Stranger being very importunate, he offered them at a Price, which if he got, he was certain would save him harmless in parting from them, supposing also thereby to be rid of the importunate Chapman. But the old Man paid down the Money, took the Shoes, and departed from the Shop a little Way, where standing still, with a loud and an earnest Voice, he called, *Jacob, Jacob, come forth.* The Boy, within hearing of the Voice, came out in a great Fright, at first amazed at the Stranger's familiar calling him by his Christian Name, but recollecting himself, he went to him. The Man with a severe, but friendly Countenance, fixing his Eyes upon him (which were bright and sparkling) took him by his right Hand, and said to him :

Jacob, thou art little, but shalt be great, and become another Man, such a one as at whom the World shall wonder. Therefore be pious, fear God, and reverence his Word. Read diligently the Holy Scriptures, wherein you have Comfort and Instruction. For thou must endure much Misery and Poverty, and suffer Persecution, but be courageous and persevere, for God loves, and is gracious to thee. And therewith pressing his Hand, he looked with a bright sparkling Eye fixed on his Face, and departed.

This Prediction took deep Impression on *Jacob's* Mind, and made him be-think himself, and grow serious in his Actions, keeping his Thoughts stirring in Consideration of the Caution he had received from that Man.

So that from thenceforward he much more frequented the public Worship, and profited well therein in the outward Reformation of his Life; seriously considering with himself that Speech of our Saviour, *Luke 11, 13. My Father which is in Heaven will give the Spirit to him that asks him,* he was thereby thoroughly awakened in himself, and set forward to desire that promised Comforter; and continuing in that Earnestness, he was at last, in his own Expression, *surrounded with a divine Light for seven Days, and stood in the highest Contemplation and Kingdom of Joys.* And this happened to him, whilst he was with his Master in the Country about the Affairs of his Vocation.

When the Vision and Revelation were passed by him, he grew more and more accurately attentive to his Duty to God and his Neighbour, diligently frequented the Church, read the Scriptures, and lived in all Observance of outward Ministrations. Scurrilous and blasphemous Words he would rebuke, even in his own Master, who was somewhat intemperate in his Tongue; and from Day to Day continuing upon his Watch, he endeavoured after the Christian Growth, becoming, by his Contrariety of Manners, a Scorn and Derision to the World. And at last his own Master, being not able to bear a Reprover so near Home in that Relation, set him at Liberty, with full Permission to seek his Livelihood as he liked best.

After this, about the Year 1600, in the twenty-fifth Year of his Age, he was again surrounded by the divine Light, and replenished with the heavenly Knowledge; insomuch, as going abroad into the Fields, to a Green before *Neys-Gate*, at *Gorlitz*, he there sat down, and viewing the Herbs and Grass of the Field, in his inward Light he saw into their Essences, Use and Properties, which were discovered to him by their Lineaments, Figures, and Signatures.

In like Manner he beheld the whole Creation, and from that Fountain of Revelation he afterwards wrote his Book, *De Signatura Rerum*. In the unfolding of those Myſteries before his Underſtanding, he had a great Meaſure of Joy, yet returned Home and took Care of his Family, and lived in great Peace and Silence, ſcarce intimating to any theſe wonderful Things that had befallen him, till in the Year 1610, being again taken into this Light, left the Myſteries revealed to him ſhould paſs through him as a Stream, and rather for a Memorial, than intending any Publication, he wrote his firſt Book, called *Aurora*, or *The Morning-Redneſs*.

The Book being found about him by a Man of great Quality, with whom he converſed, was received with that Deſire, that he immediately diſjoined it, and cauſed it to be copied out in a few Hours.

Thus, contrary to the Author's Intention, it became public, and after a while, fell into the Hands of *Gregory Rickter*, the Superintendent of *Gorlitz*, who making Uſe of his Pulpit, and the Liberty he had of ſpeaking without an Oppoſer, to revile what and whom he pleaſed, he endeavoured to ſtir up the Magiſtracy, to exerciſe their Jurisdiction in rooting out this ſuppoſed Church-Weed.

And this he did with ſo much Vehemence, and Pretence of godly Zeal, that the Senate took ſome Notice of it, and convened *Jacob Behmen* before them, ſeizing his Book, and admoniſhing him to employ his Mind in the Affairs of his Trade, and for the Future leave off writing any more Books, which he ſaw gave ſo much Offence.

This Occaſion brought this Man firſt into public Notice, for at the Hearing of the Buſineſs, ſuch was the unchriſtian Heat and Violence of the Miniſter, and ſo much the Meekneſs of *Jacob Behmen*, that it gave great Advantage to his Reputation, and Credit to that inward School, from whence he came out ſo well taught.

This very Book, which the Senate had ſeized on, was by themſelves afterwards preſented to the Prince Elektor of *Saxony's* Marſhal of his Houſe, *George Pflug*, in 1641, when he came to *Gorlitz*, being brought to Light by *D. P. S.* a Burgomaſter of *Gorlitz*; and it was ſent by the Marſhal to *Amſterdam*, where it was printed.

Upon the Command of the Senate, he refrained from writing ſeven Years; at the End of which, a new Motion from on high ſeizing on him, and taking captive theſe rational human Prohibitions, he wrote again; out of what Principle, and how moved, his own Words can beſt expreſs.

“ Art, ſays he, has not wrote here, neither was there any Time to conſider
 “ how to ſet it punctually down, according to the right Underſtanding of the
 “ Letters, but all was ordered according to the Direction of the Spirit, which
 “ often went in Haſte; ſo that in many Words, Letters may be wanting, and in
 “ ſome Places a Capital Letter for a Word; ſo that the Penman's Hand, by
 “ reaſon he was not accuſtomed to it, did often ſhake. And though I could
 “ have wrote in a more accurate, fair, and plain Manner, yet the Reaſon was
 “ this,

“ this, that the burning Fire often forced forward with Speed, and the Hand
 “ and Pen must hasten directly after it; for *it comes and goes as a sudden*
 “ *Shower.*” And further he says, “ I can write nothing of myself, but as a
 “ Child which neither knows nor understands any Thing, which neither has
 “ ever been learnt, but only that which the Lord vouchsafes to know in me,
 “ according to the Measure as himself manifests in me.

“ For I never desired to know any Thing of the Divine Mystery, much
 “ less understood I the Way to seek and find it. I knew nothing of it, as it
 “ is the Condition of poor Laymen in their Simplicity.

“ I sought only after the Heart of Jesus Christ, that I might hide myself
 “ therein from the wrathful Anger of God, and the violent Assaults of the
 “ Devil. And I besought the Lord earnestly for his Holy Spirit and his
 “ Grace, that he would please to bless and guide me in him, and take that
 “ away from me which turned me from him; and I resigned myself wholly
 “ to him, that I might not live to my own Will, but his; and that he only
 “ might lead and direct me, to the End I might be his Child in his Son
 “ Jesus.

“ In this my earnest and Christian Seeking and Desire (wherein I suffered
 “ many a shrewd Repulse, but at last resolved rather to put myself in Hazard,
 “ than give over and leave off) the Gate was opened to me, that in one
 “ Quarter of an Hour I saw and knew more, than if I had been many Years
 “ together at an University, at which I exceedingly admired, and thereupon
 “ turned my Praise to God for it.

“ For I saw and knew the Being of all Beings, the Byss and the Abyss,
 “ and the eternal Generation of the *Holy Trinity*, the Descent and Original of
 “ the World, and of all Creatures through the Divine Wisdom: I knew and
 “ saw in myself all the three Worlds, namely, *The Divine*, angelical, and
 “ paradisaical; and *The dark World*, the Original of the Nature to the Fire;
 “ and then, thirdly, the *external and visible World*, being a Procreation or
 “ external Birth from both the internal and spiritual Worlds. And I saw and
 “ knew the whole working Essence, in the Evil and the Good, and the Ori-
 “ ginal and Existence of each of them; and likewise how the fruitful-
 “ bearing Womb of Eternity brought forth.

“ So that I did not only greatly wonder at it, but did also exceedingly re-
 “ joice, and presently it came powerfully into my Mind to set the same down
 “ in Writing, for a Memorial for myself, though I could very hardly appre-
 “ hend the same, in my external Man, and express it with the Pen.

“ Yet however I must begin to labour in these great Mysteries, as a Child
 “ that goes to School. I saw it as in a great Deep in the Internal.

“ For I had a thorough View of the Universe, as in a Chaos, wherein all
 “ Things are couched and wrapped up, but it was impossible for me to explain
 “ the same.

“ Yet it opened itself in me, from Time to Time, as in a young Plant;
 “ though the same was with me for the Space of twelve Years, and it was as

“ it were breeding, and I found a powerful Instigation within me, before I
 “ could bring it forth into external Form of Writing; and whatever I could
 “ apprehend with the external Principle of my Mind, that I wrote down.

“ But however afterwards the Sun shone upon me a good While, but not
 “ constantly, for the Sun hid itself, and then I knew not, nor well understood
 “ my own Labour. So that Man must acknowledge, that his Knowledge is
 “ not his own, but from God, who manifests the *Ideas* of Wisdom to the
 “ Soul of Man, in what Measure he pleases.” See further relating to this Point,
 what is contained in this Volume. *Aurora*, Chap. 19. ver. 4—16. Chap. 25.
 ver. 4—10. Chap. 11. ver. 135, 136. Chap. 12. ver. 146—151. Chap. 14.
 ver. 55—58. Chap. 18. ver. 93. Chap. 21. ver. 69—71. Chap. 22.
 ver. 38. *The Three Principles*, Chap. 10. ver. 1. Chap. 24. ver. 16. Chap. 2.
 ver. 4—6. Chap. 22. ver. 50. Many other Places might be referred to in
 his Writings, but these are sufficient.

In this Light, and from this Principle, he wrote his Books, a Catalogue of
 which is at the End of the Life.

^a *Primarius
 Loci ejus Pa-
 stor, Prima-
 rius Viri hujus
 Persecutor.*

^b See Doctor
C. Weisner's
 Letter at the
 End of the
 Collection of
 Letters.

His Persecution, which was begun by the ^a Primate of *Gorlitz*, his principal
 Persecutor, is thus ^b related.

This Minister had lent a young Baker a Dollar, to buy a little Meal, to
 make Cakes against the Holidays, out of which he brought him a pretty
 large One for a Thank-offering. And having within a Fortnight sold off his
 Batch, he restores him presently his Money with Thanks, not imagining an
 Expectation of any further Interest for so short a Loan. But this it seems
 satisfied him not, the Minister in high Rage curses the Man, with little less
 than Damnation to his Soul; upon which he, despairing of his Salvation, falls
 into a deep Melancholy, and being almost distracted, his Wife gets her
 Kinsman, *Jacob Behmen*, to come and confer with him; who having heard the
 Cause of his Distemper, and comforted him, repairs to the angry Clergyman,
 expresses with all Submission the young Man's Error, if he had through Igno-
 rance of his Pleasure committed any, offers him, if he desired it, the utmost
 Satisfaction, and upon these Terms intreats his Favour to the perplexed Soul.

But the Minister turning his Choler upon the Intercessor, demands angrily,
 What had he to do to trouble him? And bids him get him gone about his
 own Business, or he would send him away with a Vengeance. So seeing no
 Hopes of appeasing him, he prays to God to keep his Worship, and was going
 to depart; but before he was got out of the Door, the furious Prelate enraged
 yet more at his mild Salutation, throws his Slipper at him, calling him wicked
 Rascal, disdaining a good Night from his Mouth. The humble Man, nothing
 moved at it, takes up the Slipper, and lays it at his Feet, intreats him
 not to be angry, says that he knew not how he had wronged him, prays God
 to have him in his keeping, and so departs.

The Superintendent's Choler does not yet cease boiling; the next *Sunday* he
 rails bitterly in the Pulpit against *Jacob Behmen*, even by Name, thunders
 against the Senate for tolerating such a pernicious Heretic, and sworn Enemy

of the ministerial Function, who not content to write blasphemous Books, and pervert Souls, durst presume to come and disturb the Minister in his own House; and tells them, that if they longer suffered, and did not expel him their Territories, they would move God in his Wrath to sink their City, as he did those Withstanders of *Moses* and *Aaron*, the rebellious *Korab*, *Dathan*, and *Abiram*, with their Accomplices.

The innocent Man, all the While he was thus bitterly railed against, sat just at a Pillar directly over-against the Pulpit, heard all with Patience, and staid in the Church till all were gone out, and the Superintendent among the last; he followed him into the Church-yard, and there told him he was grieved to hear himself so publickly, and as he thought without Cause, defamed, yet requested, that rather than proceed in that Way of public Reproach, he would there before his reverend Chaplain, that accompanied him, let him privately know his Offence, and it should be amended. The Minister at first would give no Answer to his Suit; at length, upon much Importunity, turning to him with a fell and stern Visage, he cries, Get thee behind me, Satan! avant, thou turbulent unquiet Spirit, to thy Abyss of Hell! Dost thou still persist, without all Respect to my Function, to molest and disgrace me? To which surly Repulse, the true-spirited Christian gave this incomparable modest Reply.

Yea, Reverend Sir, I know well, and much honour your Function. I desire not to fix any Asperision upon it; or yourself, only intreat you, for your own and your Function's Honour, which engages you not to trample upon a submissive Offender, much less one that is innocent, to tell me candidly where my Fault lies. And further, turning to the Chaplain, said; Reverend and courteous Sir, I pray be pleased to intercede for me with our Minister, that he would, laying aside this violent Passion, tell me ingenuously wherein I have offended him, that I may, by the best Satisfaction I can, appease his Wrath, and he may cease incensing the Magistrate against me. But no Submission would allay his Rage, but in Heat he sends his Servant for the Town-Serjeant to lay hold of him, and carry him away to Prison: But his Chaplain, modestly excusing the poor Man, dissuaded him from the Execution of this Part of his Fury.

The next Morning, the Senators meeting in the Council-house, cited *Jacob Behmen* to appear before them; and examined him of his Life, and the Scandal he had given the Minister, that made him with such Vehemence exclaim against him. But he constantly affirming he was entirely ignorant of any just Cause of Offence he had given him, and humbly praying he might be sent for, to declare the Grounds of his Accusation, they esteeming this a just Motion, sent two Men of Quality of the Town to him, to desire him either to come and personally make known his Grievances to the Court, or at least inform them of the Matter, by those they had sent to him for that Purpose. But he again falling into a Passion at this Demand, said, he had nothing to do with the Council-house; what he had to say he would speak in his Council-throne, the Pulpit; what he there dictated they must obey without Contradiction, and without more ado, disable this wicked Heretic from further opposing the ministerial

Function, by banishing him their City ; else the Curse of *Korab*, *Dathan*, and *Abram*, would light upon them all.

Upon this the poor Senate, a little terrified, fearing the Preacher's Spleen, and his Power in the Duke of *Saxony's* Court, fell to fresh Consultation ; and some of the more upright and moderate Men (seeing neither their Reasons nor Votes able to countervail the Fears or worse Passions of the major Part) departing the Court, the rest, upon this mere groundless Clamour of their *Caiaphas*, hastily passed a Sentence of Banishment against their innocent Fellow-Citizen, and prosecuted it with all Vehemence. He hearing it, said only, Gentlemen, with all willing Submission I obey your Decree, only desire I may go Home to my House to settle my small Affairs there, and take my Family along with me, or at least take Leave of them ; but neither would this small Piece of Humanity be allowed him, but he must, according to the Court's unalterable Decree, forthwith depart. His Answer was, That seeing it would be no better, he was content, and thereupon presently went out of Town, spending the Remainder of the Day in a melancholy Walk about the Town-fields, and the Night in what Harbour we know not.

But the Senate, meeting again next Morning, upon more sober Thoughts repealed their Sentence, and sent to seek out their innocent Exile, and brought him back with Honour : Yet still tired with the Prelate's incessant Clamour, they at length sent for him again, and intreated him, that in Love to the City's Quiet, he would seek himself a Habitation elsewhere ; which if he would please to do, they should hold themselves obliged to him for it, as an acceptable Service. In Compliance with this friendly Request of theirs, he removed from thence.

After this, upon a Citation, *Jacob Behmen* came to *Dresden*, before his Highness the Prince Elector of *Saxony*, where were assembled six Doctors of Divinity, Dr. *Hoe*, Dr. *Meisner*, Dr. *Baldwin*, Dr. *Gerhard*, Dr. *Leyfern*, and another Doctor, and two Professors of the Mathematics. And these, in the Presence of his Highness the Prince Elector, begun to examine him concerning his Writings, and the high Mysteries therein ; and many profound Queries in Divinity, Philosophy, and the Mathematics, they proposed to him. To all which he replied with such Meekness of Spirit, such Depth of Knowledge, and Fulness of Matter, that none of those Doctors and Professors returned one Word of Dislike or Contradiction.

The Prince his Highness much admired him, and required to know the Result of their Judgments, in what they had heard. But the Doctors and Examiners desired to be excused, and intreated his Highness that he would have Patience, till the Spirit of the Man had more plainly declared itself, for in many Particulars they could not understand him. Nevertheless they hoped, that hereafter he would make it more clear to them, and then they would offer their Judgments, but for the present they could not.

Then *Jacob Behmen* proposed some Questions to them, to which they returned Answers with much Modesty, and as it were amazed that they should

(so much beyond their Expectation) hear from a Man of that mean Quality and Education, such mysterious Depths as were beyond the Reach of their Comprehension.

Then he conferred with them touching most of the Errors of those Times; pointing as it were with the Finger at the Original of them severally, declaring to them the naked Truth, and the great Difference betwixt that and some erroneous Suppositions.

To the *Astrologers* also, having discoursed something of their Science, he said, *Behold, thus far is the Knowledge of your Art right and good, grounded in the Mystery of Nature; but what is over and above (instancing in several Particulars) are mere heathenish Additions, the Folly and Blindness of Heathens, which we Christians ought not to follow or imitate.*

Then his Highness the Prince Elector, being very much satisfied with his Answers, took him apart from the Company, and discoursed with him a good Space concerning several Points of Difficulty, wherein being well satisfied, he courteously dismissed him.

After this Examination, Dr. *Meisner* and Dr. *Gerhard*, meeting at *Wittenberg*, begun to discourse of *Jacob Behmen*, expressing how greatly they admired the continued Harmony of Scriptures produced by him at his Examination, and that they would not, for all the World, have served his Enemies Malice in censuring him: *For, says Dr. Meisner, who knows but God may have designed him for some extraordinary Work, and how can we with Justice pass Judgment against that we understand not? For surely he seems to be a Man of wonderful high Gifts of the Spirit, though we cannot at present, from any Ground of Certainty, approve or disapprove of many Things he holds!*

How much more ingenuous is this, than the Character given him by *Jo. Laur. Moshemius*, Chancellor of the University of *Gottingen*, an ecclesiastic Historian, quoted by the Bishop of *Gloucester*, Dr. *Warburton*? “*JAC. BÖHMIUS, Sutor Görlicensis, Vir innumeris & Amicis & Inimicis inclytus, quem Theosophum Germanicum Patroni salutant. Hic cum Natura ipsa proclivis esset ad Res abditas pervestigandas, & Rob. Fluddii ac Rosacrucianorum Scita cognovisset, Theologiam, Igne Duce, Imaginatione Comite invenit, ipsis Pythagoricis Numeris & Heracliti Notis obscuriorum,—ita enim Chymicis Imaginationibus & tanta Verborum Confusione & Caligine omnia miscet, ut ipse sibi obstrepere videatur.*” By this he would insinuate, directly contrary to what has been shown, that he derived his Knowledge from Chemistry, and chemical Writers; or, as he says in another Place, that he owed his whole Wisdom to one of them he there specifies. What Credit can be given to an Historian in Matters more remote, when he has given so unfair an Account in what is so well known? A fit Historian for such a Divine, as is capable of characterizing that great *Light of the Age*, Mr. *Law*, as the Bishop has done. “*When I reflect on his wonderful Infatuation, who has spent a Long Life in hunting after, and with an incredible Appetite devouring, the Trash dropt from every Species of Mysticism, it puts me in Mind of what Travellers tell us of a horrid Fanaticism in the East, where the Devotee makes a solemn Vow never*

to taste of other Food than what has passed through the Entrails of some impure or savage Animal. Hence their whole Lives are passed (like Mr. Law's among his Ascetics) in Woods and Forests, far removed from the Converse of Mankind." This Passage fully shows the State of Mind of the Writer of it, and no Censure passed upon it can add to it. See, in this Volume, *The Three Principles*, Chap. 3. ver. 6—8. Chap. 25. ver. 29, 30. Chap. 8. ver. 15. How different from these was the Son of the Primate of *Gorlitz*? His Father, who had been so violent a Persecutor of *Jacob Behmen*, had in the most ignominious Manner wrote against him; to which the blessed Man so well replied, that he totally silenced him. After the Decease of both, willing to consult the Honour of his Father, he determined to write an Answer, that he might remove the Odium from him. But behold a most unexpected Event! Reading *Jacob Behmen's* Writings, to finish the Design he had in View, his Mind is convinced, and affected in such a Manner, that instead of proceeding in his former Purpose, he was rather disposed to take up his Pen in Defence of our Author, crying out, with Astonishment, in this mournful Exclamation, "Oh! my Father, what hast thou done?" So great was the Power of Truth on his Mind.

It was the *Pharisees* Judgment of our Saviour, *Say we not well thou art a Samaritan, and hast a Devil?* And in another Place, *This Man casts out Devils by Beelzebub the Prince of Devils.* So unwilling is human Reason to submit, or conceive a Possibility of that perfect Wisdom and Power, that in Death and Self-denial is brought forth to the Glory of him, that is the Father of it.

The same Measure *Jacob Behmen* received in his Generation. For the Appearance of that unusual Knowledge and deep Revelation of Mysteries, in a Vessel so contemptible to the magnificent Mind of Man, brought such hard Censures as these from the stupid World, which appeared one Time more especially. The Manner was thus.

Sitting by himself in his House, a Man knocked at his Door, to which repairing, a Person of a mean Stature, of a sharp and stern Look, saluted him courteously, congratulating him on that great and wonderful Knowledge he had received, and humbly let him know, that he heard that he was blest with a singular Spirit, the like to which had not lately appeared among the Children of Men; that it was a humane and friendly Duty, incumbent upon every Man, to impart the good Things vouchsafed him to his needy Neighbour, and himself was now a needy Petitioner, that he would yield some of that Spirit to him. In which Request if he pleased to gratify him, he would, in such Things wherein he abounded, give a suitable Recompence, making a covert Offer of some Monies, to satisfy *Jacob Behmen's* Necessities. To whom he replied, with Thanks, *That he accounted himself unworthy of the Esteem of having these greater Gifts and Arts, as was by him imagined, and found only in himself an intire Love to his Neighbour, and simple Perseverance in the upright Belief and Faith in God; and for any other Endowments beyond these, he neither had them, nor esteemed them; much less (as his Words seemed to intimate) enjoyed the Society of any familiar Spirit.*

But, says he, if there be in you that Desire of obtaining the Spirit of God, you must, as I have done, enter into earnest Repentance, and pray the Father, from whom all good Gifts proceed, and he will give it, and it will lead you into all Truth.

This foolish Man, contemning this plain Instruction, became uncivilly importunate, and begun with Words of Magic Conjunction, to force the supposed familiar Spirit from *Jacob Behmen*.

At which Boldness and Folly, *Jacob Behmen*, being not a little moved in Spirit, took him by the Right-hand, and looked him sternly in the Face, intending an Imprecation to his perverse Soul. At which this Exorcist, trembling and amazed, asked Forgiveness; whereupon *Jacob Behmen* remitted his Zeal, dehorting him earnestly from that simonian and diabolical Practice, and permit him, in Hopes of future Amendment, to depart in Peace.

The Publication of his first Book, the *Aurora, or Morning-Redness*, brought from all Parts great Resort to him of learned Men, and more especially of Chemists; with whom conversing much, he got the Use of those *Latin* and *Greek* Words that are frequent in his Works, as being significant Expressions of those Notions that were in his Mind, and of great Use and Convenience, for the Illustration of what he had to propose.

Of those learned Men, that conversed with him in the greatest Familiarity, was one *Balthazar Walter*; this Gentleman was a *Silesian* by Birth, by Profession a Physician, and had, in the Search of the ancient Magic Learning, travelled through *Egypt, Syria, and Arabia*, and found there such small Remains of it, that he returned unsuccessful and unsatisfied into his own Country; where hearing of this Man, he repaired to him, and did, as the Queen of *Sheba* with King *Solomon*, try him with those hard Questions concerning the Soul, which, with the Answers to them, are now public in many Languages. From whence, and from frequent Discourses with him, he was so satisfied, that he stayed there three Months, and professed, that from his Conversation he had received more solid Answers to his curious Scruples, than he had found among the best Wits of those more promising Climates: And for the Future, he desisted from following Rivulets, since God had opened a Fountain at his own Door.

After his Examination at *Dresden*, and the Publication of his Book, it pleased God to turn the Hearts of many learned Men and Preachers, to the studying themselves, and teaching others those Doctrines of the Regeneration, and the Means of attaining it, they had formerly in a blind Zeal exclaimed against as Heretical; whereupon they ceased from preaching up Disputes and Controversies in Religion, as prejudicial to divine Charity, and the common Peace of Mankind; but for the Solution of all Doubts, they referred Men to an earnest Endeavour after the Recovery of the Life of Christ, the only Fountain of all true Light, and right Understanding in divine Things.

Thus was that excellent Light, shining in this heavenly Man's Soul, by the cross Design of a malicious Adversary, set in its Candlestick, and brought

to open View, to give Light to the World. So that his Writings came to be read in *Russia, Sweden, Poland, Denmark, the Netherlands, England, Germany, France, Spain, Italy*, and even in the City of *Rome*. For by these Examinations, the Man's Worth came to be taken Notice of, and his Writings sought for and studied, not only by mean People, but by many great Rabbies of the Church, and Great Men of the World. Nay, Many in their Hearts Infidels to all Religion, in catching only at the Bait of his mysterious Philosophy, were drawn to the true Faith and Church of God.

Let us with Oil in our Lamps, and the Wedding Garment of a renewed Spirit, prepare to meet the Lord at his Coming.

His Supercription, and Motto, in all his Letters, were these Words; *Our Salvation in the Life of Jesus Christ in us.*

In his Seal-ring he had engraven a Hand stretched out from Heaven, with a Twig of three blown Lilies.

It has been a Custom with many in *Germany*, to carry a little Paper Book in their Pockets, into which their Friends write some remarkable Sentence, and subscribe their Names, and this Book is called *Album Amicorum*, [The Book of Friendship.] Into such as these our Author wrote these Verses :

*To whom Time and Eternity
Harmoniously as One agree ;
His Soul is safe, his Life's amended,
His Battle's o'er, his Strife is ended.*

Or thus,
*Whose Time and Ever are all one,
His Soul's at rest, his Warfare's done.*

When the Hour of his Departure was at Hand, he called his Son *Tobias*, and asked him, Whether he heard that sweet harmonious Musick? He replied, No. Open, says he, the Door, that you may the better hear it. And asking what o'Clock it was, he told him it was Two: My Time, says he, is not yet, three Hours hence is my Time: In the mean While he spoke these Words, *O thou strong God of Zebaoth, deliver me according to thy Will. Thou crucified Lord Jesus, have Mercy on me, and take me into thy Kingdom.*

When Six in the Morning came, he took Leave of his Wife and Son, blessed them, and said, *Now I go hence into Paradise.* And bidding his Son turn him, he fetched a deep Sigh and departed.

Thus have you seen the Journey of this blessed Man on Earth, with his last Farewel. Over his Grave was erected the following Device, as sent from a Friend of his out of *Silesia*: A black wooden^a Cross, with the *Hebrew* Name *JHSVH* and twelve golden Beams encompassing it, under which rested a Child on a Death's Head, with the Arms placed on its Sides, with these eight Letters, *V. H. I. L. J. C. I. V.* underwritten. On a broad oval

^a See the following Figure.

Circle, or Field, were written these following Words, *Born of God, died in JHSVH, sealed with the Holy Ghost, does rest here Jacob Behmen of Old Seidenburg, who, the seventeenth of November, about Six o'Clock in the Forenoon, in the fiftieth Year of his Age, blessedly departed.*

In the Midst under the oval Field, upon the Tree of the Cross, stood a Lamb with a Bishop's Mitre, under a Palm-tree, by a Water-spring in a green Pasture, feeding among the Flowers; there stood the Word *V E N I*.

On the South Side was painted a black Eagle on a high Rock, which trod with his Left-foot on the Head of a great Serpent folded together; in the Right-foot he held a Branch of Palm, and in his Beak the Branch of a Lily, which was reached to him out of the Sun; by that was written the Word *V I D I*.

On the North Side stood a Lion, having on his Head a Cross and a Crown, placed with his right Hinder-foot on a Cube, with the left on a Globe; in his right Fore-paw he held a flaming Sword, in his Left a burning Heart; by him was written the Word *V I C I*.

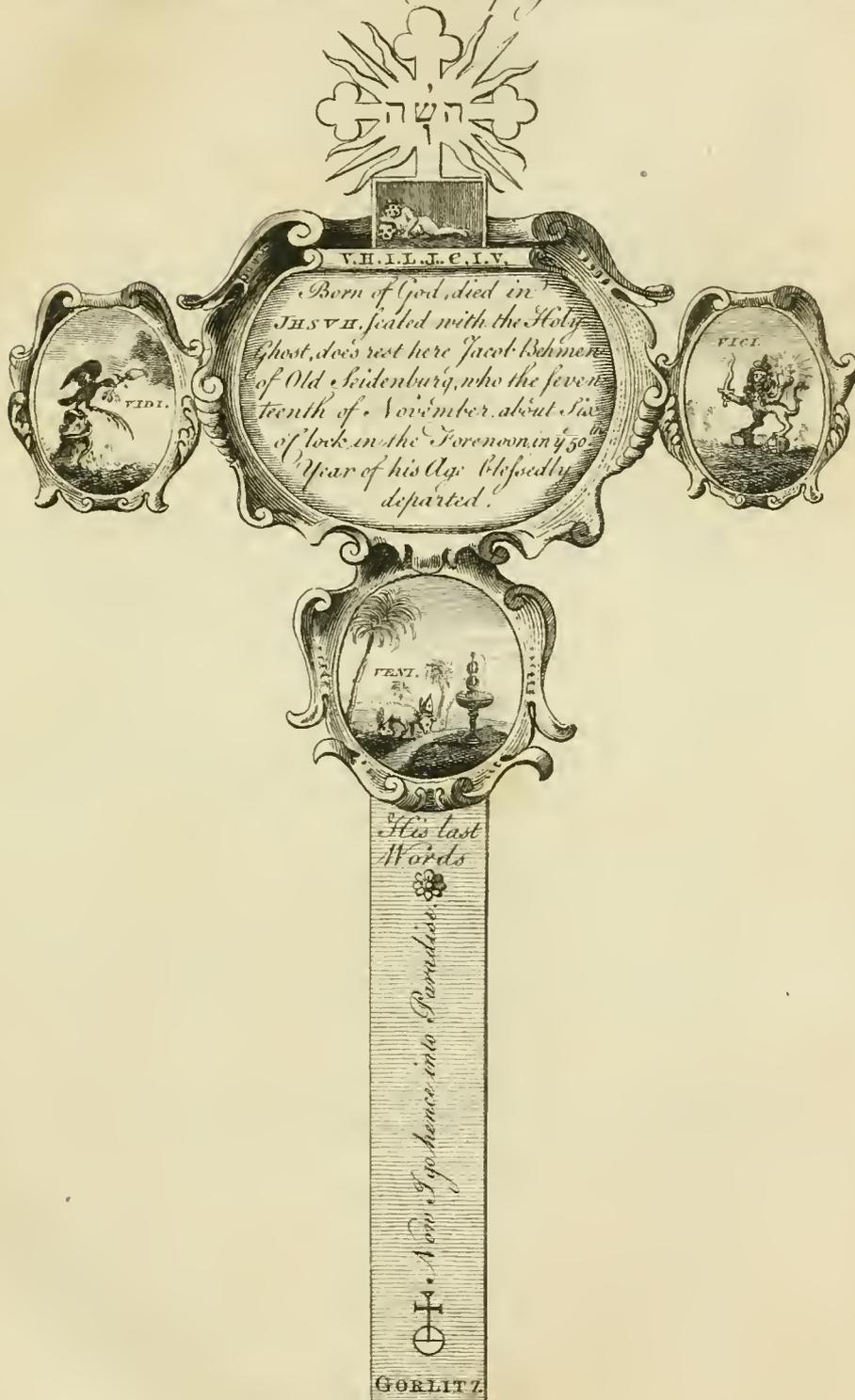
Upon the Tree of the Cross stood his last Words, *Now I go hence into Paradise.*

This hieroglyphical Monument would not have remained long, but have been razed and imbezzled by the rude Hands of the Envious, had they not been prevented by the Magistracy; for they would willingly have lavished their impotent Wrath against him, on this wooden Cross, and discovered their Hatred to the Memory of his Goodness, whom they would long before have crucified.



The Monumental Cross of Jacob Behmen?

To be placed at the End of the Life



CATALOGUE of the BOOKS

Written by J A C O B B E H M E N,

The Teutonic Theosopher.

1. **A** N N O 1612, he wrote the Aurora, or the Dawning of the Day ; or Morning-Redness in the Rising of the Sun : Containing, the Root of Theology, Philosophy, and Astral Science, from the true Ground. Dated *June 2, Anno Ætatis 37.* It had Notes added, with his own Hand, in 1620. Having been summoned, on Account of the Aspersions of the Superintendent of *Gorlitz*, and accused as Author of this Book, it was laid up by the Magistrates of that Place ; and he was commanded (as being a simple Layman) to desist from writing of Books. Upon this, he refrained for seven Years. But being afterwards stirred up by the Instigation of the Divine Light, he proceeded to write the rest, as follows.
 2. *Anno 1619.* The Three Principles of the Divine Essence : Of the Eternal Dark, Light, and Temporary World. With an Appendix of the Threefold Life of Man.
 3. *Anno 1620.* The High and Deep Searching of the Threefold Life of Man, through, or according to the Three Principles.
 4. An Answer to Forty Questions concerning the Soul, proposed by Doctor *Balthasar Walter*. In the Answer to the First Question, is the Philosophic Globe, or Wonder-Eye of Eternity, or Looking-Glass of Wisdom, (which in itself contains all Mysteri. with an Explanation of it.
 5. The Treatise of the Incarnation. In Three Parts. Dated in *May*.
Part the First, Of the Incarnation of Jesus Christ.
The Second, Of the Suffering, Dying, Death, and Resurrection of Christ.
The Third, Of the Tree of Faith.
 6. The Great Six Points, containing the Deep Ground of the Great Mystery, and of the Three Worlds ; and a brief Explanation of six others, or the small Six Points.
 7. Of the Heavenly and Earthly Mystery. Dated *May 8.*
 8. Of the Last Times ; being two Letters : The First, to *Paul Keym*, dated *August 14* ; and the Second, to the same, dated *November 23* ; both concerning the Thousand Years Sabbath, and of the End of the World. They are in the Collection of his Letters.
 9. *Anno 1621.* *Signatura Rerum* : or, The Signature of All Things : Showing the Sign and Signification of the several Forms, Figures, and Shape of Things in the Creation ; and what the Beginning, Ruin, and Cure of every Thing is ; comprising all Mysteries.
 10. Of the Four Complexions : A Treatise of Consolation, or Instruction, in Time of Temptation. Dated in *March*.
 11. Two Apologies to *Balthasar Tylcken*.
The First, in Two Parts, concerning the Aurora.
The Second, in Two Parts. Dated *July 3.*
Part the First, concerning Predestination.
The Second, concerning the Person of *Christ*, and the *Virgin Mary* ; which he had wrote of in the Treatise of the Incarnation.

Catalogue of Jacob Behmen's Books.

12. Considerations upon *Isaiab Stiefel's* Book, dated *April 8*, concerning the Three-fold State of Man, and the New Birth; and of the last *Sion*, or *New Jerusalem*.
13. *Anno 1622*. Of the Errors of the Sects of *Ezekiel Meths*, or an Apology to *Isaiab Stiefel* concerning Perfection. Dated *April 6*.
14. Of True Repentance. _____ 1
15. Of True Resignation. _____ 2
16. Of Regeneration. Dated *June 24*. _____ 3
17. *Anno 1623*. Of Predestination, and the Election of God. Dated *February 8*. There is an Appendix to it, intituled as follows: _____ 3
18. A Short Compendium of Repentance. Dated *February 9*. _____ 4
19. *The Mystorium Magnum*: An Explanation of *Genesis*; treating of the Manifestation, or Revelation of the Divine Word through the Three Principles of the Divine Essence: Also of the Origin of the World and the Creation, wherein the Kingdom of Nature and Grace are explained, for the better understanding of the Old and New Testament; and what *Adam* and *Christ* are. Dated *September 11*.
20. A Table of the Divine Manifestation; or, An Explanation of the Three-fold World: In a Letter of the True and False Light, to *G. F.* and *J. H.* Dated *November 11*. It is in the Collection of his Letters.
21. *Anno 1624*. Of the Supersensual Life. _____ 5
- (22.) Of Divine Contemplation, or Vision. It proceeds to the sixth Verse of the fourth Chapter.
23. Of *Christ's* Testaments. In Two Books. Dated *May 7*.
The First, Of Holy Baptism.
The Second, Of the Holy Supper of the *LORD Christ*.
24. Of Illumination. A Dialogue between the Enlightened and Unenlightened Soul. _____ 6
25. An Apology for the Book of True Repentance, and of True Resignation. Dated *April 10*; occasioned by a Libel published by *Gregory Rickter*, the Primate of *Gorlitz*.
- (26.) A Hundred and Seventy-seven Theosophic Questions, with Answers to Thirteen of them; and to the Fifteenth, as far as to the fifth Verse.
27. An Epitome of the *Mystorium Magnum*.
- (28.) The Holy Week, or Prayer-Book. With Prayers to the End of *Tuesday*.
29. A Table of the Three Principles, or, An Illustration of his Writings. To *J. S. V. S.* and *A. V. S.* Dated in *February*.
30. Of the Last Judgment: Said to be consumed at the Burning of Great *Glogau* in *Silesia*; and no other Copy of it is yet found.
31. The Clavis, or an Explanation of some principal Points and Expressions in his Writings.
32. A Collection of his Letters on several Occasions.

These Six were published in One Vol. 12mo. intituled, The Way to Christ.

Note, The Books which the Author did not finish, are distinguished by this Mark ():

A U R O R A:

T H E

D A Y - S P R I N G,

O R,

Dawning of the DAY in the EAST;

O R,

Morning-Redness in the Rising of the SUN:

T H A T I S,

The Root or Mother of *Philosophy*, *Astrology*, and *Theology*,
from the True Ground: Or, A DESCRIPTION of NATURE.

- | | |
|--|---|
| I. How All was, and came to be in the Beginning. | V. And how all stand and work at present. |
| II. How Nature and the Elements are become creaturely. | VI. How all will be at the End of this Time. |
| III. Of the Two Qualities of EVIL and GOOD. | VII. What is the Condition of the Kingdom of God, and of the Kingdom of Hell. |
| IV. From whence all Things had their Original. | VIII. And how Men work, and act creaturely, in each of them. |

All set down from a true Ground in the Knowledge of the Spirit, and by the Impulse of GOD.

By J A C O B B E H M E N, the Teutonic Theosopher.

A U R O R A

THE

D A Y - S P R I N G

Containing the Day in the East

and the Day in the West

By the Author of 'The Day in the East'

Published by G. B. Whittier, Boston

1857

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

By the A U T H O R.

IT is *necessary* for the Reader, to *peruse* the Book of the Three Principles, and the Book of the Threefold Life of Man, also with *this*; and then he will be able rightly to apprehend the Ground in *this Book Aurora*.

For *since* the Time of writing *this Book Aurora*, or Day-spring, or Morning Redness, the lovely *Bright Day* has appeared to the Author. And *all* that which is too obscure here, is represented *most clearly* in them; which is truly a great W O N D E R, as the Reader who loves God will find.

Though indeed the Author had written this Book only *for himself*, according to the Gift of God's Spirit, but knew not *then* the Counsel or Will of God concerning it.

Begun the 27th of *January*, in the Year 1612,
on the *Friday after* the Conversion of St. Paul.

P R E F A C E

T O T H E

R E A D E R.

THE Ground for the understanding the Things of Nature, and all Things contained in the Scriptures, is exactly described in this Author's Writings.

For they discover both where the Things themselves are to be found, in which are hid all Divine and Natural Mysteries, and likewise show, as with the Finger, how those secret Things have proceeded to their Being, and Manifestation from the infinite Incomprehensibility, wherein Nothing can be perceived, and yet All Things have proceeded from thence; and how they have come to be as they are, to the discerning what the effable manifested revealed God is, and all Creatures whatsoever; and among the rest, what we ourselves are, and how we may attain the true and only Happiness and Bliss of Life everlasting, with and in God.

And can there be any Thing more useful and beneficial, more necessary and worthy than this?

By his Writings we may come to understand how Christ is the Saviour of ALL Men as have served God with an upright Conscience, whether born of Heathen, Jewish, or Christian Parents; so Paul, who was a Jew, and the Eunuch, Servant to Candace Queen of Æthiopia, a Stranger, and Cornelius the Centurion, and all others fearing God and working Righteousness, in every Nation, are accepted of him; for if any are cleansed from their Sins, it is done by the Blood of JESUS CHRIST, which cleanseth us from all Sin; and this is effected in us and for us, though we know not of it, nor how it is done.

Neither can any one understand this, though he reads of it in the Scriptures, but by the Holy Spirit within him, and the WORD in the HEART, the Word of Faith, which is God and Christ, even that true Divine Light which lighteth every one that cometh into the World.

Therefore let no one boast that he is not born among those that are called Heathen, but among those that were called Jews of old, or Christians now externally: For though they

have outwardly a high Prerogative and Excellence above the Heathen, yet if the Lives and Fruits of these exceed not theirs, they will rise up in Judgment against them. But let every Soul in Love rejoice with all other Souls in this, that God is our Father, in whom we live and move and have our Being, ruling in our Souls, and manifesting his infinite Grace and Mercy, and bringing all Things to pass, according to his inconceivable Wisdom and Goodness, and according to the Purpose of his Good-will towards Men, which is his Eternal Gospel to those that hearken and yield to his Will and Word of Life, which always calls in the Soul of every one, or else none could be condemned for neglecting and contemning it; for it incites the Soul to forsake that which it perceives to be evil, and embrace and co-work with that which it perceives to be good, holy, and divine within itself. Therefore let every Soul search after God in its Heart, that it may feel and know Him whom to know is Life Eternal, and feel the Hope of enjoying the inestimable good Things that are laid up for them that love God, though few here know any Thing of them. And yet he will certainly give them to us at that Day, which himself has appointed, which will assuredly come, though no Man knows when it will be, nor what it will bring forth, but he to whom God reveals it.

The Writings of such Persons, whose Understandings have been filled with Spiritual Divine Wisdom, are to be esteemed above all others.

And though it is an exceeding great Happiness and Joy to us that God has bestowed so large an Understanding on those that have wrote the Scriptures, and therefore we ought diligently to read and deeply consider them; yet in most of the Mysteries contained in them, it remains very dark to us, we having so little Knowledge of the Things they speak of. Therefore how highly, in exceeding Love to the ^a Scriptures, should we value the Writings of this Author Jacob Behmen, which disclose the very Things which are but briefly hinted at in them, and so fundamentally, as to satisfy all the Objections of Reason that can be offered, and which also direct us plainly in the Way to find the infallible Conductor, the Holy Spirit, which will open our Understandings to discern those hidden Mysteries, which were so long ago mentioned in the Scriptures, that we, ^b through Patience and ^c Comfort of them, might have Hope, and yet but darkly, on Purpose, that some Things should be kept secret from the Beginning of the World, and not revealed till the due Time and Season in every Age, and some not till this last Age, which is appointed for the Manifestation of all Mysteries.

And because this Author could not so deeply disclose these Mysteries, but in such significant, though hard Terms of Expression as he ^d uses, he wrote for the Satisfaction of his loving Friends, some explanatory Tables, and a Clavis.

The Reader, by the diligent Perusal of this Book, in a continued Order, from the Beginning, will find ^e whatsoever his Heart desires, or ever longed for, and that it is, as this Author says near the End of the Introduction, which shows the Contents of this Book,

THE WONDER OF THE WORLD:

It was not quite finished at the Time when he wrote it, nor ever after, seeing it was taken away, and kept from him till he had wrote several compleat Treatises; and in them that Defect of the Aurora was supplied in abundant Measure; for instead of Thirty Sheets which that Book wanted, there are written of the same Mysteries, when he had more

^a That the Deep and Glorious Mysteries contained in them may be more clearly understood by us. See his Aurora, Chap. ix. v. 14.

^b Rom. xv. 4.
^c This true Comfort of the Scriptures in the Soul, comes by understanding the spiritual Sense of the Mysteries of the Scripture, not the bare literal Sense or History.

^d See vol. ii. the Preface to the Clavis, ver. 10, 11.

^e See this Aurora, ch. iiii. v. r. 95.

full Knowledge, and Leave to declare it and set it down in Writing, more than Three Hundred Sheets of Paper, which contain all Mysteries in succinet Terms, very deeply expressed. But in this, the Grounds of those Terms are largely and plainly described, after the Manner of the Infancy of his high Manifestation, in the Manner of a Child, so that it is a large and most clear Introduction, being the more plain and proper for Beginners, with which his other Books may the more easily be understood, and is a Summary of all his Mysteries, and may serve instead of a Key to unlock all the difficult Expressions in his other Books.

It explains the first Ground concerning the Seven Properties of the Eternal Nature, which here he calls the Seven Qualifying, or Fountain Spirits or Qualities, which are ^f the Seven Spirits of God, in, from, and to all Eternity, with Notes referring to the Book of the Three Principles and Threefold Life of Man, which supply the Want of finishing this Book, which he wrote with his own Hand, in their proper Places, by Way of Explanation, and were added by him in the Year 1620. They are inserted in this Translation, with alphabetical Marks.

^f Rev. i. 4.
Cb. iii. 1.
Cb. iv. 5.
Cb. v. 6.

The Author was resolved to leave it unfinished, to remain as an Eternal Remembrance of the Attempt to suppress this Revelation in its first Dawning: And it will be manifested at the Last Day, when all Things shall appear to be judged, whether they are Good or Evil, and every Thing receive its just Recompence of Reward.



T H E

A U T H O R'S

P R E F A C E.

1. Courteous Reader, I compare the whole *Philosophy, Astrology, and Theology*, together with their Mother, to a goodly Tree, which grows in a fair Garden of Pleasure.

2. Now the Earth in which the Tree stands affords Sap continually to the Tree, whereby the Tree has its living *Quality*: But the Tree in itself grows from the *Sap* of the Earth, becomes large, and spreads itself abroad with its Branches: And then as the Earth works with its Power upon the Tree, to make it grow and increase; so the Tree also works continually with its *Branches* with all its Strength, that it might still bear good Fruit abundantly.

3. But when the Tree bears not much Fruit, and those but small, shrivelled, *rotten*, and worm-eaten, the Fault does not lie in the Will of the Tree, as if it desired *purposely* to bear evil Fruit, because it is a goodly Tree of good *Quality*; but here lies the Fault, because there is often great Cold, great Heat, and Mildew, Caterpillars and other Worms happen to it: For the *Quality* in the Deep, from the Influence of the Stars, spoils it, and that makes it bear but little good Fruit.

4. Now the Tree is of this Condition, that the larger and older it is, the sweeter Fruit it bears: In its younger Years it bears not much Fruit, which the crude and wild Nature of the Ground or Earth causes, and the *superfluous* Moisture in the Tree: And though it bears many fair Blossoms, yet the greatest Part of its Apples fall off whilst they are growing; which is not so, when it stands in a very good Soil or Mould. Now this Tree also has a good sweet *Quality*, but there are *three* others, which are contrary to it, namely, the bitter, fower, and astringent.

5. And as the Tree is, so will its Fruit be, till the Sun works on it and makes it sweet; so that it comes to be of a sweet Taste, and its Fruit must also *hold out* in Rain, Wind and Tempest.

6. But when the Tree grows old, that its Branches wither, and the Sap ascends *no more*, then below the Stem or Stock there grow many Suckers; at last from the Root also Twigs grow, and make the old Tree flourish, showing that *it* also was once a green Twig and young Tree, and is now become old. For Nature, or the Sap, struggles so long, till the Stock grows quite dry, and then it is to be cut down, and burnt in the Fire.

7. Now observe, what I have signified by this *Similitude*: The Garden of this Tree signifies the *World*; the Soil or Mould signifies *Nature*; the Stock of the Tree signifies the *Stars*; by the *Branches* are meant the *Elements*; the Fruit which grows on this Tree signifies *Men*; the Sap in the Tree resembles the pure *Deity*. Now Men were made out of *Nature*, the *Stars* and *Elements*, but *God* the Creator reigneth in all: Even as the *Sap* does in the whole Tree.

8. But there are two *Qualities in Nature*, even until the *Judgment* of *God*: The one is pleasant, heavenly, and holy; the other is fierce, wrathful, hellish, and thirsty.

9. Now the good one qualifies and works continually with all *Industry*, to bring forth good Fruit, and the *Holy Ghost* reigneth therein, and affords unto it Sap and Life: the bad one springs and drives with all its Endeavours to bring forth bad Fruit continually, to which the Devil affords Sap and hellish Flame. Now both are in the Tree of *Nature*, and *Men* are made out of that Tree, and live in this World, in this Garden, betwixt both, in great Danger; suddenly the Sun shineth on them; by and by, Winds, Rain, and Snow, fall on them.

10. That is, if Man elevates his Spirit into the *Deity*, then the Holy Ghost moves, springs, and qualifies in him: But if he permits his Spirit to sink into the World, in Lust towards *Evil*, then the Devil and hellish Sap stir and reign in him.

11. Even as the Apple on the Tree comes to be corrupt, rotten and worm-eaten, when Frost, Heat, and Mildew fall on it, and easily falls off and perishes: So does Man also when he suffers the Devil to rule in him with his *Poison*.

12. Now as in *Nature* there are, spring up and reign, good and bad; even so in *Man*: But *Man* is the *Child of God*, whom he has made out of the best Kernel of *Nature*, to reign in the good, and to overcome the bad: Though *Evil* sticks to him, even as in *Nature* the *Evil* hangs on the Good, yet he can overcome the *Evil*, if he elevates his Spirit in *God*; for then the *Holy Ghost* stirs and moves in him, and helps him to overcome.

13. As the good Quality in *Nature* is potent to overcome the *Evil*, for it is, and comes from *God*, and the *Holy Ghost* is the *Ruler* therein; even so is the fierce wrathful Quality powerful to overcome in a malicious wicked Soul: For the Devil is a potent *Ruler* in the *Wrath* or *Fierceness*, and is an eternal Prince of the same.

14. But *Man* has cast himself into fierce *Wrathfulness* through the *Fall* of *Adam* and *Eve*, so that the *Evil* hangs on him; otherwise, his moving and driving would be only in the Good. But now it is in both, and it is as *St. Paul* saith, ² Know ye not, that to whom you yield yourselves Servants in Obedience, his Servants ye are, to whom ye obey, either to Sin unto Death, or to the Obedience of God unto Righteousness.

15. But because *Man* has an *Impulse* or *Inclination* to both, he may lay hold on which he pleases; for he lives in this World betwixt both, and both *Qualities*, the good and the bad, are in him; in whichsoever *Man* moves, with that he is indued, either with a Holy, or a Hellish Power. For *Christ* saith, ¹ My Father will give the Holy Ghost to those that ask him.

16. Besides, *God* commanded *Man* to do Good, and forbad him to do Evil; and now daily calls and preaches and exhorts *Man* to good; whereby we see well enough, that *God* willet not *Evil*, but his Will is, That his Kingdom should come, and his Will be done, on Earth as it is in Heaven. But now *Man* is poisoned through *Sin*, that the fierce wrathful Quality, as well as the Good, reigns in him, and is now half dead, and in his gross Ignorance can no more know *God* his Creator, nor *Nature* and its Operation: Yet has *Nature* used its best Endeavours from the Beginning till now, to which *God* has given his Holy Ghost, so that it has at all Times generated wise, holy, and understanding Men, which learned to know *Nature* and their Creator, who always

in their Writings and Teachings have been a *Light* to the World, whereby God has raised his Church on Earth, to his eternal Praise. Against which the Devil has *raged*, and spoiled many a noble Twig, through the wrathful Fierceness in Nature, whose *Prince* and God he is.

17. For Nature has many Times prepared and fitted a learned judicious Man with good Gifts, and then the Devil has done his utmost to seduce that Man, and bring him into *carnal Pleasures*, to Pride, to a Desire to be Rich, and to be in Authority and Power. Thereby the Devil has ruled in him, and the fierce wrathful *Quality* has overcome the Good; his Understanding, his Knowledge and Wisdom, have been turned into *Heresy* and Error, and he has made a Mock of the Truth, and been the Author of great Errors on Earth, and a good Leader of the Devil's Host.

18. For the bad *Quality* in Nature has wrestled, and still wrestles with the Good, ever since the Beginning, and has elevated itself, and spoiled many a noble Fruit even in the Mother's *Womb*, as it plainly appears, first by *Cain* and *Abel*, which came from one *Womb*. *Cain* was from his Mother's *Womb* a Despiser of God and proud; but *Abel*, on the contrary, was an humble Man, and one that feared God.

19. The same is seen also in the *three Sons of Noah*; as also by *Abraham's Sons*, *Isaac*, and *Ismael*, especially by *Isaac's* in *Esau* and *Jacob*, which struggled and wrestled even in the Mother's *Womb*: therefore said God, *Jacob have I loved, and Esau have I hated*; which is nothing else, but that both *Qualities* in Nature have vehemently wrestled one with the other. Gen. 25. 23.

20. For when God at that Time moved in Nature, and would *reveal* himself unto the World through righteous *Abraham*, *Isaac*, and *Jacob*, and raise a Church to himself on Earth for his Glory, then in Nature Malice also moved, and its Prince *Lucifer*. Seeing there was good and bad in Man, therefore both *Qualities* could reign in him, and therefore there was born at *once* in one *Womb* an evil and a good Man.

21. Also it is clearly seen by the *first World*, as also by the *second*, even unto the End of our Time, how the Heavenly and Hellish Kingdom in Nature have always wrestled one with another, and stood in great Travail, even as a Woman in the Birth. This does most clearly appear by *Adam* and *Eve*. For there grew up a Tree in Paradise of both *Qualities* of Good and Bad, wherewith *Adam* and *Eve* were to be tempted, to try whether they would hold out in the *good Quality* in the Angelical Kind and Form. For the *Creator forbade Adam and Eve to eat of the Fruit*: But the evil *Quality* in Nature wrestled with the Good, and brought *Adam* and *Eve* into a Lust and Longing to eat of both. Thereupon they presently came to be of a bestial Form and Nature, and did eat of Good and Bad, and must increase and live in a *bestial Manner*; and so many a noble Twig begotten or born of them perished.

22. Afterwards it is seen, how God worked in Nature, when the Holy Fathers in the first World were born: As *Abel*, *Seth*, *Enos*, *Cainan*, *Mahalaleel*, *Jared*, *Enosh*, *Methuselah*, *Lamech*, and holy *Noah*. These made the Name of the Lord known to the World, and preached *Repentance*: For the Holy Ghost wrought in them.

23. On the contrary, the Hellish God also wrought against it, in Nature, and begot Mockers and Despisers, first *Cain* and his Posterity: And it was with the first World as with a young Tree, which grows, is green, blossoms fairly, but brings little good Fruit, by Reason of its *wild Kind*. So Nature in the first World brought forth but little good Fruit, though it blossomed fair in *worldly Knowledge*, and *Luxury* or *Wantonness*, which could not apprehend the Holy Spirit, who wrought in Nature then, as well as now.

24. Therefore said God, *It repents me, that I have made Man*, and he stirred up *Nature* so, that all *Flesh* died which lived on dry *Land*, except the *Root* and *Stock*, that Gen. 6. 5.

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remained in Virtue : and so he has hereby *dunged* the wild Tree, and manured it, that it should bear *better* Fruit. But when the same sprung up again, it brought forth good and bad Fruit again : Among the Sons of *Noah*, there were found again Mockers and Despisers of God, and there *hardly* grew any good Branch on the Tree, which brought forth any *holy* and good Fruit : The other Branches were bearing also, and brought forth wild Heathens.

25. But when God saw that Man was thus dead in his Knowledge, he moved Nature again, and *showed* unto *Man*, how there was *good and bad* therein, that they should *avoid Evil*, and *live unto the Good*; and he caused Fire to fall down out of Nature, and fired *Sodom and Gomorrah*, for a terrible Example to the World. But when the Blindness of Men grew predominant, and refused to be taught by the Spirit of God, he gave *Laws and Precepts* unto them, showing how they should behave themselves, and confirmed them with *Wonders and Signs*, lest the Knowledge of the true God should be quite extinct. But for all this, the Light did *not* manifest itself, for the Darknes and wrathful Fierceness in Nature struggled against it, and the Prince thereof ruled powerfully.

26. But when the Tree of Nature came to its middle Age, then it began to bear some *mild* and sweet Fruit, to show, that it would henceforth bear pleasant Fruit. Then were born the *Holy Prophets*, out of the sweet Branch of the Tree, which taught and preached of the *Light*, which hereafter should overcome the wrathful Fierceness in Nature. And there arose a Light in Nature among the Heathen, so that they knew Nature, and her Operation, although this was *only* a Light in the *wild* Nature, and was not yet the *holy* Light.

27. For the wild Nature was not yet overcome, and Light and Darknes wrestled so long one with another, till the *Sun* arose, and forced this Tree with its Heat, so that it did bear pleasant sweet Fruit; that is, till there came the Prince of Light, out of the Heart of God, and *became Man* in Nature, and wrestled in his human Body, in the Divine Light, in the wild Nature. The same Prince and *Royal Twig* grew up in Nature, and became a Tree in Nature, and spread its Branches abroad from the East to the West; and encompassed the whole Nature, and took the ¹ *Prince of Wrath* or Fierceness *Captive* in his own House.

¹ Psal. 68.

28. This being done, there grew out of the Royal Tree, which was grown in Nature, many thousand *Legions* of precious sweet Twigs, all which had the Scent and Taste of that precious Tree. Though there fell upon them Rain, Snow, Hail, and tempestuous Storms, so that many a Twig was *torn* and beaten off from the Tree, yet still others grew in their Places. For the Wrath or Fierceness in Nature, and the Prince thereof, raised great *Tempests*, with Hail, Thundering, Lightening, and Rain, so that many glorious Twigs were torn from the sweet and good Tree.

29. But these Twigs were of such a pleasant sweet and curious Taste, that no human nor angelical Tongue is able to express it: For there was great *Power* and Virtue in them, they were good to *heal* the wild Heathens. Whatever Heathen did eat of the Twig of this Tree, he was *delivered* from his wild Nature, in which he was born, and became a sweet Tree in this precious Tree, and sprung in that Tree, and bore precious Fruit, like the Royal Tree. Therefore many Heathens *resorted* to the precious Tree, where the precious Twigs lay, which the Prince of Darknes by his Storms and tempestuous Winds had torn off; and whatever Heathen did smell to the Twig so torn off, he was healed of his wild Wrath or Fierceness, which he had brought from his Mother into the World.

30. But when the Prince of Darknes saw that the Heathens *strove* and contended about these *Twigs*, and not about the *Tree*, therein he found great Loss and Damage,

and then he ceased with his Storms toward the East and South, and placed a Merchant under the Tree, who gathered up the Twigs, which were fallen from the precious Tree: And then when the Heathens came, and enquired after the good and virtuous Twigs, then the Merchant presented and offered them for Money, to make Gain of the precious Tree. For this the Prince of Wrath or Fierceness required at the Hands of his Merchant, because the Tree was grown upon his Ground and Land, and spoiled his Soil.

31. And so when the *Heathens* saw that the Fruit of the precious Tree was put to *Sale*, they flocked to the Merchant, and bought of the *Fruit* of the Tree; and they came also from foreign Islands to buy, even from the Ends of the World. Now when the Merchant saw that his Wares were in Request and Esteem, he plotted how he might gather a great Treasure to his *Master*, and so sent *Factors* abroad every where, to offer his Wares to sell, praising them highly: But he *sophisticated* the Wares, and sold other Fruit instead of the Good, which were not grown on the good Tree; this he did to increase his Master's Treasure.

32. But the Heathens and all the Islands and Nations, which dwelt on the Earth, were all grown on the *wild* Tree, which was good and bad, and therefore were half blind, and did not discern the good Tree (which however spread its Branches from the East to the West) else they would *not* have bought of the *false* Wares.

33. But because they knew not the precious Tree, which spread its Branches over them all, *all of them ran after, and to the Factors*, and bought of them *mixed* false Wares instead of good; and supposed they served for Health: But because *all* of them *longed* after the good Tree, which however moved over them all, many of them were healed, because of their great Desire they had to the Tree. For the Fragrancy of the Tree, which moved over them, healed them of their Wrath or Fierceness and *wild* Nature, and not the false Wares of the *Factors*: this continued a long Time.

34. Now when the Prince in the Darkness, who is the Source of Wrath or Fierceness, Malice and Perdition, *perceived* that Men were healed of their Poison and wild Nature by the Fragrancy of the precious Tree, he was enraged, and planted a wild Tree towards the North, which sprung up and grew in the Fierceness or Wrath of Nature, and made Proclamation, saying: *This is the Tree of Life; he that eateth of it, shall be healed and live eternally.*

35. For in that Place, where the wild Tree grew, was a wild Place, and the People there had the true Light of God from the Beginning, even unto that Time, and to this Day, though unknown: and the Tree grew on the Mount *Hagar* in the House of *Ismael* the Mocker. But when Proclamation was made of the Tree, *Behold this is the Tree of Life!* then the wild People *flocked* unto the Tree, which were *not* born of God, but of the wild Nature, and *loved* the wild Tree, and eat of its Fruit.

36. And the Tree grew to a mighty Bigness, by the Sap of *Wrath* or Fierceness in Nature, and spread abroad its Branches, from the North to the East and West: But the Tree had its Source and Root from the wild Nature, which was good and bad; and as the Tree was, so were its Fruits. But though the Men of this Place were grown out of the wild Nature, yet the Tree grew over them all, and grew so large, that it reached with its Branches even unto the esteemed *precious Land* or Country under the Holy Tree.

37. But the Cause, that the wild Tree grew to so great a Bigness, was because the Nations under the good Tree ran all after the *Factors*, which sold the *false* Wares, and did eat of the false Fruits, which were good and bad, and supposed they were healed thereby, and meddled *not* with the holy good effectual Tree.

38. In the mean while they grew more blind, weak, and faint, and were *disabled* to suppress the growing of the wild Tree towards the North : For they were too weak and faint, and they saw well enough, that the Tree was wild and bad, but they wanted Strength, and could not suppress the Growing of the Tree. -

39. Yet if they had not run after the false Wares those Factors *sold*, and had not eaten of the *false* Fruits, but rather eaten of the precious Tree, then they might have got Strength to oppose the wild Tree. But because they ran a whoring after the wild Nature in human *Conceits* and Opinions, in the Lufts of their Hearts, in a hypocritical Way, therefore the wild Nature did predominate over them, and the wild Tree grew high and large over them, and spoiled them with its wild *Rankness*.

40. For the Prince of Wrath or Fierceness, in Nature, gave his Power to the Tree, to spoil Men which did eat of the wild Fruits of the Factors : Because they forsook the Tree of Life, and sought after their own Fancy, as Mother *Eve* did in Paradise, therefore their own *innate Quality* predominated in them, and brought them into strong *Delusions*, as St. Paul saith ^m. And the Prince of Wrath, or Fierceness, raised *Wars* and Tempests from the wild Tree towards the North against the People and Nations, which were *not* born of the wild Tree ; and the Tempest which came from the wild Tree overthrew them in their Weakness and Faintness.

^m 2 Theff. 2.
11.

41. And the *Merchant* under the good Tree dissembled with the Nations of the South and West, and towards the North, and highly commended his Wares, and cunningly deceived the simple Ones ; and those that were witty, he made them his Factors, that they also might have their *Livelihood*, or Livings out of it, and he brought it so far, that no Body saw, or knew the holy Tree any more, and so he got all the Land to himself, and then made Proclamation, ⁿ *I am the Stock of the good Tree, and stand on the Root of the good Tree, and am ingrafted into the Tree of Life, buy my Wares which I sell* : and then you shall be *healed* of your wild Birth, and live for ever.

ⁿ 2 Theff. 2.

42. I am grown out of the Root of the good Tree, and the Fruit of the holy Tree is in my Power, and I sit on the *Throne* of the divine Power ; I have Power in Heaven and on Earth, *Come unto me*, and buy for Money the Fruit of Life.

43. Whereupon all Nations flocked to him, and bought and eat, even till they fainted : All the Kings of the South, West, and towards the North, did eat the Fruits of the *Factor*, and lived under a great Faintness ; for the wild Tree of the North grew more and more over them, and made *waste* of them a long Time. And there was a miserable Time upon Earth, such as never was, since the World stood, but Men thought that Time to be *good* ; so terribly the Merchant under the good Tree had *blinded* them.

44. But in the *Evening*, God in his Mercy took *Pity* on Man's Misery and Blindness, and stirred up the good Tree again, even that glorious *Divine* Tree, which bore the Fruit of Life ; then there grew a Twig *nigh* unto the Root, out of that precious Tree, and was green, and to it was given the *Sap* and Spirit of the Tree, and it spoke with the Tongue of Man, and *showed* to every one the precious Tree, and its Voice was heard in many Countries.

45. And then Men resorted thither to see and to hear what the Matter was, and there was shown unto them the precious and vigorous Tree of Life, of which Men had eaten at the Beginning, and were *delivered* of their wild Nature, and they were mightily rejoiced, and did eat of the Tree of Life with great Joy and Refreshing, and so got new Strength from the Tree of Life, and sung a new Song concerning the true *real Tree of Life*, and so were delivered from their wild Birth, and then hated the Merchant and his Factors, as also their false Wares.

46. But all those came, which hungered and thirsted after the Tree of Life, and those that sate in the *Dust*, and they did eat of the holy Tree, and were healed of their *impure*

Birth and Wrath, or Fiercenefs of Nature, in which they lived, and fo were *ingrafted* into the Tree of Life. But only the Factors of the Merchant, and his and their Diffemblers, and thofe that made their Gains with falfe Wares, and gathered Treasure together, *came not*, for they were drowned and quite dead in the Gain of the Merchant's Whoredom, and lived in the wild Nature, and fo their Anguifh and Shame, which was difcovered, *kept* them back, becaufe they went a whoring fo long with the Merchant, and feduced the Souls of Men, notwithstanding they gloried, that they were ingrafted into the Tree of Life, and lived in Sanctity by a divine Power, and fet to Sale the Fruit of Life.

47. Now becaufe their Shame, Deceit, Covetoufnefs, Knavery, and Wickednefs were difcovered, they waxed dumb, and ftayed behind; they were afhamed, and repented not of their Abominations and *Idolatry*, and fo went not with the Hungry and Thirfty to the Fountain of Eternal Life; and therefore they grew faint in their Thirft, and their Plague rife up from Eternity to Eternity, and they are gnawed in their Confcience.

48. Now the Merchant feeing that the Deceit of his falfe Wares was *difcovered*, he grew very wrath, and defpaired, and bent his Bow againft the holy People, who would buy no more of his Wares, and fo deftroyed many of the *holy* People, and blaſphemed the *green Twig*, *which was grown up out of the Tree of Life*. But then the *Great Prince MICHAEL*, who *ftands before God*, came and fought for the *holy* People, and he overcame.

49. But the Prince of Darknefs perceiving that his Merchant had a Fall, and that his Deceit was difcovered, he raifed a *Tempeft* from the North out of the wild Tree againft the Holy People, and the Merchant of the South made an Affault upon *them*: then the Holy People grew greatly in their Bloffom, even as it was in the Beginning, when the holy and precious Tree grew, and that overcame the Wrath or Fiercenefs in Nature and its Prince; thus it was at that Time.

50. Now when the noble and holy Tree was revealed to *all Nations*, fo that they ſaw how it moved over them, and ſpread its Fragrance over all People, and that any one that pleaſed might eat of it, then the People grew weary of eating its *Fruit*, which grew on the Tree, and the cunning and wife People fought after the *Root*, and contended about the fame: fo the Strife was great about the Root of the Tree, infomuch that they *forgot* to eat of the Fruit of the ſweet Tree, by Reaſon of the Controverſy about the Root of the Tree.

51. And now they minded *neither* the Root nor the Tree, but the Prince of Darknefs had another Deſign, intending ſomething elſe; when he ſaw that they would eat no more of the good Tree, but contended about the Root, he perceived that they were grown *very weak* and faint, and that the wild Nature had the Predominance in them again.

52. And therefore he ſtirred them up to Pride, fo that every one ſuppoſed he had the Root at Hand, every one muſt look after and hear him, and reverence him: Whereby they built their Palaces and great Houſes, and ſerved in Secrecy their Idol *Mammon*, whereby the Lay People were troubled and cauſed to offend, and fo lived in carnal Pleaſures, in the Deſire of the *wild Nature*, and ſerved their Belly in Wantonnefs, confiding in the Fruit of the Tree, which moved over them all, though they fell into Miſery, that *thereby* they might be *bealed*.

53. And in the mean while they ſerved the Prince of Darknefs according to the Impulſe of the wild Nature, and the precious Tree ſtood there only for a May-game or Mockery, and many lived like *wild Beaſts*, and led a wicked Life, in Pride, Pomp, Statelinefs, and Lascivioufnefs, the Rich conſuming the Labour and Sweat of the Poor, forcing them thereunto.

54. All evil Actions were approved of for Bribery: The *Laws* proceeded out of the *evil Quality* in Nature, and every one strove after *Riches* and Goods, after *Pride*, *Pomp*, and *Statelines*; there was no Deliverer for the Poor; *Scolding*, *Railing*, *Cursing*, and *Swearing*, were *not* disapproved nor held vicious, and so they defiled themselves in the wrathful or fierce *Quality*, even as a Swine tumbles in the *Dirt* and *Mire*.

55. Thus did the Shepherds with the Sheep, they retained no more but the bare *Name* of the noble Tree; its *Fruit*, *Virtue* and *Life* were only a *Cover* to their *Sins*. Thus the World lived at that *Time*, except a small Remnant or Number, which were generated in the Midst among the Thorns in great *Tribulation* and *Contempt*, out of all Nations upon the Earth from the East to the West.

56. There was no Difference, they all lived upon the Impulse of the wild Nature in *Faintness*, even to a small Number, which were delivered out of all Nations, as it was before the *Deluge*, and before the Growing of the noble Tree in Nature; and thus it was also at that *Time*.

57. But why Men, in the End, did long so eagerly after the *Root* of the Tree, is a *Mystery*, and hitherto it was concealed from the wise and prudent; neither will it rise up to the Height, but in the Deep, in great *Simplicity*.

58. As indeed the noble Tree with its *Kernel* and *Heart* has *always* been concealed from the worldly *Wise*, though they supposed they stood, some at the *Root*, and some at the very *Top* of the Tree, yet this was no more than a shining *Mist* before their *Eyes*.

59. But the noble Tree, from the Beginning till now, strove in Nature to its utmost, that it might be revealed to *all People*, *Tongues*, and *Languages*, against which the Devil in the wild Nature raged, and fought like a fierce *Lion*.

60. But the noble Tree bore the more and the sweeter *Fruit*, and revealed itself more and more against all the *Fury* and *Madness* of the Devil, even to the End: and *then* it was *Light*. For there grew a green *Twig* at the *Root* of the noble Tree, which got the *Sap* and *Life* of the *Root*, to which was given the *Spirit* of the Tree; so it increased and multiplied the noble Tree in its glorious *Virtue* and *Power*, and Nature also, in which it grew.

61. Now when this was done, then *both the Gates* of Nature were opened, the Knowledge of the *two Qualities* of good and bad, and so the *Heavenly Jerusalem* was manifested, and the *Kingdom of Heil* also, to all Men upon Earth. And the *Light* and *Voice* was heard in the *four Winds*, and the false Merchant in the South was quite revealed, and his *own* hated him, and rooted him out from the whole Earth.

62. This being done, the wild Tree towards the North *withered*, and all People beheld the holy Tree, even in *foreign Islands*, with *Admiration*. And the Prince in the *Darkness* was revealed, and his *Mysteries* were discovered, and his *Shame*, *Ignominy*, and *Perdition* the Men upon Earth *saw* and *knew*, for it was *Light*.

63. And this lasted but a little *Time*; for Men forsook that *Light*, and lived in carnal *Pleasures* to their own *Perdition*: For as the Gate of *Light* had opened itself, so did also the Gate of *Darkness*; and from them both went forth all Manner of *Powers* and *Arts* that were therein.

64. For as Men had lived from the Beginning in the Growth of the wild Nature, and hunted only after earthly Things, so in the End Things were not mended, but rather grew worse.

65. In the Middle of this *Time* were raised many great stormy *Winds* from the West towards the East and North: But from the North there went forth a *great Stream of Water* towards the Tree, and spoiled many *Twigs* in the holy Tree, and in the

the *Midst* of the Stream it was light, and so the wild Tree towards the North withered.

66. And then the Prince in the Darknefs was enraged in the great Motion of Nature. For the *Holy Tree* moved in Nature, as one that would by and by be elevated and kindled in the *Glorification* of the holy Divine *Majesty*, and cast the Wrath or Fiercenefs from it, which had so long stood against it, and had wrestled with it.

67. In like Manner, the Tree of Darknefs, Wrath, Fiercenefs, and Perdition, moved furiously, as one that would be kindled by and by, and therein the Prince with his *Legions* went forth to spoil the noble Fruit of the good Tree.

68. And it stood horribly in Nature in the fierce Quality, in that Quality wherein the Prince of Darknefs dwelt, to speak after the Manner of Men, like as when Men see terrible Weather coming on, which makes a horrible Appearance with Lightning and tempestuous Winds, at which Men stand amazed.

69. On the other Side, in the good Quality in which the *holy Tree of Life* stood, all was pleasant, sweet and delightful, like an heavenly Joyfulness. These two moved furiously one against another, till the whole Nature was kindled of both Qualities in one Moment.

70. And the Tree of Life was kindled in its own Quality by the Fire of the *Holy Ghost*, and its Quality burnt in the Fire of heavenly Joyfulness, in an unsearchable Light and Glory.

71. All *Voices* of the heavenly Joyfulness qualified, mixed, or harmonized in this Fire, which have been from Eternity in the good Quality; and the Light of the Holy Trinity shined into the Tree of Life, and replenished or filled the whole Quality in which it stood.

72. And the Tree of the fierce Quality, which is the other Part in Nature, was kindled also, and burnt in the Fire of *God's Wrath* in a hellish Flame, and the fierce Source rose up into Eternity, and the Prince of Darknefs with his Legions abode in the fierce wrathful Quality, as in his own Kingdom.

73. In this Fire were consumed the *Earth, Stars, and Elements*, for all were on Fire at once, each in the Fire of its own Quality, and all was separable. For the Ancient of Days moved himself in it, wherein every Power, and all the Creatures, and whatsoever can be *named*, even the Powers of Heaven, of the Stars, and of the Elements, became thin again, and were fashioned according to that Form, which they were in from the Beginning of the Creation.

74. Only the *two Qualities*, good and bad, which have been in Nature one in another, were separated, and the bad one was given to the Prince of Malice and Wrath, or Fiercenefs, for an eternal Habitation; and that is called *Hell*, or a *Rejection*, which in Eternity no more apprehends or touches the good Quality, but is an Oblivion of all Good, and that to its Eternity.

75. In the other Quality stood the Tree of eternal Life, and its Source and Off-spring descended from the *Holy Trinity*, and the Holy Ghost did shine into the same. And all Men came forth which descended from the Loins of *Adam*, who was the first Man, each in his Virtue, and in that Quality in which each did grow on Earth.

76. Those that on Earth had eat of the good Tree, which is called *JESUS CHRIST*, in them flowed the *Mercy* of God to eternal Joy; they had in them the Power of the good Quality, they were received into the good and holy Quality, and they sung the Song of their *Bridegroom*, each in his Voice, according to his own *Houlines*.

77. But those that were born in the *Light of Nature*, and of the Holy Ghost, and on Earth never fully knew the Tree of Life, but were grown in its Power, which over-

The AUTHOR'S PREFACE.

shadowned all Men upon Earth, as very many Nations, Heathens and Babes, which were also received into the same Power wherein they were grown, and wherewith their Spirit was cloathed, they sung the Song according to their Power and Measure in the noble Tree of eternal Life; for every one was glorified according to his Power, Virtue, Measure, and Proportion.

78. And the Holy Nature generated joyful heavenly Fruit, as on Earth it had generated Fruit in both the Qualities, which were both good and bad, so now it generated heavenly Fulness of Joy.

79. And those Men that were now like Angels, did each eat the Fruit of his *Quality*, and they sung the Song of God, and the Song of *the Tree* of eternal *Life*.

80. And that was in the Father as a holy Scene, a triumphing Joy; for to that End all Things at the Beginning were made out of the Father, and now they abide so to all Eternity.

81. But those that were grown on Earth in the Power of the *Tree of Wrath*, that is, which the fierce Quality had overcome, and were withered in the Wickedness of their Spirit, in their *Sins*, all those came forth also, each in his Power or Faculty, and were received into *the Kingdom of Darkness*, and each was indued in that Power in which he was grown up, and their King is called *Lucifer*, viz. one expelled, or driven forth from the Light.

82. And the hellish Quality brought forth Fruit also, as it had done upon Earth, only the good was severed or parted from it, and therefore it brought forth Fruit now in its *own* Quality. And these Men which were now like the Spirits, did each eat the Fruit of his Quality, and so did the Devils also.

83. For as there is a Difference in Men upon Earth in their Qualities, and all are not of one Quality, Condition, or Disposition, so there is among the rejected reprobate Spirits, and so in the heavenly Pomp in Angels and Men, and that lasts to its Eternity. *AMEN.*

84. *Courteous Reader*, This is a short Information concerning the *two Qualities* in Nature from the Beginning to the End, how there arose from thence *two Kingdoms*, a heavenly and a hellish, and how they stir in this Time and strive one against another, and what the Event of it will be in the Time to come.

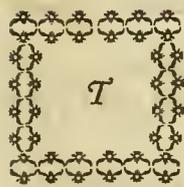


THE
CONTENTS

OF

THIS BOOK,

By Way of INTRODUCTION.



O *this Book I have given this Name, viz.*

The ROOT or MOTHER of *Philosophy, Astrology, and Theology.*
And that you may know what it treats of,
Observe,

I.

1. In the *Philosophy* it treats of the Divine Power.

I. *What God is.*

II. *How in the Being of God, is created Nature, the Stars, and the Elements.*

III. *From whence every Thing has its Original.*

IV. *How Heaven and Earth were created.*

V. *How Angels, Men, and Devils were created.*

VI. *How Heaven and Hell, and whatever is creaturely, were created, and what the Two Qualities are in Nature.*

All out of a true Ground in the Knowledge of the Spirit, by the Impulse and Motion of God.

II.

2. In the *Astrology*, it treats,

I. *Of the Powers of Nature, of the Stars, and of the Elements.*

II. *How all Creatures proceeded from thence.*

III. *How the same impel and rule all.*

IV. *And work in all, and how Good and Bad is wrought by them in Men and Beasts.*

V. *Whence it comes that Good and Bad is, and reigns in this World.*

VI. *And how the Kingdom of Heaven and of Hell consists therein.*

3. My Purpose is not to describe the Course, Place, and Name of all Stars, and what their annual Conjunction, Opposition, Quadrat, or the like is; what they yearly and hourly operate, which by a long Process of Time has been observed by the wise, skilful, and expert Men, who were rich and large in Spirit, by their diligent Contemplation, Observation, deep Sense, Calculation, and Computation,

The Contents of this Book,

4. Neither have I studied or learned the same, and I leave that to the Learned to discourse of; but my Intention is to write according to the Spirit and Sense, and not according to Speculation.

III.

5. In the *Theology* it treats,
- I. *Of the Kingdom of Christ, of what Condition it is.*
 - II. *How it is set in Opposition to the Kingdom of Hell.*
 - III. *How in Nature it fights and strives against the Kingdom of Hell.*
 - IV. *How Men through Faith and Spirit are able to overcome the Kingdom of Hell, and triumph in Divine Power, and obtain eternal Salvation, and all this as a Victory in the Battle.*
 - V. *How Man through the Operation, or working in the hellish Quality, casts himself into Perdition.*
 - VI. *And what the Issue of both will be at last.*

6. The Supreme Title is AURORA, that is, *The Dawning of the Day in the East, or Morning Redness in the Rising of the SUN.*

And it is a secret Myſtery concealed from the Wise and Prudent of this World, which they themselves shall shortly be sensible of: But to those which read this Book in Singleness of Heart, with a Desire after the Holy Spirit, who place their Hope only in God, it will not be a hidden Secret, but a manifest Knowledge.

7. I will not explain this Title, but commit it to the Judgment of the *impartial* Reader, who wrestleth in the good Quality of this World.

8. Now if the Critic, who qualifies or works with his Wit, in the fierce Quality, gets this Book into his Hands, he will oppose it, as there is always a Stirring and Opposition between the Kingdom of Heaven, and the Kingdom of Hell.

I. First he will say, that I ascend too *high* into the Deity, which is not a meet Thing for me to do.

II. Then, Secondly, he will say, that I boast of the Holy Spirit; I had more need to live accordingly, and make Demonstration of it by wondrous Works or Miracles.

III. Thirdly, he will say, that I am not learned *enough*.

IV. Fourthly, he will say, that I do it in a vain-glorious Way.

V. Fifthly, he will be much offended at the *Simplicity* of the Author; as it is usual in the World to gaze only upon *high* Things, and Simplicity is a Scandal and Offence to it.

9. To these partial worldly Critics, I set in Opposition the *Patriarchs* of the first World, who were mean despised Men, against whom the World and the Devil raged as in the Time of *Enoch*, when the holy Fathers preached powerfully of the Name of the Lord, they did not ascend with their Bodies into Heaven, and behold all with their *Eyes*: Only the Holy Ghost revealed himself in *their Spirits*.

10. It is seen afterwards in the next World among the holy *Patriarchs* and *Prophets*, all which were mean simple Men, and some of them were *Herdsmen*.

11. And when the *MESSIAH CHRIST*, the Champion in the Battle in Nature, assumed the Humanity, though he was the King and Prince of Men, yet he kept himself in this World in a low Estate and Condition, and his *Apostles* were poor despised *Fishermen*.

• Matth 11. 12. Nay Christ himself returneth ° *Thanks to his heavenly Father, that he has concealed these Things from the worldly wise Men, and revealed them unto Babes.*

13. Besides it is seen, how they also were *poor Sinners*, having both the Impulses of Good and of Bad in Nature. And yet they reprov'd and preach'd against the Sins of the World, yea against their own Sins, which they did by the Impulse of the Holy Spirit, and not in Vain-Glory.

14. Neither had they any Ability from their own Strength and Power, to teach of God's Mysteries in that Kind, but all was by the Impulse of God.

15. So neither can I say any Thing of myself, nor boast or write of any Thing, except this, that I am a *simple Man*, and besides a *poor Sinner*, and have Need to pray daily; *Lord, forgive us our Sins*; and say with the Apostle, *O Lord, thou hast redeemed us with thy Blood*.

16. Neither did I ascend into Heaven, and behold all the Works and Creatures of God; but the same Heaven is *revealed* in my Spirit, so that I know in the Spirit the Works and Creatures of God.

17. And besides, the Will to that, is not my natural Will, but it is the *Impulse* of the Spirit; and I have endured many an Assault of the Devil for it.

18. But the Spirit of Man is descended, not only from the Stars and Elements, but there is hid therein a Spark of the Light and Power of God.

19. It is *not* an empty Word which is set down in *Genesis*, *God created Man in his own Image, in the Image of God created he him*. For it has this Sense and Meaning *viz.* that he is created out of the *whole Being* of the Deity. Gen. 1. 27.

20. The *Body* is from the Elements, therefore it must have elemental Food.

21. The *Soul* has its Original, not only from the Body, though it is in the Body, and has its first Beginning in the Body; yet it has its Source also from without in it, by and from the Air, and so the Holy Ghost rules in it, in that Manner, as he replenishes and fills all Things, and as all Things are in God, and so God himself is all.

22. Seeing then the Holy Spirit in the Soul is creaturely, *viz.* the Propriety or Portion of the Soul, therefore it searches even into the *Deity*; and also into *Nature*; for it has its Source and Descent from the *Being* of the whole Deity.

23. When it is kindled or enlightened by the Holy Ghost, then it beholds what God its Father does, as a Son beholds what his Father does at Home in his own House.

24. It is a *Member* or Child in the House of the heavenly Father.

25. And as the Eye of Man sees even unto the Stars, from whence it has a *finite* Original and Beginning; so the Soul also sees even *into* the Divine Being, wherein it lives.

26. But as the Soul has its Source also out of Nature, and as in Nature there is good and bad, and as Man has cast himself, through Sin, into the Fierceness or Wrath of Nature, so that the Soul is daily and hourly defiled with *Sins*, therefore it knows but in Part.

27. For the Wrath or Fierceness in Nature *reigns* now also in the Soul. But the Holy Ghost does not go into the Wrath or Fierceness, but reigns in the *Source* of the Soul, which *is* in the Light of God, and fights against the Wrath or Fierceness in the Soul.

28. And therefore the Soul *cannot* attain unto any *perfect* Knowledge in this Life, till at the End, when Light and Darkness are separated, and Wrath or Fierceness is with the Body consumed in the Earth, then the Soul sees clearly and perfectly in God its Father.

29. But when the Soul is kindled or enlightened by the Holy Ghost, then it *triumphs* in the Body, like a great Fire, which makes the Heart and Reins tremble for Joy.

The Contents of this Book.

30. But there is not presently a great and deep Knowledge in God its Father, but its Love towards God its Father triumphs thus in the Fire of the Holy Spirit.

31. But the Knowledge of God is sown in the Fire of the Holy Ghost, and at first ⁹ Matth. 13. is as small as a Grain of Mustard-seed, as Christ makes the ⁹ Comparison, *Afterwards it grows large like a Tree, and spreads itself abroad in God its Creator.*

32. Just as a Drop of Water in the Ocean cannot avail much; but if a great River runs into it, that makes a greater Commotion.

33. But the Time past, present, and to come, as also Depth and Heighth, near and afar off, are all one in God, one Comprehensibility.

34. And the holy Soul of Man sees the same also; but in this World in Part only: It happens *sometimes*, that it sees Nothing at all; for the Devil assaults it furiously in the fierce wrathful Source which is in the Soul, and often covers the noble Mustard-seed, and therefore Man must always be in Fight and War.

35. In this Manner and Knowledge of the Spirit, I will write concerning God our Father, in whom are all Things, and who himself is all; and will show how all is become *distinct* and creaturely, and how all drives and moves in the *whole* Tree of Life.

36. Here you shall see, 1. The true Ground of the Deity. 2. How all was *One* Being before the Time of the World. 3. How the *holy Angels* were created, and out of what. 4. How the terrible Fall of *Lucifer*, together with his *Legions*, happened. 5. How Heaven, Earth, Stars, and the Elements, were made. 6. How Metals, Stones, and other Creatures in the Earth, are generated. 7. How the Birth of Life is, and the Corporeity of all Things. 8. What the true *Heaven* is, in which God and his Saints dwell. 9. And what the *Wrath* of God is, and the *Hellish* Fire. 10. And how all is become kindled and inflamed. In brief, *How, and what, the Being of all Beings is.*

37. The *First Seven* Chapters treat very plainly and comprehensively of the Being of God and of Angels, by *Similitudes*, that the Reader may from one Step to another at last come to the *deep Sense* and true Ground.

38. In the *Eighth* Chapter, begins the Depth in the Divine Being, and so on, the further the deeper.

39. One Thing is often repeated, and still more deeply described, for the Reader's Sake, and by Reason of my slow and dull Apprehension.

40. That which you do not find sufficiently explained in *this* Book, you will find more clearly in the ¹ *second* and ² *third*.

¹ Of the
Three Prin-
ciples.

41. For Corruption is the Cause, why we know but in Part, and have not perfect Knowledge at once.

² Of the
Threefold
Life of Man.

42. Yet this Book is *the WONDER of the World*, which the holy Soul will understand well enough. Thus I commit the Reader to the meek and *holy Love* of God.

A U R O R A:

T H E

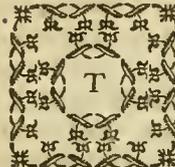
D A Y - S P R I N G,

O R,

Dawning of the DAY in the EAST.

The First Chapter.

An Inquisition into the Divine Being in Nature, concerning both the Qualities, the Good and the Evil.

1.  HOUGH Flesh and Blood is not able to conceive and apprehend the Being of God or the *Divine Being*, but the Spirit when it is enlightened and kindled from God, yet if we will speak of God, and say what He is, then,

I. We must diligently consider the *Powers* in Nature.

II. Also the whole Creation, Heaven and Earth.

III. The Stars, the Elements, and Creatures, which had their Descent from thence; also the holy Angels, Devils, and Men; moreover, Heaven and Hell.

Of the Two Qualities in One.

2. In this Consideration are found *Two Qualities*, a *Good* one and an *Evil* one; which are in one another as One Thing, in this World in all Powers, in the Stars and the Elements, as also in all the Creatures; and no Creature in the Flesh, in the natural Life, can subsist, unless it *contains* the Two Qualities.

3. Now here we must consider, what the Word *QUALITY* means, or is. A Quality is the Mobility, boiling, springing, and driving of a Thing.

Of Heat.

4. As, for Example, *Heat*, which burns, *consumes*, and drives forth all, whatsoever comes into it, which is not of the same Property; and again, it *enlightens* and warms all cold, wet, and dark Things; it compacts and hardens soft Things.

Of Light and Fierceness.

5. It contains likewise two other Kinds in it, namely, 1. Light, and 2. Fierceness; of which take Notice, the Light or the Heart of the Heat is in itself a pleasant joyful Glance or Lustre, a Power of *Life*, an Enlightening and Glance of what is far off, and is a Source of the heavenly Kingdom of Joy.

Of the Divine Being in Nature,

6. For it makes all Things in this World *living* and moving, all Flesh, Trees, Leaves, and Grass, grow in this World, in the Power of the Light, and have their Life therein, *viz.* in the Good.

7. Again, it contains also a Fierceness or *Wrath* which burns, consumes, and spoils; this Wrath or Fierceness springs, drives, and elevates itself in the Light, and makes the Light moveable.

8. It wrestles and fights together in its two-fold Source, as one Thing: It is also one Thing, but it has a double Source: The *Light* subsists in God without Heat, but it does not subsist so in Nature.

9. For all Qualities in Nature are one in another as one *Quality*, in that Manner, as God is all, and as all Things descend and come forth from him: For God is the *Heart* or Fountain of Nature, from him comes all.

10. Now the *Heat* reigns and predominates in all Powers in Nature, and warms all, and is *one* Source or Spring in *all*; for if it was not so, the Water would be too cold, and the Earth would be congealed, and there would be no Air.

11. The Heat is *predominant* in all, in Trees, Herbs, and Grass, and makes the Water moveable, so that, through the Waters springing out of the Earth, there grow Herbs and Grass; and it is therefore called a *Quality*, because it operates, moves, and boils in all, and elevates all.

12. But the *Light* in the Heat gives Power to all Qualities, so that all grow *pleasant* and joyful: Heat without Light avails not the other Qualities, but is a *Perdition* to the Good, an evil Source or Spring; for all is spoiled in the Fierceness or Wrath of the Heat. Thus the Light in the Heat is a quick Spring or living Fountain; into which the Holy Ghost enters, but not into the Fierceness or Wrath.

13. Yet the Heat makes the Light moveable, so that it springs and drives forth; as is seen in Winter, when the Light of the Sun is *likewise* upon the Earth, but the *hot* Rays of the Sun cannot reach into the Earth, and that is the Reason why no Fruit grows in Winter.

Of the Qualification of the Cold Quality.

14. *Cold* is a Quality also as well as *Heat*; it qualifies or operates in all Creatures, whatsoever come forth in *Nature*, and in all whatsoever move therein, in Men, Beasts, Fowls, Fishes, Worms, Leaves, and Grass.

15. And Heat is set in *Opposition* to it, and qualifies in it, as if it was one and the same Thing; but it opposes the Fierceness or Rage of the Heat, and *allays* the Heat.

16. It contains also two Sorts or Species in it, which are to be observed, *viz.* It *mitigates* the Heat, and makes all Things pleasant, and is in all Creatures a Quality of Life; for no Creature can subsist without *Cold*; for it is a springing driving Mobility in every Thing.

17. The other Kind of Species is *Fierceness*; for where it gets Power, it suppresses all, and spoils all, even as the Heat does; no Life could subsist in it, if the Heat did not hinder it. The Fierceness of Cold is a Destruction to every Life, and the House of Death, even as the Hot Fierceness also is.

Of the Qualification of the Air and the Water.

18. *Air* has its Original from Heat and Cold; for Heat and Cold work powerfully, and replenish all, whereby is caused a lively and *stirring* Motion; but when Cold allays
or



The Places of Scripture referred to in the Figure.

Rev. 1.

4. John to the Seven Churches in Asia, Grace be unto you, and Peace from him which is, and which was, and which is to come, and from the seven Spirits which are before his Throne.

Rev. 4.

3. ——— And there was a Rainbow round about the Throne, in Sight like unto an Emerald.

5. And out of the Throne proceeded Lightnings and Thunderings, and Voices: And there were seven Lamps of Fire burning before the Throne, which are the Seven Spirits of God.

6. And before the Throne there was a Sea of Glass like unto Crystal: And in the Midst of the Throne, and round about the Throne, were four Beasts full of Eyes before and behind.

7. And the First Beast was like a Lion, and the Second Beast like a Calf, and the Third Beast had a Face as a Man, and the Fourth Beast was like a flying Eagle.

8. And the four Beasts had each of them six Wings about him, and they were full of Eyes within, and they rest not Day and Night, saying, Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come.

9. And when those Beasts give Glory and Honour and Thanks to him that sat on the Throne, who lives for Ever and Ever,

10. The Four-and-twenty Elders fall down before him that sat on the Throne, and worship him that lives for Ever and

Ever, and cast their Crowns before the Throne, saying,

11. Thou art worthy, O Lord, to receive Glory and Honour and Power; for thou hast created all Things, and for thy Pleasure they are and were created.

Rev. 5.

6. And I beheld, and lo, in the Midst of the Throne and of the four Beasts, and in the Midst of the Elders, stood a Lamb as it had been slain, having seven Horns, and seven Eyes, which are the seven Spirits of God sent forth into all the Earth.

8. And when he had taken the Book, the four Beasts and four-and-twenty Elders fell down before the Lamb, having every one of them Harps, and Golden Vials full of Odours, which are the Prayers of Saints.

9. And they sung a new Song, saying, Thou art worthy to take the Book, and to open the Seals thereof; for thou wast slain, and hast redeemed us to God by thy Blood, out of every Kindred, and Tongue, and People, and Nation,

10. And hast made us unto our God Kings and Priests, and we shall reign on the Earth.

Isaiah 9.

2. The People that walked in Darknes, have seen a great Light; they that dwell in the Land of the Shadow of Death, upon them has the Light shined.

Matth. 4.

16. The People which sat in Darknes saw great Light; and to them which sat in the Region and Shadow of Death, Light is sprung up.

Ἀποκάλυψις πᾶσάν Ἀποκαλύψεων.

קוון הכל קוונות

Revelatio Omnium Revelationum.

This A U R O R A, or

Redness of the Morning,

Is the W O N D E R of the World.

or *mitigates* the Heat, then both their Qualities are rarefied and made thin; and the *bitter* Quality draws them together, so that they become dewy.

19. But the Air has its Original and greatest Motion from *Heat*, and the Water has it from *Cold*.

20. Now these Two Qualities wrestle continually one with another, the *Heat* consumes the Water, and the Cold condenses or crowds the Air. Now Air is a Cause and the Spirit of every *Life* and Motion in the World, whether it be in *Flesh*, or in any of the *Vegetables*; all whatever is, has its *Life* from the Air, and Nothing whatsoever can subsist without Air, that moves and is in this World.

21. *Water* also springs in every living and moving Creature in this World; in the Water consists the Body of every Thing, as the Spirit consists in the Air, be it in *Vegetables* or in *Flesh*.

22. And these two are caused by Heat and Cold, and qualify or mix, and operate together as one Thing.

23. Now in these two Qualities two other Species or Kinds are to be observed, *viz.* a *living* and a *dead* Operation. The Air is a living Quality, if it is temperate or moderate in a Thing, and the Holy Ghost reigns in the Calmness or *Meekness* of the Air, and all the Creatures rejoice therein.

24. But there is a *Fierceness* or Wrath also in it, so that it kills and destroys by its terrible Disturbance. But the Qualification takes its Original from the fierce Disturbance or Elevation, so that it moves and drives in every Creature, from whence *Life* has its Original and exists; and therefore both of them must be in this Life.

25. The Water also contains a fierce *deadly* Spring, for it kills and consumes; and so all Things that have a Life and Being must *rot* and perish in the Water.

26. Thus is Heat and Cold a Cause and Original of Water and Air, in which every Thing *acts* and *stands*; every Life and Mobility stands therein. Of this I shall write more plainly, when I speak of the Creation of the Stars.

Of the Influences of the other Qualities in the Three Elements, Fire, Air, and Water.

Of the Bitter Quality.

27. The *Bitter* Quality is the Heart in every Life; for as it draws together the Water in the Air, and also dissipates the same, so that it becomes *separable*; so also in other Creatures, and in *Vegetables* of the Earth. For Leaves and Grass have their *green Colour* from the bitter Quality.

28. Now if the bitter Quality dwells meekly and gently in any Creature, then is it the *Heart* or Joy therein; for it dissipates all other evil Influences, and is the Beginning or Cause of Joy or of *Laughing*.

29. For being moved, it causes the Creature to tremble and be joyful, and raises it up in its whole Body; for it is the Glimpse or Ray of the *heavenly* Joyfulness, an Elevation of the Spirit, a Spirit and Power or Virtue in all *Vegetables*, and the Mother of Life.

30. The Holy Ghost moves and drives vehemently in this Quality, for it is a Part of the *heavenly* Joyfulness, as I shall demonstrate afterwards.

31. But it contains yet another Species or Kind, namely, Fierceness or Wrath, which is the very House of Death, a *Corruption* of all Good, a Perdition and Destruction of the Life in the Flesh.

32. For if it be elevated too much in any Creature, and be inflamed in Heat, then Flesh and Spirit separate, and the Creature loses its Life, and must die; for it moves and kindles the Element of *Fire*; for in the great Heat and Bitterness no Flesh can subsist.

Of the Sweet Quality.

33. The *Sweet* Quality is set opposite to the *Bitter*, and is a *gracious* pleasant Quality, a refreshing of Life, an allaying of Fierceness, it makes all pleasant and *friendly* in every Creature, it makes the Vegetables of the Earth fragrant and of good Taste, affording fair, yellow, white, and ruddy *Colours*.

34. It is a Glimpse and Source of Meekness, of Pleasure, of heavenly Joyfulness, a House or Mansion of the Holy Ghost, a Qualification of Love and *Mercy*, a Joy of Life.

35. But it contains also a fierce or wrathful Source, a Source of Death and Corruption. For if it is *kindled* in the bitter Quality in the Element of Water, then it breeds Diseases, and the Plague or Pestilence, and Corruption of the Flesh.

36. But if it is kindled in the Heat and Bitterness, then it infects the Element of Air, whereby is engendered a sudden spreading Plague, and sudden Death.

Of the Sour Quality.

37. The *Sour* Quality is set opposite to the Bitter and Sweet, and is a good Temper to all, a *refreshing* and cooling when the bitter and sweet Qualities are elevated too much; it is a longing Delight in the Taste, a Pleasure of Life, a stirring, boiling, flowing Joy in every Thing; a Desire, Longing, and Lust of Joyfulness, a still Joy or Habitation of the *Spirit*; thus it is a Temperature to all living and moving Creatures.

38. It contains also a Source of Evil and Corruption: For if it is too much elevated, or stirs too much *in any Thing*, so that it is *inflamed*, then it engenders *Sadness* and Melancholy.

39. In the Water it causes a Stink, Putridness, and Rankness, a Forgetfulness of all Good, a Sadness of Life, a House of Death, a Beginning of Sorrow, and an End of Joy.

Of the Astringent and Salty Quality.

40. The *Salty* Quality is a good Temperature in the bitter, sweet, and sour, making every Thing pleasant; it opposes the *rising* of the bitter Quality, as also of the sweet and sour, *lest* they should be inflamed: it is a sharp Quality, a Delight in the Taste, a Source of Life and Joy.

41. It contains also Fierceness and Corruption: Being inflamed in the *Fire*, it engenders a hard, tearing, and stony Nature, a fierce, wrathful Source, a *Destruction* of Life, whereby the Stone or Gravel is engendered, causing great Pain and Torment.

42. But if it is inflamed in the *Water*, it engenders in the Flesh, Scabs, Sores, Pox, Leprosy, and is a *mourning* House of Death, a Misery, and forgetting of all Good.

The Second Chapter.

Further of the two Qualities.

I.  LL whatsoever has been mentioned above is *therefore* called *Quality*, because it qualifies, operates, or frames all in the Deep above the Earth, also upon the Earth, and in the Earth, in one another, as *ONE* Thing, and yet has several distinct Virtues and Operations, and but one Mother, from whence descend and spring all Things.

2. And all the Creatures are made and descended from *these Qualities*, and live therein, as in their Mother; and the Earth and Stones descend or proceed from thence also; and all that grows out of the Earth, lives and springs forth out of the Virtue of these *Qualities*, no *rational Man* can deny it.

3. Now this two-fold Source, Good and Evil, in every Thing, is caused by the Stars; for as the Creatures in the Earth are in their *Qualities*, so also are the Stars.

4. For from the two-fold Source, every Thing has its great Mobility, running, springing, driving, and growing. For Meekness in Nature is a still *Rest*, but the Fierceness in every Power makes all Things moveable, running, and generative.

5. For the driving *Qualities* cause a Lust in all Creatures to Evil and Good, so that every Thing is *desirous* one of the other, to copulate and increase, decrease, grow fair, perish, love, and hate.

6. In every Creature in this World is a *Good* and *Evil* Will and Source; in Men, Beasts, Fowls, Fishes, Worms, and in all that which is upon the Earth; in Gold, Silver, Copper, Tin, Iron, Steel; Wood, Herbs, Leaves, and Grass: As also in the Earth, in Stones, in the Water, and all whatsoever can be thought of.

7. There is nothing in Nature, wherein there is not Good and Evil; every Thing moves and lives in this double Impulse, Working, or Operation, be it what it will.

8. But the holy Angels, and the fierce wrathful Devils, are here to be excepted; for these are severed apart: Each of these lives, qualifies, and rules in his own peculiar *Quality*.

9. The holy Angels live and qualify in the *Light*, in the *good* *Quality* wherein the Holy Ghost reigns. But the Devils live and reign in the *fierce* wrathful *Quality*, in the *Quality* of Fierceness and Wrath, Destruction or Perdition.

10. Yet both of these, the good and the evil Angels, were made out of the *Qualities* of Nature, from whence all Things existed, only they differ in their qualifying, or in their Condition.

11. The holy *Angels* live in the Power of Meekness, of the Light and Joyfulness: And the *Devils* live in the Power of the rising or elevating *Quality* of Fierceness, Terror, and gross Darkness, and cannot comprehend the Light; into which Condition they precipitated and cast themselves through their Pride and Elevation of themselves, as I shall show afterwards, when I shall write of the Creation.

12. But if thou wilt not believe that in this World all descends or comes from the Stars, I will demonstrate it to thee, if thou art not a Sot or Stock, but hast some little Reason and Understanding left, therefore take Notice of that which follows.

13. First behold the *Sun*; it is the Heart or *King* of all Stars; and gives *Light* to all Stars from the East to the West; it enlightens and warms all, all lives and grows by its Power; besides, the Joy of all Creatures stands in its Power.

14. If that should be taken away or extinct, then all would be dark and cold; neither would there grow any Fruit, and neither Man nor Beast could *propagate* and increase, because their Heat would be extinguished, and their *Seed* would be cold and chilled.

Of the Quality of the Sun.

15. If thou wilt be a Philosopher and *Naturalist*, and search into *God's Being in Nature*, and discern how all is come to pass, then pray to God for the Holy Spirit, to enlighten thee with it.

16. For in thy Flesh and Blood thou art not able to apprehend it, and though thou readest it, yet it is but as a Fume or Mist before thine Eyes.

17. In the Holy Ghost alone, who is in God, and also in the whole Nature, out of which all Things were made, in him alone thou canst search into the whole Body or Corporeity of God, which is *Nature*, as also into the Holy Trinity itself.

18. For the Holy Ghost goes forth from the Holy Trinity, and reigns and rules in the *whole Body* or *Corpus* of God; that is, in the whole Nature.

19. Even as the Spirit of Man rules and reigns in the whole Body in all the Veins, and replenishes the *whole Man*; even so the Holy Ghost replenishes the whole Nature, and is the *Heart* of the good Qualities of every Thing.

20. If thou hast that Spirit in thee, so that it enlightens, *fills*, and replenishes thy Spirit, then thou wilt understand what follows in this Writing.

21. But if not, then it will be with thee, as it was with the *wise* Heathens, who gazed on the Creation, and would search and sift it out by their *own Reason*; and though with their Fictions and Conceits they came before God's Countenance or Face, yet they were not able to see it, but were stark *blind* in the Knowledge of God.

22. As the Children of *Israel* in the Desert could not behold the Countenance of *Moses*, and therefore he must put a Veil before his Face, when he drew near to the People.

23. The Cause of it was, they neither understood nor knew the true God and his Will, who *notwithstanding* walked among them, and therefore that Veil was a Sign and Type of their Blindness and Misunderstanding.

24. As little as a Piece of Work can apprehend him that made it, so little also can *Man* apprehend and know God his Creator, unless the Holy Ghost *enlightens* him; which happens only to those that rely not upon themselves, but set their *Hope*, Will, and Desires only upon God, and move in the Holy Ghost, and these are *one Spirit* with God.

25. Now if we consider rightly of the Sun or Stars, with their *Corpus* or Body, Operations, and Qualities, then the very Divine Being may be found therein, and that the Virtues of the Stars are Nature itself.

26. If the whole Wheel, *Circumference*, or Sphere of the Stars, be well considered, then it is soon found, that the same is the Mother of all Things, or the Nature out of which all Things are come, and wherein all Things stand and live, and whereby every Thing moves; all Things are made of these Powers, and therein they all abide *eternally*.

27. Though indeed *they shall be changed* at the End of this Time, when Good and Evil shall be separated; and so in like Manner Angels and Men, *in the Power of*

Nature, out of which they had got their first Beginning, shall subsist in God eternally.

28. But here you must elevate your Mind in the *Spirit*, and consider how the *whole Nature*, with all the Powers which are in Nature, also the Extension, Depth, and Height, also Heaven and Earth, and all whatsoever is therein, and all that is above the Heavens, is together the *Body* or Corporeity of God; and the Powers of the Stars are the Fountain Veins in the natural Body of God, *in this World*.

29. You must not conceive, that in the Body of the Stars is the *triumphing Holy Trinity*, God the Father, Son, and Holy Ghost, in which there is no Evil, for it is the Light-holy, eternal Fountain of Joy, which is indivisible and unchangeable, which no Creature can sufficiently apprehend or express; which dwells and is above the Body of the Stars in itself, whose Depth no Creature is able to measure or fathom.

30. But we must not so conceive, as if God was not at all in the *Corpus* or Body of the Stars, and in this World: For when we say, *ALL*, or *from Eternity to Eternity*; or *All in All*, then we understand the entire *G O D*.

31. Take *Man* for a Similitude or Example, *who is made after the Image or Similitude* Gen. 1. 17. of God, as it is written.

32. *The Interior, or Hollowness in the Body of Man*, is, and signifies the Deep betwixt the Stars and the Earth.

33. *The whole Body with all its Parts* signifies Heaven and Earth.

34. *The Flesh* signifies the Earth.

35. *The Blood* signifies the Water, and is from the Water.

36. *The Breath* signifies the Air, and is also Air.

37. *The Wind-pipe and Arteries*, wherein the Air qualifies or operates, signify the Deep betwixt the Stars and the Earth, wherein Fire, Air, and Water, qualify in an elementary Manner, and so the Warmth, the Air, and Water, qualify also in the *Wind-pipe and Arteries*, as they do in the Deep above the Earth.

38. *The Veins* signify the powerful Flowings out from the Stars, and are also the powerful Egressions of the Stars; for the Stars with their Powers reign in the Veins, and give Form and Shape to Men.

39. *The Entrails or Guts* signify the Operation of the Stars, or their consuming all that which is proceeded from their Power, for whatsoever *themselves* have made, that they consume again, and remain still in their Virtue and Power, and so the Guts also are the consuming of all that which Man thrusts and stuffs into his *Guts*, even all whatsoever grows from the Power of the Stars.

40. *The Heart* in Man signifies the Heat, or the Element of Fire, and it is also the Heat; for the Heat in the whole Body has its Original in the *Heart*.

41. *The Bladder* signifies the Element of Water, and it is also Water.

42. *The Liver* is the Mother of the *Blood*; for from the Liver comes the Blood in the whole Body into all the Members.

43. *The Lungs* signify the Earth, and are also of the same Quality.

44. *The Feet* signify near and afar off; for Things near and Things afar off are all one to God: And so Man by Means of his Feet can come and go *near* and *far off*; let him be where he will, he is in Nature neither near nor *afar off*; for in God these are *One Thing*.

45. *The Hands* signify God's Omnipotence; for as God in Nature can *change* all Things, and make of them what he pleases, so Man also can with his Hands *change* all that which is grown in Nature, and can make with his Hands out of them what he pleases: He rules with his Hands the *Work* and Being of the whole Nature, and so they very well signify the Omnipotence of God.

Now observe further,

46. *The whole Body to the Neck* signifies, and is the round Circle or Sphere of the Stars, as also the Deep within or between the Stars, wherein the *Planets* and *Elements* reign.

47. *The Flesh* signifies the Earth, which is congealed, and has no Motion; and so the Flesh in itself has no Reason, Comprehensibility, or Mobility, but is moved only by the Power of the *Stars*, which reign in the Flesh and Veins.

48. No more could the Earth bring forth any Fruit, neither could there grow any Metals, as Gold, Silver, Copper, Iron, or Stones, if the *Stars* did not work in them; neither could there grow any Grafs, without the Operation of the Stars.

49. The *Head* signifies Heaven; the same is grown on the Body, by the Veins, Passages, and proceeding forth of Powers; and so all the Powers come again from the Head and *Brain* into the Body, into the Fountain-veins, or Arteries of the Flesh.

50. Now Heaven is a pleasant Palace of Joy, wherein all the Powers are, as in the whole Nature in the Stars and Elements, but not *so hard* Working and Springing. For every *Power of Heaven* has but one Species, Kind, or Form of Power, springing very *bright* and *meeke*, not promiscuously Evil and Good one in another, as in the Stars and Elements, but very *pure*.

51. It is made out of the Midst of the *Waters*, but not qualifying in such a Manner as the *Water* in the *Elements*, for Fierceness or Wrath is not therein. However Heaven belongs to Nature, because the Stars and Elements have their Original and Power from the *Heaven*.

52. For Heaven is the *Heart* of the Water, as in all Creatures, and in all that which is in this World, the Water is the *Heart* thereof, and nothing can subsist without Water, be it in the Flesh, or out of the Flesh, in the Vegetables of the Earth, or in Metals and Stones, in every Thing the Water is the Kernel or the Heart of it.

53. And so Heaven is the Heart in Nature, wherein all the Powers are, as in the Stars and Elements, and it is a soft, supple and meek Matter of all Powers, as the Brain in Man's Head is.

54. Now Heaven kindles with its Power the Stars and Elements, so that they move and work: And so the *Head* of Man is also like Heaven.

55. For as in Heaven all Powers are meek and full of Joy, and as Heaven has a *Closure* or *Firmament* above the Stars, and yet all Powers go forth from Heaven into the Stars; so the Brain also has a *Closure* or *Firmament* between it and the Body, and yet all the Powers go forth from the Brain into the Body, and into the whole Man.

56. *The Head contains the five Senses*, viz. Seeing, Hearing, Smelling, Tasting, and Feeling, wherein the Stars and Elements qualify, and therein exists the Sydereal, or Heavenly Starry or Astral and Natural Spirit in Men and Beasts; in this flow forth Good and Evil, for it is the *House* of the Stars.

57. Such Power the Stars borrow from Heaven, that they can make in the Flesh a living and moving *Spirit* in Man and Beast. The Moving of the Heaven makes the Stars moveable, and so the Head also makes the Body moveable.

58. *Now open here the Eyes of thy Spirit, and behold God thy Creator.*

Question.

Here now the Question is, From whence has Heaven, or whence borrows it, this Power, that it causes such *Mobility* in Nature?

Answer.

59. Here you must lift up your Eyes beyond Nature, into the Light-holy Triumphant-divine Power, into the unchangeable holy Trinity, which is a triumphing, springing moveable Being, and all Powers are therein, as in Nature.

60. For this is *the Eternal Mother of Nature*, of which Heaven, Earth, Stars, Elements, Angels, Devils, Men, Beasts, and all have their Being; and therein *ALL* stands.

61. When we nominate Heaven and Earth, Stars and Elements, and all that is therein, and all whatsoever is above the Heaven, then thereby is nominated the *Total God*, who has made himself *Creaturely* in these above-mentioned Beings, in his Power which proceedeth forth from him.

62. But *GOD* in his *TRINITY* is unchangeable, and whatever there is in Heaven and upon Earth, and above the Earth, has its Spring, Source and Original from the *Power* which proceeds from God.

63. Yet you must *not* therefore conceive, that in God there is Good and Evil, for God himself is the *Good*, and has the *Name* from Good, which is the triumphing eternal Joy: Only *all* the *Powers* proceed from him, which you can search out in Nature, and which are in *all* Things.

Question.

64. Now perhaps you may say, *Is there not Good and Evil in Nature? And seeing every Thing comes from God, must not then the Evil also come from God?*

Answer.

65. Behold, there is a *Gall* in Man's Body, which is *Poison*, and he cannot live without this Gall; for the Gall makes the *Astral Spirits* moveable, joyous, triumphing or laughing, for it is the Source of Joy.

66. But if it is inflamed or kindled in one of the Elements, then it *spoils* the whole Man, for the Wrath in the *Astral Spirits* comes from the Gall.

67. That is, when the Gall overflows, and runs to the Heart, then it kindles the Element of *Fire*, and the Fire kindles the *Astral Spirits* which *reign* in the *Blood* in the Veins and in the Element of *Water*; and then the whole Body trembles by Reason of the Wrath and the Poison of the Gall.

68. And such a Source has *Joy*, and from the same Substance as the *Wrath*. That is, when the Gall in the *Loving* or Sweet Quality is inflamed, in that which Man is in love withal, then the whole Body trembles for the Joy, in which many Times the *Astral Spirits* are affected also, when the Gall is overflown, and is kindled in the *Sweet* Quality.

69. *But it has no such Substance in God, for he has not Flesh and Blood, but he is a Spirit, in whom all Powers are; as we pray in the Lord's Prayer, "Thine is the Power."*

70. And as it is written of him, *"He is Wonderful, Counsel, Power, Champion, Eternal Father, Prince of Peace."*

^u John 4. 24.
^v Matth. 6.
^w Isaiah 9.

71. The *Bitter* Quality is in God also, but not in that Manner as the Gall is in Man, but it is an *everlasting* Power, in an elevating triumphing Spring, or Source of Joy.

72. And though it is written in *Moses*, *"I am an angry zealous God"*, yet the meaning of it is *not*, that God is angry *in himself*, and that there rises a Fire of Anger in the *Holy Trinity*.

^x Exod. 20.
^y Deut. 4. 24.

73. No; that cannot be, for it is written, *against those that hate me, in that same Creature, the Fire of Anger rises up.*

74. But if God should be angry in Himself, then the *whole Nature* would be on Fire, which will come once to pass *on the last Day in Nature*, and not in God, but in God the *triumphing Joy will burn*; it was never otherwise from Eternity, nor will it ever be otherwise.

75. But now the elevating springing triumphing Joy in God makes Heaven triumphing and *moveable*, and Heaven makes the Stars and *Elements* moveable, and the Stars and the Elements make the *Creatures* moveable.

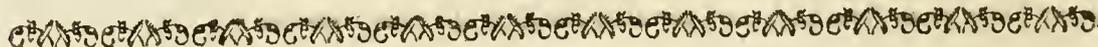
76. Out of the *Powers* of God are the Heavens proceeded; out of the *Heaven* are the Stars; out of the *Stars* are the Elements; out of the *Elements* are the *Earth* and the *Creatures* come to be.

77. Thus all had its Beginning, even to the Angels and Devils; *which* before the Creation of Heaven, Stars, and the Earth, were proceeded out of the same Power, out of which the Heaven, the Stars, and the Earth were proceeded.

78. This is a short Entrance or Introduction, showing how the Divine and Natural Being is to be considered. Henceforth I will describe the true Ground and Depth concerning what God is, and how all Things are framed in God's Being.

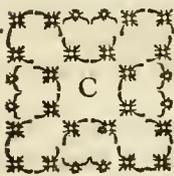
79. Which indeed has been partly concealed from the Beginning of the World to this Time, and Man with his *Reason* could not comprehend it.

80. But seeing God is pleased to reveal Himself in Simplicity in this last Time, I shall give way to his Impulse and Will; I am but a very little Spark of Light. AMEN.



The Third Chapter.

Of the most blessed Triumphing, Holy, Holy, Holy Trinity, GOD the Father, Son, and Holy Ghost, ONE only God.

1.  Ourteous Reader, here I would have you faithfully *admonished*, to let go your Opinion and Conceit, and not to gaze after the *Heathenish* Wisdom, nor be offended at the Simplicity of the Author: for this Work comes not from *his Reason*, but from the Impulse of the Spirit.

2. Only be thou careful to get into thy Spirit the Holy *Ghost*, which proceeds forth from God, and He will lead thee into all Truth, and reveal *Himself* to thee.

3. And then thou wilt see well enough in his Light and Power; even into the holy *Trinity*, and understand those Things which are written as follow.

Of GOD the FATHER.

4. When Our Saviour JESUS CHRIST taught his Disciples to pray, he
Matth. 6. said; *When ye pray, say thus: Our Father, which art in Heaven.*

5. The meaning is not, at if Heaven could comprehend, encompass or contain God
John 10. 29. the *Father*; for *itself* is made by the Divine Power: for *Christ* saith, *My Father is greater than all.*

6. And

6. And God saith in the Prophet, ^a *Heaven is my Throne, and the Earth is ^b my Footstool. What House would you build for me? ^c I compass the Heaven with a Span, and the Earth with three Fingers.* Also, ^d *I will dwell in Jacob, and Israel shall be my Tabernacle.*

^a Isaiah 66.
^b The Dirt under my Feet.

7. But as Christ calls his Father, a *Heavenly Father*, his Meaning is, that his Father's *Lustre* and *Power* appear and shine very *bright* and pure in Heaven; and that *above* the Circle or Inclosure which we behold with our Eyes, and which we call *Heaven*, does appear the totally *Triumphing Holy Trinity, The Father, Son, and Holy Ghost.*

^c Isaiah 40. 12.
^d Psal. 135. 4.
Syrac. 25. 13

8. Christ also thereby distinguishes his *Heavenly Father* from the Father of *Nature*, which is indeed the Stars and the Elements; these are our Natural Father, out of which we are made, and by whose Impulse we live here in this World, and from whence we have our Food and Nourishment.

9. But God is *therefore* Our Heavenly Father, in that our *Soul* continually longs after him, and is desirous of him, yea it thirsts and hungers continually after him.

10. The *Body* hungers and thirsts after the Father of Nature, *viz.* the Stars and the Elements, and *that Father* also feeds and nourishes the Body.

11. But the *Soul* thirsts after the heavenly Holy Father, and he also gives Meat and Drink to it, feeding it with his holy Spirit, and the spring Source or Fountain of Joy.

12. Yet we have *not two* Fathers, but only *One*: For Heaven is made by his Power, and the Stars out of his Wisdom, which is *in him*, and proceeds forth *from him*.

Of the Substance and Property of the Father.

13. When we consider the whole Nature and its Property, then we see the Father.

14. When we behold Heaven and the Stars, then we behold his eternal *Power* and *Wisdom*: So many Stars as stand in the whole Heaven, which are innumerable and incomprehensible to *Reason*, and some of them are not visible, so manifold and *various* is the Power and Wisdom of God the Father.

15. But every Star in Heaven differs in its *Power* and *Quality*, which also makes so many Distinctions in and among the Creatures upon the Earth, and in the whole Creation.

16. But all the *Powers* which are in *Nature* proceed from God the Father; all *Light, Heat, Cold, Air, Water*, and all the Powers of the Earth; *Bitter, Sower, Sweet, Astringent, Hard, and Soft*, and more than can be reckoned; all have their *Beginning* from the Father.

17. Therefore if a Man would liken the Father to any Thing, he should liken him to the round Globe of Heaven.

18. You must not conceive here, that every Power which is in the Father, stands in a peculiar severed or divided Part and *Place* in the Father, as the Stars do in Heaven.

19. No, but the Spirit shows that *all* the Powers in the Father are one in another as one Power.

20. A Resemblance, Image, or Figure whereof, we have in the Prophet *Ezekiel* *, * Chap. 1. who sees the Lord in the Spirit and Resemblance like a Wheel, having *four other Wheels* one in another, the Four being like one another; and when they moved, they went straight forward which Way soever the Wind did sit or blow, and that Way they went all forward, having no Cause of Returning.

21. And thus it is with God the Father; for all the Powers are in the Father, one in another, *as one Power*; and all Powers consist in the Father, in an unsearchable *Light and Clarity, or Brightness and Glory.*

22. Yet you must not think, that God, who is in Heaven and above the Heaven, does there stand and hover, like a Power and Quality which has in it *neither* Reason, nor Knowledge in it, as the Sun which turns round in its Circle, and shoots forth from itself Heat and *Light*, whether it be for Benefit or Hurt to the Earth and Creatures, which indeed would be for Hurt, if the other Planets and Stars did not hinder.

23. No, the Father is *not so*, but he is an All-mighty, All-wise, All-knowing, All-seeing, All-hearing, All-smelling, All-feeling, All-tasting God, who in himself is Meek, Friendly, Gracious, Merciful, and full of Joy, yea Joy itself.

24. And he is thus from Eternity to Eternity unchangeable: He never changed himself in his *Being*, neither will he change himself in all *Eternity*.

25. He is proceeded or born of Nothing, but *Himself* is all in Eternity; and all whatsoever is, is come from his Power, which from Eternity goes from *him*.

26. His Immensity, Height and Depth, *no Creature*, no not any Angel in Heaven, can search into it, but the Angels live in the *Power* of the Father very meekly, and full of Joy, and they always *sing* in the Power of the Father.

Of GOD the SON.

27. If a Man will see *God the Son*, he must once more look upon natural Things; otherwise I *cannot* write of him: The Spirit indeed beholds him, but that can neither be spoke nor *written*; for the Divine Being consists in Power, which can neither be written nor spoke.

28. Therefore we must use *Similitudes*, if we intend to speak of God: For we live in this World, as Men who know *but in Part*, and are made of that which is but in Part. Therefore I cite the Reader into *the Life to come*, where and when I shall speak more properly, and more clearly of this high Article.

29. In the mean while, the loving Reader is to attend to the Sense and *Meaning of the Spirit*, and then he will not fail to get a little Refreshing, if he has but any *Hunger* in him.

Now Observe,

30. The Turks and Heathens say, *God has no Son*: Set open your Eyes wide here; and do not make yourselves quite blind, and you will see the Son.

31. The Father is all, and all Power subsists in the Father: He is the Beginning and the End of all Things; and besides and beyond him is nothing; and whatever is, is from the Father.

32. For *before* the Beginning of the Creation of the Creatures, there was Nothing but only GOD; and where there is Nothing, out of that, Nothing will be. All Things must have a Cause or Root, or else Nothing will be.

33. Yet you are not to think that the Son is *another* God than the Father. Neither should you think, that the Son is without or *besides* the Father, and that he is a severed Part or divided Piece, as when two Men stand one by another, where one comprehends not the other.

34. No, the Father and the Son is not of *such* a Substance, or such a Kind of Thing; for the Father is not an *Image*, to be likened to any Thing; but the Father is the *Fountain* of all Powers, and all the Powers are one in another as one Power, and therefore he is said to be ONE only GOD.

35. Otherwise, if his Powers were *divided*, then he were not All-mighty, but now he is the Self-subsisting, All-mighty, and All-powerful God.

36. And the *Son* is the *Heart* in the Father; all the Powers which are in the Father, are the *Propriety* of the Father; and the Son is the *Heart*, or the Kernel, or Pith in

all the Powers in the whole Father, and he is the *Cause* of the springing Joy in all Powers in the whole Father.

37. From the Son, who is the Father's Heart in all his Powers, the Eternal Joy rises and springs in all the Powers of the Father, such a Joy, ° *as no Eye has seen, nor Ear* ° 1 Cor. 2. 9. *heard, neither has ever entered into the Heart of any Man, as St. Paul saith.*

38. But if a Man here on Earth is enlightened with the Holy Ghost from the Fountain of JESUS CHRIST, so that the Spirits of Nature, which signify the Father, are kindled in him, then there rises such a Joy in his *Heart*, and it goes forth into all his *Veins*, so that the whole Body trembles, and the Soulish animal Spirit triumphs, as if it were sitting in the holy Trinity, which is understood only by those that have been Guests in that Place.

39. And this is but a * Type or Glimpse of *the Son of God* in Man, whereby *Faith* is * See Ch. 4. strengthened and preserved: For the Joy cannot be so great in an earthen *Vessel* as in a v. 13. heavenly, wherein the perfect Power of God is fully.

Now here I must write a Similitude.

40. I will show you a Similitude in Nature, signifying how the holy Being in the holy Trinity is.

41. Consider Heaven, which is a round *Globe*, having neither Beginning nor End, but its Beginning and End is every where, which Way soever you look upon it: So is *God*, who is in and above the Heaven, he has neither Beginning nor End.

42. Now consider further the Circle or Sphere of the Stars, they denote the *various* Powers and Wisdom of the Father, and they are made also by the Power and Wisdom of the Father.

43. Now the Heaven, the *Stars*, and the whole *Deep* between the Stars, together with the *Earth*, signify the Father.

44. And the *Seven Planets* signify the seven Spirits of God, or the Princes of the Angels, among which also Lord LUCIFER was one before his Fall, which all were made out of the Father in the Beginning of the Creation of Angels, before the Time of this World.

45. *Now Observe*: The Sun sits in the Midst, in the Deep, between the Stars, in a round Circle, and is the Heart of the Stars, and gives Light and Power to all the Stars, so *tempering* the Power of the Stars, that all becomes pleasant and joyful.

46. It *enlightens* also the Heaven, the Stars, and the Deep above the Earth, working in all Things that are in this World, and is the King, and the Heart of all Things of this World, and so rightly signifies the *Son* of God.

47. For as the Sun stands in the Midst, betwixt the Stars and the Earth, enlightening all Powers, and is the Light and *Heart* of all the Powers, and is all the Joy in this World; besides, all Beauty and Pleasantness standeth in the Light and Power of the Sun; so the Son of God *in* the Father, is the Heart in the Father, and shines in all the Powers of the Father; his Power is the moving *springing* Joy in all the Powers of the Father, and shines in the whole Father, as the Sun does in the whole World.

48. If the Earth should be taken away, which signifies the *House* of Misery, Trouble, or of Hell, then the whole Deep would be Light in one Place as well as in another: as indeed the whole Deep in the Father is as Light in one Place as in another, from the *Lustre* of the Son of God.

49. And as the Sun is a self-subsisting Creature, Power, and Light, which shineth not *forth from* or out of all Creatures, but *in* and into all Creatures, and all Creatures rejoice in its Power; so the Son in the Father is a self-subsisting Person, and enlightens all the Powers in the Father, and is the Father's Joy or *Heart* in his Center, or in the Midst of him.

Observe here the great Mystery of God.

50. The Sun is made or generated from all the Stars, and is a Light taken from the whole Nature, and shines again into the whole Nature of this World; it is *united* with the other Stars, as if itself together with all the Stars was but *one* Star.

51. And so the Son of God is continually generated from all the Powers of his Father from Eternity, and is not made, but is the Heart and *Lustre* shining forth from the Powers of his Heavenly Father; a self-subsisting Person, the Center, or Body of the Lustre in the Deep.

52. For the Father's Power generates the Son continually from Eternity to Eternity: But if the Father should *cease to generate*, then the Son would be no more: Also if the Son should shine no more in the Father, then the Father would be a dark Valley: And then the Father's Power would not rise from Eternity to Eternity, and so the Divine Being would not *subsist*.

53. Thus the Father is the *self-subsisting* Being of all Powers, and the Son is the Heart in the Father, which is generated continually out of all the Powers of the Father, who again *enlightens* the Powers of the Father.

54. Do not conceive, that the Son in the Father is so mixed, that his *Person* can neither be seen nor known: No; for if it was so, then it were but one Person.

55. For as the *Sun* shines not from or out of the *other* Stars, though it had its Original from the *other* Stars; so also the Son shines not from, or out of the Powers of the Father, as to his Body or *Corporeity*. Though he is generated continually out of the Powers of the Father; and he shines back again into the Powers of the Father, for he is *another* Person than the Father, but *not* another God.

56. He is eternally *in* the Father, and the Father generates him continually from Eternity to Eternity, and the Father and the Son is ONE *God*, of an equal Being in Power and Omnipotence.

57. The Son sees, tastes, hears, feels, smells, and comprehends *All*, as the Father does; in *His* Power all liveth and is, whatsoever is Good, as in the Father; but that which is Bad or Evil is *not* in *Him*.

Of GOD the HOLY GHOST.

58. *God the Holy Ghost*, is the Third Person in the triumphant holy Deity, and proceeds from the Father and the Son, and is the holy moving Spring or *Fountain* of Joy in the whole Father.

59. He is a pleasant, meek, quiet Wind, or whispering Breath, or *still Voice*, out of all the Powers of the Father and of the Son; as ¹ on Mount Horeb with the Prophet *Elijah*; and on ² *Whitsunday*, or the Day of Pentecost, with the Apostles may be perceived.

60. Therefore if we will describe his Person, Substance and Property, from the true Ground, it must be represented in a *Similitude*. For the Spirit cannot be written down, being no Creature, but the moving, flowing, boiling Power of God.

61. Consider the Sun and Stars again; the *Stars* being many and several, inexpressible and innumerable, signify the Father: Out of the Stars the *Sun* is come to be; for God has made it out of *them*, and it signifies the Son of God.

62. And from the Sun and Stars proceed the *four Elements*, Fire, Air, Water, and Earth, as I shall afterwards demonstrate plainly, when I shall write of the *Creation*.

¹ 1 Kings 19.

12.

² Acts 2.

Now observe,

63. The three Elements, Fire, Air, and Water, have a *threefold* Moving or Qualification, but proceed from one Body; and consider, the Fire or Heat swells and flies aloft from the Sun and Stars; and from the Heat the Air^b swells and flies aloft; and from the Air comes the Water. ^b Or expands itself.

64. And in *this* Motion or Qualification consists the Life and Spirit of all Creatures, and whatever can be named in this World; and *that* signifies the Holy Ghost.

65. And as the three Elements, Fire, Air, and Water, proceed from the Sun and Stars, and are *one Body* in one another, and cause the *living Motion*, and the Spirit of all the Creatures of this World, so the Holy Ghost proceeds from the Father and the Son, and causes the *living Motion* in all the Powers of the Father.

66. And as the three Elements move in the Deep, as a *self-subsisting* Spirit, and cause Heat, Cold, and Clouds, and flow forth from the Power of all the Stars; and as all the Powers of the Sun and Stars are in the three Elements, as if they *themselves were* the Sun and Stars, from whence is the Life and Spirit of all Creatures, and it consists therein; just so the Holy Ghost proceeds from the Father and the Son, and moves in the whole Father, and is the Spirit and Life of all Powers of the whole Father.

Observe here, the deep Mystery.

67. All the Stars which Men see, and those which they do not see, they all signify the Power of God the Father; and out of these Stars is generated the *Sun*, which is the *Heart* of all the Stars. And there goes forth from all the Stars the *Power* which is in every Star into the Deep: And the Power, Heat, and Shining of the Sun, goes likewise into the Deep.

68. And in the Deep the Power of all Stars, together with the Heat and Lustre of the Sun, are all but *one Thing*, a moving boiling *Hovering*, like a Spirit or Matter; only it has not Reason, for it is not the Holy Spirit. And thus also the fourth Element must adhere or belong to a natural Spirit, or it is not capable of Reason.

[69. "And thus God the Father goes forth in his Deep out of all his Powers, and generates the Splendor, the Heart, or the Son of God in his Center."]

70. It may be likened to the round *Globe* of the *Sun*, which shines upwards, downwards, and on every Side; and so the Splendor, together with all the Powers, goes forth from the Son of God in the whole Father.

71. Now in the whole Deep of the Father, externally without the Son, there is Nothing but the manifold and unmeasurable or unsearchable *Power* of the Father.

72. And the unsearchable Power and *Light* of the Son is in the Deep of the Father, a living, all-powerful, all-knowing, all-hearing, all-seeing, all-smelling, all-tasting, all-feeling *Spirit*, wherein is all Power, Splendor, and Wisdom, as in the Father and the Son.

73. And as in the Four Elements, there is the Power and Splendor of the Sun and all the Stars, so it is in the whole Deep of the Father, and that is, and is rightly called, the *Holy Ghost*, which is the third self-subsisting Person in the Deity.

Of the Holy TRINITY.

74. Now when we speak or write of the *Three Persons* in the Deity, you must *not conceive*, that therefore there are Three Gods, each reigning and ruling by himself, like temporal Kings on the Earth. ⁱ Or the Trinity has no such Being in God.

75. No: ⁱ Such a Substance and Being is not in God; for the Divine Being consists in Power, and not in Body or Flesh.

76. The Father is the whole Divine Power, whence *all Creatures* have proceeded, and has been always from Eternity: He has neither Beginning nor End.

77. The Son is in the Father, being the Father's Heart or Light, and the Father generates the Son continually from Eternity to Eternity; and the Son's *Power* and *Splendor* shine back again in the whole Father, as the Sun does in the *whole* World.

78. The Son is also *another* Person than the Father, but not Externally without, or severed from the Father, *nor* is he any other God than the Father is; his *Power*, *Splendor*, and *Omnipotence*, is *no less* than the whole Father.

79. The Holy Ghost *proceeds* from the Father and the Son, and is the *Third* self-subsisting Person in the Deity. As the *Elements* in this World go forth from the Sun and the Stars, and are the moving Spirit which is in every Thing in this World, so the Holy Ghost is the moving Spirit in the whole Father, and proceeds or goes forth from Eternity to Eternity *continually* from the Father and Son, and replenishes the whole Father; he is nothing Less, or Greater than the Father and Son; His *moving Power* is in the whole Father.

80. *All Things* in this World are according to the Similitude of this *Ternary*. Ye blind Jews, Turks, and Heathens, open wide the Eyes of your Mind: I will show you, in your Body, and in every Natural Thing, in Men, Beasts, Fowls, and Worms, also in Wood, Stone, Leaves, and Grass, the Likeness of the Holy Ternary in God.

Objection.

81. You say, there is but *One* Being in God, and that God has no Son.

Answer.

82. Open your Eyes, and consider your Selves: Man is made according to the Similitude, and out of the Power of God in his Ternary. Behold thy inward Man, and then thou wilt see it most plainly and clearly, if thou art *not* a Fool, and an irrational Beast; therefore observe,

83. In thy Heart, in thy Veins, and in thy Brain, thou hast thy Spirit; and all the Powers which move in thy Heart, in thy Veins, and in thy Brain, wherein thy Life consists, signify God the Father.

84. From that Power springs up thy *Light*, so that thou seest, understandest, and knowest in the same Power, what thou art to do; for that *Light* glimmers in thy whole Body; and the whole Body moves in the Power and Knowledge of the *Light*, for the Body helps all the Members in the Knowledge of the *Light*, which signifies God the Son.

85. For as the *Father* generates the *Son* out of his Power, and as the *Son* shines back in the whole Father; so in like Manner the *Power* of thy Heart, of thy Veins, and of thy Brain, generates a *Light* which shines in all thy Powers in thy whole Body. Open the Eyes of thy Mind, consider it, and you shall find it so.

86. *And observe*: As from the Father and the Son *proceeds forth* the Holy Ghost, and is a self-subsisting Person in the Deity, and moves in the whole Father; so also out of the Powers of thy Heart, Veins, and thy Brain, goes forth the *Power* which moves in thy *whole* Body; and out of thy *Light* goes forth in the same Power, Reason, Understanding, Skill, and Wisdom, to govern the whole Body, and to distinguish all whatsoever is externally * without the Body.

* *Extra Corporation.*

87. And both these are but one in the Government of thy Mind, *viz.* thy *Spirit*, which signifies God the Holy Ghost: And the Holy Ghost from God *rules* in this Spirit in thee, if thou art a Child of *Light*, and not of *Darkness*.

88. For in Respect of *this* Light, Understanding, and Government, is Man distinguished from Beasts, and is an Angel of God, as I shall clearly show, when I shall write of the Creation of Man.

89. Therefore observe exactly, and take Notice of the Order of this Book, and then thou wilt find, *whatsoever thy Heart desires, or ever longed for.*

90. Thus you find in Man *three* Fountains. First, the *Power* in thy whole Mind, which signifies God the Father. Then secondly, the *Light* in thy whole Mind, enlightening the whole Mind, which signifies God the Son. Then thirdly, there goes forth out of all thy Powers, and out of thy Light also, a *Spirit* which has Understanding.

91. For all the Veins, together with the Light in thee, as also thy Heart and thy Brain, and whatsoever is in thee, make or constitute *that* Spirit, and that is thy *Soul*; and it well signifies the Holy Ghost, which proceeds forth from the Father and the Son, and reigns in the whole Father; for the *Soul* of Man reigns in the *whole* Body.

92. But the Body, or the bestial Flesh in Man, signifies the *dead* corrupted Earth, which Man through his *Fall* has so framed to himself, of which more shall be spoken in its due Place.

93. The *Soul* contains the first Principle; and the *Soul's Spirit* the second Principle in *Ternario sancto*, in the Holy Ternary; and the *outward Spirit*, viz. the Astral, contains the third Principle of this World.

94. Thus you find also the Ternary of the Deity in Beasts; for as the Spirit of a Man is, and exists, so it is also in a Beast, and therein is no Difference.

95. But the Difference lies in *this*, that Man is made by God himself out of the best Kernel or *Pith* of Nature, to be his Angel and Similitude, and *God rules* in Man with his Holy Spirit; so that Man can speak, discourse, distinguish, and understand all Things.

96. But a Beast is made of the *wild* Nature of this World; the *Stars* and *Elements* have generated Beasts through their Motion, according to the Will of God.

97. And so the Spirit in Birds, Fowls, and Worms, exists also; and *all* has its three-fold Source in *Similitude* to the Ternary in the Deity.

98. And you see also the Ternary of the Deity in Wood and Stones, as also Herbs, Leaves, and in Grass, only *these* are *all* earthly.

99. However, Nature generates Nothing, be it what it will in this World, and though perhaps it should stand or continue but scarce a Minute, yet it is all generated in the Ternary, or according to the Similitude of God.

100. *Now observe*: In either Wood, Stone, or Herbs, there are Three Things contained, neither can any Thing be generated or grow, if but one of the Three should be left out.

101. I. First, there is the *Power*, from which a *Body* comes to be, whether Wood, Stone, or Herbs.

II. After that, there is a *Sap* in that Thing, which is the *Heart* of the Thing.

III. And thirdly, there is in it a *springing*, flowing Power, Smell or Taste, which is the *Spirit* of the Thing, whereby it grows and increases. Now if any of these Three fail, the Thing cannot *subsist*.

102. Thus you find in every Thing a Similitude of the *Ternary* in the Divine Being, look upon what you will; let no Man make himself so entirely blind as to think *otherwise*, or to think that God has no Son and Holy Ghost.

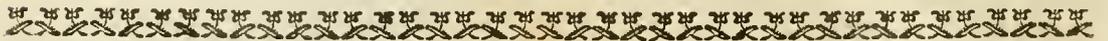
103. I shall make this *more* plain and clear, when I come to write of the *Creation*; for I do *not borrow* of other Men in my Writings: And though indeed I quote many Examples and Testimonies of God's Saints, yet all is wrote by God in my Mind, so

that I *absolutely* and infallibly believe, know, and see it, yet not in the Flesh, but in the Spirit, in the Impulse and Motion of God.

104. It is not so to be understood, that my Reason is greater or higher than that of all other Men living; but I am the Lord's *Twig* or Branch, and am a very mean and little Spark of his; he may set me where he pleases, I cannot hinder him in that.

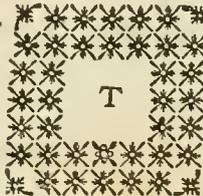
105. Neither is this my *Natural Will*, that I can do it by my own small Ability; for if the Spirit were withdrawn from me, then I could neither know nor understand *my own Writings*; and I must on every Side fight and struggle with the Devil, and lie open to Temptation and Affliction as well as other Men.

106. But in the following Chapters, you will *soon see* the Devil and his Kingdom *laid naked*; his Pride and Reproach shall suddenly *be discovered*.



The Fourth Chapter.

Of the Creation of the Holy Angels. An Instruction, or open Gate of Heaven.

1.  HE Learned, and almost all Writers, have very much *incumbered*, and troubled their Heads greatly, to *search*, contrive, and conceive in Nature (and have brought forth many and various *Opinions*) concerning how, and of what the Holy Angels were framed: And on the other Side, what that horrible *Fall* of the Great Prince *Lucifer* was, or how he became so *base* a wicked, and fierce wrathful Devil. From whence that *Evil Quality* should spring, or what drove him to it.

2. And though this Ground and great Mystery has remained hidden from the Beginning of the World, and that human Flesh and Blood is *not able* to conceive or apprehend it, yet God, who created the World, will reveal himself *now* at the End; and all great Mysteries will be manifested or revealed, to intimate, that the great Day of Revelation and final Judgment is *near*, and *daily* to be expected.

3. On which will be restored again all that which has been lost through *Adam*, and in which the Kingdom of Heaven, and the Kingdom of the Devil, shall be *severed asunder*, in this World.

4. But *how* all this will be done, God will reveal in the highest Plainness and Simplicity, so that no Man will be able to oppose him.

5. Therefore every one should lift up his Eyes, for his Redemption draweth near; and not *seek after* base Covetousness, Pride, and wanton luxurious Stateliness, supposing it the best Life to be here; whereas in their Luxury they *sit* in the Midst of Hell, to wait upon Lucifer as *his Guard*.

6. Which themselves shall suddenly be *sure to see* with great Terror, Anguish, and eternal Despair, as also to their Shame and Scorn: of which the Devils are a *terrible Example*, who were once the fairest and *brightest* Angels in Heaven, as I shall reveal, write, and *manifest* as follows. I will suffer God's Impulse, I am not able to withstand it.

Of the Divine Quality.

7. Since you have perceived, in the *Third* Chapter, the Ground of the Ternary in the Divine Being, I shall here show plainly the *Power* and Operation, as also the Qualities, or Qualification, in the Divine Being; or *from what* the Angels were properly and peculiarly created, or what their *Body* and *Power* are.

8. And, as I said before, all the Powers or Virtues are in God the Father, and no Man with his Sense and Thoughts can *reach* to apprehend it. But in the Stars and the Elements, as also by all the Creatures in the whole Creation of this World, a Man may *clearly know* it.

9. All Power and Virtue is in God the Father; and proceeds also forth from him, as Light, Heat, Cold, Soft, Gentle, Sweet, Bitter, Sour, Astringent or Harsh, Sound or Noise, and much more that is not possible to be spoken or apprehended. *All these* are in God the Father, one in another as one Power, and yet all these Powers move in his *Exit* or going forth.

10. But the Powers in God do not operate or qualify in that *Manner*, as in Nature, in the Stars, and Elements, or in the Creatures. No, you must *not* conceive it so: For Lord *Lucifer* in his Elevation made the Powers of impure Nature *thus* burning, bitter, cold, astringent, sour, dark, and unclean.

11. But in the Father all Powers are mild, soft, like Heaven, very full of Joy, for all the Powers triumph in one another, and their Voice or Sound rises up from Eternity to Eternity.

12. There is nothing in them but Love, Meekness, Mercy, Friendliness, or Courtesy; even such a triumphing, rising Source or Fountain of Joy, wherein all the Voices of Heavenly Joyfulness *sound* forth, so as no Man is able to express it, nor can it be likened to any Thing.

13. But if a Man *will* liken it to any Thing, it may *nearest* be ¹likened to the Soul of Man, when *kindled* or enlightened by the Holy Ghost. ^{1 See Chap. 3. v. 39.}

14. For then it is thus joyful and triumphing, and all Powers rise up in it and triumph, and so raise the Bestial Body, that it trembles: This is a true Glimpse of the *divine* Quality, as the Quality is in God. But in God all is Spirit.

15. The Quality of Water is not of *such* a running and qualifying Condition or Manner in God, as it is in *this* World, but is a Spirit, very bright, clear, and thin, wherein the Holy Ghost riseth up, a *mere* Power.

16. The bitter Quality qualifies in the sweet, astringent or harsh and sour Quality, and the *Love* rises up therein from Eternity to Eternity.

17. For the Love in the Light and Clarity, or glorious Brightness, goeth forth from the *Heart* or Son of God, in all the Powers of the Father, and the Holy Ghost moves in them all.

18. And this, in the Deep of the Father, is like a Divine ^mSALITTER, which ^mOr SAL I must needs liken to the *Earth*, which before its Corruption was even such a *Salitter*. NITRUM. But not so Hard, Cold, Bitter, Sour, and Dark, but like the Deep, or like Heaven, very clear and pure, wherein all Powers were *good*, fair, and heavenly; but that Prince *Lucifer* thus *spoiled* them, as you shall perceive hereafter.

19. This Heavenly Salitter, or Powers one in another, generate heavenly joyful Fruits and Colours; all Manner of Trees and Plants, on which *grow* the fair pleasant and lovely Fruits of *Life*. There spring up also in these Powers and Virtues, all Manner of Blossoms and *Flowers*, with fair Heavenly Colours and Smells. They are of

several Tastes, each according to its Quality and Kind, very *Holy*, *Divine*, and full of Joy.

20. For every Quality bears its own Fruit, *as it is* in the corrupted murtherous Den or dark Valley and Dungeon of the Earth; there spring up all Manner of Earthly Trees, Plants, Flowers, and Fruits. Also *within the Earth*, grow curious precious Stones, Silver, and Gold, and these are a *Type* of the Heavenly Generating or Production.

21. Nature *labours* with its utmost Diligence upon this corrupted dead Earth, that it might generate Heavenly Forms and Species or Kinds; but it generates *only* dead, dark, and hard Fruits, which are no more than a mere Shadow or Type of the Heavenly.

22. Moreover its Fruit are *altogether* fierce, or biting, bitter, sour, astringent, or harsh and hot, also cold, hard and evil; they have *scarce* any Spark or Spice of Goodness in them. Their Sap and Spirit is *mixed* with hellish Quality, their Scent or Smell is a very *Stink*; thus has Lord *Lucifer* caused them to be; as I shall clearly show hereafter.

23. Now when I write of Trees, Plants and Fruits, you must *not* understand them to be *Earthly*, like those that are in this World: For it is *not* my Meaning, that there shall grow in Heaven such dead hard Trees of Wood, or *such* Stones as consist of an earthly Quality.

24. No, but my Meaning is heavenly and spiritual, yet *truly* and *properly* *such*: I mean no other Thing than what I set down in the Letter.

25. In the Divine Pomp and State are especially *two* Things to be considered: *First* the *Salitter* or the Divine Powers, which are moving springing Powers.

26. In that same Power grows up and is generated Fruit according to every Quality and Species, or Kind, *viz.* *heavenly* Trees and Plants, which without ceasing bear Fruit, fairly blossom, and grow in divine Power, so joyfully, that I can neither speak nor write it down, but stammer it like a *Child*, that is learning to speak, and can by *no Means* rightly call it as the Spirit gives it forth to be known.

27. The *second* Form or Property of Heaven in the divine Pomp or State, is *Mercurius*, or the Sound, as in the *Salitter* of the Earth there is the Sound, whence there grows Gold, Silver, Copper, Iron, and the like; of which Men make all Manner of *Musical Instruments* for founding, or for Mirth, as Bells, Organ-Pipes, and other *Things* that make a Sound: There is likewise a Sound in all the Creatures upon Earth, else all would be in Stillness and *Silence*.

28. By that Sound in *Heaven* all Powers are moved, so that all Things grow joyfully, and generate very beautifully: And as the Divine Power is manifold and various, so also the Sound or *Mercurius* is manifold and various.

29. For when the Powers spring up in God, they *touch* and stir one another, and move one in another, and so there is a constant Harmony, *Mixing*, or Confort, from whence go forth all Manner of Colours. And in those Colours grow all Manner of *Fruits*, which rise or spring up in the *Salitter*, and the *Mercurius* or Sound mingles itself therewith, and rises up in all the Powers of the Father, and then Sounding and *Tunes* rise up in the heavenly Joyfulness.

30. If you should in this World bring many thousand Sorts of musical Instruments together, and all should be tuned in the best Manner most artificially, and the most skilful Masters of Music should play on them in Concert together, all would be no more than the *Howlings* and Barkings of Dogs, in *Comparison* of the *Divine Music*, which rises through the Divine Sound and Tunes from Eternity to Eternity.

31. Further, if you will consider the heavenly Divine Pomp, State, and *Glory*, and conceive how it is, and what Manner of Sprouting, Branching, Delight, and Joy

there is in it, view this World diligently, and *consider* what Manner of Fruit, Sprouts, and Branches, grow out of the *Salitter* of the Earth, from Trees, Plants, Herbs, Roots, Flowers, Oils, Wine, Corn, and whatever else there is that your *Heart* can find out; *all* is a *Type* of the heavenly Pomp.

32. For the *earthly* and corrupt Nature has continually laboured from the Beginning of its Creation to this Day, to bring forth *heavenly* Forms or Shapes in the Earth, as also in Man and Beasts; as Men very well see that every Year *new Arts* are invented and brought to Light, which has been constantly so from the Beginning to this Time. But yet Nature has *not* been able to bring forth heavenly Power, Virtue, and Qualities, therefore its Fruit is half dead, corrupt, and impure.

33. You must *not think*, that in the Divine Pomp there come forth Beasts, Worms, and other Creatures in Flesh, as in this World they do: No; but I mean only the *wonderful* Proportion, Power, Virtue, and Comeliness of Feature in them. And Nature labours with utmost Diligence, to produce in its Power *heavenly* Figures, Shapes, or Forms, as we see in Men, Beasts, Fowls, and Worms, as also in the Increase or Growth of the Earth, that all Things are done, show, and appear most curiously, artificially, and delicately: *For Nature would willingly be delivered from this Vanity, that it might procreate heavenly Forms in the holy Power.*

34. For in the Divine Pomp likewise go forth *all Manner* of Sprouting and Vegetation of Trees, Plants, and all Manner of Fruit; and every one bears *its own* Fruit, yet not in an earthly Quality and Kind, but in a *Divine* Quality, Form, and Kind. Those Fruits are not of so dead, hard, bitter, sour, and astringent a Relish for *Food*; nor do they rot and grow stinking, as those in this World do, but all consist in holy Divine Power. Their Constitution or *Composition* is from Divine Power, from the *Salitter* and *Mercurius* of the Divine Pomp, and they are the Food of the Holy Angels.

35. If Man's *abominable* Fall had not spoiled it, he would have been feasted in *such* a Manner in this World, and have eaten such Fruits as indeed were presented to him in Paradise, in a *twofold* Manner. But the infectious *Lust*, Longing, and Malady of the Devil, who had infected and spoiled the *Salitter* of which *Adam* was made, *that* brought Man into an *Evil Longing* or Lust to eat of both the Qualities, the *Evil* and the *Good*, of which I shall write clearly, as follows, and demonstrate it.

Of the Creation of Angels.

36. The Spirit shows plainly and clearly, that *before* the Creation of Angels, the Divine Being, with its Rising and Qualifying, was from Eternity, and remained so in the Creation of Angels, as it is also at *this Day*, and will so continue *in* and *to* Eternity.

37. And the Space, Room, or *Place* of this *World*, together with the creaturely Heaven, which we behold with our Eyes, as also the Space or *Place* of the *Earth* and Stars, together with the Deep, *was* in such a Form as now at *this Day* it is in, aloft, above the Heavens, in the Divine Pomp.

38. It *was* the Kingdom of the great Prince *Lucifer*, in the Creation of the Angels: [*“Understand according to the second Principle, out of which he was thrust forth into the B. “outermost, which also is the very innermost of all,”*] who by his proud Elevation in his Kingdom kindled the Qualities, or the Divine *Salitter*, out of which he was made; [*“Understand the Center of his Nature, or the first Principle;”*] and set it on Fire; C. supposing thereby he should grow greatly and highly *light* and qualifying, above the Son of God; but he became a Fool, therefore *this Place* or Space in its burning Quality could *not* subsist in God, whereupon the Creation of this World ensued.

39. But this World at the End, in God's appointed Time, will be *set* again into its first Place, as it was before the Creation of Angels, and Lord *Lucifer* will have a *Hole* or Dungeon for his eternal Habitation therein, and he will *remain* eternally in his kindled Quality, which will be an eternal base filthy reproachful Habitation, an empty void dark Valley, or Dungeon, a Hole of Fierceness or *Wrath*.

Now Observe,

40. God in his Moving created the holy Angels *at once*, not out of a strange *Matter*, but out of himself, out of his *own* Power, and eternal Wisdom.

41. But the Philosophers had *this Opinion*, as if God had made the Angels only out of the Light; but they *erred therein*, for they were made not only out of the Light; but out of *all* the Powers of God.

42. And as I have shown *before*, there are *two* Things especially to be observed in the Deep of God the Father; first, the Power, or all Powers of God the Father, of the Son, and of the Holy Ghost, are very lovely, pleasant, and various, and yet are all *One in another* as one Power. And as the Powers of all the Stars *rule* in the Air, so also in God: But every Power in God *shows* itself with its Operation severally and distinctly.

43. Then afterwards the Sound is in every Power, and the Tone or Tune of the Sound is according to the Quality of every Power; and therein consists the total heavenly Kingdom of Joy; and so from this divine *Salitter* and *Mercurius* all Angels are made, *viz.* out of the Body of Nature.

Question.

44. But thou mayest here ask: *How* are they made or generated, or in what Way and Manner?

Answer.

45. If I had the *Tongue* of an Angel, and thou hadst an angelical *Understanding*, we might very finely discourse of it. But the Spirit only sees it, and the Tongue cannot advance towards it. For I can use *no other* Words than the Words of this World; but now the Holy Ghost being in thee, thy *Soul* will well apprehend it.

46. For behold the total Holy Trinity has with its moving composed, *compacted*, or figured a Body, or Image out of itself, like a *little* God, but not so fully or *strongly* going forth, as the whole Trinity, yet in some Measure according to the *Extent* and Capacity of the Creatures. For in God there is *neither* Beginning nor End; but the Angels *have* a Beginning and End, but not circumscriptive, apprehensive, palpable, or *conclusive*; for an Angel can sometimes be great, and suddenly little again; their Alteration is as swift as Man's Thoughts are. All *Qualities* and Powers are in an Angel, *as* they are in the whole Deity.

47. But thou must rightly understand this. They are made and compacted together, or figured out of the *Salitter* and *Mercurius*, that is, out of the *Exit* or Excreescence.

48. Consider this *Similitude*: Out of the Sun and Stars go forth the Elements, and they make in the *Salitter* of the Earth a *living* Spirit, and the Stars remain in their Circle or Sphere, and *that* Spirit likewise gets the Quality of the Stars.

49. But now the Spirit after its *Compaction* is a separate *distinct* Thing, and has a Substance of its own, as all the Stars have, and the Stars also are and remain *separate* and distinct Things, each of them is free to itself.

50. Nevertheless the Quality of the Stars *reigns* in the Spirit; yet the Spirit can and may raise, or demerse itself in its own Qualities, or may live in the *Influences* of the Stars, as it pleases: For it is free, for it has got the Qualities which it has in itself for its *own*.

51. And though it *had them* at the Beginning from the Stars, yet they are now its proper *own*: Just as a Mother when she has the Seed in herself, as long as she has it in her, and that it is a *Seed*, it is hers; but when the Seed is become a *Child*, then it is no more the Mother's, but is the Child's proper own.

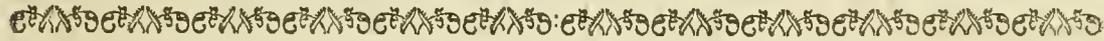
52. And though the Child is in the Mother's *House*, and the Mother *nourishes* the Child with her Food, and the Child could *not* live without the Mother, yet both the Body and the Spirit, which are generated out of the Seed of the Mother, are the *Child's* proper own, and it retains its corporeal Right to itself.

53. And in this *Manner* it is with the Angels, they are also all composed, framed, or figured out of the *Divine Seed*, but every one has his own *Body* to itself, though they are in God's House, and feed on the *Fruit* of their Mother, out of which they were made, yet the Bodies are their *proper own*.

54. But the Quality *externally* without them, or externally without their Bodies, *viz.* their Mother, is *not* their Propriety, as also their Mother is not the Child's Propriety; also the *Mother's* Food is not the *Child's* Propriety; but the Mother gives it to the Child out of Love, seeing she has generated the Child.

55. She may *well* also thrust the Child out of her House, when the Child is stubborn, and will not be obedient, and may *withdraw* her Food from it, which also thus befel the *Principality* of Lucifer.

56. Thus God may withdraw his Divine Power, which is externally without the Angels, when they elevate themselves against him; but when that is done, a *Spirit* must faint and perish. As when the Air, which also is Man's Mother, is withdrawn from a Man, he must needs die; so also the *Angels* cannot live without their Mother



The Fifth Chapter.

Of the Corporeal Substance, Being, and Propriety of an Angel.

Question.

1.  OW here the Question is: What Manner of *Body, Form, or Shape* has an Angel, or what Figure is it of?

Answer.

2. As Man is created for the Image and Similitude of God, *so also* are the Angels, for they are the *Brethren of Men*, and *Men in the Resurrection will have no other Form or Image than the Angels have*, as our King CHRIST himself ⁿ testifies.

3. Besides, the Angels *never* showed themselves in any *other* Form or Shape to Men here on Earth, than in a *human* Form and Shape. ^{n Matth. 227 30.}

4. Therefore seeing in the Resurrection, we shall be like the Angels, the Angels must needs be shaped and figured like us, or else we must assume to us *another* Image or Shape in the Resurrection, which would be against and *contrary* to the first Creation.

5. Thus also ^o *Moses and Elias appeared to the Disciples of Christ* in their own Form ^{o Joha 17-} and Shape, on Mount Tabor, though they had been a long Time in Heaven before.

^o 2 Kings 2.

12.

^p Acts 1. 11.

6. And ^o *Elias* was taken up into Heaven alive, with his living Body, and yet had now no other Form or Shape than he had when he was on Earth.

7. Also when *Christ* went to Heaven, two Angels hovered in the Clouds, ^p and said to the Disciples: Ye Men of Israel, what do you look after? This *JESUS* shall come again, as you have seen *HIM* go away to Heaven.

8. Thus it is plain and clear enough, that He will come again in the same Form at the last Day, with a *divine* and glorified Body, as a Prince of the Holy Angels, which shall be the Men-Angels.

9. The Spirit also testifies clearly, that Angels and Men have one and the same Image: For God has made another Angel instead of expelled Lucifer and his Legions, out of the same Place, wherein Lucifer sate, and out of which he was made, which Angel was *ADAM*, if he had but persevered in his Clarity Brightness or Glory.

10. But there is yet a sure Hope of Resurrection, and then we shall get the Angelical Clarity or Glory, and Purity again.

Question.

11. Now you will ask; How are the Angels then created according to the Image of God?

Answer.

12. First the compacted figured Body is indivisible and incorruptible, and not to be felt by Man's Hands; for it is constituted or composed out of the *Divine Power*, and that Power is so knit and bound together, that it can never be destroyed again.

13. For as none, no not any Thing, can destroy the whole Deity, so also there is not any Thing can destroy an Angel; for every Angel is formed, figured, set together or composed out of all the Powers of God, not with Flesh and Blood, but out of the *Divine Power*.

14. And first the Body is out of all the Powers of the Father, and in those Powers is the *Light* of God the Son; and now the Powers of the Father and of the Son, which are in an Angel creaturely, generate an understanding Spirit, which rises up in that Angel.

15. First of all the Powers of the Father generate a Light, whereby an Angel sees into the whole Father, whereby he can see the outward Power and Operation of God, which is externally without its own Body, and thereby can see its Fellow-brethren, and can see and enjoy the glorious Fruit of God, and therein consists its Joy.

16. And that Light at first came out of the Son of God in the Powers of the Father, into the Angelical Body creaturely, and is the Body's proper own, which cannot be withdrawn from it by any Thing, unless itself extinguishes it, as *Lucifer* did.

17. Now all the Powers which are in the whole Angel generate that Light; and as God the Father generates his Son to be his Heart, so the Power of the Angel generates also its Son and Heart in itself, and that again enlightens all Powers in the whole Angel.

18. After that there goes forth out of all the Powers of the Angel, and also out of the Light of the Angel, a Fountain which springs or boils in the whole Angel; and that is its Spirit, which rises up into all Eternity: For in that Spirit is all Knowledge and Skill of all the Powers which are in the total God.

19. For that Spirit springs up out of all the Powers of the Angel, and goes up into the Mind, where it has five open Doors, there it can look round about and see whatsoever is in God, and also whatsoever is in itself, and so goes forth from all the Powers of the Angel, as also from the Light of the Angel; as the Holy Ghost goes forth from the Father and the Son, and fills the whole Corpus or Body.

Now observe the great Mystery.

20. As there are *two* Things to be observed in God; the *First* is the *Salitter*, or the Divine Powers, out of which the Body or Corporeity is; and the *Second* is the *Mercurius*, Tone, Tune or Sound: Thus also it is in *like Manner* and Form in an Angel.

21. First there is the *Power*, and in the Power is the Tone or *Tune*, which rises up in the Spirit, into the Head, into the *Mind*, as in Man in the Brain; and in the Mind it *has its open Doors or Gates*; but in the *Heart* it has its *Seat*, Residence and Original, where it exists out of all Powers.

22. For the Fountain of all Powers floweth ⁹ in the Heart, as it does also in Man ⁹ Or to. and in the Head it has its *Princely Seat*, where it sees all, smells all, and feels all.

23. And now when it sees and hears the *divine* Tone, Tune and Sound rise up, which is externally without it, then is its Spirit *affected* and kindled with Joy, and elevates itself in its Princely Seat, and *sings* and founds forth very joyful Words concerning God's Holiness, and concerning the Fruit and Vegetation of the *Eternal Life*.

24. Also concerning the Ornament, Colours and Beauty of the eternal *Joy*, and concerning the amiable blessed Gance, or gracious *Aspect* and Countenance of God the Father, Son, and Holy Ghost; also concerning the excellent Fraternity, Fellowship, and *Communion* of Angels, concerning the continual everlasting Joyfulness, concerning the Holiness of God, and concerning the *Angels own* Princely Government.

25. In brief, concerning *all Powers*, and that which proceeds *from* all God's Powers, which in Regard of the Inaptitude of my Corruption in the Fleth I *cannot* write; I would much rather be there present myself. But what I cannot write here, I will commit to *thy Soul* to consider further of, and at the Day of the *Resurrection* you shall see it most plainly and clearly.

26. You should not here scorn my Spirit, for it is *not* sprung forth from the wild Beast, but is generated from my Power and Virtue, and *enlightened* by the Holy Ghost.

27. I write not here without Knowledge; but if thou, like an *Epicure* and fatted Swine of the Devil, from the Devil's Instigation, shouldst *mock* at these Things and say, The Fool surely has *not* gone up to Heaven, and seen or heard them; *these* are mere Fables; therefore in the Power of my Knowledge, I would have you warned and *cited* before the severe Judgment of God. And though in my Body I am *too weak* to bring thee there, yet *That* from which I have my Knowledge, is mighty and potent enough to cast thee even into the Abyfs of Hell.

28. *Therefore* take warning, and consider that thou also belongest to the Angelical *Quire*, and read the following *Hymn* with longing Delight, and then the Holy Ghost will be awakened and stirred up in thee, and thou also wilt get a Desire and Longing after the heavenly *Chorus*, and Choir of Dancing. *Amen.*

29. The Musician has wound up his Pegs and tuned his Strings, the Bridegroom comes, take heed thou dost not get the *hellish* ^r Gout in thy Feet, when the Round begins, ^r Podagra. lest thou be found incapable or *unfit* for the Angelical-Dance, and so be thrust out from the *Wedding*, seeing thou hast no *Angelical Garment* on.

30. Surely the Gate will be locked upon thee, and so thou wilt not enter in any more, but wilt *dance* with the *Hellish Wolves* in the hellish Fire; truly thou wilt forget then to mock, and Sorrow will *gnaw* thee.

Of the Qualification of an Angel.

Question.

31. The Question now is, What Manner of *Qualification* has an Angel?

Answer.

32. The *Holy Soul* of a Man, and the Spirit of an Angel, is and has one and the same Substance and Being, and there is no Difference therein, but only in the *Quality* itself, or their corporeal Government; that which qualifies *outwardly* or from without in Man, by the Air, has a *corrupt earthly* Quality, yet on the other Side it has also a *divine* and *heavenly* Quality hidden from the Creatures.

⁶ Psalm 104 3.

33. But the *Holy Soul* understands it well, as the Kingly Prophet *David* saith, *The Lord rideth on the Wings of the Wind.*

Question.

34. But a simple Man may ask: What do you mean by the Word *Qualifying*, or what is that?

Answer.

35. I mean thereby the Power, which in the Body of the Angel *enters in* from without, and comes forth again; as in a Similitude, when a Man fetches Breath and breaths it forth again; for *therein* stands the Life both of the Body and of the Spirit.

36. The Quality from without *kindles* the Spirit in the Heart, in the first Fountain, whereby all the Powers in the whole Body become stirring, and then that Quality in the corporeal Spirit, which is the *natural Spirit* of an Angel or Man, rises up into the Head, where it has its Princely Seat, or Throne and Government, and there it has its *Counsellors*, whose Advice it takes.

37. The *first* Counsellor is the *Eyes*; they are affected with every Thing they look upon, for they are the *Light*.

38. For as the Light goes forth from the Son of God in the whole Father into all the Powers, and *affects* all the Powers of the Father, and on the other Side all the Powers of the Father affect the *Light* of the Son of God; so do the Eyes work in the Thing they look upon, and the *Thing* works again in the Eyes, and the Eyes as the Counsellor, bring it into the *Head* before the Princely Seat or Throne; and there it is to be approved of.

39. Now if the Spirit is *pleased* with it, then it brings the same to the Heart, and the Heart gives it to the Passages or *Issuings* forth of the Powers, or Fountain-veins in the whole Body; and then the Mouth, and Hands, and Feet, fall to work.

40. The *second* Counsellor is the *Ears*, which have their Rise also from all the Powers in the whole Body through the Spirit; their Fountain is *Mercurius* or the *Sound*, which arises from all the Powers.

41. And as in all the Powers of God the *Mercurius* rises and sounds, wherein the heavenly Tone, Tune or Joy, consists, and the Tone or Tune goes forth out of all the Powers, and so in the *Attraction* of the Spirit in God, is *elevated* or raised up; and when one Power touches or stirs the other, and tunes or sounds, then the Tune or Sound *goes forth*, and rises up *again* in all the Powers of the Father; and so all the Powers of the Father are *again* affected therewith, whereby they are always impregnated with the Tune, and *continually* generate it again in every Power: Thus

also the second Counsellor in the Head, is the *Ears*, they stand open, and the *Sound* goes forth through them in all that sounds.

42. Now where the *Mercurius* sounds, and is elevated, there the *Mercurius* of the Spirit goes also in, and is thereby affected, and *brings it* before the Princely Throne in the Head, where it is to be approved by the *other Four Counsellors*.

43. And if the Spirit is pleased with it, then it brings the same before its Mother into the Heart, and the Heart, or the Fountain of the Heart, *gives it* to all the Powers in the whole Body; and then the Mouth and Hands lay hold on it.

44. But if the *whole* Princely Counsel in the Head be *not* pleased, so that it is approved, then it lets that go again, and brings it not to the Mother, the Heart.

45. The *third* Princely Counsellor is the *Nose*; there the Fountain rises up from the Body in the Spirit into the Nose, and there it has two open Doors or Gates.

46. And as the excellent, precious, and amiable *blest* Savour or Smell goes forth from all the Powers of the Father and of the Son, and *tempers* itself with all the Powers of the Holy Ghost, whence the *Holy Spirit* and most precious Savour rises up from the Fountain of the Holy Ghost; and flows or boils in all the Powers of the Father, and *kindles* all the Powers of the Father, whereby they are impregnated *again* with the amiable blest Savour, or *Saving Smell*, and so generate it in the Son and Holy Ghost; *so also* in Angels and Men, the Power of the Smell rises up out of all the Powers of the *Body* by and through the *Spirit*, and comes forth at the *Nostrils* of the Nose, and is affected with all Smells or Savours, and brings them through the Nostrils of the Nose, which is the third Counsellor, into the Head, before the Princely Seat, or Throne.

47. And there it is to be proved, *whether* it be a good Smell, or Savour pleasing to its Constitution and Complexion, or no: If it be *good*, then it brings the same to its Mother, that it may be brought to Effect; if not, then is it expelled and thrust away.

48. And *this* Counsellor of the Smell, which is generated out of the *Salitter*, is also mixed with *Mercurius*, and so belongs to the heavenly Joyfulness, and is a glorious, *excellent*, and fait Fountain in God.

49. The *fourth* Princely Counsellor is the *Taste* on the *Tongue*, which also arises from all the Powers of the Body through the Spirit into the Tongue: For all *Fountain-veins* of the whole Body go into the Tongue, and the Tongue is the Sharpness or *Taste* of all the Powers: As the Holy Ghost goes forth from the Father and the Son, and is the Sharpness or *Proof* of all Powers, and in his moving or rising up, brings all that which is good *again* into all the Powers of the Father, whereby the Powers of the Father are *impregnated* again, and so continually generate the Taste.

50. But that which is *not good*, the Holy Ghost *speweth that out* as a loathsome *Abomination*, as it is written in the *Apocalypse*, and as he spewed out the Great Prince *Lucifer* in his Pride and Perdition. For he could no more endure to taste the fiery proud *stinking* Quality; and thus it is also to all proud stinking Men. Rev. 3. 16.

51. O Man let this be told thee, for the Spirit is earnestly *Jealous* in this Thing especially: *Desist* from Pride, or else it will be with you as it befell the Devils. There is no jesting or *trifling* herein; the Time is very short, thou wilt suddenly taste it, I mean the hellish Fire.

52. Now as the Holy Ghost proves all, so the *Tongue* proves all Tastes: And if the same pleases the Spirit, then it brings the same into the Head, to the *other four* Counsellors before the Princely Seat, and there it is proved, whether it be profitable or wholesome for the Qualities of the Body.

53. If so, then is it brought to the Mother, the *Heart*, which gives it to all the *Veins* or Powers of the Body, and then the Mouth and Hands lay hold of it. But if it is *not* good, then the Tongue *spits* or spews it out, before it comes to the Princely Council.

54. But *though* it be pleasant to the Tongue, and is of a good Taste, but yet is not *serviceable* and useful for the whole Body, then it is *rejected* nevertheless, when it comes before the Council, and the Tongue must spit or *spew* it out, and touch it no more.

55. The *fifth* Princely Counsellor is the *Feeling*; which fifth Counsellor arises also from all the Powers of the Body in the Spirit, into the Head.

56. As all Powers go forth from God the Father and Son, in the Holy Ghost, and so one touches the other, from whence exists the *Tune* or *Mercurius*, so that all the Powers sound and move themselves.

57. Else if one did not touch the other, nothing would stir *at all*, and so this touching makes the Holy Ghost *stir*, so that he rises up in all the Powers, and touches all the Powers of the Father, wherein then exists the heavenly Joyfulness or *triumphing*, as also Tuning, Sounding, Generating, Blossoming, and Vegetation or Springing, *all* which has its Rising from this; that one Power *touches* the other.

^a John 5. 17. 58. For Christ saith in the Gospel, " *I work, and my Father worketh also*. And he means this very touching and working, in that every Power goes forth from him, and generates the Holy Ghost, and in the Holy Ghost all the Powers are *already* clearly *stirred*, by the going forth of the Father.

59. And therefore the Holy Ghost flows, *boils*, and rises up from Eternity to Eternity, and kindles again all the Powers of the Father, and makes them stirring, so that they are always impregnated.

60. In such Manner it is *also* in Angels and Men: for all Powers in the Body arise, and *touch* one another, or else Angels and Men could feel nothing.

61. But if one Member be too much *stirred*, it cries to the whole Body for Help, and the whole Body *stirs*, as if it was in a great Commotion or *Uproar*, as if the *Enemy* were at Hand, and comes to help that Member, and to deliver and release it from the Pain.

62. This you may see if a *Finger* be but hurt, crushed, or wounded; or any other Member of the Body, be it which it will; presently the Spirit in that Place *runs* suddenly to the Mother, the Heart, and complains to the Mother; and if the Pain does but a little *exceed*, then the Mother rouses up and awakens all the Members of the Body, and *all* must come to help *that* Member.

Now observe,

63. Thus *one* Power continually touches and stirs the *other* in the whole Body, and all the Powers rise up into the Head before the Princely Council, which proves the stirring of all the Powers.

64. Now if one Member stirs *too much*, and at any Time *hurts* a princely Counsellor; as by *Seeing*, it would be in love with that which it *ought not* to be in love with.

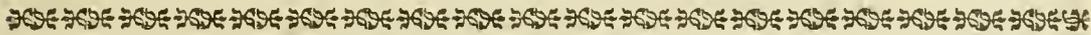
65. As Lord Lucifer did, who saw the Son of God, and fell in love with that *high Light*, and moved and stirred himself so very much, intending to be *equal* with him, or indeed to be *higher* and brighter than He; such stirring or meddling the Counsellors reject.

66. Or if it would stir and move too vehemently by *Hearing*, and it would fain hear false and wicked Tongues in talking Lies and Fictions, and bring that to the *Heart*, this also is rejected by the Counsellors.

67. Or if it would by the *Smelling* get a Longing or Lusting after that which is none of its own, as Lord *Lucifer* did also, who longed after the *holy* Savour or *Sweet Smell* of the Son of God, and intended in his Elevation and Kindling to smell and savour yet *more pleasantly*: In that Manner he also deceived our Mother *Eve*, saying; * *If she did* * Gen. 3. 5. *but eat of the forbidden Tree, then she should be wise or witty, and be like God*; but this *Smelling* or *Stirring* the Council likewise rejected.

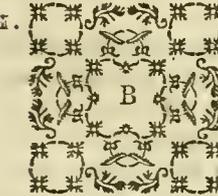
68. Or if by *Tasting* it should fall into a Desire and Longing, to eat that which is not of the Quality of the Body, or is none of its own; as Mother *Eve* in Paradise fell a Longing to eat of the Devil's Swine-apples, and *did* eat thereof; such *Stirring* in Lust the Council also rejects.

69. In short, there are therefore *Five* in the princely Council, that one should *advise* the other, and every one is of a peculiar *sundry* Quality; and that compacted or concreated Spirit which is *generated* out of all the Powers, He is their King or Prince, and he sitteth in the *Head* in the Brain of a Man, and in an Angel in that Power which is instead of the Brain of a Man, and in the Head also upon his Princely Throne, and executes every Thing, which was concluded and decreed by the whole Princely Council.



The Sixth Chapter.

How an Angel, and a Man, is the Similitude and Image of God.

1.  **B**EHOLD! as the *Being* in God is, so is the Being also in *Man* and *Angels*; and as the *Divine Body* is, so is also the *Angelical* and *human Body* or *Corporeity*.

2. But with this Difference only, that an Angel and a Man is a *Creature*, and *not* the *whole* Being, but a *Son* of the *whole* Being, whom the *whole* Being has generated: And therefore it is fit that it should be in *Subjection* to the *whole* Being, seeing it is the *Son* of its *Body*.

3. Now if the *Son* resists and *opposes* the *Father*, it is but right that the *Father* should cast him away out of the *House*, seeing the *Son* sets himself against him that has generated him, and from whose *Power* he is *become* a *Creature*.

4. For if any one makes something out of that which is his own, he may, if it does *not* prove according to his *Will*, do with it what he pleases, *and make it either a Vessel of Honour or Dishonour*; which was done even so to *Lucifer*.

Now observe,

5. The *whole* *Divine Power* of the *Father* speaks forth from all *Qualities*, the *WORD*; that is, the *Son* of *God*.

6. Now that *Voice*, or *that WORD*, which the *Father* speaks, goes forth from the *Father's Salitter* or *Powers*, and from the *Father's Mercurius*, *Sound* or *Tune*: And the *Father* speaks this forth in himself, and *that WORD* is the very *Splendor* or *Glance* proceeding from all his *Powers*.

7. But when it is spoken forth, it stays or sticks *no more* in the *Powers* of the *Father*, but sounds or tunes back again in the *whole* *Father* in *all* *Powers*.

8. Now that *WORD*, which the *Father pronounces* or speaks forth, has such

a Sharpness, that the Tone of the WORD goes swiftly in a Moment through the whole *Deep* of the Father, and that Sharpness is the *Holy Ghost*.

9. For the WORD, which is spoken forth, or outspoken, abides as a Splendor or glorious *Edict* before the King.

Or Proclamation.

10. But the Tone or Sound, which goes forth through the *Word*, executes the *Edict* of the Father, which he had outspoken through the *Word*, and that is the *Birth* or Geniture of *the holy Trinity*.

11. Now behold! An Angel and a Man is also thus: The Power in the whole Body has all the *Qualities*, as it is in God the Father.

12. And as all the Powers in God the Father rise up from Eternity to Eternity, so all the Powers rise up also in an Angel, and in a Man, into the *Head*; for higher they cannot rise; for they are but Creatures which have a Beginning and End.

13. And in the Head is the *divine* Counsel-Seat or Throne, and it signifies God the Father, and the *Five Senses* or Qualities are the Counsellors, which have their Influences out of the *whole* Body, out of all the Powers.

14. Now the *Five Senses* always sit in Council in the Power of the whole Body, and when the Council's *Decree* is concluded, then the compacted or concreated *Judge* speaks it out into its Center or Midst of the Body; as a *WORD*, into the Heart; for that is the Fountain of all Powers; from which also it takes its Rise.

15. Now it stands there in the Heart, as a *self-subsisting Person*, composed out of all Powers, and is a *Word*, and signifies God the Son; and now it goes out from the *Heart* into the *Mouth* on to the *Tongue*, which is the Sharpness, and that so sharpens it, that it sounds forth, and is distinguished according to the *Five Senses*.

16. From what Quality soever the Word takes its Original, in that Quality it is thrust forth upon the *Tongue*, and the Power of the *Distinction* or Difference goes forth from the *Tongue*; and that signifies the *Holy Ghost*.

17. For as the *Holy Ghost* proceeds forth from the Father and the Son, and *distinguishes* and sharpens all, and effects or produces that which the Father speaks through the *Word*; so also the *Tongue* sharpens, *articulates*, and distinguishes all that, which the *Five Senses* in the Head bring through the *Heart* on to the *Tongue*, and the *Spirit* goes forth from the *Tongue* through the *Mercurius*, or *Tone* in *that* Place, as it was decreed or concluded by the Council of the *five Senses*, and executes it all.

Of the Mouth.

18. The *Mouth* signifies, thou art an unalmighty Son of thy Father, whether thou art an Angel or a Man. For through the *Mouth* thou *must* draw into thee the Power of thy Father, if thou wilt *live*.

19. An Angel must do so, *as well* as a Man, though indeed he needs not to use the Element of *Air*, in that Manner as a Man does; yet he must attract into himself, through the *Mouth*, *the Spirit*, from which the *Air* in this World exists.

20. For in Heaven there is *no* such *Air*, but the Qualities are very meek and joyful, like a pleasant chearing *Breath* of Wind, and the *Holy Ghost* is among all the Qualities in the *Salitter* and *Mercurius*.

21. And this the Angel *also* must make Use of, or else he cannot be a *moveable* Creature, for he must also eat of the heavenly Fruit through the *Mouth*.

22. Thou must *not* understand this in an *earthly* Manner; for an Angel has no Entrails, neither *Flesh* nor *Bones*, but is constituted or composed by the *Divine* Power in the *Shape*, *Form*, and *Manner* of a Man, and has all Members like Man; *except* the Members of *Generation*, and the *Fundament* or *going out of the Draught*, neither has an Angel need of them.

23. For Man got his Members of Generation and Fundament first in his doleful and lamentable Fall. An Angel sendeth forth Nothing but the *Divine Power*, which he takes in at his Mouth, wherewith he kindles his Heart, and the Heart kindles all the *Members*, and *that* he sends forth from himself again. at the Mouth, when he speaks and praises God.

24. But the heavenly Fruits which he eats are *not* earthly; and though they are in such a *Form* and Shape as the earthly are, yet they are mere *Divine Power*, and have such a pleasant lovely Taste and Smell, that I cannot liken it to any Thing in this World; for they *taste* and *smell* of the *Holy Trinity*.

25. Thou must not think, that they are there only as it were a Type or *Shadow* of Things; *no*; for the Spirit shows plainly, that in the heavenly Pomp, in the heavenly *Salitter* and *Mercurius*, grow *Divine Trees*, Plants, Flowers, and all *Sorts* of whatever is in this World, but as a Type and Resemblance: And as the Angels are, so are the Vegetation and Fruits, all *from* the *Divine Power*.

26. These heavenly Sprouts and Springings thou must *not wholly* liken to this World: For there are two Qualities *in this World*, a *Good* and an *Evil*; and many Things grow through the Power of the Evil Quality, which does *not* so in Heaven.

27. For Heaven has but *one* Form or Manner. Nothing grows there, which is *not good*: Only Lord *Lucifer* has deformed and dressed this World in that Manner: And therefore was Mother *Eve* ashamed, when she had eaten of that which was dressed by the *Evil Quality*; in like Manner also she was ashamed of her Members of Generation, which she had caused by biting of *this Apple*.

28. The angelical and heavenly Fruit has *not* such a Substance: Indeed it is most certain and true, *that there* are all Manner of Fruits in *Heaven*, and *not* merely Types and Shadows: Also the Angels *pluck* them with their Hands, and eat them, as we do that are Men, but they need *not* any Teeth to do it withall, *neither* have they any, for the Fruit is of a *divine Power*.

29. Now all this, whatsoever an Angel makes Use of, which is externally *without* him, for the supporting his Life, is *not* his corporeal Propriety, as if he had it by a natural Right, but the *Heavenly Father* gives it them in Love.

30. True it is, their Body is their own Propriety, for God has given it to them for a Propriety. Now whatsoever is given to any for his *own*, or for Propriety, that is his by *Right of Nature*, and he does not deal righteously which takes it from him again, unless upon Condition and Agreement: And thus neither does God, and therefore an Angel is an eternal incorruptible Creature, which stands or subsists in all Eternity.

31. But what would the Body profit him, if God did *not feed* it, for then it would have no Mobility, and would lie still like a dead Block. Now *therefore* the Angels are obedient to God, and humble themselves before the *powerful* God, they honour, laud, and praise him in his Great Deeds and Works of *Wonder*, and sing continually of God's *Holiness*, because he feeds them.

Of the Gracious, Blessed, and Joyful Love of the Angels towards God, from a true Ground.

32. The right *Love* in the *divine Nature* comes from the *Fountain* of the Son of God. Behold; thou Child of Man, let this be told thee; the Angels know *already* what the right Love toward God is, but thou needest it in thy *cold Heart*.

33. Observe, when the gracious, *amiable*, blessed Joyful Glance and Light, together with the *sweet* Power out of the Son of God, shines into all Powers in the whole Father,

then *all* the Powers are kindled by the gracious, amiable, blessed, lovely *Light* and sweet Power, in a triumphing and joyful Manner.

34. So also when the gracious, amiable, blessed, and joyful *Light* of the Son of God *shines* on the loving Angels, and casts its Beams into their Heart, then all the Powers in *their* Body are kindled, and there rises up such a *Joyful* Love-fire, that for great Joy they sing and sound forth Praises, and that which neither I nor *any* other Creature is able to express.

35. With this *Song* I would have the Reader *cited* into the other Life, where he will have *Experience* of it: I am not able to set it down in Writing.

36. But if thou wilt have Experience of it in *this* World, *give over* thy Hypocrisy, Bribery, and Deceit, and thy Scorning; and turn thy Heart in all Seriousness to God: *Repent* thee of thy Sins, with a true Intention and Resolution to live Holily, and pray to God for his holy Spirit.

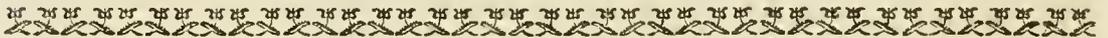
^z Gen. 32.

37. *Wrestle* with him, as the Holy Patriarch *Jacob* did; ^z *Who wrestled with him all the Night, till the Dawning of the Day, or Morning Redness* broke forth, and would not give over till God had blessed him. Do thou so likewise with him, and the Holy Ghost will get a Form in thee.

38. If thou holdest on in thy Earnestness; and will not give over, then will *this* Fire come suddenly upon thee, like Lightning, and shine into thee, and then thou wilt well *experience* that which I have here wrote, and wilt *easily* believe that which is in my Book.

39. Thou wilt also become quite *another* Man, and wilt think thereon all the Days of thy Life; thy Delight will be *more* in Heaven than on Earth.

40. For the *Conversation* of the Holy Soul *is in Heaven*, and though indeed it converses in the Body on Earth, yet it is always *continually* with its Redeemer J E S U S C H R I S T, and eats as a Guest with him. Note this!



The Seventh Chapter.

Of the Court, Place and Dwelling, also of the Government of Angels, how it stood at the Beginning, after the Creation, and how it is become as it is.

I.  E R E the Devil will *oppose* like a snarling Dog, for his Shame will be discovered; and he will give the Reader many a fore Stroke, and always put him in *doubt* that these Things are not so.

2. For nothing does torment him more, than when his Glory is *upbraided* to him, by signifying what a glorious King and Prince he has been: When this is objected to him, then he is in a *Rage* and Madness, as if he would storm and overthrow all the World.

3. If this Chapter should be lighted upon by a Reader in whom the Fire of the Holy Spirit should be somewhat *weak*, I fear the Devil would be very busy to set upon him, tempting him to *doubt* whether the Things set down here be so or no, that his Kingdom might not stand so very naked, nor his Shame be so *quite* discovered.

4. Now if he can but suppose he shall bring it to pass, to be doubted of in any Heart, he will not *fail* to use his *utmost* Skill, Pains, and Labour therein. I see very well *already*, that he has it in his Purpose.

5. Therefore I would have the Reader warned, that he be *diligent* in the Reading hereof, and patient so long, till he comes to the Reading of the *Creation* and of the *Government* of this World, and then he will find it plainly and clearly demonstrated from *Nature*.

Now observe,

6. When God Almighty had *decreed* in his Council, that he would make Angels or Creatures out of himself, then he made them out of his eternal Power and *Wisdom*, according to the Form and Manner of the Ternary in his Deity, and according to the *Qualities* in his Divine Being.

7. At first he made three kingly Governments or Dominions, answerable to the *Number* of the Holy Trinity, and each Kingdom had the Order or Ordinance, Power and *Quality* of the Divine Being.

8. Now elevate thy Sense, Thoughts and Spirit into the Deep of the Deity, for here a Gate is *opened*. The Place or Space of this World, the Deep of the Earth, and above the Earth even to Heaven, as also the created *Heaven*, which was made out of the ^a *Midst of the Waters*, which moves above the Stars, and which we behold with our Eyes, whose Depth we cannot sound or reach with our Sense; *all* this Place or Room together was one Kingdom, and *Lucifer* was King therein *before* his being thrust out. ^a Or Center.

9. The other two Kingdoms, that of *Michael*, and that of *Uriel*, they are *above* the created Heaven, and are like that other Kingdom.

10. These three Kingdoms together contain such a Deep, as is not of any *human* Number, nor can be measured by any Thing.

11. Yet you must know, that these *three* Kingdoms *have* a Beginning and End: But that God, who has made these three Kingdoms out of himself, is infinite, and has no End.

12. Yet without and beyond; and besides these three Kingdoms, there is likewise the *Power* of the Holy Trinity, for God the Father has *no* End.

13. But thou art to know this Mystery, that in the Center or *Midst* of these three Kingdoms is generated the Splendor or Son of God.

[14. *This needs Explanation*: “Read the ^b *Second* and ^c *Third Part* of these Writings, ^D *where it is described more fundamentally*: For nothing that is *divisible*, *measurable*, or *circumscriptive*, is here meant or understood, only it was in *Simplicity* and *Plainness* set *down* so at the first, because of the *slow* and *dull* Apprehension.”] ^b The Three Principles.
^c The Three-fold Life.

15. And the three Kingdoms are *circular* round about the Son of God, *neither* of them is further or nearer to the Son of God, for the one is equally as near about the Son of God as the other.

16. From *this* ^d *Fountain*, and from all the Powers of the Father, goes forth the Holy Ghost, together with the Light and Power of the Son of God in and through all *Angelical* Kingdoms or Dominions; and without, *beyond*, and besides all the *Angelical* Kingdoms, which no Angel or Man is able to dive or search into. ^d Or Tree.

17. Neither have I any Purpose to consider of it *further*, much less to write, but *my Revelation* reaches even into the three Kingdoms, like an *Angelical* Knowledge.

18. But *not* in my Reason or Apprehension, or in *Perfection* like an Angel, but *in Part*, and so long only as the Spirit carries in me, further I know it not.

19. When he parts from me, I know nothing, but the *Elementary* and *Earthly* Things of this World: but the Spirit sees even into the *Depth* of Deity.

Question.

20. Now one may ask, what Manner of Substance or Thing is it, that the Son of God is generated in the Center or *Midst* of these Three Kingdoms? Surely one Angelical Host must needs be nearer unto him than the other, seeing their Kingdom has so great a Deep. Then also the Glory, Clarity or *Brighness*, and Power of the Son of God would not be so great without, *beyond*, or besides those Kingdoms, as in, with, and *among* those that are near him, and as in the Angelical Circuit or Court.

Answer.

21. The holy Angels were made to be Creatures from God, that they should *praise*, *sing*, sound forth and jubilate before the Heart of God, which is the Son of God, and *increase* the heavenly Joy.

22. *Where* else then should the Father place them, but before the Gate of his Heart? Does not all Joy of Man, which is in the *whole* Man, arise from the Fountain of the Heart? So then in God also there arises the great Joy out of the Fountain of his Heart.

23. And *therefore* has he created the Holy Angels out of himself, which are as it were *little* Gods, answerable to the Being and Qualities of the whole God, that in the Power they should act *forth* the Praise, and sing and sound forth in the Power, and *increase* the arising Joy from the Heart of God.

24. But the Splendor and the Power of the Son of God, or Heart of God, which is the *Light* or Source and Fountain of Joy, takes up his *fairest* and most joyful Original, in the Center or *Midst* of these Kingdoms, and shines into and *through* all the angelical Gates.

25. Thou must understand this *properly*, what the Meaning of it is: For when I speak by Way of Similitude, and *liken* the Son of God to the Sun, or to a round Globe, it has not that Meaning as if he was a circumscriptive Fountain, which can be *measured*, or whose Depth, Beginning, or End, could be fathomed. I write so only by Way of Similitude, till the *Reader* may come to the true Understanding.

26. For the Meaning is not here; that the Son of God should be generated *only* in the Center or *Midst* of these angelical Gates, and no where else without, beyond, or *besides* these angelical Gates.

27. For the Powers of the Father are *every where*, from and out of which the Son is generated, and from which the Holy Ghost proceeds forth; *how* should he then be generated only in the Center of these angelical Gates?

28. This therefore is the only Ground and *Meaning*, that the Holy Father, who is ALL, would *have* in these angelical Gates his most joyful and most richly loving Qualities, out of which the most joyful and most *richly loving* Light, Word, Heart, or Fountain of Powers, is generated; and therefore has created his Holy Angels in *this* Place for his Joy, Honour, and Glory.

E. [29. *In the Abyssal or bottomless Eternity indeed, it is in one Place as well as in another; but where there are no Creatures, it cannot be known but by the Spirit in its Wonders.*]

30. And this is the *Select* Place of the Glory of God, which God the Father, in himself, has made Choice of, *wherein* his Holy WORD or Heart is generated in *highest* Glory, Clarity, or Brightness, Power, and triumphing Joy.

31. For observe this Mystery: The Light, which is generated out of the Powers of the Father, who is the true Fountain of the Son of God, is generated *also* in an Angel, and a Holy Man, so that in the same Light and Knowledge he triumphs in *great* Joy.

32. How then is it that he should *not* be generated every where, in the *whole* Father?

For

For his Power is ALL, and every where, even there, where our Heart and Senses or Thoughts cannot reach.

33. And so now, *where* the Father is, *there* is also the Son and the Holy Ghost; for the Father every where *generates* the Son, his holy WORD, Power, Light, and Sound, and the Holy Ghost goes every where forth from the Father and the Son, even *within* all the angelical Gates, and also *without*, besides, or beyond the angelical Gates.

34. Now if a Man likens the Son of God to the *Globe* of the Sun, as I have often done in the foregoing Chapters; that is spoken in the Way and Manner of natural Similitudes, and I was *constrained* to write so, because of the Misunderstanding of the Reader, that so he might raise his Sense or Thoughts in these natural Things, and climb from Step to Step, from one *Degree* to another, till he might come into the high Mysteries.

35. But it has not this Meaning, that the Son of God is a circumscribed compacted figured Image like the Sun.

36. For if it was so, then *must* the Son of God have a Beginning, and the Father must have generated him at *once*, and then he could *not* be the Eternal Almighty Son of the Father, but was like a King, who had yet a *greater* King *above* him, who had generated him in Time, and in whose Power it was to alter and *change* him.

37. This was such a Son as had a Beginning, and his Power and Splendor would be like the Power of the Sun which goes forth from the Sun, the Body or Globe of the Sun standing still in its Place: And if this was so, then indeed one angelical Gate ^c would be *nearer* to the Son of God than another.

^c Or Part.

38. But here I will shew thee the highest Gate of the divine Mystery, and thou needest seek no higher; for there is no higher.

Observe,

39. The Father's Power is all, in and above all Heavens, and the same Power every where generates the Light. Now this UNIVERSAL POWER is, and is called the *Universal Power* of the Father; and the Light which is generated out of that universal Power is, and is called the Son.

40. But it is therefore called the Son, in that it is generated out of the Father, so that it is the *Heart* of the Father in his Powers.

41. And being *generated*, so it is another Person than the Father is; for, the Father is the *Power* and Kingdom, and the Son is the *Light* and Splendor in the Father, and the Holy Ghost is the *Moving* or *Exit* out of the Powers of the Father and of the Son, and forms, figures, *frames*, and images all.

42. As the *Air* goes forth from the Power of the Sun and Stars, and moves in this World, and causes that all Creatures are generated, and that the Grass, Herbs, and Trees spring and grow, and causes *all* whatsoever is in this World to be; so the Holy Ghost goes forth from the Father and the Son, and moves or acts, forms or frames, and images all that is in the *whole* God.

43. All Growing or Vegetation, and Forms in the Father, arise and spring up, in the moving of the Holy Ghost; therefore there is but ONE only GOD, and *three* distinct *Persons* in one Divine Being, Essence, or Substance.

44. Now if a Man should say, the Son of God was an Image, circumscriptive or measurable like the Sun, then the Three Persons would only be in that Place where the Son is, and his Splendor or *Shining* would be without or beyond him, and as gone forth from the Son, and the Father would be One, only externally, without or besides the Son, and then the Power of the Father, which would be afar off, and

wide distant from the Son, *would not* generate the Son and Holy Ghost, externally, without and beyond the angelical Gates; and so there would be a Being not almighty, externally, without or besides this Place of the Son; and, moreover, the Father would be a circumscribed or measurable Being.

45. Which is *not* so: But the Father every where generates the Son out of all his Powers, and the Holy Ghost goes every where from the Father and the Son, and so *there is* but ONE only God in one Being, with three distinct Persons.

46. Of which you have a Similitude in the precious Gold-Oar, or a Gold-Stone unseparated. First there is the Matter, that is, the *Salitter* and *Mercurius*, which is the *Mother* or the whole Stone, which generates the Gold every where in the whole *Stone*, and in the Gold is the glorious Power or Virtue of the Stone.

47. Now the *Salitter* and *Mercurius* signify the Father, the Gold signifies the Son, and the Power or Virtue signifies the Holy Ghost: In such a Manner also is the *Ternary* in the holy Trinity, only that all moves and goes forth therein universally.

48. Men find also in a Gold-Stone a little Piece of it in some Place, wherein there is more and *purser* Gold, than in another not discerned, though there is Gold in the *whole* Stone or Oar.

49. Thus also is the Place or Space in the *Center*, or Midst of the angelical Gates, a more pleasant, more gracious, amiable, and blessed Place to the Father, wherein his Son and Heart is generated in the most richly and fully loving Manner, and wherein the Holy Ghost goes from the Father and the Son, in the most richly and fully loving Manner.

50. Thus you have the right Ground of this Mystery, and you *ought not* to think that the Son of God was generated of the Father, at *once*, at a *certain Time*, as one that has a Beginning, and that he stands now as a *King*, and will be worshipped.

51. No; this would *not* be an eternal Son, but one that had a Beginning, and was under, beneath, or *inferior* to the Father that had generated him.

52. *Neither* would he be omniscient, for he could not know how it was before his Father had generated him.

53. But the Son is generated *continually* from Eternity unto Eternity, and shines always continually from Eternity into the Powers of the Father again, whereby the Powers of the Father are always from Eternity to Eternity *continually* impregnated with the Son, and generates him continually.

54. Out of which the Holy Ghost *continually* exists from Eternity to Eternity, and so continually from Eternity to Eternity goes forth from the Father and the Son, and has neither Beginning nor End.

55. And *this* Being is not only so in *one* Place of the Father, but *every where*, in the whole Father, who has neither Beginning nor End; into which no Creature can reach with its *Senses* or Thoughts.

Of the Nativities or Genitures of *Angelical Kings*, and how they come to be.

[56. "This also is more fundamentally described in the ^f Second and ^e Third Book."]

F.
 † Three Principles.
 ‡ Threefold Life.

57. The Person or *Body* of a King of Angels is generated out of all the Qualities, and out of all the Powers of his *whole* Kingdom, through the moving boiling Spirit of God, and therefore such a one is their King, in that his Power reaches into all the Angels of his whole Kingdom, and he is the Head and General or Leader, the most beautiful and most powerful Cherubim or *Throne Angel*. And such a one was Lord Lucifer also before his Fall.

[58. "And this also is more fundamentally described in our Second and Third Book; viz. in the Three Principles of the Divine Being; and in the Threefold Life of Man."]

G.

Of the Ground or Foundation, and Mystery.

59. If a Man will find out the Mystery, and deepest Ground; he must diligently and *exactly* view and consider the Creation of this World, the Government or Dominion, and Order or *Ordinance*, as also the Qualities of the Stars, and the Elements.

60. Though these are of a *corrupted* and twofold Being, which is not living, nor has Understanding; for it is but the corrupt *Salitter* and *Mercurius*, in which King Lucifer kept House, wherein is both Evil and Good, though it be indeed the *real* Power of God, which before its Corruption was bright and pure, as now it is in Heaven.

61. This Power of the Stars and Elements did the Creator, after the horrible Fall of Lucifer's Kingdom, *frame* and put into such Order again, as the Kingdom of the Angels *stood in*; in the Divine Pomp, before his Fall.

62. Only thou must *not think*, that the angelical Kingdom with its Creatures were so rolled, wheeled, and turned round about, as now the Stars are, which are only Powers, and *in Regard* of the Birth or Geniture of this World are thus wheeled or turned about, whose Birth or Geniture stands in the moving *boiling Anguish* in Evil and Good, in Corruption and Redemption, till the End of this Enumeration, or the Last Day.

Now observe,

63. The Sun *stands* in the Center or *Midst* of the Deep, and is the Light or Heart which proceeded out of all Stars: For when the *Salitter* and *Mercurius*, before the Creation of the World, in the Kingdom of Lucifer, became thin or dim, and had qualified one with the other, *then* God extracted the Heart out of all the Powers, and made the Sun thereof.

64. And *therefore* the Sun is the most shining and brightest of all, and re-enlightens all the Stars again; all the Stars *work* in its Power, and itself has the Power of all the Stars; it *kindles* all the Powers of the Stars with its Splendor and Heat, and so every Star receives from the Sun, according to its Power and Condition, or *Kind*.

65. *Thus* also is the Frame and Constitution of the Angelical Kingdom: The Sun signifies the Supreme Throne-Angel, the *Cberubim* or King, in an Angelical Kingdom: Such a one as Lord Lucifer also was before his Fall: He had his *Seat* in the Center or *Midst* of his Kingdom, and reigned by his Power *in* all his Angels.

66. As the Sun rules in all the Powers of this World in the *Salitter* and *Mercurius*, that is, in Softness and Hardness, in Sweetness and Sourness, in Bitterness and Astringency, in Heat and Cold, in Air and Water.

67. As is *apparent* in Winter, when there is so hard Cold or Frost, that the Water becomes Ice; though the Sun shines somewhat warm through all the cold Frost, yet for all its Beams, by which it shines on them, it *freezes* into Snow and Ice.

68. But *here* I will show thee the right Mystery. Behold, the Sun is the Heart of all Powers in this World, and is compacted, framed, or composed out of all the Powers of the Stars, it *re-enlightens* all the Stars, and all the Powers in this World, and all Powers grow *active*, operative, or qualifying in its Power.

[69. "Understand it Magically: For it is a *Mirrou*, *Look.ing-Glass*, or *Similitud* of the *Eternal World*."]

H.

70. As the Father generates his Son, *that is*, his Heart or Light, out of all his Powers, and that *Light* which is the Son generates the *Life* in all the Powers of the

Father, so that in the same Light, in the Father's Powers, goes forth all *Manner* of growing, vegetation, springing, Ornaments and Joy: Of such a Condition is the Kingdom of Angels, all according to the *Similitude* and Being of God.

71. A Cherubim or *Leader* of a Kingdom of Angels, is the *Fountain* or Heart of his whole Kingdom, and is made out of all the Powers out of which his Angels are made, and is the most powerful and brightest of them *all*.

- I. [72. "The Angelical King is the Center or Fountain; as Adam's Soul is the Beginning and Center of all Souls; and as from the Place of the Sun was created and generated the Planetic Wheel or Sphere, wherein each Star is desirous of the Sp'endor and Power of the Sun, so the Ange's are desirous of their Cherubim or Prince; all according to God, and to his Similitude."]

- K. 73. For the Creator has extracted the Heart out of the *Salitter* and *Mercurius* of the divine Powers; ["Understand he has composed it by the Fiat, viz. the Center of Nature;"] and he has formed out of that the Cherubim or King, that he might press or penetrate again with his Power into all the Angels, and affect them all with his Power.

74. As the Sun with its Power presses into all the Stars, and affects them all; or as the Power of God the Son presses into all the Powers of God the Father, whereby they are all affected, wherein the Birth or Geniture of the heavenly Joyfulness springeth up; in this Form, Condition and *Manner* it is also with the Angels. All the Angels of one Kingdom signify the many and *various Powers* of God the Father; the Angelical King signifies the Son of the Father, or the *Heart* out of the Powers of the Father, out of which the Angels are made; the *Exit* out of the King of Angels, or his going forth into his Angels, or his *affecting* of his Angels, signifies God the Holy Ghost.

75. And as the Holy Ghost goes forth from the Father and the Son, and affects all the Powers of the Father, as also all heavenly *Fruits* and *Forms*, from whence all has its rising, and wherein the heavenly Joyfulness does consist; just in such a Manner is the *Operation* or Power of a Cherubim or Throne-Angel, which works or operates in all his Angels, as the Son and Holy Ghost *operates* in all the Powers of the Father; or as the Sun operates in all the Powers of the Stars. Whereby all Angels *obtain* the Will of the Throne-Angel, and are all *obedient* to him; for they all work in his Power which is *in them* all.

76. For they are the *Members* of his Body; as all the Powers of the Father are *Members* of the Son, and he is their Heart; and as all heavenly Forms and Fruits are Members of the Holy Ghost, and he *their* Heart in whom they rise up.

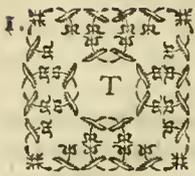
77. Or as the Sun is the Heart of all the Stars, and all Stars are Members of the Sun, and work one *among* another as one Star, and yet the Sun is the Heart *therein*; though indeed there are many and various Powers, yet all work in the Power of the Sun, and all has its *Life* from the Power of the Sun, look on what you please, be it in Animals, Metals, or Vegetables of the *Earth*.

Chap. 8. *Of the whole Body of an Angelical Kingdom.*

The Eighth Chapter.

Of the whole Body of an Angelical Kingdom.

The Great Mystery.



THE Angelical Kingdoms are *throughout* formed according to the Divine Being, and they have no other Form or Condition than the *Divine* Being has in its Trinity.

2. Only this is the Difference; that their Bodies are *Creatures*, which have a Beginning and End, and that the Kingdom where their Locality, *Habitation* or Court is, is not their corporeal Propriety, or proper own, having it for their natural Right, as they have their Bodies for a *natural Right*.

3. But the Kingdom belongs to God the Father, who has made it out of his Powers, and he may set it and *dispose* it which Way he pleases; otherwise their Body is made according to all, and out of all the *Powers* of the Father.

4. And their Power generates the Light and Knowledge *in them*: And as God generates his Son out of *all* his Power; and as the Holy Ghost goes forth out of *all* the Powers of the Father and the Son; so also in an Angel the Spirit goes forth from their Heart, from their Light, and from *all* their Powers.

Now observe,

5. As the Condition and *Constitution* of an Angel is in his *corporeal* Body, with all the Members thereof, such is the Condition of a whole Kingdom, which together is as it were one Angel.

6. If a Man rightly considers all Circumstances, he will find that the whole Government in its Locality, Circumference, or *Region* in a Kingdom, is of the same Condition or Constitution as the Body of an Angel is, or as the *Holy Trinity*.

Observe here the Depth.

7. *All Power* is in God the Father, and he is the *Fountain* of all Powers in his Deep; in *Him* is Light and Darknes, Air and Water, Heat and Cold, Hard and Soft, Thick and Thin, Sound and Tone, Sweet and Sour, Bitter and Astringent, and that which I *cannot* number or rehearse. Only I *conceive* of it in my Body, for that is originally, from *Adam* to this Time, made out of *all Powers*, and *according to the Image of God*.

8. But here thou must *not* think, that the Powers in God the Father are in such wise, or qualify in such a *corrupt* Manner and Kind as in Man, which Lord Lucifer has so brought to pass; but it is all very lovely, pleasant, *delicious* and joyful, very gentle, and meek, or mild.

9. First there is the Light (as I may *naturally* compare or resemble it) like the Light of the Sun, but not so *intolerable*; as the Light of the Sun is intolerable to our corrupted perished Eyes, but very lovely, pleasant and delightful, an *Aspect* or Glance of Love.

10. But the Darknes is *hid* in the Center of the Light, that is, when a Creature is made out of the Power of the Light, and would move and boil *higher* and faster in that Light than God Himself does, then that Light would go out and be *extinguished* in that Creature.

L. [11. "Understand, the Creature kindles the Fire, if its Spirit elevates itself beyond the Humility that is from Love: Read the Second and Third Book, viz. the Three Principles, and the Thricefold Life of Man."]

12. And instead of Light it has *Darkness*, and therein the Creature is *sensible*, by Experience, that there is a *Darkness* hid in the Center.

13. As when a Man kindles a Wax *Candle*, it gives Light, but when it is put out, then is the *Snuff* or *Candle Darkness*: Thus also the Light shines from all the Powers of the Father; but when the Powers are perished or *corrupted*, then the Light is extinguished, and the Powers would remain in *Darkness*, as is apparent by *Lucifer*.

14. The Air also is not of such a Kind in God, but is a lovely pleasant still Breath or Voice, blowing or moving; that is, the *Exit* going forth, or moving of the Powers, is the *Original* of the Air, in which the Holy Ghost rises up.

15. Neither is the Water of such a Kind in God, but it is the *Source* or *Fountain* in the Powers, not of an elementary Kind, as in this World; if I should liken it to any Thing, I must liken it to the Sap or *Juice* in an Apple, but very bright and *light*, like Heaven, which is the Spirit of all Powers.

16. It is Lord *Lucifer* which has thus *spoiled* it, that it rages and raves so in this World, which so runs and flows, and is so thick and dark, and moreover if it runs not; it becomes stinking; of which I shall treat more largely, when I shall write of the *Creation*.

17. The Heat is in God a most lovely, pleasant, soft, gentle, mild, meek Warmth; an *Exit* or going forth of Light, which expands itself rising up from the Light, wherein the Source or Fountain of Love springeth up.

18. The Cold also in God is not of such a Kind, but is a Cooling or Refreshing of the Heat, a Mollifying or Allaying of the Spirit, a rising up, boiling, or moving of the Spirit.

Note here the Depth.

Exod. 20.
5, 6.
Deut. 5. 9,
10.

19. God saith in *Moses*, when he gave the *Law* to the Children of *Israel*, *I am an angry jealous God to those that hate me*; afterwards he calls himself also a *merciful God to them that fear him*.

Question.

20. Now the Question is: What is the Wrath of God in Heaven? And whether God be angry in himself; or how is God moved to Anger?

Answer.

Here there are chiefly *Seven* Sorts of Qualities or Circumstances to be observed.

I. Of the First Species or Circumstance.

21. First there is in the Divine Power hidden in Secret the astringent Quality, which is a Quality of the *Kernel*, Pith, or hidden Being, a sharp Compaction or Penetration in the *Salitter*, very sharp and harsh or astringent, which generates *Hardness*, and also *Coldness*; and when that Heat is *kindled*, it generates a *Sharpness* like to *Salt*.

22. This is one *Species* or *Source* of Wrath in the Divine *Salitter*, and when this Source is kindled, which may be done by *great Motion* or *Elevation*, *Touching* or *Stirring*, then the *Astringent* causes, or qualifies in, *great Coldness*, which is very sharp like to *Salt*, very hard, binding, knitting and *attracting* together like a *Stone*.

23. But in the heavenly Pomp or State it is not so elevating; for it does *not elevate* itself, neither does it kindle itself; only King *Lucifer* has kindled this Quality in his Kingdom, through his Elevation and *Pride*, whence this Quality is *burning* even till the Last Day.

24. And by this now, in the Creation of this World, the Stars and the Elements, as also the Creatures, *tremble* and burn, out of which exists also the House of Death and of Hell, also an eternal, base, loathsome Habitation for the Kingdom of *Lucifer*, and for all *wicked* Men.

25. This Quality generates, in the heavenly Pomp, the *Sharpness* of the Spirit, out of which, and whereby, the creaturely Being is so formed or constituted, that a heavenly *Body* may be framed, as also all Manner of Colours, Forms and Sprouts, or Vegetation.

26. For it is the Contraction, *Compacting*, or Imaging of a Thing, and therefore it is the first Quality, and a *Beginning* of the Angelical Creatures, and of all Images or Figurations which are in Heaven, and which are in this World, and all *whatsoever* can be named or expressed.

27. But if it be kindled through Elevation, which those Creatures *only* can do in their own Kingdom, which are created out of the *Divine Salitter*, then it is a burning Source-vein of the Wrath of God.

28. For it is one of the *seven Spirits of God*, in whose Power stands the Divine Being in the whole Divine Power and heavenly Pomp.

29. And so if it be kindled, then it is a *fierce* Source of Wrath, and a Beginning of Hell, and a Torment and Woe of the hellish Fire, also a Quality of *Darkness*; for the Divine Love, and also the Divine Light, are extinguished *therein*.

[30. "It is a Key which locketh into the Chamber of Death, and generates Death, from whence proceed Earth, Stones, and all hard Things."] M.

II. *Of the Second Species or Circumstance.*

31. The *Second* Quality, or Second Spirit of God in the *Divine Salitter*, or in the Divine Power, is the *sweet* Quality, which operates in the Astringent, and mitigates the Astringent, so that it is altogether lovely, pleasant, and mild, or meek.

32. For it is the *overcoming* of the astringent Quality, and is the very Source or *Fountain* of the Mercy of God, which overcomes the Wrath, whereby the astringent harsh Source is *molified*, and God's Mercy rises up.

33. Of this you have a *Similitude* in an Apple, which at first is astringent, *harsh*, or chokey, but when the sweet Quality forces and overcomes it, then it is very soft, lovely and pleasant to *eat*: And thus it is also in the Divine Power.

34. For when Men speak of the Mercy of God the Father, they speak of his *Power*, of his *Fountain* Spirits of the Qualities which are in the *Salitter*, out of which his most richly loving *Heart* or Son is generated.

Observe here,

35. The astringent or harsh Quality is the Heart, Pith or *Kernel* in the Divine Power, the Contraction, Compaction, or Imaging, Forming or Impression; for it is the Sharpness and *Cold*, as it is seen that the harsh astringent Cold *dries* the Water, and makes it sharp Ice.

36. And the sweet Quality is the *allaying* or warming, whereby the harsh or astringent and cold Quality becomes thin and *soft*, whence the Water takes its Original.

ⁱ In German,
Barm-Hertz-
igkeit.
Warm-Heart-
edness,
Mercy.

37. Thus the astringent Quality *is*, and *is called* the Heart; and the Sweet, is called *Barm* or *Warm*, or Softening or *Mitigating*ⁱ: and they are the two Qualities, out of which the Heart, or the Son of God is generated.

38. For the astringent or *harsh* Quality, in its Stock or Kernel, when it qualifies or operates in its own Power, is a Darkness: And the sweet Quality, in its own Power, is a moving, boiling, warming, and rising Light, a Source or *Fountain* of Meekness and Well-doing.

39. But while both of them qualify or operate one in another, in the Divine Power, as if they were but *one* Power, they are a meek, mild, lovely, pleasant, *merciful* Qualifying.

40. And these two Qualities are *two* of the Spirits of God, among the *seven* qualifying or Fountain-Spirits in the Divine Power.

[†] Rev. 1.

41. Whereof you have an Image in the Revelation of *John*, where he sees ^k *seven Golden Candlesticks* or Lights *before the Son of God*, which signify *the seven Spirits of God*, which shine in great Clarity, Brightness, or Lustre before the Son of God, out of which the Son of God is continually generated from Eternity to Eternity, and is the Heart of the seven Spirits of God, which I will here describe in *Order* one after another.

42. You must here elevate your Sense or Mind in the *Spirit*, if you intend to understand and *apprehend* it; or else in your own Sense or Mind you will be an astringent, hard, blind Stock.

III. Of the Third Circumstance or Species.

43. The Third Quality, or the Third Spirit of God in the Father's Power, is the bitter Quality; which is a penetrating or *forcing* of the sweet and astringent or harsh Quality, which is *trembling*, penetrating, and rising up.

Observe here,

44. The astringent or harsh Quality is the Kernel or Stock, is *four* or *attractive*; and the Sweet is the light *mollifying* and softening; and the Bitter is *penetrating* or triumphing, which rises up and triumphs in the astringent or harsh, and sweet Quality.

45. This is the Source of Joy, or the Cause of the *laughing* elevating Joy, whereby a Thing trembles and jubilates for Joy; whence the heavenly Joy exists.

46. Moreover, it is the imaging or forming of all Sorts of *red* Colours in its own Quality; in the sweet it images or forms all Sorts of *White* and *Blue*; in the astringent, or harsh and four, it forms all Sorts of *green dusky*, and mixed Colours, with all Manner of Forms, or *Figures* and *Smells*.

47. The bitter Quality is the first Spirit, whence the *Life* becomes stirring, from whence Mobility takes its Original, and is well called *Cor* or the Heart, for it is the trembling, shivering, elevating, penetrating Spirit, a triumphing, or Joy, an elevating Source of *Laughing*; in the sweet Quality, the Bitter is mollified, so that it becomes very richly loving and joyful.

48. But if it be moved, elevated and kindled too much, then it kindles the sweet and astringent, or harsh Quality, and is like a tearing, astringing, and *burning* Poison, as when a Man is tormented with a raging Plague-fore, which makes him *cry out* for Woe and Misery.

49. This Quality in the Divine Power, when it is kindled, is the Spirit of the zealous or jealous and bitter *Wrath* of God, which is unquenchable, as may be seen by the Legions of *Lucifer*.

50. Yet further, this Quality, when it is kindled, is the bitter hellish Fire, which puts out the Light, turning the sweet Quality into a *Stink*, causing a Sharpness and Tearing, a Hardness and Coldness in the astringent or harsh Quality.

51. In the four Quality it causes a *Rankness* and Brittleness, a Stink, Misery, a House of Mourning, a House of Darkness, of Death and of Hell, an End of Joy, which therein can no more be thought upon: For it cannot be quieted, or *stilled* by any Thing, nor can be enlightened again to any Thing, but the dark, astringent or harsh, stinking, sour, torn, bitter, *fierce* Quality rises up to all Eternity.

Now observe,

52. In these three Species or Qualities stands the Corporeal Being, or the *Creatural* Being of all Creatures in Heaven and in this World, whether it be Angel, or Man, Beast, or Fowl, or Vegetable, of a heavenly or earthly Form, Quality, and Kind, as also *all* Colours and Forms.

53. Briefly, whatsoever images itself, stands in the Power and Authority of these three *head* Qualities, and is formed by them, and also is formed out of its own Power.

54. First the astringent and four Quality is a *Body* or Source, which attracts the sweet Power, and the Cold in the astringent or harsh Quality makes it *dry*.

55. For the sweet Quality is the Heart of the Water, for it is thin and light or bright, and is like Heaven: and the bitter Quality makes it separable or *distinct*, so that the Powers form themselves into *Members*, and cause Mobility in the Body.

56. And when the sweet Quality is dried, then it is a *Corpus* or Body, which is perfect, but wanting Reason.

57. And the bitter Quality penetrates into the *Body*, into the astringent, sour and sweet Quality, and frames all Sorts of Colours according to that Quality which the Body is *most eagerly* inclined to, or to that Quality which is strongest in the Body: according to that the bitter Quality frames the Body with its *Colours*, and according to that Quality the Creature has its greatest Impulse and Inclination, Motion, Boiling and Will.

IV. *Of the Fourth Circumstance or Species.*

58. The fourth Quality, or the fourth Fountain-Spirit in the Divine Power of God the Father, is the Heat, which is the true *Beginning* of Life, and also the true *Spirit* of Life.

59. The astringent or harsh, sour, and sweet Quality, is the *Salitter*, which belongs to the *Body*, out of which the Body is framed.

60. For Coldness and Hardness stand in the astringent Quality, and are a *Contraction* and Drying; and in the *sweet* Quality stand the Water, and the Light or Shining, and the whole Matter of the Body.

61. And the bitter Quality is the *Separation* and Forming, and the Heat is the Spirit, or the Kindling of the Life, whereby the Spirit exists in the Body, which springs or moves in the whole Body, and shines out from the Body, also makes the *living Motion* in all the Qualities of the Body.

62. Two Things are chiefly to be eyed in *all the Qualities*; if you look upon a Body, you first see the Stock, Pith, or the Kernel of all the Qualities, which is framed or *composed* out of all the Qualities: For to the Body belong the astringent or harsh, sour, sweet, bitter and hot Qualities; these Qualities being *dried together*, make the Body or Stock.

The Great Mystery of the Spirit.

63. Now these Qualities are *mixed* in the Body, as if they were all but *one* Quality; and yet each Quality moves or boils in its own Power, and so goes forth.

64. *Each* Quality goes forth from itself into the other, and *touches* or stirs the other, that is, it *affects* the other, whereby the other Qualities get the Will of this; that is, they prove the Sharpness and Spirit of this Quality, as to what *is in it*, and always mix with it continually.

65. Now the astringent or harsh Quality, together with the four, always *contracts* or attracts the other Qualities together, and so apprehend and retain the Body and dry it.

66. For it dries all the other Powers, and *retains* them all through its Infection or Influence, and the Sweet softens and moistens all the other, and so blends and temperates itself with all the other, whereby they become delicately pleasant and mild or soft.

67. And the Bitter makes all the other *stirring* and moveable, and parts or distinguishes them into Members; so that every Member in this tempering obtains the *Fountain* of all the Powers, whence Mobility exists.

68. And the Heat kindles all the Qualities, out of which the Light rises up and expands itself above in *all* the Qualities, so that the one sees the other: For when the *Heat* operates in the sweet Moisture, then it generates the Light in all the Qualities, so that the one sees the other.

69. From whence the Senses and Thoughts exist, so that the one Quality sees the other, which is also in it, and *tempered* with itself, and *proves* it with its Sharpness, so that it comes to be a Will; which in the Body rises up in the first Fountain-Source or Well-Spring in the *astringent* or harsh Quality.

70. And there the bitter Quality penetrates in the Heat through the Astringent, and the Sweet in the Water lets it *easily* or gently through; and there the Bitter in the Heat goes *through* the sweet Water forth from the Body, and makes *two* open Gates, which are the Eyes, the first Sense or Sensibility.

71. You have an Example and Type, or *Resemblance* of this, if you behold and consider this World, especially the Earth, which is of the *Kind* and *Condition* of all Qualities, and all *Manner* of Figures or Shapes are formed and imaged therein.

72. First the astringent Quality is therein, which attracts the *Salitter* together, and *fixes* or makes the Earth firm and compact, so that it comes to be a solid *Body*, which holds together and doth not break asunder, and images, frames, or forms therein *all Manner* of Bodies, according to the Kind of each Quality, *viz.* all Manner of Stones and Ores of Minerals, and all Manner of Roots, according to the *Condition* or Kind of each Quality.

73. Now when that is imaged or formed, there it lies as a *corporeal* springing, boiling Mobility, for it moves or boils *through*, and *in* the bitter Quality, in itself, as in its own imaged, formed or framed Body; but has *as yet* no Life to growing, vegetation, springing or spreading Abroad, *without* the Heat, which is the ¹*Spirit* of Nature.

Or Nature-
spirit.

74. But when the Heat of the Sun *shines* upon the Earth, then there spring and grow in the Earth all Manner of Images or Figures of Ores or Minerals, Herbs, Roots and Worms, and *all whatsoever* is therein.

Understand this aright.

75. The Heat of the Sun kindles in the Earth the sweet Quality of Water, in all imaged or framed *Figures*; and then through the Heat the Light comes to be in the

sweet Water, and that *enlightens* the astringent, sour, and bitter Qualities, so that they see *in* or *by* the Light; and in that Seeing the one rises up into the other, and *proves* the other, that is, in that Seeing, the one tastes of the other's Sharpness, from whence comes the Taste.

76. And when the sweet Quality perceives the *Taste* of the bitter Quality, it checks or stops at it, and gives back, as a Man when he tastes astringent, harsh or bitter *Gall*, he opens both the ^m Gums of his *Palate* in his Mouth in his Checking, and widens his Palate more than it is of itself; and just so does the sweet Quality against the Bitter. ^m Throat or Jaws.

77. And when the sweet Quality thus stretches or *widens* itself, and retires from the Bitter, then the astringent always presses after it, and *would* also fain taste of the Sweet: and always makes the Body that is behind it, and *in* it, to be dry; for the sweet Quality is the Mother of the Water, and is very meek, mild, soft and gentle.

78. Now when the astringent or harsh and bitter Quality get *their* Light from the Heat, then they *see* the sweet Quality, and taste of its sweet Water, and then they continually make *haste* after the sweet Water, and drink it up, for they are very hard, rough, and thirsty, and the Heat dries them *quite up*.

79. And the sweet Quality always flies from the Bitter and Astringent, and stretches its ⁿ Palate always *wider*, and the Bitter and Astringent continually hasten after the Sweet, and *refresh* themselves from the Sweet, and dry up the Body. ⁿ Throat or Jaws.

80. Thus is the true Springing or *Vegetation* in Nature, be it in Man, Beast, Wood, Herbs, or Stones.

Now observe the End of Nature in this World.

81. When the sweet Quality thus flies from the bitter, sour, and astringent, then the astringent and bitter make *all the haste they can* after it, as their best Treasure; and the Sweet presses vehemently from them, and strives so much, that it *drives* and penetrates through the astringent or harsh Quality, and *rends* the Body, and goes forth from the Body, out above the Earth, and hastens so fast, till a long *Stalk* grows up.

82. And then the Heat above the Earth presses upon the Stalk, and so the bitter Quality is then kindled by the Heat, and ^{*} it receives a *Repulse* from the Heat, so that ^o it is terrified, and the astringent Quality dries it. ^o The Stalk.

83. And therein the Astringent, the Sweet, the Bitter, and the Heat, *struggle* together, and the astringent Quality in its Coldness continually makes its Dryness, and so the Sweet withdraws on the *Sides*, and the other hasten after it.

84. But when it sees that it is *like* to be taken or captivated, the bitter Quality from *within* pressing so hard upon it, and the Heat from *without* pressing upon it also, it makes the Bitter fervent, or burning, and inflames it, and there it *leaps* springing up through the astringent Quality, and rises up again aloft, so there comes to be a hard *Knot* behind it in that Place where the Struggling was, and the Knot gets a Hole or *Orifice*.

85. But when the sweet Quality leaps or springs up through the Knot, then the bitter Quality had so much *affected*, or wrought upon it, that it was all in a trembling; and as soon as it comes *above* the Knot, it suddenly stretches itself forth on *all* Sides, striving to fly from the bitter Quality; and in that stretching forth, its Body keeps hollow in the Middle, and in the Trembling, Leaping or *Springing up* through the Knot, it still gets more Stalk or Leaves, and now is frolick or pleasant that it has escaped the *Battle*.

86. And so when the Heat from without, thus presses upon the Stalk, then the Qualities become *kindled* in the Stalk, and press through the Stalk, and so become af-

fected or wrought upon in the external Light of the Sun, and generate *Colours* in the Stalk, according to the Kind of its Quality.

87. But so long as the sweet Water is in the Stalk, the Stalk *retains* its greenish Colour according to the Kind of the sweet Quality.

88. And such Matters the Qualities always bring to pass with the Heat in the Stalk, and the Stalk always grows *further*, and always one *Storm* or Assault is held after another, whereby the Stalk always gets *more* Knots, and still spreads forth its Branches further and further.

89. In the mean while, the Heat from without always dries the sweet Water in the Stalk, and the Stalk always is *smaller* at the Top; the higher it grows, the smaller it is, *growing on* so long, till it can escape or run *no* further.

90. And then the sweet Quality yields to be taken *captive*, and so the Bitter, Sour, Sweet, and Astringent reign jointly together, and the Sweet stretches itself a little forth, but it can *escape* no more, for it is captivated or caught.

91. And then from all the Qualities which are in the Body, there grows a *Bud* or Head, and there is a new Body in the Bud or Head, and is formed or figured *answerable* or like to the first Root in the Earth, only now it gets another more subtle Form.

92. And then the sweet Quality extends itself gently or mildly, and there grow little *subtle* Leaves in the Head, which are of the Kind of all the Qualities, and then the sweet Water is as it were a pregnant Woman new with Child, having *conceived* the Seed, and it always presses onward, till it opens the Head.

93. And then also it presses forth in *little* Leaves, like a Woman which is in travel and bringing forth, but the little Leaves or *Blossoms* have no more its Colour and Form, but the Form of all the Qualities; for now the sweet Quality must bring forth the *Children* of the other Qualities.

94. And when this *sweet Mother* has brought forth the fair, green, blue, white, red, and yellow Flowers, Blossoms or Children, then she grows *quite* weary, and cannot long nourish or nurse these Children, neither can she have them long, seeing they are but her *Step-Children*, which are very tender.

95. And so when the *outward* Heat presses upon these tender Children, all the Qualities in the Children cannot come to be kindled, for the Spirit of Life qualifies or flows in them.

96. And seeing they are *too weak* for this strong Spirit, and cannot elevate themselves, they yield or surrender their noble Power, and that smells so *lovely* and with so pleasant a Savour, that it rejoices the very Heart, and makes it laugh; but they *must wither* and fall off, because they are too tender for this Spirit.

97. For the Spirit draws from the *Head* or *Bud* into the Blossoms, and the Head or Bud is formed according to the *Kind* of all the Qualities; the astringent Quality attracts or collects the Body of the Bud or Head, and the sweet Quality softens it and spreads it abroad, and the bitter Quality parts or *distinguishes* the Matter into Members, and the Heat is the *living* Spirit therein.

98. Now all the Qualities labour or work therein, and bring forth their Fruit or Children, and *every* Child is qualified or conditioned according to the Kind and Property of *all* the Qualities.

99. This they drive and act so long, till all the *Matter* is quite dried, till the sweet Quality or sweet Water is dried up, and then the *Fruit falls off*, and the *Stalk* dries also and falls down.

And this is the End of Nature in this World.

100. Concerning this much higher Things are to be written, which you will find concerning the Creation of this World: This is *only* brought in for a *Similitude*, and described in the briefest Manner.

101. Now the *other* Forms or Kinds of Qualities, or of the Divine Powers, or of the Seven Spirits of God, are especially to be observed or known by the *Instance* or Example of Heat.

102. First there is the Ground, or the corporeal Being, although in the Deity or in the Creatures it has no peculiar or *several* Body, but all the Qualities are in one another as *One*, however the Operation of every Quality is perceived in particular and *severally*.

103. Now in the Body or Fountain is the Heat, which *generates* the *Fire*, which is a Form or Kind of Thing which a Man *can* search into, and out of the Heat goes the Light *through* all the Spirits and Qualities; and the *Light* is the *living* Spirit, which a Man *cannot* search into.

104. But a Man *can* search into its *Will*, and know what it wills, or *how* it is: For it proceeds in the sweet Quality, and the Light rises up in the *sweet* Quality in the sweet Water, and *not* in the other Qualities.

105. For Example, thou *canst* kindle *all Things* in this World, and so make them give Light, and burn, if the *sweet* Quality has the Predominance in it; and where the other Qualities are predominant in it, thou *canst not* kindle *that*: And though thou *mayest* bring Heat into it, yet thou *canst not* bring the Spirit into it, to make it give *Light*: Therefore all Qualities are the Children of the sweet Quality, or of the sweet Water, because the Spirit rises up only in the *Water*.

106. Art thou a rational Man, in whom is the Spirit and *Understanding*? then look all about in the World, for there thou wilt find it *thus*.

107. Thou *canst* kindle Wood, that it give *Light*, for the Water is chief upper Regent or Predominant therein; so likewise in *all* Sorts of Herbs on Earth, wherein the *sweet* Water is predominant.

108. Thou *canst not* kindle Light in a *Stone*, because the astringent or *harsh* Quality is Chief or Predominant therein: Neither *canst* thou kindle Light in *Earth*, unless the other Qualities be first vanquished and *boiled out of it*, which is seen in the *Gunpowder*, which yet is but a Flash or a Spirit of *Terror*, wherein the Devil in the Anger of God represents himself, which I will describe and *demonstrate* more largely in another Place.

Objection.

109. But thou wilt say, that a Man *cannot* kindle the *Water* to make it give *Light*.

Answer.

110. Yes, dear Man, here lies or sticks the Mystery. The Wood which thou kindlest, is not very *Fire*, but a dark or opaque *Stock*, only the Fire and Light take their Original from thence. But thou must understand this concerning the *sweet* Quality of the *Water*, and not concerning the Stick or Block; but it is to be understood concerning the ^p *Unfluosity* or Fatness which is the Spirit therein.

111. Now in the elementary Water on Earth, the Sweetness is *not* the Chief, or upper Regent, but the astringent, bitter, and sour Quality; else the Water were not *mortal*, but were as *that* Water is out of which Heaven is created.

^p Or Oiliness.

112. And that I will demonstrate to thee *thus*, viz. that the astringent, sour, and bitter Quality is predominant in the *elementary* Water on Earth.

113. Take Rye, Wheat, Barley, Oats, or what you will, wherein the sweet Quality is *predominant*, soak or steep it in the elementary Water, afterwards *distil* it, then the sweet Quality will *take away* the Predominance from the other; and afterwards kindle that Water, and then you will *see* the Spirit, which is remaining in the Water of the ¹Unctuousity or Fatness of the Corn, which overcame the Water.

114. This thou *seest* also in Flesh: The Flesh neither burns nor shines, nor gives Light, but its ¹Fat burns and shines, or gives Light.

Question.

115. Thou mayest perhaps ask, How comes that to pass, or in what Manner is it so?

Answer.

116. Behold, in Flesh, the *astringent*, sour, and bitter Quality is predominant; and in the Fat, the *Sweetness* is chief and predominant; therefore fat Creatures are always merrier and frolicker than the lean, because the *sweet Spirit* flows more abundantly in them than in the lean.

117. For the Light of Nature, which is the Spirit of Life, shines more in them than in the lean: For in that Light in the sweet Quality stands the *Triumphing* or the Joy, for the astringent, or harsh, and bitter Quality triumph therein, for they rejoice that they are refreshed, fed, given to drink, and enlightened from the *sweet* and light Quality.

118. For in the astringent or harsh Quality there is *no* Life, but an astringent, cold, hard Death; and in the bitter Quality there is *no* Light, but a *dark*, bitter, and raging Pain, a House of Trembling, Horror, and fierce, wrathful, fearful *Misery*.

119. Therefore when they are Guests *feasting* at the sweet and light Quality, then are they affected, and pleasant, very joyful and triumphing *in* the Creature.

120. And therefore *no* lean Creature is merry, unless it be so that *Heat* is predominant therein: That is, though it be lean, and has *little* of the Fat, or Oil in it, yet perhaps *Sweetness* is very abundant there.

121. On the other Side, many Creatures have *much* Fatness, and yet are very melancholy or sad, which is, because their Fatness is *inclined* to the Condition of the elementary Water, wherein the astringent, or harsh, and bitter Quality is somewhat *strong*.

Of the Language of Nature.

122. Art thou a rational Man, then observe this; the Spirit which moves on high aloft from the Heat, takes its *Exit*, rising, and shining, in the sweet Quality; therefore the *sweet* Quality is its friendly or kind *Will*, and reigns in Meekness; and Meekness and Humility are its proper House or *Habitation*.

123. And this is the Pith or *Kernel* of the Deity, and therefore it is called GOTT, GOD, because it is sweet, meek, friendly, and bounteous or good, GUTIG; and therefore is it called *Barm-hertz-ig*, [warm-heart-ed or merciful,] because its sweet Quality *rises up* in the astringent, sour, and bitter Qualities, and refreshes, moistens and *enlightens* them, that they might *not* remain a dark Valley.

124. For understand but thy ¹Mother Tongue *right*; thou hast as deep a Ground *therein* as there is in the *Hebrew*, or *Latin*: Though the Learned elevate themselves

¹ The Mother Tongue explained according to the Language of Nature.

therein, like a proud arrogant 'Bride; it is no great Matter, *their* Art is now on the
 * Lees, or bowed down to the Dust.

† Braut.

‡ Turba.

125. *The Spirit shows and declares, that yet before the End, many a Layman will know and understand more than now the wittiest or most cunning Doctors know; for the Gates of Heaven set open themselves; those that do not blind themselves, shall and will see it very well; the Bridegroom crowns his Bride. AMEN.*

BARM-HERTZ-IG.

126. Observe, * the Word BARM- is chiefly formed upon thy *Lips*, and when thou pronouncest BARM- then thou shuttest thy Mouth, and snarlest in the hinder Part of the Mouth; and this is the astringent Quality, which environs or *incloses* the Word; that is, it figures, *compact*s, or contracts the Word together, that it becomes hard, or sounds, and the bitter Quality separates or cuts or *distinguishes* it; that is, when thou pronouncest BAR, the last Letter R snarls, and murmurs like a *trembling* Breath, and thus does the bitter Quality, which is a Trembling.

x Barm-hertz-ig, warm-heart-ed, or merci-ful.

127. Now the Word BARM- is a dead Word, void of Understanding, so that no Man understands what it means; which signifies that the *two* Qualities, astringent and bitter, are a hard, dark, cold, and bitter Being, which have *no* Light in them: And therefore a Man cannot understand their Power *without* the Light.

128. But when a Man says BARM-HERTZ, he fetches the second Syllable out from the *Deep* of the Body, out from the Heart, for the *right* Spirit speaks forth the Word HERTZ, which rises up aloft from the *Heat* of the Heart, in which the Light goes forth and flows.

129. Now observe, when thou pronouncest BARM, then the two Qualities, the astringent and bitter, form, frame, or *compact* together the Word BARM, very leisurely or slowly; for it is a long *impotent* feeble Syllable, because of the Weakness of the Qualities.

130. But when thou pronouncest -HERTZ- then the Spirit in the Word -HERTZ- [Heart] goes forth *suddenly*, like a Flash of Lightning, and gives the
 † Distinction and Understanding of the Word.

‡ Or the distinct Sense or Meaning of the Word.

131. But when thou pronouncest -IG, then thou *catchest* or captivatest the Spirit in the Midst of the other two Qualities, so that it *must stay* there and form the Word.

132. And thus is the Divine Power also; the astringent and bitter Quality are the *Sa'tter* of the Divine Omnipotence, the sweet Quality is the Pith or Kernel of the *Barm-hertz-ig-keit*, Warm-heart-ed-ness, or Mer-ci-ful-ness, according to which the whole Being, with *all* the Powers, is called GOTT [GOD.]

133. The *Heat* is the Kernel of the Spirit, out of which the *Light* goes and kindles itself in the *Midst* or Center of the sweet Quality, and becomes captivated by the astringent and bitter Quality, as in the Midst or Center *wherein* the Son of God is generated, and that is the very *Hertz* [Heart] of God.

134. And the Lights, Flame or Flash, which in the Twinkling of an Eye or Moment shines into all the Powers, even as the Sun does in the whole World, is the *Holy Ghost*, which goes forth from the Clarity or Brightness of the Son of God, and is the Flash of Lightning and Sharpness; for the *Son* is generated in the Midst or Center of the other Qualities, and is caught by the other Qualities.

Understand this high Thing rightly.

135. When the Father speaks or pronounces the WORD, that is, generates his *Son*, which is always done for ever and eternally, then that *Word first* takes its Original.

in the astringent Quality; therein it fixes, conceives, or *compact*s itself; and in the sweet Quality it takes its Fountain, Spring, or Source, and in the bitter Quality it *sharpens*, and moves itself, and in the Heat it rises up, and *kindles* the Middle sweet Fountain or Source.

136. And now it burns *jointly* or equally alike in all the Qualities of the kindled Fire, and the Fire burns forth from the Qualities: For *all* Qualities burn, and that Fire is one Fire, and not many several Fires.

137. And that Fire is the very *Son of God*, which is thus generated always from Eternity to Eternity: This I can *demonstrate* by the Heaven and the Earth, the Stars and the Elements, and by all the Creatures, Stones, Leaves, and Grasse, yea in the Devil himself, and that not with dead, slight, insignificant Arguments, *void of Understanding*, but with clear, quick, *living*, and invincible firm Arguments, even *above*, beyond, and to the Refutation of all Men's Reason, convincingly and undeniably, and, lastly, in Opposition against all the Devils and the Gates of Hell; and I would do it here, if it would not take up *too* much Room.

138. Yet it shall be *treated of* all along in *this* whole Book, in all the Articles and *Parts* of it; but you shall find it more particularly in that Part concerning the Creation of the *Creatures*, as also concerning the Creation of *Heaven and Earth*, and of all Things, which will be fitter to be done *then*, and *easier* apprehended by the Reader.

Now observe,

139. Out of that Fire goes the *Flash* or the Light forth, and moves or boils in all the Powers, and has or *contains* the Fountain and Sharpness of all the Powers in itself, because it is generated, through the *Son*, out of all the Powers of the *Father*, and so then it reciprocally makes all the Powers in the Father *living* and moving; and through that *Spirit* are all the *Angels* formed and imaged out of the Father's Powers.

140. And that Spirit preserves and *supports all*, forms all, all Vegetation, Colours, and Creatures, both in Heaven and in this World, and *above* all the Heaven of Heavens. For the Birth or *Geniture* of the Holy *Trinity* above all is thus, and no otherwise, neither will it be otherwise in all Eternity.

141. But when the Fire is kindled in a Creature, that is, when a Creature elevates itself *too high* or too much, as *Lucifer* and his Legions did, then the Light extinguishes or goes out, and the *fierce*, wrathful, and hot Source, the Source of the hellish Fire, rises up, that is, the Spirit of the Fire rises up in the fierce Quality.

142. Observe here the *Circumstances* how this is done, or how it can come to be done. Therefore consider, an Angel is formed, figured, composed, or compacted together out of *all* Powers, as I have described it at large.

143. Now when he elevates himself, he elevates himself *first* in the astringent Quality, which he gripes close together, as a Woman which is in Travel, and *presses* himself, whereby the hard Quality becomes so hard and *sharp*, that the sweet Water can force or prevail with it *no more*, and so can rise up no more meekly or mildly in the Creature, but is captivated and *dried up* by the astringent Quality, and changed into a hard, sharp, fierce Coldness.

² Derb. 144. For it becomes too empty and ² dry by the astringent *Contraction*, and loses its bright Lustre, and its Unctuousity, Fatness, or Oiliness (wherein the *light Spirit* rises up, which is the Spirit of the holy *angelical* and *divine* life) becomes so hard, compacted and pressed together by the astringent Quality, whereby it is dried up like sweet dry *Wood*.

145. And so when the bitter Quality rises up in the exsiccated or dried sweet Quality, then *cannot* the Sweetness mollify it, and imbibe it with its sweet light Water, be-
146. And

146. And there the bitter Quality raves and *rages*, and seeks for Rest and Food, and finds it not, and moves or boils in the Body as a faint Poison.

147. And now, when the Heat *kindles* the sweet Quality, and would mitigate its Heat in the sweet Water, whence it rises up, and *shines* in the whole Body, there it finds Nothing but a hard dry sweet Source or Quality, there is no Sap or *Moisture*, it being quite exsiccated or dried up by the Astringency.

148. Then it kindles the sweet Source or Quality, with an Intent to be *refreshed*, but there is no Sap left, only the sweet Source or Quality is now burning and *glowing*, even as a *hard* dried or burnt Stone, and can *no more* kindle its Light, and so the whole Body remains now a dark Valley, in which there is Nothing but a fierce hard Coldness in the astringent Quality, and in the sweet a hard glowing Fire only, wherein the fierce *wrathful* Heat rises up in all Eternity, and in the bitter Quality there is a Raving, Raging, Stinging, and *Burning*.

149. And thus you have here the true Description of an *expulsed* Angel or Devil, as also the Cause thereof, and that not written in a Similitude *only*, but in the Spirit, through *that Power* out of which all Things are come to be.

150. O Man! behold thyself herein, look before thee and behind thee, it is not in vain.

151. This great History or *Action*, how it came to pass, and how it went, you will find it at large concerning the Fall of the Devil.

V. *Of the Fifth Circumstance or Species.*

152. The Fifth Quality, or the Fifth Spirit of God among the Seven Spirits of God, in the Divine Power of the Father, is the *gracious, amiable*, blessed, friendly, and joyful *Love*.

153. Now observe what the Fountain of the *gracious, amiable*, blessed, and friendly Love of God is; observe it exactly, for it is the very Pith, Marrow, or *Kernel*.

154. When the Heat in the *sweet* Quality rises up, and kindles the sweet Source, Fountain, or Spring, then that Fire burns in the sweet Quality, in a thin or transparent lovely *pleasant* sweet Fountain or Spring-water; it allays the Heat, and *quenches* the Fire, and so there remains in the sweet Fountain-Spring of the sweet Water, only the *joyful* Light.

155. And the Heat is only a gentle soft *Warming*, even as it is in a Man which is of a *sanguine* Complexion, wherein also the Heat is only a friendly pleasant Warming, if the Party lives temperately, and keeps a *due Measure*.

156. That friendly *courteous* Love-Light-Fire goes along in the sweet Quality, and rises up into the bitter and astringent Quality, and so *kindles* it, *feeding* them with its sweet *Love-sap*, refreshing, quickening, and enlightening them, and making them *living*, or lively, chearful, and friendly.

157. And when the Light-Love-power comes at them, so that they *taste* thereof, and get its Life, O there is a friendly Meeting, *Saluting*, and Triumphant, a friendly Welcoming and great Love, a most friendly and *gracious* amiable and blessed Kissing, and well-relishing Taste.

158. There the Bridegroom kisses his Bride: O gracious amiable *Blessedness* and great Love, how sweet art thou? How friendly and courteous art thou? How pleasant and *lovely* is thy Relish and Taste? How ravishing sweetly dost thou smell? O noble Light, and *bright* Glory, who can apprehend thy ex-

ceeding Beauty? How comely adorned is thy Love? How *curious* and excellent are thy Colours? And all this *eternally*! Who can express it?

159. Or why and what do I write, whose Tongue does but *flammer* like a Child, which is learning to speak? With *what* shall I compare it? or to what shall I liken it? Shall I compare it with the Love of this World? *No*, that is but a mere dark Valley to it.

160. O immense Greatness! I *cannot* compare thee with any Thing, but *only* with the Resurrection from the Dead; there will the Love-Fire rise up *again* in us, and embrace Man courteously and friendly, and rekindle again our astringent, bitter, and cold, dark and *dead* Quality, and embrace us most friendly.

161. O noble Guest! O *why* didst thou depart from us! O Fierceness, Wrath, and Astringency or Severity, *thou* art the Cause of it! O fierce wrathful Devil! O what hast *thou* done, who hast *sunk down* thyself and beautiful bright Angels into Darkness? Woe, Woe for ever!

162. O, was not the gracious, amiable, blessed and fair Love in *thee* also? O thou high and lofty-minded Devil! Why wouldst thou not be contented? Wert thou not a Cherubim? and was there any Thing *so* beautiful and bright in Heaven as *thou*? What didst thou seek for? Wouldst thou be the whole or *total* God? Didst thou not know that thou wert a *Creature*, and hadst *not* the Fan and Casting-Shovel in thy own Hand or Power?

163. O *why* do I pity thee, thou stinking Goat? O thou cursed stinking Devil! how hast *thou* spoiled us? How wilt thou excuse thyself? What wilt thou *object* to me?

Objection.

164. Thou sayest, if thy Fall had not been, Man would never have been thought of.

Answer.

165. O thou lying Devil! Though that should be true, yet the *Salitter* out of which Man is made, which is also from Eternity, as well as *that* out of which thou art made, had stood in *eternal Joy* and bright Glory, and had likewise risen up in God, and had tasted of the *gracious*, amiable, blessed Love in the seven Spirits of God, and enjoyed the heavenly Joy.

166. O thou lying Devil, stay but a *little*, the Spirit will discover thy Shame to thee; tarry but a little while *longer*, and thy Pomp, Pride, and Pageantry will be at an *End*. Stay, the Bow is bent, the Arrow will *hit* thee, and then *whither* wilt thou fall? The Place is ready provided and prepared, it wants only to be kindled, wilt thou bring Fewel lustily to it, that thou be not frozen with Cold? Thou wilt *sweat* very hard: Dost thou suppose thou shalt *obtain* the Light again? *No*, but Hell Fire. Smell to thy sweet Love, *guess* at it, what is *that* called? *Gebenna*; yes, *that* will be in Love with thee eternally.

167. Woe, Woe, poor miserable *blinded* Man, why sufferest thou the Devil to make thy Body and Soul *so* dark and blind? O temporal Good, and the Pleasure and Voluptuousness of *this Life*! thou blind *Whore*, why dost thou go a wooing and *whoring* to the Devil?

168. O *Security*! the Devil watches for thee. O *High-mindedness*! thou art a hellish Fire. O Beauty, Pomp, or *Bravery*! thou art a dark Valley. O Potency of Dominion! thou art a Raging and Tearing of the hellish Fire. O Self-Vindication or Vengeance! thou art the fierce Wrath of God.

169. O *Man*! why will the World be too narrow for thee? Thou wilt needs have it *all* for thy *self*; and if thou hadst it, thou wouldst not have *Room* enough. O, this is the Devil's High-mindedness, who *fell* out of Heaven into Hell.

170. O Man! alas, O Man! why dost thou *dance* with the Devil, who is thine Enemy? Art thou not afraid that he will *thrust* thee into Hell? Why dost thou go on so securely? Is it not a very narrow *Stick* on which thou dancest? Under that small narrow Bridge is *Hell!* Dost thou not see how high thou art, and how dangerously and desperately thou goest? Thou dancest *betwixt* Heaven and Hell.

171. O thou blind Man! How does the Devil *Mock* at thee? O! wherefore dost thou trouble heaven? Dost thou think thou shalt *not* have enough in this World? O blind Man! Is not Heaven and Earth thine? Nay, *God* himself too? What dost thou bring into this World, or what dost thou take along with thee at thy going out of it? Thou bringest an *Angelical* Garment into this World, and with thy wicked Life thou turnest it into a Devil's Mask or *Vizard*.

172. O thou miserable Man, turn Convert, the heavenly Father has stretched forth both his Arms, and calls thee; do but *come*, he will take thee *into* his Love. Art thou not his Child? He *does* love thee. If he did hate thee, he must be at *odds* with himself. O no, it is not so: there is nothing in God but a *merciful*, amiable Love, and bright Glory.

173. O ye *Watchmen* of Israel! why do you *Sleep*? Awake from the Sleep of Whoredom, and dress or trim your *Lamps*: The Bridegroom comes, *sound* your Trumpets.

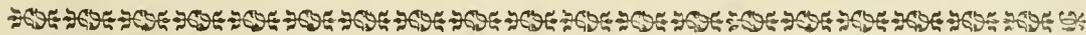
174. O ye covetous, stiffnecked and drunken *Rioters!* how do you woe and go a whoring after the covetous Devil? Thus saith the LORD: Will you *not* feed my People which I have committed to your Charge?

175. Behold I have set you in *Moses's* Chair, and entrusted you with my Flock; but you mind nothing but the Wool, and mind *not* my Sheep, and therewith you build your great Palaces. But I will set you on *the Stool of Pestilence*, and *my* own Shepherd shall feed my Sheep *eternally*.

176. O thou fair World, how does Heaven complain of thee? How dost thou trouble the Elements? O Wickedness and Malice! *when* wilt thou leave, and give over? Awaken! awaken! and bring forth, thou sorrowful *Woman*; behold thy *Bridegroom* comes, and requires *Fruit* at thy Hands: Why dost thou sleep? *Behold he knocketh!*

177. O gracious, amiable, blessed Love and clear bright Light, *tarry* with us, I pray thee, for the Evening *is* at Hand. O Truth! O Justice and *righteous* Judgment! what is become of thee? Does not the Spirit *wonder*, as if he had never seen the World before now? O *why* do I write of the Wickedness of this World? I *must* do it, and the World ^a *curseth* me for it. *Amen.*

^a Or gives me the Devil's Thanks for it.



The Ninth Chapter.

Of the Gracious, amiable, blessed, friendly and merciful Love of God. The Great, Heavenly and Divine Mystery.

1.  BECAUSE I write here of Heavenly and Divine Things, which are *altogether strange* to the *corrupted* perished Nature of Man, the Reader doubtless will wonder at the *Simplicity* of the Author, and be offended at it.

2. Because the Condition and Inclination of the corrupted Nature is, to gaze *only* on *high* Things, like a proud, wild, wanton and *whorish*

Woman, who always gazes in her Heat or burning Lust after handsome Men, to act Wantonness with them.

3. Thus also is the proud, corrupted, perished Nature of Man, it stares only upon that which is glittering and in Fashion in this World, and supposes that God has forgotten the Afflicted, and therefore he plagues them so, because he minds them not.

4. Corrupt Nature imagines that the Holy Ghost regards only high Things, the high Arts and Sciences of this World, the profound Studies and great Learning.

5. But whether it is so, or no, look but back, and then you will find the true Ground. What was Abel? A Shepherd. What were Enoch and Noah? Plain simple Men. What were Abraham, Isaac, and Jacob? Herdsmen.

6. What was Moses, that dear Man of God? A Herdsman. What was David, when the Mouth of the Lord called him? A Shepherd.

7. What were the Great and Small Prophets? Vulgar plain and mean People: Some of them but Country People and Herdsmen, counted the Underlings or Footstools of the World: Men counted them but mere Fools.

8. And though they did Miracles and Wonders, and showed great Signs, yet the World gazed only on high Things, and the Holy Ghost must be as the Dust under their Feet: For the proud Devil always endeavoured to be King in this World.

9. And how came Our King JESUS CHRIST into this World? Poor and in great Trouble and Misery, and ^b had not whereon to lay his Head.

10. What were his Apostles? Poor, despised, illiterate Fishermen. And what were they that believed their Preaching? The poorer and meaner Sort of the People. The High Priests and Scribes were the Executioners of Christ, who ^c cried out, Crucify him, Crucify him.

11. What were they that in all Ages of the Church of Christ stood to it most stoutly and constantly? The poor, contemptible, despised People, who shed their Blood for the Sake of Christ.

12. But who were they that falsified and adulterated the right pure Christian Doctrine, and always fought against and opposed it? Even the learned Doctors and Scribes, Popes, Cardinals, Bishops, and great Men, or Masters and Teachers. And why did the World follow after them, and depend on them? But because they had great Respect, were in great Authority and Power; lived stately, and carried a Port in the World; even such a proud Whore, is the corrupt, perished, human Nature.

13. Who was it that purged the Pope's Greediness of Money, his Idolatry, Bribery, Deceit and Cheating, out of the Churches in Germany? A poor despised Monk or Friar. By what Power and Might? By the Power of God the Father, and the Power and Might of God the Holy Ghost.

Question.

14. Then what is yet concealed or remains hidden, the true Doctrine of Christ?

Answer.

No; but the Philosophy, and the deep Ground of God; the heavenly delightful Habitation and Pleasure; the Revelation of the Creation of Angels; the Revelation of the horrible Fall of the Devil, from whence Evil proceeds; the Creation of this World; the deep Ground and Mystery of Man, and of all Creatures in this World; the last Judgment, and Change of this World; the Mystery of the Resurrection of the Dead; and of eternal Life.

15. This shall arise in the Depth, in great Plainness and Simplicity. But why not in the Height in Art? That no Man should dare to boast, that he himself has

done it, and that *hereby* the Devil's Pride should be discovered and brought to nothing.

16. But why does God so? Of his great Love and ^d Mercy towards all People and ^d Barm-hertz- Nations, and to show hereby that now is *near at Hand*, the Time of the Restitution of ^{ig-keit.} all *whatsoever* is lost, wherein Men shall behold and enjoy the *Perfection*, and move in the *pure* Light and Deep Knowledge of God.

17. Therefore *beforehand* will arise the Dawning of the Day, or Morning Redness, whereby the *Day* may be known or taken Notice of.

18. *He that will now sleep, let him sleep still; and he that will awake and trim his Lamp, let him awake still: Behold the Bridegroom cometh, and he that is awake and is ready, accompanies into the eternal heavenly Wedding: But he that sleeps at his coming, he sleeps for ever eternally in the dark Prison of Fierceness or Wrath.*

19. Therefore I would have the Reader warned, that he read *this Book* with Diligence, and not be *offended* at the Meanness or Simplicity of the Author, for God looks *not* at high Things, for He *alone* is High: But *he cares for the Lowly*, how to help them.

20. If you come *so far*, as to apprehend the Spirit and Sense of the Author, then you will need no *Admonition*, but will rejoice and be glad in this Light, and thy Soul will laugh and *triumph* therein.

21. *Now observe*, The gracious, amiable, blessed Love, which is the *fifth* Fountain-spirit, in the divine Power, is the *hidden* Source, Fountain, or Quality, which the corporeal Being *cannot* comprehend or apprehend, *but* only when it rises up in the Body, and *then* the Body triumphs therein, and behaves itself friendly, lovely, and *courteously*; for that Quality or Spirit belongs *not* to the imaging or *framing* of a Body, but rises up in the Body, as a *Flower* springs up out of the Earth.

22. Now this Fountain-spirit takes its Original at *first* out of the sweet Quality of the Water.

Understand this, how it is, and observe it exactly.

23. *First* there is the astringent Quality, *then* the Sweet, *next*, the Bitter: The Sweet is in the *Midst* between the Astringent and Bitter. Now the Astringent causes Things to be hard, cold, and dark; and the Bitter *tears*, drives, rages, and divides or *distinguishes*. These two Qualities *rub* and drive one another so hard, and move so eagerly, *that* they generate the Heat, which now in these two Qualities is *dark*, even as Heat in a *Stone* is.

24. As when a Man takes a Stone, or any hard Thing, and *rubs* it against Wood, these *two* Things are heated: Now this Heat is but a Darkness, having *no* Light therein: And so it is also in the Divine Power.

25. Now the astringent and bitter Quality, *without* the sweet Water, rub and drive themselves *so hard* one against another, that they generate the dark Heat, and so are *kindled* in themselves.

26. *And this together is the Wrath or Anger of God, the Source and Original of the hellish Fire.* As we see by *Lucifer*, who *elevated* and compressed himself so hard together, with his *Legions*, that the sweet Fountain-water in him was *dried up*, wherein the Light kindles, and wherein the Love rises up.

27. *Therefore* now he is *eternally*, an astringent, hard, cold, bitter, hot, and sour stinking Fountain-source: For when the sweet Quality in him was dried up, it *became* a sour Stink, a Valley of Misery, and a House of Perdition and Woe.

Now further into the Depth.

28. When the astringent and bitter Quality *rub* themselves so hard one upon another, that they generate Heat, and so now the sweet Quality, the sweet Fountain-water, is therein in the Midst or Center *between* the astringent and bitter Quality, and the Heat becomes generated between the astringent and bitter Quality, in the sweet Fountain-water, *through* the astringent and bitter Quality; there the Light kindles in the Heat in the sweet Fountain-water, and *this is the Beginning of Life*: For the astringent and bitter Qualities are the Beginning and Cause of the Heat and of the Light, and *thus* the sweet Fountain-water becomes a *shining* Light, like the blue or *azure* Light of Heaven.

29. And that bright Light Fountain-water *kindles* the astringent and bitter Quality, and the Heat, which is generated by the astringent and bitter Quality in the sweet Water, *rises up* out of the sweet Fountain-water through the astringent and bitter Quality, and in the astringent and bitter Quality the Light *first then* becomes dry and shining, as also moveable and triumphing.

30. And when the Light rises up out of the sweet Fountain-water *in the Heat*, in the astringent and bitter Quality, then the bitter and astringent Quality *tastes* the Light and sweet Water, and the bitter Quality *catches* the Taste of the sweet Water, and in the sweet Water is the *Light*, but only of a Sky-colour, or *Azure*, which is blue.

31. And then the bitter Quality trembles, and *dissolves* the Hardness in the astringent Quality, the Light becomes dry in the astringent, and shines clear, *much* brighter than the Light of the Sun.

32. In this rising up, the astringent Quality becomes meek, light, thin, or *transparent*, and pleasant or lovely, and obtains its Life, whose *Original* rises up out of the Heat in the sweet Water, and this now is *the true Fountain or Well-spring of Love*.

Observe this in the deep Sense.

33. How should Love and Joy *not* be there, where Life is generated in the very Center or Midst of Death, and Light in the Midst of Darkness?

Question.

Thou askest, *How comes that to pass?*

Answer.

34. If *my* Spirit indeed did sit in *thy* Heart, and spring up in thy Heart, then *thy* Body would find, feel, and apprehend it.

35. But *otherwise* I cannot bring it into thy Sense, neither canst thou apprehend or understand it, *unless* the Holy Ghost kindles thy Soul, so that *this* Light itself shine in *thy* Heart.

36. And then will this Light itself be generated *in thee*, as in God, and rise up in *thy* astringent and bitter Quality, in *thy* sweet Water, and triumph, as in God: Now when *this* is done, then you will *first understand my Book*, and not before.

Observe,

37. When the Light is generated in the bitter Quality; that is, when the bitter and dry Fountain-sources *catch* the sweet Fountain-water of Life, and *drink* it, then the bitter Spirit becomes living in the astringent Spirit, and the astringent Spirit, which is as a Spirit impregnated with Child, is impregnated with Life, and must continually generate the Life.

38. For the sweet Water, and the Light in the sweet Water, rise up *continually* in the astringent Quality, and the bitter Quality triumphs continually *therein*, and so there is nothing else but mere Laughing, and Joy, and mere existing in Love.

39. For the astringent Quality *loves* the sweet Water. And first, because in the sweet Water the Spirit of Light is generated, and *imbibes* or gives Drink to the astringent, hard and cold Qualities; also it enlightens them, and warms them; for in Water, Light, and Heat, the *Life consists*.

40. And secondly, the astringent Quality loves the bitter, because the bitter Quality in the sweet Water, that is, in Water, Heat and Light, triumphs in the astringent Quality, and makes the astringent moveable or stirring, *wherein* the astringent also can triumph.

41. And thirdly, the astringent Quality loves the Heat, because in the Heat the Light is generated, *whereby* the astringent Quality is enlightened and warmed.

42. And the sweet Quality also loveth the astringent. And first, because it dries up the astringent, *that* it becomes *not* thin or dim like the elementary Water, and that its Quality consists in Power, and *because* that in the astringent Quality the *Light*, which is generated therein, becomes *shining* and *dry*.

43. Besides, the astringent Quality is a Cause of the *Heat*, which is generated in the sweet Water, wherein the Light rises up, and wherein the sweet Water stands in great *Clarity, Brightness, or Glory*.

44. And secondly, the sweet Quality also loves the bitter, because it is a Cause of the *Heat*, and also because the bitter Spirit triumphs and *trembles* in the sweet Water, Heat, and Light, and so makes the sweet Water moveable or stirring, and *living*.

45. And thirdly, the sweet Quality loves Heat *exceedingly*, and so very much, that I cannot compare it to any Thing; but you may take this for a *Similitude*, though it comes very short of it: Suppose *two* young People of a noble *Complexion*, these being kindled in the Heat and Fervour of burning Love one to another, there is such a Fire as this; so that if they could creep into the Bodies and *Hearts* one of another, or transmute themselves into *one* Body, they would do it.

46. But this *earthly* Love is only cold Water, and is not true Fire: A Man cannot find any *full* Similitude of it in this *half-dead* World; *only* the Resurrection of the Dead at the last Day, is a *perfect* Similitude in all *Divine Things*, which receive the *true Love-fire*.

47. But the sweet Quality does thus love the Heat, *because* it generates therein the Light-spirit, which is the Spirit of Life. For *Life* exists in the Heat, for if the Heat was not, all would be a dark Valley: Now *so dear* as the Life is, so dear is also the Heat to the sweet Spirit, and the Light in the Heat.

48. And the bitter Quality also loves *all* the other Fountain-spirits. And first the Sweet. For in the sweet Water the bitter Spirit is *refreshed*, and therein it *quenches* its great Thirst; and its Bitterness is therein mitigated; also it obtains its Light-life *therein*: In the astringent it has its Body, wherein it triumphs, cools and mitigates itself; and in the Heat it *has* its Power and Strength, wherein its Joy stands.

49. And the hot Quality also loves *all* the other Qualities, and the Love is so *great* therein towards, and in the other, that it cannot be likened to any Thing, for it is generated from and out of the other.

50. The astringent and bitter Qualities are the *Father* of the Heat, and the sweet Fountain-water is its *Mother*, which conceives, retains, and generates it: For the Heat exists through the astringent and bitter hard Driving, which rises up in the sweet Quality, as in Wood or Fewel.

51. Wilt thou *not believe* this? Then open thy Eyes, and go to a *Tree*, look upon it, and bethink thyself; there you see first the *whole* Tree, take a Knife and cut a

Get in it, and taste how it is; then you *first* taste the astringent, harsh, *choaky* Quality, which draws your Tongue together, and that also *draws* and holds together all the Powers of the Tree.

52. Then you taste the bitter Quality, which makes the Tree moveable or stirring, so that it *springs* and grows green and flourishes, and so gets its Branches, Leaves, and Fruit.

53. *After that* you taste the sweet, which is very *gentle* and sharp; for it gets the *Sharpness* from the astringent and bitter Quality.

54. Now these *three* Qualities would be dark and deep, if the *Heat* was not therein: But as soon as the *Spring* Time comes, that the Sun with its *Beams* supplies and warms the Earth, the Spirit becomes living by the Heat in the Tree, and the Spirits of the Tree begin to grow green, *flourish*, and blossom.

55. For the Spirit rises up in the Heat; and *all* the Spirits rejoice therein, and so there is a hearty Love between them.

56. But the Heat is generated through the Power and *Impulse* of the astringent and bitter Qualities in the sweet Water.

57. But they must use the Heat of the Sun to their kindling, because the Qualities *in this World* are half dead, and are too weak; of which King Lucifer was the cause, which you will find, as follows hereafter, concerning *his Fall*, and concerning the Creation of this World.

Of the friendly Love, gracious, amiable Blessedness, and Unity, of the Five Qualifying or Fountain-Spirits of God.

58. Though it be impossible for the Hands of Men to describe this sufficiently, yet the *enlightened* Spirit of *Man* sees it; for it rises up just in such a Form and Birth, as the Light in the Divine Power, and also in the Qualities which are *in God*.

59. Only this is to be lamented concerning Man, that his Qualities are corrupted, perished, and *half* Dead, and therefore it is that Man's Spirit, or his Qualities, rising, or kindling in this World, can come or attain to *no Perfection*.

60. On the other hand, again it is highly to be rejoiced at, that Man's Spirit, in his Necessity becomes *enlightened* and kindled by the Holy Ghost: As the Sun kindles the cold Heat, in a Tree or Herb, whereby the cold *chilled* Heat becomes living.

Now observe,

61. As the Members of Man's Body love one another, so do the Spirits also in the *Divine* Power; there is nothing else but a mere longing, desiring, and well liking Acceptation, as also a *triumphing* and rejoicing the one in the other: For through these Spirits come the *Understanding* and Distinction in God, in Angels, Men, Beasts, and Fowls, and in *every Thing* that lives.

62. For in these *Five* Qualities rise up the Seeing, Smelling, Tasting and Feeling, and so a *Rational* Spirit comes to be.

63. As when the Light rises up, then one Spirit sees the other.

64. And when the sweet Spring or Fountain-water rises up *in the Light*, through all the Spirits, then the one tastes the other, and then the Spirits become *living*, and the Power of Life penetrates through all.

65. And in *that* Power the one smells the other; and through this qualifying *Influence* and Penetration, the one feels the other.

66. And

66. And so there is nothing else but a *bearty*, loving and friendly Aspect or Seeing, curious Smelling, a good Relishing or Tasting and lovely Feeling, a gracious, amiable, *blessed* Kissing, a Feeding upon and Drinking of one another, and lovely Walking and *Conversing* together.

67. This is the gracious, amiable, blessed BRIDE, which *rejoices in her* BRIDE-GROOM; herein is Love, Joy and Delight, here is Light and Brightness or Clarity, here is a pleasant and lovely Smell, here is a friendly and sweet Taste.

68. And this for ever *without End!* How can a Creature sufficiently rejoice therein? O dear love and gracious amiable Blessedness! Surely thou hast no End. No Man can see any End *in thee*, thy profound Deep is unsearchable, thou art *every where* all over thus; only in the fierce Devil thou art *not* thus, they have spoiled, and perished thee in *themselves*.

Question.

69. Now thou wilt say; *where* then are these gracious, amiable and blessed Spirits to be met with? Do they dwell only in themselves in *Heaven*?

Answer.

70. This is the other open Gate of the Deity, here thou must set thy Eyes *wide* open, and rouse up or awaken the Spirit in thy *half* dead Heart: For this is not an obscure Fiction, Contrivance or Fancy.

Observe,

71. The seven Spirits of God contain or comprehend in their Circumference, and *Space*, Heaven and this World; also the *wide Breadth and Depth* without and beyond the Heavens, even above and beneath the World, and in the World, yea *the whole* *Father*, which has neither Beginning nor End.

72. They contain also *all* the *Creatures* both in Heaven and in this World; and all the *Creatures* in Heaven and in this World are imaged, fashioned or framed out of these Spirits, and live in them as in their own *Propriety*.

73. And their Life and *Reason* is generated in them, in such a Manner, as the Divine Being is generated, and also in the *same* Power.

74. And out of and from the *same* *Body* of the seven Spirits of God, are *all Things* made and produced, all Angels, all Devils, the Heaven, the Earth, the Stars, the Elements, Men, Beasts, Fowls, Fishes; all Worms, Wood, Trees, also Stones, Herbs and Grass, and *all* whatsoever is. Now thou wilt ask,

Question.

75. Seeing God is *every where*, and is himself *All*, how comes it then that there is in this World, such Cold and Heat, such Biting and Striking among all *Creatures*, and that there is nothing else almost but mere *Fierceness* or Wrath in this World?

Answer.

[76. "The Cause is, that the first four Forms of Nature, are one at Enmity against the other without the Light; and yet they are the Causes of Life."]

77. Behold here the Wickedness and Malice which is the Cause; viz. when King *Lucifer* did sit in his Kingdom, like a *high-minded* proud Bride, then his Circuit, Circle or Orb contained or comprehended the Place or *Space* where *now* the created Heaven is, which is made out of the Water; and the *Place* also of the created World, even unto

Heaven, as also the *Deep* where now the Earth is; that was *all* a pure and holy *Salitter*, wherein the seven Spirits of God were *compleat* and pleasant, as now in Heaven, although they are *still* compleat and *full* in this World. But observe the Circumstances rightly.

78. When King *Lucifer* elevated himself, then he elevated himself in the seven qualifying Fountain-spirits, and *kindled them* with his Elevation, so that all was wholly *burning*, and the astringent Quality was so *hard* and compact, that it generated Stones; and it was so *cold*, that it made the sweet Spring or Fountain-water turn to *Ice*.

79. And the sweet spring Water became very thick, and stinking, and *brittle*, as in many Pieces: and the bitter Quality became very *raging*, tearing and raving, whence *Poison* arose aloft, and the Fire or Heat was violently and zealously, or fervently *burning* and *consuming*, and so there was a very great Distemper and confused *Mixture*.

80. Upon this King *Lucifer* was thrust out of his Royal Place, or Kingly *Throne* which he had in *that Place*, where now the created Heaven is, and thereupon *instantly ensued* the Creation of this World.

81. And the hard, spoiled or corrupt Matter, which had *wrought forth itself* in the kindled seven qualifying or Fountain-spirits, was *driven* together, from whence the Earth and Stones came to be, and after that, all the Creatures were created out of the *kindled Salitter* of the seven Spirits of God.

82. Now the qualifying or fountain Spirits became so *fierce* and wrathful in their Kindling, that the one continually spoils the other with its evil corrupt Quality or Source, and so also now do the Creatures, which *were made out of* the qualifying or fountain Spirits, and *live* in the same Impulse, the one biting, beating, worrying and annoying the other, all according to the Kind or *Disposition* of the Qualities.

83. Upon this now the *Total* or Univerſal God has decreed *the last Judgment*, wherein he will separate the Evil from the Good, and set the Good again in the meek, mild and pleasant Delight, as it *was before* the horrible Kindling of the Devil, and will give that which is fierce or *wrathful* to King *Lucifer* for an *everlasting* Habitation.

84. And then there will be *two Parts* or Divisions of this Kingdom, the one *Men* will get, with their King JESUS CHRIST; the other the *Devils* shall have with all ungodly Men and Wickedness.

85. This is a *short* Introduction, that the Reader might the better understand the Divine Mystery; concerning *the Fall of the Devil*, and concerning the *Creation of this World*, you will find all more at large particularly described. Therefore I would have the Reader admonished, that he reads *all in Order*, and so he will come to the true Ground.

86. It is true, that from the Beginning of the World it was *not so fully* revealed to any Man; but seeing God will have it so, I submit to his Will, and will see what *God* will do with it.

87. For his Way which is *before* him is for the *most Part* hidden to me: But *after* him the Spirit sees, even into the highest and profoundest Depth.

The Tenth Chapter.

Of the Sixth qualifying or fountain Spirit in the Divine Power.

THE *Sixth* qualifying or fountain Spirit in the Divine Power, is the Sound, Tone, Tune or Noise, wherein all sounds and tunes; whence ensued *Speech*, Language, and the *Distinction* of every Thing, as also the ringing Melody and *Singing* of the holy Angels, and therein consists the Forming or Framing of all *Colours*, Beauty, and Ornament, as also the heavenly *Joyfulness*.

Question.

2. But thou wilt ask: What is the Tone or Sound? Or how takes this Spirit its Source and Original?

Answer.

3. *All the Seven Spirits* are generated in one another, the one continually generates the other, *neither* of them is the first, neither is any of them the last; for the last generates as well the first as the second, third and fourth, and so to the last.

4. But why one is called the *first*, another the *second*, and so on, that is, in Respect to that which is the first, in order to the imaging, framing and *forming* of a Creature.

5. For all the Seven are *equally* Eternal, and none of them has either Beginning or End; and therefore, in that the seven Qualities are continually *generating* one another, and that none is without the other, it follows that there is ONE *Only Eternal Almighty* GOD.

6. For, if any Thing be generated out of or in the Divine Being, that Thing is not formed or framed by or through *one* Spirit alone, but by *all* the Seven.

7. And if a Creature, which is like or as the whole Being of God, spoils, elevates and *kindles* itself in a qualifying or fountain Spirit, yet it kindles not one Spirit alone, but *all the seven* Spirits.

8. And therefore that Creature is a loathsome Abomination before the *total* God and all his Creatures, and must stand in eternal Enmity and Ignominy, or Shame, *before* God and all the Creatures.

9. The Tone or *Mercurius* takes its Original in the *First*, that is, in the astringent and hard Quality.

Observe in the Depth,

10. Hardness is the Fountain or Well-spring of the Tone, but it cannot generate the same *alone*, yet it is the Father of it, and the whole *Salitter* is the Mother; otherwise, if the Hardness was both Father and Mother of the Tone, then a hard Stone also must have a ringing Sound. But it only makes a Noise, like Knocking, as a *Seed* or *Beginning* of a Tone, and that it is certainly.

11. But the Tone of Voice rises up in the middle Center, in the Flash or *Lightning*, where the Light is generated out of the *Heat*, where the Flash or Lightning of Life rises up.

Observe how this is done.

12. When the astringent Quality *rubs* itself with the Bitter, so that the Heat rises up in the sweet Spring or Fountain-water, then the Heat kindles the *sweet* Spring or Fountain-water, like a Flash of Lightning, and that Flash is the *Light*; which in the Heat goes into the bitter Quality, and there the Flash is *distinguished* according to all the Powers.

13. For all Powers are discerned or distinguished in the Bitter, and the Bitter receives the Flash of the Light, as if it was *horribly* terrified, and goes with its Trembling and Terror into the astringent and hard Quality, and there it is *bodily* captivated.

14. And the bitter Quality is now *impregnated* with the Light, and so trembles in the astringent and bitter Quality, and stirs therein, and is *captivated* in the astringent Quality, as in a Body.

15. And now when the Spirits move and would *speak*, the hard Quality must open itself; for the bitter Spirit with its Flash breaks it open, and then *there* the Tone goes forth; and is impregnated *with* all the seven Spirits, which distinguish the Word, as it was *decreed* in the Center, that is, in the Middle of the Circle, whilst it was yet in the *Council* of the seven Spirits.

16. And therefore the seven Spirits of God have created a *Mouth* for the Creatures, that when they would utter their Voice, which is their Speaking, or make a Noise, they need not first tear open themselves; and therefore it is that all the Veins and Powers or qualifying or fountain Spirits *go* into the Tongue, that the Tone or Noise may come forth *gently*.

° Mind or
Meaning.

Here observe exactly the ° Sense and Mystery.

17. When the Flash rises up in the Heat, then first the sweet Water *catches* or captivates it, for therein it becomes shining. Now when the Water catches the Flash, that is, the *Birth* of the Light, then it is terrified, and being so thin and pliant or feeble, it gives *back*, very much trembling; for the Heat rises up in the Light.

18. And now when the astringent Quality, which is very cold, catches the Heat and Flash, then it is *terrified*, as in a Tempest of Lightning; for when the Heat comes with the Light into the hard Cold, then it makes a *fierce* Flash, of a very fiery and light Colour.

19. And then that Flash *retires* back, and the sweet Water catches it, and rises up in that *Fierceness*, and in that rising and terrifying changes itself into a green or azure, or blue Colour, and trembles because of the fierce Flash.

20. And the Flash in itself *keeps* its Fierceness, from whence exists the bitter Quality, or the bitter Spirit, which *now* rises up in the astringent Quality, and inflames or *kindles* the Hardness with its fierce Quality, and the Light or Flash *dries* itself in the Hardness, and shines clear and bright, *far brighter* than the Light of the Sun.

21. But it is caught in the hard Quality, so that it subsists in a bodily Manner, and *must* shine so eternally, and the Flash trembles in the Body, like a fierce rising up, whereby all the Qualities are stirred always eternally.

22. And the Flash of Fire in the Light trembles and *triumphs* thus continually, and the Hardness is always the *Body*, which retains, preserves, and dries it.

23. And this Stirring in the Hardness, is the Tone, so that it sounds, and the Light or Flash makes the Ringing, and the sweet Water mitigates the Ringing: So that a Man can use it to the Distinction of Speech, or *Articulation of Syllables*.

Here observe the Nativity or Birth of the bitter Quality, yet more plainly.

24. The *Original* of the bitter Quality is, when the Flash of Life in the Heat rises up in the astringent Quality; and now when the Flash of Fire in the Mixture of the Water comes *into* the astringent Quality, then the Spirit of the fiery Flash *catches* the astringent and hard Spirit, and both these together are an earnest *severe* fierce Quality, which rages and tears vehemently like a fiery violent Fierceness.

25. I can liken it to nothing else but to a *Thunder-clap*, when the fierce Fire first falls down, so that it *dazzles* the *Sight*; that fierce Fire is like the Manner of the Conjunction of these two.

Now observe,

26. Now when the Fire-spirit and the Astringent-spirit *struggle* and wrestle thus together, then the astringent makes a vehement hard *cold* Astriction, and the fiery makes a terrible fierce *Heat*.

27. And now the rising up of the Heat and of the Astriction makes a trembling, fierce, *terrible* Spirit, which raves and rages, *as if* it would tear the Deity asunder.

But thou must understand this exactly, and properly.

28. This is *thus* in the Original of the Quality in itself; but in the *Midst*, in the rising up of this *fierce* Spirit, this Spirit is *caught* and mitigated in the sweet Water, where its fierce Source or Fountain is *changed* into a trembling, bitter, and greenish Colour, like a greenish Duskiness, and retains in itself the *Condition* and Property of all *three* Qualities, *viz.* of the fiery, astringent, and sweet, and so from these three exists the *fourth* Quality, *viz.* the bitter.

29. For from the fiery Quality the Spirit becomes *trembling* and *hot*, and from the astringent it becomes *severe*, astringent, hard and *corporeal*, so that it is a Spirit, which always subsists; and from the Sweet it becomes meek or *mild*, and the Fierceness changes it into a gentle Bitterness; which stands now in the Fountain or *Well-spring* of the seven Spirits of God, and helps continually to generate the other six Spirits.

Understand this rightly.

30. It *as well* generates its Father and Mother, *as* its Father and Mother generate it, for after that it is *corporeally* generated, it then with the astringent Quality *always* generates the Fire *again*, and the Fire generates Light, and the Light is the *Flash*, which always generates the *Life* again in all the qualifying, or fountain Spirits; whence the Spirits have *Life*, and always generate one another *again*.

31. But here thou must know, that *one* Spirit *alone* cannot generate another, neither can *two* of them do it, but the Birth of a Spirit stands in the Operation of *all* the *seven* Spirits, *six* of them always generate the *seventh*, and so if *one* of them was not, then the *other* would not be neither.

32. But that I sometimes take only two or three to the Nativity or Birth of a Spirit, I do that because of my *own Weakness*, for I cannot bear them all seven at *once* in their Perfection, in [†] my corrupted Brain.

33. I see them *all Seven* very well, but when I speculate into them, then the Spirit rises up in the *middlemost* Fountain or Well-spring, where the Spirit of Life generates itself, which goes now *upwards*, now *downwards*, it cannot apprehend all the seven Spirits in *one* Thought, or at once, but only in *Part*.

34. Every Spirit has its *own* Quality or Source, though indeed it is generated of the

† The Human Nature being corrupted and perished in the Fall of Adam.

other; and so it is with the *Apprehension* of Man; he has indeed the Fountain of all seven Spirits in him, but in what Quality or Fountain soever the Spirit rises up, the qualifying or fountain Spirit *thereof*, wherein that same Spirit is most *strongly* imaged, is that which he comprehends most sharply in *that* rising up.

35. For even in the Divine Power, one Spirit does *not* go through all the Spirits equally *at once* in its^s rising up: For when it rises up, then indeed it touches or *stirs* them all at once, but it is caught in its rising up, so that it must lay down its Stateliness and Pomp, and not *triumph over all the Seven*.

O. [36. "*It is the Being or Substance of the Senses and Thoughts, otherwise, if a Thought through the Center of Nature could penetrate all the Forms, then it were free from the Band of Nature.*"]

37. Thus it is also in Man, when *one* qualifying or fountain Spirit rises up, then it touches *all* the other, and sees all the other, for it rises up in the middle or central Fountain, or Well-spring of the Heart, where, in the *Heat*, the Flash of Light kindles itself, wherein the Spirit in its rising up, in the same Flash, sees through *all* the Spirits.

38. But in our corrupted Flesh, it is only like a Tempest of *Lightning*: For if I could in my *Flesh* comprehend the Flash, which I very well see and know *how it is*, I could clarify or transfigure my Body therewith, so that it would shine with a *bright* Light and Glory.

P. ["*For from the Flash comes the Light of the Majesty.*"]

And then it would no more resemble and be conformed to the bestial Body, but to the Angels of God.

39. But hearken, Friend, tarry yet a *little* while, and then give the bestial Body for Food to the Worms: But when the Total God shall *kindle* the seven Spirits of God in the *corrupted* Earth, then if that same *Salitter* which thou sowest in the Earth, will not be capable of the Fire, then thy qualifying or fountain Spirits, which thou sowest in thy Life-time, and are sown in thy *Departure* from hence, will *rise* again in the same *Salitter* which thou hast sown, and will triumph therein, and become a *Body* again.

40. But he^a that will be *capable* of the kindled Fire of the seven Spirits of God, he shall *abide* therein, and his qualifying or fountain Spirits shall rise in *bellish* Pain, which I shall demonstrate clearly in its due Place.

^a Or whose *Salitter*. See Ch. 10. verse 107. the *Salitter* which they have corrupted. And Ch. 11. verse 157. the corrupted *Salitter*.

41. I cannot describe unto thee the whole Deity by the Circumference or Extent of a Circle, for it is unmeasurable; but to *that Spirit* which is in God's Love it is *not* incomprehensible: It comprehends it well, yet but in Part; therefore take one Part after another, and then you will see the *Whole*.

42. In this Corruption we cannot get higher than with such a Revelation, neither does this World inclose itself any higher, both as to the Beginning and the End.

43. I would very fain see *somewhat higher* in this my anxious Generating or Birth, whereby my sick Adam might be refreshed.

44. But I look round about me in all the World, and can find out *nothing*; all is sick, lame and wounded; moreover, blind, deaf and dumb.

45. I have read the Writings of very high Masters, hoping to find therein the Ground and true Depth; but I have found nothing, but a *half dead* Spirit, which in Anxiety travels and labours for Health, and yet because of its great Weakness *cannot* attain perfect Power.

46. Thus I stand yet as an anxious Woman in Travail, and seek *perfect* Refreshing, but find only the Scent or Smell, or Savour in its rising up, wherein the Spirit examines what Power *sticks* in the true Cordial, and in the mean While refreshes itself in its Sickness with that *perfect* Smell or Savour, till the true *Samaritan* comes, who will dress and bind up its Wounds and heal it, and bring it to the eternal *Inn* or Lodging, then it shall enjoy the *perfect* Taste.

47. This *Herb*, which I mean here, from whose Fragrance my Spirit takes its Refreshing, every Country Ploughman does not know it, nor every Doctor, the one is as ignorant of it as the other; it grows indeed in every Garden, but in many it is quite spoiled and naught: For the Quality of the Soil or Ground is in Fault. And therefore Men do not know it, nay the *Children of this Mystery* do hardly know it; for this Knowledge has been very rare, dear, and precious, from the Beginning of the World to this *Time*.

48. Though in many, a Source or Fountain and Quality has risen up, but then suddenly Pride pressed after it, and spoiled all; whereupon it was unwilling to write it down in its Mother-Tongue; it supposed that was too childish a Thing, it must show it in a deeper Language, that the World should see that it is manly; and for its Advantage, it kept it in secret, and daubed it with deep strange Names, that Men might not know it; such a *Beast* is the Devil's proud Disease.

49. But hear, thou simple Mother, who bringest all the Children into this World, who afterwards in their Rising up are ashamed of thee and despise thee, and yet are thy Children which thou hast brought forth.

50. Thus saith the Spirit, which rises up in the seven Spirits of God, which is thy Father, despair not, behold I am thy Strength, and thy Power, I will fill to thee a mild Draught in thy Age.

51. Seeing all thy Children despise thee, whom thou didst bear, and hast given them Suck in their Childhood, and will not give thee any Attendance, or minister to thee in thy high or old Age; therefore I will comfort thee, and will give unto thee a young SON in thy high or old Age; he shall abide in thy House as long as thou livest, and attend thee or minister to thee, and comfort thee against all the Raving and Raging of thy proud Children.

Now here observe further concerning the Mercurius, Tone, or Sound.

52. All Qualities take their ¹ Beginning-Original in their Middle or Center: Therefore observe where the Fire is generated; for there rises up the Flash of the Life of all the Qualities, and is caught in the Water, so that it remains shining; and is dried in the Astringency, so that it remains corporeal, and becomes shining, bright, and clear.

¹ Finite or transitory Original.

Observe here,

53. For Instance: Kindle some Wood, and then you will see the Mystery: The Fire kindles itself in the Hardness of the Wood; and this is now the astringent hard Quality, the Quality or Source Saturnus, which makes the Wood hard and dry.

54. But now the Light, that is, the Flash, does not consist in the Hardness, otherwise a Stone also would burn and give Light, but the Light subsists only in the Sap of the Wood, that is, in the ^k Water.

55. Whilst there is Sap in the Wood, the Fire shines as a shining Light; but when the Sap is consumed in the Wood, the shining Light goes out, and the Wood becomes a glowing Coal.

* Or Oiliness.

56. Now behold, the Fierceness which rises up in the Light, consists not in the Water of the Wood, but when the Heat rises up in the Hardness, then is the Flash generated, which the Sap in the Wood first catches, whereby the Water becomes shining.

57. The Fierceness or Bitterness is generated in the Midst or Center of the Hardness, and the Heat is generated in the Flash, and therein also it subsists; and so far as the Flash, that is, the Flame of the Fire, reaches, so far also reaches the Fierceness of the Bitterness, which is the Son of the Hardness and Heat.

58. But thou must know this Mystery, that the Bitterness is *already* in the Wood, else the fierce Bitterness would not so suddenly generate itself like *Lightning* in the natural Fire.

59. For as the Body of the Fire generates itself, when Wood is kindled, in such a Manner likewise is the *Wood* generated in and above the Earth.

60. But if the Fierceness should be generated in the shining Light, then surely it would reach *as far* also as the Splendor or Shining of the Light, but it does not so.

61. But thus it is; the Flash is the *Mother* of the Light: For the Flash generates the Light, and is the *Father* of the Fierceness; for the Fierceness abides in the Flash as a *Seed* in the Father, and that Flash generates also the Tone or Sound.

62. When it goes from the Hardness and Heat, then the Hardness makes a *knocking* Sound in the Flash, and the Heat rings forth, and the Light in the Flash makes the Ringing *scrill*, and the Water mitigates it, and then in the Astringency and Hardness it is caught and dried up, so that it is a *corporeal* Spirit in all the Qualities.

63. For *every* Spirit in the seven Spirits of God is impregnated with *all* the seven Spirits, and they all are one in another as *one* Spirit, neither of them is without the other.

64. Only the Birth therein is *thus*, and so the one generates the other, in and through itself, and the Birth *lasts* or continues thus from Eternity to Eternity.

65. Here I will have the Reader warned, that he rightly *consider* the Divine Birth. Thou must *not* think that one Spirit stands *by* another, as you see the Stars of Heaven stand one by another.

66. But all the seven are *one in another* as *one* Spirit; as this may be conceived in Man, who has *several* Thoughts, because of the Operation of the seven Spirits of God, which keep and reside in the *human Body*.

67. But you may say to me, Thou art foolish in this; for *any Member* of the whole Body has the *Power* of the other.

68. Yet in what Quality soever thou excitest or *awakenest* the Spirit, and makest it operative or qualifying, according to that same Quality, the Thoughts rise up, and *govern* the Mind.

69. If thou stirrest or awakest the Spirit in the Fire, then there rises up in thee the bitter and harsh *Anger*; for as soon as the Fire is kindled, which is done in the Hardness and Fierceness, *then* springs up the bitter Fierceness or Wrath in the Flash.

70. For when thou elevatest thyself in thy Body towards or *against* any Thing, be it in Love or in Anger, *that* which thou liftest up thyself towards or against, thou kindest the *Quality* of, and that it is which *burns* in thy compacted incorporated Spirit; but that qualifying or conditioning Spirit is *excited* in the Flash.

71. For when thou lookest upon any Thing which does *not please* thee, but is *against* or contrary to thee, then thou *raisest up* the Fountain of thy Heart, as when thou takest a Stone, and therewith strikest Fire on a Steel, and so when the *Spark* catches Fire in the Heart, *then* the Fire kindles.

72. At first it *glows*, but when thou stirrest the Source or Fountain of the Heart more violently, then it is as when thou *blowest* the Fire, so that the *Flame* is kindled; and then it is high Time to quench it, else the Fire will be too great, and then it *burns* and consumes, and does Hurt to *its Neighbour*.

Question.

73. Thou askest: *How* can a Man quench this kindled Fire?

2

Answer.

Answer.

74. Harken, thou hast the *sweet Water* in thee, pour that into the Fire, and then it goes out: If thou *lettest* it burn, then it consumes in thee the Sap, that is, in all the seven qualifying or fountain Spirits, so thou wilt become dry.

75. *When that is done, then thou art a bellish Fire-Brand, and a Billet or Faggot is lay upon the bellish Fire, and then there is no Remedy for thee eternally.*

76. But when thou lookest upon a Thing which *pleases* thee, and awakenest the Spirit in thine Heart, then thou kindlest the Fire in thine Heart, which burns first in the sweet Water like a *glowing Coal*.

77. And whilst it is but *glimmering*, it is only a gentle soft longing Delight, or pleasing Lust in thee, and does *not* consume thee; but if thy Heart be in a greater Commotion, and thou kindlest the sweet Quality or Fountain, so that it becomes a *burning Flame*, then thou kindlest all the qualifying or fountain Spirits, and then the whole Body burns, and so Mouth and Hands fall on to Work.

78. *This Fire* is the most dangerous and hurtful, and has spoiled most since the World began, and it is a *very hard* Matter to quench it; for when it is kindled, it burns in the *sweet Water* in the Flash of Life, and must be quenched through *Bitterness*, which is scarce a Water, but much *rather* is a Fire.

79. *Therefore* also there follows a heavy, sad, sorrowful Mind, when one is to forsake that which burns in his Love-fire in the sweet Fountain Water.

80. But thou must know, that thou in the Government of thy Mind art *thine own* Lord and Master, there will rise up *no* Fire to thee in the Circle or whole Circumference of thy Body and Spirit, *unless* thou awakenest it *thyself*.

81. It is true, all thy Spirits spring and move in thee, and rise up in thee, and indeed *always* one Spirit has *more* Power in thee than another.

82. For if the Government of the Spirits were in one Man as in another, then we should *all* have *one* Will and Form; but they are all Seven in *the Power* of thy compacted incorporated Spirit, which Spirit is the S O U L.

[“ 83. *It has in it the first Principle; the Spirit of the Soul has the Second; and the astral or starry Spirit in the Elements has the Third, viz. this World.*”]

84. Now if a Fire rises up in one qualifying or fountain Spirit, then that is *not concealed* or hidden from the Soul, it may instantly awaken the other qualifying or fountain Spirits, which are *contrary* to the kindled Fire, and *may* quench it.

85. But if the Fire will be, or becomes *too big*, then has the Soul a *Prison*, wherein it may shut up the kindled Spirit, *viz.* in the hard astringent Quality, and the *other* Spirits must be the Gaolers, till their Wrath is allayed, and the Fire is *extinguished*.

Observe what that is.

86. When *one* qualifying or fountain Spirit drives thee too strongly, or presses thee *too hard* to a Thing which is against *the Law of Nature*, then thou must turn thy *Eyes* away from it: If that will not help, then take *that Spirit*, and cast it into Prison.

87. That is, turn thy Heart *away* from temporal Pleasure and Voluptuousness, from Fulness of Eating and Drinking, from the *Riches* of this World, and think that to-day is the *last Day* of the *End* of thy *Body*; turn away from the *Wantonness* of the World, and call *earnestly* to God, and yield or submit thyself to him.

88. When thou dost so, then the World *mocks* thee, and thou art a *Fool* to them. But bear *this Cross* patiently, and let not the imprisoned Spirit get out of Prison again, but trust in God, and *he will set upon thee the Crown of the divine Joy*.

89. But if the Spirit *breaks out* of Prison, then put it in again, *make good* thy Part against it as long as thou livest, and if thou gettest so much Advantage, that it does

not *wholly* kindle the Source or Fountain of thy Heart, whereby thy Soul *would* become a dry Fire-Brand of Wood, each Fountain or Source having *yet* its Sap, *when* thou departest from hence, then will not that kindled Fire at the Last Judgment Day hurt thee; nor will it cleave or *stick* in thy Spirits which retain their Sap; but after this anxious Affliction and Trouble, thou wilt be in the Resurrection *a triumphing Angel of God*.

Question.

90. But now thou mayest say: Is there in God also a *contrary* Will or Opposition among or between the Spirits of God?

Answer.

91. No: Though I show here their *earnest* Birth, how earnestly and severely the Spirits of God are generated, whereby every one may very well understand the great earnest *Severity* of God; yet it does *not therefore follow*, that there is a Disunion or *Discord* among them: For the very innermost *deepest* Birth or Geniture in the Heart or Kernel is only and altogether *so*, which no Creature can apprehend in the Body; but in the *Flash*, where the hidden Spirit is generated, there it will be apprehended; for that is also generated in *such* a Manner, and in *such* a Power as is here mentioned.

92. But unto me is opened the Gate of my *Mind*, so that I *can* see and discern it, else it would indeed remain concealed with, and hidden to me, *till* the *Day* of the Resurrection from the Dead; yea, it has been concealed from *all Men*, since the Beginning of the World; but I submit my Will to God's Will, let him do what he pleases.

93. In God *all* the Spirits triumph as *one* Spirit, and one Spirit always mitigates and loves the other, and so there is Nothing but mere Joy and Delight: But their *severe* Birth or Geniture, which is effected or done in *secret*, must be *so*: For Life, Understanding, and Omniscience are *thus* generated; and *this is an eternal Birth or Geniture, which is never otherwise*.

94. Thou must not think that perhaps in Heaven there is *some* Manner of Body which *only* is thus generated, *which* above all other Things is called God.

95. No; but the whole Divine Power which itself is Heaven, and the Heaven of *all* Heavens, is *so* generated, and that is called *GOD the Father*; of whom all holy Angels are generated, and live also in the same Power; also the Spirit of all Angels in their Body is always continually and eternally *thus* generated; in like Manner also is the *Spirit* of all Men.

96. For this World belongs as well to the Body or *Corpus* of God the Father, as the Heaven does; but the *Spirits* which are in the Locality or Space of this World, were kindled through King *Lucifer*, in his Elevation, so that all Things in this World are as it were *half* faint and dead: And *therefore* it is, that we poor Men are so very much blinded, and live in so great and *desperate* Danger.

97. Yet thou must *not* therefore think, that the heavenly Light in this World, in the qualifying or fountain Spirits of God, is *quite* extinct: No; there is only a Duskiness or dim *Obscurity* upon it, so that we cannot apprehend it with our *corrupted* Eyes.

98. But if God did but *once* put away that Duskiness, which moves about the Light, and that thy Eyes were opened, then in *that* very Place where thou standest, sittest, or liest, thou shouldst see *the glorious Countenance or Face of God and the whole heavenly Gate*.

99. Thou needest not first to cast thine Eyes up into Heaven, for it is written: ^m *The Word is near thee, viz. on thy Lips, and in thy Heart.*

^m Deut. 30. 14.
Rom 10. 8.

100. *Yea, God is so near thee, that the Birth or Geniture of the Holy Trinity is done or wrought even in thy Heart, yea all the Three Persons are generated in thy Heart, even God the Father, Son, and Holy Ghost.*

101. Now when I write here concerning the Midst or *Center*, that the Fountain of the Divine Birth or Geniture is in the Midst or *Center*, the Meaning is *not*, that in Heaven there is a peculiar or *several* Place, or a peculiar *several* Body, wherein the Fire of the divine Life rises up, out of which the seven Spirits of God go forth into the *who's Deep* of the Father.

102. No; but I speak in a corporeal, or angelical, or human Way, that the *Reader* may the better understand it, in such a Manner, as the angelical Creatures were imaged or framed, and as it is in God every where *universally*.

103. For thou canst not nominate any Place, either in Heaven or in this World, wherein the Divine Birth or Geniture is *not thus*, be it in an Angel, or holy Man, or any where else.

104. Wheresoever one qualifying or fountain Spirit in the Divine Power is *touched* or stirred, let the Place be where, or Thing what it will, *except* in the Devils, and all wicked damned Men, there is the Fountain of the Divine Birth or Geniture directly at Hand, and there *already* are all the seven qualifying or fountain Spirits of God.

105. As when thou wouldst make a spacious *creaturely* circumscribed Circle, and hadst the whole Deity peculiarly *apart* therein, then just so as it is generated in a Creature, so it is also in the whole Deep of the Father in all Places and Parts thereof, and in all *Things*.

Note.

106. *And in such a Manner is God an almighty, all-knowing, all-seeing, all-bearing, all-smelling, all-tasting, all-feeling God, who is every where, and proves the Hearts and Reins of the Creatures.*

107. And in such a Manner, Heaven and Earth are *his*; also in such a Manner all the Devils, together with all wicked Men, must be *his* eternal Prisoners, and in the *Salitter*, which they have corrupted and kindled in their Place or Space, must *endure* eternal Pain and Torment, and moreover eternal Shame and Reproach.

108. For the total *glorious* Face of God, together with all the holy Angels, will shine bright and gloriously above them and under them, and round about *them* on every Side.

109. And all holy Angels, together with all holy Men, will eternally triumph above them, below them, and round about *them*, and for great Joy, Delight, and Pleasantness, sing of God's *Holiness*, of their royal Kingly Government or Regimen, and of the gracious, amiable, blessed Fruit of the heavenly Spring or *Vegetation*; and that will go forth according to the Qualities of the seven Spirits of God, in many various *Voices*.

110. On the contrary, the Devils with all wicked Men will be *forced* into a *Hole*, where a hellish Stink will burn, boil, and rise up, and the hellish Fire, and hellish Coldness and Bitterness, will *burn* after the Manner of the kindled Spirits of God, eternally in their Body, as also in their *Courts*, Dominions, Regions, Space, or Circumference.

111. Nay, if they could be locked in or barred up into a *Hole*, that the angry Face of God might *not* touch them, then they might be quiet and contented, and would not be necessitated to endure eternal Ignominy, Shame, and Reproach.

112. But here is no Help, their *Torment* increases, and becomes but the greater; the more they bewail it, the *more* does the hellish Fierceness or Wrath kindle itself, they

must lie in Hell, as dead Bones, like singed scorched Sheep in the Fire, their *Stink* and Abomination *gnaws* them.

113. They dare not lift up their Eyes for Shame, for they see in their Circumference, Courts, or *Regions*, nothing else but only a severe Judge; and above them, and on all Sides of them, they *see* the eternal Joy.

R. ["114. *Not that they apprehend and behold it, but they have a Kind of Knowledge of it in the Center.*"]

115. Here is Lamentation and Woe, *Yelling* and Crying, and no Deliverance; it is with them as if it did *continually* thunder and lighten tempestuously.

116. For the kindled Spirits of God generate themselves *thus*.

I. The Hardness generates a hard, raw, *rough*, cold, and astringent Quality.

II. The Sweetness is grown *faint*, like a glowing Coal, when there is no more Sap in the Wood, that gasps, and there is *no* Refreshment for it.

III. The Bitterness *tears* like a hot Plague, and is as bitter as Gall.

IV. The Fire *burns* as a fierce wrathful Sulphur.

V. Love is an *Enmity* here.

VI. The Sound is a mere Beating, *Rumbling*, or Cracking, like the Noise of a Fire breaking forth out of a hollow Place, as if it were great *Claps* of Thunder.

VII. The Circuit, *Region*, Court, or *Residence* of the Body is a House of *Mourning*.

117. Their Food is *Abomination*, and grows from the Fierceness of all Qualities; Lamentation and Woe, and that for ever without End; there is no Time there; *another King* sits on their Throne, which keeps or holds a Judgment for ever; they are only his *Footstool*.

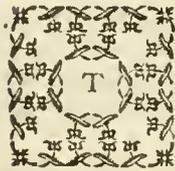
118. O Beauty, *Pleasure*, and Voluptuousness of this World! O Riches, and proud Statelines! O Might and *Power*! Thy unrighteous Judgment and great *Pomp*, with all thy Pleasure and Voluptuousness, lie all together on a Heap, and are become a hellish Fire!

119. Now eat and drink, now trim and dress thyself therewith, and domineer therein, thou fair Goddess, how art thou become a *Whore*, and thy Shame and Reproach continue for ever!



The Eleventh Chapter.

VII. Of the Seventh Qualifying or Fountain Spirit in the Divine Power.

1.  HE *Seventh* Spirit of God in the Divine Power is the *Corpus* or Body, which is generated out of the other *Six* Spirits, wherein *all* heavenly Figures subsist, and wherein all Things image and form themselves, and wherein all *Beauty* and Joy rise up.

2. This is the very Spirit of Nature, yea *Nature itself*, wherein Apprehensibility or Comprehensibility consists, and wherein all Creatures are formed in Heaven and on Earth. Yea *Heaven* itself is therein formed; and all *Natural*ity in the whole God consists in *this* Spirit.

3. If it was not for this Spirit, there would be neither Angel nor Man, and God would be an *unsearchable* Being, subsisting *only* in an unsearchable Power.

Question.

4. Now the Question is : How is this Form ? Or in what Manner is this so ?

Answer.

If thou art a rational mercurial Spirit, which *presses* through all the seven Spirits of God, and beholds, proves and examines them, how they are, then thou wilt, by the *Explanation* of this seventh Spirit, conceive and understand the *Operation*, and the *Being* of the whole Deity, and apprehend it in thy Sense or Mind.

5. " But if thou *understandest* nothing by this Spirit, then let this Book alone, and "*(Richte)* Judge neither of the Cold nor of the Warmth therein : For *thou* art too hard bound and captivated in *Saturnus*, and art not a Philosopher in this World."

Gregorius Richter, Primarius Zau Gorlitz.

6. Let thy *(Richten)* Judging alone, or else thou wilt receive thy *evil* Wages for it ; therefore I will have thee faithfully warned of it. Tarry till thou comest into the other Life, for then the heavenly Gate *will* be opened to thee, and then thou also wilt understand this.

Gregory Richter, the Primate or Superintendent of the Clergy of Gorlitz.

Now observe the Depth.

7. Here I must *lay hold* on the whole divine Body in the Midst or Center at the Heart, and explain the whole Body, how Nature is or exists; and there you will see *the highest Ground*, how all the seven Spirits of God *continually* generate one another, and *how* the Deity has neither Beginning nor End.

8. Therefore behold and see the longing desired Pleasure of thy Spirt, the eternal divine *Joyfulness*, and the heavenly Delight and corporeal Joy, which in all Eternity has *no* End.

Now observe.

9. When the Flash rises up in the Center, then the divine Birth stands in its full Operation: In God it is continually and *eternally* thus; but *not* so in us poor fleshly Children.

10. In this Life, the triumphing divine Birth lasteth in us Men only *so long* as the Flash lasteth, therefore our *Knowledge is but in Part*, whereas in God the Flash stands unchangeably, always eternally thus.

11. Behold, all the seven Spirits of *God* are generated alike together at once ; none of them is the first, and none of them is the last ; but we must have an Eye to the Kernel, and consider how the divine Birth or *Geniture* rises up, otherwise Man understands it not.

12. For the Creatures cannot comprehend *at once* all the seven Spirits, one in another, but they look upon them ; but when one Spirit is touched or stirred, then that touches or stirs all the other, and then the Birth or *Geniture* stands in full Power.

13. Therefore it has a Beginning *in Man*, but none *in God* ; and therefore I must also write in a *creaturely* Manner, or else thou *canst not* understand it.

14. Behold all the seven Spirits without the Flash were a dark Valley, but when the *Flash* rises up between the astringent and bitter Qualities, in the Heat, then it becomes *shining* in the sweet Water, and in the Flames of the Heat it becomes bitter, and triumphing and living, and in the astringent it becomes corporeal, dry and *bright*.

15. And now these four Spirits move themselves in the Flash, for all the four become living therein, and so now the Power of these four rises up in the Flash, as if the *Life* rose up, and the *Power* which is risen up in the Flash is the Love, which is the *fifth Spirit*.

16. And that Power moves so very pleasantly and amiably in the Flash, as if a dead Spirit became living, and was suddenly in a Moment set into great Clarity or *Brightness*.

17. Now in this Moving one Power touches or stirs the other : And first the astringent beats or strikes, and the Heat makes in that Beating or Stroke a *clear* ringing Sound, and the bitter Power divides the Ringing, and the Water makes it mild and soft, and mitigates it; and this is *the sixth Spirit*.

18. And now the Tone in all the *five* Spirits rises up like a melodious pleafant Music, and remains so standing; for the astringent Quality exsiccates or dries it up.

19. So now, in the same Sound *that is gone forth*, which now subsists, being dried, and is the Power of *all the six* qualifying or fountain Spirits, and is as it were the *Seed* of the other six Spirits, which they have there compacted or incorporated together, and made one Spirit of it, which has the Quality of *all the Spirits*: And that is *the seventh Spirit of God* in the divine Power.

20. Now this Spirit subsists in its Colour like Azure or Heaven-Blew, for it is generated out of all the six Spirits; and when the Flash, which stands in the Midst or Center in the Heat, *shines* into the other Spirits, so that they rise up in the Flash, and generate the seventh Spirit, then the *Flash* rises up also in the Birth of the *six* Spirits together in the *Seventh*.

21. But because the Seventh has no *peculiar* Quality in it, therefore cannot the Flash in the Seventh be brighter, but it receives from the Seventh the *corporeal* Being of all the seven Spirits, and the Flash stands in the Midst or *Center* of these seven Spirits, and is generated from all the Seven.

22. And the seven Spirits are the *Father* of the Light, and the Light is their Son, which they always continually generate thus from Eternity to Eternity, and the Light enlightens and always eternally makes the seven Spirits living and joyful, for they all receive their Rising and *Life* in the Power of Light.

23. Again, they all generate the Light, and all are together alike the Father of the Light, and the Light generates no one Spirit, but makes them *all* Living and *Joyful*, that they always continually stand in the Birth.

24. Behold I will show it thee once more, that so by *any means* thou mayest apprehend it, that this high Work *may not* pass away in vain without Profit to *thee*.

25. The astringent Quality is the *first* Spirit, and that attracts or draws together and makes all dry: The sweet Quality is the *second* Spirit, and that softens or mitigates it: Now the *third* Spirit is the bitter Spirit, which exists from the fourth and first.

26. And so when the third Spirit in its Rage *rubs* itself in the Astringent, then it kindles the *Fire*, and then the *Fierceness* in the Fire rises up in the Astringent. In that Fierceness now the bitter Spirit becomes *self-subsisting*; and in the sweet it becomes meek or *mild*; and in the hard it becomes *corporeal*; and so now it subsists, and is also the *fourth* Spirit.

27. Now the Flash in the Power of these *four* goes forth in the Heat, and rises up in the sweet Spring Water or Fountain; the Bitter makes it *triumphing*; the Astringent makes it *shining*, dry, and corporeal; and the Sweet makes it meek and *mild*; and so it receives its first Shining and Lustre in the Sweet; and here now the Flash, or the Light, subsists in the Midst or Center, as a *Heart*.

28. Now when that Light, which stands in the Midst or Center, shines *into* the four Spirits, then the Power of the *four* Spirits rises up in the Light, and they become Living, and *love* the Light; that is, they take it into them, and are impregnated with it, and that Spirit which is so taken in, is the Love of the Life, which is the *fifth* Spirit.

29. Now when they have taken the Love into them, then they qualify, act or *operate* for great Joy; for the one sees the other in the Light, and so the one touches or stirs the other.

30. And then the Tone rises up; and the hard Spirit beats, strikes, or *thumps*; but the Sweet makes that Beating or Striking *mild*; and the Bitter *divides* it according

to the Condition or Kind of every Quality; the Fourth causes the *Ring*; the Fifth causes *Joyfulness*; and the compacted incorporated Sounding is the *Tone* or *Tune*, or the *sixth* Spirit.

31. In this *Tone* rises up the *Power* of all the six Spirits, and becomes a palpable *Body*, to speak after an angelical Manner, and subsists in the *Power* of the other six Spirits, and in the *Light*; and this is the *Body* of *Nature*, wherein all heavenly Creatures, Ideas, Figures, and Sprouts, or Vegetations, are imaged or fashioned.

The Holy Gates.

32. But the *Light*, which subsists in the *Midst* or *Center* in all the seven Spirits, and wherein stands the *Life* of all the seven Spirits, whereby all seven become triumphing and joyful, and wherein the heavenly *Joyfulness* rises up, this is *that* which all the seven Spirits generate, and that is the *Son* of all the seven Spirits, and the seven Spirits are its *Father*, which generate the *Light*; and the *Light* generates in them the *Life*; and the *Light* is the *Heart* of the seven Spirits.

33. *And this Light is the true Son of God, whom we Christians worship and honour, as the second Person in the Holy Trinity.*

34. *And all the seven Spirits of God together, are God the Father.*

35. For no one Spirit of them is *alone* or without the other; they all seven generate one another; for if one was *wanting*, the other could not be.

36. But the *Light* is another *Person*, for it is *continually* generated out of, or from the seven Spirits, and the seven Spirits rise up continually in the *Light*; and the Powers of these seven Spirits go forth continually in the *Glance* or *Splendor* of the *Light* in the seventh ^a *Nature-spirit*, and form and image all in the *seventh* Spirit; and *this Out-going* ^a *Or Spirit of Nature.*

37. The *Flash*, or *Stock*, or *Pith*, or the *Heart*, which is generated in the Powers, remains standing in the *Midst* or *Center*, and that is the *Son*; and the *Splendor* or *Glance* in all the Powers goes forth from the *Father* and the *Son*, in all the Powers of the *Father*, and forms and images in the seventh *Nature-spirit* all, according to the *Power* and *Operation* of the seven Spirits, and according to their *Distinction* and *Impulse*. *And this is the true Holy Ghost, whom we Christians honour and adore for the third Person in the Deity.*

38. Thus, O blind Jew, Turk and Heathen, thou seest that there are *Three Persons* in the *Deity*, thou canst not deny it, for thou livest and art, or hast thy *Being* in the *Three Persons*, and thou hast thy *Life* from them, and in the *Power* of these *Three Persons* thou art to rise from the *Dead* at the last Day, and live *Eternally*.

Note.

39. Now if thou hast lived well and *holily* in the *Law* of *Nature*, in this *World*, and hast *not* extinguished the clear *Flash*, which is the *Son* of *God*, which *teaches* thee the *Law* of *Nature* in thy seven qualifying or fountain Spirits, and hast not put it out through a fierce *Elevation*, which runs on contrary to the ^o *Knowledge* of *Nature*, then wilt thou with all Christians live in eternal *Joy*. ^o *Or Conscience.*

Note.

[40. "The *Law* of *Nature* is the *Divine Ordinance* out of the *Center* of *Nature*, he ^{S.} *that can live therein, needs no other Law, for he fulfills the Will of God.*"]

41. For it lies not in thy ^p *Unbelief* to hinder it; thy *Unbelief* does *not take away* ^p *Or Ignorance.* or make void the *Truth* of *God*: but *Faith* blows up the *Spirit* of *Hope*, and *testifies* that we are *God's Children*. The *Faith* is generated in the *Flash*, and wrestles so long with *God*, till it *overcomes* and gets the *Victory*.

42. Thou *judgest* us, and thereby thou *judgest* thyself, in that thou blowest up the *zealous* or *jealous Spirit* in *Anger* and *Wrath*, which extinguishes thy *Light*.

* Note.

* But if thou art grown on a *sweet Tree*, and *suppreffest* the evil Influence or *Suggestions*, and livest well and holily in the Law of Nature, that shows thee very well what is *right*, if thou art not indeed grown out from a *fierce* or wrathful Twig or Branch.

T.

[43. "Here is meant or understood, out of or from a very wicked Seed, out of which there often grows a Thistle; though yet there were a Remedy, if the Will was but once broken; but it is a rare and precious Thing; however indeed on a good Tree it is often so, that some Branches also wither."]

Note.

44. Moreover, thou art blind. For who shall separate thee from the Love of God, in which thou art born or generated, and wherein thou livest, if thou perseverest, and continuest therein till the End? Who shall separate thee from God, in whom thou hast lived here?

45. That which thou hast sown in the Ground, that will spring up, be it Rye, Wheat, Barley, Tares or Thorns; that which is not combustible or capable of the final or last Fire, that will not burn at all: But God will not corrupt or spoil his good Seed himself, but will husband, till, and manure it, that it may bear Fruit in the eternal Life.

46. Seeing then all live and have their Being in God, why do the Weeds glory and boast against the Wheat? Dost thou think, that God is a Diffembler, and that he regards or respects any Man's Person, or Name?

47. What Man was the Father of us All? Was it not Adam? And when his Son Cain lived wickedly before God, why did not his Father Adam help him? But here it may be said: ¹ He that sinneth, shall be punished.

¹ Ezek. 18.
4, 20.

48. If Cain had not quenched or extinguished his Light, who could have separated him from the Love of God?

49. So thou also, thou boastest thou art a Christian, and knowest the Light, why dost thou not walk therein? Dost thou think the Name will make thee Holy? Tarry, Friend, till thou comest thither into the other World, then thou wilt know it by Experience. Behold! many a Jew, Turk, and Heathen, will sooner enter into the Kingdom of Heaven, who had indeed their Lamps well trimmed and furnished, than thou who boastest.

Question.

50. What Prerogative or Advantage then have the Christians?

Answer.

51. Very much; for they know the Way of Life, and know how they should rise from the Fall: But if any will lie still, then he must be thrown into the Ditch, and there must perish with all the wicked Heathens.

52. Therefore take heed what thou dost, and consider what thou art; thou judgest others, and art blind thyself.

53. But the Spirit saith, thou hast no Cause for it, viz. to judge him who is better than thee: Have we not all one Flesh, and our Life subsists in God, be it in his Love, or in his Anger? For what thou sowest, that thou shalt reap.

Note.

54. God is not the Cause that thou art lost: For the Law, to do Right or Righteousness, is written in Nature, and thou hast that very Book in thy Heart.

55. Thou knowest very well, that thou *shouldst* deal well and friendly with thy Neighbour; also thou knowest well, that thou *shouldst not vilify* thy own Life, that is, thou *shouldst not* bemire and *defile* thy own Body and Soul, and lay open their Shame.

56. Surely *herein* consists the Pith and Kernel, and the Love of God. God does not regard any Man's *Name* or *Birth*, but he that moves or acts in the Love of God, moves in the *Light*, and the *Light* is the Heart of God. Now he that *sits* in the Heart of God, who can spew him out from thence? No one; for he is begotten or generated in God.

57. O thou blind, *half-dead* World, cease from thy Judging; O thou blind Jew, Turk, and Heathen, desist from thy *calumniating*, and submit thyself in Obedience to God, and walk in the *Light*, then thou wilt see *how* thou *shouldst* rise from thy Fall, and how thou *shouldst* arm thyself in this World against the hellish *Fierceness* and Wrath, and how thou mayest overcome, and live *with God* eternally.

58. Most certainly *there is but One God*; but when the Veil is put away from thy Eyes, so that thou seeest and knowest *him*, then thou wilt also see and know *all* thy Brethren, whether they be *Christians, Jews, Turks, or Heathens*.

59. Or dost thou think that God is the God of you *Christians* only? Do not the *Heathens* also live in God, *whosoever doth Right or Righteousness, God loves and accepts him.* Acts 10. 35.

60. Or what didst thou know, that art a Christian, *how God would* redeem and deliver thee from Evil? What Friendship and *Familiarity* hadst thou with HIM? or what Covenant hadst thou made with HIM, *when* God caused his Son to become Man, or be incarnate, to redeem *Mankind*? Is he only *thy King*? Is it not written, *He is the Comfort of all the Heathen.*

Haggai 2. 7.

61. Hearken, *By one Man Sin came into the World, and pressed through one upon all. And through one came the Redemption into the World, and pressed through one upon all.* Rom. 5. 18.
What therefore lies in *any Man's Knowledge*? No! indeed, thou didst not know how God would deal with thee, *when thou wast dead* in Sins.

62. Now as *Sin* without Distinction reigns through one Man over all, so *Mercy* and Redemption reigns through one over all.

63. But unto those Heathens, Jews, and Turks, *Blindness did befall*, yet notwithstanding they stand in an anxious Birth, and *seek* for a Rest; they *desire* Grace, though they seek not for it at the right Mark, or in the right Place or Limit: but *God is every where*, and looks upon the Ground of the *Heart*.

64. But if in their anxious Birth the *Light* be generated *in them*, what art thou that judgest them?

65. Behold! thou blind Man, I will demonstrate this to thee thus: Go into a Meadow, there thou seeest *several* Sorts of Herbs, and Flowers; thou seeest some that are bitter, some tart, sweet, sour, white, yellow, red, blue, green, and many various Sorts.

66. Do they not all grow out of the *Earth*? Do they not stand one by another? Does the one *grudge* the beauteous Form of the other?

67. But if one among them lifts up itself too high in its Growth, and so *withers*, because it has not Sap enough, how can the *Earth* help it? Does it not afford its Sap to *that* as well as to the other?

68. But if *Thorns* grow among them, and the Mower comes to reap his Crop, he cuts them down together, but he casts out the Thorns, and they are to be *burnt* in the Fire; but the various Flowers and good Crop he gathers, and causes it to be brought into his Barn.

69. Thus it is also with Men, there are *Diversities* of Gifts and Accomplishments, Endowments, or Aptitudes; one it may be is much *lighter* or brighter in God than

another; but all the while they do not *wither in the Spirit*, they are not rejectible; but when the *Spirit* withers, then that is good and useful for Nothing but for Fewel, and is only as Wood for the Fire.

70. But if the Turks be of an *astringent* Quality, and the Heathens of a *bitter*, what is that to thee? Is the Light become *shining* in the astringent and bitter Qualities? then it gives Light also.

71. But thou art generated in the Heat, where the Light rises up in the *sweet* Spring or Fountain-Water; have a Care lest the Heat *burn* thee; it is Time, thou shouldst do well to *quench* that.

Question.

72. Thou sayest: Is it *right* then that the Heathens, Jews, and Turks, should persevere in their *Blindness*?

Answer.

73. No; but this I say; How can he see, that has *no Eyes*? For what does the poor lay or vulgar Man know of the *Tumults* which the Priests have in their Drunkenness? He goes on in his Simplicity, and generates anxiously in his *spiritual* Birth.

Question.

74. But then thou sayest; has God blinded the Turks, Jews, and Heathens?

Answer.

75. No; but when God kindled the Light for them, then they lived after the Pleasures, *Voluptuousness* and Lusts of their own Hearts; and would not be led or directed by the *Spirit*, and so the *outward* Light extinguished.

76. But it is not therefore so *totally* extinguished, that it *could not* be generated in Man; for Man is out of or from God, and lives in God, be it either in Love, or in Wrath.

77. Now if Man be in a Longing, should he not be *impregnated* in his Longing? And so if he be impregnated once, then he can generate also. But because the *outward* Light does not shine to him, *therefore* he does not know his Son, whom he has generated.

78. But when the Light *shall arise* on the Last Judgment Day, then he will see HIM.

79. *Behold, I tell thee a Mystery: The Time is already, that the Bridegroom crowns his Bride!*

80. Guess, Friend, where lies the *Crown*? Towards the *North*; for in the Center of the astringent Quality the Light will be clear and bright.

81. But from whence comes the *Bridegroom*? From the Midst or Center, where the Heat generates the Light, and goes towards the North into the astringent Quality; there the Light grows *bright*.

82. What do these towards the *South*? They are in the Heat fallen *asleep*, but a stormy Tempest will awaken them; among these many will be terrified to *Death*.

83. Then what do those in the *West*? Their bitter Quality will rub itself with the other, but when they taste the sweet Water, then will their Spirit be *mild* and meek.

84. But what do these in *East*? Thou art a lofty proud *Bride*, from the Beginning; the Crown was always offered to thee from the Beginning, but thou thoughtest thyself *soo fair* already; thou livest as the rest do.

Of the Divine and Heavenly Nature's Operation and Property.

85. Now if thou wilt *know*, what Kind or Manner of Nature there is in *Heaven*, and what Kind of Nature the Holy *Angels* have ; also what Kind of Nature *Adam* had before his Fall, and what properly the holy, heavenly, and *divine* Nature is ; then observe the Circumstances exactly concerning this *seventh* qualifying or fountain Spirit of God, as follows.

86. The seventh qualifying or fountain Spirit of God is the qualifying or fountain Spirit of *Nature* : For the *other* six generate the seventh ; and the seventh, when it is generated, is then as it were the *Mother* of the seven, which encompasses the other six, and generates them again : For the *corporeal* and *natural* Being consists in the seventh.

Observe here the Sense.

87. The *six* rise up in a full or a compleat Birth according to the Power and *Condition* of each of them, and when they are risen up, then is their Power mingled one in another, and the hardness *dries* it, and is as it were the whole Being.

88. This corporeal Exsiccation, or Drying, I call in this Book the divine SALITTER, for it is [†] therein the *Seed of the whole Deity*, and [‡] is as it were a *Mother*, which receives the Seed, and always generates Fruit again, according to all the Qualities of the *Seed*.

89. Now in this rising up of the six Spirits, there rises up also the *Mercurius*, Tone, or Sound of all the six Spirits, and in the seventh Nature-spirit it subsists as in the *Mother* ; and then the seventh generates all Manner of Fruits and Colours, according to the *Operation* of the six.

[90. " By the Word * SALITTER, in this Book, is understood, how out of the eternal Center of Nature, the second Principle grows and springs up out of the first, just as the Light springs up out of the Fire, wherein two Spirits are understood, viz. I. a Hot, II. an Aërial one ; whereas in the aërial Life, the true Vegetation or growing consists, and in the Fire-life, is the Cause of the Quality.

91. " So when it is witten, the Angels are created out of God, then it is understood, or meant, out of God's eternal Nature, wherein are understood, or meant, the seven Forms, and yet the divine holy Nature is not understood to be in the Fire, but in the Light.

92. " And yet the Fire gives or represents to us a Mystery of the eternal Nature, and of the Deity also, wherein a Man is to understand two Principles of a twofold Source, viz. I. a hot, fierce, astringent, bitter, anxious, consuming One in the Fire-source. And out of the Fire comes the II. viz. the Light, which dwells in the Fire, but is not apprehended or laid hold on by the Fire ; also it has another Source than the Fire has, which is Meekness, wherein there is a Desire of Love, where then, in the Love-desire, another Will is understood than that which the Fire has.

93. " For the Fire will consume all, and causes a high Rising in the Source, and the Meekness of the Light causes Entity or Substantiality ; viz. in the eternal Light it causes the Water-spirit of eternal Life ; and in the third Principle of this World, it causes Water, together with the Existence or Original of the Air.

94. " Thus the Reader is to understand this Book as concerning three Principles or Births ; viz. One is the Original of the eternal Nature, in the eternal Will or Desire of God, which Desire drives itself on in great Anguish till it comes to the fourth Form, viz. to the Fire.

95. " Wherein the second, which is the Light, exists, and replenishes the eternal Liberty besides or beyond Nature, wherein we understand the holy Ternary in the Light, without or beyond Nature, in the Power of the Light, in the Liberty, as another or second Spring or Source without Being, and yet united with the Fire's Nature, viz. as Fire and Light together in One.

† In the seventh Fountain Spirit of Nature.

‡ The said seventh Spirit.

V.

* ⊕

* Three Prin-
ciples.
* Threefold
Life.

96. “ And the third Principle of this World is generated and created out of the first, that is, Magically : As is clearly demonstrated in our * Second, and * Third Book, unto which this Book is only an Introduction, and is the first Book, which was not sufficiently apprehended by the Author at the first Time, though it appeared clearly enough, yet all of it could not be conceived ; also it was as when a Torrent or stormy Shower of Rain passes over a Place, from whence Vegetation and Springing exists ; for therein is the Seed of the whole Deity.”]

97. But here thou must know, that the Deity does not stand still, but works and rises up without Intermision, as a pleasant Wrestling, Moving, or Struggling.

98. Like two Creatures which in great Love play together, embracing, struggling and wrestling one with the other ; now the one is above, by and by the other, and when one has overcome, it yields or gives over, and lets the other rise up again.

99. Thou mayest also understand it thus in a Similitude, as when seven Persons had begun a friendly Sport and Play, where one gets the upper hand above another, and a third comes to help that one which is overcome ; and so there is a pleasant friendly Sporting among them ; whereas indeed they all have one and the same Agreement or Love-will together, and yet strive and fight or vie one against the other in a Way of Love, in Sporting and Pastime.

100. And thus also is the working of the six Spirits of God in the seventh ; suddenly one of them has a strong rising up, suddenly another ; and thus they wrestle in Love one with another.

101. And when the Light rises up in this striving, then the Holy Ghost moves in the Power of the Light, in the Play of the other six Spirits, and so in the seventh spring up all Manner of Fruits of Life, and all Manner of Colours and Vegetations, or Ideas and Forms.

102. Now as that Quality is which is strongest, so the Body of the Fruit is imaged, and the Colours also ; in this Striving, or Wrestling, the Deity forms itself into infinite and unsearchable Variety of Kinds and Manners of Images or Ideas.

103. For the seven Spirits are the seven head Sources or Springs, and when Mercurius rises up therein, that stirs all, and the bitter Quality moves it, and distinguishes it, and the Astringent dries it up.

W. [104. “ Nature and the Ternary are not one and the same ; they are distinct, though the Ternary dwells in Nature, but unapprehended, and yet is an eternal Band, as is plainly unfolded in our second and third Book.”]

Now observe here, how the Imaging in Nature is in the seventh Spirit.

105. The sweet Water is the Beginning of Nature, and the astringent Quality draws or attracts it together, that it becomes natural and creatural, to speak in an angelical Way.

106. Now being drawn together, it looks like Azure or Sky-colour blue, but when the Light or Flash rises up therein, then it looks like the precious Jaspis, or Jasper Stone, or as I may call it in my Language, a glassy Sea, on which the Sun shines, and that very clear and bright.

107. But when the bitter Quality rises up therein, then it divides and forms itself, as if it was alive, or lively, or as if the Life did rise up there, in a greenish flourishing Manner and Form, like a green Flash of Lightning, to speak after the Manner of Men, so that it dazzles a Man’s Eyes, and blinds him.

108. But when the Heat rises up therein, then the green Form inclines to a half red or ruddy Form, as when a carbuncle Stone shines from the green Flash or Beam of Light.

109. But when the Light, which is the Son of God, shines into this Sea of Nature, then it gets its *yellowish* and *whitish* Colour, which I cannot compare with any Thing; but you must be content to stay or tarry with this Aspect or Vision, till you *come into* the other Life.

110. For this now is the true Heaven of Nature, which is out of or from God, wherein the *Holy Angels* dwell, and out of which they were created in the Beginning.

111. Behold now, when the *Mercurius* or Tone in this Nature-Heaven rises up, there the divine and angelical Joyfulness rises up, for therein rise up Forms, Imagings, Colours, and angelical *Fruits*, which blossom curiously, grow, spring, flourish, and stand in *Perfection*, as to all Manner of Bearing or Fruit Trees, Plants and springing Growths, of a gracious, comely, lovely, amiable, blessed Prospect, Vision or Sight to be looked upon, with a most delicious, lovely, pleasant Smell and Taste.

112. *But here I speak with an Angel's Tongue, thou must not understand it earthly, like to this World.*

113. It is with *Mercurius* in this Manner or Form also; thou must *not* think that there is any hard beating, striking, toning, or sounding, or whistling and tuning, in the Deity, as when one takes a great Trumpet, and blows in it, and makes it to sound.

114. O *no*, dear Man, thou half dead Angel, that is not so, but all is done and consists in *Power*; for the divine Being stands in *Power*. But the holy Angels sing, tune and trumpet forth, with clear and *shrill Sounding*; for to that End God has made them out of himself, that they should increase and multiply the heavenly Joy: [*And therefore were the Angels made out of God.*]

X.

115. Also such an Image was *Adam*, as God created him before his *Eve* was made out of him; but the corrupted *Salitter* wrestled with the Well-spring of Life in *Adam*, till it overcame. And so *Adam* became faint, which made him fall into a *Sleep*. Here he was undone: And if the Barmhart-zig-keit, or the *Mercy* of God, had not come to help him, and made a *Woman* out of him, he should have continued still asleep.

Of this we will speak in its proper Place.

116. This, as is mentioned above, is that fair, bright and holy Heaven, which is thus in the *total* Deity, which has neither Beginning nor End, whither no Creature with its Sense *can* reach.

117. Yet thou shalt know this, that always in a Place suddenly *one* Quality shows itself *more powerfully* than the other, suddenly the second prevails, suddenly the third, then suddenly the fourth, suddenly again the fifth, suddenly the sixth, then again suddenly the seventh.

118. Thus there is an *eternal wrestling*, working, and friendly amiable rising up of Love; where then in this rising up, the Deity continually *shows* itself *more and more* wonderful, more incomprehensible, and more unsearchable.

119. So that the holy Angels cannot sufficiently *enough* rejoice themselves, nor sufficiently enough converse, walk, and most lovingly sport therein, nor sufficiently enough sing that *Te Deum laudamus*, We praise thee, O God, in *Hallelujah's*, as to each Quality of the great God, according to his wonderful Revelation, and Wisdom, and Beauty, and Fruit, and Form.

120. For the Qualities rise up *eternally*, and so there is not with them or among them, either Beginning, Middle, or End.

121. And although I have wrote here how all is come to be, and how all is framed, *formed*, and imaged, and how the Deity rises up, yet notwithstanding thou must not

think, that it has any Rest, Ceasing or Exinction, and that afterwards it rises up thus again.

122. O no: But I must write in *Part* or by Pieces, for the Reader's better Understanding, that he might thereby apprehend *somewhat*, and so attain the Sense and Meaning thereof.

^z See v. 67.

123. ^z Neither must thou think, that I have climbed up aloft into Heaven, and beheld it with my *carnal* or fleshly Eyes. O, no; hear me, thou *half-dead* Angel, I am as thou art, and have no greater Light in my *outward* Being than thou hast.

124. Moreover, I am a *sinful* and mortal Man, as well as thou, and I must every Day and Hour grapple, struggle, and fight with the Devil who afflicts me in my corrupted lost Nature, in the fierce or wrathful Quality, which *is* in my Flesh, as in all Men continually.

125. Suddenly I get the better of him, suddenly he is too hard for me; yet notwithstanding he has *not* overcome or conquered me, though he often gets the *Advantage* over me: *For our Life is as a perpetual Warfare with the Devil.*

Y.

[126. "This Strife and Battle is about that most high, noble, victorious Garland, till the corrupted, perished Adamical Man is killed and dead, in which the Devil has an Access to Man.

127. "Of which the Sophister will know nothing: For he is not generated of God, but is born of Flesh and Blood: and though indeed the Birth stands open for and towards him, yet he will not enter; for the Devil with-holds him: God blinds none."]

^a See v. 68.

128. ^a If he buffets me, then I must retire and give back, but the divine Power helps me *again*; then he also gets a Blow, and often loses the Day in the Fight.

129. But when he is overcome, then the heavenly Gate opens *in my Spirit*, and then the Spirit sees the divine and heavenly Being; not externally without the Body, but in the Fountain or Well-spring of the *Heart* there rises up the Flash in the *Sensibility* or Thoughts of the Brain, and therein the Spirit does contemplate or meditate.

^b See v. 69.

130. ^b For *Man* is made out of all the Powers of God, out of all the seven Spirits of God, as the *Angels* also are. But now seeing *Man* is *corrupted*, therefore the divine Birth does not *always* spring, qualify, or operate in him; no, nor in all Men neither: And though indeed it springs in him, yet the *high Light* does not presently shine in all Men; and though indeed it shines, yet it is incomprehensible to the corrupted Nature.

131. For the Holy Ghost will not be caught, held, or *retained* in the *sinful* Flesh, but rises up like a Flash of Lightning, as Fire flashes and sparkles out of a Stone, when a Man strikes Fire upon it.

132. But when the Flash is caught in the Fountain of the Heart, then the Holy Ghost rises up in the seven qualifying or fountain Spirits, into the Brain, like the Day-break, Dawning of the Day, or Morning Redness: And therein *sticks* the Mark, Aim, or Scope and Knowledge.

133. For in *that Light* the one sees the other, feels the other, smells the other, tastes the other, and hears the other, and is as if the whole Deity rose up therein.

^c See v. 71.

134. ^c And *herein* the Spirit sees into the Depth of the Deity; for in God, near and far off is all one; and that same God, of whom I write in this Book, is as well in his *Ternary* in the Body of a Holy Soul, as in Heaven.

135. From this God I take my Knowledge, and from no other Thing, neither will I know *any other Thing* than that same God, and the same it is which makes that Assurance in my Spirit, that I *steadfastly* believe and trust in him.

^d See v. 72.

136. ^d And though an Angel from Heaven should tell this to me, yet for all that I *could not* believe it; much less lay hold on it, for I should always doubt whether it was certainly so or no: But the *Sun* itself arises in my Spirit, and therefore I am most *sure* of

it, and I myself do see the Proceeding and Birth of the holy Angels, and of *all Things* both in Heaven and in this World.

137. For the holy Soul is *one Spirit with God*; though indeed it is a Creature, yet it is *like* to the Angels: Also the Soul of Man sees much deeper than the Angels; for the Angels see only to the heavenly Pomp, but the Soul sees *both* the heavenly and the hellish, for it lives *between* both.

138. ^e Therefore it must undergo many hard Blows and Pinches, and must every Day and Hour wrestle and struggle with the Devil, that is, with the ^f *hellish Qualities*, and so it liveth in great Danger in this World; and therefore this Life is very well called, the *Valley of Misery*, full of Anguish, a *perpetual* Hurliburly, Pulling, and Haling, Worrying, Warring, Fighting, Struggling and Striving.

^e See v. 73.
^f Or devilish Conditions, Inclinations, and Passions in us.

139. But the cold and *half-dead* Body does not *always* understand this Fight of the Soul: The Body does not know how it is with it, but is heavy and anxious; it goes from one Room or *Business* to another; and from one Place to another; it seeketh for Ease and Rest.

140. And when it comes thither, where it *would be*, yet it finds no such Thing; then Doubtings and Unbelief fall in between and come upon it; sometimes it seems to it as if God had *quite* cast it off; but it doth *not* understand the Fight of the Spirit, how the same is sometimes down, and sometimes gets aloft.

141. And what vehement and furious War and Fight there is betwixt the *hellish* and *heavenly* Quality, which Fire the Devils *blow up*, and the Holy Angels *quench* it, I leave to every holy Soul to consider of.

142. ^g Thou must know, that I write not here as a Story or History, as if it was *related* to me from another, but I must continually stand in that Combat or Battle, and I find it to be full of heavy Strivings, wherein I am often struck down to the Ground, as well as all other Men.

^g See v. 76.

143. But for the Sake of the violent Fight, and for the Sake of the *Earnestness* which we have together, this Revelation has been given me, and the vehement Driving or Impulse to bring it so to pass, as to set all this down on *Paper*.

144. But what the total Sequel is, which may follow upon, and after this, I do not *fully* know: Only sometimes, future Mysteries in the Depth are shown to me.

145. ^h For when the Flash rises up in the Center, one sees through and through, but cannot well apprehend or lay hold on it; for it happens to such a one as when there is a Tempest of *Lightning*, where the Flash of Fire opens itself, and suddenly vanishes.

^h See v. 79.

146. So it goes also in the Soul, when it presses or breaks quite through in its Fight or *Combat*, then it beholds the *Deity*, as a Flash of Lightning; but the Source, Quality, or Fountain of Sins, covers it suddenly again: For the *Old Adam* belongs ⁱ to the Earth, and does not, with *this* Flesh, belong to the Deity.

ⁱ Or into.

147. ^k I do *not* write this for my own Praise, but to that End, that the Reader may know wherein my Knowledge stands, that he might not seek that from me which I have not, or think me to be *what I am not*.

^k See v. 81.

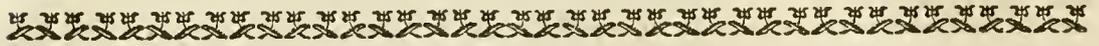
148. But what I am, *that* all Men are, who wrestle in JESUS CHRIST our King for the *Crown* of the eternal Joy, and live in the *Hope* of Perfection; the *Beginning* whereof is at the Day of the Resurrection, which is now *shortly* near at Hand; which, in the Circle of the Rising or Horizon of the East in the Flash, is very *well* to be seen, in which Nature shows itself as if it would be Day-break.

149. Therefore take heed, that you be not found asleep in your *Sins*; surely the Prudent and the Wise will take Notice hereof, but the Wicked will *continue* in their Sins.

150. They say, what ails the Fool, when will he have done with his Dreaming? This is, because they are asleep in *fleshy* Lufts. Well, well, you shall see what Kind of Dream this will be.

151. I would willingly take Ease and Rest in my *Meekness*, if I was not put upon this Work; but *that* God who has *made* the World is *too* strong for me, I am the Work of his Hands, he may set me and place me *where* he will.

152. And though I must be a *By-word* and *Speſtacle* of Scorn to the World and Devils, yet my Hope is in God concerning the Life to come; in Him I will *venture* to hazard myself, and not resist, or *ſtrive* againſt the Spirit. *Amen.*

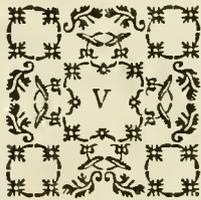


The Twelfth Chapter.

¹ Riſe, Original, Geniture, or Springing forth.

Of the Nativity and ¹Proceeding forth or Deſcent of the Holy Angels, as alſo of their Government, Order, and Heavenly joyous Life.

Z.

[1. “ Erbum Domini, The Word of the Lord compriſed the qualifying or “fountain Spirits by the Fiat, that is, the ſaying, Let there be “Angels, into a Will, and that is the Creation of Angels.”]

Question.

2. Now the Question is; What is properly an Angel?

Answer.

Behold, when God [*Schuff*] created the Angels, then he created them out of the *ſeventh* qualifying or fountain Spirit, which is Nature, or the *Holy Heaven*.

² Atracted. ³ drawn together, or ⁴ driven together, as the Earth is *driven* or compacted together: ⁵ Compacted. In like Manner, when the whole God did move himſelf, then the aſtrigent Quality drew or drove together the *Salitter* of Nature, and *dried* it, and ſo the Angels came to be: Now *ſuch* as the Quality was in every Place, *ſuch* alſo was the Angel.

Obſerve the Depth.

4. There are ſeven Spirits of God, all theſe *ſeven* have moved themſelves, and the *Light* therein has alſo moved itſelf, and the *Spirit*, which goes forth out of the ſeven Spirits of God, has moved itſelf alſo.

⁶ Armies, Bands, or Companies. 5. Now the Creator intended, according to his *Ternary*, to create three ° Hoſts, not one from another, but one *by* another, as in a Circle or Sphere.

⁷ Seven Spirits of God. 6. Now obſerve: *As* the ⁸ Spirits were therein in their moving, boiling, or riſing up, ſo alſo were the Creatures: In the Miſt or Center of each Hoſt was the *Heart* of each Hoſt incorporated or compacted together, out of which an angelical, or great, or chief Prince proceeded, or came to be.

⁹ Or Province. 7. And as the *Son* of God is generated in the Miſt or Center of the ſeven Spirits of God, and is the Life and Heart of the ſeven Spirits of God, ſo there was *one* Angelical King created in the Miſt or Center of his Circumference, Sphere, Extent or ¹⁰ Region out of Nature, alſo out of Nature’s Heaven, out of the *Power* of all the ſeven qualifying or fountain Spirits, and that now was the *Heart* in one Hoſt, and had in

in him the Quality, Might, Power, and Strength of his *whole* Host, and was the fairest among them, or of them all.

8. Just as the Son of God is the Heart and *Life* and Strength of all the seven Spirits of God, so also is that *one* King of Angels in his Host.

9. And as there are seven principal Qualities in the *divine* Power, out of which the Heart of God is generated; so there are also some mighty *princely* Angels created in each Host, according to each Head or chief Quality, the Number of which I do not *exactly* know; and they are with or near the King, *Leaders* of the other Angels.

10. Here thou must know that the Angels are *not* all of one Quality, neither are they equal or alike to one another in Power and Might: Indeed *every* Angel has the Power of all the seven qualifying or fountain Spirits, but in every one there is somewhat of one Quality more predominant and strong than another, and according to that Quality is he also glorified.

11. For such as the *Salitter* was in every Place, at the Time of Creation, such also was the Angel that came forth; and according to *that* Quality which is strongest in an Angel, he is also named and glorified.

12. As in the *Flowers* in the Meadows, every one receives its Colour from its Quality, and is named also according to its Quality, so are the holy Angels also: Some are strongest in the *astringent* Quality, and those are of a ^r brownish Light, and are nearest of Quality to the Cold.

13. And so when the Light of the Son of God shines on them, then they are like a brownish or *purple* Flash of Lightning, very bright and clear in their Quality.

14. Some are of the Quality of the *Water*, and those are light, like the holy Heaven; and when the Light shines on them, then they look like to a *Crystalline* Sea.

15. Some are strongest in the *bitter* Quality, and they are like a ^s green precious Stone, which sparkles like a Flash of Lightning; and when the Light shines on them, then they shine and appear as a *greenish Red*, as if a Carbuncle did shine forth from it, or as if the Life had its Original there.

16. Some are of the Quality of *Heat*, and they are the lightest and brightest of all, *yellowish* and reddish; and when the Light shines on them, they look like the Flash or Lightning of the Son of God.

17. Some are strongest in the Quality of *Love*, and those are a Glance of the heavenly Joyfulness, very light and *bright*; and when the Light shines on them, they look like ^t *light Blue*, of a pleasant Gloss, Glance, or Lustre.

18. Some are strongest in the Quality of the *Tone* or Sound, and those are light or bright also; and when the Light shines on them, they *look* like the *Rising* of the Flash of Lightning, as if Something would lift itself aloft there.

19. Some are of the Quality of the *total* or whole Nature, as a general Mixture; and when the Light shines on them, they look like the holy *Heaven*, which is formed out of all the Spirits of God.

20. But the King is the Heart of all the Qualities, and has his Circumference, *Court*, Quarters, or Residence in the Midst or Center, like a Fountain: And as the *Sun* stands in the Midst among the Planets, and is a King of the Stars, and the Heart of *Nature* in this World, so great also is a *Cherubim* or King of Angels.

21. And as the other six Planets with the Sun are Leaders of Hosts, and give up or submit their Will to the Sun, that it may reign and *work* in them, so all the Angels give up or submit their Will to the *King*, and the *princely* Angels are in *Council* with the King.

22. But thou must know here, that they all have a *Love-will* one to another, none of them grudges the other his Form and *Beauty*: For as it goes among the Spirits of God, so it goes among these.

^r Dusky or Grey, or dim White, like Twilight.

^s Or Emerald.

^t Or Azure.

23. They all have *jointly* and equally the Divine Joy, and they equally enjoy the heavenly Food, therein there is no Difference.

24. Only in the Colours and *Strength* of Power there is a Difference, but *no* Difference at all in the Perfection; for every one has in him the Power of all the Spirits of God; therefore when the Light of the Son of God shines on them, then each Angel's Quality shows itself by the *Colour*.

25. I have reckoned up only some few of the Forms and Colours of them, but there are a *great many* more that might be wrote down, which I will omit for Brevity's Sake.

26. For as the Deity presents itself *infinitely* in its Rising up, so there are unsearchable *Varieties* of Colours and Forms among the Angels: I can show thee no *right* Similitude of it in this World, but in the *blossoming* Field of Flowers in *May*, which yet is but a *dead* and earthly Type.

Of the Angelical Joy.

Question.

27. Now it may be asked: *What* then is it, which the Angels do in Heaven? Or *why*, or to what End and Purpose has God created them?

Answer.

28. You greedy covetous griping Persons may observe this, you who in this World *seek* after Pride, State, Dignity, Honour, Fame, Glory, Power, Money and Goods, and *squeeze* out the Sweat and Blood of the poor Oppressed and Distressed, and spend their Labours upon your Gallantry, Bravery, and Stateliness, and *think* yourselves better than plain and simple Lay-vulgar People, and suppose it is *what* God has created you for.

Question.

Why has God created Angel-Princes, and has not made them all *equal*, or alike?

Answer.

29. Behold *God is the God of Order*; and as it is, goes and boils in his Government in himself, that is, in his Birth or Geniture, and in his Rising up, so also is the *Order* of the Angels.

30. Now as there are in him *chiefly* seven Qualities, whereby the *whole* Divine Being is driven on, and shows itself infinitely in these seven Qualities, and yet these seven Qualities are the chief or *prime* in the Infinitude, whereby the Divine Birth or Geniture stands eternally in its Order unchangeably; and as in the *Midst* or Center of the seven Spirits of God, the Heart of Life is generated, whence the Divine Joy rises up; *thus* also is the Order of Angels.

31. The Angel-Princes were created according to the Spirits of God, and the Cherubim according to the Heart of God: And as the Divine *Being* works, so also do the Angels.

32. That Quality which rises up in God's Being, and chiefly shows itself in its *Working*, as in the Rising up of the Tone or Tune, or of the Divine Working, Wrestling, and Fighting, that angelical Prince who is most strongly *addicted* to that Quality, begins in his Rank or File, and Round, with his Legions, with Singing, Sounding forth, Dancing, Rejoicing, and Jubilating.

33. This is *heavenly Music*, for here every one sings according to the Voice of his Quality, and the Prince leads the Quire or *Chorus*, as a Chanter or Singing-Master with his Scholars; and the *King* rejoices and jubilates with his Angels, to the Honour of the great God, and to the Increasing and Multiplying of the heavenly Joys, and that is in the Heart of God, as a holy *Sport* or Scene; and to that End also are they created for the Joy and Honour of God.

34. Now when the heavenly Music of the Angel rises up, then in the heavenly Pomp, in the Divine *Salutter*, there rise up all Manner of Vegetations, Springings, or Sprouts, also all Manner of Figures, Shapes, or *Ideas*, and all Manner of Colours; for the Deity presents, shows, or discovers itself in *endless* and unsearchable Varieties of Kinds, Colours, Ideas, Forms, and Joys.

35. Now, that qualifying or fountain Spirit in the *Deity* which shows itself then in a singular Manner with its Rising up, and *Love-wrestling*, as having become the Prince or Chief of them; that *very* Angel-Prince belonging to it, begins instantly his heavenly Music with his own Legions, according to his Quality, with Singing, Sounding forth, piping Melody, and in all the Manners of heavenly *Skill* and Art, which rises up in the Spirits of God.

36. But when the Center in the Midst rises up, that is, when the Birth or Geniture of the Son of God shows itself in a singular Manner, as a *Triumph*, then there rise up the Music, Melodies or Joys, of all the *three* kingly Governments, or Royal Regiments of the whole Creation of all the Angels.

37. What Manner of Joy this *must* be, let every Soul consider: I, in my corrupted Nature, cannot apprehend it, much less can I write it.

38. By this Song I invite or cite the Reader into the other Life; there himself will be also of that Quire or *Chorus*, and then first will he give Credit to this Spirit; what he does not understand here, that he will have there *apparently* in his View.

39. Thou must know, that this is not forged out of a Stone; but when the Flash rises up in the Center, *then* the Spirit sees and knows it.

40. Therefore look to it, and be not too scornful in this Place, else thou wilt be found a Scornor and Mocker before God, and then well mayest thou *fare* as King *Lucifer* did. Now it may be asked,

Question.

What do the Angels then when they sing not?

Answer.

41. Behold! what the Deity does, that they also do; when the Spirits of God *lovingly* generate one in another, and rise up one in another, as in a loving, saluting, embracing, kissing, and feeding one another; in which Taste and Smell the *Life* rises up, and the eternal Refreshing; of which thou mayest read before at large; then the holy Angels also walk and *converse* one with another friendly, graciously, amiably, and blessedly in the heavenly Circumference or Region, and behold the wonderful and pleasant Form or *Prospect* of Heaven, and eat of the gracious, amiable, blessed and delicate Fruits of *Life*. Now thou wilt ask,

Question.

What do they talk of one with another?

Answer.

42. Behold! thou pompous, stately, *lofty*, and proud Man; the World is even *too narrow* for thee here, and thou thinkest there is *none* like thee, or equal to thee: Bethink thyself in this, whether thou hast *in thee* the Manner, Quality, or Condition of an Angel, or of a Devil.

To whom now shall I liken the Angels?

Answer.

43. I will liken them to *little* Children which walk in the Fields in *May*, among the *Flowers*, and pluck them, and make curious Garlands and Pofeys, carrying them in

their Hands *rejoicing*, and always talk together of the several Forms or Shapes of *curious Flowers*, *leading* one another by the Hand when they go to gather Flowers.

44. And when they come Home, they *show* them to their Parents; and they also rejoice in their Children, and are merry and *cheerful* with them.

45. So do the holy Angels likewise, they take one another by the *Hand*, and walk together in the curious *May* of Heaven, and parly or talk of the pleasant and fair Spring or *Fruits* in the heavenly Pomp, and feed on the *delicate* blessed Fruits of God, and make Use of the beautiful heavenly Flowers for their Play or Sport in their *Scenes*, and make curious Garlands, and rejoice in the delicious pleasant *May* of God.

46. Here is Nothing but a cordial or hearty Loving, a meek and gentle Love, a friendly, courteous Discourse, a gracious, amiable, and *blessed* Society, where the one always delights to see the other, and to honour one another.

47. They know of *no* Malice, *Cunning*, Subtlety, or Deceit; but the Divine Fruits and pleasant Loveliness are *common* among them; one may make Use of these Things *as well* as the other, there is no Disfavour or Hatred, no Envy, no contrary or *opposite* Will, but their Hearts are knit together in Love.

48. In this the *Deity* has its highest Delight, as Parents have in their Children, that its dear and beloved Children in Heaven behave themselves so well and so friendly; for the Deity in itself *plays or sports* also thus, *one* qualifying or fountain Spirit in the other.

49. And therefore the Angels can do no other than their Father does, as also our angelical King JESUS CHRIST testified, when he was with us on Earth, as it is written in the Gospel, where he says, ¹ *Verily the Son can do Nothing of himself; but what he sees his Father do, the Son does also: Also* ² *if you do not convert, and become like Children, you cannot come into the Kingdom of Heaven.*

50. Whereby he means, that *our Hearts* should be knit together in Love, as the holy Angels of God are, and that we should deal friendly, courteously, and kindly one with another, and love one another, and *prevent* one another in Kindness and *Respect*, as the Angels of God do.

51. *Not* that we should *deceive* and bely one another, and tear the Bread out of others' Mouths for very Greediness and great Covetousness, neither should one *outrave* another in Stateliness, Fashions, and *Deportment*, and so despise another who cannot use his sly, crafty, subtle, devilish Policy and *Tricks*.

52. O no! The Angels in Heaven do *not* so; but they love one another, and rejoice in the Beauty and Loveliness of others, and none esteems or accounts himself more excellent than the other; but *every* one has his Joy in the other, and rejoices in the *other's* fair Beauty, comely Form and Loveliness, whence then their Love one towards another rises up, so that they lead one another by the Hand, and friendly kiss one another.

Observe the Depth.

53. As when the Flash of Life rises up in the Center of the *Divine Power*, wherein all the Spirits of God attain their Life, and highly rejoice, there is a loving and *holy* Embracing, Kissing, Tasting, Touching, or Feeling, Hearing, Seeing, and Smelling, so also there is among the Angels; when the one sees, hears, feels, or touches the other, then there rises up in *his Heart* the Flash of Life, and one Spirit embraces the other, as it is in the Deity.

Observe here the Ground and highest Mystery of God's Angels.

54. If thou wilt now know from *whence* their Love, Humility, and Friendliness come, which rise up in their Heart, then observe that which follows.

55. Every Angel is constituted as the *whole* Deity is, and is as a *little* God. For when God constituted the Angels, he constituted or framed them *out of himself*.

56. Now God is the same in one Place as he is in another; God is *every where*, the Father and Son and Holy Ghost.

57. In these three Names and *Powers* stand Heaven and this World, and all whatsoever thy Heart can think upon, and though thou shouldst draw a little Circle, which thou canst hardly look into, or which thou canst hardly discern, even less than the *smallest Point* thou canst imagine; yet even *in that* is the *whole* Divine Power, and the Son of God is generated *therein*, and the Holy Ghost *therein* goes forth from the Father and the Son; if not in Love, then in Wrath, as it is written, *With the Holy thou art holy, and with the Froward thou wilt show thyself froward.* y Psalm 18.
26.

58. They who *stir up* the Wrath of God upon themselves, that Wrath stands also in *all* the Spirits of God, in that Place where it is awakened, stirred up, or *provoked*. On the other Side, where the Love of God is awakened or stirred up, there it stands also in the *full* Birth or Geniture of the *whole* Deity, of or in the Place or Thing, wherein it is awakened.

59. And herein there is *no* Difference, the Angels are created, one as well as another, *all* out of the Divine *Salitter* of the heavenly Nature; only this is the Difference betwixt them, that when God constituted them, each Quality in the great Motion stood in the *highest* Geniture or Rising up.

60. Hence it is come to pass, that the Angels are of *various* and manifold Qualities, and have several Colours and Beauties, and yet all out of or from God.

61. Yet *every* Angel has *all* the Qualities of God in him, but one of them is strongest in him, according to which he is named, and glorified in that Quality.

62. Now, as the Qualities in God *always* generate, raise up, and heartily love, the one the other, and the one always gets its *Life* from the other; and as the Flash in the sweet Water rises up in the Heat, from whence the Life and the Joy have their Original; so it is also in an Angel, his *internal* Birth or Geniture is no otherwise than that which is distinct from him, or without him in God.

63. And as the Son of God, without or distinct from the Angels, is generated in the Middle or central Fountain *Spring*, in the Heat, in the sweet Water, out of, or from *all* the seven Spirits of God, and re-enlightens back again all the seven Spirits of God, *whence* they have their Life and Joy; so also, in like Manner, the Son of God in an Angel is generated in the Angel's Middle, or central Fountain Spring of the *Heart* in the Heat, in the sweet Water, and re-enlightens back again all the seven qualifying Spirits of *that* Angel.

64. And as the Holy Ghost goes forth from the Father and the Son, and forms, images, *figures*, or frames, and loves *all*; so the Holy Ghost goes forth in the Angel, *into* his fellow Brethren, and loves them, and rejoices with them.

65. For there is no Difference between the Spirits of God and the Angels, but *only this*, that the Angels are *Creatures*, and their *corporeal* Being has a Beginning; but their *Power*, out of which they are created, is God himself, and is from Eternity, and abides in Eternity.

66. Therefore their Agility is as nimble and swift as the *Thoughts* of a Man, wherever they would be, there also they are instantly; moreover they can be great or small, as they please.

67. *And this is the true Being of God in Heaven, yea Heaven itself*: If thy Eyes were opened, thou shouldst see it plainly and clearly on Earth, in *that* Place where thou art at present.

68. For seeing God can let the Spirit of Man see it, which is yet remaining in the Body, and can reveal or manifest himself to him *in the Flesh*, surely he can well do it also when he is out of the Flesh, if he pleases.

69. O thou sinful House of *this* World, how art thou encompassed with *Hell* and *Death*; awake, the Hour of thy Regeneration is at Hand; the Day-Break, the Day-Spring, Dawning, or Morning-Redness shows itself.

70. O thou dumb and dead World, *why* dost thou require or demand *Signs* and *Wonders*? Is thy whole Body chilled and benumbed? Wilt thou not awake from Sleep?

71. Behold a *great Sign* is given thee, but thou sleepest and seest it not: Therefore the Lord will give thee a Sign in his Zeal or Jealousy, which thou hast awaked and *provoked* with thy Sins.

Of the whole Heavenly Delightfulness, and Habitation of all the Three Kingdoms of Angels.

72. Here the Spirit shows, that where every Angel is constituted, stated, or settled, there *that Place* in the heavenly Nature, wherein, and out of which he is become a Creature, is his *own* Seat, which he possesses by Right of Nature, as long as he abides *in God's Love*.

73. For it is the Place which he has had from *Eternity*, before he was become a Creature, and that *Salitter* stood in the same Place, out of which he existed, and *therefore* that Seat remains to him, and is his by Right of Nature, as long as he moves in God's Love.

74. But thou must not think, as if God was tied to it, and cannot, or may not *expel* him from thence, if he should move or stir otherwise than God had constituted, settled or *stated* him at first.

75. For as long as he abides in Obedience, and in Love, the Place is *his*, by Right of Nature; but when he elevates himself and kindles that Place in the wrathful Fire, then he sets his Father's House on Fire, and becomes a contrary Will, or *opposite* to the Place, out of which he is made, and makes TWO out of that which was ONE before his Elevation.

76. Now when he does so, then he *keeps* his corporeal Right of Nature to himself, and that Place also keeps *its own* to itself: But seeing the *Creature*, which has a Beginning, will oppose or set itself against the First Being, which was before the Creature was, which had no Beginning, and will needs spoil the Place which is *none* of its making, wherein it was created a Creature in the Love, and will *turn* that Love into a Wrath-fire, then it is equal and just that the Love should spew up the Wrath-Fire forth together with the Creature.

^z Laws, Customs, Statutes, Ordinances, and Politics.

77. From hence also the ^z RIGHTS in this World exist, or have their Original. For when a Son resists his Father, and strikes his Father, then he loses his paternal *Inheritance*, and his Father may thrust him out of his House; but so long as he continues in Obedience to his Father, the Father has no Right, Authority, or lawful Power to disinherit him.

^a Jus.

78. This worldly ^a Right takes its Original from Heaven; as also many other secular Rights, which are written in the Books of *Moses*, take their Beginning and Original from the *Divine Nature* in Heaven, which I shall demonstrate plainly in its due Place, from the true Ground in the Deity. Now one might object and say:

Objection.

79. Then an Angel is fully bound and tied to that Place in which he is created, and must not stir, nor can stir from thence.

Answer.

80. No: As little as the *Spirits of God* are or will be tied in their Rising up, that they should not move one among another, so little are the *Angels* also tied to their Place at all.

81. For as the *Spirits of God* rise up continually one in another, and have a Sport or Game of Love in their Birth or Geniture, and yet every Spirit keeps his natural *Seat* or Place, in the Birth or Geniture of God, wherein it *never comes to pass*, that the Heat is changed into the Cold, or the Cold into the Heat, but each keeps its natural Place or *Position*, and the one rises up in the other, from whence the Life has its Original; so the holy Angels move, walk, or *converse* in all the three Kingdoms, one among another, whereby they conceive, or receive their *Conceptions*, one from the other; *that is*, from the other's Beauty, comely Form, Friendliness, Courtesy and Virtue, every one receives his highest Joy, and yet *each* keeps his natural Seat or Place, in *which* he is become a Creature, for his *own* Propriety.

82. Like one in this World, when he has a dear and near Kinsman, who *returns* Home from *foreign* Parts of the World, whom he had a very *heartly* Desire, and earnest Longing to *see*, there is Joy and friendly Saluting, and bidding Welcome, also a friendly loving Discourse, or Conference between them, and so he treats this loving and welcome *Guest* in the best Manner that he can; yet this is but cold Water, in *Respect* of the Heavenly.

83. And *thus* the holy Angels do one towards another; when the Army or Company of one Kingdom comes to the other, or when the Army or Company of one princely Quality comes to an Army or Company of another princely Quality, there is nothing but mere loving Entertainment, saluting and *embracing* Reception; a very gracious, amiable and blessed Discourse and friendly Respect; a very gracious, amiable, *blessed* and loving Walking, and Playing together; a most *chaste* and humble Exercise; a friendly Kissing, and leading one another up and down: here begins the lovely Choir and set *Dancing*.

84. Like little Children, when they go in *May* to gather *Flowers*, where many often meet together, there they talk and *confer* friendly, and pluck or gather many several Sorts of Flowers.

85. Now when this is done, they carry those Flowers in their Hands, and *begin* a sportful Dance, and sing from the Joy of their Heart rejoicing. Thus also do the Angels in Heaven, when the *foreign* Armies or Companies meet together.

86. For the corrupted Nature in this World *labours* in its utmost Power and Diligence, that it might bring forth heavenly Forms, and many Times little Children might be their Parents School-masters and *Teachers*, if Parents could but understand, or would but take *Notice* of them: But now-adays the Corruption is lamentable both with Young and Old, and the Proverb is verified,

Wie die Alten sungen,
So lerneten die Jungen,
As the Old Ones sung,
So learnt the Young.

87. By this high *Humility* of the Angels, the Spirit admonishes the Children of this World, that they should view and *examine* themselves, whether they bear such a Love one to another? Whether there be such *Humility* among them? What Kind of Angels do they think they are? And whether they are like to *these* or no, seeing they have in them in Possession the *third* angelical Kingdom?

88. Behold the Spirit will here a little present before thy Eyes what *Manner* of Love, *Humility*, and courteous *Friendliness* there is in thee, thou fair angelical *Bride*; behold, I pray thee, thy Dress, Ornament, and Attire, What excellent *Delight* and *Pleasure* may thy *Bridegroom* take in thee, thou beloved Angel, that dancest daily with the Devil?

89. First, If one be now-adays a *little* preferred or advanced, and gets but a little While into an Office, then others are no more *so* good as he, or fit for his Company, that are in *no* Preferment; he counts the *Vulgar* or *Layman* his Footstool, he instantly endeavours by *Cunning* and *Craft* to get the *Vulgar* or *Layman's Goods* into his Disposal; if he cannot compass it by *Tricks* and *Designs*, then he does it by *Force*, to satisfy his *High-mindedness*.

90. If a simple Man comes before him, that *cannot place* his Words handsomely, then he takes him up short, as if he was a *Dog*; and if he has any *Business* before him, then he regards only *those* that are of *worldly Esteem*, and lets them carry the Cause, *Right or Wrong*: Take heed, Friend, what *Manner* of princely Angel indeed thou art; thou will find it well enough in the following Chapter, concerning the Fall of the Devil; that will be thy *Looking-Glass* to see thyself in.

91. Secondly, If one now-adays has learnt more in *worldly Sciences*, or studied more than the *Vulgar* or *Layman*, in an Instant no *Vulgar* or *Layman* is to be compared to him; because he cannot *express* himself, or speak according to Art, he has *no Skill* in the other's proud Air or Garb.

92. In brief, the *simple* plain Man must be his *Fool*, whereas he himself is indeed a proud Angel, and is in his Love but a *dead* Man. This Sort of *Party* also will have its *Looking-Glass* in the following Chapter.

93. Thirdly, If one be *Richer* now-adays than the other, then the *poorer* Man is counted the *Fool*; and if he can wear but better and more fashionable *Cloths* or *Apparel* than his Neighbour, then the poorer Man is *no more* worthy, or good enough to be in his Company.

94. And so the old Song is now-adays in full Force and Practice, which is this.

Der Reich den Armen zwinget,
Und ihm sein Schwitz abbringet,
Dass nur sein Grotzche klinget.

The Rich the Poor constrain,
To squeeze their Sweat they'll not disdain,
To glory in their Gain.

These Angels also are invited as *Guests* to the next Chapter, for their *Looking-Glass* to see themselves in.

95. Fourthly, There is for the Generality such a *devilish* *Pride* and *Statelines*, and such over-bearing one another, such despising, belying, ensnaring, circumventing, over-reaching, cheating, deceiving, betraying, extorting *Usury*, coveting, envying, and hating one another, that the World *burns* now as in the hellish Fire: Wo, wo forever!

96. O World, *where* is thy *Humility*? *Where* is thy angelical Love? *Where* is thy courteous *Friendliness*? At that very Instant when the Mouth saith, God save thee; then if the *Heart* was seen, it might be said; Beware, look to thyself, for it bids the Devil take thee.

97. O thou excellent angelical Kingdom, how comely dressed and adorned wast thou once? How has the Devil turned thee into a *murderous* Den? Dost thou suppose thou standest now in the Flower of thy Beauty and Glory? No! thou standest in the *Midst* of Hell: If thine Eyes were but opened, thou wouldst see it.

98. Or dost thou think that the Spirit is *drunken*, and does not see thee? O, it sees thee very well: Thy Shame stands quite naked before God, thou art an unchaste, wanton, lascivious Woman, and goest a whoring Day and Night, and yet thou *sayest*, I am a chaste Virgin.

99. O, how fair a Looking-Glass art thou, in the Presence of the Holy Angels; do but smell to thy sweet Love and Humility, does it not smell or favour just like *Hell*? All these Parties are invited as Guests to the following Chapters.

Of the Kingly Primacy, or of the Power and Authority of the Three Angelical Kings.

100. As the Deity in its Being is Threefold, in that the Exit out of the seven Spirits of God shows and generates itself as *Threefold*, viz. Father, Son, and Holy Ghost, *One* God; wherein the whole divine Power consists, and whatsoever is therein; and they are the *three Persons* in the Deity, and yet are not a divided Being, but in one another as *one*; so also when God moved himself, and created the *Angels*, there came to be *three* special Angels out of the best Kernel of Nature, out of the Being of the *Ternary* in the *Nature* of God, and in such Power, Authority and Might, as the Ternary in the seven Spirits of God has; for the Ternary of God rises up in the seven Spirits of God, and is again the Life and Heart of all the seven Spirits.

101. And so also, the *three* angelical Kings, *each* of them in the Manner, Kind and Nature of his Host or Army, is risen up, and is a natural Lord of his Place or Region over the Regiment or *Dominion* of his Angels; but the Ternary of the Deity retains that *Place*, which is unalterable or unchangeable to itself; and the King retains the *Dominion* of the Angels.

102. Now as the Ternary of the Deity is one only Being or Substance in all *Parts* in the whole Father, and is united together, as the Members in Man's *Body*, and all Places are as *one* Place, though one Place may have a different Condition, Frame and ^b *Constitution*, distinct from the other, as also the Members of Men have; yet it is the one Body of God; so also are the three angelical Kingdoms *united* one in another, and not each *severed* asunder: No angelical King ought to say, this is my Kingdom; or that there ought *no other* King to come thereinto; though indeed it is his first *Beginning*, Original, natural Inheritance, and remains also to be his: Yet *all* other Kings and Angels are his true natural Brothers, generated out of or from one Father, and inherit their Father's Kingdom.

^b Office or Function.

103. And as the qualifying or fountain Spirits of God have *each* of them the natural Seat or Possession of its Birth or *Geniture*, and retains its natural *Place* to itself, and yet is, together with the other Spirits, the one only God; so that if the other were not, *that* would not be neither, and thus also they rise up one in the other; so it is also with the Chief or *Principal* of the Holy Angels in his Constitution; and is in no other *Manner* than as it is in God; and therefore they live all friendly, peaceably and blessedly *one with another*, in their Father's Kingdom, as loving dear Brethren; there are no Bounds or Bars how far any should go, and how far not.

Question.

104. *Upon what do the Angels walk? Or upon what do they stay or set their Feet?*

Answer.

105. I will here show thee the right Ground, and it is no otherwise in Heaven than as thou here findest in the Letter, for the Spirit looks into this Deep, very unremovable or *steadfastly*, also it is very apprehensible.

106. The *whole* Nature of the Heaven stands in the seven qualifying or fountain-Spirits, and in the seventh consists *Nature* or the Apprehensibility of all the Qualities: This now is very lightfome and solid as a Cloud, but very *transparent* and shining, like a Chrystalline Sea, so that a Man can see through and through it all: Yet the whole Depth upward and downward is wholly *thus*.

107. Now the Angels also have such Bodies, but more dry and close compacted or incorporated together, and their Body also is the Kernel of, or out of Nature, even the best or fairest Splendor and *Brightness* of, or out of Nature.

108. Now upon the seventh Spirit of God their Foot does stay, which is solid like a Cloud, and clear and *bright* as a Chrystalline Sea, wherein they walk upward and downward, which Way soever they please. For their Agility or Activity is as swift as the *divine Power* itself is, yet one Angel is more swift than another, and that answerably according to their Quality.

109. In that seventh Spirit of Nature rise up also the heavenly Fruits and Colours, † Text Forma. and whatsoever is apprehensible or comprehensible, and is like to such a *Form*, or Manner, as if the Angels dwelt *betwixt* Heaven and Earth in the Deep, where they ascend and descend, and wherever they are, there their Foot rests, *as if* it stood upon the Earth.

110. Antiquity has represented the Angels in Pictures like Men with Wings, but they have *no need* of any Wings, yet they have Hands and Feet as Men have, but after a heavenly Manner and Kind.

111. At the Day of the Resurrection from the Dead, there will be no Difference between the Angels and Men, they will be of one and the *same Kind* of *Form*; which I shall show plainly in its due Place; and our King JESUS CHRIST clearly testifies the same, where he saith, ^d *In the Resurrection they are like the Angels of God.*

^d Matth. 22.
30.

Of the great Glory, Brightness and Beauty of the Three Angelical Kings.

112. This is the very *Billet* or Staff which is flung at the *Dog*, to make him run away; because of this Song, Lord *Lucifer* could pull and tear off the Hair of his Head and Beard, for Grief, Sorrow and Pain.

Observe here the Depth.

Concerning the King or great Prince MICHAEL.

113. MICHAEL signifies the great *Strength* or Power of God, and bears the Name operatively, actually, and in *Deed*: For he is incorporated or consolidated together out of the seven qualifying or fountain-Spirits, as out of a Kernel or Seed of them, and stands here now as in the Stead of God the Father.

114. The Meaning is *not*, that He is God the Father, who consists in the seven Spirits of the *whole* Deep, and is not creaturely; but the Meaning is, that in Nature among the Creatures there is also such a Kind of Creature, as is *like* God the Father, as he is in the seven qualifying or fountain-Spirits, which is to reign among the *Creatures*.

115. For when God made himself creaturely, then he made himself creaturely according to his *Ternary*: And as in God, the *Ternary* is the Greatest and Chiefest, and yet his wonderful Proportion, Form, and Variety, *cannot* be measured, in that he shows himself in his Operation so *various* and manifold; so also he has created three principal Angel-princes, according to the *highest* Primacy of his *Ternary*.

116. After that, he created the Princely-angels, according to the seven qualifying or fountain Spirits, answerable to their Quality, viz. GABRIEL, an Angel or Prince of the Tone, Sound, or of swift or speedy Messages; as also RAPHAEL; and others besides in the Kingdom of MICHAEL.

117. Thou must not understand this, as if these royal Angels were to rule in the *Deity*, that is, in the seven qualifying or fountain Spirits of *God*, which are without or distinct from the Creatures; no, but each over his Creatures, or the Creatures of his *own* Dominion.

118. For as the *Ternary* of God reigns over the infinite or *endless* Being, and over the Figures and several *various* Forms or Ideas in the Deity, and changes, varies, and images or frames the same; so also are the three angelical Kings, Lords over *their* Angels, even to the Heart and deepest Ground, though they *cannot* corporeally or bodily vary or change themselves, as God himself *can* who has created them; yet they rule them (viz. the Angels) corporeally, and are bound or united to them, as Body and Soul are bound one to another.

119. For the King is their *Head*, and they are the *Members* of the King; and the qualifying or fountain princely Angels are the King's *Counsellors*, or *Officers* in his Affairs, like the five Senses in Man, or as the Hand and Feet, or the Mouth, Nostrils, Eyes and Ears, whereby the King *executes* or accomplishes his Affairs. c Instruments in Employment.

120. Now as all Angels are bound to the King, so is the King also bound to *God* his Creator as Body and Soul; the Body, signifies God; and the Soul the angelical King, which is in the Body of God, and is become a *Creature* in the Body of God, and abides eternally in the Body of God, as the Soul does in its Nest, and therefore also has God so highly glorified him, as his own *Propriety*, or as the Soul is glorified in the Body.

121. Thus the King or great Prince *Michael* looks like God the Father in his Glorification, Clarity, or Brightness, and is a King and Prince of God upon the *Mount* of God, and has his Office in the Deep wherein he is created.

122. That Circumference or Space, Region or Province, wherein he and his Angels are created, is *his* Kingdom, and he is a *loving* Son of God the Father in Nature, a *creaturely* Son, in whom the Father delights.

123. Thou must *not* compare him with the Heart or Light of God, which is in the whole Father, which has neither Beginning nor End, no more than God the Father himself.

124. For this Prince *is* a Creature, and *has* a Beginning, but he is *in* God the Father, and is bound and united with him *in his Love*, as his dearly beloved Son, whom he has created out of himself.

125. Therefore he has set upon him the *Crown* of Honour, of Might, Power and Authority, so that there is in Heaven no higher nor more excellent, nor mightier than he is, *except* God himself in his *Ternary*. And this is one King, rightly described, with a true Ground in the Knowledge of the Spirit.

Of the second King LUCIFER, now so called, because of his Fall.

126. King LUCIFER, shut thy Eyes here a little, and stop thy Ears a little, that thou mayest neither hear nor see, or else thou wilt be horribly *ashamed*, that another

sits upon thy Seat, and so thy Shame shall be fully discovered yet before the End of the World, which thou hast kept so closely *concealed* in Secret, and suppressed, ever since the Beginning of the World, wherefoever thou couldst: I will now describe thy kingly Primacy, not for thee, but for the *Benefit* of Man.

127. This high and mighty, glorious and beautiful King, *lost* his right Name in his Fall: For he is now called LUCIFER, that is, one carried forth or expelled out of the Light of God.

128. His Name was *not so* at the Beginning: For he was a creaturely Prince or King of the Heart of God in the bright Light, even the Brightest among the *three* Kings of Angels.

† Lucifer's.

Of † his Creation.

129. As *Michael* is created according to the Quality, Manner and Property of God the Father, so was *Lucifer* created according to the Quality, Condition, and Beauty of God the Son, and was bound to and united with him in Love, as a dear Son or Heart, and his Heart also stood in the *Center* of Light, as if he had been God himself; and his Beauty or Brightness transcended all.

130. For his Circumference, Conception, or chiefest Mother, was the Son of God, and there he stood as a King or Prince of God.

131. His Court, Province, Place, Region or Quarters, wherein he dwelt with his whole Army or Company, and wherein he is become a *Creature*, and which was his Kingdom, is the created Heaven and this World, *wherein* we dwell with our King JESUS CHRIST.

132. For our King sits in divine *Omnipotence*, where King *Lucifer* sat, and on the kingly Throne of *expulsed* Lucifer, and the Kingdom of King Lucifer is now become HIS: O Prince *Lucifer*, how dost thou relish that?

133. Now as God the Father is bound and united in great Love with his Son, so was King Lucifer also bound with King *Michael* in great Love, as one Heart or one God, for the Fountain or Well-spring of the Son of God *has* reached even into the Heart of Lucifer.

134. Only that the Light which he had in his Body, he had for his *own* Propriety, and while it shone with or agreeable to the Light of the Son of God, which was externally without or distinct from him, they both qualified, incorporated and united together as one Thing, though they were two, yet they were bound or united together, as Body and Soul.

135. And as the Light of God reigns in all the *Powers* of the Father, so he also reigned in all *his* Angels, as a mighty King of God, and wore on his Head the fairest Crown of Heaven.

136. Here at present I will leave him a little *Scope*, because I shall have so much to do concerning him in the next Chapter. Let him prance a little yet here in the *Crown*, it shall suddenly be plucked away from him.

Of the third Angelical King, called URIEL.

137. This gracious, amiable, blessed Prince and King has his *Name* from the Light, or from the Flash or Going forth of the Light, which signifies rightly *God the Holy Ghost*.

138. For as the Holy Ghost goes forth from the Light, and forms, figures, and *images* all, and reigns in all, such also is the Power, and gracious, amiable Blessedness of a Cherubim, who is the King and Heart of all his Angels; that is, when his Angels do but *behold* him, they are all then affected and *touched* with the Will of their King.

139. For as the Will of the Heart affects and stirs all the Members of the Body, so that the whole Body does as the *Heart* has *decreed* or concluded; or as the Holy Ghost rises up in the Center of the Heart, and enlightens all the Members in the *whole* Body; so the Cherubim with his whole Glance or Lustre and Will *affects* all his Angels, so that they all are together as one Body, and the *King* is the Heart therein.

140. Now this glorious and beautiful Prince is imaged and framed according to the Kind and *Quality* of the Holy Ghost, and is indeed a glorious and fair Prince of God, and is united with the other Princes in Love, as *one* Heart.

141. These are now the *three* Princes of God in the Heaven. And when the *Flash* of *Life*, that is, the Son of God, rises up in the Middle, or central Circle, in the qualifying or fountain Spirits of God, and shows itself triumphantly, then the Holy Ghost also rises upwards triumphantly: In this Rising up, the Holy *Trinity* also rises up in the Heart of these three Kings, and each of them triumphs also according to his Kind and *Quality*.

142. In this Rising up the Armies or Companies of *all* the Angels of the *whole* Heaven become triumphant and joyful, and that melodious *TE DEUM LAUDAMUS* (WE PRAISE THEE O GOD) rises up.

143. In this rising up of the Heart, the *Mercurius* in the Heart is stirred up or awakened, as also in the whole *Salitter* of Heaven there rises up in the Deity the *miraculous*, wonderful and fair beautiful Imaging of Heaven, in several manifold various Colours and Manners, and each Spirit presents itself in its own peculiar Form.

144. I can compare it with nothing but only with the most ^e *precious* Stones or Jewels; as ^h *Cherubim*, *Cherubims*. } ^h *Rubies*, ⁱ *Emeralds*, ^k *Topazes*, ^l *Onixes*, *Sapphires*, *Diamonds*, ^k *Delfin*, *Topazes*. } ^j *Jaspers*, ^m *Hyacinths*, ⁿ *Ametheysts*, ^o *Beryls*, ^p *Sardiusses*, ^q *Carbuncles*, and such ^r like.

145. In *such* Manner and Colours, the ^s Heaven of God's Nature shows or presents itself in the Rising up of the Spirits of God: And now when the Light of the Son of God *shines* therein, then it is like a bright clear *Sea*, of the Colours of the above-mentioned precious Stones or Jewels.

Of the wonderful Proportion, Alteration or Variation, and Rising up of the Qualities in the heavenly Nature.

146. Seeing then the Spirit gives the *Form* and Manner of Heaven to be known, I cannot chuse but write it thus down, and let his Will be done, who will have it so.

147. And although the Devil will raise Scorners and Mockers to *vilify* it, I do not much regard that; I am satisfied with this gracious, amiable and blessed *Revelation* of God; they may mock so long, till they find it by Experience with eternal Shame, then the Fountain of Woe, Lamentation and Sorrow, will surely *gnaw* them.

148. Also I have not gone up to Heaven, and *beheld* it with my fleshly Eyes, much less has any told it me; for though an Angel should come *and tell it me*, yet I could not apprehend or *conceive* it without Illumination from God, much *less* believe it.

149. For I should always stand in doubt, whether it was a good Angel, sent of God or no, seeing the ^t Devil can transform or cloath himself in the Form of an Angel of Light, to seduce Men.

^e Such as are mentioned, Exod. 28. 17. and Chap. 39. 10. Rev. 21.

^h Or Sardiusses. ⁱ Or Chryso- prasuffes.

^j Or Sardonixes.

^m Or Ligures. ⁿ Or Turquoises.

^o Or Agates, ^p Or Chalcedonixes.

^q Or Chrysolites.

^r As Opals, Grantes, Vermilion-Stones, Gold Stones, &c.

^s Or God's Nature's Heaven.

^t 2 Cor. 11. 14.

150. But because it is *generated* in the Center or Circle of Life, as a bright shining Light, like unto the heavenly Birth, or Rising up of the Holy Ghost, with a fiery Driving or Impulse of the Spirit, therefore I cannot resist or withstand it, though the *World* always makes a Mock of me for it.

151. The Spirit testifies, that there is yet a very little Time remaining, and then the Flash in the whole Circle of this World will rise up, to which End this Spirit is a Fore-runner, *Messenger*, and Proclaimer of the Day.

152. And then whatsoever Man is not found in the *Birth* of the Holy Ghost at that Time, in him the Birth will never rise at all, but he abides in the Quality or Source of Darkness, as a dead, hard Flint-stone, in which the Source or Quality of Fierceness, Wrath and Corruption, rises up eternally.

153. And there he will be a Mocker in the Birth of the hellish Abomination: For whatsoever Quality the Tree is of, such also is its Fruit.

154. Thou livest betwixt Heaven and Hell, into whichsoever thou *sowest*, in that thou shalt *reap* also, and that will be thy Food in Eternity: If thou sowest Scorn and Contempt, thou wilt also reap Scorn and Contempt, and that will be thy Food.

155. Therefore, O Child of Man! have a care, trust not too much upon *worldly* Wisdom, it is blind, and is born blind; but when the Flash of Life is generated *therein*, then it is no more blind, but sees.

^a John 3. 3, 7. 156. For, Christ saith; *"You must be born anew, or else you cannot enter into the Kingdom of Heaven.*

^z In a printed Copy, Holiness of God. 157. Truly it must be generated in such a Manner, in the ^{*} Holy Ghost: which rises up in the sweet Spring or Fountain-water of the Heart, in the Flash.

^y Printed Copy, Brain. 158. *And therefore has Christ ordained or instituted the Baptism or New Birth or Regeneration of the Holy Ghost, in the Water, because the Birth of the Light rises up in the sweet Water in the ^y Heart.*

159. Which is a very great Mystery, and has been also kept *Secret* from all Men since the Beginning of the World till *now*: Which I will demonstrate and describe plainly in its due Place.

Now observe the Form and Position of Heaven.

160. When thou beholdest this World, thou hast a *Type* of Heaven.

I. The *Stars* signify or denote the Angels: For as the Stars must continue unaltered till the End of this Time, so the *Angels* also in the *eternal Time* of Heaven must remain unaltered for ever.

161. II. The *Elements* signify or denote the wonderful Proportion, Variety, *Change* and Alteration of the Form and Position of Heaven: For as the Deep between the Stars and Earth always alter and change in their *Form*, suddenly it is Fair, Bright and Light, suddenly it is Lowery and Dark, now Wind, then Rain, now Snow, suddenly the Deep is Blue or *Azure*, suddenly Greenish, by and by Whitish, then suddenly again Dusky.

162. Thus also is the Change and Alteration of *Heaven*, into many several Colours and *Forms*, but not in such a Manner and Kind as in this World, but all *according* to the Rising up of the Spirits of God, and the Light of the Son of God shines therein eternally: But the Rising up in the Birth differs in the *Degrees* more at one Time than another. *And therefore the wonderful Wisdom of God is incomprehensible.*

163. III. The *Earth* signifies or denotes the heavenly Nature, or the seventh Spirit of Nature, in which the Ideas, or *Images*, Forms and Colours rise up.

164. IV. And the *Birds* or *Fowls*, *Fishes* and *Beasts*, signify or denote the several Forms or Shapes of Figures in Heaven.

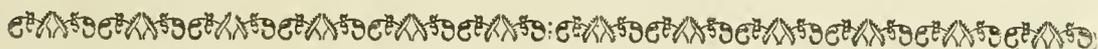
165. Thou art to know this, for the Spirit in the Flash testifies the same, that in Heaven there arise *all Manner* of Figures or Shapes like the Beasts, Fowls, Birds and Fishes of this World, but in a *heavenly* Form or Manner, Clarity or Brightness and Kind, as also all Manner of Trees, Plants, and Flowers.

166. But as they rise, so they go away again, for they are not incorporated or compacted together, as the Angels are: For these Figures are so formed in the Birth of the rising Qualities, in the Spirit of Nature, or *Nature-spirit*.

167. If a Figure is imaged in a Spirit, so that it *subsists*; and if another Spirit wrestles with this, and gets the *better*, then it comes to be divided, and indeed changed or altered, all according to the *Kind* of the Qualities; *and this is in God as a holy Sport, Play, or Scene.*

168. *Therefore* also the Creatures, as Beasts, Fowls, or Birds, Fishes and Worms, in this World, are not created to an eternal Being, but to a *transitory* one, as the Figures in Heaven also *pass away*.

169. This I set down here only for a Manuduction or Introduction: You will find it described more at large, concerning the *Creation* of this World.



The Thirteenth Chapter.

Of the terrible, doleful, and lamentable, miserable Fall of the Kingdom of Lucifer.

1.  Would have all proud, covetous, envious, and wrathful Men *invited* to look into this Glafs, and there they will see the Original of their Pride, Covetousness, Envy and Wrath, also the *Event* and final Requital or Wages thereof.

2. The *Learned* have produced many and various Monsters concerning the Beginning of Sin, and Original of the Devil, and scuffled one with another about it; every one of them thought he had the Ax by the Handle, yet it continued hidden from them *all* till this very Time.

3. But since it will henceforth be *fully* revealed, as in a clear Looking Glafs, therefore it may well be conceived, *that the great Day of the Revelation of God is now near at Hand*, wherein the Fierceness and the kindled Fire will be *separated* from the Light.

4. Therefore let none make himself stark blind, for *the Time of the Restitution of whatsoever Man has lost is now near at Hand: The Day dawns, or the Morning-redness breaks forth; it is high Time to awake from Sleep.*

Question.

5. Now it may be asked: *What is the Source or Fountain of the first Sin of Lucifer's Kingdom?*

Answer.

6. Here we must *again* take in Hand the highest Depth of the Deity, and see out of what King Lucifer became a Creature, or what was the first Source or Fountain of Evil or *Malice* in him?

7. The Devil and his Crew continually excuse themselves, and so do all wicked Men, which are begotten in Corruption, saying; God does them *wrong* in thrusting them out or rejecting them.

8. Nay, this present World dares to say, that God has *decreed* or concluded it so in his *Predestinate* Purpose and Council, that some Men should be *saved*, and some should be *damned*; and say, to that End also God has rejected Prince *Lucifer*, that he should be a Spectacle of God's *Wrath*.

9. As if Hell, or Malice and Evil, *had been* from Eternity, and that it was in God's predestinate Purpose that Creatures should and *must* be therein; and so they pull and *hale* and bestir themselves to prove it by *Scripture*, though indeed they neither have the Knowledge of the *true* God, nor the *Understanding* of the Scriptures, though some erroneous Things also are *brewed* from the Scriptures.

^z John 8. 44. 10. Christ says, ^z *The Devil was a Murderer and Liar from the Beginning, and did not stand in the Truth.* But seeing these Justifiers and Disputers assist the Devil so steadfastly, and *pervert* God's Truth, and change it into Lies, in that they *make* of God a thirsty and fierce wrathful Devil, and such a one as has created and still wills Evil, so all of them, together with the Devil, are *jointly* Murderers and Liars.

11. For as the Devil is the *Founder* and Father of Hell and Damnation, and has himself built and *prepared* for himself the hellish *Quality* to be his royal Seat, so also such Writers and *Scribblers* are the *Master-Builders* of Lies and Damnation, who help to confirm and establish the Devil's Lies, and to make of the merciful, loving, and friendly God, a Murderer and furious Destroyer, and so pervert and turn the Truth of God into Lies.

^a Ezek. 33. 11. 12. For God saith in the Prophet: ^a *As true as I live, I have no Delight or Pleasure in the Death of a Sinner, but that he turn and live;* and in the *Psalms* it is thus; ^b *Thou art not a God that hast Pleasure in Wickedness.*

13. Besides, God has given Laws to Man, and has *forbidden* the Evil, and *commanded* the Good. Now if God would have the Evil, and also the Good, then he should be at odds with himself, and it would follow, that there would be Destruction or Destructiveness in the *Deity*, one *Quality* running counter against the other, and the one spoiling and corrupting the other.

14. Now how all this is come to pass, or how *Wickedness* has taken its first Source, Original and Beginning, I will declare in the highest Simplicity in the greatest Depth.

15. To which End the Spirit invites and cites, summons or *warns* all Men that are seduced into Errors by the Devil, that they come and present themselves before the Looking-Glass of this *School*, wherein they shall see and inspect the murderous Devil into his very Heart.

16. Then he that will not take heed and *beware* of his Lies, whilst he may very well do it, there is no *Remedy* for him neither here nor hereafter: He that sows and will *sow* with the Devil, must *reap* with the Devil also.

17. *In the Center of the Flash it is shown, that the Harvest is white already, wherein every one will reap what he has sown.*

18. Here, my *entrusted* Talent, which I have received, I will let out for Rent, Profit and Increase, as I am commanded to do, and he that will deal with me in *this* Way of Gain or Usury, it shall be free for him, he may freely do it, *whether* he be a Christian, a Jew, a Turk, or a Heathen; they will be all alike advantageous to me; my Warehouse shall stand open for every one, let none fear exacting Tricks or Deceit, for he that comes to *deal with me* in Wares, shall be justly, rightly, and fairly dealt with.

19. Every one should here have a care, to deal so well, that he bring in some Gain of *Use-money* for his Master: For I am afraid, that every Merchant will not be *fitted* in my Wares for his Turn; for to some they will be very strange and *uncouth*; neither will every one understand my Language, Phrase and Expression.

20. I would therefore have every one warned, that he deal circumspectly and *warily*, and not be conceited that he is rich, and cannot grow poor; truly I have very admirable and *wonderful* Wares to sell, every one will not have Understanding and Skill to know what to do with them.

21. Now if any one should in Drunkenness or Fulness fall upon them, and plunge himself into Perdition, let him bear his own Blame; he has need of a *Light in his Heart*, that his *Understanding* and Mind may be well governed.

22. Else let him forbear to come into my Warehouse, or he will but deceive his own Expectation; for the Ware which I have to sell is very precious and dear, and requires a very sharp and acute *Understanding*: Therefore have a Care, and do not climb aloft where you see no Ladder is, else you will fall.

23. But to me is shown the Ladder of *Jacob*, upon which I am climbed up, even into Heaven, and have received my Ware, which I have to sell and vent: Therefore if any one will climb up after me, let him take heed that he be not drunken, but he must be girt with the Sword of the Spirit.

24. For he must climb through a horrible Deep, a *Giddiness* will frequently come into his Head; and besides he must climb through the Midst or Center of the Kingdom of Hell, and there he will feel by Experience what a *Deal* of Scoffings and Upbraidings he must endure.

25. In this Combat, I had many hard Trials to my *Heart's* Grief: My Sun was often eclipsed or *extinguished*, but did rise again; and the oftener it was eclipsed or put out, the *brighter* and clearer was its Rising again.

26. I do not write this for my own *Praise*, but only for an *Item* or Hint, that if it go so with you, you should not despair about it; for there belongs and is requisite a mighty enduring hard Labour, and Stoutness, for him that fights with the Devil, *betwixt* Heaven and Hell: For he is a potent Prince.

27. Therefore have a Care, that thou put on the Coat of Mail or *Habergeon* of the Spirit, else do not venture to come *near* my Warehouse, that my Wares be not ill handled by thee, and so be prejudicial to thee. ^c Corset or Breast-plate.

28. Thou must *renounce* the Devil and the World, if thou wilt enter into this Fight, else thou wilt not overcome: But if thou *overcomest not*, then let my Book alone, and meddle not with it, but *stick* to thy old Matters, *else* thou wilt receive but evil Wages for thy Pains: ^d *Be not deceived, God will not be mocked.*

29. Truly it is a narrow and strait Passage, or *Entrance*, through the Gates of Hell, for them that will press *in* to God; they must endure many *Pangs*, Crushings and Squeezings from the Devil. ^d Gal. 6. 7.

30. For the *human* Flesh is very young and tender, and the *Devil* is rough and hard, also dark, hot, bitter, astringent and cold, and so these *two* are very ill *matched*.

31. Therefore I seriously exhort the Reader, and would have him faithfully warned, as it were with a *Preface* to this great Mystery, that if he does *not* understand it, and yet longs and would fain have the Meaning or Understanding thereof, that he would pray to God for his holy Spirit, and that he would *enlighten* him with the same.

32. For without the Illumination thereof you will *not understand* this Mystery; for there is a strong Lock and Bar before it *in the Spirit of Man*, that must be first unlockt or opened. And that *no Man* can do, for the Holy Ghost is the *only* Key to do it with.

33. Therefore if thou wilt have an open Gate into the Deity, then thou must move, stir and walk *in God's Love*; this I have set down here for thy Consideration.

Now observe,

34. Every Angel is created in the *seventh* qualifying or fountain Spirit, which is
 * NATURA. * NATURE, out of which his Body is compacted or incorporated together, and his Body is given him for a Propriety, and the same is *free* to itself, as the whole Deity is free.

35. He has no Impulse or Driving, without or distinct from himself; his Impulse and Mobity standeth *in his Body*, which is of such a Kind and Manner, as the *whole* God is; and his Light and Knowledge, as also his Life, is generated in that Manner, as the whole divine Being is generated.
 † Viz. the Body.

36. For the Body is the incorporated or compacted Spirit of Nature, and encompasses or incloses the other six Spirits; these generate themselves *in the Body*, just as it is in the *Deity*.

37. Now *Lucifer* had the fairest, most beautiful, and most powerful Body in Heaven, of or among *all* the Princes of God, and his Light, which he has, and is continually generated in his Body, that has incorporated *with* the Heart or Son of God, as if they were *one* Thing.

38. But when he saw that he was so fair and beautiful, and found or felt his inward Birth and great Power or Authority, then his Spirit, which he had generated in his Body, which is his ANIMAL (or animated) or *Life-spirit*, or Son, or Heart, exalted itself, intending to triumph over the divine Birth, and to lift up or extol itself *above* the Heart of God.

A a. [39. "Note, The Author calls the *foulish Birth* the ANIMAL Birth, from Anima, which signifies the Soul; but seeing the Scripture otherwise understands by the Word Animal the *perished or corrupted Soul*, or Animalem hominem, the Animal Man, or the corrupted natural Man, that is, the Adamical bestial Man, and so he being advertised of it, he altered that Expression, and used it no more any further."]

Here observe the Depth.

40. In the Middle, or central Fountain or Well-spring, which is the Heart, where the Birth rises up, the astringent or harsh Quality rubs itself with the bitter and hot; and there the *Light* kindles, which is the *Son*, of which it is always impregnated in its Body, and that enlightens and makes it *living*.

41. Now that Light in *Lucifer* was so fair, bright and beautiful, that he *excelled* the bright Form of Heaven, and in that Light was perfect *Understanding*; for all the seven qualifying or fountain Spirits generate that same Light.

42. But now the seven qualifying or fountain Spirits are the Father of the Light, and may *permit* or suffer the Birth of the Light to be as much as they please; and the Light cannot exalt or raise itself higher than the qualifying or fountain Spirits will permit, or give it leave.

43. But when the Light is generated, then it *enlightens* all the seven qualifying or fountain Spirits, so that all Seven are *Understanding*, and do all Seven give their Will to the *Birth* of the Light.

44. But now every one has Power and Might to *alter* its Will in the Birth of the Light, according as there is *Occasion*: Now if that be so, then the Spirit cannot triumph thus, but must lay down its *prancing* Pomp.

45. And therefore it is that all seven Spirits are in full Power, every one of them has the Reins in its Hand, that it may hold in and *check* the *generated* Spirit, from triumphing any higher than is *fit* for it.

46. But the seven Spirits, which are in an Angel, which generate the Light and Understanding, they are bound and united with the *whole* God, that they should not qualify any other Way, either higher or more vehemently, than God himself; but that there should be one and the same *Manner* and Way between *them both*.

47. Seeing they are but a Part or Portion of the Whole, and not the Whole itself, for God has therefore created them out of *himself*, that they should qualify, operate or act in such a Manner, Form and Way as God himself does.

48. But now the qualifying or fountain Spirits in *Lucifer* did not so; but they seeing that they sat in the highest Primacy or *Rank*, they moved themselves so hard, and strongly, that the Spirit which they generated was very fiery, and climbed up in the Fountain of the Heart, like a proud *Damsel* or Virgin.

49. If the qualifying or fountain Spirits had moved, qualified, or acted gently and lovely, as they *did* before they became creaturely, as they were *universally* in God before the Creation, then had they generated also a gentle, lovely, mild and meek Son in them, which would have been *like* to the Son of God; and then the Light in *Lucifer* and the Light of the Son of God had been *one* Thing, one qualifying, operating, acting, and affecting, one and the same lovely Kissing, Embracing, and Struggling.

50. For the great Light, which is the Heart of God, would have *played* meekly, mildly, and lovingly with the *small* Light in *Lucifer*, as with a young Son, for the *little* Son in *Lucifer* should have been the dear *little* Brother of the Heart of God.

51. To this End God the Father has created the Angels, that as he is manifold and *various* in his Qualities, and in his *Alteration* or Variegation is incomprehensible in his Sport or *Scene* of Love, so the *little* Spirits also, or the little Lights of the Angels, which are as the Son of God, should play or sport very *gently* or lovely in the great Light before the Heart of God, that the Joy in the Heart of God might here be *increased*, and that so there might be a holy Sport, Scene, or Play in God.

52. The seven Spirits of Nature in an Angel should play and rise up *gently* in God their Father, as they had done before their creaturely Being, and rejoice in their new-born Son, which they have generated out of *themselves*, which is the Light and Understanding of their Body; and that Light should rise very gently or mildly in the Heart of God, and *rejoice* in the Light of God, as a Child with its Mother; and so there should be a hearty Loving, and friendly Kissing, a very meek and pleasant Taste or Relish.

53. In this the Tone should rise up, and sound, with *singing* and ringing forth, in praising and jubilating: Also all the Qualities should rejoice therein, and every Spirit should *exercise* or practise its divine Work or Labour, as God the Father *himself* does.

54. For the seven Spirits had this in perfect Knowledge, for they were united and *actuated* with God the Father, so that they *could all* see, feel, taste, smell, and hear, what God their Father *did*, or wrought and made.

55. But when they elevated themselves in a sharp or strong Kindling, then they acted *against* Nature's Right, otherwise than God their Father did, and this was a stirring Quality, or Rising up, *against*, or contrary to the whole Deity.

56. For they kindled the *Salitter* of the Body, and generated a high triumphing Son, which in the astringent Quality, was hard, rugged or rough, dark and cold; in the Sweet, was *burning*, bitter, and fiery; the Tone was a hard *fiery Noise*; the Love was a lofty *Enmity* against God.

57. Here now stood the kindled Bride in the seventh Nature-spirit, like a *proud Beast*; now she supposed she was beyond or above God, nothing was like her now: Love grew *cold*, the Heart of God would not touch it, for there was a *contrary Will* or

Opposition betwixt them. The Heart of God moved very meekly and lovingly, and the Angel moved very darkly, *hard*, cold, and fiery.

58. And the Heart of God should now *unite* and qualify with the Heart of the Angel, but that could *not* be; for there was now Hard against Soft, and Sour against Sweet, and Dark against Light, and Fire against a pleasant gentle Warmth, and a hard Knocking or Rumbling against a loving melodious Song.

Question.

Hearken, Lucifer, *Where lies the Fault now, that thou art become a Devil? Is God in Fault, as thou lyingly sayest?*

Answer.

59. O no, *thou* thyself art faulty, the qualifying or fountain Spirits in thy Body, which thou thyself art, have generated thee *such* a little Son: Thou canst not say, that God has kindled the *Salitter* out of which he made thee, but thy qualifying or fountain Spirits have done it; whereas thou wast entirely before a Prince and a King of God.

60. Therefore, when thou sayest, God created thee thus, or that he has *without sufficient* Cause spewed thee up out of thy Place, then art thou a Liar and Murderer; for the *whole* heavenly Host or Army bears Witness against thee, that thou hast *thyself* erected and prepared this fierce Quality for thyself.

61. If it be not so, then go before the Face of God, and *justify* thyself. But thou feest it plain enough without that; and besides, thou darest not look on that Matter: Wouldst not thou *fain* have a friendly Kiss of the Son of God, that thou mightest once be eased or refreshed? If thou art in the Right, then do but once look upon HIM: Perhaps thou mayest be made sound or whole again.

62. But stay a little, *another* sits on thy Throne, he is kissed, and he is an obedient Son to his Father, and does as the Father does.

63. Stay yet a little while, and the *hellish* Fire will kiss thee; in the mean while, make much of this ⁶ Latin till more grows out of it; thou wilt *suddenly* lose thy Crown. Now one might ask,

What then, in Lucifer, is properly that Emnity against God, for which he was thrust and driven out of his Place?

64. Here I will show you exactly the Pith, Kernel and *Heart* of Lucifer, and then you will see, what a Devil is, or *how* he is become a *Devil*. Therefore take heed, and do not invite or entertain him as a Guest, for he is the arch-sworn Enemy of God, and of all Angels and Men, and that in his Eternity.

65. Now if thou understandest and apprehendest *this* aright, then thou wilt not make of God a Devil, as some do, which say; *God hath created the Evil*, and that his Will is, that some men should be lost; which Men, that say so, help to increase the Devil's *Lies*, and bring upon themselves the severe Judgment, by their perverting God's *Truths*, and so turning them into Lies.

Now observe,

66. The whole Deity has in its innermost or beginning Birth, in the Pith or Kernel, a very tart, terrible *Sbarness*, in which the astringent Quality is a very horrible, tart, hard, dark and cold Attraction or Drawing together, like *Winter*, when there is a fierce, bitter, cold Frost, when Water is frozen into Ice, and besides is very intolerable.

67. Then think or suppose, if in such a hard Winter, when it is so cold, the *Sun* should be taken away, what Kind of hard Frost, and how very rough, *fierce* and hard Darknes would it be, wherein no Life *could* subsist.

68. After such a Manner and Kind is the astringent Quality in the innermost Kernel or Pith *in itself*, and to itself alone, without the other Qualities *in God*; for the Austere-ness or Severity makes the Attraction or Drawing together, and Fixation or Glutinouf-ness of the Body, and the Hardness dries it up, so that it subsists ^h as a Creature.

^h Creaturely.

69. And the bitter Quality is a *tearing*, penetrating and cutting bitter Quality or Source: for it *divides* and drives forth from the hard and astringent Quality, and makes the Mobility.

70. And betwixt these two Qualities is Heat generated from its hard and fierce bitter Rubbing, Tearing and Raging, which rises up in the bitter and hard Quality, as a *fierce* wrathful Kindling, and presses quite through, as a *hard* fiery *Noise*.

71. From whence exists the hard Tone, and in that Rising up, or Climbing, it is invironed and *fixed* in the astringent Quality, so that it becomes a Body which subsists.

72. Now if there was *no* other Quality in this Body, which could quench the *Fierce-ness* of these four Qualities, then there would be a perpetual Enmity therein. For the Bitter would be against the Astringent, in that it storms and tears so vehemently therein, and *breaks open* the Astringent.

73. And then the Astringent also would be against the Bitter, in that it attracts, draws together, and holds fast the bitter *Captive*, that it could not have its own Course.

74. And the Heat would be against both, in that with its fierce, wrathful Kindling and Rising up it makes all hot, *burning*, and raging, and is fully or totally against the Cold.

75. And so the Tone would be a great Enmity in all the other, in that it penetrates forcibly through all like a *Tyrant*.

76. *And thus, this is the very deepest and innermost hidden Birth of God*, according to which, he calls himself *an angry zealous or jealous God*, as may be seen by the ⁱ Ten Commandments on Mount *Sinai*.

ⁱ Exod. 20. 5.
Deut. 5. 9.

77. And in this Quality stands *Hell* and eternal Perdition, as also the eternal Enmity and murtherous Den, and such a Creature the *Devil* is come to be.

78. But now seeing he is a sworn Arch-enemy of God, and though indeed the Disputants and Helpers of the Devil will needs force it so in *Arguments*, that God wills the Good and also the Evil, and that he has created *some* Men to Damnation, therefore and thereupon the Spirit of God *cites* them, upon Pain of eternal Enmity, to come before this Looking-Glass, wherein their *Heart* shall be laid open; and they shall see *what* God is, and *who* the Devil is, or *how* he is become a Devil.

79. If thy Heart be not bolted and barred up in Death, through thy *stubborn* Wilfulness and Blasphemy, and *drowned* in horrible Sins, purposing not to desist from them, or leave them, then *awake*, and behold; I take Heaven and Earth, also the Stars and Elements, and all the Creatures, and Man himself also in his whole Substance, to witness, and so I will prove it also *plainly* and clearly in its due Place, with all these forementioned Things, especially when we come to treat of the *Creation* of all the Creatures.

80. If these Things will *not* give thee Satisfaction, then pray to God; that He would *open* thy Heart, and then thou wilt know and *see* Heaven and Hell, as also the *whole* Deity with all its Qualities; and then no doubt thou wilt forbear, and justify the Devil. no more: *I am not able to open thy Heart for thee.*

* Or the Divine Birth.

Now observe the true * Birth or Geniture of God.

81. Behold, as I have mentioned above, the Birth or Geniture of God in its innermost Being, in *these* four Qualities, is thus sharp or tart.

Thou must understand it exactly.

82. The astringent Quality is thus sharp in its own proper Quality in *itself*, but it is not alone, or without the other; neither is it generated of or in itself, as being wholly free, but the other six Spirits generate it, and they also hold it by the Reins, and may let their Reins and *Authority* go as far only as they please.

83. For the sweet Spring or Fountain-water is suddenly a Whip, Scourge or Lash upon the astringent Quality, and mitigates, softens, or supples it, so that it grows very thin, gentle, mild, and soft, as also very *bright*.

84. But that it is thus sharp in itself, is to the End that a *Body* may be imaged or framed through its attracting or drawing together, otherwise the Deity *would not* subsist, much *less* a Creature.

85. And in this Sharpness God is an all-comprehensible, and all-fixing, or all-fastening sharp God: for the Birth, Geniture, and Sharpness of God, is *thus* every where.

86. But if I shall describe the Deity in its Birth or *Geniture* in a small round Circle, in the highest Depth, then it is *thus*.

In a Similitude.

87. As suppose a WHEEL standing before thee, with seven *Wheels* one so made in the other, that it could go on *all* Sides, forward, backward, and cross Ways, without Necessity of any turning back or stopping.

88. And in its going, that always one Wheel in its turning about *generates* the other, and yet none of them vanish out of Sight, but that all Seven be visible.

89. And that the seven Wheels always generate the *Naves* in the Midst or Center according to their turning about, so that the Nave stands always free without Alteration or removing, whether the Wheels go forward, or backward, or cross Ways, or upwards or downwards.

90. And that the Nave always generates the *Spokes*, so that in their turning about, they stand right and direct from the *Nave* to the *Fellies* of the Wheel: and yet none of the *Spokes* to be out of Sight, but still turning about thus one with another, going whithersoever the *Wind* drives it, and that without Necessity of any turning back or stopping.

Now observe what I shall inform you in the Application of this.

91. The *seven Wheels* are the seven Spirits of God, the one always generating the other, and are like the turning about of a Wheel, which has seven *Wheels one in another*, and the one always wheels itself otherwise than the other in its *Station*, and the seven *Wheels* are *hooped* round with *Fellies*, like a round *Globe*.

92. And yet that a Man may see all the seven *Wheels* turning round about severally apart, as also the whole *Fitness* or *Compass* of the *Frame*, with all its *Fellies* and *Spokes* and *Naves*.

93. And the *seven Naves* in the Midst or Center to be as it were *one Nave*, which fits every where in the turning about, and the *Wheels* continually generating these *Naves*, and the *Naves* generating the *Spokes* continually in all the seven *Wheels*, and

yet none of the Wheels, as also none of the Naves, nor any of the Fellies or Spokes, *to be out of Sight*, and as if this Wheel had *seven* Wheels; and yet were all but *one* Wheel, and went always *forward*, whithersoever the Wind drove it.

Now behold, and consider,

94. The seven Wheels one in another, the one always generating the other, and going on every Side, and yet none out of Sight, or turning back; these are the *seven* qualifying or fountain *Spirits* of God the Father.

95. And they generate in the seven Wheels in each Wheel a Nave, and yet there are not seven Naves, but only *one*, which fits in all the seven Wheels: And this is the Heart or *innermost* Body of the Wheels, wherein the Wheels run about, and that signifies the *Son* of God.

96. For all the seven Spirits of God the Father generate continually in their Circle, and that is the Son of all the seven Spirits, and all those qualify or *act* in his Light, and the Son is in the Midst or Center of the Birth, and *holds together* all the seven Spirits of God, and they in their Birth turn about therewith thus.

97. That is, they climb either upward or downward, backward or forward, or cross-ways, and so the Heart of God is *always* in the Midst or Center, and fits always every qualifying or fountain Spirit.

98. Thus there is *one* Heart of God, and *not* seven, which is always generated from all the seven, and is the Heart and *Life* of all the seven.

99. Now the *Spokes*, which are always generated from the Naves and Wheels, and which fit all the Wheels in their Turning, and are their Root, Stay, and Fastening, in which they stand, and out of which they are generated, signify God the *Holy Ghost*, which proceeds forth from the Father and the Son, even as the Spokes go out from the Nave and Wheel, and yet *abide* also in the Wheel.

100. Now as the Spokes are many, and go always about with and in the Wheel, so the Holy Ghost is the *Workmaster* in the Wheel of God, and forms, images and frames all in the whole or total God.

101. Now this Wheel has seven Wheels one in another, and one Nave, which is fitted in all the seven Wheels, and all the seven Wheels *turn on that one Nave*: Thus God is one God, with seven qualifying or fountain Spirits one in another, where always one generates the other, and yet is but one God, just as these seven Wheels are but *one* Wheel.

Now observe,

102. The Wheel in its incorporated Structure and Frame signifies the *astringent* Quality, which attracts or draws together the whole corporeal Being of the Deity, and holds it, and dries it, so that it *subsists*.

103. And the *sweet* Spring or fountain-Water is generated by the driving about or *rising up* of the Spirits, for when the Light is generated in the Heat, then the astringent Quality is amazed or terrified for great Joy, and this is a submitting or lying down, or growing thin, and the *hard* corporeal Being sinks down like a Meekness or Mildness.

104. And so now the Terror or the *Glance* of the Light rises up in the astringent Quality very *gently* and shivering, and trembles, which now in the *Water* is bitter, and the Light dries it, and makes it friendly and sweet.

105. Now therein standeth *Life* and *Joy*; for the Terror or Flash rises up in all the Qualities, like the Wheel before mentioned which turns about, and then there all the seven Spirits rise up *one in another*, and generate themselves, as in a *Circle*, and the

Light is shining in the Midst or Center of the seven Spirits, and shines back again in all the Spirits, and all the Spirits *triumph* therein, and rejoice in the Light.

106. And as the seven Wheels turn about upon one Nave, as upon their Heart, which *holds* them, and they hold the Nave, so the seven Spirits generate the Heart, and the Heart holds the seven Spirits, and so there arise *Voices*, and *divine* Joyfulness, of

*Or Glorious. ^k hearty Loving and Kissing.

107. For when the Spirits with their Light move, or boil, turn about and rise one in another, then the Life is *always* generated; for one Spirit always affords to the other its Taste or Relish, that is, it is *affected* with the other.

108. Thus the one tastes and feels the other, and in the Sound one hears the other, and the Tone presses forth from all the seven Spirits *towards* the Heart, and rises up in the Heart in the Flash of the Light, and then rise up the Voices and *Joyfulness* of the Son of God; and all the seven Spirits triumph and rejoice in the Heart of God, each according to its Quality.

109. For in the Light in the *sweet* Water all Astringency, and Hardness, and Bitterness, and Heat, are mitigated and made pleasant, and so there is in the seven Spirits nothing else but a *pleasant* Striving, Struggling, and wonderful Generating, like a divine holy Sport or Scene of God.

110. But their sharp or tart Birth, of which I have written above, abides *hidden* as a Kernel, for it becomes mitigated by the light and sweet Water.

111. Just as a sour bitter green Apple is *forced* by the Sun, that it becomes very pleasant or lovely to be eaten, and yet all its Qualities are tasted; so the Deity keeps its Qualities also, but strives or struggles gently, like a pleasant lovely Sport or Scene.

112. But if the qualifying or fountain Spirits should *extoll* or lift up themselves, and penetrate suddenly one into another, driving hard, rubbing and thronging, crowding or squeezing, then the sweet Water would be *squeezed* out, and the fierce Heat would be kindled, and then would rise up the *Fire* of the seven Spirits, as in *Lucifer*.

113. *This is now the true Birth or Geniture of the Deity, which has been so from Eternity in all Corners and Places whatever, and abides so in all Eternity.*

¹ Απολλύων,
Rev. 9. 11.

114. But in the Kingdom of *Lucifer*, ¹ the *Destroyer*, it is otherwise, as I have written above concerning the *Fierceness*; and in this World, which is now half kindled also, it is likewise after another manner, and will be so till the Day of the Restitution; of which I shall write when I treat concerning the *Creation* of this World.

115. Now in this glorious, lovely, and heavenly *Salitter*, or divine Qualities, the Kingdom of *Lucifer* also was created without any greater Motion than the other.

116. For when *Lucifer* was created, he was altogether *perfect*, and was the fairest Prince in Heaven, adorned and indued with the fairest *Clarity* or Brightness of the Son of God.

117. But if *Lucifer* had been spoiled or destroyed in the Moving of the Creation, as *he pretends*, then he had *never had* his Perfection, Beauty and Clarity, but would have been *presently* a fierce dark Devil, and not a Cherubim.

Of the glorious Birth and Beauty of King Lucifer.

118. Behold, thou murderous and lying Spirit! here I will describe thy *royal* Birth, how thou wast in thy Creation, how God created *thee*, and how thou becamest so beautiful, and to what *end* God created thee.

119. If thou sayest any other Thing than this, which Heaven and Earth, and all the Creatures, testify, then thou liest; nay, the whole *Deity* testifies against thee, that God created

created thee for his *Praise* out of himself, to be a Prince and King of God, as he did Prince *Michael*, and Prince *Uriel*.

Now observe,

120. When the Deity moved itself to Creation, and would form, image or frame Creatures in *its Body*, it kindled not the qualifying Spirits, else they would have *burnt* eternally, but it stirred them very gently or softly in the astringent Quality.

121. That drew or attracted the divine *Salitter* together, and dried it, so that it became a *Body*, and so the whole divine Power of all the seven qualifying or fountain Spirits of that Place or Room, as far as that of the Angels *reached*, was captivated in the Body, and became the Propriety of the Body, which neither can nor shall be destroyed again in *Eternity*, but shall remain the Body's Propriety, or proper own in *Eternity*.

122. Now the captivated or incorporated Power of all the seven qualifying or fountain Spirits had its *Propriety* in the Body, and is risen in the Body, and has generated itself in the same Manner as the whole *Deity* generates itself from all the seven qualifying or fountain Spirits.

123. One Quality has always generated the other alike, and none of them have vanished or gone out of Sight, just as it is in the *whole* God; and then the whole Body, as it is also in the Ternary, generated itself just as the Deity generates itself without or distinct from the Body in the *Ternary*.

124. But this I must mention here; viz. that *Lucifer*, the King, was incorporated together out of his whole Kingdom, as the Heart of the whole Place or Room thereof, so far as his whole angelical Host or Army reached when it was created, and so far as that Circumference or Circle, Region or Quarter reached, wherein he and his Angels became a Creature, and which God before the Time of Creation had inclosed or concluded as a Room or Space for a Kingdom, whose Circuit or Extent comprehends *Heaven and this World*, as also the *Deep of the Earth*, and of the whole Circle, Sphere, or Circumference of this *whole World*, of the Heavens and Stars.

125. And according to the Qualities were his qualifying or fountain Princes created, which are his kingly Counsellors, and so also were all his Angels created.

126. Yet you are to know, that *every* Angel has *all* the seven Spirits in him, but one of the seven is Chief or Principal.

Now behold!

127. When the King was thus incorporated or *compact*ed together, as one comprehending his whole Kingdom, then instantly, the same Hour, and in the same *Moment*, when he was incorporated or compacted together, the Birth of the Holy *Trinity* of God, which he had for a Propriety in his Body, rose up and generated itself without, distinct from the Creature, in God.

[128. "Understand for a Propriety in the Liberty, not essentially, but as the Fire shines B b.
"forth or glows through the Iron that is flaming hot, and the Iron remains Iron still; or as
"the Light replenishes or fills the Darkness, the dark Source or Quality being changed into
"Light, and so becomes joyful, and yet in the Center remains a Darkness, which is under-
"stood to be Nature; for a Spirit is replenished only with the Majesty."]

129. For in the Driving together of the Body, presently likewise rose up the Birth also in great Triumph, as in a new-born King, in God; and all the seven qualifying or fountain Spirits showed themselves very joyful and *triumphing*.

130. And instantly in the same *Moment* the Light was generated and rose up out of the seven Spirits in the Center of the Heart, as a new-born Son of the King, which also

instantly in a Moment clarified or brightened the *Body* of all the seven qualifying or fountain Spirits from the Center of the Heart; and externally from without, the Light of the Son of God clarified or brightened it.

131. For the Birth of the new Son in the Heart of *Lucifer* also penetrated through the whole Body, and was glorified from the Son of God, which was without, distinct from the Body, and was in a friendly Manner welcomed with the *greatest* Beauty of Heaven, according to the Beauty of God the Son, and it was to him as a loving Heart or Propriety, with which the whole Deity qualified or *operated*.

132. And then instantly also the Spirit of the new-born Son in the Heart, went forth from the Light of *Lucifer* through his *Mouth*, and united, qualified, or co-operated with the holy Spirit of God, and was with highest Joy received and embraced, as a dear *little* Brother.

133. Now here stands the beauteous Bride: what shall I write of her now? was she not a *Prince* of God, as also the most beautiful, moreover in God's Love also, and as a *dear* Son of the Creatures?

Of the horrible, proud, and henceforth doleful lamentable Beginning of Sin. The highest Depth.

Observe here,

134. When King *Lucifer* was thus fairly, gloriously, beauteously, highly and holily framed or built, he should *surely* have now begun to praise, honour and magnify his *Creator*; and should do that, which God his *Creator* does.

135. *Viz.* God his *Creator* qualifies or operates very *meekly*, lovingly and joyfully, and one qualifying or fountain Spirit of God always loves the other, and brings its *Affection* into the other, and always helps the other to image, form and frame all in the *heavenly* Pomp.

136. Whereby in the heavenly Pomp always such fair beauteous Forms, Ideas, *Figures*, and Vegetations spring up, as also *various* Colours and Fruits; and this the qualifying or fountain Spirits of God do *in God*, as a holy Play, Sport or Scene.

Now behold!

137. Seeing then God had incorporated or compacted together out of himself *eternal* *Creatures*, they should not qualify or operate in the heavenly-Pomp in such a Way and Manner, as to be *like God* himself.

138. No, by no means; for they were not thus imaged or framed for *that End*: For the *Creator* had for this Cause incorporated or *compacted* the Body of an Angel together, to be more dry than he is in his Body, that he might be and *remain to be* God; so that the Qualities should be harder and tougher, that the Tone or Sound might be loud, clear and shrill.

139. So that when the seven Qualities in an Angel, in the Center of the Heart, generate the Light and the Spirit or *Understanding*, that then that same Spirit, which in the Light of the Heart goes forth at the Mouth of the Angel, in the *divine* Power, should as a loud, clear, shrill Sound in the Power of all the Qualities *in God* sing and ring forth as a melodious *Music*, and in the Forming, Imaging, Framing or Qualifying of God, rise up as a pleasant, hearty, loving Voice, in *God's forming*.

140. And when the Holy Ghost forms the heavenly Fruit, then should the Tone, which should rise up in the Praising of God from the Angels, be also together in the

forming or Imaging of the Fruit; and so on the other Side again, the Fruit should be the Food of the Angels.

141. And therefore also we pray in *our Father*,^m saying, *GIB uns unser Taglich Brodt*, [GIVE us our daily Bread,] so that the *Tone* or Word, *GIB*, [GIVE,] which we thrust forth from our *Center* of the Light, through the animated, animal orⁿ soulish Spirit, out at the *Mouth* forth from us, into the divine Power, should in the divine Power, as a^o Fellow-forming. or^p Fellow-generating, *help* to image or frame *unser Taglich Brodt*, [our daily Bread,] which afterwards *Der Vater giebet uns*, [the Father gives us,] for^q Food.

^m Matth. 6.

ⁿ 11.

^a Pſuchicall.

^o Co-forming.

^p Co-generating.

^q In a printed

Copy, *in fide*

et dilectione

Dei.

142. And then when *our Tone* is thus incorporated in *God's Tone*, so that the Fruit is formed, imaged or framed, it must needs be *wholesome* or healthful for us, and so we are in *God's Love*, and have that Food to make use of, as by the Right of Nature, being our Spirit in *God's Love* did *help* to image and form the same.

143. *Herein stands the innermost and greatest Depth of God.* O, Man, consider thyself! I will more largely declare it in its due Place.

144. Now for such an End has God created the Angels, and they do so too: for their *Spirit*, which in the *Center* or *Heart* goes forth from their Light in the Power of all the seven qualifying or fountain Spirits, *that* goes forth at their Mouth, as *God the Holy Ghost* goes forth from the Father and Son, and helps to form, image or frame all in *God* (that is to say, in the divine Nature) through the *Mercurius*, Song and Speaking, and Sport or Scene of Joy.

145. For as *God* works in Nature to the Producing of *all Manner* of Forms, Ideas, Images, Vegetations, Springings, Fruits and Colours; so do the Angels also in very great Simplicity or Sincerity; and though they should *scarce* touch the least Twig, or *scarce* rejoice in the beauteous Flowers in the heavenly *May*, and discourse and confer never so little, weakly, meanly, or simply thereof; yet nevertheless that very *Tone* or Speech rises up together in the divine *Salitter*, and helps to co-image, and frame or form all.

146. Thou hast many *Examples* thereof in this World, that if some Creature or Man look upon a Thing, it perishes because of the Poison or Venom in the Creature: On the other Hand again, some Men, as also Beasts and other Creatures, can with their *Tone* or Words change or *alter* the Malignity or Evil of a Thing, and bring it into a *right Form*.

147. And that now is the *divine Power*, which all the Creatures are subjected to; for all whatsoever it is that lives and moves, is in *God*, and *God himself is all*, and all whatsoever is formed or framed, is formed *out of HIM*, be it either out of Love, or out of Wrath.

The Head-Spring, or Fountain-Vein of Sin.

148. Now *Lucifer* being so royally imaged or framed, that his Spirit in his Forming and Imaging rose up in him, and was received or embraced of *God* very excellently and lovingly, and was set or put into *Glorification*, then instantly he should have begun his angelical *Obedience* and Course, and should have moved (as *God himself* did) as a loving Son in the House of his Father, and that he did not.

149. But when his Light was generated in him in his Heart, and that his qualifying Spirits were instantly affected or *invironed* with the high Light, they then became so highly rejoicing, that they elevated themselves in their Body against the Right of Nature, and presently began as it were a higher, *statchier*, more pompous or active Qualifying or Operation than *God himself exercised*.

150. But these Spirits elevating themselves thus, and triumphing so eagerly and vehemently one in another, and rising up against the Right of Nature, by that Means they kindled the qualifying or fountain Spirits an exceeding Deal too much; *viz.* the astringent Quality attracted or compacted the *Body* too hard together, so that the sweet Water was *dried up*.

151. And the powerful and great bright Flash, which was risen up in the sweet Water in the *Heat*, from whence the bitter Quality exists in the sweet Water, that rubbed itself so horribly hard with the astringent Quality, as if it would break in Pieces for great *Joy*.

152. For the Flash was so bright, that it was as it were intolerable to the qualifying or fountain Spirits, and therefore the bitter Quality or Source trembled and rubbed itself so hard in the astringent, that the Heat was kindled *contrary* to the Right of Nature, and the astringent also dried up the sweet Water by its hard Attracting together.

153. But now the Quality of Heat was *so severe*, furious and eager, that it bereaved the astringent Quality or Source of its Power; for the Heat exists in the Fountain or Source of the *sweet Water*.

154. But the sweet Water being dried up through the astringent attracting together, therefore could not the Heat any more rise to a Flame or to any Light, (for the Light exists in the Unctuousity or *Oiliness* of the Water) but *glowed* like a red-hot Iron, or like Iron not quite glowing, but very *dimly* and darkly; or as if you should put a very hard *Stone* into the Fire, and should let it lie there in great Heat, as long as you please, yet it would not be *glowing* Light, because it has too little Water, or *Oiliness* in it.

155. Thus now the Heat kindled the dried Water, and the Light could *no more* elevate and kindle itself, for the Water was dried up, and was quite consumed by the Fire or great Heat.

156. The Meaning is not here, as if the Spirit of the Water was *swallowed up* or devoured, which dwells in all the seven Qualities, but its Quality, or upper Place or *Predominance*, was changed into a dusky hot and sour Quality.

157. For here in this Place the sour Quality has taken its *first Original* and Beginning, which now also is *inherited* in this World, which is not in Heaven in God after *such a* Manner at all, nor in any Angel; for it is, and signifies the House of *Affliction*, Trouble and Misery, and is a Forgetfulness of all Good.

158. Now when this was done, the qualifying or fountain Spirits *rubbed* themselves one upon another in that Manner and Way, as I have mentioned *above* concerning the *Figure* of the sevenfold Wheel, for they use thus to rise up one in another, and to taste one another, or to *affect* one another, from whence Life and Love exist.

159. Now in all the Spirits there was nothing else but a mere *hot*, fiery, *cold* and hard Corruption, and so one evil Quality tasted the other, whereby the whole Body grew so very fierce and wrathful; for the Heat was against the Cold, and the Cold against the *Heat*.

160. And so the sweet Water being dried up, the bitter Quality (which existed and was generated by the *first Flash*, when the Light kindled itself) rose up in the Body through all the Spirits, as if it would *destroy* the Body, and so raved and raged like the rankest or worst Poison.

161. And from thence existed the *first Poison*, wherein we poor Men now in this World have enough to *chew* upon, and thereby the bitter *poisonous Death* is come into the Flesh.

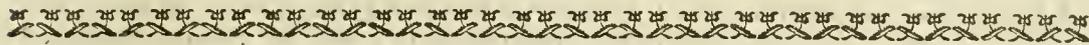
162. In this Raging and Tearing now the Life of *Lucifer* was generated, that is, his *dear* little Son in the Circle or Center of his Heart; and what Manner of Life and dear little Son came to be, I offer to any *rational* Soul to consider of.

163. For *such* as the Father was, *such* was the Son also, *viz.* a dark, astringent, cold, hard, bitter, hot, sour, stinking Fountain or Source, and the Love stood in the bitter Quality, in its *penetrating* Taste and Relish, and became an Enmity against all the qualifying or fountain Spirits in the Body of the high-minded *arrogant* King.

164. Thus the Tone rose up through the Penetrating of the bitter Quality through the *beat* and *dried* Water, and through the astringent hard Quality, into the *Heart*, into the little new dear Son.

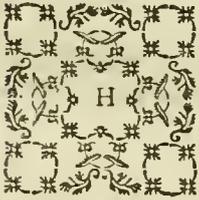
165. And here the Spirit *went forth*, and as he was generated in the *Heart*, so he went forth now at the *Mouth*; but how welcome a Guest he was before God, and in God, also before the holy Angels of the other Kingdoms, I leave to *thee* to consider of.

166. He should now have united with the Son of God, as one Heart and one God: Alas for ever! Who can write or express this sufficiently?



The Fourteenth Chapter.

How Lucifer, who was the most beautiful Angel in Heaven, is become the most horrible Devil. The House of the murtherous Den.

1. ERE, *King Lucifer*, pull thy Hat down over thy Eyes, lest thou shouldst see how Man will take off thy Crown away from thee, thou canst *no more* rule in Heaven; stand still a little While, we must first *view* thee, and observe what a beauteous fair Bride thou art, and whether the Filth of thy Whoredom may *not* be cleansed and washed away from thee, that thou mayest be fair again; we will a little describe thy *Chastity* and *Virtue*.

2. *Come on* you Philosophers, and you Lawyers and Advocates, that justify and defend *King Lucifer*! Come near and bring him to the *Bar*, whilst he has yet the *Crown upon him*, for here we will hold a *Court* of Judgment against Malefactors for him; if you can *maintain* his Cause to be right, then he shall be your King; if not, then he shall be turned out and cast down into Hell; and another shall get his royal Crown, who will *govern* better than he.

Now observe,

3. When *Lucifer* had thus horribly spoiled and destroyed himself, all his qualifying; or fountain Spirits were Enmity against God, for they all qualified or acted much *other-wise* than God, and so there *came to be* an eternal Enmity betwixt God and *Lucifer*. But now it might be asked:

Question.

How long did Lucifer stand in the Light of God? The Depth.

Answer.

4. When the royal Body of *Lucifer* was incorporated or compacted together; in that very *Hour* the Light kindled itself also in *Lucifer*.

5. For as soon as his qualifying or fountain Spirits in the Framing of the Body begun to qualify or operate, and to generate themselves according to the Right of Nature, then rose up the Flash of Life in the Heart in the sweet Spring or Fountain-Water, and so the royal Body was ready furnished or compleat, and the Spirit went forth in the Heart from the Light through the Mouth into the Heart of God.

6. And so he was a most exceeding beautiful Prince and King, and very dear and acceptable to the divine Being, and was received and embraced with great Joy.

7. In like Manner also the Spirit went forth from the Heart into all the qualifying or fountain Veins of the Body, and kindled all the seven Spirits, and so the royal Body was glorified in the Twinkling of an Eye, and there he stood as a King of God, in an unsearchable Clarity or Brightness, transcendently excelling the whole heavenly Host or Army.

8. Now in this clear and light Flash the seven qualifying or fountain Spirits were instantly affected as a Man kindles a Fire, for they were affrighted at the terrible Clarity or Brightness of their Spirit, and so instantly at the first Flash suddenly became highly triumphing, rising aloft, extreme stately, and overjoyful, and so moved themselves towards a higher Birth.

9. But if they had continued in their Seats, and had qualified or operated, as they had done from Eternity, then that high Light had not hurt them.

10. For they were not new Spirits made of any new Thing, but they were the old Spirits, which had no Beginning, which had been in God from Eternity, and knew very well the Right of the Deity and of Nature, how they should move and stir.

11. Also when God figured or framed the Body together, he did not beforehand destroy the qualifying or fountain Spirits, but figured or framed the Body of King Lucifer together out of the Kernel of that which was the best, wherein was the best Knowledge of all.

12. Else if the Qualities had been dead beforehand, there had been a Necessity of a new Life, and it would have been in Doubt, whether the Angels could have subsisted eternally.

Conceive it aright.

13. God created Angels out of himself, for this reason, that they might be harder and drier, incorporated or compacted together than the Ideas, Figures, Shapes or Forms, which through the Qualifying or Operating of the Spirits of God in Nature rise up, and also through the Moving of the Spirits vanish or pass away again, that their Light in their Hardness should shine the clearer and brighter, and that the Tone of the Body should sound the clearer and shriller, whereby the Joyfulness should increase the more in God. This was the Cause that God created Angels.

14. But that it is said, the Angel generated a new Light, or a new Spirit, that is thus to be understood,

15. When the qualifying or fountain Spirits were incorporated or compacted together, then the Light shone much brighter and clearer in the Body, and from or out of the Body, than it did before, in the Salitter: for there then rose up a much clearer and brighter Flash in the Body than before, whilst the Salitter was thin and dim.

16. And therefore the qualifying or fountain Spirits also became stately and proud, and supposed they had a much fairer little Son or Light than the Son of God was; and therefore they would also the more earnestly and eagerly qualify or operate, and elevate themselves, and so despised the Qualifying or Acting which is in God their Father, and the Birth of the Son of God, as also the Exit or Going forth of God the Holy Ghost, and supposed they could do it, because they were so gloriously incorporated or compacted

† Or infected.

† Viz. the seven Spirits of Nature which they were constituted of.

together, therefore they would now *exalt* themselves gloriously and stately, and show forth themselves, as if they were the most fair and beauteous *Bride* of Heaven.

17. They knew very well, that they were not the whole or total God, but were only a *Portion* or *Part* thereof; they also knew very well, how far their Omnipotence reached or extended, and yet they would no more have their *old* Condition, but would be higher than the whole or *total God*, and supposed thereby they should have their *Place*, *Region*, *Quarters*, or *Court* above the whole or total Deity, above *all Kingdoms whatsoever*.

18. And therefore they elevated or extolled themselves, intending to kindle or *enflame* the whole God, and to govern or rule the whole God by their Power and Might. All *Forms* and *Ideas* should rise up in the Qualifying and Acting of their Spirit. He would be *Lord of the Deity*, and would not endure any Co-rival.

19. Now this is the *Root of Covetousness, Envy, Pride and Wrath*; For in the fierce Or Anger. Qualifying, or Acting and Boiling, rose up the *Wrath*, and burnt like Fire of Heat and Cold, and was also *bitter as Gall*.

20. For the qualifying or fountain Spirits had *no outward Impulse* upon them got into them, but the Impulse to *Pride* elevated itself *within* the Body, in the Council of the seven qualifying or fountain Spirits; these *agreed* and united in a Compact, that they would be God alone.

21. But because they could not begin it in their old Seat, and so bring it to Effect, they therefore *dissembled* or played the *Hypocrite* together, and flattered one with another, and so combined, intending to extoll themselves against the Birth of God, and would needs qualify or work in the *highest Depth*, and then nothing could be like them, seeing they were together the *most mighty Prince* in God.

22. The astringent Quality was the *first Murderer, Flatterer and Hypocrite*, for when it saw that it generated so fair and bright a Light, then it compressed itself together *yet harder* than God had created it to be, intending to be *much more* terrible, and to draw together all in its whole *Region, Circuit or Circumference*, and keep it *fast* as a *stern severe Lord*.

23. And so then in a Degree it had effected somewhat from whence Earth and Stones have their *Original*; which I will write of when I treat concerning the *Creation* of the World.

24. The bitter Quality was the *second Murderer*, which when it rose up in the *Flash*, did *tear* with Breaking and great Power in the astringent Quality, as if it would break the *Body* in Pieces.

25. And the astringent Quality permitted it, or else it was very well able to have *staid* and captivated the bitter Spirit, and to bathe or *steep* it in the sweet Water, till its high Mind had been *alayed* and gone: But it would needs have *suck a little Brother*, because it was so serviceable to its Turn; else, seeing the bitter Spirit *takes* its *Original* from it, as it were from its Father, it could well have *stopped* or hindered that.

26. The Heat is the *third* murderous Spirit, which *killed* its Mother, the *sweet Water*, but the astringent Spirit is the Cause thereof, for by its *Stern severe attracting* together and hardening, it has thus vehemently awakened and kindled the Fire by the bitter Quality; for the Fire is the *Sword* of the astringent and bitter Quality.

27. But seeing the Fire rises up in the sweet Water, therefore itself has the *Whip* or Scourge in its own Power, and might have *staid* or kept back the astringent Quality in the Water, but it also became a *Flatterer*, or *Hypocrite*, and dissembled with the *great Quality, viz.* the astringent, and *helped* to destroy the sweet Water.

28. The Tone is the *fourth* Murderer; for it takes its *ringing Sound* in the Fire, in the sweet Water, and rises up very gently and lovely in the *whole Body*.

29. Yet it did not so here, but after it was risen up in the Water, in the astringent Quality, it rose up *so furiously* like a Thunder-Clap, whereby it would prove and show forth *its new Deity*: And so the Fire rose up, as when there is a *Tempest* of Lightning, intending thereby to be *so great*, as to be above all Things in God.

30. And this they practised so long, till they had *murthered* their Mother, the sweet Water; and therein the whole *Body* became a dark Valley, and there was no more Remedy or Council in God that could help here: For, Love was turned into Enmity, and the whole Body became a black dark *Teufel* [*Devil*.]

Teufel, quasi
Teu-fall.

31. Of the Word (*Teufel*) *Teu* has its Original from hard Beating, Drumming or Thumping; and the Word or Syllable, *fell* has its Original from the fall, and so Lord Lucifer is called *Teufel*, [*Devil*,] and is no more called a *Cberubin* or *Seraphim*. Here it may be asked:

Question.

Could not God have hindered and prevented the Pride of *Lucifer*, that he might have abstained from his High-mindedness?

Answer.

32. This is a high Question, on which all those lay hold that *justify* and plead the Cause of the Devil; but they are all *cited* to appear at the Court of Justice held for Trial of criminal *Malefactors*: let them have a Care *how* they plead for their Master, else the Sentence of Judgment will be *pronounced* against him, and he will lose his *Crown*.

The wonderful Revelation.

33. Behold, King *Lucifer* was the Head in his whole Region, Circuit or Circumference, also he was a *mighty* King, and was created out of the *Kernel* or Marrow of his whole Region and Circumference, also he would fain have kindled that whole Circumference by his Elevation, that so all might have burned and qualified, or operated *as he* did in his own Body.

34. Though indeed the Deity, without or distinct from his Body, would have meekly and gently qualified or *acted* towards him, and have *enlightened* and exhorted him to *Repentance*, yet now there was no other Will in *Lucifer*, but that he would *needs* rule over the Son of God, and kindle that whole Region or Circumference, and in such a Way *himself* would be the *whole* God, above and over all the Angelical Hosts or Armies.

35. Now when the Heart of God with his *Meekness* and *Love* made Haste towards *Lucifer*, he despised it, and thought *himself* far better than that, and then stormed back again with Fire and Coldness in *hard* Claps of Thunder *against* the Son of God, supposing he must be in Subjection under him, and that he himself was *Lord*; for he *despised* the Light of the Son of God.

Question.

Then thou askest: How! Had he such Power?

Answer.

36. Yes, he had; for he was a *great Part* of the Deity, and besides, was from or out of the *Kernel* thereof, for he made an *Attempt* also upon that King and great Prince *Micbael*,

Michael, to spoil and destroy him, who at last *fought* with him, and overcame him, in whom the Power of God in *Lucifer's* Kingdom fought vehemently also against its King, till at last he was thrust down from his kingly Seat, as one that was "vanquished."

"Rev. 12.

Objection.

Now thou wilt say : God should have enlightned his *Heart*, that he *might* have repented.

Answer.

37. No! He would receive no other Light than his own, for he *scorned* the Light of the Son of God, which did shine without, distinct from his Body, seeing he had such a *glittering* Light in himself, and so elevated himself more and more, till his Water was quite dried up and burnt, and his Light was quite put out, and then *all was done* with him.

[38. " *This Water here, is the Water of eternal Life, generated in the Light of the Majesty, but in the Center it is like the Sulphur or Brimstone Spirit, or to Aqua Fortis, or the Water of Separation.*"]

C o.

Concerning the Fall of all his Angels, one might ask;

Question.

How comes it, that at this Time all his Angels did also fall ?

Answer.

39. As *this* Lord commanded, so *his* Subjects obeyed ; when he elevated himself, and would be God, his Angels seeing it, *followed* their Lord, doing as he did, all made a proffer to *assault* and storm the Deity.

40. For they were all in Subjection under him, and he ruled *in all* his Angels, for he was created out of the Pith or Kernel of that *Salitter*, out of which his Angels were *all* created, and he was the Heart and Lord of all his Angels.

41. *Therefore* they all did as he did, and all would sit in the Primacy of the Deity, and would rule powerfully in the whole Region, Circuit or Circumference, over and above the *whole divine* Power : They were all of one *Will*, and would not suffer *the same* to be taken from them. Now thou wilt ask,

Question.

42. Did *not* the total or universal God *know* this, before the Time of the Creation of Angels that it would so come to pass ?

Answer.

43. *No* : For if God had known it before the Time of the Creation of Angels, it had then been an eternal *predestinate* purposed Will in God to have it so, and it had been *no Enmity* against God, but God had indeed at the Beginning created and made *him* a Devil.

44. But God created and made him a *King of Light*, and when he became disobedient, and would be above the whole or total God, then God *spewed him out* of his Seat, and in the Midst or Center of *our Time* created another King out of the *same* Deity, out of which Lord *Lucifer* was created ; [understand it aright, out of the *Salitter*, which was

without *distinct* from the Body of King *Lucifer*;] and set him on the royal Throne of *Lucifer*, and gave him Might, Authority, and Power, as *Lucifer* had before his Fall.

45. *And the same King is called JESUS CHRIST, and is the Son of God and of Man.*

46. *And this I will demonstrate clearly and at large in its proper Place.*

D d.

[47. “ Note, *This is explained in the second and third Book: God knew this very well according to his Wrath, but not according to his Love, according to which God is called God, into which no Fierceness nor Imagination enters, neither is there any Searching in the Love concerning the hellish Creature.*”

* Or Good-
ness.

48. “ *This foregoing Question is thus understood or meant; as when I say, God knoweth not the Evil; also God willeth not the Evil, according to the Tenure of the Scripture; then I understand or mean, that in his Love (which alone is the one only * Good, and is alone called God) there is no Glimpse of Evil revealed or manifested; otherwise, if any Evil was revealed or manifested therein, then the Love would not be the eternal Meekness and Humility.*”

† In that, ac-
cording to
which he is
called a con-
suming Fire.

49. “ *But in the Outspeaking of his Word, wherein the Nature of the spiritual World exists, wherein Perceptibility or Sensibility is, understood to consist, and wherein God calls himself an angry, zealous or jealous God, and a consuming Fire, therein indeed God has known the Evil from Eternity, and that in Case he should once move himself † therein, that the Source or Quality thereof would become creaturely also, but therein is he not called God, but a consuming Fire.*”

50. “ *I understand the abovesaid Question magically, taking Notice how God’s Love and Wrath differ, and are distinguished, and how the Knowledge of Evil, viz. of the Devil and Fall, is discerned to differ from his Well-spring or Source, from whence the Fall also took its Original.*”

51. “ *And so also in God’s Love there is only the Fountain and Knowledge of Joyfulness, for every Science or Root causes or produces its like.*”

‡ Text, *Sciencz.*

52. “ *For if I should say, God’s Love had willed the Evil, or that there was ‡ a false Science or Root in God’s Love and Meekness, then I should speak contrary to the Scripture: For what God’s Love knows sensibly or feelingly in itself, that it also wills, and nothing else.*”

53. “ *From hence, in the Creation, Good and Evil are existed: And I exhort the Reader to conceive our very deep Sense right, and not mistake or go astray here, but to read our other Writings, where these Things are sufficiently explained.”*]

Of the great Sin, and contrary or opposite Will; and of the eternal Enmity of King Lucifer, together with his whole Host or Army against God.

54. This is the right Mirrour of Man; before this Court of Justice for Malefactors the Spirit invites and cites all Men to stand as before a Mirrour, wherein they may see themselves, and what the *bidden, secret Sin* is.

55. This has remained hidden ever since the World began, and was never so fully and totally revealed in any *Heart* of Man: I myself also wonder much more than the Reader can wonder at this high Revelation or Manifestation.

56. I do *not* write this for my own Glory; for my Glory stands in my Hope of that which is to come: I am a poor Sinner as well as other Men, and ought also to come before *this Glass*.

57. But I marvel that God should reveal himself thus fully to such a simple Man, and that he thus *impels* him also to set it down in Writing; whereas there are many *learned* Writers which could set it forth and express it better in a more *flourishing* Style, and demonstrate it more exactly and fully than I, that am a *Scorn* and *Fool* to the World.

58. But I neither can nor will oppose him; for I often stood in great Striving *against* him, that if it was not his Impulse or Will, that he would be pleased to take it *from me*; but I find, that with my striving against him I have but merely gathered *Stones* for this Building.

59. Now I am climbed up and mounted so very high, that I dare not look back, for fear a Giddiness should take me, and I have now but a short *Length* of Ladder to the Mark, to which it is the whole Desire, Longing, and Delight of my Heart, to reach fully. When I go *upward*, I have no Giddiness at all; but when I look back, and would return, *then* am I giddy, and afraid to fall.

60. Therefore have I put my Confidence in the strong God, and will *venture*, and see what will come of it. I have no more but one Body, which nevertheless is mortal and corruptible, I willingly venture *that*; if the Light and Knowledge of my God do but remain with me, then I have sufficiently enough for *this Life and the Life to come*.

61. Thus I will not be angry with my God, though for his *Name's Sake* I should endure Shame, Ignominy, and Reproach, which springs, buds, and blossoms for me *every Day*, so that I am almost inured to it: I will sing with the Prophet David, *Though my Body and Soul should faint and fail, yet thou, O God, art my Trust and Confidence; also my Salvation, and the Comfort of my Heart.* ^a Psalm 73. 26,

62. *Sin* has *seven* Kinds, Forms, Species or Sorts; among which there are *four* special Well-springs or Sources: And the *eighth* Kind or Sort is the *House of Death*.

Now observe,

63. The *Seven Forms* are the seven qualifying or fountain Spirits of the Body; *viz.* the *astringent* Quality, the *Water*, the *Bitter*, the *Heat*, the *Sound*, the *Love*, the *Nature* or Beginning from the other Six: And when these are kindled, each Spirit generates a *several* Enmity against God.

64. Out of these Seven are generated *other four* new Sons, and they together are the *new God*, which is wholly against the *old God*, as two professed Armies or Enemies, which have sworn eternal Enmity one against the other.

The first Son is PRIDE. The second Son is COVETOUSNESS. The third Son is ENVY. The fourth Son is WRATH.

65. Now let us view these in the Ground from whence *all* has its Original, and see how it is an Enmity against God: And therein you will see, what is the Beginning and *Root of Sin*, and wherefore *in God* it *cannot* be suffered or endured.

66. Therefore come on, you *Philosophers* and *Lawyers*, you that will maintain and undertake to prove it, that God also created the *Evil*, and that he wills the same; also that it is his *predestinate* Purpose that the *Devil fell*, and that many *Men* are *damned*; otherwise he could have altered all, and turned it some other Way.

The Citation, or Summons.

67. Here the Spirit of our Kingdom *cites* you, together with your Prince *Lucifer*, whom you defend and justify, the *third* Time, before the final Court of Justice for criminal Malefactors; give in your Answer there.

68. For as to these *seven* Kinds or Forms, and *four* new Sons, the Right shall be prosecuted in the heavenly Father's *House*.

69. If you can prove and maintain, that the *seven Spirits* of *Lucifer* have of Right and Equity generated *these four* new Sons, so that they of *Right and Equity* should govern Heaven and the whole Deity, then King *Lucifer* shall be re-inthroned again, and set upon his Seat, and his Kingdom shall be restored to him again.

70. If *not*, then a *Hell* or Hole, Burrow or Dungeon, shall be given to him for an everlasting Prison, and *there* shall *He* together with his Sons be Prisoners for *ever*: And you shall take heed lest a Court of Justice be held, and pass upon you also.

71. Now seeing you will plead the Right of the *Devil's* Cause, wherewith shall he requite you, or what *Fee* shall he reward you with? He has nothing in his Power but the hellish Abomination; what will then be your Recompence? Guess, even the best of all that he has, the best Fruits and Apples in his Orchard, and best Perfumes and Incense of his *Garden*.

Of the First Kind or Form.

72. The *first* Spirit is the *astringent* or harsh Quality, which in God is a gentle, attracting, or drawing together, a drying, and cooling or refreshing, and is made Use of in and for the Imaging or Forming of Things; and though in its Depth it is somewhat sharp or *tart*, yet it tempers itself with the *sweet Water*, so that it is meek, soft, pleasant, and full of Joy.

73. And when the Light of the sweet Water comes *into it*, then it willingly, friendly, and freely *yields* up its Birth thereunto, and makes it dry, and shining *bright*.

74. And when the Tone or *Tune* rises up in the Light, then it also gives up its Tone, Tune, and ringing Sound very *gently* and brotherly thereunto.

75. It also receives the *Love* from all the Spirits.

76. Also the *Heat* favours it, giving way friendly, that it may be cooled, and so it is a friendly Will in and with *all* the Qualities; it readily helps also to image or frame the Spirit of *Nature*, and to form therein all Manner of Shapes, Figures, Fruits, and Growths or Vegetations, according to the *Will* of all the six Spirits.

77. It is a very *bumble* Father to its Children, and loves them *heartily*, and plays with them friendly, for it is the right *Father* of the *other six* Spirits, which are generated in it, and it helps to generate them all.

78. Now when God constituted *Lucifer* with his Host or Army, he created them out of *this* friendly Deity, out of himself, out of the Place of Heaven and of this World, there was no other Matter to make them of, this living *Salitter* was very gently and softly attracted or drawn together without any *killing* or slaying it, or without any *great* Stirring or Motion.

79. These Spirits thus incorporated or compacted together, had the Knowledge, the Skill and the eternal, infinite, and unbeginning *Law* of God, and knew full well, I. How the Deity had generated them.

80. II. They knew also well, that the Heart of God had the *Primacy* in the whole Deity.

81. III. They knew well also, that they had no more for their proper own, to deal with and to *dispose of*, than their own compacted, incorporated *Body*; for they saw very well, that the Deity generated itself without, severally, distinct, apart from their Body, as it had done *from Eternity*.

82. IV. They knew likewise very well, that they were not the *whole* Room or Place, but were therein to increase the Joy and wonderful Proportion, Variety and *Harmony* of

that same Place, and were to *accord*, qualify, and act friendly with that Room or Place of the Deity, and in a friendly Manner affect the Qualities that are without, distinct from their Bodies.

83. V. They had also *all Power* to dispose of all the Ideas, Figures, and Growths or Vegetations, as they would; all was a hearty Love-play, Sport or *Scene* in God; they had not at all moved God their *Creator* to any contrary Will, though they had *broken* all the heavenly Ideas, Figures, or Vegetations and Growths, and had made of them all *Horses to ride on*; God had still always caused enough of *others* to come up instead of them, for it had all *been* but a Play or Scene in God.

84. For to that very *End* also they were created, that they should play and sport with the Ideas, Figures, and Growths or Vegetations, and *dispose* of them for their *own Use* as they pleased.

85. For, the Ideas or Figures have in a Manner framed themselves thus from Eternity, and * have *passed away* and altered *again* through the qualifying or fountain Spirits: *For this was the eternal Play, Sport or Scene of God, before the Time of the Creation of the Angels.* * That is, have come and gone perpetually.

86. Thou hast a very good *Example* and Instance of this, if thou wilt but see, and wilt not be stark blind here; *viz.* in the Beasts, Fowls, and all Vegetations or Growths in this World: *All these* were created before Man was created, who is and signifies the second Host or Army, which God created *instead* of expelled *Lucifer*, out of the Place of *Lucifer*.

Question.

87. But now, what did the astringent or harsh Quality do in *Lucifer*?

Answer.

88. When God had thus *gently* incorporated it, or compacted it together, then it found and felt itself to be mighty and powerful, and saw that it retained a *Body* as fair and excellent as the Figures were, that were without, distinct from it; *thereupon* it became high minded, and elevated itself in its Body, and would be more severe and eager than the *Salitter* was, which was without, distinct from its Body.

89. But seeing ^y it could not do any Thing *alone*, it *flattered* and played the Hypocrite with the other Spirits, so that they followed it as their *Father*, and did all as they saw it do, each in its own Quality. y The astringent or harsh Spirit.

90. Now being thus agreed, they generated also *such* a Spirit, which came forth at the Mouth, at the Eyes, at the Ears, and at the Nostrils, and affected or *mixed* itself with the *Salitter* that was without distinct from the Body.

91. For the Intent and Purpose of the astringent or harsh Quality, seeing it was so glorious, when the Kernel was incorporated or compacted together out of the whole Kingdom, its intent was, that it also through *its* Spirit, which it did generate by or with the other Spirits, would rule powerfully with the Sharpness externally, without its own Body, in the whole *Salitter* of God, and that all should stand and be in, or under its *own* Power and Authority.

92. It would image, frame, and form all through its own Spirit, which it *generated*, as the whole Deity did; it would have the *Primacy* in the whole Deity: This was its Purpose.

93. But seeing it could not effect it in its true *natural* Seat, it thereupon elevated itself, and kindled itself.

94. And so by this Kindling, it kindled its *Spirit* also, which now went forth at the Mouth, the Ears, the Eyes, and the Nostrils, as a very fierce, *furious* Spirit, and

strove against the *Salitter* in its Place, as a furious, storming, raging Lord, and kindled the *Salitter*, and attracted or drew all forcibly together.

Thou must understand it right.

95. The astringent or harsh Quality in the Spirit that *went forth*, kindled the astringent or harsh Quality which was in the Place of its *Region*, or in Nature, *viz.* in the seventh qualifying or fountain Spirit, and ruled powerfully in the astringent Quality, in the *Salitter*; and that the astringent Quality in the *Salitter* would not have, but strove with the sweet Water against this Spirit; but all would *not* help, the Storm grew hotter and hotter, the longer the greater, till at length the astringent or harsh Quality of the *Salitter* was kindled.

96. And so when this was done, then the Storm grew *so hot*, that the astringent Quality drew the *Salitter* together, so that *hard Stones* proceeded from it; whence the Stones in *this World* have their Original: And the Water in the *Salitter* was also attracted or drawn together, so that it became very thick, as it is now at present in this World.

97. But when the astringent Quality was kindled in *Lucifer*, then it became very cold; for the *Coldness* is its own proper Spirit, and thereupon now it kindles with its cold Fire also all in the *Salitter*.

98. And hence the Water of this World became so cold, dark, and thick; and hence it is that all is become so hard and palpable, which was *not* so before the Times of the Angels.

99. And this now was a great contrary Will in the *divine Salitter*, a great Battle and Strife, and an eternal *Enmity*. But now thou wilt say,

Objection.

100. God should have withstood him, that it might not have come so far.

Answer.

101. O dear blind Man! it was not a Man nor a Beast that stood here before God. But it was *God* against *God*; one strong one against another: Besides, how should God withstand him? With the friendly *Love*? That could not avail, for *Lucifer* did but *scorn* and despise *that*, and would himself be God.

102. Should God withstand him then with Anger or Wrath, which indeed must be done at *length*, then God must have kindled himself in his Qualities in the *Salitter*, wherein King *Lucifer* dwelt, and must in the strong Zeal or Jealousy strive and fight against him, which he did; and so this Striving made this Kingdom so dark, *waste*, and evil, that another Creation must *needs* afterwards follow upon it.

103. Ye Philosophers, and *Jurists* or Lawyers of Prince *Lucifer*, here you must first defend the astringent or harsh Quality in *Lucifer*, and *answer* whether it has dealt righteously or *no*, and prove it in Nature. I do not *accept* of your extorted, wrested, bowed, stretched, and far-fetched Texts of Scripture, *brought in* by Head and Shoulders for a *Proof*, but I will have living Testimonies.

104. And I will set before you also *living* Testimonies, *viz.* the created and comprehensible Heaven, the Stars, the Elements, the Creatures, the Earth, Stones, Men, and lastly, your dark, cold, hot, hard, rough, smoky, wicked Prince *Lucifer* himself; *all these* are come into this present Condition, through his *Elevation*.

105. Here bring in your *Defence*, and answer for your Spirit; if not, it will be condemned. For this is God's *Jus*, Right or Law, which has no Beginning, that the

Child which is generated of the Mother, should be *humble* before the Mother, and be obedient to her; for it has its Life and Body from the *Mother* who has generated it.

106. Also the *House* of the Mother, as long as the Mother lives, is not the Child's proper own; but the Mother keeps the Child with her in Love, she nourishes it, and puts on it the best and finest *Attire* which she has, and gives the same to it for its *own*, that her Joy may be increased by the Child, and that she may have *Joy* in it.

107. But when the Child *rebels* and resists against the Mother, and takes away all from the Mother, and *domineers* over her, and moreover strikes at her, and forces her to change into a *low* Condition, contrary to Right and Equity, then it is but *just* that the Child should be expelled out of the House, and left to sit behind the *Hedge*, and quite lose its Child's Portion and Inheritance.

108. And *thus* it was between God and his Child *Lucifer*. The Father put on him the fairest *Attire*, *hoping* to have Joy in him: But when the Child got the *Robe* and Ornament, he despised the Father, and would *domineer* over the Father, and would ruin his Father's House; and besides, struck at the Father, and would not be *advised* or taught to do otherwise.

Of the Second Species, Form, Sort, or Spirit, of Sin's Beginning in Lucifer.

109. The *second* Spirit is the *Water*: And as the astringent or harsh Quality is the *Father* of the other six Spirits, which attracts or draws them together, and so *holds* them, so the sweet Water is the *Mother*, in which all Spirits are conceived, kept and generated, that softens, and moistens, or soaks them, wherein and whereby they get their Life, and then the *Light* of Joyfulness rises up therein.

110. Thus King *Lucifer* in the same Manner got the sweet Water for his corporeal Government, and indeed the very Kernel and *best* of it. For God put on to his little Son the best Ornament, Robe, and Attire of all, hoping to have great Joy in him.

Question.

111. Now what did this *astringent*, or harsh Quality with its *Mother*, the sweet Water?

Answer.

112. It flattered with the *bitter* Quality, and with the *Heat*, and persuaded them that they should elevate themselves and be *kind'ed*, and so together they would destroy their Mother, and turn her into a *four* Form or Property, whereby they would domineer with their spirit very sharply over the *whole* Deity: All must bow down and crouch to them; and they would form, frame, figure and image all with their *Sharpness*.

113. According to this false or wicked Conclusion and Result, they *agreed* to do one and the same Thing, and so *dried up* the sweet Water in *Lucifer's* Body; the Heat kindled it, and the Astringent dried it, and then it became very sour and sharp.

114. And when in this Qualifying or Acting they had generated the *Spirit* of *Lucifer*, then the *Life* of the Spirit, which rises up in the Water, as also the *Light*, became very sour and sharp.

115. And now this four Spirit also *stormed* with all its Powers against the sweet Water, which was without, distinct from the Body in God's *Salitter*, and thought *itself* must needs be the Prime and Chief, and should in its *own* Power form, frame and image every Thing.

116. And this was the *second Enmity* against God, from whence is existed the *four Quality* in this World, for it was not so from Eternity; as you have an *Example* thereof in this, *viz.* if you set any *sweet Thing* in the *Warmth*, and let it stand therein, it grows *fur* of itself; as also Water, Beer or Wine in a Vessel will do; but none of the other Qualities alter, but only into a *Stink*, which is caused by the Quality of Water. Now thou wilt ask,

Question.

117. Why did God suffer Lucifer's *Evil Spirit*, which proceeded out of the Body of *Lucifer*, to come *into Him*? Could he *not* hinder it?

Answer.

118. Thou must know, that betwixt God and Lucifer there was no other Difference, than there is betwixt *Parents* and *their Children*; nay, there was yet a *nearer Relation* between them: For as Parents generate a Child out of their Body according to their Image, and keep it in their House, as a natural *Heir* of their Bodies, and cherish it, thus near also is the *Body* of Lucifer to the Deity.

119. For God had generated him out of his Body, and therefore also made him the *Heir* of his Goods, and gave him the whole Region, or Extent of the Place in which he created him for a Possession.

The highest Depth.

120. But here you must know, what it was that *Lucifer* fought against God *with*, and so *moved God to Anger*. For he could *not* do it with his Body; for his Body reached no further than the Place where he then stood; he could effect *little* with that, but it was *something else*.

Be attentive here.

121. The Spirit, which is generated from or out of all the seven qualifying Spirits in the *Center* of the Heart, the same does (whilst it is yet in the Body, when it is generated) qualify, mix, or *act* in and with God, as one Substance or Thing, neither is there any Difference.

122. And when that *same Spirit*, which is generated in the Body, sees any Thing through the Eyes, or hears through the Ears, or smells through the Nostrils, then it is already in *that Thing*, and works, labours, or acts therein, as in its own Propriety.

123. And if the same be *pleasing* to it, it eats of it, and is *affected* with the Thing, and wrestles with it, and makes a Mixture or *Temper* together; let the Thing be as far off as it will, even so far as the *Originality* of its Kingdom in God reaches, so far can the Spirit govern or rule in a *Moment*, and is withheld, or hindered by Nothing.

124. For it is, and comprehends the *Power*, as God the Holy Ghost does; and in this there is no Difference at all betwixt God the Holy Ghost and the Spirit of the Body, but *only* this, that the holy Spirit of God is the *whole Fulness*, and the Spirit of the Body is but a *Portion* or *Part*, which presses through the whole Fulness, and wherever it comes, there it is mixed or *affected* with the Place, and presently rules *with* God in the same Place.

125. For it is of God and in God, and cannot be withheld or hindered, but only by the *seven Nature-spirits* of the Body, which generate the animated or soulish Spirit; they have the *Reins* in their Hand, and generate it as they please.

E. e.

[126. "God's Spirit has all the Qualities, Fountains, or Sources, but distinguishes itself
"in three Principles, where three Sources or Qualities arise, the first in the Fire according
" 10

“to the first Principle, and the second in the Light in the second Principle, and the third in the Spirit of this World in the aerial and astral Source.”]

127. When the astringent or harsh Quality, as the *Father*, forms the Word or *Son*, or Spirit, then it stands captive in the Center of the Heart, and is examined or *tried* by the other Spirits, whether it be good or no. Now if it pleases the Fire, then the Fire lets the *Flash* (in which the bitter Spirit stands) go through the *sweet Water*, wherein it conceives the *Love*, and goes with it into the astringent Quality.

128. Now when the Flash returns with the Love in the astringent Quality again, together with the *new* generated Spirit or *Will*, then the astringent Quality *rejoices* in the new young Son, and elevates itself.

129. Then the *Tone* lays hold thereon, and goes forth with it at the Mouth, Eyes, Ears and Nostrils, and executes that which is decreed^r in the Council of the seven Spirits: For as the *Decree* of the Council is, so also is the Spirit; and the *Council* can alter the same as it will.

130. Therefore the original Lust sticks in the Circle of the Heart, in the *Council* of the seven Spirits; and as they generate the Spirit, so also it is.

131. And so in this Manner Lord Lucifer brought the *Deity* into Anger and Wrath; [“that is, kindled the eternal Nature according to the first Principle;”] seeing he together with all his Angels, as a *malicious Devil*, fought or strove against the Deity, intending to bring and subdue the *whole* Circumference, Circuit, or Region, under his *innate* Spirits, that they should form, frame, figure, and image all, and the whole Circumference, Region, or Extent, should *bow, yield*, and suffer itself to be ruled and formed by the kindled *Sharpness* of the innate Spirits.

F f.

132. And ^z as this has a Being or Substance, *Form* or Condition in Angels, so it has also a Being, Substance, *Form* or Condition in Man. Therefore bethink and consider yourselves, *you* that are proud, covetous, thievish, extorting Usurers, calumniating, blasphemous, envious, and whorish or lascivious, what Manner of little Son or *Spirit* you send into God.

^z Or as this Condition is in Angels, so there is such a Condition in Man also.

[133. “The Soul was originally comprehended in the eternal Nature with the Word Fiat, which is God’s Nature according to the first Principle and eternal Original of Nature; and if it kindles itself in the Original, then it kindles God’s Wrath in the eternal Nature.”]

G g.

Objection.

134. Thou wilt say: We do not send this *into God*, but only into our *Neighbour*, or into his Work which we like and have a ^{*} Mind to.

^{*} Or meddle with in our Minds.

Answer.

135. Now show thou me any *Place*, to which thou sendest thy covetous or lustful Spirit, be it to Man, Beasts, Garments, Fields, Money, or any *Thing* whatsoever, where God is *not*: From him is all, and He is in all, ^{*} Himself is *all*, and He upholds and supports all.

^{*} *Nets.*

Objection.

136. Then thou wilt say: But he is with his *Wrath* in many Things which are so hard and evil, that they are not suitable to, or capable of the Deity.

Answer.

137. Yes, dear Man, all this is true: The Wrath of God is certainly *every where* all over, in Silver, Gold, Stones, Fields, Garments, Beasts and Men, and all whatsoever is comprehensible and palpable; otherwise they would not be so hard and harsh to be felt as they are.

138. But thou must know, that the *Kernel* of Love also sticks in all in the hidden Center, unless it be too, too altogether evil; and so evil a Thing Man has neither no liking to at all.

H h.

[139. "God possesses all, only as to Nature He is not the Essence, He possesses Himself."]

140. Or dost thou think thou dost well, if thou bathest or soakest thyself in God's Wrath? Take heed, that it does *not* kindle thy Body and Soul, and so thou wilt burn therein eternally, as besel *Lucifer*.

* Note.

141. But when God shall bring forth the hidden Things, at the End of this Time, then you will discern in what God's Love or Wrath has been. * Therefore have a Care, and take Heed, and turn thy Eyes from Evil, or else thou undoeest thyself, and so bringest thyself into *Perdition*.

142. *I take Heaven and Earth to witness, that I have performed here, as God has revealed to me, that it is his Will.*

143. Thus has King *Lucifer* in his Body turned the sweet Water into a four Sharpness, intending therewith, in his Haughty-mindedness, to rule in the whole Deity.

144. And he has brought it so far to pass, that, in this World, with that Sharpness he reaches into the Heart of all living Creatures, as also into Vegetables, Leaves, and Grass, and into all other Things, as a King and Prince of this World.

145. And if the divine Love was *not* yet in the whole Nature of this World, and if we poor Men and Creatures had not in and about us the Champion in the Fight, we should all perish in a Moment, in the hellish horrible Abominations.

146. Therefore we sing very rightly thus;

Mitten wir im Leben seynd. Mit dem Todt umfangen;
Wo sollen wir dann stehen hin, das wir Gnad erlangen?
Zu dir Herr Christ alleine.
Da ist nun Der Held im Streit, Zu dem wir stehen müssen,
Welcher ist unser Konig.
JESUS CHRISTUS.

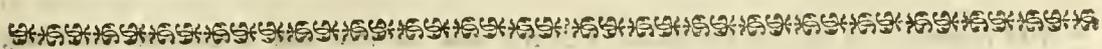
In Midst of Life, Death's sure Embrace,
Surrounds us every one,
Then whither shall we fly for Grace?
To Christ our Lord alone.

This is the Champion in the Fight,
To him we must direct our Flight,
CHRIST JESUS is our King of Might.

147. He has the Father's Love in him, and fights in *divine Power* and Might against the kindled hellish Abomination. To Him we must fly; and He it is that preserves and retains the Love of God in all Things in this World; otherwise all would be lost and perish.

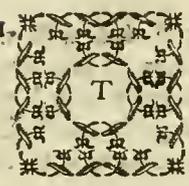
Fur hoff, wart, und leicht.
Es ist noch ein Klein Zeit.
Bis des Teufels Reich darüber leit.
Now hope, and pray, and wait
But a shore Time at Mercy's Gate,
The Devil's Reign will be destroyed straight.

148. You Philosophers, and Jurists or Lawyers, that make God to be as a Devil, in saying, that He willeth Evil, bring in your Plea, and answer once more here, and try whether you can *maintain* your Cause to be just; if not, then the four, *sharp*, tart *Spirit* in Lucifer shall be also condemned, as a Destroyer, and the Enemy of God, and of all his *heavenly* Hosts and Armies.



The Fifteenth Chapter.

Of the Third Species, Kind, or Form, and Manner of Sin's Beginning in Lucifer.

I.  HE third Spirit in God is the *bitter* Spirit, which exists in the Flash of Life: For the Flash of Life rises up in the sweet Water through the Rubbing or *Fretting* of the astringent and hot Quality; but the Body of the Flash abides in the sweet Water, subsisting very meekly as a *Light* or Heart, and the Flash is very trembling, and by the Terror, and Fire, and Water, and astringent Spirit, it becomes bitter through the *Original* of the Water, in which it rises up.

2. And that Flash, or raging Terror, or bitter Spirit, is caught or laid hold on by the astringent Quality, and in the clear, bright Light in the astringent Spirit is *glorified*, and exceeding highly joyful; which now is the Mobility, or the Root of Life, which in the astringent Quality images, frames, and forms the Word, or makes it *distinct* or several, so that in the Body a Thought or Will exists.

3. Now this highly triumphing and joyous Spirit is very fitly and excellently, in the divine *Salitter*, used to the imaging or forming; because it chiefly moves in the Tone or Tune, and in the Love, and is *nearest* to the Heart of God in the Birth, and bound or united therewith in Joy, which indeed is itself also the Spring and Source of Joy, or the *Rising up* in the Heart of God.

4. And there is no Difference here, but only such as is between the Body and Soul in Man; and so the *Body* signifies or resembles the seven qualifying Spirits of the Father; and the *Soul* signifies or resembles the only begotten Son of God the Father.

[5. "The Spirit of the Soul signifies or represents the Heart of God; and the Soul the Eye of God in the first Principle; as is declared in our third Book, concerning the threefold Life of Man."]

I i.

6. Now as the Body generates the Soul, so the seven Spirits of God generate the Son; and as the Soul is a peculiar *distinct* Thing when it is generated, and yet is *united* with the Body, and cannot subsist without the Body, so also is the Son of God, when he is generated, a peculiar, several, distinct Thing also, and yet cannot subsist without the *Father*.

Now observe,

7. Just in such a Kind and Manner was also the bitter Quality in *Lucifer*, and it had no Cause to elevate itself, neither had it *any Driving* to it from any Thing, but followed the proud Loftiness of the astringent Quality, as its Father, and supposed also, it would reign in *its* Kind and Manner over the whole Deity, and so kindled itself in its Elevation.

8. Now when it had *half* generated the animated or soulish Spirit in the Body, that Spirit became in this Kind and Manner a fierce, stinging, raging, kindled, and tearing Spirit, bitter as *Gall*, and is rightly the Quality of Hell Fire, a very fierce and enemititious hostile Being.

K k. 9. Now when this Spirit in the animated or soulish Spirit, out of, or from the Heart of *Lucifer* and his Legions, roved [or speculated] into the Deity; [*that is, brought its Will thereinto, as into the Genitrix;*] then it was no other but a tearing, breaking, stinging, murdering, and poisonous *Burning*: Concerning which Christ said, ^b *The Devil is a Liar and Murderer from the Beginning; and hath not continued in the Truth.*

^b John 8. 44.

10. But *Lucifer* intended, by that means, to be above God; none could domineer and rule so terribly as himself, all must stoop to him; he would with his Spirit in the whole Deity rule as a powerful King over all; seeing he was the fairest and *most beautiful*, he would needs *also* be the *most potent*.

11. But he saw and knew very well the divine Meekness, and *bumble* Being in God his Father; moreover he knew also very well, that it stood in such Meekness from Eternity, and that he also should generate in such Meekness, as a loving and *obedient* Son:

12. But now seeing he was so beautifully and gloriously imaged, or formed as a King in Nature, his beautiful Form and Feature excited him, and so he thought with himself, *I am now God*, and formed or framed out of God, who can vanquish me? Or who can alter or change me? *I myself* will be Lord, and with my Sharpness rule in all Things, and my *Body* shall be the Image, which shall be worshipped; I will prepare and erect for myself a *new* Kingdom: For the whole Circumference, Extent, or Region is mine, *I am God alone*, and none else.

13. And in his Pride he struck and smote himself with Darkness and Blindness, and made himself a *Devil*, and that he must be, and abide so *eternally*.

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[14. *He knew in God only the Majesty, and not the Word in the Center, which has the Fan or casting Shovel: He blinded himself with the astringent Darkness; for he would needs inflame himself, and rule in the Fire over the Light, and over the Meekness.*]

15. Now when these evil, devilish Spirits (understand the Center of the Genitrix) moved or boiled in God's *Salitter*, and made havock, or spoiled all therein, then there was nothing but Stinging, Burning, Murdering, Robbing, and a mere opposite or contrary Will.

16. For the Heart of God delighted in Love and *Meekness*; and *Lucifer* would needs turn the same by Force into a raging Tyranny: And so there was nothing but Enmity, and a contrary or opposite Will; for by Force he kindled the *Salitter* of God, which had *rested* from Eternity, and stood in its Meekness.

^e Exod. 20. 5. ^f Deut. 5. 9. 17. Concerning this Kindling in this Circumference or Extent, it is that God calls himself *an angry, zealous, or jealous God against those that hate him*, that is, against those who kindle his Wrath and *Fierceness still more* with the *diabolical* Spirits, with Swearing, Cursing, Blaspheming, and all Manner of furious Fierceness and Wrath; which *stick* in the Heart, with Pride, Covetousness, Envy, and Anger; all that whatsoever is in thee, thou castest into God; [*That is, into the Genitrix of Nature, and therefore that*

M m.

must be proved and tried through the Fire, and the Soul's Spirit also, and the Wickedness or Malice must abide and remain in the Fire.]

18. Now thou askest, How can that be?

Answer.

^a Which is every where in this World, in every Creature.

19. When thou openest thy Eyes, and seest the ^a Being of God, then thou *prickest* as it were with Thorns into the Being of God, and movest or stirrest up the Wrath and Anger of God.

20. And when a Tone or Noise sounds in thy *Ears*, so that thou receivest or catchest it up from the Being of God, then thou infectest it, as if thou didst dart Thunder-Claps into it.

21. Consider what thou dost with thy *Nostrils*, and with thy *Mouth*, whence thy dear new born little Son rushes forth with thy Speech, as a little Son of all the seven Spirits; and observe, whether it doth not *storm* and assault in God's *Salitter*, as *Lucifer* did. O, there is no Difference at all in this!

22. But again, on the other Side, God saith, *° I am a merciful God to those that love me; those I will do good to, and bless them, to a thousand Generations.* ° Exod. 20. 6.
Deut. 5. 10.

Here observe,

23. And such are those, who contrary to the kindled Wrath-fire, with their *Love*, *Meekness*, and industrious earnest Desires, and *Kindlings* of Love with their Prayers, *quench* the Wrath-fire, and press on against the kindled Fierceness.

24. And here indeed is many a hard Blow or Crushing; for the kindled Wrath-fire of God falls many Times so heavy upon them, that they know not *where* to bestow themselves; heavy Mountains lie upon them, the *Love-cross* presses fore, and is heavy.

25. But this is their Comfort and *strong Helmet* against the Fierceness, and the kindled Fire; according as the kingly Prophet *David* saith, *° To the Honest or the Upright, the Light rises up in the Darknes.* ° Psalm 112. 4.

26. And in this Strife and Fight against the Wrath of God, and the kindled Fierceness of the *Devils*, and of all *wicked Men*, the Light rises up in the Heart of the Honest and Upright; and the friendly Love of God *embraces* him, that he may not despair in his Cross, but strive further still against the Wrath and Fierceness.

27. If there were not at all Times some honest upright Men on Earth, who *quench* the Wrath of God with their Opposing, the hellish Fire had kindled itself long ago; and then it would have well been seen *where* Hell is, which Men do *not* now believe.

28. But thus saith the Spirit; as soon as the Fierceness overcomes the Opposition of Love in this World, then the *Fire* kindles itself, and then there is *no* more Time in this World.

29. But that the Fierceness does terribly burn now at present, it needs no Proof here, for it is known as clear as the Day by *woful Experience*. *Behold there rises up yet a little Fire, in the Opposition against the Wrath, out of a singular especial Love-restraint of God: When this grows weak also, then is the End of this Time.*

30. But whether *Lucifer* has done right, in that he has awakened and stirred up the Fierceness in the *Salitter* of God, whence this World is become stinging, venomous, thorny, rocky, envious, and evil, false, or wicked, let the *Attorneys*, *Proctors*, *Advocates*, and *Defenders* of *Lucifer*, answer, plead, and justify it: if they can; if *not*, then this third *bitter*, stinging, venomous Spirit shall be *condemned* also.

Of the Fourth Kind, Species, Form or Manner of Sin's Beginning in Lucifer.

31. The fourth Spirit of God is *Heat*, which is generated between the bitter and astringent Quality, and is conceived or bred in the sweet Water, and is *shining* and giving Light, and is the true Fountain of Life.

32. For in the sweet Water it is very meek, from whence Love exists, and is only a loving *Warmth*, and no *Fire*.

33. And though indeed it be in the hidden Kernel of the Fire's Quality or Original, yet that Fire is not kindled or burning, for it is generated in the *sweet* Water.

34. Now where the Water is, there is no burning Fire, but a pleasing Warmth, and gentle Qualifying or *Vivifying*; but if the Water should be dried up, then there would be burning Fire *there*.

35. Thus Lord *Lucifer* thought also, if *he did* but kindle his Fire, then he might domineer forcibly in the divine Power; but he thought it would have burnt *eternally*, and also have given Light; his Purpose was not to put out the Light, but he would have it burn continually in the Fire; he thought he would dry up the Water, and then the Light would move, stir or *shine* in the burning Fire.

36. But he *knew not*, that if he kindled the dried Water, that the Kernel, that is, the Unctuosity, Oil, or Heart of the Water, would be *consumed*, and that the Light would turn into Darkness, and the Water turn into a sour *Stink*.

37. For the Oil, or Unctuosity in the Water, is generated through Meekness or Well-doing, and that is the Unctuosity, Oil, Unction, Marrow or Fatness, wherein the Light becomes *Shining*. But if the Unctuosity be burnt up, then the Water is turned into a sour Stink, and moreover becomes very dark.

38. And thus it befel the Pride of *Lucifer*, he triumphed a little While with his kindled Light; but when his Light was *spent* and burnt up, then he became a black Devil.

39. But he supposed, he would eternally reign thus in his burning Light in the whole divine Power, as a very terrible God, and so with his Fire-spirit he *wrestled* with the *Salitter* of God, intending to kindle the whole Circumference, or Extent of his Kingdom.

40. And indeed he has done somewhat, in that he has set the *divine* Power into a Burning, which appears even in the Sun and Stars; also the Fire in the *Salitter* in the Elements is often kindled, so that it seems as if the *Deep* was of a burning Fire; of which I shall speak in another Place.

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[41. "He *stept back out of the* Meekness into the anxious Fire-will, and fell into "Darkness. *The Reader is advertised, that he must not understand in any Place, as if the* "Devil had kindled or fired the Light of God; no, but the Forms of Nature only, out of "which the Light shines. For he has not comprehended the Light, as little as the Fire does, "which cannot lay hold on the Light: But he entered into the Fire, and is expelled into the "Darkness, and has neither Fire nor Light, besides, without, or distinct from his "Creature."]

z Or his own
creaturely
Existence.

42. Now in this Quality King *Lucifer* has prepared for himself the right hellish Bath or Lake. He *dares not* say, that God has framed or erected the hellish Quality for him, but he himself has done it: Moreover he has *offended* the Deity, and turned the Powers of God into a hellish Bath or Lake, for his own *eternal Habitation*.

43. For when he and all his Angels had kindled in their Bodies the qualifying or fountain Spirit of the Fire, then the Unctuosity, Marrow or Fatness *burnt* in the sweet Water, and the Flash or Terror, which rises up fiercely in the Birth of the Light, became raging and tearing, burning and stinging, and a Being or Substance of a mere *opposite* or contrary Will.

44. And here, in this Quality, the *Life* was turned into a *Sting of Death*; for through Heat the bitter Quality grew so fierce, stinging, raging and burning, as if the whole Body were mere fiery Stings; these did tear and rage in the astringent Quality, as if one did thrust *fiery* Pins, Needles; or red-hot Bodkins through the Body.

45. On the other Side, the *cold Fire* of the astringent Quality was in a mad furious Rage against the Heat, and against the bitter Venom or Poison, like a great Uproar or

Hurliburly; and now further in the Body of *Lucifer* there was nothing else but a murdering, rubbing, fretting, burning and stinging, a most horrible hellish Fire.

46. This *Fire-spirit*, and right Devil's spirit, elevated itself now also in the Center of the Heart, and would rule through the animated or soulish Spirit, [*Hereby is understood the Spirit of the Will, out of the Center, which is generated out of the Genitrix, viz. out of the seven qualifying or fountain Spirits, which is the Image of God,*] in the whole divine Power, and kindle the whole *Salitter* of God as a new and potent God; and so the Formings, and heavenly Imagings, should rise up in a horrible fiery Quality, and suffer themselves to be imaged and framed according to this *Fierceness*. O o.

47. Now when I write of the animated *soulish Spirit*, then you must exactly know what it is, or how it is, else thou wilt read this Birth or ^a Geniture in vain, and it will happen to thee, as it did to the wise Heathens, who climbed up to the very Face or Countenance of God, but could not see it. ^a Or Nativity.

48. The ⁱ Spirit of the Soul is very much more subtle, and more incomprehensible than the Body, or the seven qualifying or fountain Spirits, which hold, retain, and form the Body; for it goes forth from the seven Spirits, as God the Holy Ghost goes forth from the Father and the Son. ⁱ Or soulish Spirit.

49. The seven qualifying or fountain Spirits have their compacted, or incorporated Body out of Nature, that is, out of the seventh Nature-spirit in the *divine Power*; which in this Book I call *the Salitter of God*, or the *Comprehensibility*, wherein the heavenly Figures or Shapes arise.

50. And that is a *Spirit*, as all the rest of the seven Spirits are, only the other six are an incomprehensible Being therein; for the divine Power generates itself in the Comprehensibility of the seventh Nature-spirit, as it were hidden or concealed, and incomprehensible to the Creatures.

51. But the animated or *soulish Spirit* generates itself in the Heart, out of or from the seven qualifying or fountain Spirits, in that Manner as the Son of God is generated, and keeps its Seat in the Heart, and goes forth from that *Seat* in the divine Power, as the Holy Ghost from the Father and the Son; for it is of such a subtle Nature as the holy Spirit of God has, and unites, qualifies, or operates with God the Holy Ghost.

52. And when the animated or soulish Spirit goes forth out of the Body, then it is one Thing with the hidden Deity, and is together the Middle or Center in the Imaging or Framing of a Thing in Nature, as God the Holy Ghost himself is.

53. An Example whereof you have in this; as when a *Carpenter* will build a curious House or artificial Piece of Architecture, or any other *Artist* goes about the Making of some artificial Work, the *Hands*, which signify *Nature*, cannot be the first that begin the Work: but the seven Spirits are the first Workmasters about it, and the animated or soulish Spirit shows the Form, Figure, or Shape of it, to the seven Spirits.

54. And then the seven Spirits image or frame it, and make it comprehensible, and then the *Hands* first begin to fall to work, to make the Structure according to the Image or Frame contrived: For a Work must be first brought to the Sense, before you can make it.

55. For the Soul comprehends the *highest* Sense, it beholds what God its Father acts or makes, also it co-operates in the heavenly Imaging or Framing: And therefore it makes a Description, Draught, Platform, or Model for the Nature-spirits, showing how a Thing should be imaged or framed.

56. And according to this Delineation, or Prefiguration of the Soul, all Things in this World are made; for the corrupted Soul works or endeavours continually to bring forth or frame heavenly Forms, but cannot bring that to Effect, for the *Materials* for its Work are only the earthly corrupted *Salitter*, even a *half-dead Nature*, wherein it cannot image or frame heavenly Ideas, Shapes, or Figures.

57. By this you may understand, what great *Power* the Spirits of the expelled Angels have had in the heavenly Nature; and what Manner of Substance this Perdition or *Corruption* is of; how they have corrupted and spoiled Nature in Heaven in their Place with their horrible Kindling, from whence the horrible Fierceness which is predominant in *this World* exists.

58. For the kindled Nature burns still continually until the last Judgment-Day; and this kindled Fire, Source or Quality, is an eternal *Enmity* against God.

59. But yet whether this kindled Fire-spirit has *Right* therein, and whether God himself has kindled it, from whence the Wrath-fire existed, let the Electionists or Predestinarians, or those that dispute so about Election, justify it, and prove it in *Nature* if they can; if not, then this Fire-spirit is to be condemned also.

Of the Fifth Kind, Species, Form or Manner of Sin's Beginning, in Lucifer and his Angels.

60. The fifth qualifying or fountain Spirit in the divine Power, is the gracious, amiable and blessed *Love*, which is the very Glance or Aspect of *Meekness* and Humility, which is also generated in the Flash of Life.

61. For the Flash, as a Crack, penetrates suddenly, whereby Joy exists, and then the Stock of the kindled Light in the sweet Water abides standing, and *presses* gently after the Flash through the Fire, even into the astringent Quality, and mitigates the Fire, and molifies, softens, or supples the astringent Quality, which is also a Birth or Geniture of the Water.

62. But when the Fire tastes the *mild* Sweet and pliant Taste, then is it mitigated and forms itself into a meek Warmth, very lovingly, and there rises up a very *friendly* Life in the Fire, and penetrates the astringent Quality with this pleasing, lovely, gentle Warmth, and allays or stills the *cold Fire*, and mollifies or supples the Hardness, attenuates the Thick, and makes the Dark to be Light.

63. But when the bitter Flash, together with the Astringent and Fire-spirit, tastes this Meekness, there is nothing else then but a mere Longing, Desiring and Replenishing, a very gentle, pleasant Tasting, Wrestling, Kissing, and Love-birth: For the *severe* Births of all the qualifying or fountain Spirits in this Penetration become very gentle, pleasant, humble and friendly, and the very *Deity* rightly subsists therein.

64. For in the first four qualifying or fountain Spirits stand the divine Birth or Geniture; therefore they must be very earnest, and strong also, though they have among them too their *meek Mother*, the sweet Water, and in the Fifth stands the gracious, amiable and blessed Love, and in the Sixth the *Joy*, and in the Seventh the Framing, Imaging, or *Comprehensibility*.

65. Now, *Lucifer!* come on, with thy Love; how hast *thou* behaved thyself? Is *thy* Love also such a Well-spring or Fountain as this? We will now view that also, and examine what Manner of *loving Angel* thou art turned into.

Observe,

66. If *Lucifer* had not elevated and kindled himself, then his Fountain of Love would be no other than that in God, for there was no other *Salitter* in him, than there is in God.

67. But when he elevated himself, *intending* to rule the whole Deity with his animated or soulish Spirit, then the Stock and Heart of Light, which is the Kernel, Marrow, or Pith of *Love* in the sweet Water, became a fierce and *corroding* pressing Fire, Source or Quality,

Quality, from whence in the whole Body existed a very trembling, burning Government, and Birth or Geniture.

68. Now when the animated or soulish Spirit was *generated* in this severe and astringent Fire's Birth, then it pressed very furiously forth from the Body into Nature, or the *Salitter* of God, and *destroyed* the gracious, amiable and blessed Love in the *Salitter*; for it pressed very fiercely, furiously, and in a fiery Manner, as a raging Tyrant through all, and supposed that itself *alone* was God; *itself* alone would govern with its Sharpness.

69. From *hence* now existed the great contrary opposite Will and eternal Enmity between God and *Lucifer*; for the Power of God moves very *softly*, meekly, pleasantly, and friendly, so that its Birth cannot be conceived of or *apprehended*, and the Spirits of *Lucifer* move and tear very *harshly*, astringently, in a fiery Manner, swiftly and furiously.

70. An Example of which you have in the kindled *Salitter* of the Stars, which because of this kindled Fierceness, must *roll* with the Vanity, even to the last Judgment-Day: And *then* the *Fierceness* will be separated from them, and be given to King *Lucifer*, for an eternal House.

71. But that this is a great opposite, contrary Will in God, needs no Proof; but a Man may think, in Case such a fierce Fire, Source or Quality should rise in his Body, what an *Untowardness* and contrary Will he should have in him, and how often the whole Body would be in a Rage and Fury.

72. Which indeed befalls those, who lodge the Devil within them; but so long as he is but a Guest, he lies *still* like a tame Whelp; but when he becomes the *Host* himself, and Master of the House, then he storms and makes *Havock* in the House, as he did to the Body of God.

73. And therefore it is, that the Wrath-fire of God is yet in the Body of God which is in this World, till the End, and many a Creature is swallowed up and *devoured* in the Wrath-fire, of which much is to be written, but it is referred to its proper Place.

74. But now, whether God himself has created and kindled this Enmity, and fierce Fire-source in *Lucifer*, they are to plead for and justify, who dispute for Predestination, Foreseeing, and the Election of Grace, and they are to prove it in Nature if they can; if not, then this *corrupted* Fire-source, which stands in the Place or Stead of Love, shall be condemned also.

Of the Sixth Species, Kind, Form or Manner of Sin's Beginning in Lucifer, and in his Angels.

75. The sixth qualifying or fountain Spirit in the divine Power, is the *Mercurius*, or *Tone*, or *Tune*, wherein the Distinction and heavenly Joy rises up.

76. This Spirit takes its Original in the Fire-flash, that is, in the bitter Quality, and rises up in the Flash through the *sweet* Water, wherein it mitigates itself, so that it becomes clear and bright, and is reserved and kept in the astringent Quality, and there it *touches* or stirs all the Spirits; and from this Touching or Stirring rises up the *Tone*; its rising Source or Quality stands in the Flash, and its Body or Root stands in the sweet Water in the *Love*.

77. Now this *Tone* or *Tune* is the *divine Joyfulness*, the Triumphant, wherein the divine and meek Love-play, Sport, or Scene in God, rises up, as also the Formings, Imagings, and all Manner of *Ideas*, Shapes, and Figures.

78. But here thou must know, that this Quality penetrates very gently and pleasantly with its Touching or Stirring, through all the Spirits, in such a Way and Manner, as

when a *pleasant* and meek Fire of Joy rises up in the Heart of a Man, in which Fire of Joy, the animated or soulish Spirit triumphs as if it were in *Heaven*.

79. Now this Spirit does *not* belong to, or concern the Imaging or Framing of the Body, but to the Distinction, *Diversifying*, and Mobility, especially to the Joy, and to the Distinction or Difference in the Imaging or *Shaping*.

80. And when the animated or soulish Spirit in the Center of the Heart, in the Midst or Center of the seven qualifying or fountain Spirits, is generated, so that the *Will* of the seven Spirits is incorporated or compacted together, then the Tone brings it forth from the Body, and is its *Chariot* on which the Spirit rides, and executes that which is decreed in the *Council* of the seven Spirits.

81. For the Tone goes through the animated or soulish Spirit into the Nature of God, and into the *Salitter* of the seventh qualifying or fountain Spirit in the *Divine* Power, which is its inceptive or beginning Mother, and unites, qualifies, or co-operates with the same in the Forming or Framing, and also in the Distinguishing or Diversifying of the Imaging or *Shape*.

82. Therefore when King Lucifer changed, or *transmuted* his high-minded prancing Nag or Palfrey in the Tone, into a fiery ^k Resting, in all the seven Spirits, that was a terrible contrary, or *opposite* Will in the *Salitter* of God.

83. For when his animated or soulish Spirit was generated in his Body, then he *flung forth* from his Body into the *Salitter* of God, as a fiery Serpent, out of a Hole.

84. But when the Mouth *opened to speak*, that is, when the seven Spirits had incorporated or compacted the Word together in their Will, and sent it through the Tone into the *Salitter* of God, then it was no otherwise, than if there went a fiery Thunder-bolt into God's Nature; or as a fierce Serpent, which tyrannizes, raves, and rages, as if it would *tear* and rend Nature all to Pieces.

85. Hence that takes its Original, that the Devil is called ^l *the old Serpent*; and also, that there are Adders and *Serpents* in this corrupted World, moreover, all Manner of Vermine, or venomous Broods of Worms, Toads, Flies, Lice, and Fleas, and all such like Things whatsoever; and from hence also *tempestuous* Weather of Lightening, Thundering, Flashing, and Hail-stones, take their Original in this World.

Observe,

86. When the Tone rises up in the divine Nature, then it rises up gently from all the seven qualifying or fountain Spirits *jointly* together, and generates the Word, or Ideas, Figures, and Shapes, very gently.

87. That is, when one qualifying or fountain Spirit attracts a Will to the Birth or Geniture, then it presses very *gently* through the other qualifying or fountain Spirits, even into the *Center* of the Heart, and there that Will is formed and approved by all the Spirits.

88. And then the other six Spirits speak it forth in the Tone, out from *God's* animated or soulish Spirit; understand out from the Heart of God, out from the Son of God, which abides standing in the Center as a compacted *incorporated* Word.

89. And the Flash out of that same Word, or the Stirring of the Word, which is the Tone, goes forth very *finely* and gently from the Word, and executes, affects, or performs the Will of the Word.

90. And that same *Goingforth* from the Word is the Holy Ghost, which forms, frames, and images all whatsoever was decreed in the Center of the Heart, in the *Council* of the seven Spirits of God the Father.

91. In such a gentle Way and Manner should King *Lucifer* also have generated, qualified, or operated; and according to the *Right* of the Deity, with his animated

or foulish Spirit in the *Salitter*, or in the Nature of God, have *helped* to image, or frame Things, as a *dear* Son in Nature.

92. Just as a Son in the House helps his Father to drive or *manage* his Work, according to his Father's Way and Profession, Kind and Art: And so should *Lucifer* also with his Angels, in the *great House* of God the Father, according to the Manner and Way of God, have *helped* with his animated or foulish Spirit to image all the Forms, Ideas, and Vegetations in the *Salitter* of God.

93. For the whole *Salitter* should be a House of Pleasure and *Delight* for angelical Bodies, and all should rise up according to the Delight of their Spirit, and image themselves so, that they should never at all have *any* Displeasure in any Figure, Shape, or Creature, but their animated or foulish Spirit should be co-operative in every Imaging; and then the *Salitter* should have been the Creature's proper own.

[94. "*The Imaging out of the heavenly Essences, is performed magically, all according to the Will and Ability, or Potentiality of Nature and the Creatures.*"] P p.

95. If they had but continued in their meek Birth or Geniture, according to the *divine Right*, then all had been their own, and their Will would have been always *fulfilled* eternally, and nothing had been among them and in them, but merely the Joy of Love, to speak after an earthly Manner, as it were an *eternal Laughing*, and a perpetual Re-joicing in an eternal hearty Delight. For God and the Creatures had been one Heart and one Will.

[96. "*The Image out of, or proceeding from the Soul's Fire, and the Love, or the divine Center, are in one Being.*"] Q q.

97. But when *Lucifer* exalted himself, and kindled his qualifying or fountain Spirits, then the animated or foulish Spirit went forth in the *Tone* out of or from all the Bodies of *Lucifer's* Angels, into the *Salitter* of God, as a fiery Serpent, or *Dragon*, and imaged and framed all Manner of fiery and poisonous Forms and Images, like to wild, cruel, and evil Beasts.

98. And from hence the wild, fierce, and evil Beasts have their *Original* in this World. For the Host or Army of *Lucifer* had kindled the *Salitter* of the Stars and of the Earth, and *half* killed, spoiled and destroyed it.

99. But when God, after the Fall of *Lucifer*, made the Creation of this World, then all was created out of the same *Salitter* wherein *Lucifer* had his Seat: And so afterwards the Creatures also in this World must needs be created out of that same *Salitter*, which now form themselves according to the Condition or Kind of the kindled Qualities, Evil and Good.

100. And that Beast, which had most of the Fire, or the bitter, or the astringent Quality, in the *Mercurius*, that became also a bitter, hot, and fierce Beast, all according as the Quality was predominant or *chief* in the Beast.

101. This I set down here only for a Manuduction; you will find it demonstrated more at large, concerning the *Creation* of this World.

102. Now, whether this fiery Tone, or *Dragon-spirit*, in *Lucifer* and in his Angels be right, and whether God has thus created him, let the Attorneys or Advocates of *Lucifer*, which make God to be as a Devil, justify it here by their Answer, and prove it in *Nature* if they can, whether God be such a God, as willeth the Evil, and has created the Evil?

103. *If not*, then shall this Spirit also be condemned to the eternal Prison; and they should give over their lying and blaspheming of God; or else they are *worse* than the wild Heathens or Pagans, which know nothing of God; *who* notwithstanding live in God, and shall *sooner* possess the Kingdom of Heaven, than many of these Blaphemers of God shall, which I shall demonstrate also in its proper Place.

The Sixteenth Chapter.

Of the Seventh Species, Kind, Form, or Manner of Sin's Beginning in Lucifer, and his Angels.

1.  HERE thou shouldst open thy Eyes *wide*, for thou wilt see the hidden secret Things, which have been kept hidden from all Men since the World began. For thou wilt see the murtherous Den of the Devil, and the horrible Sin, Enmity, and Perdition.
2. The Devil has taught Man *Sorcery* or *Witchcraft*, thereby to strengthen and fortify his Kingdom. But if he had revealed to Man the right, true, fundamental Ground, which lurked behind or under it, many would have altogether let it alone, and not have meddled with it at all.

3. Come on ye *Jugglers* and *Sorcerers* or *Witches*, you that go a wooing and a whoring after the Devil: Come to my School: I will shew you, how with your *Necromancy* or Art you are carried into Hell.

4. You please yourselves with this, that the Devil is in Subjection to you, and you suppose that you are Gods: Here I will describe the Original and Ground of *Necromancy*, for I am become also a ⁿ Searcher into Nature, but not after your Way and Manner, but to *discover your Shame* by a divine Revelation, for an Advertisement to this last World, and for a Sentence of Condemnation upon *their* Skill and Knowledge; for the Judgment follows upon Knowledge.

5. Seeing the Bow of *Fierceness* is already bent, let every one look to himself, lest he be found in the Limit of the Mark. *For the Time is at Hand, to awake from Sleep.*

6. Now the seventh Form, or the seventh Spirit in the divine Power, is *Nature*, or the Issue or *Exit* from the other six. For the astringent Quality attracts the *Salitter* together, or the Fabrick or Product of all the six Spirits, even as a Magnet or Loadstone attracts to itself the *Salitter* of the Iron; and when it is attracted together, then it is a *Comprehensibility*, in which the six Spirits of God qualify, act or operate, in an *incomprehensible* Way or Manner.

7. This seventh Spirit has a Colour and Condition or Kind, of its own, as all the other Spirits have; for it is the *Body* of all the Spirits, wherein they generate themselves as in a Body: Also out of this Spirit, all *Figures*, Shapes and Forms are imaged or fashioned; moreover, the Angels also are created out of it, and *all* ⁿ *Naturality* stands therein.

ⁿ Or the Universal Nature.

8. And *this* Spirit is always generated from the six, and subsists always *continually*, and is never missing or wanting, nor does ever pass away, and it again continually generates the six; for the other six are in this seventh, as in a Mother inclosed or encompassed; and they receive their Nourishment, Power and Strength *always*, in their Mother's Body or Womb.

9. For the seventh Spirit is the *Body*, and the other six are the *Life*, and in the middle Center is the Heart of *Light*, which the seven Spirits continually generate as a Light of Life; and that Light is their Son; and the boiling *Mobility*, or Penetration through all the Spirits, expands itself aloft in the Heart, in the *Exit* or Rising up of the Light.

ⁿ Natur
Kundiger.
Naturalist,
Physicus, or
Natural Phi-
losopher.

10. And this is that Spirit of all the seven, which goes forth out of the Heart of God, which forms, frames, and images all in the seventh, and wherein the qualifying or fountain Spirits, with the *Love-wrestling*, present and show themselves infinitely.

11. For the Deity is like a Wheel, which with its *Fellies* and *Spokes*, with all the *Naves*, turns about, and is fellied together, as seven Wheels, so that it can go any Way forward, backward, downward, upward, and crossways, without turning back.

12. Whereas yet always the Form of all the seven *Wheels*, and the one only *Nave* in the Center of all the Wheels, is fully in Sight, and so it is not understood, how the Wheel is made; but the Wheel always appears admirable, *wonderful*, and marvellous, with its Rising up, and yet abides also in its own Place.

13. In such a manner the Deity is continually generated, and never passes away, ceases or vanishes out of Sight; and in this manner also is the *Life* in Angels and Men continually generated.

14. But according to the moving of the seven Spirits of God, the Figures and Creatures of the *Transitoriness* are formed, and not thus generated; though indeed the Birth or Geniture of all the seven Spirits shows itself therein, yet their Quality stands only in the seventh Nature-Spirit, which the other six Spirits form, figure, frame, *alter* and *change*, according to their *Wrestling* and Rising up.

15. And therefore also the Figures, and *Transitory* Forms and Creatures, are changed according to the Condition of the *seventh* Nature-Spirit, in which they rise up.

16. But the Angels are not only imaged or framed out of the seventh Nature-Spirit, as the transitory Creatures are, but when the Deity moved itself to the creating of Angels, then in every Circle, wherein each Angel was incorporated or compacted together, there the Deity with its *whole Substance* and Being was incorporated or compacted together, [“*Understand the two eternal Principles, viz. the Fire and the Light, and yet not the Quality or Source of the Fire, but the Effence of it,*”] and became a Body, and yet the Deity continued in its *Seat*, as before.

R r.

Understand this well:

17. The Angel's Body, or the *Comprehensibility*, is from or out of the *seventh* Spirit, and the Birth or Geniture in that Body is the *six* qualifying or fountain Spirits; and the Spirit or the Heart, which the six Spirits generate in the Center of the Body, in which the Light rises up, and the animated or soulish Spirit out of the Light, which also qualifies, unites, or operates with the *Deity*, without, distinct from the Body, that signifies the Heart of God, out of which the Holy Ghost goes forth.

18. And it was also from or out of the Heart of God, co-united or mixed in the Body of the Angel in their first compacting or *incorporating* together; therefore the Angel's Government in the *Mind*, generates itself as the Deity does.

19. And as in the seventh Nature-Spirit of God, which exists out of the other six, there does *not* stand the whole perfect Knowledge of the other six Spirits, for it cannot search or dive into their deep Birth or Geniture, in that they are its *Father*, and generate it out of themselves, no more does the whole, full, and *perfect Knowledge* of God stand in the *angelical* Body, but in the *Spirit*, which is generated in the Heart, which goes forth from the Light, which qualifies, or operates also with the Heart and Spirit of God, wherein the whole, full and *perfect Knowledge* of God stands. But the Body cannot apprehend that animated or soulish

Spirit; as also the seventh Nature-Spirit comprehends not the *deepest Birth* or Geniture of God.

20. For when the seventh Nature-Spirit is generated, then it is dried by the astringent Quality, and is as it were staid and kept by its Father, and cannot *go back* again into the Deep, that is, into the Center of the Heart, where the Son is generated, and from whence the Holy Ghost goes forth, but must hold still as a *generated Body*, and must give way to the qualifying or fountain Veins, that is, to the *Spirits*, to qualify, work and labour therein, as they please.

21. For it is the proper House and Habitation of the six Spirits, which they continually build according to their Pleasure, or as a Garden of Delight, into which the Master of it *sows* all manner of Seeds, according to his Pleasure, and then enjoys the Fruit of it.

22. Thus the other six Spirits continually erect this Garden of Delight and Pleasure, and *sow* their Fruits into it, and feed upon it to strengthen their Might and Joy; and this is the Garden, in which the Angels dwell, and walk up and down in, and *wherein* the heavenly Fruit grows.

23. But the wonderful Proportion, or Variety of Harmony which appears in the Growths or Vegetations, and Figures and Forms in this Garden, arises from the *Qualification* or Operation, and from the loving, wrestling, or struggling of the other Spirits.

24. For that which is predominant or chief in the Striving, images, or forms the Growth and Vegetation according to its Kind, and the other always *help* to promote it; one while one is at it, by and by the other, then the third, and so on.

25. And *therefore* also there arise so many several Growths, Vegetations, and Figures, as are altogether unsearchable and incomprehensible to the *bodily Reason* of the Angels; but to the animated, or *soulish Reason* of the Angels, they are wholly, fully, and perfectly comprehensible.

26. And this is also wholly hidden as to my Body, but not as to my animated or soulish Spirit, for so long as it qualifies, or works with and in God, it comprehends the same; but when it falls into *Sin*, then the Door is shut against it, and the Devil bolts it up fast, and it must be set open again with great Labour and Industry of the *Spirit*.

27. I know very well, that the Wrath of the Devil will mock and scoff in the Hearts of many wicked Men, at *this Revelation*. For he is mightily ashamed because of this Revelation; he has also given my Soul many a Pang and Crush for it; but I leave it to God's Direction, that will have it so; I cannot resist him, though my earthly Body should go to wrack for it, yet my God will *glorify me* in my Knowledge.

28. The Glorification of *this* my Knowledge I desire, and no other; for I know that when this my Spirit in my new Body, which I shall get at the Day of my *Resurrection*, out of this my now *corrupted* Body, shall arise, that it will appear like the Deity, as also like the holy Angels.

29. For the triumphing joyous Light in my Spirit shows it me sufficiently, in which I have also *searched* into the Depth of the Deity, and described it rightly according to my Gifts, and the Impulse of the Spirit, though in great *Feebleness* and Weakness, in that my *original* and *actual Sins* have often bolted the Door against me, and the Devil has danced before it, as a whorish Woman, and rejoiced at my Captivity and Anguish; yet that will bring *very little* Profit to his Kingdom.

30. Therefore I must now look for no other than his fierce Wrath, *but my Stay, Trust and Refuge, is the Champion in the Fight*, who has often delivered me from his Bands, in whom I will *fight* against him, till my Departure out of this Life.

Of the terrible, lamentable, and miserable Perdition of Lucifer in the Seventh Nature-Spirit. The sad mourning House of Death.

31. If all Trees were Writers or Clerks, and all Branches were Pens, and all Hills were Books, and all Waters were Ink, yet they could not *sufficiently describe* the lamentable Misery which *Lucifer*, together with his Angels, has brought into his Place, or whole Space of that World wherein he was created.

32. For he has made the House of *Light* to be a House of *Darkness*, and the House of *Joy* to be a House of Mourning, Lamentation, and *Sadness*; that which was the House of Pleasure, Delight, Vivifying, and *Refreshing*, he has made to be a House of Thirst and *Hunger*; the House of *Love* to be a House of eternal *Enmity*; and the House of *Meekness* to be a House of Knocking, Rumbling, *Thundering* and Lightning; the House of *Peace* to be a House of Lamenting, and eternal *Howling*; the House of *Laughing* to be a House of eternal Trembling and *Horror*; the Birth or Geniture of Light, Munificence, and *Well-doing*, to be an eternal hellish Pain and *Torment*; the *Food* of *pleasing Relish* to be an eternal Abomination and Stink, a *Loathing* of all Fruits; and the House of *Lebanon* and Cedars to be a stony and *rocky* House of Fire; the *sweet* Scent or Relish to be a *Stink*, and a House of Ruin and Desolation, an End of all Good; the *divine Love* to be a black, cold, hot, eating, *corroding*, and yet not consuming Devil, who is an *Enmity* against God and his Angels; and so he has all the heavenly Hosts or Armies against him.

Now observe,

33. The *Learned* have had many Disputations, Questions, Conceits and Opinions concerning the fierce Malignity and Evil that is in all the Creatures, even in the very Sun and Stars in this World; moreover, there are some so very poisonous and venomous Beasts, Worms, and Vegetables in this World, that thereupon rational Men have justly *wondered*, and some have concluded peremptorily, *That God must needs have also willed the Evil*, seeing he has created so much that is Evil: And some have laid the Blame and Fault thereof upon the Fall of *Adam*, and some have imputed it to the Work and Doings of the Devil.

34. But seeing all the Creatures and Vegetables were created *before* the Time of Man, therefore the Fault ought not to be laid upon Man; for Man got not the *bestial* Body in his Creation, but it first came to be so in his Fall.

35. Neither has Man brought the Malignity, Poison and Venom into the Beasts, Birds, Worms, and Stones, for he *had* not their Body; otherwise if he had brought Malignity and Fierceness or Wrath into all Creatures, then he could *never* have looked for Mercy at God's Hands, no more than the Devil.

36. Poor Man did not fall out of a resolved, purposed Will, but through the poisonous, venomous Infection of the Devil, else there had been no Remedy for him.

37. Now this true Information thou wilt find described here as follows, not from a Zeal to vilify any Body thereby, but *in Love*, and as a humble Information and Instruction from the Abyss of my Spirit, and for an assured Comfort to the poor, sick old *Adam*, who now lies at the Point of his *last Departure* from hence out of this World.

38. For *in Christ* we are all one Body, therefore also this Spirit would heartily fain have it so, that its Fellow Members might be *refreshed* with a Draught of the precious Wine

of God *before* their Departure from hence, whereby they might encounter and stand in the great Fight with the Devil, and obtain the *Victory*, that the *Victory* of the Devil in this modern drunken World might be disappointed and destroyed, and the great Name of the LORD might be sanctified.

Now behold!

39. When King *Lucifer*, together with his Angels, was so gloriously, beautifully, and divinely created, as a Cherubim and King in God, then he suffered his bright beauteous Form to *besool* him, in that he saw how noble, glorious, and fair a Spirit *rose up* in him.

40. Then *his* seven qualifying or fountain Spirits thought they would elevate and kindle themselves, and so they also would be as fair, glorious, and mighty, as the animated or *foulish Spirit*, and thereby would domineer, by their own Power and Authority, in the *whole* Court, Circumference, Dominion, or Extent, as a new God.

41. They saw very well, that the animated or *foulish Spirit* qualified, mixed, or operated with the Heart of God; and thereupon they were resolved, they would elevate and *kindle* themselves, hoping to be as bright, illustrious, deep, and almighty, as the *deepest Ground* in the Center of the Heart of God.

42. For they thought to elevate the natural Body, which was compacted together, or incorporated out of the Nature-Spirit of God, up into the *bidden Birth* or Geniture of God, that their seven qualifying or fountain Spirits might thus be as high, and as *all-comprehensible*, as the animated or foulish Spirit, and the animated or foulish Spirit should *triumph* over the Center of the Heart of God, and the Heart of God should be subjected under it; and so the seven Spirits of God should image, frame and form all, by *their* animated or foulish Spirit.

43. And this high Mind and Self-will was directly and *wholly* against the Birth or Geniture of God; for the Body of the Angels should abide and remain in its Seat, and *be* Nature, and as an humble Mother hold still and be quiet, and should not have the Omniscience, and own self rational Comprehensibility of the Heart, or of the deepest Birth or Geniture of the *Holy Trinity*; but the seven Spirits should generate themselves in their natural Body, as is done in God.

44. And their Comprehensibility should not be in the *bidden Kernel*, or in the innermost Birth or Geniture of God, but the animated or foulish Spirit, which they generate in the Center of their Heart, should *qualify*, mix, or operate with the innermost Birth or Geniture of God, and help to form all Figures, Shapes, and Images, according to the Pleasure, Delight, and Will of the seven Spirits, whereby, in the divine Pomp, all might be but *one* Heart and one Will.

45. For the Birth or Geniture of God also is thus; the seventh Nature-Spirit does not *reach back* into its Father, which generates it, but holds still and is quiet as a Body, and lets the Father's Will, which is the other six Spirits, to form and image in it how they please.

46. Neither does any one Spirit particularly and severally reach with its corporeal Being after the Heart of God, but includes, closes, or *joins* its Will with the other, in the Center, to the Birth or Geniture of the Heart, so that the Heart and the seven Spirits of God are *one* Will.

47. For this is the Law of the *Comprehensibility*, that it does not elevate itself up into the *Incomprehensibility*; for the Power, which in the Center or Midst is compacted together or incorporated out of all the seven Spirits, is incomprehensible and unsearchable, but not invisible; for it is not the Power of one Spirit alone, but of all seven.

48. There-

48. Therefore one Spirit in its own Body, besides, and distinct from its Instanding or innate instant Birth or Geniture, cannot reach into the whole Heart of God, and examine, try and search all; for it comprehends, besides, and distinct from its instanding Birth or Geniture, only its own Birth or Geniture in the Heart of God, but all the seven Spirits, jointly together comprehend the whole Heart of God.

[49. "And so also in Man, but understand it as to the Image of God, viz. in the Soul's Spirit, not in the fiery Essence of the Soul, but in the Essence of the Light, wherein the Image of God stands."]

Instehen-
den Geburt.

S f.

50. But in the Instanding, or innate Birth or Geniture of the Spirits, where the one still generates the other, there every Spirit generates all the seven Spirits, but yet only in the rising Flash of the Life.

51. But the Heart, when it is generated, is singular or distinct, viz. a peculiar Person, and yet not separated from the Spirits; but the Spirits cannot transmute or change themselves, in their first Birth or Geniture, one into another.

52. Also the second cannot change itself into the third, which is the Exit of the Spirit; but every Birth or Geniture abides in its Seat; and yet all the Births or Genitures together are but the one only God.

53. But seeing the Body of Lucifer was created out of Nature, and the most outward Birth or Geniture, therefore it was unjustly done, that he should elevate himself into the innermost and deepest, which he could not do in the divine Right, but must so elevate and kindle himself only, that thereby the qualifying or fountain Spirits might be set or put into the sharpest penetrating and infesting.

p Or Fura
divino.

54. I verily suppose, indeed, that thou fair Necromancer hast changed thyself to purpose; and mayest well teach Men also thy Black Art, that they perhaps might also become such potent Gods as thou art.

55. You blind and proud Necromancers, Jugglers and Sorcerers, your Art consists in your changing the Elements of your Body by your Conjurations and Instruments of the Qualities or qualifying Properties, which you make use of to that Purpose, and you think you have Right so to do; but is it not against the Birth or Geniture of God? if you think not, make that appear.

56. How can you well suppose, that you can change yourselves into another Form? Indeed, you suffer the Devil thus to play the Ape with you, and cheat you; and all this while you are but blind in your own Skill; though you have learned your Art never so well, yet you do not know the Scope it drives at; for the Pith and Heart therein is the changing or altering of the qualifying or fountain Spirits, as Lucifer did, when he would needs be God.

57. Now thou askest: How can that be?

Answer.

58. Behold when the corporeal qualifying, or fountain Spirits set their Will into Sorcery or Witchcraft, then the animated or soulish Spirit, which they generate, and which in the astral elementary Quality rules in the hidden and deepest Center, is clearly already a Sorcerer or Witch, and has changed, transformed, or metamorphosed itself into Sorcery or Witchcraft.

59. But the bestial Body cannot follow so suddenly and nimbly, but must be charmed to it by Characters and Conjurations, and some Instruments for that Purpose, whereby the animated or soulish Spirit makes the bestial Body invisible, and changes it into such a Form, as the Will of the qualifying or fountain Spirits was, at the Beginning of its Purpose to a Metamorphosis, or Transmutation.

60. The bestial Flesh cannot well change itself, or put itself into another Birth or Geniture, but is brought into a slender and inferior base Form, as of a Beast, of

Wood, or such like Thing, which has its Body qualifying, or boiling in the *Elements*, as in their Fountain.

61. But the astral Spirits can well cloath themselves in another Form or Shape, but that continues *only so long*, as the Birth or Geniture of Nature above their Pole or Zenith permits them.

62. For when it changes itself with its *wheeling* and penetrating, so that another qualifying or fountain Spirit becomes chief or predominant, then their Art lies down upon the Ground, and *their Deity* in the first qualifying or fountain Spirit, in which they had begun their Art, has an *End*.

63. Now if it be to last *any longer*, then it must be made again *afresh* according to the qualifying or fountain Spirit then ruling at that present, or the *Devil* with his animated or foulish Spirit must be in the astral Spirits of the Body, which instantly and suddenly changes it, or else *his Art* is here also at an *End*.

64. For Nature will *not* suffer itself to be juggled with at all Times and Hours, as the Spirits would *have* it, but all must be done according to that Spirit which then at that present Time is Lord and Chief, or *predominant*.

65. It is *not* that Spirit of God which is Lord and Chief in Nature, which *causes* or makes the Juggling, but it is made in the *Fierceness* of the *Salitter*, which Lord *Lucifer* has kindled with his Elevation, which is his eternal Kingdom.

66. But when the Power or Might of that Spirit is allayed, then the kindled Fire can be *no more* useful to the Juggler.

67. For the Wrath-Fire in Nature is not, during this Time of the World, the Devil's *own* House of his Power; for the Love stands *hidden* in the Center of the Wrath-Fire, and *Lucifer*, together with his Angels, lies imprisoned in the *outward* Wrath-Fire, even until the Judgment of God: Then he will have the Wrath-Fire separated from the Love, for an eternal Bath or Lake, and doubtless he will wash his Juggler's Head and Face with it.

68. This I set thee down here for a *Warning*, that thou mayest know what manner of *Ground* Sorcery or Witchcraft has, not in such a Way as if I would write any heathenish Sorcery or Witchcraft, neither have I learned any; but the animated, or foulish Spirit beholds their Juggling, which in the *Body* I do not understand.

69. But seeing it runs counter, quite contrary to the Love and Meekness of the Birth or Geniture of God, and is a contrary or *opposite* Will in the Love of God, so that he is unwilling, unless pressing Necessity drives him to it, to hurt Man, therefore will the Spirit have the *Wrath-Bath*, or Lake of Nature, set apart to be an eternal Parching or drying Place, for Jugglers, Perverters or Changers of God's Ordinance or Order: And therein they may practise and show forth their new Deity.

Of the kindling of the Wrath-Fire.

70. Now when King *Lucifer*, together with all his Angels, kindled himself, then the Wrath-Fire rose up *instantly* in the Body, and the gracious amiable and blessed *Light* was extinguished in the animated or foulish Spirit, and became a fierce, furious, devilish Spirit, all according to the *Kindling* and Will of the qualifying or fountain Spirits.

71. Now this animated or foulish Spirit was bound or united with the Deity, in Nature, and could qualify, mix or operate in and with the same, as if it were one and the same thing; and that now *stung forth* out of the Bodies of the Devils into the Nature of God, like a Thief and a *Murderer*, that desired to rob, murder, and spoil all, and bring all under its Power, and so kindled all the seven Spirits in Nature, and then there was nothing else but an astringent, bitter, fiery and cracking *Burwing*, Tearing, and Raging.

72. Thou must *not think*, that the Devil has thus powerfully and mightily overcome the Deity. No; but he has kindled the Wrath of God, which, indeed, had otherwise *rested eternally* in secret, and so he has made the *Salitter* of God to be a murderous Den; for if Fire be cast into a Heap of Straw, and kindled, it will *burn*.

73. Moreover, the Wrath-Fire of God does *not reach* in Nature into the innermost Kernel of the Heart, which is the Son of God, much less into the secret Glory or Holiness of the Spirit, but into the Birth or Geniture of the six qualifying or fountain Spirits, in the *Place* where the seventh is generated.

74. For in that *Place*, or in this Birth or Geniture, is Lord *Lucifer become a Creature*, and his Dominion reached no further or deeper than so; but if he had continued in the *Love*, then his animated or soulish Spirit had reached even to the *Center* of the Heart of God, for Love presses or penetrates *through* the whole Deity.

75. But when his Love was extinguished, then the animated or soulish Spirit could *no more* reach into the Heart of God, and so his Attempt was in vain; but he raved and raged in Nature, that is, in the seventh qualifying or fountain Spirit of God.

76. But seeing the Power of all the seven Spirits stood *in this one*, therefore also all the seven were kindled in the Wrath, but yet only in the *outward* and *comprehensible* Qualification or Constitution.

77. For the Devil could not touch the Heart, neither could he touch the *innermost* Birth or Geniture of the qualifying or fountain Spirits; for his *Glory* of the seven Spirits was already mortified in the first Flash of kindling, and was presently held captive and imprisoned in the first *Exit* of the animated or soulish Spirit.

78. In *this Hour* King *Lucifer* prepared for himself the Hell and eternal Perdition, which now stands in the *outermost* qualifying or fountain Spirit of the Nature of God, or in the outermost Birth or Geniture of this World.

79. But when *Nature* kindled itself thus horribly, then the House of Joy came to be a House of Trouble, Affliction, and Misery. For the astringent Quality became kindled in *its own House*, which is a very hard, cold and dark Being, like a cold, hard frosty Winter, which only attracted the *Salitter* together, and dried it up, so that it became rugged, cold and sharp like Stones, wherein the Heat was captivated, imprisoned, and also attracted together, and so formed or framed into a hard, cold, dark Being.

80. When this was done, the Light in Nature was extinguished in the outermost Birth or Geniture also, and all became very dark, perished and *spoiled*; the Water became very cold and thick, and staid here and there in the *Clefts*; this is the Original of the Elementary Water on Earth.

81. For before the Times of the World the Water was very thin or rarified like Air, and then the Life was generated therein also, which Water is now so *mortal*, corrupted, perished and spoiled, and so rolls and runs to and fro.

82. The gracious, amiable, and blessed Love which rose up in the Flash of the Life, became a fierce and bitter Venom or Poison, a very murderous Den, a *Sting of Death*: The Tone or Tune became like the hard Knocking or loud *Rumbling* of Stones, and a House of Lamentation.

83. Briefly, all was a mere dark and miserable Being in the whole Circumference, Extent, or Dominion, in the outermost Birth or Geniture of the Kingdom of *Lucifer*.

84. But thou must not think that Nature was thus *corrupted* and kindled even to the innermost Ground, but only the outermost Birth or Geniture; but the innermost, in which the seven qualifying or fountain Spirits generate themselves, retained its own Right to itself, seeing the *kindled* Devil could not reach into it.

85. But now the inner Birth or Geniture has the Fan or Casting-shovel in its Hand, and will one Day *purge* its Floor, and give the Chaff or Husks to the Kingdom of *Lucifer* for eternal Food.

86. For if the Devil *could* have reached into the innermost Birth or Geniture, then instantly the whole Circumference, Court or Extent of his Kingdom would have been the kindled *burning Hell*.

87. But now he must lie *captivated* and imprisoned in the outermost Birth or Geniture, even till the last Judgment-Day, which is at Hand, and very near *to be expected*.

88. But *Lucifer* has kindled *his qualifying or fountain Spirits* even in the innermost Birth or Geniture, and now *his qualifying or fountain Spirits* generate an animated or soulish *Devil's Spirit*, which is an eternal Enemy of God.

89. For when God was angry in *his* outermost Birth or Geniture in Nature, then it was not his purposed *determinate* Will to be kindled, neither has he effected that Kindling. But he has drawn the *Salitter* together, and thereby has prepared an eternal *Lodging* for the Devil.

90. For he cannot be expelled *quite out*, away, beyond God, into another Kingdom of Angels; but a Place must be *reserved* to him for a Habitation.

91. Neither would God *presently* give him the kindled *Salitter* for an eternal Habitation, for the *internal* Birth or Geniture of the Spirits stood yet *bidden* therein.

92. For God intended to do somewhat *else* with it, and so King *Lucifer* should be kept a *Prisoner* till another angelical Host or Army, out of the same *Salitter*, should come in *his* Stead, which are *Men*.

93. Now come on you Attorneys, Lawyers, and Advocates of *Lucifer*, maintain the Cause of your King now, and show whether he has done right in kindling of the *Wrath²-Fire* in Nature; if not, then he must *burn* therein eternally, and your *Lies* against the Truth must burn with him.

94. These are the seven Kinds, Species, Forms, or Manner of Sin's Beginning, and eternal *Enmity* against God.

Now follows briefly concerning the four new little Sons of Lucifer, which he has generated in himself in his corporeal Regimen, for which he was expelled from his Place, and is become the most horrible Devil.

Of the First Son, Pride.

95. *Now it may be asked, What moved Lucifer to this, that he would needs be above God?*

Answer.

96. Here thou must know, that without, distinct from himself, he had no Impulse at all to his Pride, but his Beauty and Brightness *deceived* him. When he saw that he was the fairest and most beautiful Prince in Heaven, then he *despised* the friendly Qualifying, Mixing, Operating, and Generating of the Deity, and thought with himself that he would *rule* with his princely Power in the whole Deity; all must stoop and bow to *him*.

97. But when he found that he could not effect it, then he kindled himself, intending to do it some other Way; and so then the Son of Light became a Son of Darkness; for he *himself* consumed the Power of his sweet Water, and made it to be a sour Stink.

* Avarice.

*Of the Second Son, * Covetousness.*

98. The second Will was *Covetousness*, which grew out of Pride, for *Lucifer* thought with himself, that he would *reign* over all Kingdoms, as a sole God; all should bow

to him, he would form and frame *all* with his own Power; and besides also, his *Beauty* so deceived him, that he thought he would have all in his sole Possession.

99. This modern World should do well to speculate on this Pride and Covetousness, and to consider *how* it is an Enmity against God; and that thereby they go *Headlong* to the Devil, and there must have their Jaws and Throats open eternally to rob and devour, and yet find nothing but *hellish* Abomination.

*Of the Third Son, * Envy.*

* Or Spite.

100. This Son is the very † *Gout* of this World; for it takes its Original in the † *Podagra* Flash of Pride and Covetousness, and stands on the Root of Life as pricking and bitter Gall.

101. This Spirit also came at first from Pride, for Pride thought and said to itself, Surely thou art *beautiful* and mighty *potent*; and Covetousness thought and said to itself, All must be *thine*; and Envy thought and said to itself, Thou must *kill* all with thy Stinging which is not obedient unto thee; and thus it stung at the other Gates of Angels, but all was in vain, for its Power and Might reached *no further* than in the Extent of the *Place* out of which it was created.

*Of the Fourth Son, * Wrath.*

* Or Anger.

102. This Son is the very *burning* hellish Fire, and takes its Original also from Pride. For when *Lucifer* with his hateful and odious Envy could *not* fill his Pride and Covetousness, then he kindled the *Wrath-Fire* in himself, and roared therewith into God's Nature, as a fierce Lion, and from whence then arose the Wrath of God and *all Evil*.

103. Of which much were to be written; but you will find it more apprehensibly, at the Place concerning the Creation; For there are to be found *living* Testimonies enough, so that none need doubt whither the Things be so or no.

104. Thus King *Lucifer* is the Beginning of *Sin*, and the *Sting of Death*, and the Kindling of God's Wrath, and the Beginning of all Evil, a Corruption, Perdition and Destruction of this World; and whatever Evil is done, there *he* is the first Author and *Causer* of it.

105. Also he is a Murderer and Father of Lies, and a Founder of Hell, a Spoiler and Corrupter, and Destroyer of all that is *Good*, and an eternal Enemy of God, and of all good Angels and Men; against whom I, and all Men that think to be saved, must daily and hourly *struggle* and fight, as against the worst and archest Enemy.

The final Condemnation.

106. But seeing God has *accursed* him as an eternal Enemy; and *condemned* him to eternal Imprisonment, where he now sees his Hour-Glass more and *more* plainly before his Eyes; and seeing his hellish Kingdom is *revealed to me* by the Spirit of God; so I curse him also together with and among all holy Souls of Men, and renounce and *defy* him as an eternal *Enemy*, who has often spoiled and torn up my Vineyard.

107. Moreover I defy also all his † *Lawyers* and *Helpers*, and will with the divine Grace from henceforth *fully* reveal his Kingdom, and demonstratively prove, that † *God* is a God of Love and Meekness, who *willeth not the Evil*, and † *who hath no Pleasure in the Perdition of any*, but *willeth that all Men should be helped or saved*. And then I will show and prove also, that *all Evil* comes from the Devil, and takes its Original from him.

† Jurists.
† Psalm 5. 4.
† Ezek. 18. 23.
33. 11.
† Tim. 2. 4.

Of the final Fight and Expulsion of King Lucifer, together with all his Angels.

108. Now when this horrible *Lucifer*, as a *Tyrant* and raging Spoiler of all that is good, showed himself thus terribly, as if he would kindle and destroy *all*, and bring all under his Jurisdiction, then all the heavenly Hosts and Armies were against him, and he also against *them all*; there now the Fight begun, for all stood most terribly, one *Party against another*.

Rev. 12. 109. And the great Prince *Michael* with his Legions fought against him; and the Devil with his Legions had *not* the *Victory*, but was driven from his Place, as one vanquished.

110. Now it may be asked, What Manner of Fight was this? How could they fight one with another *without Weapons*?

Answer:

111. The Spirit alone understands this *bidden* Secret, which must fight daily and hourly with the *Devil*, the outward *Flesh* cannot comprehend it; also the astral Spirits in Man cannot understand it, neither is it comprehended by Man at all, unless the animated or foulish Spirit unites, qualifies, and operates with the *innermost* Birth or Geniture in Nature, in the Center, where the Light of God is set opposite against the Devil's Kingdom, that is, in the third Birth or Geniture, in the *Nature* of this World.

112. When it unites, qualifies, or operates with God in *this Seat*, then the animated or foulish Spirit carries it into the *astral*; for the astral must in this Place fight hourly with the Devil.

113. For the Devil *has* Power in the outermost Birth or Geniture of Man, for his Seat is there, the murtherous Den of Perdition, and the House of Misery and *Woe*; wherein the Devil *whets* the Sting of Death, and through his animated or *foulish* Spirit he reaches in into the Heart of Man in his outermost Birth or Geniture.

114. But when the astral Spirits are *enlightened* from the animated or foulish Spirit, which in the Light unites with God, then they grow *fervent*, and very longing and desirous of the Light. On the other hand, the animated or foulish Spirit of the Devil, which rules in the outermost Birth or Geniture of Man, is very terrible and angry, and of a very contrary or *opposite* Will.

115. And then there rises up the striving or *fighting Fire* in Man, just as it rose up in Heaven with *Michael* and *Lucifer*, and so the poor Soul comes to be miserably crushed, *stretched*, tormented, and put upon the Wrack.

116. But if it gets the *Victory* with its *piercing Penetration*, then it brings its Light and Knowledge into the outermost Birth or Geniture of Man; for it presses back with Force through the seven Spirits of Nature, which I call here the astral Spirits, and as an Assessor governs also in the *Council* of Reason.

117. And then Man first knows what the Devil is, how much an Enemy he is to him, and how *great* his Power is; also how he must fight with him very *secretly* every Day, Hour, and Moment.

118. Which Thing *Reason*, or the outward Birth or Geniture of Man, without the Experience of this Fight or Battle, cannot comprehend. For the third or outermost Birth or Geniture in Man, which is the *carnal* or fleshly Birth, and which Man through the first Fall in his Lust has raised and prepared for himself, is the Devil's Castle, or

Fort of Prey or Robbery, and Dwelling-house, wherein the Devil as in a *Bulwark* fights with the Soul, and gives it many a hard Thump upon its Breast, which goes to the very Heart.

119. Now this Birth of the *Flesh* is *not* the Mansion-house of the Soul, but in its Strife it goes in with its Light into the *divine* Power, and fights against the Murder of the Devil.

120. On the other hand, the Devil with his Poison shoots and *darts* at the seven qualifying or fountain Spirits which generate the Soul, intending to destroy and to *kindle* them, that thereby he may get the whole Body for his own Propriety.

121. Now if the Soul would willingly bring its Light and Knowledge into the *human* Mind, then it must fight, and strive hard, and stoutly, and yet has a very *narrow* Passage to enter in at; it will be often knockt down by the Devil, but it must stand to it here, like a *Champion* in the Battle. And if it now gets the *Victory*, then it has conquered the Devil; but if the Devil prevails and gets the better, then the Soul is *captivated*.

122. But seeing the fleshy Birth or Geniture is not the Soul's *own* proper House, and that it cannot possess it as an *Inheritance*, as the Devil does, therefore the Fight and Battle lasts as long as the House of Flesh lasts.

123. But if the House of Flesh be once destroyed, and that the Soul is not *yet* conquered or vanquished in its House, but is free and unimprisoned, then the Fight is *ended*, and the Devil must be gone from this Spirit *eternally*.

124. Therefore this is a very difficult *Article* to be understood; nay it cannot be understood at all, unless it be by Experience in *this* Fight. Though I should write *many* Books thereof, yet thou wouldst understand *nothing* of it, unless thy Spirit stands in *such* a Birth or Geniture, and that the Knowledge is generated in thyself; otherwise thou canst neither comprehend *nor* believe it.

125. But if thou comprehendest this, then also thou understandest the Strife or the Fight which the *Angels* held with the Devils. For *the Angels have not Flesh nor Bones*, no more have the Devils.

126. For their bodily or *corporeal* Birth stands only in the seven qualifying or fountain Spirits, but the animated or *soulish* Birth in the Angels, unites, mixes, or operates with God; but it is *not* so in the Devils.

127. Therefore thou must here know, that the Angels with their animated or *soulish* Birth, in which they qualify and unite with God, have strove and fought in *God's* Power and Spirit against the kindled Devils, and turned them out from the Light of God, and driven them together into a *Hole*, that is, into a narrow Court, Quarter, or Compass, like a Prison, which is the Place or Space in, upon, and above the Earth, up to the Moon, which is a Goddess of the earthly Birth or Geniture.

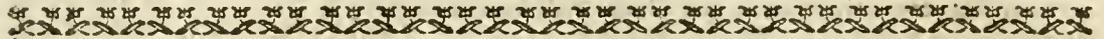
128. So far reaches their Extent now, till the last Day, and then they will get a House in that Place, where the *Earth* now is and stands, and this will be called *the burning Hell*.

[129. "That is, in the outermost Birth, in the Darknes, wherein they reach not the "second Principle, and Source or Fountain of the Light."]

130. Lord *Lucifer*, wait for it, and in the mean While take this for an assured Prophecy concerning it; for thou wilt get the kindled *Salitter* in the outermost Birth or Geniture, which thou thyself hast so prepared and fitted, to be thy *eternal* House to dwell in.

131. But not in such a Form as it now stands, but all will be *separated* in the kindled Wrath-Fire; and the dark, hot, cold, rugged, hard, bitter, stinking Relicks, Dregs, or Dross, will be *left thee* for an eternal Inn and Lodging.

132. And thou wilt be such an eternal almighty God therein, as a *Prisoner* in a deep Prison or Dungeon, where thou wilt neither attain nor see the eternal Light of God. But the kindled bitter Wrath of God will be thy *Grate*, Bolts and Bounds, out of which thou canst never get.



The Seventeenth Chapter.

Of the lamentable and miserable State and Condition of the corrupt perished Nature, and Original of the four Elements, instead of the holy Government of God.

1.  LTHOUGH God be an eternal almighty Regent or Governor, whom none can resist, yet *Nature* in its Kindling has now got a very monstrous strange Government, such as was *not* before the Times of the Wrath.

2. For the six qualifying or fountain Spirits generated the seventh Nature-Spirit before the Times of the Wrath, in the Place of this World, very meekly and *pleasantly*, as is now done in Heaven, and not so much as the least Spark of Wrath or Anger rose up therein.

3. Moreover, all was very bright and light therein, neither was there need of any *other* Light; but the Fountain or Well-spring of the Heart of God enlightened *all*, and was a Light in all, which shone every where all over incessantly without any Obstacle. For Nature was very rarified and thin, or transparent, and all stood merely in Power; and was in a very pleasant *lovely* Temper.

4. But as soon as the Fight begun *in Nature* with the proud Devil, then in the seventh Nature-Spirit, in the Court, Region, or Extent of *Lucifer*; which is the Place of this World, all got *another* Form and Operation.

5. For Nature got a twofold Source, and the outermost Birth or Geniture in Nature was kindled in the Wrath-Fire, which † Fire now is called the *Wrath of God*, or the *burning Hell*.

† Nature-Fire, God's Anger, Hell.

Note.

6. Here is required most inward Sense or Perception to understand this; for the Place where the Light is generated in the Heart only comprehends it, the *outward* Man does not comprehend it at all.

7. But behold! when *Lucifer* with his Host or Army stirred or *awakened* the Wrath-Fire in the Nature of God, so that God was moved to Anger in Nature in the Place of *Lucifer*, then the outermost Birth or Geniture in Nature got *another* Quality, which was very fierce, astringent, cold, hot, bitter, and sour.

8. The moving or boiling Spirit, which *before* qualified or operated very meekly in Nature, that became in its outermost Birth or Geniture very elevating and *terrible*, which now in the outermost Birth is called the *Wind*, or the Element of *Air*, in regard of its Elevation or Expansion.

9. For when the seven Spirits kindled themselves in their outermost Birth or Geniture, then they generated such a *violent* moving Spirit; and so the sweet Water, which before

before the Times of the Wrath was very rarified and thin, and incomprehensible, grew very thick and elevated, and swelled, and the astringent Quality grew very sharp, and cold-fiery, or fierce-cold, for it got a strong Attracting together, like *Salt*.

10. For the Saltwater, or ^a Salt, which still to this Day is found in the Earth, has its Original and Descent from the *first Kindling* of the astringent Quality; and so the Stones also have their Beginning and Descent from thence, as also the Earth. ^a Or Saltpetre.

11. For the astringent Quality now attracted the *Salitter* very strongly together, and dried it, whence the *bitter* Earth is proceeded; but the Stones are from the *Salitter* which at that Time stood in the Power of the Tone or Tune.

12. For as Nature with the working, wrestling, and rising up of its Birth or Geniture stood in the Time of the Kindling, just *such a Matter* attracted itself together.

13. *Now it may be asked*: How then is a comprehensible or palpable Son come to be out of an incomprehensible Mother?

Answer.

14. Thou hast a *Similitude* of this, in that the Earth and Stones are proceeded out of the Incomprehensibility.

15. For behold the Deep between Heaven and Earth is also incomprehensible, and yet the elementary Qualities *sometimes* generate living comprehensible Flesh therein, as Grasshoppers, Flies, and Worms, or creeping Things.

16. Which is caused by the *strong* attracting together of the Qualities, in which attracted *Salitter* the Life is suddenly generated. For when the Heat kindles the astringent Quality, then the Life rises up, for the bitter Quality stirs itself, which is the Original of Life.

17. So in like manner the *Earth* and *Stones* have their Descent; for when the *Salitter* kindled itself in Nature, then all became very rugged, thick, and dark, like a thick dark Mist or Cloud, which the astringent Quality dried up hard with its Coldness.

18. But seeing the Light in the outermost Birth was extinguished, the Heat also was captivated in the Comprehensibility or Palpability, and could *no more* generate its Life. From thence *Death* came into Nature, so that Nature or the corrupt Earth could no more help it, and thereupon *another* Creation of Light must needs follow, or else the Earth would have been an *eternal* indissolvable Death; but now the Earth generates or brings forth Fruit in the Power and Kindling of the *created* Light.

19. *Now one might ask*: What is the Condition then of this *twofold* Birth or Geniture? Is God then extinguished in the Kindling of the Wrath-fire, in the Place of this World, so that nothing is there else but a *mere* Wrath-fire? Or is the *one* only God become a *twofold* God?

Answer.

20. Thou canst not better comprehend, or understand this, then in and by thy *own* Body, which through the first Fall of *Adam* with all its Birth or Geniture, Fitness, Faculties, and Will, is become just such a House as the Place of this World is come to be.

21. First, thou hast the *bestial* Flesh, which is come to be so through the lustful longing Bit of the Apple, for it is the House of *Corruption*. For when *Adam* was made out of the corrupted *Salitter* of the Earth, that is, out of the Seed, or ^b Mass, ^c or Lump, which the Creator extracted out of the corrupted Earth, he was not then at first such Flesh, else his Body had been created *mortal*, but he had an *angelical powerful* Body, in which he should have subsisted eternally, and should have eat angelical

Fruit, which grew for him in Paradise before his Fall, *before* the LORD cursed the Earth.

22. But seeing the Seed, or Mass, or Lump, out of which *Adam* was made, was somewhat infected with the corrupt Disease or Malady of the Devil, *Adam therefore* longed after his Mother, that is, to eat of the Fruit of the corrupted Earth, which then in its outward Comprehensibility was become so evil, and in the Wrath-fire was become so hard, palpable, and comprehensible.

23. But seeing *Adam's Spirit* longed after that Fruit which was of the Quality of the corrupted Earth, *therefore* also Nature formed or framed such a Tree for him as was *like* the corrupted Earth.

24. For *Adam* was the Heart in Nature, and therefore his animated or soulish Spirit *helped* to image, fashion, or form *this Tree*, of which he would fain eat.

25. But when the Devil saw that the *Lust* was in *Adam*, then he stung lustily and briskly at the *Salitter* in *Adam*, and infected the *Salitter* out of which *Adam* was made yet more and more.

26. And now then *it was Time* that the Creator should frame a *Wife* for him, which afterwards set the *Sin on Work*, and did eat of the false, evil, or corrupt Fruit. Else if *Adam* had eaten of the Tree, *before the Woman* had been made out of him, then it would have been far *worse* than it is.

27. But seeing this requires a high and deep Description, as also requires much Room, therefore seek for it concerning the *Fall of Adam*, where you will find it largely described.

So now I return to the forementioned Similitude.

28. Now when *Adam* eat of the Fruit, which was Good and Evil, then he suddenly got *such a Body* also. The Fruit was corrupt or perished, and palpable, as to this Day all Fruits now on Earth are; and so such a fleshly, and palpable, or comprehensible Body *Adam* and *Eve* got instantly.

29. But now the *Flesh* is *not* the whole Man; for this *Flesh* cannot comprehend or apprehend the Deity, else the *Flesh* were not mortal and corruptible, or fading and transitory; for *Christ* saith, ^a *It is* ^c *the Spirit that quickens, the Flesh profiteth nothing.*

^a John 6. 63.

^c Or the Spirit is the Life.

30. For *this Flesh* cannot inherit the Kingdom of Heaven, but is only a *Seed* which is sown into the Earth, out of which will grow an impalpable or incomprehensible Body, such as the *first* was before the Fall. But the Spirit is eternal Life, which unites, qualifies, or mixes with God, and comprehends the *internal* Deity in Nature.

31. Now as Man in his *outward* Being is *corrupted*, and as to his fleshly Birth or Geniture is in the Wrath of God, and is moreover also an *Enemy* of God, and yet is but one Man, and not two; and on the other hand, in his spiritual Birth or Geniture he is a Child and *Heir of God*, who rules and lives with God, and qualifies, mixes, or unites with the innermost Birth or Geniture of God; thus also is the Place of this World come to be.

32. The outward Comprehensibility or Palpability in the whole Nature of this World, and of all Things which are therein, stands all in the *Wrath-fire* of God, for it is become thus through the Kindling of Nature. And Lord *Lucifer* with his Angels has his Dwelling now in the same outward Birth or Geniture which stands in the Wrath-fire.

33. But now the Deity is *not separated* from the outward Birth or Geniture so, as if they were *two* Things in this World; if so, Man could have *no Hope*, and then this World did not stand in the Power and Love of God.

34. But the Deity *is* in the outward Birth hidden, and has the Fan or casting Shovel in its Hand, and will one Day cast the Chaff and the kindled *Salitter* upon a

Heap, and will draw away from it its inward Birth or Geniture, and give them to Lord *Lucifer* and his *Crew* of Followers for an eternal House.

35. In the *mean while* Lord *Lucifer* must lie *captive* and imprisoned in the outermost Birth in the Nature of this World, in the *kindled* Wrath-fire; and therein he has great Power, and can reach into the *Heart* of all Creatures with his animated or foulish Spirit in the outermost Birth or Geniture, which stands in the Wrath-fire.

36. *Therefore* the Soul of Man must fight and strive continually with the Devil, for *he still presents before it the Swine-apples of Paradise*, and invites it also to bite thereof, that he thereby may also bring it into his Prison.

[37. "That is, the fierce Source of Malignity, wherewith the Soul is infected."] V 4.

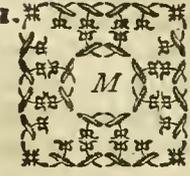
38. And if that will not succeed to his Purpose, then he strikes many a hard Blow at the Head, and that Man must continually lie under the *Cross*, Affliction, and Misery, in this World.

39. For he hides the noble Grain of Mustard-seed, so that *Man does not know himself*. And then the World supposes, that he is thus plagued and smitten of God, whereby the Devil's Kingdom remains always *hidden* and undiscovered.

40. But stay a little; thou hast given me also many a Blow, I have experimental Knowledge of thee, and here I will open thy Door to thee a little, that *another also* may see what thou art.

The Eighteenth Chapter.

Of the Creation of Heaven and Earth; and of the first Day.

 MOSES writes in his first Book as if he had been present, and had beheld all with his Eyes; but without Doubt he received it in Writing from his Forefathers: It may be, *he* might have well-discerned somewhat more herein in the Spirit than his Forefathers.

f Genesis 1. See Ch. 21. v. 1. 11. Ch. 26. v. 122, 123. And 1. Apology to Balthazar Tytchen. Part 2. No. 31.

2. But because at that Time when God created Heaven and Earth, there was yet *no Man* which saw it, therefore it may be concluded, that *Adam* before his Fall, while he was yet in the deep Knowledge of God, knew it in the Spirit only.

3. But yet when he fell, and was set into the *outward* Birth or Geniture, he knew it no more, but had only a *Remembrance* of it, as of a dark and secret *Action* or *History*, and so left it to his Posterity.

4. For it is manifest, that the first World before the Deluge or Flood, knew *as little* of the Qualities, and Birth or Geniture of God, as this last World wherein we now live. For the external fleshly Birth or Geniture could *never* apprehend or *understand* the Deity, otherwise somewhat more would have been written of it.

5. But seeing through the *divine Grace* in this high Article this great Mystery has been somewhat revealed to *me*, in *my Spirit*, according to the inward Man, which qualifies, mixes, and unites with the Deity, therefore I *cannot* forbear to describe it according to my *Gifts*. And I would have the Reader faithfully admonished, not to be offended at the *Simplicity* of the Author.

6. For I do it not out of a Desire of *Boasting* and Vain-glory, but in a humble Information to the Reader, that thereby the Works of God might be *somewhat* better known,

and the Devil's Kingdom revealed and laid open, seeing this present modern World moves and lives in all Malice, Wickedness, and *devilish* vicious Blasphemies, that it might once see in what kind of Power, Impulse, or Driving it lives, and in what kind of *Inn* it takes up its Lodging.

7. And I do it to try, whether I may happily with the *intrusted* Talent get Gain of Ufury, and not return it to my God and Creator again singly and empty, without Improvement, like the *lazy* Servant, who had stood idle in the Vineyard of the Lord, and would require his Wages without having laboured at all.

8. But if the Devil should raise Mockers and Despisers, who would say, it does not become me to climb so *high* into the Deity, and to dive so *deeply* thereinto.

9. To all of them I give this for an Answer: That I am not climbed up into the Deity, neither is it possible for such a mean Man as I am to do it; but the Deity is climbed up into me, and from *its Love* are these Things revealed to me, which otherwise I in my half-dead fleshly Birth or Geniture must needs have let alone altogether.

10. But seeing I have such an Impulse upon me, I let *him* act and move in me, who knows and understands what it is, and whose Pleasure it is that I should do it; I poor Man of Earth, Dust and Ashes, could *not* do it. But the Spirit invites and cites all such Mockers and Despisers before the *innermost* Birth or Geniture of God in this World, to desist from their Wickedness and Malice: If not, then they shall be spewed out as *hellish Chaff* into the *outermost* Birth or Geniture in the Wrath of God.

Now observe,

11. When God was now moved to Anger in the *third* Birth or Geniture, in the Court, Quarters, or Region of *Lucifer*, which was all the Space and Room, or Extent of this World, then the Light was *extinguished* in the third Birth or Geniture, and all became a Darkness, and the *Salitter* in the third Birth or Geniture was rough, wild, hard, bitter, sour, and in some Parts stinking, *muddy* and brittle, all according to the Birth or Geniture of the qualifying or fountain Spirits, then at that Time working.

12. For in that Place wherein the *astringent* Quality was predominant, there the *Salitter* was attracted together and dried, so that hard dry *Stones* came to be; but in those Places, where the astringent Spirit and the Bitter were equally alike predominant, there sharp small Gravel and *Sand* came to be, for the raging bitter Spirit broke the *Salitter* all to Pieces.

13. But in those Places, where the *Tone* together with the astringent Spirit were predominant in the Water, there Copper, Iron, and such like rocky Oar of Minerals came to be: but where the *Water* was predominant, together with all the Spirits jointly and equally, there the wild Earth came to be; and the Water was here and there like a Cloud or Vapour held *captive* in the Clefs and Veins, or Spaces of the Rocks; for the astringent Spirit, as the Father of corrupted Nature, held it captive with its sharp *attracting* together.

14. But the *bitter* Spirit is the chiefest Cause of the black Earth, for through its fierce Bitterness the *Salitter* became killed in its outermost Birth or Geniture; from whence existed the wild or *barren* Earth.

15. But the *Heat* in the astringent Spirit chiefly helped to make the Hardness; but where that came to be, there it generated the noblest and most precious *Salitter* in the Earth, as Gold, Silver, and precious Stones.

16. For when the *shining Light*, by reason of the hard, dry, and rough Matter, became extinguished, then it was together dried up and incorporated in the Heat, which is the Father of the Light.

Yet you must understand it thus,

17. *Viz.* Where the hot Spirit in the *sweet Water* was predominant in Love; there the astringent Spirit attracted the Matter together, and so thereby the noblest Ores of Minerals and precious Stones were generated.

18. But concerning precious Stones, as Carbuncles, Rubies, Diamonds, Smaragdines or Emeralds, Onixes, and the like, which are of the *best* Sort, they have their Original where the *Flash* of the Light rose up in the Love. For that Flash becomes generated in the Meekness, and is the Heart in the Center of the qualifying or fountain Spirits; therefore those Stones are also meek, full of Virtue, delightful, pleasant and lovely.

19. *Now it might be asked:* Why Man in this World is so in love above all other Things with Gold, Silver, and precious Stones, and uses them for a ^s Defence or Protection, and the Maintenance of his Body?

^s Ecclef. 7. 12:
With Money
and Treasures
Men defend
themselves, as
with a Shield.

Answer:

20. Herein lies the *Pith* or Kernel; for Gold, Silver, and precious Stones, and all bright Ores of Minerals, have their Original from the *Light*, which shone before the Times of Wrath in the outermost Birth or Geniture of Nature, that is, in the *seventh* Nature-Spirit: And so now, seeing every Man is, as the whole House of this World is, therefore all his qualifying or fountain Spirits love the *Kernel*, or the best Thing that is in the corrupted Nature, and that they use for the Defence, Protection, and ^h Maintenance of themselves.

^h Or Liveliness.

21. But the innermost Kernel, which is the Deity, that they can no where comprehend, for the *Wrath* of the Fire lies before it, as a strong ⁱ Wall, and *this Wall must be broken down with a very strong Storm or Assault, if the astral Spirits will see into it.* But the Door stands open to the animated or soulish Spirit, for it is withheld by Nothing, but is as God himself in his innermost Birth or Geniture.

ⁱ Or Bulwark.

22. *Now then it might be asked:* How shall I then understand myself in or according to the threefold Birth or Geniture in Nature?

The depth!

23. Behold the *first* innermost and deepest Birth or Geniture stands in the Center, and is the *Heart* of the Deity, which is generated by the qualifying or fountain Spirits of God; and this Birth or Geniture is the *Light*, which though it be generated out of the qualifying or fountain Spirits, yet no qualifying or fountain Spirit of itself alone can comprehend it, but every qualifying or fountain Spirit comprehends only its own innate Place or Seat in the Light, but all the seven Spirits jointly together comprehend the whole Light, for they are the Father of the Light.

24. Thus also the qualifying or fountain Spirits of *Man* do not *wholly* comprehend the innermost Birth or Geniture of the Deity, which stands in the Light, but every qualifying or fountain Spirit reaches with *its* animated or *soulish* Birth or Geniture, into the Heart of God, and unites, qualifies, or mixes in that Place *therewith*.

25. And that is the hidden Birth or Geniture in Nature, which no Man by his own Reason, Wit, or *Capacity* can comprehend; but the *Soul* of that Man which stands in the Light of God only comprehends it, and no other.

The Second Birth or Geniture in Nature, are the seven Spirits of Nature.

26. This Birth or Geniture is more *intelligible* and comprehensible, but yet also only to the *Children of this Mystery*; the Plowman does not understand it, though he

fees, smells, tastes, hears, feels it, yet he looks on it, but knows not *how* the Being thereof is.

W w.

27. [*By this is meant or understood the corrupt Reason in its own Wit, Ingenuity, or Capacity, without the Spirit of God. The Doctor, as well as the Plowman, is here meant, the one is as blind concerning the Deity as the other, and sometimes the Peasant or Plowman exceeds the Doctor in Knowledge, if he adheres close to God.*]

28. Now these are the Spirits wherein all Things stand both in Heaven and in this World, and from these the *third* and outermost Spirit is generated, wherein Corruptibility stands.

↳ Or third Spirit.

29. But ^k this Spirit, or this Birth has *seven* Kinds or Species, *viz.* the astringent, the sweet, the bitter, the hot: these four generate the *Comprehensibility* in the third Birth or Geniture.

30. The fifth Spirit is the Love, which exists from the Light of the Life, which generates *Sensibility* and *Reason*.

31. The sixth Spirit is the Tone, which generates the *Sound* and Joy, and is the Spring or Source rising up through all the Spirits.

32. In this fourth Spirit now stands the Spirit of Life, and the Will, or Reason and *Thoughts* of all the Creatures, and all Arts, Inventions, Formings, and Imagings of all that which stands in the *Spirit* in the *Incomprehensibility*.

33. The seventh Spirit is Nature, in which stands the corporeal Being of all six Spirits, for the six Spirits generate the seventh. In this Spirit stands the corporeal Being of Angels, Devils, and Men, and is the *Mother* of all the six Spirits, in which they generate themselves, and in which they also generate the Light, which is the Heart of God.

Of the Third Birth or Geniture.

34. Now the third Birth or Geniture, is the *Comprehensibility* or *Palpability* of Nature, which was rarified and transparent, lovely, pleasant and bright, *before* the Time of God's Wrath, so that the qualifying or fountain Spirits could see *through* and *through* all.

35. There was neither Stone nor Earth therein, neither had it Need of any such created or contracted Light as now; but the Light generated itself *every where* in the Center, and all stood in the Light.

36. But when King *Lucifer* was created, then he excited or awakened the Wrath of God in this *third* Birth or Geniture; for the Bodies of the Angels came to be *Creatures* in this third Birth.

37. Now then, seeing the Devils kindled their own Bodies, intending thereby to domineer over the whole Deity, *therefore* the Creator also, in his Wrath, kindled this *third* Spirit, or this third Birth or Geniture in Nature, and imprisoned the Devil therein, and made an eternal Lodging therein for him, that he might not be *higher* than the *whole* God.

X x.

[38. "*Understand, in the outward Sources or Qualities; for the outermost of all, is also the innermost of all.*"]

39. But seeing the Devils kindled themselves out of Pride, *Wantonness*, and *Wickedness*; *therefore* they were quite thrust out from the Birth or Geniture of the Light; and they can neither lay hold of, or comprehend it *eternally*.

40. For the Light of their Heart, which qualified, mixed, or united with the Heart of God, they have extinguished *that* themselves, and instead *thereof* have generated a fierce, hot, astringent, bitter, and hard stinking devilish Spirit.

41. But now thou must *not think*, that thereupon the whole Nature or Place of this World is become a mere bitter Wrath of God No; here lies the Point; the *Wrath* does not comprehend the innermost Birth or Geniture in Nature, for the *Love* of God is yet hidden in the Center, in the whole Place of this World, and so the House which Lord *Lucifer* is to be in, is *not fully* separated, but there is still in all Things of this World, both Love and Wrath *one in another*, and they always wrestle and strive one with another.

42. But the Devils cannot lay hold on the Wrestling of the Light, but only on the Wrestling of the Wrath, wherein they are *Executioners* or Hangmen, to execute the Justice or Law, which was pronounced in God's Wrath against *all* wicked Men.

43. Neither *ought* any Man to say, that he is generated in the Wrath-fire of the total Corruption, or Perdition, *out of God's predestinate Purpose*. No; the corrupted Earth does not stand *neither* in the total Wrath-fire of God, but only in its *outward* Comprehensibility or Palpability, wherein it is so hard, dry, and bitter.

44. Whereby every one may perceive, that this Poison and *Fierceness* does not belong to the Love of God, in which there is nothing but *Meekness*.

45. Yet I do not say this, as if every Man was *holly* as he comes from his Mother's Womb, but as the Tree is, so is its Fruit. Yet the Fault is not God's, if a Mother bears or brings forth a Child of the Devil, but the Parent's Wickedness.

46. But if a wild Twig be planted in a sweet Soil, and be *ingrafted* with some other of a better and sweeter Kind, then there grows a mild Tree, though the Twig were *wild*. For here all is possible; as soon is the Good changed into Evil, as the Evil into Good.

47. For every Man is *free*, and is as a *God* to himself; he may *change* and alter himself in this Life either into Wrath, or into Light. Such Cloaths or Garments as a Man puts on, such is his Ornament or Lustre. And what Manner of Body foever Man *sows* into the Earth, such a Body also grows up from it, though in another Form, Clarity and Brightness, yet all according to the Quality of the *Seed*.

48. For if the Earth was *quite* forsaken of God, then it could never bring forth *any* good Fruit, but mere bad and evil Fruit. But seeing the Earth stands yet in God's Love, therefore his Wrath will not burn therein eternally, but the Love *which has overcome* will spew out the Wrath-fire.

49. And then will the burning Hell begin, when the Love and the Wrath shall be *separated*. In this World the Love and the Wrath are one in another in *all* Creatures, and that which overcomes in the Wrestling inherits the House of or by Right, whether it be the Kingdom of Hell, or of Heaven.

50. I do not speak so, as if the Beasts in their Birth or Geniture were to inherit the Kingdom of Heaven: *No*; for they are like the corrupted Earth, evil and good; but if they be sown again into their Mother the Earth, then they are Earth.

51. But the *Salitter* in a good Beast shall not therefore be left to the Devil for a Propriety, but will in the separated Part, in the Nature of God, eternally blossom, and bring forth other *heavenly* Figures. But the *Salitter* of the Beast ¹ of God's Wrath will in the Wrath of God bear *bellish* Fruits.

[52. "That is, their Figure will stand as a Shadow upon the Holy Ground, in the Wonders, viz. in the eternal Magic."]

53. For if the Earth be once kindled, then in the Wrath burns the Fire; and in the Love the Light; and then *all* will be separated, for the one cannot comprehend the other *any more*.

54. But in this Time every thing has a *twofold* Source and Quality; whatsoever thou buildest and sowest here in the *Spirit*, be it with Words, Works, or Thoughts, *that* will be thy eternal House.

¹ From, or belonging to.

55. Thus thou seest and *understandest* out of what the Earth and Stones are come to be. But if that kindled *Salitter* should have continued to be thus in the whole Deep of this World, then the whole Place thereof would have been a *dark Valley*, for the Light was imprisoned together also with, and in the *third Birth* or Geniture.

56. Not that the Light of the Heart of God in its *innermost Birth* is imprisoned: No; but that Lustre and the Shining thereof, in the *third Birth* or Geniture, was together incorporated or compacted in the *outermost* Comprehensibility, and therefore it is, that Men are in love with all those Things which stand in *that Salitter*.

57. But seeing the whole Deep in the third Birth or Geniture was very dark in regard of the *corrupted Salitter* of the Earth and Stones, *therefore* the Deity could not endure it to be so, but created and compacted the Earth and Stones together as in *one Lump*, or

as on a Heap. Concerning which, Moses writes ^m thus:

Am Anfang ersthuff GOTT Himmel und Erden.

In the Beginning, created, GOD, Heaven and Earth.

ⁿ Or how these German Words are framed in the Articulation by the Instruments of Speech; that what they signify according to the Language of Nature may be understood.
^o Voice of God.
^p The Place of this World.
^q Or murmuring Sound.
^r Or Palate.

58. These Words must be considered exactly, ^o what they are. For the Word (*An*) conceives itself in the *Heart*, and goes forth to the *Lips*, but there is captivated and goes back again sounding, till it comes to the Place from whence it went forth.

59. And this signifies now, that the ^o Sound went forth from the Heart of God, and encompassed the whole Place or Extent of this World; but when ^p it was found to be *evil*, then the Sound returned again into its own Place.

60. The Word or Syllable (*An*) thrusts itself out from the Heart, and *presses forth* at the Mouth, and has a long following ^q Pressure; but when it is spoken forth, then it *closes* itself up in the Midst or Center of its Seat with the ^r upper Gums, and is *half* without, and *half* within.

61. And this signifies, that the Heart of God had a Loathing against the *Corruption*, and so thrust away the corrupted Being from himself, but *laid hold* on it again in the Midst or Center at the Heart.

62. And as the Tongue breaks off or divides the Word or Syllable, and keeps it half without and half within, so the Heart of God would *not wholly* reject the kindled *Salitter*, but the Malignity, Malice and Malady of the Devil, and the other Part should be re-edified or built again *after* this Time.

63. The word or Syllable (*ang*) goes *swiftly* from the Heart out at the Mouth, and is *staid* also by the hinder Part of the Tongue, and the Gums; and when it is let loose, it makes another swift Pressure from the Heart, out at the Mouth.

64. And this signifies the sudden *Rejection* at the Riddance and Thrusting out of the Devils, together with the corrupted *Salitter*; for the strong and swift Spirit thrusts the Breath *strongly* away from it, and *retains* the true Tone of the Word, or the Expression with it at the hindermost Gum, and that is the true Spirit of the Word or Syllable.

65. And this signifies, that the corrupted *Fierceness* is thrust out eternally from the Light of God, but the inward Spirit, which is *loaded* therewith against its Will, shall be set again in its first House.

66. The last following Pressure (*ang*) signifies, that the innermost Spirits in the Corruption are not *altogether* pure, and therefore they need a sweeping away, *purging*, or consuming of the Wrath, in the Fire, which will be done at the End of this Time.

67. The Word (*erhuff*) conceives itself *above* and *under* the Tongue, and shuts the Teeth in the upper and lower Gums, and so presses itself *close* together, and being held together, and poke forth again, then it opens the Mouth again *swiftly*, like a *Fass*.

68. And this signifies the astringent Spirit's *strong* driving together of the corrupted *Salit*, as a Lump on a Heap.

69. For the Teeth *retain* the Word, letting the Spirit go forth *leisurely* between the Teeth: And this signifies that the astringent Quality holds the Earth and Stones *firmly* and fast together; and yet, notwithstanding, *lets* the Spirits of the Earth spring up, grow, and bear Blossoms out of the astringent Spirit; which signifies the *Regeneration or Restitution of the Spirits of the Earth*.

70. But that the Mouth is swiftly opened again *after* the Word is ended, it signifies concerning the Deep above the Earth, that God the Lord will nevertheless dwell there, and *reserve* his Regimen for himself, and hold the Devil as a Prisoner in the Wrath-Fire.

71. The Word (GOD) conceives itself in the *Midst* or Center, upon the Tongue, and is thrust thither out of the Heart, and leaves the Mouth *open*, and stays sitting on its royal Seat, and sounds without and within; but when it is spoken forth, then it makes *another* Pressure between the upper Teeth and the Tongue.

72. And this signifies, that when God created Heaven and Earth, and all the Creatures, he *nevertheless* remained in his Divine, Eternal, Almighty Seat, and *never* went away from it at all, and that HE alone is ALL. The last Pressure signifies the Sharpness of his Spirit, whereby in a Moment he *effects* all in his whole Body.

73. The Word (Himmel) conceives itself in the Heart, and is thrust forth to the Lips, there it is *shut* up, and the Syllable (mel) sets the Lips open again, and is held on the Middle of the Tongue, and so the Spirit goes forth on *both Sides* of the Tongue out of the Mouth.

74. And this signifies, that the *innermost* Birth is become shut up from the outermost by the horrible Sins, and is incomprehensible to the outward corrupted Birth or Geniture.

75. But seeing it is a Word with a *twofold* Syllable, and that the second Syllable (mel) opens the Mouth again, it signifies, that the *Gates* of the Deity are become opened again.

76. But that by the Word or Syllable (mel) it is conceived again upon the Tongue, and held fast with the upper Gums, and that in the mean while the Spirit *slippeth* forth on both Sides of the Tongue; this signifies, that God would again give to this corrupted Kingdom, or Place in God, a *King or great Prince*, who should open again the innermost Birth or Geniture of the clear and bright *Deity*, and thereby the Holy Ghost should go forth on both Sides, that is, out of the innermost Depth of the Father and of the Son, and should go forth *again* into this World, and should new regenerate this World again through the *New King*.

77. The Word (und) conceives itself in the Heart, and is staid and compacted, or *incorporated* by the Tongue on the upper Gums; but when it is *let loose*, it makes another Pressure from the Heart, out at the Mouth.

78. Now this signifies the Difference or *Distinction* between the holy and the earthly Birth or Geniture. This Syllable comes indeed from the Heart, but is staid by the Tongue on the upper Gums, so that one cannot *yet* perceive what Kind of Word it is; and this signifies that the earthly and corrupt Birth or Geniture cannot lay hold on, or apprehend the innermost Birth or Geniture, but is foolish and silly^f.

79. The last Pressure from the Heart signifies, that^t it will indeed qualify, mix, or *unite* with the *innermost* Birth or Geniture in its Sensibility, Perception, or Thoughts, but *cannot* apprehend it in its Reason; therefore this Syllable or Word alone by itself is dumb, and has no Signification or Understanding in it alone, but is used only for Distinction's Sake, with some *other* Word.

80. The Word (Erden) is thrust forth from the Heart, and is conceived on the *binder* Part upon the Tongue, at the *binder* Gums, and *trembles*; the Tongue is used

^f A foolish or
silly Virgin.
^t The Earthly
Birth.

Or staggers. about the first Syllable (*Er*.) yet not steadily, but it recoils inward at the nether Gums, and *crouches* as it were before an Enemy trembling.

81. The other Syllable (*-den*) is conceived by the Tongue and *upper* Gums, and leaves the Mouth open, and the Spirit of Formation goes forth at the *Nostrils*, and will not go forth together in this Word out at the *Mouth*; and though it carries forth somewhat indeed along with it, yet the true Tone or Noise of the true Spirit goes only forth through, or at the *Nostrils*, or Organ of Smelling.

This is a great Mystery.

82. The Word or Syllable (*Er*-) signifies the *kindled*, astringent and bitter Quality, the earnest *severe* Wrath of God, which trembles at the hinder Part of the Gums, before which the Tongue is as it were afraid, and crouches at the nether Gums, and flies as it were from an Enemy.

83. The Word or Syllable (*-den*) conceives itself *on* the Tongue again, and the Spirit attracts the Power and Virtue out of the Word, and therewith goes forth *another Way* at the *Nostrils*, and so goes therewith up into, or *towards* the Brain before the royal Seat. And this signifies, that the outermost *Salitter* of the Earth is *eternally* rejected from God's Light and *Holiness*.

84. But that the Spirit lays hold on the *Power* and Virtue of the Word, and goes another Way through the *Nostrils* into the Brain before the Throne of the Senses or *Thoughts*, it signifies, that God will *extract* the Heart of the Earth from the Wrath of Wickedness; and *use* it to his eternal royal Praise.

Observe.

85. He will extract from the Earth the *Kernel*, and the best of the good Spirit, and will *regenerate* it anew, to his Honour and Glory.

86. *Here, O Man, consider thyself well*, and mind what Manner of Seed thou sowest into the Earth, the very same will spring up, and bear Blossoms and Fruit *for ever*, either in the Love, or in the Wrath.

87. But when the Good shall be separated from the Evil, then thou wilt live in *that Part* which thou hast laboured for here, be it either in Heaven, or in Hell-fire.

* Whether Heavenly or Hellish, good or evil Matter or Thing.

88. *In whatsoever thou endeavourest, labourest and adest here, into that thy Soul goes, when thou diest.*

89. Or dost thou think, that my Spirit has sucked this which I have set down here out of the corrupted Earth, or out of an old felt Hat, or old Shoe?

90. Truly no, for the Spirit at this Time of my Description and setting it down did *unite* and qualify, or mix with the deepest Birth or Geniture of God. In that I have received my Knowledge, and from thence it is sucked, not in great earthly Joy, but in the anxious Birth or Geniture, *Perplexity* and Trouble.

91. For what I did hereupon undergo, suffer, and endure from the Devil and the hellish Quality, which as well rules in my *outward* Man, as in all Men whatsoever; this thou canst not apprehend, unless thou also *dancest* in this Round.

92. Had not our Philosophers and Doctors always plaid upon the Fiddle of Pride, but on the *musical Instrument* of the Prophets and Apostles, there would have been far another Knowledge and *Philosophy* in the World.

93. Concerning which, in Regard of my Imbecility, Want of Literature or Learning, and Study, as also the Slowness and Dulness of my *Tongue*, I am very *insufficient*, but not so slender in the Knowledge. Only I cannot deliver it in profound Language, and the *Ornament* of Eloquence, but I rest contented with my Gift I have received, and am a *Philosopher among the Simple*.

Concerning the Creation of the Light in this World.

94. Here shut the Eyes of thy *Flesh* a little, for here they will profit thee nothing, seeing they are *blind* and dead, and open the Eyes of thy Spirit, and then I will rightly *show thee* the Creation of God.

Observe,

95. When God had driven the corrupted *Salitter* of Earth and Stones, which had generated itself in the outermost Birth by the *kindling*, together on a Heap as in a Lump, then, for that Cause, the third Birth or Geniture in Nature in the *Deep*, above the Earth, was not pure and bright, because the Wrath of God did *yet burn* therein.

96. And though the innermost Birth or Geniture was light and bright, yet the outermost, which stood in the Wrath-fire, could not *comprehend* it, but was altogether dark.

97. For *Moses* writes,

Und es war Finster auf der Tiefe.

And it was Dark on the Deep.

7 Gen. 1.

The Word (*auf*) *on*, signifies the *outermost* Birth or Geniture, and the Word (*in*) signifies the *innermost* Birth or Geniture.

98. But if the innermost Birth had been dark, then the Wrath of God had *rested* in this World eternally, and it would never have been Light; but the Wrath has *not* thus touched, or reached the Heart of God.

99. Therefore He is a sweet, friendly, bounteous, good, meek, pure and *merciful* God, according to his Heart in the *innermost* Birth or Geniture in the Place of this World, and still continues to be so; and his meek Love presses forth from his Heart into the *outermost* Birth or Geniture of the Wrath, and quenches the same, and therefore *Sprach Er, he said, Es werde Licht, Let there be Light.*

Here observe the Sense in the highest Depth.

100. The Word (*Sprach*) or *said*, is spoken after the Manner of Men: You Philosophers, open your Eyes, I will in my Simplicity teach you the [*Sprach Gottes*] the Speech, Speaking or Language of God, as when he says a Thing; and indeed it *must be so*.

101. The Word (*Sprach*) conceives itself *between* the Teeth, for they bite or join *close* together, and the Spirit hisses forth through the Teeth, and the Tongue bows or *bends* in the Middle, and sets its Forepoint, as if it did listen after the Hissing, and was *afraid*.

102. But when the Spirit conceives the Word, that *shuts* the Mouth, and conceives it at the hinder Gums upon the Tongue in the Hole or *Hollowness*, in the bitter and astringent Quality.

103. And there the Tongue is *terrified*, trembles, and crouches to the nether Gums, and then the Spirit *comes* forth from the Heart, and closes the Word, which conceives itself at the hinder Gums in the astringent and bitter Quality, in the Wrath, and goes forth mightily and strongly through the Fierceness, as a King and a Prince, and also *opens* the Mouth, and rules with a strong Spirit from the Heart through the *whole* Mouth within, and also without the Mouth, and makes a mighty and *long Syllable*, as a Spirit which has broken the Wrath.

104. Against which the Wrath, with its *Snarling* in the astringent and bitter Quality, at the hinder Gums in the Hollow on the Tongue, *struggles*, and keeps its Right to itself, and keeps its Seat in its Place, and lets the *meek* Spirit come forth from the Heart,

through it, and thunders with its snarling after it, and so *helps* to form or frame the Word, yet with its *thundering* cannot get away from its Seat, but abides in its hollow Hole, as a captive Prisoner, and looks *terribly*.

This is a great Mystery.

105. Here observe the Sense and Meaning; if thou apprehendest it, then thou *understandest* the Deity right, if not, then thou art yet blind in the *Spirit*.

106. *Judge not*, else here thou runnest counter against a strong Gate, and wilt be imprisoned; if the Wrath-fire catches thee, then thou wilt remain *eternally* therein.

107. Thou Child of Man, behold now, how great a *Gate* of Heaven, of Hell, and of the Earth, as also of the whole Deity, the Spirit opens to thee.

108. Thou shouldest *not* think, that God at that Time did speak in that Way as Men do, and that it was but a *weak* impotent Word, like *Man's* Word.

109. Indeed Man's Word conceives itself just in such a *Form*, Manner, Proportion, Quality, and Correspondency; only the *half dead* Man does not understand it: And this Understanding is very noble, dear and precious, for it is generated only in the Knowledge of the *Holy Ghost*.

110. But God's Word, which He spoke then in Power, has encompassed Heaven and Earth, and the Heaven of Heavens; yes, and the *whole* Deity also.

111. But it frames and conceives itself first between the Teeth closed or *clapped* together, and *hisses*, which signifies, that the Holy Ghost at the Beginning of the Creation went through the firmly closed *Wall* of the third and outermost Birth or Geniture, which stands in the *Wrath-fire* in this World.

112. For it is written, *And it was dark on the Deep, and the Spirit of God moved on the Water*. The *Deep* signifies the *innermost* Birth or Geniture; and the *Darkness* signifies the *outermost* corrupt Birth or Geniture, in which the Wrath burned. The *Water* signifies the Allaying or *Mitigation* of the Spirit.

113. But that the Spirit *hisses* through the Teeth, it signifies that the Spirit *is gone forth* from the Heart of God through the Wrath; but that the Teeth remain *closed* together, whilst the Spirit hisses, and do not open themselves, it signifies, that the Wrath *has not* comprehended or reached the Holy Ghost.

114. But that the Tongue *crouches* towards the nether Gums, and is sharp at the Point, and will not be used about the Hissing, it signifies, that the *outward Birth* or Geniture, together with all the Creatures which are therein, ² *cannot* comprehend, or reach to apprehend the *Holy Spirit*, which goes forth out of the innermost Birth or Geniture out from the Heart of God, neither can they hinder him by their Power.

² The Natural Man cannot perceive the Things of God.

115. For he goes and penetrates through *all* shut or closed Doors, Closets, and Births, and needs no Opening of them; as the Teeth cannot stay or hinder the Spirit or *Breath* from going or *passing* through them.

² The Holy Ghost.

116. But that the Lips stand open, when it is come hissing through the Teeth, it signifies, that ² he with his going forth out of the Heart of God, in the Creation of this World, has *opened* again the *Gates* of Heaven, and is gone through the Gates of God's Wrath, and has left the *Wrath* of God strongly shut and bolted up, and has left the Devil his eternal kindled Wrath-house *close* locked up, out of which he cannot come eternally.

117. It further signifies, that the Holy Ghost in like Manner has an *open Gate* in the Wrath-house of this World, where he may drive and perform his Work, *incomprehensibly* as to the Gates of Hell, and where he gathers or collects a *holy Seed* to his eternal Praise, against, or without the Will of the strong, fast shut hellish Gates, and altogether incomprehensibly as to *them*.

118. But as the Spirit effects his going forth, and his conceived or intended Will through the Teeth, and yet the *Teeth* do not stir, *nor can* comprehend the Will of the Spirit, so the Holy Ghost also, without the Apprehension or Comprehension, either of the *Devil*, or of the *Wrath* of God, builds, or erects continually a holy Seed or Temple in the House of *this* World.

119. But that the whole Word (*Speech*) said, forms or conceives itself at the *hinder* Gums on the Tongue in the *hollow* Hole in the Center of the astringent and bitter Quality, and *snarls*, it signifies, that God has conceived or framed the Place of this World at the Heart in the Midst or Center of it, and has built to himself again a House to his Praise, against all the Grumbling, Murmuring, and *Snarling* of the Devil, in *which* he rules with his Holy Spirit.

120. And as the Spirit goes forth from the Heart through the Grumbling, Murmuring, and Snarling of the bitter and astringent Quality very *strongly* and powerfully, and with its going forth rules in the astringent and bitter Quality, incomprehensibly as to the astringent and bitter Quality as a potent King, so also the Spirit of God rules in the *outermost* Birth or Geniture of this World (in the Wrath-house) *mightily*, and generates to himself a Temple therein, incomprehensible as to the Wrath-house.

121. But that the astringent and bitter Spirit does *so grumble* and murmur, when the Spirit from the Heart goes through its House, and rules powerfully, it signifies, that the Wrath of God, together with the Devils, are in the House of this World, *set* in Opposition to the Love, so that *both* these, all the Time of this World, must fight and *strive* one against the other, as two Armies in the Field; *from whence also Wars and Fightings among Men, and among Beasts, and all Creatures, have their Original.*

122. But that the astringent and bitter Quality conceive themselves *together* with the Word, and unite and agree one with another, and yet the Spirit of *the Heart only* speaks forth the Word at the Mouth, it signifies, that *all* Creatures, which were only produced and put forth by the Word, *viz.* the Beasts, Fowls, Fishes, Worms, Trees, Leaves, Herbs and Grass, were formed from the *whole* Body, being Good and Evil.

123. And that, in all these, there *would stand* both the angry and corrupt Quality, and also the Love of God; and yet all would be *driven on* by the Spirit of Love, though those two would disturb, rub, plague, squeeze, and *vex* one another.

Note.

124. Whereby then, in many a Creature, the Wrath-fire would be so very *hard kindled*, that the Body together with the Spirit will afford and produce an eternal Wrath *Salitter* in Hell.

125. For the Spirit, which is generated in the Heart, must in its Body walk through the Midst or Center of the *Hellish* Gates, and may very *easily* be kindled; they are as Wood and Fire, which will burn, if thou pourest no Water in among them.

126. O Man, *thou wast not created together with and as the Beasts, by the Word, from Good and Evil; and if thou hadst not eaten of Good and Evil, then the Wrath-fire would not have been in thee; but by that means thou hast also gotten a bestial Body: It is done, the Love of God take Pity, and have Mercy in that Behalf.*

127. But, that *after* the conceiving and compacting of the Word together in the astringent Quality at the hinder Gums upon the Tongue, the Mouth *opens* itself wide, and the compacted and united Spirit goes forth together at the Mouth, which Spirit is generated *both* out of the Heart, and also out of the astringent and bitter Quality, it signifies, that the Creatures would live in great Anguish and *Adversity*, and would not be able to generate through one Body, but through *two*.

128. For *this* astringent and bitter Quality receives the Power from the Spirit out of the Heart, and infects or affects itself therewith: And therefore is Nature now become

too weak in the Spirit of the Heart, and is not able to elevate its own innermost Birth of the Heart; and for that Cause Nature has brought forth a Male and a Female.

129. Thus it denotes also the evil and good Will in the whole or *universal* Nature, and in all the Creatures; that there would be a continual Wrestling, Fighting, and Destroying, from whence this World is *rightly* called a Valley of Misery, full of Crosses, Persecutions, Toils, and Labours. For when the Spirit of Creation entered into the Midst, and *interposed* its Power, it was forced to make and form the Creation in the *Midst* or Center of the Kingdom of Hell.

130. And now seeing the outermost Birth or Geniture in Nature is *twofold*, that is, both Evil and Good, *therefore* it is that there is a *perpetual* Tormenting, Squeezing, Lamenting and Howling; and the Creatures in this Life are subject to Torments and Afflictions, so that *this evil World is justly called a murtherous Den of the Devil.*

131. But that the astringent and bitter Spirit *sits still* in its Seat at the hinder Gums on the Tongue, and *thrusts* forth the Word at the Mouth, and yet cannot get away from thence, it signifies, that the Devil and the Wrath of God *would* indeed be domineering in all the Creatures, yet should not have *full Power* in them, but must *stay* in Prison; and there would belch forth or blow into all the Creatures, and plague them, but should *not* overcome them, unless the Creatures themselves are minded to tarry there in that Place, or love to live in the Qualities, and be of the Conditions of the Devil, and Wrath of God.

132. Just as the *meek* Spirit of the Heart goes through the astringent and bitter Quality, and overcomes it; and though it be indeed infected with the astringent and bitter Spirit, yet it *tears* and breaks thorough, as a Conqueror: But if it should *wilfully* sit still in the hollow Hole in the astringent and bitter Spirit, and suffer itself to be taken captive, and *would not* fight, then the Fault were its own.

133. And thus it is also with those Creatures which will continually *sow and reap* in the hellish Fire, especially *that Man* who lives in a *continual Desire* of Pride, Covetousness, Envy, and Wrath, and will at *no Time* fight and strive against them with the Spirit and Fire of *Love*; such a one does himself *pull* the Wrath of God, and the burning hellish Fire, upon his Body and Soul.

134. But that the Tongue does *crouch* so much towards the nether Gums when the Word goes forth, it signifies and denotes the animated or *soulish* Spirit of the Creatures, especially of *Man*.

135. The Word which conceives itself at the upper Gums, and which qualifies or unites with the astringent and bitter Spirit, signifies the *seven Spirits of Nature*, or the astral Birth or Geniture, in which the Devil rules, and the Holy Ghost *opposes* him therein, and overcomes the Devil.

136. But the Tongue signifies the *Soul*, which is generated from the seven Spirits of Nature, and is the *Son*; and so now when the seven Spirits will, *then* the Tongue must stir, and must perform their *Demands*.

137. If the astral Spirits would not prove false, and would not woo the Devil to commit Adultery with him, then they would *hide* the animated or *soulish* Spirit, and hold it fast in their *Bands* as a Treasure, when *they fight* with the Devil: Just as they hide and cover the Tongue as their best Jewel, when they wrestle with the astringent and bitter Quality.

138. Thus you have a short and *real* Introduction concerning the Word which God has spoken, rightly described in the Knowledge of the *Spirit*, faithfully imparted according to my Gifts, and the *Talent* I am intrusted with.

139. *Now it may be asked:* What then is it that God *spoke*, when He said; *let there be Light, and there was Light?*

The Depth.

140. The *Light* went forth from the innermost Birth or Geniture, and kindled itself in the outermost. * It gave again to the outermost a *natural peculiar Light* of its * Note. own.

141. Thou must *not think*, that the *Light* of the Sun and of Nature is the Heart of God, which shines in Secret. No; thou oughtest not to *worship the Light* of Nature, it is not the Heart of God, but it is a *kindled Light* in Nature, whose Power and Heart stands in the Unctuousity or *Fatness* of the sweet Water, and of all the other Spirits in the *third* Birth or Geniture, and is *not* called God.

142. And though it is generated *in* God, and *from* God, yet it is but the *Instrument* of his Handy-work, which cannot apprehend and *reach back* again to the clear Deity in the deepest Birth or Geniture, as the *Flesh* cannot apprehend or reach the Soul.

143. But it must *not* so be understood, as if the Deity was *separated* from Nature; no, but they are as Body and Soul: *Nature* is the Body, and the *Heart of God* is the Soul.

144. *Now a Man might ask*: What Kind of *Light* then was it, which was kindled? Was it the Sun and Stars?

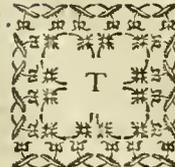
Answer.

145. No, the Sun and Stars were *first* created but on the fourth Day, out of *that* very *Light*: There was a *Light* risen in the seven Spirits of Nature, which had no peculiar distinct *Seat* or Place, but shone every where all over, but was *not bright* like the Sun, but like an azure Blue and *Light*, according to the Kind and Manner of the qualifying or fountain Spirits; till afterwards the right Creation and Kindling of the *Fire* in the Water, in the atringent Spirit, followed, *viz.* the Sun.

The Nineteenth Chapter.

Concerning the Created Heaven, and the Form of the Earth, and of the Water, as also concerning Light and Darknes.

Concerning Heaven.

1.  HE true *Heaven*, which is our own proper humane Heaven, into which the Soul goes when it parts from the Body, and into which *Christ our King* is entered, and from whence it was that he came from his Father, and was born, and became *Man* in the Body or Womb of *the Virgin Mary*, has hitherto been *close hidden* from the Children of Men, and they have had many Opinions about it.

2. Also the Learned have scuffled about it with many strange scurrilous Writings, falling one upon another in calumnious and disgraceful *Terms*, whereby the holy Name of God has been reproached, his Members wounded, his Temple destroyed, and the holy Heaven *profaned* with their calumniating, and malicious Enmity.

3. *Men have always* been of the Opinion, that Heaven is many hundred, nay, many thousand Miles distant from the Face of the Earth, and that God dwells only in that Heaven.

^b Phyfici.
 Studiers of
 Natural Philo-
 sophy, called
 Physicks; or
 the Mathe-
 maticians.

^c The Holy
 Spirit.

4. Some ^b *Naturalists* or Artists have undertaken to measure that Height and Distance, and have produced many *strange* and *monstrous* Devices. Indeed, *before* this my Knowledge and *Revelation* of God, I held *that* only to be the true Heaven, which in a round Circumference and Sphere, very Azure of a light blue Colour, extends itself *above* the Stars, supposing that God had therein his *peculiar Being*, and did rule only in the *Power* of his holy Spirit in this World.

5. But when this had given me many a hard Blow and *Repulse*, doubtless from ^c the Spirit, which had a great longing Yearning towards me, at last I fell into a very *deep Melancholy* and heavy Sadness, when I beheld and contemplated the great Deep of this World, also the Sun and Stars, the Clouds, Rain and Snow, and considered in my Spirit the *whole* Creation of this World.

6. Wherein then I found to be in all Things, *Evil and Good*, Love and Anger, in the inanimate Creatures, *viz.* in Wood, Stones, Earth, and the Elements, as also in Men and Beasts.

7. Moreover, I considered the little Spark of Light, *Man*, what he should be esteemed for with God, in *Comparison* of this great Work and Fabrick of Heaven and Earth.

8. But finding that in all Things there was evil and Good, as well in the *Elements* as in the Creatures, and that it went as *well* in this World with the Wicked, as with the Virtuous, Honest, and Godly; also that the *barbarous* People had the best Countries in their Possession, and that they had *more Prosperity* in their Ways than the Virtuous, Honest and Godly had; I was *thereupon* very melancholy, *perplexed*, and exceedingly troubled, no Scripture could *comfort* or satisfy me, though I was very well acquainted with it, and *versed* therein; at which Time the Devil would by no means stand idle, but was *often* beating into me many heathenish Thoughts, which I will here be silent in.

9. But when in this *Affliction* and Trouble I elevated my Spirit, which then I understood very little or nothing at all, what it was, I *earnestly* raised it up into God, as with a great Storm or Onset, wrapping up my whole Heart and Mind, as also all my *Thoughts* and whole Will and Resolution, *incessantly* to wrestle with the Love and Mercy of God, and not to give over, unless he blessed me, that is, unless he *enlightened me with his holy Spirit*, whereby I might *understand* his Will, and be rid of my Sadness. *And then the Spirit did break thorough.*

10. But when, in my resolved Zeal, I gave so hard an Assault, Storm, and Onset upon God, and upon all the Gates of Hell, as if I had more Reserves of Virtue and Power ready, with a *Resolution* to hazard my Life upon it, which assuredly were not in my Ability *without* the Assistance of the Spirit of God, *suddenly*, after some violent Stoms made, my Spirit *did break thorough* the Gates of Hell, even into the innermost Birth or Geniture of the Deity, and there I was *embraced* with Love, as a Bridegroom embraces his dearly beloved Bride.

11. But the Greatness of the Triumphant that was in the Spirit, I *cannot express* either in Speaking or Writing; neither can it be compared to any Thing, but with *that*, wherein the Life is generated in the Midst of Death, and it is *like* the Resurrection from the Dead.

12. In this Light my Spirit suddenly saw through all, and *in* and *by* all the Creatures, even in Herbs and Grasse, it knew God, who he is, and how he is, and what his Will is: And suddenly in that Light my Will was set on by a mighty *Impulse*, to describe *the Being of God.*

13. But because I could not presently apprehend the *deepest* Births of God in their *Being*, and comprehend them in my *Reason*, there passed almost *twelve* Years, before the exact Understanding thereof was given me.

14. And

14. And it was with me as with a young Tree, which is planted in the Ground, and at first is young and *tender*, and flourishing to the Eye, especially if it comes on lustily in its growing: But it does not bear Fruit *presently*; and though it blossoms, they fall off; also many a cold Wind, Frost and Snow, puff upon it, *before* it comes to any Growth, and bearing of Fruit.

15. So also it went with this Spirit: The first Fire was but a *Seed*, and not a constant lasting Light: *Since that Time* many a cold Wind blew upon it; but the Will never extinguished.

16. This Tree was also often tempted to try whether it would bear Fruit, and show itself with Blossoms; but the *Blossoms* were struck off till this very Time, wherein it stands in its first Fruit, in the Growth or Vegetation.

17. *From this Light now it is that I have my Knowledge*, as also my *Will, Impulse and Driving*, and therefore I will set down this Knowledge in Writing according to my Gift, and let God work his Will; and though I should *irritate* or enrage the whole World, the Devil, and all the Gates of Hell, I will look on and wait what the LORD intends with it.

18. For I am too, too *weak* to know his Purpose; and though the Spirit affords in the *Light* to be known some Things which are *to come*, yet according to the outward Man I am too weak to comprehend the same.

19. But the animated or *soulish* Spirit, which qualifies or unites with God, that comprehends it well; but the *bestial Body* attains only a Glimpse thereof, just as if it lightened: For this is the Posture of the innermost Birth or Geniture of the Soul, when it tears through the *outermost* Birth or Geniture in the Elevation of the Holy Ghost, and so breaks through the Gates of Hell; but the outermost Birth *shuts* again; for the *Wrath* of God bolts up the Firmament, and holds it captive in its Power.

20. And then the Knowledge of the outward Man is *gone*, and he walks up and down in an *afflicted* and anxious Birth or Geniture, as a Woman with Child, who is in her Travail, and would *always* willingly bring forth her Child, but *cannot*, and is full of Throws.

21. Thus it goes also with the bestial Body, when it has *once tasted* of the Sweetness of God, then it continually hungers and thirsts after it: But the *Devil* in the Power of God's Wrath opposes exceedingly, and so a Man in such a Course must *continually* stand in an anxious Birth or Geniture; and so there is nothing but fighting and warring in his Births or Genitures.

22. I write not this for my own Glory, but for a *Comfort* to the Reader, so that if perhaps he be minded to walk with me upon my *narrow* Bridge, he should not suddenly be discouraged, dismayed, and distrustful, when the Gates of Hell and God's Wrath meet him, and *present* themselves before him.

23. When we shall come together *over* this narrow Bridge of the fleshly Birth or Geniture, to be in yonder green Meadow, to which the Wrath of God does *not* reach or come, then we shall be fully *requited* for all our Damages and Hurts we have sustained; though indeed at present the World accounts us for *Fools*, and we must suffer the Devil in the Power of God's Wrath to domineer, rush, and roar over us: It should not trouble us, for it will be more excellent *Reputation* to us in the other Life, than if in this Life we had worn a royal Crown; and there is so very *short a Time* to get thither, that it is not worth the being called a *Time*.

Now observe,

24. If thou fixest thy Thoughts concerning Heaven, and wouldst willingly *conceive* in the Mind what it is, and where it is, and how it is; thou *needest* not to swing or cast

thy Thoughts many thousand Miles off, for that Place, or that Heaven is *not thy* Heaven.

25. And though indeed that is united with thy Heaven as *one* Body, and so together is *but the one* Body of God, yet thou art not in that very Place which is above many hundred thousand Miles off become a Creature, but thou art in the *Heaven* of this World, which contains also in it just such a Deep, as is not of any human Number, [or Circumscriptive.]

26. For the *true Heaven* is every where, even in that very Place where thou standest and goest, and so when thy Spirit apprehends the innermost Birth or Geniture of God, and presses in *through* the astral and fleshy Geniture, then it is *clearly* in Heaven:

27. But that there is assuredly a *pure* glorious Heaven in all the three Births or Genitures aloft above the Deep of this World, in which God's Being together with that of the holy Angels rises or *springs up* very purely, brightly, beautifully, and joyfully, is *undeniable*, and he is *not* born of God that denies it.

But thou must know,

28. That the Place of this World with its innermost Birth and Geniture unites or qualifies with the Heaven aloft *above us*, and so there is one Heart, one Being, one Will, *one God, all in all.*

29. But that the Place of this World is not called Heaven, and that there is a Firmament or fast Inclosure between the *upper* Heaven above us, it has this Understanding or Meaning as follows.

30. The upper Heaven comprises the two Kingdoms, that of *Michael* and that of *Uriel*, and of all the holy Angels which are *not fallen* with *Lucifer*, and that Heaven *continues* as it was from Eternity, before the Angels were created.

31. The other Heaven is this World, in which *Lucifer* was a King, who kindled the outermost Birth or Geniture in Nature; and that now is the *Wrath* of God, and cannot be called God or Heaven, but *Perdition.*

32. Therefore the upper Heaven includes itself so far in its outermost Birth or Geniture, and reaches so far as the *Wrath* of God reaches, and so far as the Government or Dominion of *Lucifer* has reached, for the corrupted or perished Birth or Geniture cannot comprehend the *pure.*

33. That is, the outermost Birth or Geniture of this World cannot comprehend the outermost Birth or Geniture of Heaven *aloft* above this World, for they are one to the other as the Life and the Death, or as a *Man* and a *Stone* are one to the other.

34. And therefore there is a strong Firmament or Inclosure between the *outermost* Birth or Geniture of the upper Heaven, and that of this World; for the Firmament between them is *Death*, which rules and reigns every where in the outermost Birth in *this* World, and this World is so bolted up therewith, that the *outermost* Birth of the *upper* Heaven cannot come into the outermost Birth of this World, there is a great Cliff or Gulph between them. And therefore in our outermost Birth or Geniture we cannot *see* the Angels, neither can the Angels dwell with us in the *outermost* Birth of this World, but in the *innermost* they dwell with us.

35. And so when we fight with the Devil, they keep off his Blows in the innermost Birth, and are the Defence and Protection of the *holy* Soul.

36. Therefore we can neither see nor comprehend the holy Angels; for the outermost Birth of *their* Body is incomprehensible to the outermost Birth or Geniture of this World.

37. The second Birth of this World stands in the Life, for it is the *astral* Birth, out of which is generated the *third* and holy Birth or Geniture, and therein Love and *Wrath* *strive* one with the other.

38. For the second Birth stands in the seven qualifying or fountain Spirits of this World, and is in all Places and in all the Creatures, as also in Man: ^d But the Holy Ghost also rules and reigns in the *second Birth*, and helps to generate the *third* holy Birth or Geniture. ^{d See v. 71. and ch. 20. v. 54.}

39. ^e But this third Birth or Geniture is the clear and *holy Heaven*, which qualifies or unites with the Heart of God without, distinct, and above all Heavens, as one Heart; ^{e See v. 55, 96.} also they are the one Heart, which holds and *bears up* or sustains the Place of this World, and holds the Devil captive in the outermost Birth in the Anger-fire, as an *almighty incomprehensible God*.

40. And out of this Heart JESUS CHRIST the Son of God, in the Womb or Body of the Virgin Mary, went into all the three Births or Genitures, and assumed them really, that he might through, and with his innermost Birth or Geniture, take the Devil, Death and Hell captive in the outermost Birth, and overcome the Wrath of God as a King and victorious Prince; and in the Power of his Geniture or Birth in the Flesh, press through all Men.

41. And so by this entering of the innermost Birth of the Heart of the Heaven of this World, into the *astral* and outermost, is JESUS CHRIST the Son of God and of Mary become the Lord and King of this our Heaven and Earth, who rules and reigns in all the three Births or Genitures over Sin, the Devil, Death, and Hell, and so we with him press through the sinful, corrupted, and outermost dead Birth, or Geniture of the Flesh, through Death and the Wrath of God into our Heaven.

42. In this Heaven now sits our King JESUS CHRIST, at the right Hand of God, and encompasses or surrounds all the three Births, as an *almighty Son of the Father*, who is present in and throughout all the three Births in this World, in all Corners and Places, and comprehends, holds and bears up or sustains all, as a new-born Son of the Father, in the Power, and upon the Seat or Throne of the *once* great, mighty, potent, and now expelled, accursed, and damned King Lucifer, the Devil.

43. Therefore, thou Child of Man, be not discouraged, be not so timorous and pusillanimous; for if thou sowest in thy Zeal and earnest Sincerity the *Seed of thy Tears*, thou dost not sow it in Earth, but in *Heaven*; for in thy *astral Birth* thou sowest, and in thy animated or soulish Birth thou reapest, and in the Kingdom of Heaven thou possessest and enjoyest it.

44. While thou livest in this struggling or *striving Birth* or Geniture, thou must apply to it, and suffer the Devil to ride upon thee; but so hard as he strikes thee, so hard thou must strike him again if thou wilt defend thyself. For when thou fightest against him, thou *stirrest up* his Wrath-fire, and destroyest his Nest, and this is then as a great *Combustion*, and as a great strong Battle maintained against him.

45. And though thy Body perhaps is put hard to it and suffers Pain and Misery, yet it is much worse with him when he is vanquished, for then he roars like a Lion which is robbed of her young Whelps, for the Fierceness and Wrath of God torments him; but if thou lettest him lodge *within* thee, then he grows fat and *wanton*, and will *vanquish* thee in time.

46. Thus thou hast a real Description of *Heaven*: And though perhaps *thou* canst not in thy Reason conceive it, yet *I can* very well conceive it; therefore consider rationally and seriously upon it, what God is.

47. Thou seest in this World nothing but the *Deep*, and therein the Stars, and the Birth or Geniture of the Elements: Now wilt thou say, God is *not* there? Pray then, what was there in that Place *before* the Time of the World? Wilt thou say, there was nothing? then thou speakest *without* Reason, for thou must *needs* say, that God was there, or else nothing would there have come to be.

48. Now if God was *there* then, who has thrust him *out* from thence or vanquished him, that he should be there *no* more? But if God be there, then he is indeed in his *Heaven*, and moreover in his *Trinity*.

49. But the Devil has kindled the Bath or Lake of Wrath, whence the Earth and the Stones, also the Elements, are become so fluctuating, as also cold, bitter, and hot, and so has ^f *destroyed* the outermost Birth or Geniture.

^f Killed or murdered.

^g The Wrath-Bath.

50. Whereupon now this Treatise, and my whole Purpose, is to describe, how it is come to be living and *revived* again, and how it regenerates itself again. And from thence ^g also in the Creatures the *bestial Flesh* is come to be, but *Sin* in the *Flesh* is the *Wrath* of God.

51. *Another Question, which is chiefly treated of in this Book is this, viz.* Where then shall the Wrath of God come to be?

Answer.

52. Here the Spirit answers, that at the *End* of the Time of *this* corrupted Birth or Geniture, *after* the Resurrection from the Dead, this Place or Space, where the Earth now is, will be left to the *Devil* for a Propriety or Possession and *House of Wrath*, yet *not* through and in all the three Births or Genitures, but only in the *outermost*, in which he *now* stands: But the innermost will hold him captive in its Might and Strength, and use him for a *Footstool*, or as the Dust under its Foot, which innermost Birth he will never be able either to comprehend or to *touch*.

53. For it has *not* this Understanding or Meaning, that the Wrath-fire should be *extinguished*, and be no more; for then the Devils also must become *holy* Angels again, and live in the holy Heaven; but that not being so, a Hole, Burrow, or Dungeon in this World must remain to be *their* Habitation.

^h See v. 40. and ch. 20. v. 54.

54. ^h If Man's Eyes were but *opened*, he should see God every where in his Heaven; for Heaven stands in the innermost Birth or Geniture every where.

55. Moreover, *when Stephen saw the Heaven opened, and the Lord JESUS at the right Hand of God*, there his Spirit did not first swing itself up aloft into the upper Heaven, but it penetrated or pressed into the *innermost* Birth or Geniture, wherein Heaven is every where.

56. Neither must thou think, that the *Deity* is such a kind of Being as is *only* in the upper Heaven, and that the Soul, when it departs from the Body, goes up aloft into the upper Heaven many hundred thousand Miles off. It *needs* not do that, but it is set up or put into the innermost Birth, and there it is with God, and in God, and with all the holy Angels, and can suddenly be above, and suddenly beneath; it is not *hindered* by any Thing.

57. For in the innermost Birth, the upper and nether Deity is *one Body*, and is an open Gate: The holy Angels converse and walk up and down in the innermost Birth of this World *by* and *with* our King JESUS CHRIST, as well as in the uppermost World aloft in their Quarters, Courts, or Region.

58. And where then would or should the Soul of Man *rather* be, than with its King and Redeemer JESUS CHRIST. For near and afar off in God is one Thing, *one Comprehensibility*, Father, Son and Holy Ghost, every where all over.

59. The Gate of the Deity, in the upper Heaven, is *no other*, also no brighter than it is in this World: And where can there be greater Joy than in that Place, where every Hour and *Moment* beautiful, loving, dear, new-born Children and Angels *come* to Christ, which are pressed or penetrated through Death into Life.

60. Doubtless they will make *large Relations* of many Fights: And where can there be greater Joy, than where in the Midst or Center of Death, Life is generated continually?

61. Does not every Soul bring along with it a *new Triumph*? and so there is nothing else but an exceeding friendly Welcoming and *Salutation* there.

62. Consider, when the Souls of Children come to their Parents, who in the Body did generate them, whether Heaven *can chuse* but be there? Or dost thou think my Writing is too earthly?

63. If thou wert come to this Window, thou wouldst not then say, that it is earthly: And though I must indeed use the *earthly* Tongue, yet there is a true heavenly *Understanding* couched under it, which in my outermost Birth I am not able to express, either in Writing or in Speaking.

64. I know very well, that the Word concerning the three Births cannot be comprehended or apprehended *in every Man's Heart*, especially where the Heart is too much *steeped*, soaked, or drowned in the *Flesh*, and bolted or barred up with the outermost Birth. Or fleshy Matters.

65. But I cannot render it otherwise than as it is, for it is just so; and though I should write *mere Spirit*, as indeed and Truth it is no other, yet the Heart understands *only* *Flesh*.

Concerning the Constitution and Form of the Earth.

66. Many Authors have wrote that Heaven and Earth were created out of NOTHING. But I wonder that among *so many* excellent Men, there has *not one* been found, that could yet describe the true Ground; seeing the same God which now is, *has been* from Eternity.

67. Now, where nothing is, there nothing can come to be: All Things must have a *Root*, else can nothing grow: If the *seven Spirits of Nature* had not been from Eternity, then there would no Angel, no Heaven, also no Earth have come to be.

68. But the Earth is come from the corrupted *Salitter* of the outermost Birth or Geniture, which thou canst not deny, when thou lookest on Earth and Stones, for then thou must needs say, that *Death* is therein: And on the other Hand also thou must needs say, that there is a *Life* therein, otherwise neither Gold nor Silver, nor any Plant, Herb, Grass or Vegetable, could grow therein.

69. *Now one might ask*: Are there also all the three Births or Genitures therein?

Answer.

70. * Yes: the Life presses through Death; the *outermost* Birth is the Death; the *second* is the Life, which stands in the Wrath-fire and in the Love; and the *third* is the holy Life. ^k See v. 39. and ch. 20. v. 54.

An Instruction, or Information.

71. The outward Earth is a bitter Stink, and is dead, and that every Man understands to be so. But the *Salitter* is destroyed or killed through the Wrath; for thou canst not deny, but that *God's Wrath* is in the Earth, otherwise it would not be so astringent, bitter, sour, venomous and poisonous, neither would it engender such poisonous, venomous, evil Worms and creeping Things. But if thou shouldst say, that *God* has created them *thus out of his Purpose*, that is as much as if thou shouldst say, that God himself is Evil, Malice, Malignity or Wickedness.

72. Pray tell me; Why was the Devil expelled or thrust out? Surely thou wilt say, Because of *his Pride*, in that he would needs be above God. But guess with *what* he would do so: *What* Power had he to do it? Here tell me, if thou knowest any thing of it; if thou knowest nothing, be *silent* and attentive.

73. Before the Times of the Creation he set in the *Salitter* of the Earth, when it was yet thin or transparent, and stood in a heavenly, holy Birth, or Geniture, and was in

the whole Kingdom of this World, therein it was neither Earth nor Stones, but a heavenly *Seed*, which was generated out of the seven qualifying or fountain Spirits of Nature; for therein sprung up heavenly Fruits, Forms and Ideas, which were a pleasant *delightful Food* of Angels. But when the *Wrath* did burn therein, then it was killed and destroyed in Death: Yet not so to be understood, as if it was therefore altogether quite dead; for, *how* can any Thing in God die *totally*, that has had its Life from Eternity?

74. But, I. The *outermost* Birth or Geniture was burnt up, frozen, drowned, stupefied, chilled, and quite benumbed.

75. But II. The *Second Birth* or Geniture generates the Life again in the outermost.

1. Birth.

76. And III. The *third* is generated between the first and the second, that is, between Heaven and Hell, in the *Midst* or Center of the Wrath-fire, and the Spirit presses through in the Wrath-fire, and generates the *holy* Life, which stands in the Power of the Love.

77. And in this same Birth or Geniture shall *those* Dead arise who have sown a *holy* Seed, and *those* who have sown in the *Wrath*, will arise in the Wrath-fire: For the Earth will *revive* and be living again, seeing the Deity in *Christ* has regenerated it anew again through his *Flesh*, and exalted it to the right Hand of God: But the Wrath-fire *abides* in its own Birth or Geniture.

78. But if thou sayest, that there is *no* Life in the Earth, thou speakest as one that is *blind*; for thou mayest see plainly, that Herbs and Grass grow out of it.

79. But if thou sayest, it has but *one* Kind of Birth or Geniture, thou speakest again also like one that is *blind*; for the Herbs and Wood, which grow out of it, are *not* Earth, neither is the *Fruit* which grows upon a Tree Wood; so also the Power and *Virtue* of the Fruit is *not* God neither; but ^m God is in the Center in the innermost Birth in all the three natural Births or Genitures, *biddenly*, and is not known, but only ^m in the *Spirit of Man*; also the outermost Birth in the Fruit does not comprehend, conceive, or contain *him*, but he contains the outermost Birth of the Fruit, and forms it.

^m Note, how God is in all Things, yet no Creature is He.

Another Question is,

80. Why then is the Earth so mountainous, hilly, rocky, stony and uneven?

Answer.

81. The Hills came to be so in the Driving together or *Compaction*: For the *corrupted Salitter* was more abounding in one Place than in another, according as the Wheel of God was, as to its innate Standing, or instant qualifying or fountain Spirits.

82. For in *those* Places where the sweet Water in the standing Wheel of God was chief or *predominant*, there much earthly, comprehensible, or *palpable* Water came to be.

83. But where the astringent Quality in the Bitterness in *Mercurius* was chief or predominant, there much *Earth* and *Stones* came to be.

84. But where the Heat in the Light was chief or predominant, there much *Silver*, and *Gold*, as also some fair, *clear Stones*, in the Flash of the *Light*, came to be; but especially where the Love in the Light was chief or predominant, there the most *precious Stones* or *Jewels*, as also the best, purest, and *finest Gold* came to be.

85. But when the Lump of the Earth was pressed and compacted together, then thereby the Water came to be *squeezed* and pressed forth: But where it was *inclosed* and pressed in with the astringent Quality by hard Rocks, there it is yet in the Earth still, and has since that Time worn and made some great Holes or Veins for its Passage.

86. In those Places where there are great Lakes and Seas, there the *Water* was chief, or predominant over that Place in that Zenith or *Elevation* of the Pole; and there not being much *Salitter* in that Place, there came to be as it were a Dale or Valley, wherein the *Water* remained standing.

87. For the thin *Water* seeks for the Valley, and is an *Humility* of the Life, which did not elevate itself, as the Astringent, Bitter, and Fire's Quality have done in those Creatures the *Devils*.

88. Therefore it always seeks the *lowest* Places of the Earth; which rightly signifies or resembles the Spirit of *Meekness*, in which the Life is generated; as you may read concerning the Creation of Man, as also before, concerning the Species or Condition of *Water*, *Meekness*, and such Qualities.

Of Day, and Night.

89. The *whole* Deity with all its Powers and Operations, together with its innate or instant *Being*, as also its Rising up, Penetration, Changing, and Alteration, that is to say, the whole Machine, Fabrick and Work, or the whole Generating or Production, is *all* understood in the Spirit of the ⁿ Word.

90. For in what Proportion or *Harmony* soever, or innate or instant Generating or Production of Qualities soever, the Spirit comprehends, conceives, and forms the Word, and goes forth therewith, just *such* an innate or instant Birth, Penetrating, Rising, Wrestling, and Overcoming; it has also in *Nature*.

91. ^o For when Man fell into Sin, he was *removed* out of the innermost Birth or Geniture, and set or put into the other *two*, which presently embraced him, and mixed, qualified, or united *with* him and *in* him, as in their own Propriety, and so Man instantly received the Spirit, and all Generatings or Productions of the *astral* Birth, and also of the outermost Birth or Geniture.

92. Therefore now it expresses or speaks forth *all* Words, according to the innate instant Generating or Production of Nature; for the Spirit of Man, which stands in the *astral* Birth, and qualifies or unites with the total universal Nature, and is as it were the whole Nature itself, that forms the Word, according to the innate, instant Birth or Geniture.

93. When it sees any Thing, then it gives a *Name* to it, according to its Qualification or Condition; and if it be to do so, then it must also form or *frame*, or put itself into such a Form, and generate itself also with its Tone, Sound, or Articulation, just so as the Thing which it will give a Name to, generates or *composes* itself. *And herein lies the Kernel of the whole Understanding of the Deity.*

94. I do *not* write this, and bring it to Light, that others after me should presently fall to writing, and publish the Conceits of their own Spirit herein, and cry them up for *Sanctity*, or a holy Thing.

95. ^p Hearken, there belongs more than so to this; thy animated or *foulish* Spirit must first qualify, operate or *unite* with the innermost Birth or Geniture in God, and stand in the *Light*, that it may *rightly* know and understand the *astral* Birth or Geniture, and that it may have a free and *open* Gate into all the Births or Genitures, else thou wilt *not* be able to write a holy and true Philosophy, but as it were full of ^q Lice and Fleas, and so thou wilt be found a Mocker against God.

96. I conceive already, the Devil will get *many* a one to ride upon *his* proud prancing Nag; and many will make themselves *ready* for the Journey before they be well ^r girt; I will not bear the blame.

ⁿ Of every Word or Syllable in every Language, or Dialect.

^o See v. 39. and ch. 21. v. 11.

^p See v. 40.

^q Or many evil Beasts and creeping Vermine. ^r With the Girdle of Truth.

97. For what I here *reveal* or *manifest*, I must do it; for the Time of breaking through is at *Hand*: He that will *now sleep*, the stormy Tempest of the Fierceness will rouse him.

98. But now that every one might have a Care of his Affairs and *Doings*, I would have them faithfully warned, according to the Impulse, Driving, and Will of the Spirit.

Observe,

• Gen. 1.

99. The Writer *Moses* saith, 'God separated the *Light* from the *Darkness*, and called the *Light* Day, and the *Darkness* Night, so out of *Evening* and *Morning* the first Day came to be.

• See ch. 21.
v. 1. 11. ch.
26. v. 122,
123. and
I. Apology to
Balthazar
Tylchen,
Part 2, N^o 11.

100. But seeing these Words, *Evening* and *Morning*, are contrary to the Current of Philosophy and Reason, therefore it may be conceived, that *Moses* was not the sole original Author thereof, but it was derived down to him from his Forefathers, who reckoned *all* the *six* Days of the Creation in one *continued Course*, and preserved and kept the Memory of the Creation from *Adam*, in an *obscure* Word, and so left it to Posterity.

101. For *Evening* and *Morning* were *not* before the Time of the *Sun* and *Stars*, which most certainly and really were first created but on the *fourth* Day, which I shall demonstrate from an assured certain Ground, concerning the Creation of the *Sun* and *Stars*.

102. But there was *Day* and *Night*, which I will here declare according to my Knowledge: Thou must here *once* more open the Eyes of thy Spirit wide, if thou intendest to understand it; if *not*, then thou wilt remain *blind*.

103. *And though* this great Work in Man has remained *hidden* till this very Day, yet God be praised, it will now *once* be *Day*, for the Day-spring or Morning-redness *breaks-forth*. The Breaker-through, or Opener of the innermost Birth shows and presents itself with its *red*, *green*, and *white* Flag, in the outermost Birth upon the *Rainbow*.

Observe,

104. *Now thou objectest*: How then could there be *Day* and *Night*, and not also *Morning* and *Evening*?

Answer.

105. *Morning* and *Evening* are and reach only up from the Earth to the Moon, and take their *Original* from the Light of the Sun, and this makes *Evening* and *Morning*, as also the *outward* Day, and the *outward* dark *Night*, as every one knows.

106. But there was not a *twofold* Creation of *Evening* and *Morning* at that Time; but when *Evening* and *Morning* did once begin, they kept their *constant* Course all along from that Time to this.

Of the Day. [Tag.]

107. The Word [Tag] conceives itself at the Heart, and goes forth at the Mouth through the *Way* or *Passage* of the astringent and bitter Quality; and does *not* awaken or rouse up the astringent and bitter Quality, but goes *directly* through their Place, which is at the hinder Gums upon the Tongue, *forth* very softly or *gently*, and incomprehensibly as to the astringent and bitter Quality.

108. But when it comes forth upon the Tongue, then the Tongue and the upper Gums *close* the Mouth; but when the Spirit thrusts at the Teeth, and will go forth,

then the Tongue *opens the Mouth* at the Teeth, and will go forth before the Word, and does as it were *leap for Joy forth* at the Mouth.

109. But when the Word breaks through, then the Mouth *within* opens wide, and the Word conceives itself *once more* with its Sound behind the astringent and bitter Qualities, and rouzes them up, as if they were *lazy Sleepers* in the Darknefs, and goes forth *suddenly* out at the Mouth.

110. And then the astringent Quality *creeps* after it as a drowzy Man, which is awakened from Sleep; but the bitter Spirit which goes forth from the Fire Flash lies *still*, and hears or regards *not*, neither does it move. * *These are very great Things, and not so flight Matters, as the Countryman supposes.*

111. Now, that the Spirit first conceives itself at the Heart, and breaks through all *Watches* and *Guards* till it comes upon the Tongue, unperceived, or unobserved, it signifies, that the Light broke forth out of the Heart of God, through the *corrupted*, outermost, fierce, *dead*, bitter and astringent Birth or Geniture in the *Nature* of this World, incomprehensibly both as to Death and the Devil, together with the Wrath of God, as it is written in the Gospel of St. *John*, "*The Light shined in the Darknefs, and the Darknefs comprehended it not.*"

112. But that the Tongue and the upper Gums *close* the Mouth, when the Spirit comes upon the Tongue, it signifies, that the seven qualifying or fountain Spirits of Nature in *this* World, at the Time of the Creation, were *not mortified* and dead through the Wrath of God, but were *lively*, active, and *vigorous*. For the Tongue signifies or denotes the Life of Nature, in which stands the animated *soulisb* and holy Birth or Geniture: For it is a * Type of the Soul.

113. But that the Spirit suddenly *affects* the Tongue, when it comes upon it, whereupon it leaps for Joy, and will go *before* the Spirit forth at the Mouth, it signifies, that the seven qualifying or fountain Spirits of Nature, which are called the *astral Birth*, when the Light of God, which is called the *Day*, rose up in them, they suddenly got the *divine* Life and Will, and so highly rejoiced, as the Tongue in the Mouth here does.

114. But that the *fore* Gums widen *inward*, and give Room for the Spirit to do as it pleases, it signifies, that the *whole* astral Birth yielded itself very friendly and courteously to the *Will* of the Light, and did not awaken the Fiercenefs in it.

115. But that the Spirit, when it goes forth at the Mouth, conceives itself yet *once more* behind the astringent Quality upon the Tongue at the hindermost Gums, and awakens or rouzes up the astringent Quality, being as it were *asleep*, and then goes suddenly forth at the Mouth, it signifies, I. That the *astringent* Spirit indeed hold, preserve, and image or frame all in the whole Nature, but it is *after* the Spirit of the Light has *first* formed it, and that then first the Light awakens the *astringent* Spirit, and gives all into the Hands *thereof* to hold or preserve it.

116. And that must be, because of the outermost Comprehensibility or *Palpability*, which must be *held* and sustained by the *astringent* Fiercenefs, otherwise nothing would subsist in its *Body*, neither could the compressed, compacted Earth and Stones subsist, but would be again a broken, thick, muddy, and *dark Salitter*, such as at first *moved* in the whole Deep.

117. It signifies also, II. That this *Salitter*, at last, when the Spirit has done with its *Creation* and *Work* in this World, shall be rouzed up and *revived* at the last Judgment-Day.

118. But that the Spirit conceives itself *behind* the astringent Quality, and not *in* the astringent Quality, and so awakens or rouzes it up, it signifies, that the astringent Nature will *not comprehend* the Light of God in its own proper Way, but shall *rejoice*

* See ch. 18. v. 27. Where it is said, The Doctor as well as the Plowman is meant. And sometimes the Peasant or Plowman exceeds the Doctor in Knowledge, if he adheres to God.
" John 1. 5.

* Prefiguration or Resemblance.

in the Light of the *Grace*, and be awakened or raised up thereby, and perform the *Will* of the Light, as the bestial Body of Man effects and performs the Will of the Spirit, and yet these are *not two* separated Things.

119. But that the bitter Spirit *lies still*, and neither hears nor comprehends, or apprehends the Work of the Spirit, it signifies, that the bitter Wrath-fire, which exists in the Flash of Fire, at the Time of the Birth or Geniture of the *Light*, and *still also* does so, is not awakened by the Light, also does not comprehend it, but lies *captive*, imprisoned in the outermost Birth or Geniture, and must give Leave to the Spirit of Light to do its Work in Nature, how it *pleases*, and yet can neither see, hear, nor comprehend the *Work* of the Light.

⁷ See v. 98.

120. ⁷ Therefore *no Man* ought to think, that the Devil is *able* to tear the Works of the Light out of his Heart, for he can neither see nor comprehend them: And though he rages and raves in the outermost Birth in the *Flesh* as in his Castle of Robbery or Fort of Pray, be not discouraged or dismayed; only take heed *thou thyself* bring not the Works of Wrath into the *Light* of thy Heart, and then thy Soul will be *safe enough* from the *deaf and dumb Devil*, who is *blind* in the Light.

⁸ See v. 99.

121. ² Thou shouldst not suppose, that which I write here to be as a *doubtful* Opinion; questionable whither it be so or no: For the Gate of Heaven and Hell stands open to the Spirit, and in the Light it presses through them *both*, and beholds them; also proves or examines them; for the astral Birth or Geniture lives *between* them both, and must endure to be squeezed.

122. And though the Devil *cannot* take the Light from me, yet he *hides* or *eclipses* it often with the outward and fleshly Birth or Geniture, so that the astral Birth or Geniture is in *Anxiety*, and in a Straight, as if it were captivated or imprisoned.

¹ 2 Cor. 12. 7,
^{8, 9.}

123. And these only are his *Blows* and *Strokes*, whereby the Mustard-Seed is overwhelmed, covered, and obscured: Concerning which also the holy Apostle *Paul* saith, ¹ *That a great Thorn was given him in his Flesh, and he besought the Lord earnestly to take it from him, whereupon the Lord answered, Let my Grace be sufficient for thee.*

124. For he was also *come to this Place*, and would fain have had the Light without Obstruction or Hindrance, as *his own* in the astral Birth or Geniture. But it *could not be*; for the *Wrath* rests in the *fleshly* Birth, and must bear or endure the Corruption or Putrefaction in the *Flesh*: But if the Fierceness should be *wholly* taken away from the astral Birth or Geniture, then in that he would be like God, and know all Things as God himself does.

¹ In this Life.

125. Which now at ^b present *that Soul* only knows, which qualifies, operates, or unites with the *Light* of God, but cannot *perfectly* bring it back again into the *astral* Birth or Geniture; for it is another Person.

126. Just as an Apple on a Tree *cannot* bring its Smell and Taste back again into the Tree, or into the Earth, though it be indeed the Son of the Tree; so it is also in *Nature*.

127. The *holy Man Moses* was so high and deep in this Light, that the *Light* glorified, *clarified*, or brightened the astral Birth also, whereby the outermost Birth of the *Flesh* in his *Face* was clarified, brightened, or glorified; and he also desired to see the Light of God *perfectly* in the astral Birth or Geniture. But it *could not be*; for the Bar or Bolt of the *Wrath* lies before it: For even the whole or universal Nature of the astral Birth in this World *cannot* comprehend the Light of God, and therefore the Heart of God is *hidden* and concealed, which however *dwells* in all Places, and comprehends all.

¹ Gen. 1. 3.

128. Thus thou seest, that the *Day* was created before the Time of the Sun and Stars; for when God said, ^c *Let there be Light*; there the Light broke through the Darkness, but *the Darknefs did not comprehend it*, but remained sitting in its Seat.

129. Thou seest also, how the Wrath of God in the *outermost Birth* of Nature lies hid, and rests, and *cannot* be awakened, unless Men *themselves* rouze or awaken it, who with their fleshly Birth or Geniture qualify, operate, or unite with the Wrath in the *outermost Birth* of Nature.

130. Therefore if any one should be *damned* into Hell, he ought *not* to say, that God has done it, or that he *will*: it to be so; but *Man* awakens or stirs up the Wrath-fire in *himself*, which if it grows *burning*, afterwards qualifies, mixes, or unites with God's Wrath and the hellish Fire, as one Thing.

131. For when thy Light is extinguished, then thou standest in the Darknes, and in the Darknes the *Wrath* of God is *bidden*, and so if thou awakenest it, then it *burns* in thee.

132. There is Fire even in a Stone, but if you do not strike upon it, the Fire remains *bidden*, but if you strike it, then the Fire *springs* forth; and then if any combustible Matter be near it, that will take Fire and burn, and so it comes to be a large Fire; and thus it is also with *Man*, when he kindles the resting Wrath-fire, which is otherwise *at rest*.

Of the Night. [Nacht.]

133. The Word (*Nacht*) ^{4 See v. 112.} conceives itself first at the Heart, and the Spirit makes a grunting Sound with or in the astringent Quality, yet not wholly comprehensible to the astringent Quality; afterwards it conceives itself upon the Tongue: But *all the while* it grunts at the Heart, the Tongue *shuts* the Mouth, till the Spirit comes, and conceives itself upon the Tongue, but then it opens the Mouth suddenly, and lets the Spirit *go forth*.

134. And now that the Word conceives itself first at the Heart, and *grunts* with or in the astringent Quality, it signifies, that the Holy Ghost conceived itself *in the Darknes* upon the Heart of God in the astral Birth or Geniture of the seven qualifying or fountain Spirits: But that it *grunts* within or at the astringent Quality, it signifies, that the Darknes was a contrary or *opposite Will* against the Holy Ghost, at or against which the Spirit was *displeas'd*.

135. But that it goes likewise through the *dark Way* or Passage, it signifies, that the Spirit goes forth also through the Darknes, which is *yet* in a quiet Rest, and generates it to be Light, if it holds still, and does *not* kindle the Fire.

Note.

136. Here is cause for the judging World to see, and consider, who *condemn Man in his Mother's Body or Womb*, whereas they do not know, whither the Wrath-fire of the *Parents* be *fully* kindled in the Fruit, or not; and seeing that the Spirit of God moves also in the Darknes which stands yet in quiet Rest, and can easily generate the Darknes to be Light: And moreover the *Hour* of Man's Birth or *Nativity* is very *helpful* and profitable for it; but in many it is very *hurtful* and obstructive, but not *compulsive*.

137. But that the Mouth shuts, when the Spirit conceives itself upon the Heart, and that the astringent Quality grunts against, and *with* or *in* it, it signifies, that the whole Court, Extent, or Place of this World was *very dark* in the astral, and also in the outermost Birth or Geniture, and by the *strong* going forth of the Spirit became Light.

138. But that the bitter Spirit is not *awakened*, whilst the Spirit goes through its Place, it signifies, that the *dark Night* in the outermost Birth or Geniture of this World has never comprehended the Light; also never shall comprehend it in all Eternity.

139. Hence it is, that the Creatures see only the *astral Light* with their Eyes, else if the Darknes was not yet in the outermost Birth or Geniture, then the astral Spirit could see *through* Wood and Stones, as also *through the whole Earth*, and could not be hindered by any Thing, just as it is in Heaven.

140. But now the Darknes is separated from the Light, and *abides* in the outermost Birth or Geniture, wherein the Wrath of God rests till the last Judgment-Day; but then the Wrath will be kindled, and the Darknes will be the House or Habitation of eternal *Perdition*, wherein Lord *Lucifer*, together with all-wicked Men who have sown into Darknes into the Soil of the Wrath, shall have their eternal Dwelling and *Residence*.

141. But the astral Birth, in which the natural Light *now* stands, and wherein the *holy Birth* is generated, shall be *also* kindled at the *End* of this Time, and the Wrath and the *holy Birth* shall be *separated* asunder, for the Wrath shall not comprehend the *holy Birth* or Geniture.

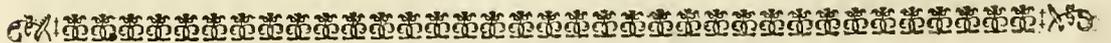
142. But the Wrath in the astral Birth shall be given to the House of Darknes for a Life, and *the Wrath shall be called the bellish Fire*: And the House of Darknes, which is the outermost Birth, shall be called *Death*: And King *Lucifer* shall be the God therein, and his Angels and all damned Men shall be his Ministers, Officers, and Servants.

143. In this devouring *Gulf* or Throat will rise up all Manner of *bellish Fruits* and *Forms*, all according to the hellish Quality and Kind; as in Heaven there spring up *heavenly Fruits* and *Forms* according to the heavenly Quality and Kind.

144. Thus you may understand what the Creation of Heaven and Earth signifies, and is, also what God made on the *first Day*. Though indeed the first three Days were not *distinguished* or severed asunder by Evening and Morning, but a Time is to be reckoned and accounted as of twenty-four Hours, as there is on high above the *Moon* such a Time and Day.

145. Secondly, it is also therefore counted for a human Day, because doubtless the *Earth* instantly *begun* its Revolution, and turned round about once in such a Period of Time, while God was separating, and so till he had separated the Light from the Darknes, and thus ^e it performed and finished its Course the first Time.

^a The Earth.



The Twentieth Chapter.

Of the Second Day.

^f Gen. 1. 6, 7, 1. 8.



It is written thus, concerning the second Day: *And God said, let there be a Firmament in the Midst of the Waters, and let it be a Distinction or Division between the Waters: So there God made the Firmament, and divided the Waters under the Firmament, from the Waters above the Firmament, and it was so done. And God called the Firmament, Heaven; and so out of the Evening and the Morning the second Day came to be.*

^g See ch. 21. v. 1. 11. ch. 26. v. 122, 123. and first Apology to Balihazar Tylchen, Part 2. N^o 11.

2. This Description shows once more, that the dear Man ^h *Moses* was not the original Author thereof; for it is very obscurely, and not fully expressed, though indeed it has a very *excellent* Understanding and Meaning,

3. And without Doubt the *Holy Ghost* would not have it revealed, lest the Devil should know all the Mysteries in the Creation. For the Devil does not know the Creation of the *Light*, viz. how Heaven is made out of the Midst or Center of the Water.

4. For he can neither see nor comprehend, or apprehend the Light and holy Generation or Production, which stands in the Water of the Heaven, but the Generation or Production only which stands in the astringent, bitter, sour, and hot Quality, from whence exists the *outermost* Birth or Geniture, which is his royal Fort or Castle.

5. The Meaning is *not*, that he has *no* Power in the elementary Water, to possess it; for the *outermost* corrupted Birth or Geniture in the elementary Water *belongs also* to the Wrath of God, and *Death* is also therein, as well as in the Earth.

6. But the Spirit in *Moses* means here quite another *Sort* of Water; which the Devil can neither *understand*, nor comprehend: But if it should have been *declared* so long a Time ago, *then* the Devil would have *learned* it from Man, and had without Doubt strowed his *hellish* Chaff *also* into it.

7. Therefore the Holy Ghost has kept it hidden *almost* till the last Hour before the Evening, wherein his *thousand Years* are accomplished, and then he must be let loose again for a little Season, as is to be read in the Revelation ^h. [*“After that Summer, comes the last Winter; but the Sun will shine warm yet, before that Time.”*]
^h Rev. 20. 3.
 Z z.

8. But seeing he is *now* loose from the Chains of Darknes, God causes Lights to be set up every where in this World, whereby Men might learn to know him, and his Feats and Wiles, and beware of him.

9. Whither he be *loose* or *no*, I offer it to every one to consider; view but the World in the clear Light; and thou wilt find, that at present the *four* new Sons which the Devil generated when he was thrust out of Heaven, *govern* the World, viz. 1. Pride, 2. Covetousness, 3. Envy, 4. Wrath; these rule the World at present, and are the Devil's Heart, his animated or *soulish* Spirit.

10. Therefore view the World very well, and then thou wilt find, that it *fully* qualifies, unites, and co-works with these *four new* Sons of the Devil. Therefore Men have cause to look circumspectly to themselves. For *this is the Time*, of which all the Prophets have prophesied; and Christ in the Gospel, saying; ⁱ *Thinkest thou, that the Son of Man will find any Faith, when he shall come again to judge the World?* ⁱ Lake 18. 8.

11. The World supposes, that it flourishes now, and stands in its *Flower*, because the clear Light has moved over it. But the Spirit shows to me, that it stands in the *Midst* or Center of *Hell*.

12. For it forsakes the Love, and hangs on Covetousness, Extortion and Bribery; there is *no Mercy* at all therein: Every one cries out, If I had but *Money!* Those that are in Authority and Power *suck* the very Marrow from the Bones of Men of low Degree and Rank, and feed upon the Sweat of their Brows. Briefly, there is nothing else but lying, cozening, robbing and murdering, and so may very justly be called the Devil's *Nest* and Dwelling-house.

13. The *Holy Light* is now a-days accounted a mere History and bare Knowledge, and that the Spirit *will not work* therein; and yet they *suppose*, that is Faith which they profess with their *Mouths*.

14. O thou blind and foolish World! full of Devils. It is *not* Faith, to know that Christ died for thee, and has shed his Blood for thee, that thou mightest be *saved*: This *in thee* is but a mere History and Knowledge, the Devil also knows as much, but it profits him *nothing*; so thou also, thou foolish World, goest *no further*, but contentest thyself with the *bare* Knowledge, and therefore this thy Knowledge will *judge* thee.

15. But if thou wouldst know what the *true Faith is*, then observe: *Thy Heart must not qualify or co-operate with the four Sons of the Devil, in Pride, Covetousness, Envy, Wrath, Extortion, Oppression, Lying, Deceiving, Murder, and tearing the Bread out of thy Neighbour's Throat, studying Day and Night to do Mischief, in bringing subtle Devices and Designs to effect, that thou mayest give Satisfaction to the proud, covetous, envious, and wrathful Devils, to court them, and exercise thyself in worldly Pleasures and Voluptuousness.*

16. For thus saith the Spirit in its Zeal, or in the Jealousy of God's Wrath in this World: While thy *Spirit and Will* qualifies or co-operates with and in the four Abominations of the Devil, thou art not one Spirit with God: And saith the Spirit, Though thou presentest me every Hour with thy Lips, and *prayest and bowest thy Knees before me*, yet I will accept none of thy Labour: Is not thy Breath however continually before me? What shall thy Incense be to me in my fierce Wrath? Dost thou think, I will receive the Devil into myself, *or exalt Hell into Heaven?*

17. Convert! Convert! and *strive against the Malice and Wickedness of the Devil*, and incline thine Heart towards the LORD thy GOD, and *walk in his Will*. If thy Heart will incline to me, saith the Spirit, then will I also incline to thee: Or dost thou think, that I am false and wicked as thou art?

18. *Therefore* I say now, if thy Heart does not qualify, mix, or co-operate with God in thy Knowledge out of a true Purpose of Love, then thou art a Dissembler, Liar, and Murderer in the Sight of God. For God does not *hear any Man's Prayer*, unless his Heart be fully directed and bent in *Obedience* to God.

19. Wouldst thou fight against the Wrath of God? Then thou must put on the *Helmet of Obedience*, and of *Love*, otherwise thou wilt not break through; and if thou dost not break through, then thou fightest in *vain*, and remainest to be a Servant or Minister of the Devil, in one Way as well as in the other.

20. What will thy Knowledge do thee good, if thou wilt not strive and *fight* therein? It is just as if one knew of a great Treasure, and would not go for it; but though he knows he might have it, would rather *starve* for Hunger in the *bare* knowing of it.

21. Thus saith the Spirit, *Many Heathens*, who have not thy Knowledge, and yet strive or fight against the Wrath, *will enter into the Kingdom of Heaven before thee*.

22. For who shall judge them, if their Hearts qualify, unite, or operate with God? For though they do not know him, and yet work and labour in his Spirit, in Righteousness, and in the *Purity* of their Heart, in *true Love* one to another, ^k *they testify assuredly, that the Law of God is in their Heart*.

* Rom. 2. 15.

23. But seeing thou knowest it, and dost it *not*, and the other know it not, but yet *do it*, they with their Doing judge thy Knowledge; and thou art found to be a Hypocrite, Dissembler, and an unprofitable Servant, who wast put into the Vineyard of the Lord, and *wilt not work* therein.

24. What dost thou suppose the Master of the House will say to thee, when he shall require and demand his *Talent* which he entrusted thee with, *thou having buried it in the Earth?* Will he not say, *Thou perverse wicked Servant, why didst thou not put my Talent out upon use, and then I could have demanded the Principle and the Interest or Profit?* Note: And so the *Sufferings of Christ* will be quite taken from thee, and will be given to the Heathens, who had but *one Talent*, and yet made *five* good for it to the Master of the House; and thou must *howl with the Dogs*.

Now observe,

25. If we will rightly consider, how God separated the *Water under* the Firmament, from the *Water above* the Firmament, then great Things are to found therein.

26. For the Water which *rests on the Earth*, is as a corrupt, perished, and mortal or dead Being, or Thing, as the Earth is, and belongs also to the *outermost* Birth, which with its Comprehensibility, or as to its Palpability, stands in *Death*, even as the Earth and Stones do.

27. The Meaning is *not*, that it is *quite* reprobated, rejected or thrust out from God; for the *Heart* therein belongs yet to the astral Birth or Geniture, out of which the *holy* Birth becomes generated.

28. But Death stands in the *outermost* Birth, and *therefore* is the palpable Water *separated* from the impalpable.

29. *Now thou wilt ask, How is that?*

Answer.

30. Behold the Water in the Deep *above* the Earth, which qualifies, mixes, or unites with the *elementary* Air and Fire, that is the Water of the *astral* Birth or Geniture, wherein stands the *astral* Life, and wherein *especially* the Holy-Ghost moves, and through which the *third* and innermost Birth does generate *incomprehensibly* as to the Wrath of God therein: And that Water to our Eyes seems like the Air.

31. But that Water, Air, and Fire, are *one in another*, in the Deep above the Earth, every intelligent Man may see and understand.

32. For thou seest that often the whole Deep is very *clear* and pure, and in a *Quarter of an Hour* is covered with watery Clouds; that is, when the Stars from *above*, and the Water upon the Earth from *beneath*, kindle themselves, and so Water is suddenly there also generated; which would *not be*, if the Wrath did not also stand in the astral Birth or Geniture.

33. But seeing *all* is corrupted, therefore must the upper Water in the Wrath of God come to help the astringent, bitter, and-hot Quality of the Earth, and allay, mitigate, and *quench* its Fire, so that the Life may always be generated, and that the holy Birth between Death and the Wrath of God may be generated also.

34. But that also the Element of *Fire* is, and rules in the Deep of the Air and Water, thou seest in Tempests of Lightning; also thou perceivest, how the Light of the *Sun* kindles the Element of Fire on the Earth with its *Reflection*, although many times aloft in the upper Region towards the *Moon* it is very cold.

35. But now God separated the palpable Water from the impalpable, and placed the palpable on the Earth, and the impalpable remained still in the Deep, in its own Seat, as it had been from Eternity.

36. But seeing the Wrath also is in *that* Water in the Deep above the Earth; therefore constantly through the Kindling of the Stars, and of the Water in the *Wrath*, such palpable Water generates itself, which with its outermost Birth stands in Death.

37. Which seeing it qualifies or *unites* with its innermost Birth of the astral Birth or Geniture, it comes to help the *Salitter* of the *corrupted* Earth, and quenches its Wrath, whereby in the astral Birth or Geniture all stands in the Life, and so the Earth generates the *Life* through the *Death*.

The Gate of the Mystery.

38. But that there is a *Firmament* between the Waters, which Firmament is called *Heaven*, it has this *Understanding* or Meaning.

39. The whole Deep, from the *Moon* to the *Earth*, stands all with its Working in the wrathful and comprehensible, or palpable Birth or Geniture; for the *Moon* is the God-defs of the palpable Birth; and so the House of the Devils, of Death, and of Hell, is in the Circuit, Orb, or Extent between the Moon and the Earth.

40. Where *therefore* the fierce *Wrath* of God in the outermost Birth or Geniture, in the Deep, becomes daily kindled, and blown up by the *Devils*, and *all wicked Men*, through the great Sins of Man, which still qualify, mix, unite, or co-operate with the *astral* Birth or Geniture in the Deep.

41. Now therefore God has made the Firmament, which is called Heaven, *between* the outermost and innermost Birth, and that is a *Partition* or Division between the outermost and innermost Birth or Geniture. For, the outermost Birth of the Water cannot comprehend the innermost Birth of the Water, which is called Heaven, and which is made out of the Midst or Center of the Water.

42. [“ *Heaven is the Firmament, viz. the Fire-sea, or Sea of Fire, out of the seven Spirits of Nature, out of which the Stars as a Quintessence were concreted, incorporated, or created by the Word FIAT: And it has or contains both Fire and Water, and hangs in itself inwardly on the first Principle, and shall bring its Wonders, with or as to the Figue of them, into the Eternal; but its Birth or Geniture fades or passes away.*”]

43. Now the innermost Birth of Heaven *reflects* strongly upon the Earth, and holds the outermost Water upon the Earth, together with the Earth also, strongly *captive*.

44. And if that were not, then with the *Revolution* of the Globe of the Earth the Water would be divided or dissolved again; also then would the Earth crumble, break, and moulder away in the Deep, [and all would be a *Chaos* again.]

45. But now therefore that Firmament, between the outermost palpable Water and the inward, holds the *Earth* and the *palpable* Water captive.

46. *But now thou mayest ask*, What Kind of Firmament of Heaven then is that, which I can neither see nor apprehend?

Answer.

47. It is the Firmament *between* the clear Deity and the corrupt Nature, which thou must break through when thou intendest to come to God; and it is that very Firmament which does not *quite* stand in the Wrath, neither is it altogether or perfectly pure; concerning which it is written, ¹*The very Heavens are not pure in the Sight of God.* And at the last Judgment-Day the Wrath will be purged from them. For it is written,

¹ Job 15. 15.

^m Matth. 24.

35.

Mark 13. 31.

ⁿ Gen. 1.

^m *Heaven and Earth shall pass away, but my Word shall not pass away*, says Christ. 48. Now that *Impurity* in that Heaven is the *Wrath*, but the *Purity* is the *Word* of God, which he once spoke, saying; ⁿ *Let the Water under the Firmament be separated from the Water above the Firmament.* And that Word stands, and is *comprised* in the Firmament of the Water, and holds the outward Water, together with the Earth, captive or *fixed*.

The Gate of the Deity.

Observe here the hidden Mystery of God.

49. When thou beholdest the Deep above the Earth, thou oughtest *not* to say, that it is *not* the Gate of God, where God in his *Holiness* dwells: No, no, think not so; for the *whole* holy *Trinity*, God the Father, Son, and Holy Ghost, dwells in the Center under the Firmament of Heaven, but that very Firmament cannot comprehend him.

50. Indeed, all is as it were *one* Body, the outermost and innermost Birth, together with the Firmament of Heaven, as also the *astral* Birth *therein*, in and with which the *Wrath* of God also qualifies, mixes, and unites; but yet they are one to another as the Government, Frame, or Constitution in *Man*.

51. The

51. * The *Flesh* signifies, 1. The outward Birth or Geniture, which is the House of Death. 2. The second Birth or Geniture in Man is the *astral*, in which the *Life* stands, and wherein Love and Wrath wrestle one with another; and *thus far* Man himself knows himself; for the *astral* Birth generates the *Life* in the outermost, that is, in the *dead* *Flesh*. 3. The third Birth is generated between the *astral* and outermost, and that is called the animated or *soulish* Birth or Geniture, or the *Soul*, and is as large as the *whole* Man.

* Note, three sorts of Births or Genitures in Man.

52. And that Birth or Geniture the outward Man *neither knows nor comprehends*; neither does the *astral* comprehend it, but every qualifying or fountain Spirit comprehends only its *innate* or instant *Root*, which signifies or resembles the *Heaven*.

53. And that animated or *soulish* Man must press through the Firmament of *Heaven* to God, and *live* with God, else the whole Man *cannot* come into *Heaven* to God.

54. † For every Man that desires to be saved, must with his innate instant Births or Genitures be as the *whole* Deity with all the three Births in this World is.

† See ch. 19. v. 39, 55, 56, 71.

55. Man cannot be absolutely or *wholly pure without Wrath and Sin*, for the Births of the ^p *Depth* in this World are not fully pure before the Heart of God; but always Love and Wrath *wrestle* one with another, whence God is called ^a *an angry zealous God*.

^p Job 15. 15.
^a Exod. 20. 5.
Deut. 5. 9.

56. Now as a Man is in the Government or Order of his *Nativity*, Birth or Geniture, just *so* also is the whole Body of God in or of this World; but in the *Water* stands the *meek* Life.

57. As, I. First in the outward Body of God, in or of this World, there is the congealed, astringent, bitter, and hot *Death*, in which the palpable *Water* is also congealed and dead.

58. And therein now is the *Darkness*, wherein King *Lucifer* with his Angels, as also all *fleshly* or carnal wicked Men, lie captive, even with or in their *living* Bodies, as also the *separated* Spirits of *dammned* Men.

59. This Birth can neither see, hear, feel, smell nor comprehend the *Heart* of God, but is ^r a foolish Virgin, which King *Lucifer* in his Pride has caused to be so.

^r Or Folly.

60. And II. The second Birth is the *astral*, which thou must understand to be the *Life* of the seven qualifying or fountain Spirits, wherein *now* the Love and the Wrath are against one another; therein stands the *upper* *Water*, which is a Spirit of the *Life*, and therein, or *between*, is the Firmament of *Heaven*, which is made out of the *Midst* or Center of the *Water*.

61. Now this Birth or Geniture presses through the outward congealed Birth *quite through* *Death*, and generates the *astral* *Life* in the *Death*, that is, in the congealed *Earth*, *Water*, and *Flesh*, of the Beasts and of Men, also of the Fowls, Fishes, and Worms, or creeping Things.

62. And the Devil can reach *half* into this Birth, so far as the Wrath comprehends or reaches, and no deeper, and thus far goes his Dwelling, and no deeper; therefore the Devil *cannot know* how the other Part in this Birth has a *Root*; and so far Man is come in his Knowledge from the Beginning of the World to this Time, since his Fall. But the other *Root*, called the *Heaven*, the Spirit has kept that hidden and concealed from Man till this time, lest the Devil should have learned it from Man, and should have strewed Poison into it for Man before his *Eyes*. This *other Part* of the *astral* Birth, which stands in the Love in the sweet *Water*, is the Firmament of *Heaven*, which holds the kindled Wrath together with all the Devils *captive*, for they cannot enter thereinto; and in that *Heaven* dwells the *Holy Spirit*, which goes forth from the Heart of God, and strives or fights against the Fierceness, and generates to himself a Temple in the *Midst*, in the Fierceness of the Wrath of God.

^f Or alive in
the Body here
upon Earth.

63. And in this Heaven dwells the Man that *fears God*, even with and in ^f the living Body; for that Heaven is as well in Man, as in the Deep above the Earth. And as the Deep above the Earth is, so is Man also both in Love and Wrath, till after the Departure of the Soul; but then when the Soul departs from the Body, then it *abides* either only in the Heaven of Love, or only in the Heaven of Wrath.

64. That Part which it here has comprehended in its *Departure*, that is now its eternal, permanent, incessant Dwelling-house, and from thence it can *never* get; for [¶] Luke 16. 26. there is a great *'Cliff between them and the other*; as Chrst speaks of *the rich Man*.

65. And in this Heaven the holy Angels dwell amongst us, and the Devils in the other Part: And in this Heaven Man lives *between* Heaven and Hell, and must endure and suffer from the Fierceness many hard *Blows*, Temptations, Persecutions, and many Times, Torments and Squeezings.



1. Cross.
 2. Patience.
 3. Hope.
 4. Faith.
- [¶] John 5. 4.

66. " The Wrath is called the *Cross*, and the *Love-Heaven* is called *Patience*, and the *Spirit* that rises up *therein* is called *Hope* and *Faith*, which qualifies, mixes, or unites with God, and *wrestles* with the Wrath *till it* ^{*} *overcomes and gets the Victory*.

67. And herein lies the *whole* Christian Doctrine: He that teaches otherwise, does *not* know what he teaches, for his Doctrine has no Foot, Ground or Foundation, and his Heart always totters, wavers, and doubts, and knows not what it should do.

68. For his *Spirit* always seeks for *Rest*, but finds it not, for it is impatient, and always seeks after *Novelties*, or some new Thing; and when it finds somewhat, it amuses itself therewith, as if it had found some *new Treasure*, and yet no Stedfastness, Stability or Certainty in him, but he seeks continually for Abstinence or for a Diversion.

69. *O ye Theologists, the Spirit here opens a Door and Gate for you*: If you will not now see, and feed your Sheep and Lambs on a green Meadow, but on a dry, parched Heath, you must be *accountable* for it before the severe earnest and wrathful Judgment of God; therefore look to it.

70. I take Heaven to witness that I perform here what I must do; for the Spirit *drives me* to it, so that I am wholly captivated therewith, and cannot be freed from it, whatever may befall me hereafter, or ensue upon it.

The Holy Gate.

71. III. The third Birth or Geniture in the Body of God, in or of this World, is under the Firmament of Heaven, hidden or concealed; and the Firmament of Heaven qualifies, mixes, or unites therewith, but yet not fully *bodily*, but *creaturely*, as the Angels and the Souls of Men do.

72. And this third Birth or Geniture is the *almighty* and *holy* Heart of God, wherein our King *Jesus Christ* with his natural Body *sits at the right Hand of God*, as a King and Lord of the whole Body or Place of this World, who encompasses, holds and preserves *all* with his Heart.

73. And this Firmament of Heaven is his Throne or Footstool, and the qualifying or fountain Spirits of his natural Body *rule* in the whole Body of this World, and all is tied, bound, or united with them, whatsoever stands in the astral Birth in the Part of *Love*: The other Part of this World is tied, bound, and united with the *Devil*.

74. Thou must *not think*, as *Johannes Calvus* or *Calvinus* thought, which was, that the Body of Christ is *not an almighty Being*, and that it comprehends or reaches *no further* than a little circumscribed Place wherein it is.

75. No; thou child of Man, thou errest, and dost not *rightly* understand the *divine* Power: Does not every man in his astral, qualifying or fountain Spirits, *comprehend* the whole Place or Body of this World, and the Place *comprehends* Man? it is all but *one* Body, only there are distinct Members.

76. Why then should not the qualifying or fountain Spirits in the Natural Body of Christ qualify, mix or unite with the qualifying or fountain Spirits of *Nature*? Is not his Body also out of the qualifying or fountain Spirits of Nature, and his Heart animated or become soulish from or out of the *third* Birth or Geniture, which is the Heart of God, which comprehends all Angels and the Heaven of Heavens, even the *whole Father*?

77. Ye Calvinists, desist from your Opinion, and do not *torment yourselves* with the comprehensible or palpable Being; for ^v *God is a Spirit*; and in the Comprehensibility ^r John 4. 24. or Palpability stands *Death*.

78. The Body of Christ is no more in the hard Comprehensibility or Palpability, but in the divine Comprehensibility or Palpability of Nature, like the Angels.

79. For our Bodies also at the Resurrection will have no more such hard Flesh and Bones, but be like the Angels; and though indeed all *Forms* and *Powers* shall be therein, and all *Faculties* and *Members* even to the privy Parts, and these shall be in another Manner of Form, and so also the Entrails and Guts, and yet we shall not have the *hard* Comprehensibility or Palpability.

80. For Christ says to *Mary Magdalen* in *Joseph's* Garden at the Sepulchre, after his Resurrection, *Touch me not, for I am not yet ascended to my God and to your ^z God*, ^z John 20. 17. As if he would say, I have *not* now the *bestial* Body any more, although I show myself to thee in my Form or Shape which *I had*, otherwise, thou in thy bestial couldst *not see me*.

81. And so during the forty Days after his Resurrection, he did *not* always walk *visibly* among the Disciples, but *invisibly*, according to his heavenly and angelical Property; but when he would speak or *talk* with his Disciples, then he showed or presented himself in a comprehensible or *palpable* Manner and Form, that thereby he might speak natural Words with them, for the *Corruption* cannot comprehend or apprehend the divine [Words or Things.]

82. Also it sufficiently appears that his Body was of an angelical Kind, in that he went to his Disciples ^a *through the Doors, being shut*.

^a John 20. 19.

83. Thus thou must know now, that his Body qualifies, mixes, or unites with all the seven Spirits in Nature in the astral Birth in the Part of *Love*, and holds Sin, Death, and the Devil captive in its *wrath* Part.

84. And thus thou now understandest what God made on the *second* Day, when he separated the Water under the Firmament from the Water above the Firmament. Thou seest also, how thou art in this World *every where* in Heaven, and also in Hell, and dwellest between Heaven and Hell in great Danger.

85. Thou seest, also, *how* Heaven is in a holy Man, and that *every where*, wheresoever thou standest, goest or liest, if thy Spirit does but qualify or co-operate with God, then as to *that Part*, thou art in Heaven, and thy *Soul* is in God. Therefore also says Christ; ^b *My Sheep are in my Hands, no Man can pull them away from me*.

^b John 10.

86. In like manner thou seest, also, how thou art always in Hell among all the Devils, as to the *Wrath*; if thy Eyes were but open, thou wouldst see *wonderful* Things, but thou standest between Heaven and Hell, and canst see neither of them, and walkest upon a very *narrow* Bridge.

87. Some Men have many times, according to or in the syderial or astral Spirit, entered in thither, being ravished in an Extasy, as Men term it, and have presently known the Gates of Heaven and of Hell, and have shown and declared how that many Men dwell in Hell, *with*, or *in* their living Bodies, or with their Bodies alive: And such indeed have been scorned, derided or laughed at, but with great Ignorance and Indiscretion, for it is just so as *they declare*; which I will describe

also more at large in its due Place, and show in what Manner and Condition it is with them.

88. But that the Water has a *twofold* Birth, I will here prove it also with or by *the Language of Nature*; for that is the *Root* or *Mother* of *all* the Languages, which are in this World; and therein stands the whole *perfect* Knowledge of *all* Things.

89. For when *Adam* spoke at the first, he gave Names to all the Creatures, according to their Qualities and innate instant Operations, Virtues or Faculties. And it is the very Language of the total universal Nature, but is not known to every One. For it is a hidden secret Mystry, which is imparted to me by the Grace of God from the Spirit, which has a Delight and Longing towards me.

Now observe,

90. The word ~~Water~~ [*Water*] is thrust forth from the Heart, and *closes* the Teeth together, and passes *over* the astringent and bitter Qualities, and touches them not, but goes forth *through* the Teeth, and the Tongue contracts and rouzes up itself together with the Spirit, and *helps* to hiss, and so qualifies, mixes, or *unites* with the Spirit, and the Spirit presses very forcibly through the Teeth. But when the Spirit is *almost* quite gone forth, then the astringent and bitter Spirit contracts and rouzes up itself, and afterwards first qualifies with the Word, but yet sits still in its Seat, and afterwards *jars* mightily and strongly in the Syllable *-fer*.

91. But now that the Spirit conceives itself at the Heart, and comes forth, and closes the Teeth together, and *bisses* with the Tongue through the Teeth, it signifies, that the *Heart of God* has moved itself, and with its Spirit made a *Closure* round about it, which is the *Firmament of Heaven*: Also, as the Teeth do shut and *close* together, and then the Spirit goes through the Teeth, so also the Spirit goes forth from the Heart into the *astral* Birth or Geniture.

92. And as the Tongue *frames* itself for the hissing, and qualifies, mixes, or unites with the Spirit, and moves therewith, so the Soul of Man *co-images* or frames itself with the Holy Spirit, and qualifies, operates, or unites therewith, and presses jointly together in the Power thereof *through Heaven*, and rules together also therewith in the *Word* of God.

^c One Copy,
has Life.

93. But that the astringent and bitter Qualities awaken *behind* afterwards, and co-image afterwards to the Framing of the Word, it signifies, that indeed all is as it were *one* Body, but the Heaven and the Holy Spirit together with the Heart of God has its *proper* ⁿ Seat to itself; and the Devil, together with the Wrath of God, can neither comprehend the Holy Spirit, nor the Heaven; but the Devil, together with the Wrath *hangs* in the outward Birth in the *Word*, and the Wrath helps to image all in the outermost Birth in this World, whatsoever stands in the Comprehensibility or Palpability, just as the astringent and bitter Qualities *rouze* themselves behind *afterwards* to the Framing of the Word, and qualify, operate, or unite therewith.

94. But that the Spirit *first* goes over the astringent and bitter Qualities unperceived, it signifies, that the *Gate of God* is every where in this World *all over*, wherein the Holy Ghost rules, and that the Heaven stands open every where, even in the Midst or Center of the Earth; and that the Devil *no where* can either see, comprehend, or apprehend the Heaven, but is a *grumbling* and snarling Hell-Hound, which afterwards first comes out from behind, when the Holy Ghost *has* built or raised to himself a Church and Temple, and destroys it in the Wrath, and *hangs* behind at the Word as an Enemy, who will not endure that a Temple of God should be raised or built in his Land or Country, whereby his Kingdom might be *lessened* or diminished.

The Twenty-first Chapter.

Of the Third Day.

1.  ALTHOUGH the Spirit in the Writings of Moses has kept the deepest Mysteries secret, hidden and concealed in the Letter, yet all is so very regularly described, that there is no Defect at all in the Order thereof.

2. For when God through the Word had created Heaven and Earth, and had separated the Light from the Darknes, and had given a Place to each of them, then presently each began its Birth or Geniture, and Qualifying or Working.

3. On the First Day, God drove together [or compacted] the corrupt Salitter, which came to be so in the Kindling of his Wrath: I say, God then drove it together or created it through the strong Spirit, for the Word Schuff [created] signifies here a Driving together, [or Compaction.]

4. In this Driving together or Compassion of the corrupted Wrath-Salitter, was King Lucifer also, as an impotent Prince, together with his Angels, driven into the Hole of the Wrath-Salitter, into that Place where the outward half dead Comprehensibility is generated, which is the Place or Space between the Nature-Goddes the Moon, and the dead Earth.

5. Now when this was done, the Deep became clear, and with the hidden or concealed Heaven the Light was separated from the Darknes, and the Globe of the Earth in the great Wheel of Nature was rolled or turned once about; and accordingly there passed the Time of ^d one Revolution, or of one Day, which contains twenty-four Hours.

^d The Diurnal Motion of the Earth 24 Hours.

6. In the Duration of the Second Day began the sharp Separation; and the incomprehensible Cliff between the Wrath and the Love of Light was made, and so King Lucifer firmly, strongly, or fast bolted up into the House of Darknes, and was reserved to the final Judgment.

7. And so also the Water of Life was separated from the Water of Death, yet in that Manner as that they hang one to another in this Time of the World, as Body and Soul, and yet neither of them comprehend the other; but the Heaven which was made out of the Midst or Center of the Water, is the Cliff between them, so that the comprehensible or palpable Water is a Death, and the incomprehensible or impalpable is the Life.

8. Thus now the incomprehensible Spirit, which is God, rules every where in this World, and replenishes or fills all, and the comprehensible hangs or depends on him, and dwells in the Darknes, and can neither see, hear, smell, nor feel the incomprehensible one, but sees the Works thereof, and is a Destroyer of them.

9. And now when God had bound up the Devil in the Darknes through the Closure of the Heaven, which Heaven is every where in all Places; then he began again his wonderful Birth or Geniture in the seventh Nature-Spirit, and all generated again as it had done from Eternity.

10. For Moses writes thus: ^e And God said, let the Earth send forth Grass and Herbs that yield a Seed, and the Fruit-tree yielding or bearing Fruit after its Kind, and which has its own Seed in itself upon the Earth, and it was so done. And the Earth sent forth Grass, and the Herb that yields Seed, each after its Kind, and the Tree yielding Fruit, and which has

^e Gen. 1. 11, 12, 13.

its Seed in itself, every one according to its Kind; and God saw that it was good. And so out of Evening and Morning the Third Day came to be.

† See ch. 19.
v. 55, 92.

11. † This indeed is very rightly and properly described, but the true Ground sticks hidden or concealed in the Word, and has never been understood by Man. For Man since the Fall could never comprehend or apprehend the inward Birth or Geniture, to perceive how the heavenly Birth or Geniture is; but his Reason lay captivated in the outward Comprehensibility or Palpability, and could not penetrate and press through Heaven, and see the inward Birth or Geniture of God, which also is in the corrupted Earth, and every where, in all Places.

12. Thou must not here think, that God has made some new Thing, which never was before; for if that were so, then there had been another God, which is not possible to be. For without, or besides this one only God, nothing is at all, for the Gates of Hell are not any where without, beyond, or absent from this one only God; only there is a Partition or Distinction between the Love in the Light, and the kindled Wrath in the Darknes, so that the one cannot comprehend the other, and yet hang one to another as one Body.

13. The Salitter, out of which the Earth is come to be, was from Eternity, and stood in the seventh qualifying or fountain Spirit, which is the Nature-Spirit, and the other six have generated the seventh continually, and are encompassed or surrounded therewith, or lie captivated or inclosed therein, as in their Mother, and are the Power and Life of the seventh, just as the astral Birth is in the Flesh.

14. But when King Lucifer had stirred the Wrath in this Birth or Geniture, and had with his Loftiness brought the Poison and Death into it, then in the wrathful Birth, in the Fierceness, or Sting of Death, such Earth and Stones were generated.

15. And upon this now ensued the Spewing out thereof; for the Deity could not endure such a Birth or Geniture in the Love and Light of God, but the corrupted Salitter must be driven together in a Lump, and Lord Lucifer also with it; so then presently the innate Light in the corrupted Salitter went out or extinguished, and the Closure of the Heaven between the Wrath and the Love was made, that so such Salitter might be generated no more, and that Heaven might hold the Wrath in the outermost Birth or Geniture in Nature captive in the Darknes, and be an eternal Partition or Separation between them.

16. But this being accomplished in the two Days, then on the Third Day the Light rose up in the Darknes, and the Darknes, together with the Prince thereof, could not comprehend it.

17. For there, out of the Earth, sprung up Grass and Herbs, and Trees, and there now also it stands written thus: † Each according to its Kind. In these Words lie the Kernel of the eternal Birth or Geniture hidden or concealed, and cannot be comprehended or apprehended by or with Flesh and Blood, but the Holy Ghost through the animated or soulish Birth must kindle the astral Man, otherwise he is blind herein, and understands nothing but concerning Earth and Stones, also Grass, Herbs, and wooden Trees.

18. But now is it written here; God sprach [said,] Let the Earth bring forth Grass and Herbs, and fruitful Trees.

Observe here,

19. The Word sprach, [said] is an eternal Word, and was before the Times of the Wrath, from Eternity in this Salitter, when it stood yet in the heavenly Form and Life, and now also it is not quite dead in its Center, but only in the Comprehensibility or Palpability.

20. But now when the Light rose up again in the outward Comprehensibility, or in Death, then the eternal Word stood in its *full Birth*, and generated the *Life* through and out of Death, and the corrupted *Salitter* brought forth Fruit again.

21. But seeing the eternal *Word* must qualify, mix, or unite with the Corruption in the Wrath, thereupon the *Bodies* of the Fruits were evil and good. For the outward Birth or Geniture of the Fruits must be out of or from the *Earth*, which is in Death; and the Spirit of Life must be out of the *astral Birth*, which stands in Love and Wrath.

22. For thus stood the Birth or Geniture of Nature in the Time of the *Kindling*, and was thus together incorporated in the Earth, and must also in such a Birth spring up again: For it is written; ^h *That the dead Earth should let the Grass and Herbs, and Trees* ^h Gen. 1. 12. *spring up, each according to its Kind*, that is, according to the Kind and Quality, as it had been from Eternity, and as it had been in the heavenly Quality, Kind and Form. For that is called *its own Kind*, which is received in the Mother's Body or Womb, and is its *own* by Right of Nature, as its own peculiar Life.

23. Thus also the Earth brought forth *no* strange Life, but even that which *had been* in it from Eternity: And as before the Time of the Wrath it had brought forth heavenly Fruits, which had a *holy*, pure heavenly Body, and were the Food of Angels, so now it brought forth Fruits, according to its comprehensible, palpable, hard, evil, wrathful, poisonous, venomous, *half-dead* Kind; for as the Mother was, so were her Children.

24. *Not* that the Fruits of the Earth are thereupon *wholly* in the Wrath of God; for the one only incorporated or compacted Word, which is immortal and *incorruptible*, which was from Eternity in the *Salitter* of the Earth, sprung up again in the Body of Death, and brought forth Fruit out of the *dead* Body of the Earth; but the Earth comprehended *not* the Word, but the Word comprehended the Earth.

25. And now as the whole Earth was, together with the Word, so was the Fruit also, but the Word remained in the Center of the *Heaven*, which is also in this Place hiddenly; and this Birth or Geniture *caused* the seven qualifying or fountain Spirits, out of or from the outermost, corrupt, and dead Birth or Geniture, *to form* the Body; and itself, *viz.* the Word or Heart of God, remained in its heavenly Seat, sitting on the Throne of *Majesty*, and filled the astral and also the mortal Birth or Geniture, but to them was the holy Life *altogether* incomprehensible.

26. Thou must not think, that thereupon the outermost dead Birth or Geniture of the Earth has got *such* a Life through the risen Word that sprung up, so that it is *no more* a Death: No; that can never be, for that which is *once* dead in God, that is really dead, and in its *own Power* can never be living again; but the Word, which qualifies, mixes, or unites with the astral Birth in the Part of the Love, that generates the *Life* through the astral Birth or Geniture, through the Death.

27. For thou seest plainly, how all the Fruits of the Earth, whatsoever it brings forth, must *putrefy* and rot; also they are a Death.

28. But that the Fruits get *another* Body than the Earth is, which is much fuller of Virtue, fairer, or more beautiful, also of a better Taste, Relish and Smell; it is, *because* the astral Birth or Geniture receives Power or Virtue from the Word, and forms or frames *another* Body, which stands half in the Death, and half in the Life, and stands *hidden* between the Wrath of God and the Love.

29. But that the Fruits upon the Body are much pleasanter, more lovely, sweeter and milder, and with a good Taste and Relish, that is even the *third Birth* out of the Earth, according to which the Earth shall be *purged* and cleansed at the End of this Time, and shall be set or put again into its *first* Place, but the Wrath will abide in Death.

The richly joyful Gate of Man.

30. Behold, thus says the Spirit in the Word, which is the very Heart of the Earth, and which rises or springs up in his Heaven, in the clear Flash of the Life, wherewith my Spirit in its Knowledge qualifies, mixes, or unites, and through which I write these Words.

B b b.

31. Man is made out of the Seed of the Earth, out of an incorporated or compacted Mass or Lump; [“understand out of the Matrix of the Earth, wherein the Eye is twofold; the one in God, and the other in this World, out of three Principles;”] and not out of the Wrath, but out of the Birth or Geniture of the Earth; and stood in the astral Birth or Geniture in the Part of the Love, but Wrath hung to him, which he should have put forth from himself, as the Fruit puts forth from it the Bitterness of the Tree; and that he did not, but reached back from the Love into the Wrath, and lusted after his dead or mortal Mother to eat of her, and to suck her Breast, and to stand upon her Stock.

32. Now according to his Wrestling, so also it befell him, and so he brought himself with his outermost Birth or Geniture into the Death or Mortality of his Mother, and with his Life he brought himself out from the Love into the Part of the wrathful, astral Birth or Geniture.

33. And there he stands now between Heaven and Hell in the Face of the Devil in his Kingdom, against whom the Devil wars, fights, and strives continually, that he might either banish him out of his Country into the Earth, or make him a Child of Wrath in Hell. And what is now his Hope?

Answer.

34. Behold! thou blind Heathen; behold! thou Perverter, Obscurer, and Wrestler of the Scriptures, open thy Eyes wide, and be not ashamed at this simple Plainness; for God lies hid in the Center, and is yet much more simple and plain, but thou seest him not.

35. Behold! thy Spirit or thy Soul is generated from or out of thy astral Birth or Geniture, and is the third Birth in thee, just as an Apple upon a Tree is the third Birth or Geniture of the Earth, and has not its Vegetation in, from, or within the Earth, but from above the Earth; and if it was a Spirit, as thy Soul is, it would not suffer the Earth any more to tie or bind it to Corruption.

36. But thou must know, that the Apple on its Stock or Branch however, with its innermost Birth or Geniture, qualifies, mixes, or unites with the Word of God, through whose Power it is grown out of the Earth.

¹ Or Mother of its Body.

37. But seeing the Wrath is in its ¹ bodily or corporeal Mother, therefore it cannot set or put it out from the comprehensible or palpable Birth, but must remain with its Body in the Palpability or Comprehensibility in Death.

38. But in its Power, in which its Life stands, wherewith it qualifies, mixes, or unites with the Word of God, it will in its Mother, in the Power of the Word at the last Judgment-Day, be set or put again into its heavenly Place, and be separated from the wrathful, and dead or mortal Palpability, and spring up in the Heaven of this World, in a heavenly Form, and be a Fruit for Men in the other Life.

C c c.

[39. “Here understand, the Power of the Principle, out of which the Apple and All grows, shall in the Renovation of the World spring up again in Paradise with the Workers.”]

40. But

40. But seeing thou art made out of the *Seed* of the Earth, [“*red Earth, is Fire and Water, conceived with or by the Word Fiat, out of the Matrix of the Earth; but when Man imagined or set his Desire into the Earth, he became earthly,*”] and hast set or put thy Body *back* again into thy Mother, therefore thy Body also is become a *palpable*, dead, or mortal Body, such as thy Mother is. D d d.

41. And thy Body has the same *Hope* which thy Mother the Earth has, *viz.* that at the last Judgment-Day, in the Power of the Word, it shall be set or put again into its *first* Place.

42. But seeing thy astral Birth stands here on Earth in the Wrath, and qualifies, mixes, or unites with the Love in the Word, just as the Fruit on the Tree does; for the Power of the Fruit qualifies, or unites with the Word; *therefore thy Hope stands in God.* For the astral Birth or Geniture stands in Love and Wrath, and *that* in this Time it *cannot* boast of, in Regard of the outermost Birth or Geniture in the *Flesh*, which stands in Death.

43. For the dead or mortal Flesh has encompassed the astral Birth, and Man's Flesh is a dead *Carcase*, whilst it is yet in the Mother's Body or Womb, and is encompassed with Hell and God's Wrath.

44. But now the astral Birth generates the animated soulish Birth, *viz.* the *Third*, which stands in the Word, wherein the incorporated or compacted Word lies *hidden* in its Heaven.

[45. “*The Sulphur to the (Production of the) Soul, is the first Principle in the eternal Will-Spirit, and comes to Life in the third Principle, and so lives between Love and Wrath, and hangs to both.*”] E e e.

46. But now seeing thou hast thy *Reason*, and art not like the Apple on the Tree, but art created an Angel and the Similitude or Image of God, *instead* of the expelled Devils, and *knowest* how thou canst with thy astral Birth, in the Part of Love, qualify or unite with the Word of God, *therefore thou canst* in the Center in the Word, set or put thy animated or soulish Birth into Heaven, and *thou canst*, with thy Soul, even with thy ^k living Body in this dead or mortal Palpability, *rule* with God in Heaven. ^k Or Body
alive.

47. For the ^l Word is in thy Heart, and qualifies or unites with the Soul, as if it were *one Being*; and if thy Soul stands in the Love, then it also is one Being. And, thou mayest say, that according to thy Soul thou fittest in Heaven, and livest and *reignest* with God. ^l Deut. 13.
^{14.} Rom. 10.
8.

[48. “*Understand; according to the Spirit of the Soul, with the Image out of the animated or soulish Fire.*”] F f f.

49. For the Soul, which *apprehends* the Word, has an open Gate in Heaven, and can be prevented by nothing; *neither* does the Devil see the Soul, because it is *not* in his Country or Dominions.

50. But seeing thy astral Birth stands with the one Part in the Wrath, and that the Flesh through the Wrath stands in Death, *thereupon* the Devil, in the Part of the Wrath, sees *continually* even *into* thy Heart, and if thou lettest him have any Room or Place there, then he tears *that Part* of the astral Birth, which stands in the Love, *out* from the Word.

51. And then thy Heart is a dark Valley: And if thou doest not labour and work *quickly* again to the Birth of the Light, *then* he kindles the Wrath-fire therein, and then shall thy Soul be spewed out from the Word, and then it qualifies, or unites with the Wrath of God, and so *afterwards* thou art a Devil, and not an Angel, and canst not with thy animated or soulish Birth reach the Gates of Heaven.

52. But if thou fightest and strivest with the Devil, and keepest the Gate of *Love* in thy astral Birth, and so departest from hence as to the Body, then thy Soul remains in

the Word *quite bidden* from the Devil, and reigns with God, even unto the Day of the Restitution of that which was lost.

53. But if thou standest with thy astral Birth in the *Wrath*, when thou departest from hence as to the Body, and thy Soul not comprehended in the Word, *then* thou canst never reach the Gates of Heaven; but into what thou hast sown thy Seed, that is, thy *Soul*, in that very *Part* shall thy Body also rise.

The Gate of the Power.

* Or find one another.

54. But that Soul and Body shall ^m come together again at the Day of the Resurrection, thou mayest *perceive* so much here by the Earth. For the Creator said: *Let the Earth bring forth Grass and Herbs, and Trees bearing Fruit, each according to its Kind.* And then *each* sprung up according to its Kind, and grew; and as before the Time of the Wrath it *had* a heavenly Body, so it got now an earthly one *answerable* to its Mother.

55. But it is to be considered, how all was comprised in the Word at the great Tumult and *Uproar* of the Devil, *so that* all sprung up in its *own Being* according to its *Power*, *Virtue* and *Kind*, as if it had *never been* destroyed, but only altered.

56. Now if it was thus at *that* Time, when there was such Murdering and Robbing, sure it will be much more *so* at the last Judgment-Day, when the Earth shall be *separated* in the kindled Wrath-Fire, and shall be living again or revived, then *surely* it will be comprehended in the Word of Love, as it has in the same Word here generated its Fruit of Grass, Herbs, and Trees, as also all manner of mineral Oars of Silver and Gold.

57. But seeing the *astral* Birth of the Earth stands in the Love, and the outward in Death, therefore will each remain in its Seat, and so Life and Death will *separate* themselves.

58. And where now would the Soul of Man *rather* be at the Day of Regeneration, than in its ⁿ *Father*, that is, *in the Body* which hath generated it?

* Note, Christ's not being ascended to his Father.

59. But seeing the Soul, all the *while* the Body had been in Death, remained *bidden* in the Word, and seeing the same Word also holds the Earth in the astral Birth in the *Love*, therefore it qualifies, mixes, or unites through the Word, *all* the Time of its Hiddenness and Secrecy, also with its *Mother* the Body, according or as to the *astral* Birth or Geniture in the Earth, and so *Body* and *Soul* in the Word were never separated one from another, but live *jointly* and equally together in *God*.

60. And though indeed the *bestial* Body must putrefy and rot, yet its *Power* and *Virtue* *live*, and in the mean while there grow out of its *Power*, in its *Mother*, fair beautiful *Roses*, *Blossoms* and *Flowers*. And though it were *quite* burnt up and consumed in the *Fire*, yet its *Power* and *Virtue* stands in the four Elements in the *Word*, and the Soul qualifies, mixes, or unites therewith; for the Soul is in *Heaven*, and the same *Heaven* is *every where*, even in the *Midst* or *Center* of the Earth.

61. O dear Man, *view thyself* for a while in this *Looking-Glass*; thou wilt find it more largely to be read of concerning the Creation of Man. This I set down *here* for this very Cause, that thou mightest *the better* understand the *Power* of Creation, and that thou mightest the better conceive, and *fit* thyself for this Spirit, and so learn to understand *its Language*.

The open Gate of the Earth.

62. Now it might be asked: From or out of what Matter or Power and *Virtue* then did the Grass, Herbs, and Trees spring forth? What manner of Substance or Condition or Constitution has this Kind of Creature?

Answer.

63. The Simple says, *God made all Things out of nothing*; but he knows not that God; neither does he know what he is: For when he beholds the *Earth*, together with the *Deep* above the Earth, he thinks verily all this is *not* God; or else he thinks, God is *not there*. He always imagines with himself, that God dwells only *above* the azure Heaven of the Stars, and rules, as it were, with some Spirit which *goes forth* from him into this World; and that *his Body* is not present here upon the Earth, nor in the Earth.

64. And just such Opinions and Tenets I have read also in the Books and Writings of Doctors, (*der ° Doctoren*;) and there are also very many *Opinions*, Disputations, and Controversies risen about this very Thing among the *Learned*.

° Doct. Thoren. Learned in Folly of verbal Trifles.

65. But seeing God opens *to me* the Gate of his Being in his great Love, and remembers the *Covenants* which he has with Man, therefore I will faithfully and earnestly, according to my Gifts, *unshut* and set wide open *all the Gates of God*, so far as God will give me Leave.

66. It is *not* so to be understood, as that I am *sufficient* enough in these Things, but only so far as I am able to comprehend.

67. For the Being of God is like a Wheel, wherein many Wheels are made *one in another*, upwards, downwards, cross-ways, and yet continually turn all of them together.

68. Which indeed when a Man beholds the *Wheel*, he highly marvels at it, and cannot *at once* in its Turning learn to conceive and *apprehend* it: But the more he beholds the Wheel, the more he learns its Form or Frame; and the more he learns, the greater Longing he has to the Wheel; for he continually sees something that is more and more wonderful, so that a Man can neither behold it, or learn it *enough*.

69. Thus I also, what I do not *enough* describe in one Place concerning this great Mystery, that you will find in another Place; and what I cannot describe in this Book in Regard of the Greatness of the Mystery, and my Incapacity, that you will find in the *other* following.

70. For *this Book* is the first Sprouting, or Vegetation of this Twig, which springs or grows green in its Mother, and is *as a Child*, which is learning to go, and is not able to run apace at the *first*.

71. For though the Spirit sees the Wheel, and would fain comprehend its Form or Frame in *every* Place, yet it cannot do it exactly enough, because of the Turning of the Wheel: But when it comes about again, so that the Spirit can see the first apprehended or conceived Form again, then *continually* it learns more and more, and always delights and loves the Wheel, and longs after it *still* more and more.

Now observe,

72. The Earth has just such Qualities and qualifying or fountain Spirits, as the Deep above the Earth, or as *Heaven* has, and all of them together belong to one only Body; and the whole or *universal* God is that one only *Body*. But that thou dost not wholly and fully see and know him, *Sins are the Cause*, with, and by which, thou in this great divine Body liest *shut up* in the dead or mortal *Flesh*, and the Power or Virtue of the *Deity* is *hidden* from thee, even as the *Marrow* in the Bones is hidden from the *Flesh*.

73. But if thou in the Spirit breakest through the Death of the *Flesh*, then thou seest the hidden God. For as the *Marrow* in the Bones penetrates, presses or breaks through, and gives Virtue, Power and Strength to the *Flesh*, and yet the *Flesh* cannot comprehend or apprehend the *Marrow*, but only the Power and *Virtue* thereof, no more

canst thou see the hidden Deity in thy Flesh, but thou receivest its *Power*, and understandest *therein* that God dwells in thee.

Or into.

74. For the dead or *mortal* Flesh belongs not ^p to the Birth of *Life*, as that it can receive or conceive the Life of the Light as a *Propriety*; but the Life of the Light in God rises up in the dead or mortal Flesh, and generates to itself, from or out of the dead or mortal Flesh, *another* heavenly and living Body, which knows and *understands* the Light.

75. For this Body is but a *She'l*, from which the new Body grows, as it is with a Grain of Wheat in the Earth. The Husk or Shell *shall not rise* and be living again, no more than it is in the Wheat, but will remain *for ever* in Death and in Hell.

G g g.

[76. "The new Body grows out of the heavenly Substantiality in the Word, out of the Flesh and Blood of Christ, out of the Mystery of the old Body."]

77. Therefore Man carries about with him here upon Earth, in his Body, the Devil's eternal Dwelling-House. O thou fair excellent Goddes! mayest thou not well prance and trick thyself *therein*, and in the mean while *invite* the Devil into the new Birth for a Guest, will it not profit thee very much? Take heed, thou doest not generate a new Devil, who will remain in his *own* House.

78. Behold the Mystery of the Earth; as that generates or brings forth, so must thou generate or bring forth. The Earth is *not* that Body, which grows or sprouts forth, but is the *Mother* of that Body; as also thy Flesh is not the Spirit, but the *Flesh* is the Mother of the Spirit.

79. But now in both of them, *viz.* in the Earth and in thy Flesh, there is the *Light*; of the clear Deity hidden, and it breaks through, and generates to itself a Body according to the Kind of *each* Body; for Man according to his Body, and for the Earth, according to its *Body*; for as the Mother is, so also is the *Child*.

80. Man's Child is the *Soul*, which is generated out of the astral Birth from or out of the Flesh; and the Earth's Child is the *Grass*, the Herbs, the Trees, Silver, Gold, and all mineral Oars.

81. *Now thou askest*: How then shall I do, that I may understand something concerning the *Birth* or Geniture of the *Earth*?

Answer.

82. Behold! the Birth of the Earth stands in its Birth or Geniture, as the *whole Deity* does, and there is no Difference at all, but only as to the *Corruption* in the Wrath, wherein Comprehensibility or Palpability stands; that *only* is the Difference or Distinction, and is the *Death* between God and the Earth.

83. Thou must know, that all the seven Spirits of God are in the Earth, and generate as they do in Heaven: For the Earth is in God, and God never died; but the outermost Birth or Geniture is *dead*, in which the Wrath rests, and is reserved for King *Lucifer*, to be a House of Death and of Darkness, and to be an eternal Prison or Dungeon.

Of the seven Spirits of God, and of their Operation in the Earth.

84. The *first* is the astringent Spirit, and that contracts, or draws together in the astral Birth of the seven qualifying or fountain Spirits a *Mass* or Lump in the Earth, through the Kindling of the superior Birth or Geniture *above* the Earth, and dries that up with its sharp *Coldness*; just as it contracts, or draws the Water together, and makes *Ice* thereof; so it also contracts or draws together the *Water* in the Earth, and makes thereof a dry *Mass* or Lump.

85. Then next the *bitter* Spirit, which exists in the Fire-flash, is also in the *Matter* or *Mafs*, and that cannot endure to be captivated or imprisoned in the dried *exficcat*ed Matter, but rubs itself against the astringent Spirit in the dried *Mafs* or Lump, so long till it *kindles* the Fire; and so when that is done, then the bitter Spirit is terrified, and gets its Life.

Conceive this here right.

86. In the Earth thou canst not perceive, find, or search out any Thing *besides* the Herbs, Plants or Vegetables and Metals, *more* than Astringency, Bitterness, and Water: But the Water now therein is *sweet*, opposite to the other two Qualities: Also it is thin or transparent, and the other two are hard, rough and sour, and always the one is *against* the other. Thereupon there is a perpetual Struggling, Fighting, and Wrestling, but in the Struggling of these *three*, the *Life* does not yet stand; but they are a dark Valley, and they are three Things which can never endure one another, but there is an eternal Struggling among them.

87. And from hence *Mobility* takes its Original; also God's Wrath, which rests in the hidden Secrecy, takes its Original from hence; and so also the *Original* of the Devil, of Death and of Hell, arises from hence; as you may read thereof concerning the Fall of the Devil.

The Depth in the Center of the Birth or Geniture:

88. Now when these *Three*, viz. the Astringency, Bitterness, and Sweetness, rub themselves one against another, then the astringent Quality grows predominant, for it is the strongest, and *forcibly* attracts or draws the Sweetness together, for the Sweetness is *meek* and extensive in respect of its *Suppleness*, and must yield to be captivated, or imprisoned.

89. And so when that is done, then the Bitterness is also together captivated or imprisoned in the *Body* of the sweet Water, and becomes also together dried up, and then the Astringent, Sweet and Bitter are one in another, and struggle so strongly in the *dried Mafs* or Lump, till the *Mafs* be quite dry: For the astringent Quality always contracts it together, and dries it more and more.

90. But when the sweet Water can defend itself *no* longer, then (*Anguish*) rises up in it, just as in Man, when he is *dying*, when the Spirit is departing from the *Body*, and so the *Body* yields itself captive as a Prisoner to Death; just so the *Water* also yields itself captive as a Prisoner.

91. And in this (anxious Rising up) an anguishing Heat is generated, whereby a ^r *Sweat* presses forth, as it does in a dying Man; and that *Sweat* qualifies, mixes, or ^s unites with the astringent and bitter Qualities, for it is their Son, which *they* have ^g generated out of the sweet Water, which they had *killed* and brought to Death. ^g Humour or Moisture.

92. Now when that is done, then the astringent and bitter Qualities *rejoice* in their Son, understand in the *Sweat*, and each of them gives to it their Power, Virtue and Life, and stuff it like a greedy gormandizing Hog, so that it *soon* comes to grow *full* and swelled: For the astringent Quality, as also the bitter, always draw the Sap out of the Earth, and stuff it into *their* young Son.

93. But the *Body* which was *first* contracted or drawn together out of the sweet Water, remains dead or mortal, and the ^r *Sweat* of the *Body*, which qualifies, ^r mixes or unites, with the astringent and bitter Qualities, has the *House* therein, where ^r it spreads itself forth, grows gross ^f full, and lusty or *wanton*. ^r Or Juice of the Body.
^f Fat, luscious, lascivious.

94. But now the two Qualities, viz. the astringent and bitter, cannot leave their Contention and Opposition, or contrary Will, but wrestle *continually* one with another: The Astringent is strong, and the Bitter is *swift*.

95. And so now when the Astringent grapples with the Bitter, then the Bitter *leaps* aside, and takes the Sun's Sap along with it; and then the Astringent every where presses hard after it, and would *fain* captivate it, then the Bitter rushes out from the Body, and extends itself as far as it can.

* Fibra.

96. But then when the Body begins to be *too straight* or narrow for it, that it can extend or stretch it no more, and that the Contention is too great, then the Bitter must yield itself captive. Yet, notwithstanding the Astringent *cannot kill* the Bitter, but only holds it captive, and so the Strife in them is so great, that the Bitter *breaks out* of the Body in *Strings* like *Threads*, and takes some of the Sun's Sap or Body along with it. *And this now is the Vegetation or Growing, and Incorporating or Imbodying of a Root in the Earth.*

97. *Now thou askest, How can God be in that Birth or Geniture?*

Answer.

98. Behold! that is the Birth or Geniture of *Nature*; and so now if in these three Qualities, *viz.* the astringent, bitter and sweet, the Wrath-fire was not kindled, then thou wouldst *plainly* see where God is.

99. But now the Wrath-fire is in all three; for the Astringent is *too very cold*, and contracts, or draws the Body *too hard* together; and the Sweet is *too very thick* and dark, which the Astringent soon catches and holds it captive, and dries it *too much*; and then the Bitter is *too stinging*, murderous, and raging; and so they cannot be reconciled to agree.

* Or that Fire.

100. Else if the Astringent was not so much *kindled* in the cold Fire, and the Water not so thick, also the Bitter not so *swelling*, rising, and murderous, then they *might* kindle *the Fire*, from whence the *Light* would exist, and from the Light the *Love*, and so out of the Fire-flash, the *Tone* would exist. And then thou shouldst *see* plainly whether there would not be a heavenly *Body* there, wherein the Light of God would, and does *shine*.

101. But seeing the Astringent is too cold, and *dries* the Water too much, thereupon it captivates the *hot* Fire in its Coldness, and kills or destroys the Body of the *sweet* Water, and so the Bitter captivates it, and dries it up.

102. And so in this *Exsiccation*, or Drying up, the Unctuosity or *Fatness* in the sweet Water is killed or destroyed, in which the Fire kindles itself, and so out of that Unctuosity or Fatness an astringent and *bitter* Spirit comes to be. For when the Unctuosity or Fat in the sweet Water *dies*, then it is turned into an *anguishing* Sweat, in which the astringent and bitter qualify, mix, or unite.

103. The Meaning is not, that the Water dies *quite*; no, that cannot be, but the astringent Spirit takes the Sweetness, or the Unctuosity and *Fatness* of the Water captive in its *cold* Fire, and qualifies, mixes, or unites therewith, and makes use *thereof* for its Spirit: Its own Spirit being wholly *benumbed*, and in Death, therefore it makes use of the Water for its Life, and draws out its Unctuosity or *Fatness* to itself, and bereaves it of its Power.

104. And then the Water becomes an *anguishing* Sweat, which stands between Death and Life, and so the Fire of the Heat *cannot* kindle itself: For the Unctuosity or *Fatness* is captivated in the cold Fire, and so the *whole* Body remains a dark Valley, which stands in an *anguishing* Birth or Geniture, and cannot comprehend or reach the Life. For the *Life* which stands in the Light cannot elevate itself in the hard, bitter, and astringent Body; for it is *captivated* in the cold Fire, but *not quite* dead.

105. And thou must see, that *all this* is really so. For Example, take a Root which is of a *hot* Quality, put it in *warm* Water; or take it into *thy* Mouth, and

make it warm and supple or moist; and then thou wilt soon *perceive* its Life, and *active* or operative Quality: But so long as it is without, or *absent* from the Heat, it is captivated in Death, and is *cold* as any other Root or Piece of *Wood* is.

106. And then thou see'st, that the Body upon the Root is *dead* also; for when the Virtue is gone out of the Root, then the Body is but a dead *Carcase*, and can operate or effect nothing at all. And that is, *because* the astringent and bitter Spirits have *killed* or destroyed the Body of the Water, and attracted the *Fatness* or Unctuousity thereof to themselves; and thus they have drawn * or sucked up the Spirit thereof into the *dead Body*.

* Bred or hatched up their Spirit in the dead Body.

107. Otherwise if the sweet Water *could* keep its Unctuousity or Fatness in its own *Power*, and that the astringent and the bitter Spirits did rub themselves one with another very *gently* in the sweet Water, then they would kindle the Unctuousity or Fatness in the sweet Water, and then the *Light* would instantly generate itself in the Water, and would *enlighten* the astringent and the bitter Quality.

108. Whereupon they would get their true Life, and would be satisfied by the *Light*, and rejoice highly therein, and from that *living Joy*, Love would arise up, and then the *Tone* would rise in the Fire-flash, through the *Rising up* of the bitter Quality in the astringent. And if that was done, there would be a *heavenly Fruit*, just as it springs up in Heaven.

109. But thou art to know, that the *Earth* has all the qualifying or fountain Spirits. For through the Devil's Kindling, the Spirits of Life were incorporated or compacted together also in *Death*, and, as it were, captivated, but *not* quite murdered.

110. The *first Three*, viz. the astringent, sweet, and bitter, belong to the Imaging or Forming of the Body; and therein stands the Mobility, and the *Body* or Corporeity. And these now have the Comprehensibility, or Palpability, and are the Birth of the *outermost Nature*.

111. The *other three*, viz. the Heat, Love, and Tone, stand in the Incomprehensibility, and are generated out of the first three; and this now is the inward Birth, where-with the Deity qualifies, mixes or unites.

112. And now if the first Three were *not* congealed or benumbed in Death, so that they *could* kindle the Heat, then thou wouldst soon see a bright shining heavenly Body, and thou wouldst see plainly *where* God is.

113. But seeing the first three Qualities of the Earth are congealed, or benumbed in Death, therefore they *remain* also a Death, and cannot elevate their Life into the *Light*, but remain a dark Valley, in which there *stands* God's Wrath, Death, and Hell, as also the eternal Prison, and Source or Torment of the Devils.

114. *Not that* these three Qualities of the outermost Birth, in which the Wrath-fire stands, are *rejected* and reprobated even to the innermost; no, but only the outward palpable Body, and therein the *outward* hellish Source, Quality, or Torment.

115. Here thou see'st once more, how the Kingdom of God and the Kingdom of Hell hang one to another, as *one* Body, and yet the one cannot comprehend the other. For the *second Birth*, viz. the Heat, Light, Love, and the Sound or Tone, is hidden in the outermost, and makes the outward *moveable*, so that the outward gathers itself together, and generates a body.

116. And though the Body stands in the outward Palpability, yet it is formed according to the Kind and *Manner* of the inward Birth, for in the inward Birth or Geniture stands the *Word*, and the Word is the Sound or Tone, which rises up in the Light in the Fire-flash through the bitter and the astringent Quality.

117. But seeing the *Sound* of God's Word must rise up through the astringent bitter Death, and generate a Body in the half dead Water, thereupon that Body is good, and

also evil, dead and living; for it must instantly attract the Sap of *Fierceneſs*, and the Body of Death, and ſtand in ſuch a Body and Power, as the Earth its Mother does.

118. But that the Life lies *hid* under and in the Death of the Earth, as alſo in the Children of the Earth, I will here demonſtrate *it* to you.

119. Behold! Man becomes weak, faint and ſick, and if *no Remedy* be uſed, then he ſoon falls into Death. The Sickneſs is *cauſed* either by ſome bitter and aſtringent Herb which grows out of the Earth, or elſe cauſed by an evil, mortiferous deadly Water, or by ſeveral Mixtures of earthly Herbs, or by ſome evil ſtinking and rank Fleſh or Meat, and Surfeit from thence to *Loathing*; now if a learned Phyſician inquires of the ſick Perſon, from what his Diſeaſe *proceeds*, and takes that which is the *Cauſe* of the Diſeaſe, whether it be Fleſh, Water, or Herbs, and *diſtills* or *burns* it to Powder, according as the *Matter* is, and ſo burns away the outward Poiſon thereof which ſtands in *Death*; then, *in that* diſtilled Water, or burnt Powder, the aſtral Birth remains in its *Seat*, where Life and Death wreſtle one with another, and are *both capable* of being raiſed up; for the *dead Body* is gone.

120. And ſo now, if thou mingleſt with this Water or Powder ſome good *Treacle* or the like, which holds *captive* the Riſing up, and the Power of the Wrath in the aſtral Birth, and giveſt it to the ſick *Party* or Patient in a little warm Drink, be it Beer or Wine, then the *innermoſt* and hidden Birth of the Thing operates, which has cauſed the *Diſeaſe* in Man through its outermoſt dead Birth.

121. For when it is put into warm Liqueur, then the *Life* in the *Thing* becomes Riſing, and would fain raiſe itſelf, and be kindled in the Light, but it cannot becauſe of the *Wrath*, which is oppoſite to it in the aſtral Birth or Geniture.

122. But it can do thus much, *viz.* ^{Or it does take away the Diſeaſe.} it can *take away* the Diſeaſe from a Man; for the aſtral Life riſes up through Death, and takes away the *Power* from the Sting of Death: And ſo when that has got the *Victory*, then the *Party* becomes ſound again.

123. Thus thou ſeeſt, how the *Power* or *Virtue* of the Word and eternal Life in the Earth, and in its *Children*, lies hidden in the Center in Death, and ſprings up through Death, incomprehenſibly as to the Death, and continually travels in Anguiſh to the Birth of the Light, and yet cannot flouriſh or bud, till the Death be *ſeparated* from it.

124. But it has its Life in its Seat, and that *cannot* be taken from it, but Death hangs to it in the outermoſt Birth or Geniture, as alſo the Wrath in Death; for the *Wrath* is the Life of Death and of the Devil; and in the Wrath ſtands alſo the corporeal Being, or the *Bodies* of the Devils, but the dead Birth or Geniture is their *eternal Dwelling-houſe*.

The Depth in the Circle of the Birth or Geniture.

125. Now one might *ask*, what Manner of Subſtance has it, or what is the Condition thereof, that the aſtral Birth of the *Earth* did begin its qualifying, operating, and generating one Day *ſooner* than the aſtral in the *Deep* above the Earth; ſeeing the *Fire* in the *Deep* above the Earth is much ſharper and eaſier to be kindled, than the *Fire* in the Earth; and ſeeing alſo that the Earth muſt be kindled by the *Fire* in the *Deep* above the Earth, elſe it can bear no Fruit?

Answer.

126. Behold, thou underſtanding Spirit: The Spirit ſpeaks to *thee*, and *not* to the dead Spirit of the Fleſh: Open the Door of thy aſtral Birth wide, and elevate that one Part of the aſtral Birth in the *Light*, and let the other in the *Wrath* ſtand ſtill, and take Heed alſo that thy animated or ſoulſh Spirit do *wholly* unite with the Light.

127. And

127. And so when thou standest in such a *Form*, then thou art as Heaven and Earth is, or as the whole Deity is with its Births or Genitures in *this World*.

128. But now if thou art *not thus*, then thou art blind herein, though thou wast the wittiest and wisest Doctor that *ever* could be found in the World.

129. But if thou art *thus*, then raise up thy Spirit, and look through thy Art of Astrology, thy deep Sense, and Measuring of Circles, and see if thou art *able* to apprehend it? *It must be born IN THEE*, else thou gettest *neither* Grace nor Art.

130. If the Eyes of thy Spirit shall stand open, then thou must generate *thus*, else thy Comprehensibility is a foolish Virgin, and it befalls thee, as if a *Limner* should offer to *pourtray* the Deity on a Table, and tell thee, it is made right, the Deity is just so.

131. Then the *Believer* and the *Limner* are both alike, both of them see nothing but only Wood and Colours, and the one blind leads the other: *Surely* thou art not to fight there with Beasts, but with Gods.

Now observe,

132. When the *whole* Deity in this World moved itself to the *Creation*, then not only the *one* Part did move, and the other rest, but all stood jointly in the *Mobility*, even the whole Deep, so far as Lord *Lucifer* was King, and so far as the Place of his Kingdom reached, and so far as the *Salitter* in the Wrath-fire was kindled.

133. The Motion of the three Births lasted the Length of *six Days and Nights*, wherein all the *seven* Spirits of God stood in a *full* moving Birth or Geniture, as also the *Heart* of the Spirits; and the *Salitter* of the Earth *turned about* in that *six Times* in the great Wheel; which Wheel is the seven qualifying or fountain Spirits of God. And at each turning about or diurnal Revolution, there was generated a several special Fabrick or *Work*, according to the *innate* instant qualifying, or fountain Spirits.

134. For the *first* qualifying or fountain *Spirit* is the astringent, cold, sharp and hard Birth, or Geniture, and that *belongs* to the *first Day* in the astral Birth or Geniture; the Astrologers call it the *Saturnine*, which was performed on the first Day. For therein the hard dry sharp Earth and Stones came to be, and were incorporated or compacted together; moreover, then was also generated the *strong* Firmament of Heaven, and the Heart of the seven Spirits of God stood hidden in the hard Sharpness.

135. Astrologers appropriate, or attribute the *second Day* to *Sol* or the Sun, but it belongs to *Jupiter*, to speak of it astrologically; for on the *second Day* the Light broke forth out of the *Heart* of the seven qualifying or fountain Spirits, through the hard Quality of Heaven, and caused a Mitigation or Allaying in the hard Water of the Heaven, and the Light became *shining* in that Meekness and Allaying.

136. And then the Meekness and the hard Water *separated* themselves asunder, and the Hardness remained in its hard Place, as a hard Death, and the Meekness or Softness penetrated through the Hardness in the Power of the Light.

137. And this now is the *Water of Life*, which is generated in the Light of God out of the hard Death. And thus the Light of God in the *sweet Water* of Heaven broke through the astringent and hard dark Death; and *thus* the Heaven is made out of the Midst or Center of the Water.

138. The hard Firmament is the astringent Quality, and the *gentle*, mild or meek Firmament is the Water, in which the Light of Life rises up, which is *the Clarity or bright Light of the Son of God*. And in this Manner or Form also the *Knowledge*, and the Light of Life rises up in Man, and the whole Light of God in this World stands in *such* a Form, Birth and Rising up.

139. The *third Day* is very rightly attributed to *Mars*, because it is a bitter, and a *furious* raging and stirring Spirit. In the *third* Revolution of the Earth the bitter Quality rubbed itself with the astringent.

Understand this Thing rightly.

140. When the Light in the sweet Water *penetrated* through the astringent Spirit, then the *fire-flash* Terror, or Crack of the Light, when it kindled itself in the Water, rose up in the astringent and hard dead Quality, and made all *Stirring*, from thence existed the Mobility.

141. Now I speak here not *only* of the Heaven above the Earth, but this Stirring and Birth or Geniture was also *in* the Earth, and *every where*.

142. But seeing the heavenly Fruits, before the Time of the Wrath, sprung up *only* in this Stirring of the seven qualifying or fountain Spirits, and vanished or *passed away* again by their Stirring, and so changed or *altered* themselves, *therefore* on the third Day the Earth begun to spring, just as the qualifying or fountain Spirits stood in the Crack of the Word, or Fire-flash.

143. And though indeed the *whole Deity* is in the Center of the Earth *hidden*, yet the Earth could not for that Reason, bring forth heavenly Fruit, for the astringent Quality had *shut* and barred the hard Bolt of Death upon it, and so the Heart of the Deity in all the Births *remained* hidden in its meek and light Heaven.

144. For the outermost Birth is *Nature*, and that ought not to reach *back* into the Heart of God, neither can it, but is the Body, in which the qualifying or fountain Spirits generate themselves, and show forth and manifest their Birth or Geniture *by their Fruits*.



The Twenty-second Chapter.

Of the Birth or Geniture of the Stars, and Creation of the Fourth Day.

1.  ERE now is begun the Description of the astral Birth, and it ought well to be observed, what the *first Title* of this Book means, which is thus expressed, *The Day-Spring or Dawning in the East, or Morning-Redness in the Rising*. For here will a *very simple* Man be able to see and comprehend, or apprehend the Being of God.

2. The Reader should not make himself blind through his *Unbelief*, and dull Apprehension; for here I bring in the whole or total Nature, with all her Children, for a *Witness* and Demonstration. And if thou art rational, then look round about thee, and view thyself; also consider thyself aright, and then thou wilt *soon find* from, or out of what Spirit I write.

3. For my Part, I will obediently perform the Command of the Spirit, only have thou a Care, and suffer not thyself to be *shut up* by, or in an open Door; for here the Gates of Knowledge stand open to thee.

4. And though the Spirit will indeed go against the Current of some Astrologers, that is no great Matter to me, for I am bound to *obey God rather than Men*; they

are blind in or concerning the Spirit, and if they will not see, then they may remain blind still.

Now observe,

5. Now when upon the *third Day* the Fire-flash rose up out of the Light. which was shining in the sweet Water, which Flash is the bitter Quality, which generates itself out of the kindled *Terror* or Crack of Fire in the Water, then the whole Nature of this World became springing, boiling, and moving *in* the Earth, as well as above the Earth, and every where, and begun to generate itself again in all Things.

6. Out of the Earth *sprung up* Grass, Herbs and Trees; and in the Earth, Silver, Gold, and all Manner of Oar came to be; and in the Deep above the Earth sprung up the *wonderful Forming* of Power and Virtue.

7. But that thou mayest understand what Manner of *Substance* and Condition all these Things and Births or Genitures have, I will describe all in Order one after another, that thou mayest rightly understand the *Ground* of this Mystery. *And I will treat,*

1. Of the *Earth*.

2. Of the *Deep* above the Earth.

3. Of the Incorporation or Compacting of the Bodies of the *Stars*.

4. Of the seven chief Qualities of the *Planets*, and of their Heart, which is the *Sun*.

5. Of the *four Elements*.

6. Of the outward comprehensible or palpable Birth or Geniture, which exists out of this *whole Regimen*, or Dominion.

7. Of the *wonderful Proportion* and Fitness, or Dexterity of the whole Wheel of Nature.

8. Before this Looking-Glass I will now *invite* all Lovers of the holy and highly to be esteemed Arts of *Philosophy*, *Astrology*, and *Theology*, wherein I will lay open the Root and *Ground* of them.

9. And though I have not studied nor learned *their* Arts, neither do I know how to go about to measure Circles, and *use* their mathematical Instruments and Compasses, I take no great Care about that. However, they will have *so much* to learn from hence, that many will not comprehend the *Ground* thereof *all* the Days of their Lives.

10. For I use not their Tables, Formulas, or Schemes, Rules and Ways, for I have *not learned* from them, but I have another Teacher, or School-master, which is the whole or total NATURE.

11. From that *whole Nature*, together with its innate, instant Birth or Geniture, have I studied and learned my *Philosophy*, *Astrology*, and *Theology*, and not from Men, or by Men.

12. But seeing Men *are Gods*, and have the Knowledge of God the only Father, from whom they are proceeded or descended, and in whom they live, therefore I *despise* not the Canons, Rules, and Formulas of *their* Philosophy, Astrology, and Theology. For I find, that for the most part they stand upon a *right Ground*, and I will diligently *endeavour* to go according to their Rules and Formulas.

13. For I must needs say, that their Formula or Scheme is *my* Master, and I have my Beginning and *first* Knowledge from their Formula or Positions: Neither is it my Purpose to go about to amend or cry down theirs, for I cannot do it, neither have I *learned* them, but leave them standing in their own Place and Worth.

14. But I will *not* build upon their Grounds, but as a laborious careful Servant, I will *dig* away the Earth from the Root, that thereby Men may see the whole Tree with its Root, Stock, Branches, Twigs and Fruits; and may see that also my Writing

is *no new Thing*, but that *their* Philosophy and *my* Philosophy are *one Body*, one Tree, bearing one and the *same* sort of Fruit.

15. Neither have I any *Command* to bring in Complaints against them, to condemn them for any Thing, but for their Wickedness and Abominations, as Pride, Covetousness, Envy and Wrath, *against* which the Spirit of Nature complains very exceedingly, and *not I*: For what can I do, that am *poor Dust and Ashes*, also very weak, simple, and altogether unable?

16. Only the Spirit shows thus much, that *to them* is delivered and intrusted the *weighty* Talent, and the Key; and they are *drowned* in the Pleasures of the Flesh, and have *buried* their weighty Talent in the Earth, and have *lost* the Key in their proud Drunkenness.

17. The Spirit has a long time waited on them, and *importuned* them that they would once open the Door, for the *clear Day* is at Hand, yet they walk up and down in their Drunkenness, seeking for the Key, when they have it about them, though they *know it not*; and so they go up and down in their proud and covetous Drunkenness, always seeking about like the Country-man for his Horse, who all the while he went seeking for him was riding upon the *Back* of *that very* Horse he looked for.

18. *Thereupon*, saith the Spirit of Nature, *seeing they will not awake from Sleep, and open the Door, I will therefore do it myself.*

19. What could I simple vulgar *Layman* teach or write of their high Art, if it was not given to me by the *Spirit* of Nature, in whom I live and ² am? I am in the Condition or State of a Vulgar or Layman, and have no *Salary*, Wages or Pay, for this Writing: And should I then oppose the Spirit, that He should not *begin* to open where, and in whom he pleases? *I am not the Door*, but an ordinary wooden Bolt upon it: And now if the Spirit should pluck me out from thence, and fling me into the Fire, could I hinder it?

² Subsist or have my Being.

20. But if I would be an *unprofitable* Bolt, which stubbornly would resist to be pulled out, and should bolt up and *binder* the Spirit in the Opening, *would* not the Spirit be angry with me, tear me off, and cast me away, and provide a more profitable and *fitter* Bolt? Then I should lie on the Ground and be trampled under Foot, when as formerly I made so fair a Show upon the Door: What should this wooden Bar then serve for, but to be cast into the Fire and *burnt*?

21. Behold! I tell thee a Mystery, so soon as the Door is set *wide* open to its Angle, all useles, fastnailed, sticking Bolts or Bars will be *cast away*, for the Door will *never* be shut any more at all, but stands open, and then the *four Winds* will go in and out at it.

22. But the *Sorcerer* sits in the Way, and will make many *so* blind, that they will not see the Door; and then they return Home and *say*, There is no Door at all, but that it is a mere Fiction, and so they go there no more.

23. Thus men suffer themselves easily to be turned away, and so live in their *Drunkenness*.

24. And now when this is done, then the Spirit is angry, which has opened the Gates, because none will go *OUT* and *IN* at its Doors any more, and then it flings the Door-posts into the Abyss, and then there is *no more Time* at all. Those that are *within*, remain within; and those that are *without*, remain without. AMEN.

25 *Now it may be asked*, What are the Stars?

Answer.

26. *Moses* writes concerning them thus; ^a *And God said; Let there be Lights in the Firmament of Heaven, to divide or distinguish the Day from the Night; and let them give*

^a Gen. I.
14—19.

Signs and Seasons, Days and Years; and let them be Lights in the Firmament of Heaven to shine or give Light upon the Earth; and it was so done. And God made two great Lights; the greater Light to rule the Day, and the lesser Light to rule the Night; as also the Stars. And God set them in the Firmament of the Heaven, to shine or give Light upon the Earth; and to rule Day and Night; also to divide or distinguish the Light from the Darkness; and God saw that it was good, so out of the Evening and Morning the fourth Day came to be.

27. This Description shows sufficiently, that the dear Man ^b *Moses* was not the original Author thereof; for the first Writer did *not* know either the true God, or the Stars, what they were. And it is very *likely*, that the Creation, before the Flood, was *not described in Writing*, but was kept as a dark Word in their Memories, and so delivered from one Generation to another, till *after* the Flood, and till People begun to lead epicurean Lives in all *Voluptuousness*.

^b See ch. 21. v. 1. 11. ch. 26. v. 122, 123. and 1. Apology to Balthazar Tyllchen, Part 2. N^o 11.

28. And then the *holy Patriarchs*, when they saw *that*, they described the Creation, that it should not be quite forgotten, and that the *swinish* epicurean World might have a Looking-glass in the Creation, wherein they *might see* that there is a God, and that this Being of the World did not *so* stand from Eternity; whereby they might have a Glass to look into, and so *fear the hidden God*.

29. And it was the *chiefest* Instruction and *Doctrin*e of the Patriarchs, before and after the Flood, that they *led* Men to the Creation; as *the whole Book of Job also drives at* that.

30. After these Patriarchs came the *wise Heathens*, who went somewhat *deeper* into the Knowledge of Nature. And I must need say, according to the Ground of the Truth, that they in their Philosophy and Knowledge did come even before the Face or Countenance of God, and yet could *neither see nor know* him.

31. Man was so altogether *dead* in Death, and so bolted up in the outermost Birth or Geniture in the dead Palpability; or else they could have thought, that in this Palpability, there must *needs be a divine Power* hidden in the Center, which had *so* created this Palpability, and moreover preserves, upholds, and rules the same.

32. Indeed they honoured, prayed to, or *worshipped* the Sun and Stars for Gods, but knew not how they were created, or came to be, or out of what they came to be: For they might well have thought, that they proceeded from something, and that *that* which created them, must needs be older and higher, or greater than *all the Stars*.

33. Besides, they had the Stones and the Earth for an Example, to show that they *must proceed* from something, as also Men, and all the Creatures upon the Earth. For all *give Testimony*, that there must needs be in these Things a mightier and greater *Power* at hand, which had *so* created all these Things, in that Manner as they are.

34. But indeed, why should I write much of the *Blindness* of the Heathens. Are not *our* Doctors, in their crowned Ornaments of Hoods and cornered Caps, *as blind as they*? They know indeed that there is a God, who has created all this, but they know not *where* that God is, or *how* he is.

35. When they would write of God, then they seek for him *without*, and *absent* from this World, only above in a Kind of Heaven, *as if* he was some Image, that may be likened to *something*. Indeed they *grant*, that that God rules all in this World with a Spirit; but his corporeal Propriety or *Habitation*, they will needs have in a certain Heaven aloft *many thousand Miles* off.

36. *Come on ye Doctors if you are in the Right, then give Answer to the Spirit: I will ask you a few Questions.* 1. What do you think stood in the *Place* of this World, before the Time of the World? Or, 2. *Out of what* do you think the Earth and Stars came to be? Or, 3. *What* do you think there is in the *Deep* above the Earth? Or, 4. From *whence* did the Deep exist? Or, 5. *How* do you think *Man* is the Image of God,

wherein God dwells? Or, 6. What do you suppose *God's Wrath* to be? Or, 7. What is *that* in Man which displeases God so much, that he torments and afflicts Man so, seeing *he* has created him? And 8. That he *imputes Sin* to Man, and condemns him to future Punishment? 9. Why has he created *that*, wherein, or wherewith Man commits Sin? Surely *that Thing* must be far worse. 10. For what Reason, and *out of what*, is that come to be? Or, 11. What is the Cause, or Beginning, or the Birth or Geniture of *God's fierce Wrath*, out of or from which, Hell and the Devil are come to be? Or, 12. *How comes it*, that all the Creatures in this World do bite, scratch, strike, beat, and worry one another, and yet Sin is imputed *only to Man*? Or, 13. *Out of what* are poisonous and venomous Beasts and Worms, and all Manner of Vermine come to be? Or, 14. *Out of what* are the holy Angels come to be? And 15. *What* is the *Soul* of Man? And lastly, 16. *What is the Great God himself*?

37. Give your direct and *fundamental* Answer to this, and demonstrate what you say, and leave off your verbal Contentions.

Now if you can demonstrate out of *all* your Books and Writings, 1. That you know the true and only God; and, 2. *How he is* in Love and Wrath: Also, 3. *What* that God is. And 4. If you can demonstrate, that God is *not in* the Stars, Elements, Earth, Men, Beasts, Worms, Leaves, Herbs and Grass, nor in Heaven and Earth; also that *all* this is not God himself, and that *my Spirit* is *false* and *wicked*; then *I* will be the first that will *burn* my Book in the Fire, and recall, and recant *all* whatsoever I have wrote, and will accurse it, and in all Obedience *willingly* submit myself to be instructed by you.

38. I do not say that I cannot err at all. For there are some Things, which are not *sufficiently* declared, and are described as if it was from a *Glimpse* of the great God, when the Wheel of Nature whirled about *too swiftly*, so that Man with his half dead and dull Capacity, or Apprehension, cannot sufficiently comprehend it; but what thou *findest not sufficiently* declared in one Place, thou wilt find it done in another; if not in this, yet in the other Books.

39. *Now thou wilt say*: It does not become me to ask *such* Questions; for the *Deity* is a Mystery, which no Man can search into.

Answer.

40. Hearken; if it does not become *me* to ask, then it does not become *thee* to judge *me*. Dost thou boast in the Knowledge of the Light, and art a *Leader* of the Blind, and yet art *blind* thyself? How wilt thou show the Way to the Blind? Must you *not both* fall, in your Blindness?

41. *But you will say*: We are not blind; for we well see the Way of the Light. Why then do you contend, or dispute about the Way of the Light, as if *none* can see it rightly? You teach others the Way, and you are *always* seeking after it yourselves, and so you *grope in the Dark*, and discern it not. Or do you *suppose*, that it is Sin for any Man to ask after the Way?

42. O you blind Men! *leave off your Contentions, and shed not innocent Blood; also do not lay waste Countries and Cities, to fulfil the Devil's Will; but put on the Helmet of Peace, gird yourselves with Love one to another, and practise Meekness: Leave off Pride and Covetousness, grudge not the different Forms of one another, also suffer not the Wrath-fire to kindle in you, but live in Meekness, Chastity, Friendliness and Purity, and then you are and live A L L in God.*

* See ch. 41.
v. 139.

43. For thou needest *not* to ask; *Where is God?* ° Hearken, thou blind Man; thou livest in God, and *God is in thee*; and if thou livest holily, then *therein* thou thyself art God. For wheresoever thou lookest, there is God.

44. When thou beholdest the *Deep* betwixt the Stars and the Earth, *canst* thou say, that is *not* God, or there God is *not*? O, thou miserable corrupted Man! be instructed; for in the *Deep* above the Earth, where thou see'st and knowest *nothing*, and sayest there is *nothing*, yet even *there* is the light-holy God in his Trinity, and is generating *there*, as well as in the high Heaven aloft above this World.

45. Or dost thou think, that he *departed* and went away from his Seat where he did sit from Eternity, in or at the Time of the Creation of this World? O no; that *cannot* be, for though He *would* himself do so, He cannot do it, for He himself is All: And as little as a Member of the Body can be rent off from itself, so little can God also be *divided*, rent, or *separated* from being *every where*.

46. But that there are so many Formings, Figurings, or Framings in him, is caused by his eternal Birth or Geniture, which first is threefold, and out of or from that Trinity, or Ternary, it generates itself *infinitely*, or immensely, inconceivably.

47. Of these Births or Genitures, I will here write, and show to the Children of the last World, *what God is*; not out of any Boasting or Pride, thereby to disgrace or reproach any Body! no; the Spirit will instruct thee meekly and *friendly*, as a Father does his Children; for the Work is not from ^dmy fleshly Reason, but *the Holy Ghost's dear Revelation*, or *breaking through* in the Flesh.

^d Or the Reason of my Flesh.

48. In my *own* Faculties or Powers I am *as blind a Man* as ever was, and am able to do nothing; but in the Spirit of God my ^e*innate Spirit sees through* ALL, but not always with long Stay or Continuance, only when the Spirit of *God's Love* breaks through my Spirit, then is the animated or *foulish* Birth or Geniture and the Deity one Being, one Comprehensibility, and one Light.

^e Or the Spirit that is generated, or rather regenerated in me.

49. Am I *alone* only so? No, *but all Men are so*, be they Christians, Jews, Turks, or Heathens; in *whomsoever* Love and Meekness is, in *them* is also the Light of God. *If thou sayest*, No, this is not so;

Consider,

50. Do not the Turks, Jews, and Heathens *live* in the same Body, or Corporeity, wherein thou live'st, and make use of that Power and *Virtue* of the same Body, which thou use'st; moreover, they have even the same Body which thou hast, and the *same God* which is thy God, is *their God* also?

51. *But thou wilt say*: They know him not; also they honour him not.

Answer.

52. Yes, dear Man, now boast thyself that thou hast hit it well! *thou knowest* God indeed above others. Behold, thou blind Man, wherever Love rises up in Meekness, there the *Heart of God* rises up. For the Heart of God is generated in the meek Water of the kindled Light, be it in Man, or any where else without Man; it is *every where* generated in the Center, between the outermost and innermost Birth or Geniture.

53. And whatsoever thou dost but look upon, *there* is God, but the *Comprehensibility* stands in this World, in the Wrath, which the Devil has kindled; and in the hidden Kernel, in the Midst or Center of the Wrath, the Light or Heart of God is generated, *incomprehensibly* as to the Wrath, and so *each* of them remains in its Seat.

54. Yet notwithstanding, I do *no Way* approve or excuse the *Unbelief* of the Jews, Turks, and Heathens, and their stiff-necked Stubbornness, and their fierce Wrath, furious Malice, and *Hatred* against the Christians. No; these Things are *mere* Snares of the Devil, whereby he *allures* Men to Pride, Covetousness, Envy, and Hatred, that *he* may kindle in them the hellish Fire: Neither can I say, that these four Sons of the Devil are *not* domineering in *Christendom*, nay *indeed* in every Man.

55. *Now thou sayest*: What then is the *Difference* between Christians, Jews, Turks, and Heathens?

Answer.

56. Here the Spirit opens both Doors and Gates; if thou wilt not see, then be blind.

57. I. The first Difference is, which God has always held and maintained, that all those who know what God is, and how they should serve him, that they should be able by their Knowledge to press through the Wrath into God's Love, and overcome the Devil: But if they do it not, then they are no better than those that know it not.

58. But if he that knows not the Way, presses through the Wrath into the Love, then is he like him who pressed through by his Knowledge. But those that persevere in the Wrath, and wholly kindle it in themselves, they are all alike, one and the other, be they Christians, Jews, Turks, or Heathens.

59. Or what dost thou suppose it is, wherewith Man can serve God?

60. If thou wilt dissemble with Him, and adorn or magnify thy Birth, then I suppose thee to be a very fine Angel indeed: † But he that has Love in his Heart, and leads a merciful, meek, and lowly-minded Life, and fights against Malice and Hatred, and presses through the Wrath of God into the Light, he lives with God, and is one Spirit with God.

61. For God needs no other Service, but that his Creature, which is in His Body, does not slide back from Him, but be holy, as He is.

62. Therefore also God gave the Law to the Jews, that they should diligently study and endeavour after meek Holiness and Love, that thereby all the World might have them for their Looking-glass or Mirror. But when they grew proud, and boasted in their Birth, instead of entering into Love, they turned the Law of Love into Sharpness of Wrath; then God removed their Candlestick, and went to the Heathens.

63. II. Secondly, There is this Difference betwixt the Christians, Jews, Turks, and Heathens, that the Christians know the Tree of Life, which is CHRISTUS, CHRIST, who is the Prince of our Heaven and of this World, and rules in all Births or Genitures as a King in God his Father, and Men are his Members.

64. And now Christians know how they may, by the Power of this Tree, press out from their Death through his Death, to him into his Life, and reign and live with him, wherein they also with their pressing through with their new Birth, out from this dead Body, may be, and are with him in Heaven.

65. And though the dead Body is in the Midst or Center of Hell among all the Devils, yet, notwithstanding, the new Man reigns with God in Heaven, and the Tree of Life is to them a strong Gate, through which they enter into Life: But of this thou shalt find more largely in its proper Place.

Now observe,

66. Moses writes, that God said; Let there be Lights in the Firmament of Heaven, which should therein give a Light to the Earth, and divide or distinguish Day and Night; also make Years and Times or Seasons.

67. This Description shows, that the first Writer did not know ‡ what the Stars are, though he was capable of understanding the Right, or Law of God, and has taken hold on the Deity at the Heart, and looked upon or had respect to the Heart, to consider what the Heart and Kernel of this Creation is; and the Spirit kept the astral and outermost dead Birth or Geniture hidden from him, and did only drive him in Faith to the Heart of the Deity.

68. Which is also the principal Point most necessary for Man: For when he lays hold on true Faith, then he presses through the Wrath of God, through Death into Life, and reigns with God.

69. But

† See ch. 21.
v. 1, 11. ch.
26. v. 122,
123. and ch.
23. v. 14, &c.

69. But seeing Men now at the End of this Time do listen and long very much after the Root of the Tree, through which Nature shows, that the Time of the Discovery of the Tree is at Hand, therefore the Spirit will show it to them. And the whole Deity will reveal itself, which is the Day-spring, Dawning, or Morning-redness, and the Breaking-forth of the great Day of God, in which, whatsoever is generated from Death, to the Regeneration of Life, shall be restored and rise again.

70. Behold, when God said, Let there be Light, then the Light in the Powers of Nature, or the seven Spirits of God, rose up, and the Firmament of Heaven, which stands in the Word, in the Heart of the Water, between the astral and outermost Birth or Geniture, was closed or shut up, by or with the Word and Heart of the Water, and the astral Birth is the Place of the Parting-mark or Limit, which stands half in Heaven, and half in the Wrath.

71. For from or out of that half Part of the Wrath, the dead Birth generates itself continually, and out of the other half Part, which reaches with its innermost Degree, even into the innermost Heart and Light of God, the Life generates itself now continually through Death, and yet the astral Birth or Geniture is not two, but one Body.

72. But when in these two Days the Creation of Heaven and of Earth was completed, and that the Heaven was made in the Heart of the Water, for a Difference or Distinction between the Light of God, and the Wrath of God, then on the third Day, through the Terror or Crack of the Fire-flash, which rose up in the Heart of the Water, and presses through Death, incomprehensibly as to Death, there sprung up all Manner of Ideas, Forms, and Figures, as was done before the Time of the kindled Wrath.

73. But seeing the Water, which is the Spirit of the astral Life, stood in the Midst or Center of Wrath, and also in Death, thereupon also every Body formed itself as the Birth or Geniture to Life and Mobility was.

Of the Earth.

74. But now the Earth was the Salitter, which was cast up out of the innermost Birth, and stood in Death: But when the Fire-flash, through the Word, rose up in the Water, then it was a Terror or Crack, from which existed the Mobility in Death; and that Mobility in all the seven Spirits, is now the astral Birth or Geniture.

The Depth. Understand this right.

75. Now when on the third Day the Fire-flash in the Water of Death had kindled itself, then the Life pressed forth quite through the dead Body of the Water and of the Earth.

76. But yet the dead Water and Earth comprehend no more than the Flash, or Terror, or Crack of the Fire, through which their Mobility exists: But the Light which rises up very softly, gently, or meekly in the Fire-flash, that neither the Earth, nor the dead Water can comprehend.

77. But it retains its Seat in the Kernel, which is the Unctuousity or Fatness, or the Water of Life, or the Heaven; for it is the Body of Life, which the Death cannot comprehend, and yet it rises up in the Death.

78. Neither can the Wrath take hold of it or apprehend it, but the Wrath remains in the Terror or Crack of the Fire-flash, and makes the Mobility in the dead Body of the Earth and the Water.

79. But the Light presses in very gently after, and forms the Birth, which through the Terror or Crack of the Fire-flash has got its compacted Body.

Of the Growths or Vegetables of the Earth.

80. When now the *wrathful* Fire-flash awakened, and rouzed up the Spirits of Nature, which stand in Death in the Earth, and made them moveable by its fierce-Terror or Crack, then the Spirits begun, according to their peculiar *divine* Right, to generate themselves, as they *had done* from Eternity, and form, figure, or frame a Body together, according to the innate instant Qualities of *that* Place.

81. Now that Kind of *Salitter* which in the Time of the Kindling of the Wrath ^hdied in Death, as it did qualify or operate at that Time, in the innate ^hinstant Life of the seven Spirits of God, so also it *did* rise again in the Time of the Regeneration in the Fire-flash, and is not become any *new* Thing, but only another Form of the Body, which stands in the Comprehensibility or *Palpability* in Death.

^h Or Instand-
ing.

82. But now *the Salitter* of the Earth and of the Water is *no more* able to change or alter itself in its dead Being, and show forth itself infinitely, as it did in the heavenly Place or Seat; but when the qualifying or fountain Spirits form the Body, then it rises up in the Power and Virtue of the *Light*. And the *Life* of the Light breaks through the Death, and generates to it another Body out of Death, which is not *conformable* to, or of the Condition of the Water, and the dead Earth; also it does not get *their* Taste and Smell, but the Power of the Light presses through, and tempers or mixes itself with the Power of the Earth, and takes from Death its *Sting*, and from the Wrath its poisonous venomous Power, and presses forth up together in the Midst or Center of the Body, in the Growth or Vegetation, as a *Heart* thereof.

83. And herein sticks now the Kernel of the Deity in the Center in its Heaven, which stands hidden in the Water of Life, if thou canst now apprehend or lay hold of it.

Of the Metals in the Earth.

84. The *Metals* have the same Substance, Condition, and Birth or Geniture, as the *Vegetables* upon the Earth have. For the Metals or mineral Oars, at the Time of the Kindling of the Wrath in the innate instant Wheel of the seventh Nature-Spirit, stood in the Fabrick, *Work* or Operation of the Love, wherein the meek Beneficence or Well-doing generates itself *behind* the Fire-flash; wherein the holy Heaven stands, which in this Birth or Geniture, when the *Love* is predominant, presents or shows forth itself in such a gracious, amiable, and blessed Clarity or Brightness, and in such beauteous Colours, like Gold, Silver, and precious Stones.

85. But Silver and Gold in the dead Palpability or Tangibility are but as a dark Stone, in Comparifon of the Root of the heavenly Generating; but I set it down here only, that thou mayest know from *whence* it has its Original.

86. But seeing it has been the most excellent rising up, and generating, in the holy heavenly Nature, therefore also it is loved by Man above all other in this World. For Nature has indeed *wrote* in Man's Heart, *that it is* better than other Stones and Earth; but Nature could *not* reveal or manifest to him the Ground thereof, from whence it is come or proceeded, *whereby* now thou mayest observe the Day-spring or Morning-redness.

87. There are many several Sorts of mineral Oars, according as the *Salitter* in Nature's Heaven was *predominant* at its Rising up in the Light of Love: For every qualifying or *radical* Spirit in the heavenly Nature contains the Property or Kind of *all* the qualifying or fountain Spirits, for it is ever infected, or affected with the other, from whence the Life and the unsearchable Birth or Geniture of the Deity exists: But

yet it is predominant as to its own Power, and that is its own Body, from whence it has the Name,

88. But now every qualifying or fountain Spirit has the Property of the whole or total Nature, and its Fabrick or *Work*, at the Time of the Kindling of the Wrath, was together also incorporated in Death; and out of every Spirit's Fabrick or Work, Earth, Stones, mineral Oars, and *Water* came to be.

89. Therefore also in the Earth there are *found*, according to the Quality of each Spirit, mineral Oars, Stones, Water, and Earth; and therefore it is that the Earth is of so many *various* Qualities, all as each qualifying or fountain Spirit, with its innate instant Birth or Geniture, was at the *Time* of the Kindling.

90. Nature has likewise manifested or *revealed* so much to Man, that he knows how he may melt away the strange or heterogeneous Matter from every qualifying or fountain Spirit's strange infected innate Birth or Geniture; whereby that qualifying or fountain Spirit might remain Chief in its own Primacy.

91. You have an *Example* of this in Gold, and in Silver, which you cannot make to be pure or fine Gold or Silver, unless ¹it be melted seven Times in the Fire. But when that is done, then it remains in the middle or *central Seat* in the Heart of Nature, which is the Water, sitting in its own Quality and Colour. ¹ Psalm 12. 6.

92. I. First, the *astringent* Quality, which holds the *Salitter* captive in the hard Death, must be melted away, which is the gro's stoney *Drofs*.

93. II. Then secondly, the astringent Death of the Water is to be separated, from which proceeds a poisonous venomous Water of Separation or *Aquafortis*, which stands in the Rising up of the *Fire flash* in Death, which is the evil Malignant, even the very worst Source of all in Death, even the astringent and bitter *Death* itself; for this is the Place where the Life, which exists in the sweet Water, ^k died in Death: And that separates itself now in the *second* Melting. ^k Or died the Death.

94. III. Thirdly, the *bitter* Quality, which exists in the Kindling of the Water in the Fire-flash, is melted away, for that is a Rager, Raver, Tyrant, and Destroyer. Also no Silver nor Gold *can* subsist, if that be not *killed* or mortified, for it makes all dry and brittle, and presents or shows forth itself in several Colours; for it rides through all Spirits, *assuming* the Colours of all Spirits.

95. IV. Fourthly, the *Fire-Spirit* also, which stands in the horrible Anguish and Pangs of Life, must be also melted away, for it is a continued Father of the *Wrath*, and out of or from that is generated the *hellish* Woe.

96. Now when the Wrath of these four Spirits is *killed*, then the mineral oary *Salitter* stands in the Water like a tough Matter, and looks like that Spirit which is predominant in the mineral Ore; and the Light, which stands in the *Fire*, ¹colours it according to its own Quality, be it Silver, or Gold. ¹ Or tinctures.

97. And now this Matter in the fourth Melting looks like Silver or Gold, but it is not yet ^mfixed, nor is it tough or malleable, and pure enough; its Body indeed is *sub-* ^mSubsistent, but not the Spirit.

98. V. Now when it is melted a fifth Time, then the *Love-Spirit* rises up in the Water through the *Light*, and makes the dead Body living again, so that the Matter, which remained in the first four Meltings, gets Power or *Strength* again, which was the proper own of that qualifying or fountain Spirit, which was predominant in this mineral Oar.

99. VI. Now when it is melted the sixth Time, then it grows somewhat *harder*, and then the *Life* moves, which is risen up in the Love, and stirs itself. And from this Stirring exists the *Tone* in the Hardness, and the mineral Oar gets a clear *Sound*, for the hard and dead Beating, or Noise of the bitter fiery Matter, is gone away.

^a Den Alchimisten.
^c Or making.

100. In this sixth Melting, I hold to be the *greatest* Danger for ^a Chemists about the ^o *preparing* of their Silver and Gold. For there belongs, and is required, a very subtle Fire for it, and it may soon be burnt and made dead or deaf; and it becomes very dim or blind, if the Fire be *too* cold.

101. For it must be a middle or mild Fire, to keep the Spirit in the Heart from rising, it must be gently *Simpering*, then it gets a very sweet and meek ringing Sound, and continually rejoices, *as if* it should now be kindled again in the Light of God.

102. But if the Fire be *too hot* in the fifth and sixth Melting, then the new Life, which has generated itself in the Love in the Rising up of the Light's Power out of the Water, is kindled again in the *Fierceness* in the Wrath-fire, and the mineral Oar becomes a burnt Scum and *Dregs*, and the Chemist has *Dirt* instead of Gold.

103. VII. Now when it is melted the seventh Time, then there belongs and is required yet a *more* subtle Fire, for therein the Life rises up, and *rejoices* in the Love, and will show forth itself in Infinity, as it had done in Heaven *before* the Time of the Wrath.

104. And in this Motion it grows *unluous* or fat, and luscious or luxuriant; it increases and spreads itself, and the highest Depth generates itself very joyfully out of or from the *Heart* of the Spirit, just as if it would begin an *angelical Triumph*, and present or show forth itself infinitely in *divine* Power and Form, according to the Right of the Deity: And thereby the Body gets its greatest Strength and Power, and the Body colours, or tinctures itself with the *bighest Degree*, and gets its true Beauty, Excellence, and Virtue.

105. And now, when it is *almost* made, then it has its true Virtue and Colour, and there is only *one* Thing wanting, that the Spirit cannot elevate itself with its *Body* into the Light, but must remain to be a dead Stone; and though indeed it be of *greater* Virtue than other Stones, yet the *Body* remains in Death.

106. *And this now is the earthly God of blind Men*, which they love and honour, and leave the living God, who stands hidden in the Center, sitting in his Seat. For the dead Flesh comprehends only a *dead God*, and longs also only after such a dead God. *But it is such a GOD, as has thrown many Men headlong into Hell.*

107. Do not take me for a Chemist, for I write only in the *Knowledge* of the Spirit, and not from Experience. Though indeed I could here show *something* else, *viz.* in *how many Days*, and in *what Hours* these Things must be prepared; for Gold cannot be made in one Day, but a whole Month is requisite for it.

108. But it is not my Purpose to make *any* Trial at all of it, because I know not how to *manage* the Fire; neither do I know the Colours or Tinctures of the qualifying or fountain Spirits in their outermost Birth or Geniture, which are *two* great Defects; but I know them according to (another,) or the regenerate Man, which stands *not* in the Palpability.

109. At the Description of the *SUN* you will find more and deeper Things concerning it: My Intention is only to describe the whole or *total Deity*, as far as I am capable in my Weakness to apprehend, *viz.* how *that* is in Love and Wrath, and how it generates itself now at present *in this World*. *You shall find more concerning Jewels and precious Stones at the Description of the seven Planets.*

The Twenty-third Chapter.

Of the Deep above the Earth.

1.  WHEN Man beholds the *Deep* above the Earth, he sees nothing but *Stars* and *Clouds* of Water, and then he thinks, sure there must be another Place, where the Deity presents or shows forth itself, together with the *heavenly* and *angelical* Government: He will needs have the Deep together with its Regimen or Dominion *separated* from the Deity; for there he sees nothing but *Stars*; and the Regimen or Dominion *between*, is Fire, Air, and Water.

2. Then presently he thinks God has made this thus, out of or from his *predestinate Purpose*, out of *nothing*: How then *can* God be in this Being? Or, *can* that be God himself? He continually imagines, that this is only a *House*, wherein God rules and dwells by his *Spirit*. God cannot be such a God, whose Being consists in the Power of *this* Government, or Dominion.

3. Many will dare to say, What *Manner of God* would that be, whose Body, Being, and Power or Virtue, stands or consists in Fire, Air, Water and Earth?

4. Behold! thou unapprehensive Man, I will show thee the true *Ground* of the Deity. If this whole or universal Being be not God, *then* thou art not God's Image. If he be any other, or strange God, then thou hast *no Part* in him: For thou art created out of this God, and livest *in* this very God, and this very God continually gives thee Power or Virtue, and Blessing, also Meat and Drink *out of himself*; also all thy Knowledge stands in this God, and when thou *die*st, then thou art *buried* in this God.

5. Now, if there be any *other* or strange God without, and besides this God, who then shall make *thee* living again out of this God, in whom thou shalt be departed and turned to *Dust*? How shall that strange God, out of whom thou art *not* created, and in whom thou didst *never* live, bring thy Body and Spirit *together again*?

6. Now if thou art ^p of any *other* Matter than God himself, *how* canst thou then be his Child? Or *how* can the *Man* and *King* Christ be God's bodily or corporeal Son, whom he has generated or begotten out of his *Heart*? ^p Or of any other Materials.

7. Now, if his Deity be *another* Being, Substance, or Thing, than his Body, then there must be a twofold Deity in him; his Body *would* be of or from the God of this World, and his Heart would be of or from the *unknown* God.

8. O, thou Child of Man! *open the Eyes of thy Spirit*, for I will show thee here the *right* and *real proper Gate* of the Deity, as indeed that *very one only God* will have it.

9. Behold! *that* is the true one only God, out of whom thou art created, and *in whom* thou livest; and when thou beholdest the Deep and the Stars, and the Earth, then thou beholdest thy God, and in that same thou livest, and also art, or *hast thy Being* therein, and that same God governs or rules thee also, and out of or from that same God also thou hast *thy Senses*, and thou art a Creature out of or from him and in him; else thou hadst been *nothing*, or wouldst never have been.

10. Now perhaps thou wilt say; I write in a heathenish Manner. Harken and behold! observe the distinct Understanding, *how* all this is so; for I write *not* heathenishly, or barbarously, but philosophically; neither am I a Heathen, but I have the *deep* and *true* Knowledge of the one only great God, who is A L L.

11. When thou beholdest the Deep, the Stars, the Elements, and the Earth, then thou *comprehendest not* with thy Eyes the bright and clear Deity, though indeed it is

there and in them; but thou seest and comprehendest with thy Eyes, first Death, and then the Wrath of God, and the hellish Fire.

12. But if thou raisest thy *Thoughts*, and considerest *where* God is, then thou apprehendest the astral Birth or Geniture, where Love and Wrath move one against another. But when thou drawest up the *Faith* in God, who rules in *Holiness* in this Government or Dominion, then thou breakest through Heaven, and apprehendest or layest hold on God at his *holy* Heart.

13. Now when this is done, then thou art as the whole or *total* God is, who *himself* is Heaven, Earth, Stars, and the Elements, and hast also such a Regimen or Dominion in thee, and art also such a Person, as the *whole* God in the Place of this World is.

14. Now thou sayest: How shall I *understand* this? For the Kingdom of God and the Kingdom of Hell and of the Devil are *distinct* one from another, and *cannot* be one Body. Also the Earth and Stones are *not* God; nor the Heaven, Stars and Elements; *much less* can a Man be God; for if so, he could not be *rejected* by God. Here I will tell thee the Ground of all by *Degrees*, one Thing after another; therefore keep the Question in Mind.

Of the astral Birth or Geniture, and of the Birth or Geniture of God.

15. Before the Times of the created Heavens, the Stars and the Elements, and before the Creation of *Angels*, there was *no* such Wrath of God, no Death, no Devil, no Earth nor Stones, neither were there any Stars. But the Deity generated itself very *meekly* and lovingly, and formed, framed, and figured itself in Ideas, Shapes, and Images, which were incorporated according to the qualifying or fountain Spirits in their generating, *wrestling*, and rising up, and *passed away again* also through their Wrestling, and figured or framed themselves into another Form or Condition, all according to the Primacy or *Predominance* of each qualifying or fountain Spirit, as you may read before.

16. But observe here rightly the earnest and *severe* Birth or Geniture, out of which the Wrath of God, Hell and Death, are come to be, which indeed have *been* from Eternity in God, but ^a *not accensible nor capable of being elevated*.

^a Not kindled or domineering.

17. For the whole or total God stands in *seven* Species or Kinds, or in a sevenfold Form or Generating; and if these Births or Genitures were not, then there would be neither God, nor Life, nor Angel, nor any Creature.

18. And *these* Births or Genitures have *no Beginning*, but have so generated themselves from Eternity; and as to this Depth, *God himself knows not what He is: For He knows no Beginning of Himself, also he knows not any Thing that is like Himself, as likewise He knows no End of Himself*.

19. *These seven* Generatings in all are none of them the first, the second, or the third, or last, but they are all Seven, every one of them, both the first, second, third, fourth, and last. Yet I must set them down one after another, according to a *creaturely* Way and Manner, otherwise thou couldst not understand it: For the *Deity* is as a Wheel with seven Wheels made one in another, wherein a Man sees *neither* Beginning nor End.

Now observe,

20. I. *First*, there is the *astringent* Quality, which is *always* generated from the other six Spirits, which in *itself* is hard, cold, sharp like Salt, and yet *far* sharper. For a

Creature cannot sufficiently apprehend its Sharpness, seeing it is not *singly* and alone in a Creature; but according to the Manner and Kind of the kindled hellish Quality, I know *how* it is: This astringent sharp Quality attracts or draws together, and in the divine Love holds or *retains* the Forms and Images, and *dries* them so, that they subsist or are *fixed*.

21. II. The *second* Generating is the *sweet Water*, which is generated *also* out of all the six Spirits; for it is the Meekness, which is generated out of the other six, and presses itself forth in the astringent Birth or Geniture, and *always* kindles the astringent again, and then quenches and *mitigates* it, that it be not too much astringent, as it might be in its own Sharpness, if it was *not* for the Water.

22. III. The *third* Generating is the *Bitterness*, which exists out of the Fire in the Water; for it rubs and vexes itself in the astringent and sharp Coldness, and makes the Coldness moveable, from whence *Mobility* exalts.

23. IV. The *fourth* Generating is the Fire, which exists from the Mobility or Rubbing in the astringent Spirit, and that is now sharp *Burning*, and the Bitter is Stinging and Raging. But when the Fire-Spirit rubs itself thus ragingly in the astringent Coldness, then there is an anxious *horrible* Quaking, Trembling, and sharp opposite contentious Generating.

Observe here the Depth.

24. *I speak here as to the Kind and Manner of the Devil, as if the Light of God had not yet kindled itself in these four Kinds; and as if the Deity had a Beginning; I can no other or nearer Way offer it to your Judgment, that you may understand it.*

25. In this fourth Rubbing is a very hard, and most horrible sharp and *fierce* Coldness, like a refined, melted, and very cold Salt-water, which yet is *not* Water, but such a hard Kind of Power and Virtue, as is like Stones.

26. There is also *therein* a Raging, Raving, Stinging, and Burning, and that Water is continually as a dying Man, when Body and Soul are parting asunder, a most *horrible* Anxiety, a woeful painful Birth or Geniture.

27. O Man! *Here consider thyself, here thou seest, from whence the Devil and his fierce-wrathful Malice has its Original, as also God's Wrath, and the hellish Fire, also Death and Hell, and eternal Damnation.* Ye Philosophers, observe that!

28. Now when *these four* Generatings rub themselves one upon another, then *Heat* gets the Primacy and Predominance, and kindles itself in the sweet Water, and then instantly the Light rises up.

Understand this rightly.

29. When the Light kindles itself, then the Fire-Terror or *Crack* comes forth *first*, as when you strike upon a Stone, the Fire-Crack is first, and then the Light first conceives itself from the Fire-Crack.

30. Now the *Fire-Crack* in the Water goes through the astringent Quality, and makes it moveable, but the Light generates itself in the *Water*, and becomes *shining* Light, and is an impalpable, meek, and most richly loving Being, which neither I nor any other Creature can sufficiently write or speak of, but I *stammer* only like a Child, which would fain learn to speak.

31. That same Light is generated in the Midst or *Center* out of these four *Species*, out of the Unctuousity or Fatness of the sweet Water, and replenishes the whole Body of this Generating. But it is such a meek, pleasing, *well-doing*, good-smelling, and well-tasting Relish, that I know *no Similitude* to liken it to, but where Life is generated in the Midst or Center of Death; or as if a Man did sit in a huge scorching hot flaming Fire, and was suddenly snatched out from thence, and set in such a very exceeding easy

Place of Refreshment, where instantly all the smarting scalding Pains, which he felt before by the *Burning* of the Fire, should suddenly pass away, and he be put into such a pleasing Temper and *Soundness*. Just so the Generating of the four Kinds or Species are set, or put into such a *soft* and meek Welldoing, and Refreshment, *as soon* as the Light rises up in them. *Thou must understand me here right.*

32. I write, and mean it, in a creaturely Kind and Manner, as if a Man had been the Devil's Prisoner, and was *suddenly* removed out of the hellish *Fire* into the *Light* of God.

33. For the Light has had no Beginning in the Generating of God, but has shined or given Light *so* from Eternity in the Generating, and God *himself* knows no Beginning therein.

34. *Only the Spirit here sets open for thee the Gates of Hell*, that thou mayest see what is the Condition of the Devils and of Hell, and what the Condition of Man is, when the divine Light *extinguishes* in him, so that he sits in the Wrath of God, and then he *lives* in such a Generating, in such an Anguish, Smarting, Pains, Woe and Misery.

35. Neither can I declare it unto thee in any other Manner; for I must write *so*, *as if the Generating, or Geniture of God had or took a Beginning, when Things came to be thus; but I write here really true, and precious dear Words, which the Spirit alone understands.*

Now observe the Gates of God.

36. The *Light*, which generates itself from the Fire, and becomes shining in the Water, and replenishes or fills the whole Geniture, and enlightens it, and mitigates it, *that is the true Heart of God, or Son of God*; for he is *continually* generated out of the Father, and is another *Person* than the Qualities and Geniture of the Father.

37. For the Generating, or Geniture of the Father *cannot* catch or comprehend the Light, and use it to its Generating, but the Light *stands* by itself, and is not comprehended by any Geniture, and it replenishes and enlightens the whole Geniture, *viz. the only begotten Son of the Father. And this Light I call, in the human Birth or Geniture, the animated or soulish Birth, ["understand the Image, which budded forth out of the Effences of the Soul, according to the Similitude of God;"]* or the Soul's Birth or Geniture which qualifies, mixes, or unites with this animated or soulish Birth or Geniture of God; and *herein* is Man's Soul *one Heart* with God; but *that is* when it stands in this *Light*.

John I. 14.

H h h.

38. V. The *fifth* Generating in God, is when this *Light* thus very gently, mildly, and amiably presses through the first four Births or Generatings, and then it brings along with it the Heart, and most pleasant *lovely* Power and Virtue of the sweet Water, and so when the sharp Births or Genitures taste of it, then are they very meek, and *richly full* of Love, and it is as if continually the Life did rise up in and from Death.

39. *There* each Spirit tastes of the other, and gets mere *new* Strength and Power, for the astringent Quality grows now very pliable and yielding, because it is mitigated by the Power of the Light that springs out of the sweet Water, and in the Fire the meek Love rises up, for it *warms* the Coldness, and the sweet Water makes the *sharp* Taste very pleasant, lovely, and mild.

40. And so in the sharp and fiery Births or Generatings, there is nothing but a mere *Longing* of Love, a Tasting, friendly affecting, gracious, amiable, and blessed Generating; there is nothing but mere Love, and all Wrath and Bitterness in the Center is *bolted up* as in a strong Hold. This Generating is a very meek beneficial Welldoing, and the bitter Spirit now is the *living* Mobility.

41. VI. Now the *sixth* Generating in God, is *when* the *Spirits* in their Birth or Geniture thus *taste* one of another, for then they become very full of *Joy*: For the Fire-flash,

or the Sharpness out of or from the Birth or Geniture, rises up aloft, and moves as the Air in this World does.

42. For when one Power or Virtue *touches* the other, then they taste one another, and become very full of Joy; for the Light becomes generated out of all the Powers, and presses again through all the Powers; whereby and wherein the *rising Joy* generates itself, from whence the *Tone* or *Tune* exists.

43. For from the Touching and Moving, the living Spirit generates itself, and that same Spirit presses through all Births or Generatings, very *inconceivably* and incomprehensibly to the Birth or Geniture, and is a very richly joyful, pleasant, lovely Sharpness, like melodious sweet Music.

† Melody or Music.

44. And now when the Birth generates, then it *conceives*, or apprehends the Light, and speaks, or inspires it again into the Birth or Geniture through the moving Spirit. *And this moving Spirit is the Third Person in the Birth or Geniture of God, and is called God the Holy Ghost.*

45. VII. The *seventh* Generating is, and keeps its Birth or Geniture, and *Forming*, in the Holy Ghost, and so when that goes through the sharp Births or Genitures, then it goes forth with the *Tone*, and so forms and *images* all manner of Figures, all according to the Wrestling of the sharp Births, or Genitures one with another.

46. For they wrestle in the Birth or Geniture *continually* one with another, like a loving Play or Scene, and according as the Birth or Geniture is with the *Colours* and Taste in the Rising up, so are the *Figures* also imaged.

47. *And this Birth or Geniture now is called GOD the Father, Son, and Holy Ghost:* And neither of them is the first, and neither of them is the last; though *I make* a Distinction, and set the one after the other, yet neither of them is the first or the last, but they have all been from Eternity thus seated in the same *Equality* of Being.

48. I must write by *this Way of Distinction*, that the Reader may understand it; for I cannot write mere heavenly Words, but must write human Words. Indeed all is rightly, truly, and faithfully described: *But the Being of God consists only in Power, and the Spirit only comprehends it, and not the dead or mortal Flesh.*

49. *And thus thou mayest understand what manner of Being the Deity is, and how the three Persons in the Deity are. Thou must not liken the Deity to any Image; for the Deity is the Birth or Geniture of all Things.* And if there were not in the first four Species or Kinds the sharp Birth or Generating, then there would be no Mobility, neither could the Light kindle itself, and generate the Life.

50. But now this sharp Birth or Geniture is the *Original* of Mobility and of Life, as also of the Light, from whence exists the *living and rational Spirit*, which distinguishes, forms, and images all in this Generating.

51. For the astringent cold Birth or Geniture is the *Beginning* of all Things, which is astringent, severe, contracting, and retentive, and forms and contracts the Birth together, and makes the Birth thick or solid, so that out of it *Nature* comes to *be*; and hence Nature and Comprehensibility has its Original in the whole Body of God.

52. Now *this Nature* is as a *dead* unintellectual Being, and stands or consists not in the Power of the Birth or Geniture, but is a *Body*, wherein the Power generates.

53. But it is the *Body of God*, and has all Power as the whole Geniture has, and the generating Spirits take their Strength and Power out of, or from the *Body of Nature*, and continually generate again, and the astringent Spirit continually compacts or draws it together, and dries it; and thus the *Body* subsists, and the generating Spirits also.

54. Now the other Birth or Geniture is *the Water*, which takes its Original in the *Body of Nature*.

Observe,

55. Now when the Light shines *through* the astringent contracted Body of Nature, and mitigates it, then the mild beneficent *Well-doing* generates itself in the Body, and then the hard Power grows very mild, and melts as Ice in the Heat of the *Sun*, and is *extenuated* or rarefied as Water is in the Air; and yet the Stock of Nature as to the heavenly Comprehensibility *remains* standing.

56. For the astringent and Fire-Spirit holds it fast, and the meek Water, which melts from the Body of Nature in the Kindling of the Light, that goes through the *severe* and earnest, cold and fiery Birth or Geniture, and is very sweet, pleasant, and lovely.

57. Whereby now the earnest and *austere* Birth or Geniture is refreshed; and when it tastes thereof, it grows capable to be raised up, and *rejoices*, and also is a joyful rising-up, wherein the Life of Meekness generates itself.

58. For *this is the Water of Life*, wherein the Love in God, as also in Angels and Men, generates itself: For it is all of one Sort of Power, Virtue, and Birth or Geniture.

59. And now when the Births or Genitures of the Powers taste the Water of Life, then they quake or tremble for very Love-Joy, and that Trembling or Moving, which rises up in the Midst or Center of the Birth or Geniture, is *bitter*. For it rises up swiftly out of the Birth, when the Water of Life comes into the Birth or Geniture; like a joyful Leaping or Springing up of the Birth.

60. But seeing it rises up so swiftly, that the Birth elevates itself so suddenly *before* it be fully affected with the Water of Life, thereupon that Terror or Crack keeps its Bitterness which it has out of or from the *austere* Birth; for the Beginning or inceptive Birth or Geniture is very austere, cold, fiery, and astringent.

61. Therefore also is the Terror or Crack now so *swelling* and trembling; for it moves the whole Birth, and rubs itself therein, till it kindles the Fire in the hard Fierceness, from whence the Light takes its Original. And then the trembling Crack becomes enlightened with the *Meekness* of the Light, and goes in the Birth or Geniture up and down, and cross-ways, both upwards and downwards, like a Wheel made with *seven* Wheels one in another.

62. In this pressing through and turning about exists the *Tone*, according to the Quality of each Spirit; and always one Power affects the other, for the Powers are as *loving Brethren* in one Body; and the Meekness rises up; and the Spirit generates and shows itself infinitely.

63. For that Power, which in the *Turning about* shows itself the Strongest in the Generating, according to that Power, Manner, and Colour, the *Holy Ghost* also images, shapes, or frames the Figures in the Body of *Nature*.

64. *Thus thou seest*, that *none* of the Powers is the first, also none the second, third, fourth, or last; but the last generates the first, as well as the first the last, and the middlemost takes its Original from the last, as also from the first, as well as from the second, third, or any of the rest.

65. Thou seest also, that Nature cannot be *distinguished* from the Powers of God, but is all one Body.

66. The Deity, that is, the holy Power of the Heart of God, is generated *in Nature*, and so also the Holy Ghost exists or goes forth out of the Heart of the Light *continually*, through all the Powers of the Father, and figures all, and images or frames all.

67. This Birth or Geniture is now in *three* distinct *Parts*, every one being several and *total*, and yet *neither* of them is divided *asunder* from the other.

The Gate of the Holy Trinity.

68. *The whole Birth or Geniture*, which is the Heaven of all Heavens, as also this World, which is *in* the Body of the whole, as also the *Place* of the Earth and of all Creatures, and whatever thou canst think on, *all that together is God the Father*, who has neither Beginning nor End, and wheresoever and whatsoever thou thinkest upon, even in the smallest Circle that can be imagined, is the *whole Birth or Geniture of God*, perfectly, incessantly, and irresistibly.

69. But if in a Creature, or in any Place, the Light be *extinguished*, then is the austere Birth or Geniture *there*, which lies hid in the Light in the innermost Kernel: *And this now is one Part.*

70. *The second Part, or the second Person, is the Light*, which is continually generated from or out of all Powers, and enlightens again all the Powers of the *Father*, and has the Fountain of all Powers; but is therein distinguished from the Father as a *singular Person*, in that it cannot comprehend the Birth or Geniture of the Father, and yet is the Father's *Son*, which is always generated from or out of the Father: An Instance whereof you have in all the kindled *Fires* in this World; do but consider of it.

71. And the *Father* loves this his only begotten or innate *Son* therefore so heartily, because he is the Light and the meek beneficent Well-doing in *his Body*, through whose Power the Father's *Joy* and Delight rises up.

72. *Now these are two Persons*, and neither of them can apprehend, retain, or comprehend the other, and the one is *as great* as the other; and if either of them were not, the other could not be neither.

73. *Observe here, ye Jews, Turks, and Heathens, for it concerns you; to you here are opened the Gates of God*, harden not yourselves, for now is the acceptable Time.

74. You are *not* forgotten of God at all, but if you convert, then the Light and Heart of God will rise up *in you*, as the bright Sun at Noon-day.

75. *This I write in the Power and perfect Knowledge of the great God, and I understand his Will herein very well.* For I live and *'am* in him, and spring up with this Work and Labour out of his Root and Stock, and it must be so: Only take thou Heed, if thou blindest thyself, then there is *no Remedy* more; neither canst thou say, thou knewest not of it, therefore arise, for the Day breaks!

Or have my Being in him.

76. *The third Diversity, or the third Person in the Being of God, is the moving Spirit*, which exists from the rising up in the Terror or Crack, where *Life* is generated, which now moves in all Powers, and is the Spirit of Life; and the *Powers* can no more comprehend him, or apprehend him, but he kindles the Powers, and by his Moving makes Figures and *Images*, and forms them according to that kind and manner, as the wrestling Birth stands in *every Place*.

77. And if thou art not *wilfully* blind, thou mayest know, that the *Air* is that very Spirit, but in the Place of this World Nature is *kindled* therein very swelling in the Wrath-fire, which Lord *Lucifer* effected, and the Holy Ghost, who is the Spirit of Meekness, lies *hidden* therein in his Heaven.

78. Thou needest not to ask, where that Heaven is. It is in *thy Heart*, do but open it, the *Key* is here shown to thee.

79. *Thus there is one God and three distinct Persons one in another*, and neither of them can comprehend, or withhold, or fathom the Original of the other, but the *Father* generates the Son, and the *Son* is the Father's Heart, and his Love and his Light, and is an Original of Joy, and the *Beginning* of all Life.

80. And the *Holy Ghost* is the Spirit of Life, and a Former, Framer and Creator of all Things, and a *Performer* of the Will in God, that has formed and created out of or from the Body, and in the Body of the Father, all Angels and Creatures, and holds and forms all *still* daily, and is the Sharpness and the living Spirit of God. *And as the Father speaks or expresses the Word out of or from his Powers, so the Spirit forms or frames them.*

Of the great Simplicity of God.

81. Come on, brave Sir, upon thy brown Nag! who *ridest* from Heaven into Hell, and from Hell into Death, and therein the Sting of Death lies; *view thyself* here, thou worldly wise Man, that art full of *base* Wit, Cunning, and subtle Policy.

82. Take Notice, ye worldly wise *Lawyers*, if you will not come before this Looking-Glass, even before the *bright* and clear Face of God, and view yourselves *therein*, then the Spirit presents to you the Birth or Geniture in the innermost astringent Circle; where Wit, Cunning, and Prudence are generated, where the *Sharpness* of the anxious Birth or Geniture of God is, for *there* your Prudence, Cunning, and deep reaching Wit are *generated*.

83. Now if you will be Gods, and not Devils, then make use of the *holy* and *meek* Law of God; if not, then you shall for ever eternally generate in the *austere* and severe Birth or Geniture of God. *This says the Spirit, as the Word of God, and not of my dead or mortal Flesh.*

84. Thou must know, that I do not suck it out from the dead or mortal *Reason*, but my Spirit qualifies, mixes, or unites with God, and proves or searches the *Deity*, how it is in all its Births or Genitures in its Taste and Smell: And I find, that the Deity is a very simple, *pure*, meek, loving and quiet Being; and that the Birth of the *Ternary* of God generates itself very meekly, friendly, lovingly, and unanimously, and the *Sharpness* of the innermost Birth *can never* elevate, or swell itself into the Meekness of the *Ternary*, but remains *hidden* in the Deep.

85. And the Sharpness in the hidden Secrecy is called God's WRATH; and the Being of Meekness in the *Ternary* or *Trinity* is called GOD. Here nothing goes out of, or forth from the Sharpness which *perishes*, or which kindles the Wrath, but the Spirits play very *gently* one with another, like little Children, when they rejoice one with another, where every one has his Work, and so they *play* one with another, and lovingly kiss and court one another.

86. Such a Work also the holy Angels *exercise* themselves in; and in the *Ternary* of God there is a very meek, pleasant, and sweet Being, where the Spirit always elevates itself in the ^o Tone, and the one Power touches the other, as if there were pleasant melodious Hymns or Songs, and *Consorts* of musical Instruments plaid upon.

^o Tune, Melody, or Music.

87. And as the rising up of the Spirits in every Place is, so the Tone also forms itself, but very *meekly*, and incomprehensibly to the *Bodies* of the Angels, but very comprehensibly to the animated or soulish Birth or Geniture of Angels: And as the Deity presents itself in each Place, so the Angels also present themselves: For the Angels were created out of *this Being*, and have among them their Princes of the qualifying or fountain Spirits of God, as they are in the Birth or Geniture of God.

88. Therefore as the Being of God presents or shows forth itself in the Birth or Geniture, so do the *Angels* also, and that Power, which at any Time has the *Primacy* in the Birth or Geniture of God, and rejoices out of the Heart of God in th *Holy Ghost*, that Power's Prince of the Angels begins also his Hymn, and jubilates with his Host or *Army*, now one, then suddenly another; for the Birth or Geniture of God is like a *Wheel*.

89. But when the *Heart* of God shows forth itself with its Clarity or Brightness, then there rises up the whole Host or Army of *all* the *three* Kingdoms of the Angels; and in this Rising up of the Heart of God the *Man* JESUS CHRIST is King and Chief. He leads the royal *Chorus* or *Quire* with all the holy Souls of Men till the last Judgment-Day. And then the holy Men are *perfect* Angels, and the wicked *perfect* Devils, and that in its Eternity.

90. Here view thyself, thou witty subtle World, and consider from whence thy Prudence, Subtilty, and Wit proceeds.

Now thou wilt say to me :

91. Dost not thou seek after deeper Subtilty than we? Thou wilt needs climb into the most hidden Secrets of God, which is not fit for any Man to undertake. We seek only after human Prudence and Subtilty, but thou wouldst be equal with God, and know all; how God is in every Thing, both in Heaven, and in Hell, in Devils, Angels and Men. Therefore surely it is not unlawful to seek for a cunning sharp Wit, and after crafty Designs, which bring Honour, Power or Authority, and Riches.

A Reply.

92. If thou climbest up *this* Ladder on which I climb up into the Deep of God, as I have done, then thou hast climbed well: I am not come to this Meaning, or to this Work and Knowledge through my *own* Reason, or through my *own* Will and Purpose; neither have I fought this Knowledge, nor so much as knew any Thing concerning it. I fought only for the *Heart* of God, *therein* to hide myself from the tempestuous Storms of the Devil.

93. But when I got in there, then this great, weighty, and hard Labour was laid upon me, which is to manifest and reveal to the World, and to make known *the great Day of the LORD*; and seeing they seek and long so eagerly after the *Root* of the Tree, to reveal to them what the whole Tree is, thereby to intimate, that it is *the Dawning, or Morning-Redness of the Day*, which God has long ago decreed in his Council. AMEN.

94. Thus thou seest, *what God is*, and *how his Love and Wrath* have been from *Eternity*, also how his Birth or Geniture is: And now thou canst *not* say, that thou art *not* in God, or dost *not* live in God, or that God is any *strange* Thing which thou canst not come at, but must confess, that where thou art, *there* is the Gate of God.

95. Now if thou art *holy*, then as to thy *Soul* thou art with God in Heaven; but if thou art *wicked*, then as to thy *Soul* thou art in Hell-fire.

Now observe further.

96. When God created the Angels, all of them were created wholly out of this Birth or Geniture of God; their Body was *compact* or incorporated out of Nature, therein their *Spirit* and *Light* generated themselves, as the Deity generated itself. And as the qualifying or fountain Spirits of God always took their Power and Strength out of or from the *Body* of Nature, so the Angels also, they took their Power and Strength always out of, or from the Nature of God.

97. And as the Holy Ghost in Nature forms and images, or frames *all*, so the Spirit of the Angels also qualified or united with the Holy Ghost, and *helped* to form, frame, and image *all*, that all might be one Heart and Will, and a mere Delight and Joy: For the Angels are the Children of the great God, which he has generated in his *Body* of *Nature* for the multiplying of the divine Joy.

98. But here thou must know, that the *Bodies* of Angels cannot apprehend the Birth or Geniture of God, neither does their Body *understand* it, their *Spirit* only understands it, but the Body holds still, as the *Nature* in God does, and lets the Spirit co-work and labour with God, and play lovingly.

99. For the Angels play before and in God, as little Children play before their *Parents*, whereby the divine Joy is increased.

100. But when the mighty potent Prince and King *Lucifer* was created, he would *not* do so, but elevated and swelled himself, and would be God alone, and kindled the Wrath-fire in himself, and so did all *his* Angels also.

101. But when that was done, he roared with his kindled Fire-spirit abroad into the *Nature* of God, and then the whole Body in the Nature of God, as far as his Kingdom and Dominion *reached*, was kindled. But seeing his Light was *instantly* extinguished, he could no more qualify or unite with his Spirit in the *two* Births or Genitures, *viz.* of the Son of God, and of the Holy Spirit of God, but remained standing in the *sharp* Birth or Geniture of God.

102. For the Light of God, and the Spirit of God, *cannot* comprehend the sharp Birth or Geniture, and *therefore* they are *two distinct Persons*; and so Lord *Lucifer* could no more touch, see, feel, or taste the Heart of God and the Holy Spirit of God, with his *austere*, cold, and hard Fire-birth, but was *spewed* out with his Fire-spirit into the outermost Nature, wherein he *had kindled* the Wrath-fire.

103. And *that* Nature is indeed the Body of God, wherein the Deity generates itself, but the Devils cannot apprehend the *meek Birth* of God, which rises up in the Light. For their Body is *dead* to the Light, and lives in the outermost and austere Birth or Geniture of God, wherein the Light *never* kindles itself again any more.

104. For their Unctuousity or Fatness in the sweet Water is *burnt* up, and that Water is turned into a sour *Stink*, wherein the Light of God can no more kindle itself, and the Light of God can no more enter into it.

105. For the qualifying or fountain Spirits of the *Devils* are shut up in the hard Wrath, their Bodies are a hard *Death*, and their Spirits are a fierce *Sting* of the Wrath of God, and their qualifying or fountain Spirits generate themselves continually in the innermost Sharpness, according to the sharp * Law of the Deity.

* Right or Order.

106. For otherwise they cannot generate themselves, neither can they die or pass away, vanish, and be no more, but they *stand* in the most anguishing Birth or Geniture, and there is nothing in them but mere *Fierceness*, Wrath and Malice; the kindled Fire-source rises from Eternity to Eternity, and they can never touch, nor see, nor apprehend the *sweet* and *light* Birth or Geniture of God any more.

Of the kindled Nature.

107. But God has *therefore* kindled Nature so much and so hard, and did so kindle the Burning in his Wrath therein, that he might *thereby* build a Dwelling-House for the Devils, and keep them *Prisoners* therein, in that they were the Children of Wrath, in whom he rules with his fierce *Zeal* or Jealousy, and they also in the Wrath of God.

The Twenty-fourth Chapter.

Of the Incorporation, or Compaction of the Stars.

¶ In a printed Copy, Of the dead Nature, and of the fourth Day.

1.  NOW when the *whole Body* of Nature in the Extent, Space, or Circumference of this World, was benumbed or *deadened*, as in the hard Death, and yet that the Life was *hid* therein, thereupon God moved the whole Body of the Nature of this World on the *fourth Day*, and generated the Stars from or out of Nature, out of the risen Light. For the Wheel of God's Birth or Geniture *moved itself again*, as it *had done* from Eternity.

2. Indeed it had moved on the *first Day*, and begun the Birth or Geniture in the Body of the *corrupt* Nature; for on the *first Day* the Life *separated* itself from the Death, and on the *second Day* a Firmament was created *between*, and on the *third Day* the Life *broke forth* through Death. For there the Light broke *forth* through the Darknes, and made the dead Body of Nature to spring, flourish, and to be stirring and agile.

3. For on the *third Day* the Body of Nature travelled *so* hard in Anxiety, till the *Love-Fire* had kindled itself in the Death, and till the Light of Life was broke forth through the *congealed* Body of Death, and sprung up out of Death; but on the third Day it stood only in the *Fire-crack*, from whence Mobility existed.

4. On the *fourth Day* the Light rose up, and made its Seat in the House of Death, and yet *Death* could not, nor cannot comprehend it. As *little* as the austere Birth of God, which stands in the innermost Kernel from whence Life exists, can apprehend the Meekness, and the Light of the Meekness together with the Spirit in the Meekness, *so little* also can the dead Darknes of this World comprehend the Light of Nature; *no more* can the Devils neither.

5. But the Light shines through Death, and has made its *royal* Seat in the Midst or Center in the House of Death, and of God's Wrath, and generates to itself a *new*^z Body of God out of the House of Wrath, which subsists eternally in the Love of God, incomprehensibly to the *old* kindled Body in the *outermost* Birth or Geniture. ^{z Or divine Body.}

6. *Now thou wilt ask*: How shall I understand this?

Answer.

7. I *cannot* at all write it in thy Heart, for it is not for every Man's Capacity, Understanding and Apprehension, especially where the Spirit stands in the *House of Wrath*, and does *not* qualify, operate, or unite with the Light of God. But I will show it to thee in an earthly *Similitude*, that thou mightest if possible get a little into the *deep* Sense.

8. Behold and consider a *Tree*; on the Outside it has a hard gross *Rind* or *Bark*, which is dead, benumbed, and without Vegetation, yet it is not *quite* dead, but in a Faintness or Imbecility, and there is a great Difference between it and the Body, which grows next under the Rind or Bark. But the Body has its living Power, and breaks forth through the *withered* Rind, and generates many fair *young* Bodies or *Twigs*, all which stand in the *old* Body.

9. But the *Rind* is as it were dead, and cannot comprehend the *Life* of the Tree, but only hangs to it, and is a *Cover* to the Tree in which Worms harbour, which in the end destroy the Tree.

10. And *thus* also is the whole House of this World; the *outward* Darknefs is the House of God's Wrath, wherein the Devils dwell, and it is rightly the House of Death, for the holy Light of God has *died* therein.

I i i.

11. ["Understand, it stepped into its Principle, and is the *cutward* Substantiality in God, as it were dead in our Esteem, whereas it lives in God, but in another Source or Quality."]

12. But the Body of this great House, which lies hid under the *Shell* or Rind of Darknefs, incomprehensibly to Darknefs, *that* is the House of Life, wherein Love and Wrath *wrestle* one with another.

13. Now the Love always breaks *through* the House of Death, and generates *holy* heavenly Twigs in the great Tree; which Twigs stand in the Light. For they spring up through the Shell or *Skin* of Darknefs, as the Twigs do through the Shell or Bark of the Tree, and are *one Life* with God.

14. And the Wrath springs up also in the House of Darknefs, and holds many a noble Twig *captive* in Death through its Infection in the House of *Fiercenefs*.

15. And this now is the *Sum*, or the Contents of the astral Birth or Geniture, of which I here intend to write.

16. *And now it may be asked*: What are the Stars? or out of what are they come to be?

17. They are the *Power* of the seven Spirits of God; for when the Wrath of God was kindled by the Devil in this World, then the *whole House* of this World in Nature, or the outermost Birth or Geniture, was as it were benumbed or *chilled* in Death, from whence the *Earth* and *Stones* are come to be. But when this hard Dross or *Scum* was driven together into a Lump or Heap, then the *Deep* was cleared, but was very dark, for the Light therein was dead in the *Wrath*.

18. But now the Body of God, as to this World, could not *remain* in Death, but God moved himself with his seven qualifying or fountain Spirits to the *Birth* or Geniture.

But thou must understand this high Thing rightly.

19. The *Light* of God, which is the *Son* of God, as also the Holy Ghost, *died* not, but the *Light*, which is gone forth from or out of the Heart of God *from Eternity*, and has enlightened Nature, which is generated out of the seven Spirits, that is *departed* or gone away from the hard *corrupted* Nature; from whence it is, that the Nature of this World with its Comprehensibility or Palpability has *remained* in Death, and cannot apprehend the Light of God, but is a dark House of Devils.

20. Upon this, on the *fourth* Day of the Creation, God *regenerated* anew the whole House of this World, with the Qualities thereof, and has *placed* or set the qualifying or fountain Spirits in the House of Darknefs, that he might generate to himself again out of that a *new Body*, to his Praise, Honour, and Glory.

21. For his Purpose was, to create *another* angelical Host or Army out of this House, which was thus to be done. He would create an Angel, which was *Adam*, who should generate out of himself Creatures *like* himself, which should possess the House of the new Birth, and in the Middle of Time, *their King* should be generated or born out of a human Body, and possess the new-born Kingdom as a King of these Creatures, instead of the *corrupted* and expelled Lucifer.

22. And at the *Fulness* or Accomplishment of this Time, God would adorn and trim this House with its Qualities, as a royal Government, and let those very qualifying or fountain Spirits *possess* the whole House, that they might, in that House of Darknefs and of Death, bring forth Creatures and Images again, as they *had done* from Eternity, till

till the Accomplishment or Fulfilling of the whole Host or Army of the new created Angels, which were Men. And *then* God would bolt and bar up the Devil in the House of Darknes in an eternal Hole, and then kindle the whole House in its own Light again, *all but* the very Hole, Hell, or Dungeon of the Devils.

23. *Now it may be asked,* Why did not God bolt him up instantly, and then he had *not* done so much mischief?

Answer.

24. Behold! this was God's *Purpose*, and that must stand, *which is*, he would re-edify out of the corrupted Nature of the Earth, or build again to himself an angelical Host or Army: Understand a new Body, which should *subsist* eternally in God.

25. It was not God's Intention at all to let the Devil *have* the whole Earth for an eternal Dwelling-house, but only the Death and *Fierceness* of the Earth, which the Devil had brought into it.

26. For *what* Sin had the *Salitter* committed against God, that it should stand totally in *eternal* Shame? None: It was only a Body, which must remain still, when the Devil elevated or swelled himself therein.

27. Now if he should have instantly *left* it to the Devil for an eternal Dwelling-house, then out of *that* Place a new Body could *not* have been built. Now what Sin had that Space, Place, or *Room* committed against God, that it should stand in eternal Shame? None; and therefore that were *unequal* to be so.

28. Now the Purpose of God was, to make a curious excellent angelical Host or Army out of the *Earth*, and all Manner of Ideas, Forms, or Images. For in and upon that all should spring, and generate themselves *anew*, as we see in mineral Ores, Stones, Trees, Herbs and Grasse, and all manner of Beasts, after a *heavenly* Image or Form.

29. And though those Imagings were *transitory*, seeing they were not pure before God, yet God would at the End of this Time *extract* and draw forth the Heart and the Kernel out of the new Birth or Geniture, and *separate* it from Death and Wrath, and the new Birth should eternally spring up in God, without, *distinct* from this Place, and bear heavenly Fruits *again*.

30. But the Death of the Earth and the Wrath therein should be Lord *Lucifer's* eternal House, after the Accomplishing of the new Birth or Geniture. In the mean while Lord *Lucifer* should lie *captive* in the Darknes in the Deep above the Earth; and there he is now, and may very shortly expect his Portion.

31. And that this new Birth or Geniture might be accomplished, whether the Devil will or *no*, the Creator has therefore in the Body of this World generated himself, as it were *creaturely*, in his qualifying or fountain Spirits, and all the Stars are nothing else but God's *Powers*, and the whole Body of this World consists in the seven qualifying or fountain Spirits.

32. But that there are so many Stars of so manifold different Effects and Operations, it is from the *Infinity*, which is in the ^a Efficiency of the seven Spirits of God, in one another, which generate themselves infinitely.

^a Infection or Affecting.

33. But that the Birth or the *Bodies* of the Stars do not change or alter in their *Seat*, but do as they did from Eternity, it signifies that there shall be a *constant* continued Birth or Geniture, whereby the *benumbed* Body of the Earth should continually and *constantly*, in one *uniform* Operation, which yet stands in the Infinity, be kindled again, and generate itself *anew*, and so also should the House of Darknes of the Deep above the Earth; whereby the new Body might continually and constantly be generated out of Death, till Time should be accomplished, and the whole new born Body.

34. Now thou wilt object and say: 'Then sure the Stars are God,' and they must be honoured and worshipped as God.

35. The wise Heathen also came to this, who indeed in their sharp or acute Understandings far *excelled* our Philosophers; but the *right* Door of Knowledge has remained yet *hidden* to them.

36. Behold! the Stars are plainly incorporated or *compacted* out of or from God; but thou must understand the Difference between them, for they are *not* the Heart, and the meek pure Deity, which Man *is to honour* and worship as God; but they are the innermost and sharpest Birth or Geniture, wherein all Things stand in *Wrēstling* and *Fighting*, wherein the Heart of God always generates itself, and the Holy Ghost continually rises up from the Rising of the Life.

37. But the sharp Birth or Geniture of the Stars *cannot* apprehend the Heart of God again, nor the Holy Ghost; but the Light of God, which rises up in the *Anxiety*, together with the Moving of the Holy Ghost, remains *free* to itself as the Heart, and rules in the Midst or Center of the *Closure* of the hidden Heaven, which is from or out of the Water of Life.

38. For from the Heaven the Stars have their *first* Kindling, and are only as an *Instrument*, which God useth to the Birth or Geniture.

39. It is just such a Birth as is in *Man*; the Body is even the *Father* of the Soul, for the Soul is generated out of the Power of the Body, and when the Body stands in the anguishing Birth or Geniture of God, as the Stars do, and not in the fierce hellish Birth, then the Soul of Man qualifies, mixes, or *unites* with the pure Deity, as a Member in or of his Body.

40. Thus also is the Heart or Light of God always generated in the Body of this World, and that generated Heart is *one* Heart with the eternal Unbeginning infinite Heart of God, which is in and above all Heavens.

41. It is *not only* generated in and from the Stars, but in the *whole* Body of this World; but the Stars always kindle the Body of this World, that the Birth or Geniture may subsist *every* where.

But here thou must well observe this.

42. The Light or the Heart of God takes *not* its Original barely from the wild rough Stars, where indeed Love and Wrath are in one another, but out of or from the *Seat* where the meek Water of Life is continually generated.

43. For that Water, at or in the Kindling of the Wrath, was not apprehended by *Death*, but subsists from Eternity to Eternity, and reaches to all the Ends and Parts of or in this World, and is *the* Water of Life, which breaks through Death, out of which the new Body of God in this World is *built*.

44. But it is *in* the Stars, as well as in all Ends, Corners, and Places, but not in any Place comprehensible or *palpable*, but fills or replenishes all alike at once. It is also in the Body of Man, and he that thirsteth after this Water, and *drinks* thereof, *in him* the Light of Life kindles itself, which is the Heart of God, and there presently springs forth the Holy Ghost.

45. Now thou askest: How then do the Stars subsist in Love and Wrath?

Answer.

^b The first inward Stirring of Life in the Child.

^c As Gen. 38.

24.

46. Behold! the Stars are risen or proceeded out of the *kindled* House of God's Wrath, as the ^b Mobility or Stirring of a *Child* in the Mother's Body or Womb in three ^c Months. But now they have attained their Kindling from the eternal benumbed, *not* quite dead, Water of Life, for that Water in Nature was *never* dead.

47. But when God moved himself in the Body of this World, then on the *third Day* the Anxiety, in the Birth of this World, rubbed itself, from whence the Fire-flash exists, and the Light of the Stars kindled itself in the Water of Life.

48. For till the *third Day* from the Time of the Kindling of God's Wrath in this World, Nature in the Anxiety was a *dark Valley*, and stood in Death, but on the third Day the Life broke through Death, and the *new Birth* begun.

49. For so long, and not an Hour longer, *the new born King and grand Prince of this World*, JESUS CHRIST, *rested in Death*, and has born or generated the *first three Days* of the Creation of Nature, and that very Time, in Death to Light again, that this Time might again be *one Time* with the *eternal Time*, and that no Day of Death might be *between*; and that the eternal Love, and the new-born or regenerated Love out of the new Body of Nature, might be one eternal Love; and that there might be *no Difference* between the Love, and the new-born or regenerated Love, but that the new-born Love might reach into the Being or Substance which was from Eternity, and *itself* also be in Eternity.

50. Thus the new-born Love, which rose out of the Water of Life in the Light *in* the Stars, and *in* the whole Body of this World, is wholly bound and united with the eternal unbeginning infinite Love, so that they are *one Heart* and *one Spirit*, which supports and preserves all.

51. In this Kindling of the Light, in the Stars and Elements, the Birth of Nature did not thereupon *wholly transmute* or change itself into the holy Meekness, as it was before the Time of the Wrath, *so that* the Birth of Nature is now altogether holy and *pure*: No, but it stands in its sharpest, austere, and most anxious Birth, wherein the Wrath of God *incessantly* springs up like hellish Fire.

52. For if Nature had *fully* changed itself with its sharp Birth into Love, according to the heavenly Right, Law, or Manner, then were the Devils again in the *Seat* of God.

53. And this thou mayest very well perceive and understand in *extreme* Heat and Cold, as also by the Poison, Bitterness, and Sourness in this World; all which stand in the Birth or Geniture of the *Stars*, wherein the Devil lies *captive*.

54. The Stars are only the Kindling of the great House; for the whole House is benumbed in Death, as the Earth is; for the outermost Birth or Geniture is *dead* and benumbed, as the Rind, Shell, or Bark of a Tree. But the astral Birth is the *Body* in which the Life rises up.

55. But it is in its Body very sharp; yet the new Birth, which rises up in the Water of Life, and presses through Death, *mitigates* it. But it cannot *alter* the *Kernel* of the sharp Birth, but is generated out of it, and *keeps* its holy new Life to itself, and presses through the angry Death, and the angry Death comprehends it *not*.

56. Now this Love and Wrath is indeed one Body, but the Water of Life is the Heaven of *Partition* between them, so that the Love does not receive or comprehend the Wrath, nor the Wrath the Love, but the Love *rises up* in the Water of Life, and receives into itself from the first and austere Birth the *Power*, which is in the Light, which is generated out of the Wrath; so that the new Body is born out of the old.

57. For the *old* Body, which stands in the *austere* Birth, belongs to the Devil for a House, and the *new* belongs to the Kingdom of Christ.

58. *Now it may be asked*: Are not all the three Persons of the Deity in the Birth or Geniture of Meekness in this World?

Answer.

59. *Yes*, they are all three in this World in the *full* Birth or Geniture of Love, Meekness, Holiness, and Purity, and they are always generated in such a Substance and Being, as *was done* from Eternity.

60. Behold! God the Father spoke to the People of *Israel* on Mount *Sinai*, when he gave the Law to them, saying; ^d *I am an angry, zealous, or jealous God to those that hate me.*

61. Now thou canst not make of this *one* only Father, who is both angry and also full of Love, *two* Persons, but he is *one* only *Father*, which continually generates his heartily beloved *Son*, and from both these the *Holy Ghost* goes forth continually.

Observe the Depth in the Center.

62. The *Father* is the *one* only Being, who himself is *ALL*; who continually generates his heartily beloved *Son* from Eternity, and in *both* of them the *Holy Ghost* is continually standing in the *Flash*, wherein the *Life* is generated.

63. But now from the austere and *earnest* Birth or Geniture of the qualifying or fountain Spirits of the Father, wherein the Zeal or Jealousy and the Wrath stands, the *Body* of Nature always comes to be, wherein the *Light* of the Son, *viz.* of the Father's Heart, stands incomprehensibly as to Nature.

64. For the *Light* is in the *Midst* or *Center* of the Birth or Geniture, and is the Place of *Life*, wherein the meek *Life* of God is generated from or out of *all* the Powers of the Father, and in the same Place the *Holy Ghost* goes forth from the Father and the Son.

65. Now those Powers of the Father, which stand in the Kindling of the *Light*, are *the holy Father, and the meek Father, and the pure Birth or Geniture of God*, and the Spirit, which rises therein, is the holy Spirit. But the sharp Birth or Geniture is the *Body*, wherein this *holy Life* is continually generated.

66. But when the *Light* of God shines through this sharp Birth or Geniture, then it becomes very meek, and is as it were like a Man that is asleep, in whom the *Life* still moves, and the *Body* is in a sweet quiet Rest.

67. And in this *Body* of Nature now was the *Kindling* made, for out of this *Body* the Angels also were created; and if *they had not* elevated and kindled themselves in their Highmindedness, then their *Body* might have stood eternally in a *Stillness*, and in an incomprehensible Meekness, as it is in the *other* Principalities of Angels that are without, distinct from this World, and their Spirit had generated itself eternally in *their* *Body* of Meekness, as the holy *Trinity* does in the *Body* or Corporeity of God, and their inborn or *innate* Spirit had been one Heart, one Will, and one Love with or in the holy *Trinity*: For to *that End* also they were created in the *Body* of God, to be a *Joy* to the Deity.

68. But Lord *Lucifer* would *himself* be the mighty God, and kindled his *Body*, and excited or stirred up therein the *sharp* Birth of God, and opposed the *Light* or bright Heart of God, intending to rule therein with his Sharpness, which was a Thing impossible to be done.

69. But seeing he elevated and kindled himself *against* the Right of the Deity, thereupon the sharp Birth in the *Body* of the Father *rose up* against him, and took him as an angry Son Prisoner or Captive in the sharpest Birth, and therein now is his eternal *Dominion*.

70. But now when the Father kindled himself in the *Body* of the Sharpness, he did *not* by that means *kindle* the holy Source, wherein his most loving Heart generates itself, and so thereupon his Heart should sit in the Source of Wrath. No! that is impossible that it should be, for the sharp Birth *cannot* apprehend the holy and pure Birth, but the holy and pure presses *quite* through the sharp, and generates to itself a new *Body*, which stands again in Meekness.

71. And that new *Body* is *the Water of Life*, which is generated when the *Light* presses *through* the Wrath, and the *Holy Ghost* is the Former or Framer therein. But *Heaven* is the Partition between Love and Wrath, and is the Seat wherein the Wrath is transmuted or changed into Love.

72. Now when thou beholdest the Sun and Stars, thou must *not* think that they are the *holy* and pure God, and thou must *not offer* to pray to them, or ask any Thing of them, for they are not the holy God, but are the kindled, *austere* Birth or Geniture of *his* Body, wherein Love and Wrath *wrestle* one with another.

73. But the holy God is *bidden* in the *Center* of all these Things in his Heaven, and thou canst neither see nor comprehend him; but the *Soul* comprehends him, and the astral Birth but half, for the Heaven is the Partition between Love and Wrath. That Heaven is every where, even in thyself.

74. And now when thou worshippest or prayest to the *holy God* in his Heaven, then thou worshippest or prayest to *him* in *that* Heaven which is *in* thee, and that same God with his Light; and therein the Holy Ghost *breaks* through in *thy* Heart, and generates thy *Soul* to be ^e a new Body of God, which rules and reigns with God in *his* Heaven.

^e Or new
divine Body.

75. For the earthly Body, which thou bearest, is one Body with the whole kindled Body of this World, and thy Body qualifies, mixes, or unites with the whole Body of this World; and there is no Difference between the Stars and the Deep, as also the Earth and thy Body; it is all one Body. This is the only Difference, thy Body is a *Son* of the Whole, and is in itself as the whole Being itself is.

76. And now as the new Body of this World generates itself in *its* Heaven, so the new Man also generates himself in *his* Heaven, for it is all but *one* Heaven, wherein God dwells, and therein thy new Man dwells, and they *cannot* be divided asunder.

77. But if thou'art wicked, then thy Birth or Geniture is *not capable* of Heaven, but of the Wrath, and remains in the other Part of the astral Birth or Geniture, wherein the earnest and *austere* Fire-source rises up, and bolts it up into *Death*, so long, till thou breakest through Heaven, and *livest* with God.

78. For instead of thy Heaven, thou hast the Wrath-Devil sitting there; but if thou breakest through, then *he* must get him gone, and the Holy Ghost rules and reigns in *that Seat*, and in the other Part, *viz.* the Fierceness, the Devil *tempts thee*, for it is his Nest; and the Holy Ghost *opposes* him, and the new Man lies in his own Heaven *bidden* under the Protection of the Holy Ghost, and the Devil knows not the new Man, for he is not in *his* House, but in Heaven, in the Firmament of God.

79. *This I write as a Word, which is generated in its Heaven, where the holy Deity always generates itself, and where the moving Spirit rises up in the Flash of Life; even there this Word and this Knowledge is generated, and risen up in the Love-fire through the zealous Spirit of God.*

80. I know very well what the Devil intends; for *that Part* of the earnest and austere Birth or Geniture, wherein Love and Wrath are set opposite one to another, *sees* into *his* very Heart. For when he comes with his fierce and hellish Temptation, like a *fawning* Dog, then he sets upon us with his Wrath in that Part, wherein the austere Birth and Geniture stands, and *therein* the Heaven is set in Opposition to him, and there the fair *Bride* is known.

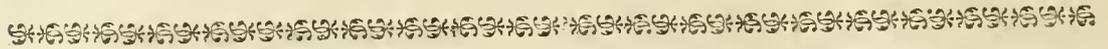
81. For he stings through the *old* Man, with an Intent to spoil or destroy the *new*; but when the new rises against him, then the Hell-hound retires, and then the new Man *feels* very well what Device the Hell-hound has darted or spit into the astral Birth, and then is it Time to purge and scour it out.

82. But I find, that the most cunning Devil is set against me; he will raise Scorners and Mockers, who will say, that I intend by mine *own Conceit* to grope, dig deep, and search out the *Deity*. Yes, Mr. Scornor, thou art an *obedient* Son to the Devil, thou hast great Cause to mock God's Children, *as if I was* able in mine *own* Power to fathom the Depth of the Deity: No! but the Deity searches the Ground *in me*: Or, dost thou think, that I am strong enough to stand against it?

83. Indeed, thou *proud* Man, the Deity is a very meek, simple, and quiet still Being, and gropes not in the Bottom of Hell and Death, but *in his* Heaven, where there is nothing but an unanimous Meekness; therefore it is not *meet* for me to do *so*.

84. But behold! it is *not* I that have made Way for this, but thy Desire and highly raised lofty Lust has moved the *Deity* to *reveal* to thee the Desire of thy Heart, in the highest *Simplicity* in the *greatest* *Depth*, that it may be a Witness against thee, and Denunciation of the earnest severe Day of God.

85. *This I speak to thee as a Word of the earnest Severity of God, which is generated or born in the Flash of Life.*



The Twenty-fifth Chapter.

Of the whole Body of the Stars Birth or Geniture, that is, the whole Astrology, or the whole Body of this World.

1.  HE learned and highly experienced *Masters* of Astrology, or the starry Art, are come so high and deep in their Understanding, that they know the *Course* and *Effects* of the Stars, what their Conjunction, ^f Influence, and Breaking through of their Powers and Virtues denotes, and produces; and how *thereby* Wind, Rain, Snow, and Heat is caused, also Good and Evil, ^g Prosperity and Adversity, Life and

^f Infection.

^g Good Hap,
bad Hap :
Good Luck,
and Mischance
or Mischiefs.

Death, and all the Drivings and *Agitations* in this World.

2. And indeed it has a *true* Foundation, which I know in the Spirit to be *so*, but their Knowledge stands only in the House of Death, in the outward Comprehensibility or Palpability, and in the beholding with the Eyes of the *Body*; but the Root of *this Tree* has hitherto remained hidden *to them*.

3. Neither is it my Purpose to write of the *Branches* of the Tree, and to invert or disprove their Knowledge, neither do I build upon *their* Ground, but I leave their Knowledge to *sit* in its own Seat, seeing I have not studied it. But I write in the Spirit of *my Knowledge* concerning the Root, Stock, Branches, and Fruits of the Tree, as an industrious and laborious Servant to *his* Master, in discovering the *whole Tree* of this World.

4. *Not* with an Intent to set any new Thing on Foot, for I have *no* Command to do *so*, but my Knowledge stands in this Birth or Geniture of the Stars, in the Midst or Center, where the *Life* is generated, and breaks through Death, and where the *moving Spirit* exists and breaks through; and in the Impulse or Moving *thereof* I also write.

5. Also I know very well, that the Children of the Flesh will *scorn* and mock at me, and say, I should *look* to my own *Calling*, and not trouble my Head about these Things, but rather be diligent to bring in *Food* for me and my Family, and let those meddle with *Philosophy* that have studied it, and are *called* and appointed to it.

6. With such an Attempt the Devil has given me *so* many Assaults, and has *so* *wearied* me, that I have *often* resolved to let it alone, but my former Purpose was too hard for me. For when I took care for the *Belly*, and to get my *Living*, and resolved to *give* *over* this Business in hand, then the Gate of Heaven in my Knowledge was bolted up.

7. And then my Soul was *so* *afflicted* in Anxiety, as if it was captivated by the Devil, whereby *Reason* got *so* many Checks and Assaults, as if the Body were presently to fall

to the Ground, and the Spirit would *not* give over, till it broke through again, through the dead or *mortal* Reason, and so has broke open to Pieces the *Door of Darknes*, and has got its Seat again in the Stead thereof, whereby I got new Life and Power again.

8. Whereby I understand, that the *Spirit* must be *tried* through the *Cross* and *Affliction*, and I have not failed of bodily Temptation, but was fain always to stand *ready* for an Encounter, so much has the Devil set himself against *this*.

9. But when I perceived that my eternal *Salvation* was concerned therein, and that through my Negligence the Gates of the Light would be shut against me, which yet was the very *Firmament* and *Fort* of my Heaven, wherein my Soul did *hide* itself from the Storms of the Devil, which I took in, and *gained* with great Toil and many hard Assaults, and Stormings, through the *Love* of God, by the breaking through of my *Redeemer and King* JESUS CHRIST, therefore I leave my Care to God, and will take my fleshy Reason *captive*.

10. And I have chose the Gate of Knowledge of the Light, and will follow after the Impulse and Knowledge of the Spirit, though my *bestial* Body should be brought to beggary, or quite fall to the Ground. I regard none of these Things, but will say with the royal Prophet David, ^h *Though my Body and Soul should faint and fail, yet thou O God art my Salvation, my Comfort, and the Refuge of my Heart.* ^h Psalm 73.26.

11. In *thy* Name I will venture it, and will not strive against *thy* Spirit; though the Flesh be troubled, and must endure Misery, yet *Faith* in the Knowledge of the Light must move and soar *above* Reason.

12. And I know also very well, that it is not fit for the Disciple to fight against *his* Master, and I know that the high experienced Masters of Astrology do *far exceed* me in *their* Way. But I labour in *my* Calling, and they in *theirs*, lest I should be found a lazy idle Servant to my Lord, at his Coming, when he shall demand the *Talent* he hath entrusted me withal; but that I may present it to him with Usury, or Profit and Gain.

13. Therefore I will not *bury his Talent in the Earth*, but lend it *out upon Usury or Interest*, lest he should say to me at that Time of his requiring it of me, *Thou wicked slothful Servant, why hast thou hid my Talent in the Darknes, and didst not put it out upon Use, and so now I might have received it with Usury, Gain, and Profit? And so then he will take it quite away from me, and give it to another, who hath gained many Talents with his one.* Therefore I will sow, let him water it, I leave the Care to him.

Now observe,

14. The whole House of this World, which stands in a visible and comprehensible or *palpable* Being, is the *old House of God*, or the old Body, which stood before the Time of Wrath in a *heavenly* Clarity and *Brightness*. But when the Devil stirred up the Wrath therein, then it became a House of Darknes and of *Death*.

15. Therefore then also the holy Birth or Geniture of God, as a special Body of itself, *separated* itself from the Wrath, and made the Firmament of Heaven, between the Love and the Wrath, so that the Birth or Geniture of the Stars stands in the *Middle*. Understand it thus; *viz.* with its outward Comprehensibility and *Visibility* it stands in the Wrath of Death, and with the new Birth rising up therein, which stands in the middle or central Seat, where the *Closure* of Heaven is, it stands in the Meekness of the Life.

16. For Meekness moves against the Wrath, and the Wrath against the Meekness, and so *both* are *distinct* Kingdoms in the *one* only Body of this World.

17. But seeing the Love and Meekness of God would not leave the Body or Place of this kindled wrath World sticking in eternal Wrath and Ignominy, *therefore* he generated the whole old Body of this World *again* into a rectified reformed Body,

ⁱ Law and Order.

wherein Life ruled in a *divine* Manner and Way; *though* in the kindled Wrath, yet it must subsist according to the ⁱ Right of the Deity, *that* out of it a new Body might be generated, which should subsist in Holiness and Purity *in Eternity*.

18. For which Cause there is appointed in God a *Day of Separation*, on which Life and Wrath shall be separated *afunder*.

19. Now when thou beholdest the Stars, and the Deep, together with the Earth, then thou seest with thy bodily Eyes nothing else but the *old* Body in the wrathful Death; thou canst not see Heaven with *thy bodily* Eyes, for the blue or azure Sphere which thou seest above is *not the Heaven*, but is only the old Body, which may be justly called *the corrupted Nature*.

20. But that there *seemeth* to be a blue or azure Sphere *above* the Stars, whereby the Place of this World is closed and shut out from the *holy* Heaven, as Men have thought *hitherto*; yet it is *not so*, but it is *the superior Water of Nature*, which is much brighter than the Water below the *Moon*. And now when the *Sun* shines through the Deep, then it is as it were of a light-blue or azure Colour.

21. But how deep or how large the Place of this World is, *no Man* knows, though some *natural* Philosophers, Mathematicians, Astronomers, or Astrologers *have* undertaken to measure the Deep with their Measures of Circles; their Measuring is but conjectural, or a Measuring of something that is *comprehensible* or palpable; as if a Man would grasp the Wind in his Fist.

22. But the true Heaven is every *where* all over, to this very Time, and till the last Judgment-Day; and the Wrath-House of Hell and of Death is also in this World *every where*, even to the last Judgment-Day.

23. But the Dwelling of the Devils is *now* from the Moon to the Earth, and in the deep Caves and Holes thereof; especially in Wilderesses and desert Places, and where the Earth is full of Stones and Bitterness.

24. But their kingly Regimen or Government is in the Deep, in the four Coasts or Quarters of the equinoctial Line or Circle, of which I will write in *another* Place.

25. But here I will show thee; 1. How the *Body* of this World came to be; and 2. How *it is* at present; and then, 3. How the Regimen or Government *therein* is.

26. The whole Body of this World is as a Man's Body, for it is surrounded in its utmost Circle with the Stars and risen Powers of *Nature*; and in that Body the *seven* Spirits of Nature govern, and the Heart of Nature stands in the Midst or Center.

27. But the *Stars* in general are, and signify the wonderful Proportion, or changing *Variety* of God. For when God created the Stars, he created them out of the Rising up of the *Infinity*, out of the old Body of God *then* further kindled.

28. For as the seven Spirits of God had, *before* the Time of the Wrath, generated themselves infinitely by their Rising up and *Efficiencies*, whence rose up so many several Varieties of Figures and heavenly Ideas or Vegetations; so also the holy God formed his old Body of *this corrupted Nature*, into as many and *various* Powers, as ever stood in the Birth or Geniture in the Holiness.

Understand this big Thing rightly.

29. Every Star has a several peculiar Property, which thou mayest perceive by the curious *Ornament* of the budding blossoming Earth. And the Creator has *therefore* rebuilt and revived again the old kindled Body into so many and *various* Powers, that *through* this old Life, in the Wrath, such a new Life might generate itself therein, through the *Closure* of Heaven, that that *new Life* might have all the Powers and Operations that ever the old had before the Times of Wrath, that it might qualify, mix,

or

or unite with the *pure* Deity distinct from this World, and that *it* might be *one* holy God, together with the Deity without, distinct from this World.

30. Also the *new Birth* blossomed in the Time of the Creation, when Man *had not* spoiled or corrupted it; but by him Nature was still *more* corrupted, and so God cursed the Ground. But seeing Man took hold of the *Fruit* of the *old* Body, thereupon the *Fruit* of the *new* Body was hidden in its Heaven, and Man must now behold it *with* the *new* Body, and cannot partake of it with the natural Body.

31. Of which I have a great Longing to eat, but I *cannot reach* to it, for Heaven is the *Closure* or *Firmament* between the old and new Body. And therefore I must let it alone till I come into the *other Life*, and must give my bestial Body *Mother Eve's Wrath-Apples* to eat.

Concerning the Kindling of the Heart, or Life of this World.

32. When God had brought the Body of this World in *two Days* into a right Form, and had made the Heaven for a *Partition* between the Love and the Wrath, then on the *third Day* the *Love* pressed through the Heaven and through the Wrath, and then instantly the old Body in Death stirred and *moved itself* to the Birth or Geniture.

33. For the *Love* is *hot*, and that kindled the Fire-source or Quality, and that rubbed itself in the astringent and cold Quality of benumbed Death, till the astringent Quality was *heated* on the *third Day*, whereby the Mobility or astringent Earth became moveable.

34. For all stood in the Fire-crack till the *fourth Day*, and then the Light of the *Sun* kindled itself; for the whole Body stood in Anguish or *Pain* in the Birth, as a *SOL*. Woman in Travail.

35. The astringent Quality was the Encompasser or *Inclosure* of the Life in it now; the Heat was anxious, which was kindled through the Love of God, and did *thrust forth* the astringent Quality as a dead Body, but the Heat retained its Seat in the Midst or Center of the Body, and so pressed through.

36. But when the Light of the *Sun* kindled itself, then the *next* Circle or Orb above the *Sun* stood in the Fire-crack, for the Sun or the Light was shining in the Water, and the Bitterness ascended also in the *Fire-crack* out of the Water. But the Light made very great *Haste* after it, and laid hold on the Fire-crack, and there it remained standing as a *Captive*, and became corporeal.

37. In this Revolution the Planet *Mars* came to be, whose Power stands in the *MARS*. bitter Fire-crack, for it is a Tyrant, Rager, Raver, and Stormer, like a *Fire-crack*; moreover it is *hot*, and a poisonous venomous Enemy of Nature, through whose Rising up and Birth or Geniture in the Earth, all Manner of poisonous, venomous, evil Worms and *Vermine* are come to be.

38. But seeing the Heat in the middle Point or Center of the Body was *so mighty* great, thereupon it extended itself so very largely, and opened the Chamber of Death so wide before its Kindling of the Light, that it, the *SUN*, is the greatest Star.

39. But as soon as the Light kindled itself in the Heat, so instantly was that hot Place *caught* in the Light, and then the Body of the *Sun* could grow *no* bigger. For the Light mitigated the Heat, and so the Body of the *Sun* remained there *standing* in the Midst or Center as a *Heart*, for the Light is the Heart of Nature, *not* the Heat.

But here thou must observe exactly,

40. As far as the middle Point or Center has kindled itself, *just* so big is the *Sun*; for the *Sun* is nothing else but a kindled *Point* in the Body of Nature.

41. Thou must not think, that there is any other Power or Virtue in it or belonging to it, than there is in the whole Deep of the *Body* every where, all over.

42. For should the Love of God, through its Heaven, kindle the whole Body of this World *through the Heat*, it would be every where all over as Light as it is now in the Sun.

43. And now if the *great Heat* was taken away from the Sun, then it would be *one* Light with God; but seeing that cannot be in this Time, therefore it remains a King and Regent in the *old* corrupted and kindled Body of Nature; and the clear Deity remains hidden in the meek Heaven.

44. But the Light of the Meekness of the Sun qualifies, mixes, or *unites* with the pure Deity; but the *Heat* cannot comprehend the Light, and therefore also the Place of the Sun remains in the Body of *God's Wrath*, and thou must *not* worship, pray to or honour the Sun as God, for its Place or Body *cannot* apprehend the Water of Life, because of its *Fierceness*.

The highest Ground of the SUN, and of ALL the PLANETS.

45. And here I shall have *Adversaries* enough who shall be ready to censure me, for they will not have regard to consider *the Spirit*, but will mind their *old Rules*, and say; Astrologers understand it better, who have wrote of *such Matters*; and they will look on *the great open Gate*, as a Cow looks on a new Barn-Door.

46. Dear Reader, I understand the *Astrologers* Meanings and Sayings full well, and I have *perused* their Writings also, and taken Notice how they describe the Course of the Sun and Stars, neither do I despise it, but hold that for the *most Part* to be good and *right*.

47. But that I write otherwise than they in *some* Things, I do it not out of Self-will or Conceit, and *Supposition*, doubting whether it be so or *no*. I dare not make any *Doubt herein*, neither can any Man instruct me herein.

48. I have *not* my Knowledge by *Study*; indeed I have read the Order and *Position* of the *seven Planets* in the Books of Astrologers, and find them to be *very* right; but the Root, how they came to be, and from what they are proceeded, I cannot learn it from *any* Man; for they know it *not*, neither was I present when God created them.

49. But seeing the Doors of the Deep, and the Gates of Wrath, and the *Chambers* of Death also, are set open in *my* Spirit through the Love of God, the Spirit *therefore* must needs look through them.

50. And accordingly I find, that the Birth or Geniture of Nature stands to this Day, and generates itself just so as it first took its Beginning; and *whatsoever rises* up in this World, whether Men, Beasts, Trees, Herbs, Grass, mineral Oars, or be they what they will, all rises up in such a *Quality*, Manner, and Form; also every Life, be it good or bad, takes its Original thus.

51. For this is the *Right* or Law of the Deity, that every Life in the Body of God should generate itself in *one* Manner or uniform Way; though it be done through many *various* Imagings, yet the *Life* has one uniform Way, and Original in all.

52. I see not this Knowledge with my *fleshy* Eyes, but with those Eyes wherein Life generates itself *in me*; in that Seat the Gates of Heaven and Hell stand open to me, and the *new Man* speculates into the Midst or Center of the astral Birth or Geniture, and to him the inner and outermost Gate stands *open*.

53. While he yet sticks in the *old* Man of Wrath and Death, and sits also in his Heaven, he sees through *both*; in such a Manner also he sees the Stars and Elements. For *in God* there is no Place of Hinderance; for *the Eye of the LORD* beholds all.

54. Now if my Spirit did not see through *his* Spirit, then I were but a blind Stock; but seeing I see the *Gates* of God in *my* Spirit, and have the Impulse to do it, I will therefore write *directly* according as I have *seen* it, and will not regard any *Man's* Authority.

55. Thou must not conceive it so, as if *my old* Man were a *living Saint* or Angel. No, Friend, he sits with all Men in the House of Wrath and of Death, and is a *constant* Enemy to God, and sticks in his Sins, Wickedness, and Malice, as all Men do, and is full of Faults, Defects, and *Infirmities*.

56. But thou must know this, that he sticks in a continual *anxious* Birth or Geniture, and would fain be rid of the Wrath and Wickedness, and *yet cannot*. For he is as the whole House of this World, wherein always Love and Wrath wrestle one with another, and the new Body always generates itself in the Midst or Center of the *Anguish*. For so it must be, if thou wilt be born anew, otherwise no Man *can reach* the Regeneration.

57. Man is *always* seeking *here* for soft Days of Ease for the Flesh, and after Riches, Beauty, and Bravery, and knows *not*, that he sits therewith in the *Chamber* of Death, where the Sting of Wrath darts into him.

58. *Behold!* I tell *this* to thee, as a *Word of Life*, which I receive in the Knowledge of the Spirit, in the Midst or Center in the Birth or Geniture of the new Body of this World, over which the Man *JESUS CHRIST* is Ruler and King, together with his *Eternal* Father.

59. Also I receive it from *before* the Seat of his Throne, where all holy Souls of Men stand before him, and rejoice before him; that the *Desire* of the Flesh in soft Pleasings, to be rich, to be handsome, beautiful and fair, or to be mighty or potent, is a very Bath or Lake of *hellish* Wrath, into which thou croudest and runnest, as if thou wast drawn in with Cart-ropes; for there is very great Danger therein.

60. But if thou wouldst know how it is, behold, I will tell thee in a Parable or Similitude. When thou art pressed, according to the *Desire* of thy Heart, into Riches and Power, then is it with thee, as if thou *stoodst* in a deep Water, where the Water always stands up to thy very Mouth, and thou feelest *no Ground* under thy Feet, but thou swimmest with thy Hands, and struggling with thyself art floating, suddenly thou art deep in Water, suddenly above Water again, yet always in a great Terror and Danger, expecting to sink down to the Bottom; the Water coming often *into thy* Mouth, always expecting Death by being drowned.

61. Just in this manner thou sittest, and no other, when thou art in the *Pleasures* of the Flesh; if thou *wilt not fight*, thou canst not look for any Victory, but thou wilt be *murdered* in thy soft Bed of Down. For Man has a continual Host or *Army* before him, which fights with him continually; if he will not *defend* himself, then he is taken captive and slain.

62. But how can he defend himself, that *swims* in a deep Water? He has enough to do, to keep himself *up* struggling and floating in the Water; and yet nevertheless he is there also assaulted and *stormed* by the Devils.

63. O *Danger upon Danger!* as our King Christ also saith; ^m *It is very hard for a* ⁿ *rich Man to enter into the Kingdom of Heaven.* ^{24.} *A Camel will easier go through the Eye of* ^{25.} *a Needle, than a rich Man enter into the Kingdom of Heaven.*

64. But if any will be new born again, he must *not yield* himself to be a Servant to Covetousness, Pride, State and Self-power, to take *delight* in the Will or Desires of his Flesh, but he must struggle and fight against *himself*, against the Devil, and against all the *Lusts* of the Flesh, and he must think and consider that he is but a *Servant* and Pilgrim on Earth, who must wander through many miserable Seas of Danger into

another world; and *there* he will be a LORD, and his Dominion will consist in Power, and perfect Delight, Beauty, and Brightness; *this I tell as the Word of the Spirit.*

Now observe,

♁ Sol.

65. The [♁] SUN has its own royal Place to itself, and *does not go away* from that Place, where it came to be at the first; as *some suppose*, that it runs round about the Globe of the Earth in a Day and a Night; and *some of the Astrologers also write so*, and some have undertaken to measure, how far its Orb and Circumference of its *supposed Motion* is.

♁ Venus, Mer-
cury.

♁ Saturn, Ju-
piter, Mars.

♁ Sol.

66. This Opinion or Supposition is *not right*, but the *Earth rolls* itself about; and *runs* with the other Planets, as in a Wheel, *round about the Sun*. The Earth does *not remain staying* in one Place, but runs round in a Year *once* about the *Sun*, as the [♁] other Planets next the Sun, but [♁] Saturn and Jupiter, as also Mars, by reason of their great Orb, Circumference, and great Height, *cannot do it*, because they stand so high above, and far distant from the [♁] SUN.

67. *Now it may be asked*, what is the SUN, and what are the other PLANETS? Or how are they come to be?

68. Behold! the *other Planets* are peculiar Bodies of their own, which have a corporeal Propriety of themselves, and are *not bound* to any settled or fixed Place, but only to their *Circle, Orb, or Sphere* wherein they run their Course. But the SUN is not such a Body, but is only a Place or Locality kindled by the *Light of God*.

Understand it right.

69. The Place, where the SUN is, is such a Place as you may choose or suppose *any where* above the Earth; and if God should kindle the Light by the Heat, then the *whole World* would be such a mere SUN; for that same Power, wherein the *Sun* stands, *is every where* all over; and *before* the Time of Wrath, it was every where all over in the Place of *this World*, as Light as the *Sun* is now, but not so intolerable.

70. For that Heat was not so *great* as in the *Sun*, and therefore the Light also was very *meeke*, and thus in respect of the horrible Fierceness of the *Sun*, the *Sun* is differenced or distinguished from the Meekness of God. So that Man should *not dare* to say, that the *Sun* is an open Gate of the Light of God; but is as the Light in a *Man's Eye*, whereas also the Place of the Eye belongs to the Body, but the Light is different or *distinct* from the Body.

71. And though indeed it exalts by the *Heat* in the Water of the Body, yet it has a peculiar, distinct Thing, which the Body *cannot* comprehend; and such a distinct Difference there is *also* between God the Father and the Son.

72. Thus on the *fourth Day*, in the anxious Birth or Geniture of this World, in the middle Point or Center of this World, the SUN is sprung up and *stands still* in its eternal *corporeal* Place, for it *cannot* rise up in *one* Place, and set in *another*.

73. For it is the only and *sole* natural Light of this World, and besides it, there is *no more* any true Light in the House of Death; and though it seems as if the other Stars did *shine* bright and give *Light* also, yet it is *not so*, but they take all their Luster and shining Light from the *Sun*; as hereafter presently follows.

The true Birth, or Geniture and Descent of the Sun and of the other Planets, is just thus as follows.

74. Now when the Heaven was made for a *Distinction*, or Partition between the Light of God and the *kindled Corruption* of the Body of this World, then was the

Body of this World a dark Valley, and had no Light that could have shone forth in the *outward* Body, besides the Heaven; there stood all Powers as it were captivated in Death, and were in great *Anguish*, till they had heated themselves in the Midst or Center of the Body.

75. But when this was *done*, so that the anxious Birth or Geniture stood so severely in the *Heat*, then the Love in the Light of God broke through the Heaven of the *Partition*, and kindled the Heat.

76. And there rose up the shining Light in the Heat, in the Water, or in the Fat or Oiliness of the Water, and the Heart of the Water kindled itself, and this was done in the *Twinkling* of an Eye.

77. For as soon as the Light had rightly laid hold on the Body, the Body was captivated in the *Light*; and the Heat was captivated, and was changed into a *competent* Meekness, and could stand or extend *no* further in such Anguish.

78. But seeing the Heat was so terrified by the Light, thereupon its horrible Fire-source was *allayed*, and so could kindle itself no further; and so also the Breaking through of the Love in the Light of God through the Heaven at this Time, with its Breaking through, extended or stretched itself *no* further out of, or from God's predestinated Purpose; therefore also the *SUN* came to be no bigger.

Of the Planet Mars.

79. But when the *Sun* was kindled, then the horrible Fire-crack went forth *upwards* from the Place of the *Sun*, distant from the Place of the Sun, as a horrible tempestuous *Flash*, and in its corporeal Being took along with it the Fierceness of the Fire, *whereby* the Water became very bitter, and the Water is the Kernel or Stock of the *Crack*.

80. Now the Astrologers write of the Distance the Planet *Mars* stands aloft off from the *Sun*; which I contradict *not*, because I meddle *not* with the measuring of Circles. And so far that Fire-crack went on a *sudden* from its own Place till the Light also laid hold on it, and *then* it also was captivated by the Light, and staid, and took Possession of that Place.

81. But that the Light could lay *no sooner* hold of it, was caused by the earnest Fierceness and sudden Flash, for it was not taken hold of by the *Light*, before the Light had wholly or thoroughly affected or possessed it.

82. And there it is now as a Tyrant, Rager, and Stirrer of the whole Body of *this* World; for that is its very Office, that with its *Revolution* in the Wheel of Nature it moves and stirs all, from whence every Life takes its Original.

Of the Planet Jupiter.

83. Now when the bitter Fire-crack was captivated by the *Light*, then the Light in its own Power pressed yet *higher* in the Deep, till it reached into the *hard* and cold Seat of Nature. And there the Power of the first going *forth*, or rising up from the *Sun*, could not get higher, but sitting, staid there corporeally, and took Possession of that *Place* for a Habitation.

But thou must understand this Thing right.

84. It was the Power of the Light, which *staid* in this Place, which is a very meek, friendly, gracious, amiable, blessed and sweet Being. The Astrologers write of the Distance this Planet is above Mars. But it is the *Mitigator* of the destroying,

furious, raging, raving *Mars*, and an Original of the Meekness in every Life, an Original also of the Water, from which the Life generates itself, as I shall mention hereafter.

85. Thus far the Power of the Life *reached* forth from the *Sun*, and *not* higher; but the Luster or *Shining* thereof, which has its Power also, reaches even to the *Stars*, and through the whole Body of this World.

But thou must understand this exactly, from whence these two Planets are come to be.

86. When the Power of the Heart of God pressed forth out of the eternal *inexhaustible* Fountain of the Water of Life through the Heaven of the Partition, and kindled the Water in the Place of the Sun, then the Flash, understand the Fire-flash, did shoot forth or went forth out of the Water, which was very terrible and bitter, out of which *Mars* came to be.

87. After this Flash the Power of the Light *shot nimbly* after it, like a meek elevated Life, and overtook the Fire-crack, and mitigated it, so that it became somewhat *weaker*, and could break no farther through the Deep, but stayed trembling.

88. But the Power that was gone forth in the Light had *more* Strength than the Fire-crack, and so it rose up higher than the Fire-crack, *Mars*, till it came very deep into Nature's Austereness, and there it became *feeble* also, and *stayed* there.

89. From or out of this Power the Planet *Jupiter* came to be, and not out of or from that *Place* where he is, but it always kindles that very Place with its Power; but it is as one of the *household* Servants in that Place, who must always walk about in the Place of its Office and Service. But the *Sun* has a House of its own; but *no other* Planet has any House of its own.

90. *If we will rightly search into the Original of the Stars Birth and Geniture, or their Beginning, then we must exactly know the Birth or Geniture of the Life, viz. how the Life generates itself in a Body; for these all are one Kind of Birth or Geniture.*

91. He that does not know nor understand *this*, he does not at all know the Birth of the Stars, for *all* concentered together is *one* Body. Every Creature, when Life is once generated in it, then afterwards its *Life* stands or subsists in its Body, *as* the Birth or Geniture of the Natural Body of this World does, for every Life must be generated according to the Right, Law, or Ordinance of the *Deity*, as the Deity generates itself continually.

92. If this be rightly considered, which indeed cannot be done, without a *special* *Illumination* of the holy God, then first of all a Man finds the astringent, cold and austere Birth or Geniture, which is the Cause of the *corporeal* Nature, or of the Imaging, Fashioning, or *Framing* of a thing.

93. Now if it was not for this severe, and cold sharp contracting, compacting Power, there would be *no natural* or corporeal Being, neither could the Birth or Geniture of *God* subsist, and all would be unsearchable.

94. But in this hard, severe, and cold Power, stands the corporeal Being, or the *Body* wherein the Spirit of Life is generated; and out of that *same* Spirit the Light and *Understanding* is generated, whereby then the Senses, and Trial or Probation of all Powers, exist.

95. For when the *Light* is generated, it is generated in the Midst or *Center* of the Body, as a Heart or Spirit out of all Powers, and there it stands and remains in the Place where it had its Beginning, and goes forth *through* all the Powers.

96. For as it is generated out of all Powers, and has the *Fountain* of all Powers, so with its shining Luster also, it brings the Fountain of all Powers *into* each Power, from *whence* then exists the Taste and Smell, also Seeing, Feeling, and Hearing; as also Reason and Understanding.

97. Now as the Original and Beginning of the Life in a Creature is, so is the *first* Regeneration of the Nature of the *new* Life in the *corrupted* Body of this World. And he that *denies* it, he has *not* the true Understanding, nor any Knowledge of Nature, and so his Knowledge is not generated in God, but he is a *Mocker* of God.

98. For, I. Behold! thou *canst not* deny it, that the Life in a Creature exists in the *Heat* of the Heart, and in that Life also stands the Light of the animated or *foulisb* Birth or Geniture.

99. Now the Heart signifies the *Sun*, which is the Beginning of Life in this outward Body of this World. And now thou *canst not* say, that the animated or foulisb Birth goes away or *departs* from the *Heart*, whilst the Body stands in the Mobility or *Life*.

100. No more does the *Sun* go away or depart from *its Seat*, but retains and keeps its own Place, as a Heart, to itself, and shines forth as a Light, or as a Spirit of the *whole* Body of this World, in all Powers of the Body.

101. For its Birth also has a Beginning out of all Powers, and therefore with its Light and Heat it is again *one Spirit* and Heart in the *whole* Body of this World.

102. And II. Thou *canst not* deny neither, but that the *Gall* in a Creature is *not* existed from the Heart, and yet is the *Mobility* or Stirring of the Heart, by a *Vein* that goes from the Gall to the Heart, from whence the *Heat* exists. But it has its first Original from the *Flash* of Life, and so when the Life generates itself in the Heart, and the Light rises up in the Water, then the *Fire-crack* goes before, which rises up out of the Anxiety of the Water in the Heat.

103. For when Heat is so *anxious* in the cold in the astringent Quality, that the Light kindles itself through the *bidden Heaven* of the Heart in the Corporeity, then the anxious Death in the Wrath of God is terrified, and *departs* as a Crack or Flash from the Light, and climbs upwards very terribly, trembling, and timorously, and the Light of the Heart *hastens* after it, and affects or possesses it, and then it remains *sitting still*.

104. And this is, and signifies the Planet *Mars*, for thus it is become a Being, and its *own Quality* is nothing else but a poisonous, *venomous*, -bitter Fire-crack, which is risen up from the Place of the *Sun*.

105. But now it is always a Kindler of the *Sun*, just as the Gall of the Heart, whence the *Heat* both in the *Sun* and in the Heart exists, and whence the Life takes its Original in *all Things*.

106. III. Thou *canst not* deny, but that the *Brain* in the Head in a Creature is the *Power* of the Heart, for from the Heart all Powers rise up into the Brain, from whence, in the Brain, the *Senses* of the Heart exist. The *Brain* in the *Head* takes its Original from the Power of the Heart.

Now observe,

107. After the Fire-crack of the Gall, or *Mars*, was departed from the Light of Life, then the Power pressed out of the Heart through the Light of Life *after it*, even into the Head into the *austere* Quality, and when the Power can rise up no higher, then it is stayed or captivated by the austere Birth, and is *dried* up by the cold.

108. Now here it stays, and qualifies, mixes, or unites with the Spirit of Life in the Heart, and is a *royal Seat* of the Spirit of the Heart, for thus far the Spirit of the Heart's Power presses forth, and there is it *approved*.

109. For the Brain fits in the severe Birth or Geniture, and in its *own Body* it is the meek Power of the Heart, and signifies the *new Birth* which is new regenerated in

the Midst or Center of the Austereness of Death and Wrath, in *its* Heaven, and presses forth through Death into Life.

110. For there the Spirit or the *Thoughts* become a whole creaturely Person again, through the affecting or proving of all Powers, which in Man I call the animated or *soulish* Birth.

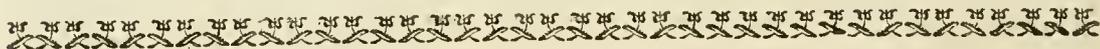
111. For when the new Spirit in the Brain is well settled, then it goes to its *Mother* again, into the Heart, and then it stands as a perfect Spirit or Will, or as a new born Person, which in Man is called the *Soul*.

112. Now behold! as the Brain in Man is a Being and *Product*, so is the Planet *Jupiter* also a Being and *Product*; for it has his Original from the Rising up of Life, from the Power which is risen up out of the *Water* of Life, out of the *Place* of the *Sun*, through the Light.

113. And that Power is risen up so high, that it is *caught* or captivated again in or by the austere, hard, and cold Power, and there it remains *at a Stand*, and by the first *Revolution*, or Going forth, is become corporeal, and became exsiccated or dried by the austere and cold Power.

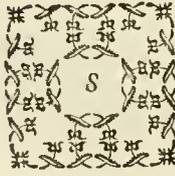
114. And it is rightly the Brain in the *corporeal* Government of this World, from whence the Senses and Reason are generated, also all Meekness and *Wisdom* in natural Things; but the right and holy Spirit in Man, is generated in the *hidden* Heaven in the *Water of Life*.

115. The outward *Jupiter* is only the Meekness and Understanding in the outward Comprehensibility or *palpable* Things; but the *holy* Fountain or Well-spring is incomprehensible and unsearchable or unfathomable to *outward* Reason. For the astral Birth or Geniture stands with the *Root* in the holy Heaven, and with the *Corporeity* in the Wrath.



The Twenty-sixth Chapter.

Of the Planet Saturn.

I.  *ATURN*, that cold, sharp, austere, and astringent Regent, takes its Beginning and Original *not* from the *Sun*; for it has in its Power the *Chamber* of Death, and is a Drier up of all Powers, from whence *Corporeity* exists.

2. For as the *Sun* is the Heart of the Life, and an Original of all Spirits in the Body of this World, so *Saturn* is a Beginner of all *Corporeity* and Comprehensibility, or Palpability, and in the Power of *these two* Planets stands the whole Body of this World; and there cannot be *any Creature* or Imaging, nor any Mobility, without the Power of *these two*, in the natural Body of this World.

3. But *Saturn's* Original is the earnest, *astringent*, and austere Anxiety of the whole *Body* of this World; for as in the Time of the kindling of the Wrath, the Light in the outermost Birth or Geniture of this World was *extinct*, which Birth or Geniture is the *Nature* or Comprehensibility, or the Rising up of the Birth of all qualifying or fountain Spirits, so also the *astringent Quality* stood in its Sharpness and severest Birth or Geniture, and attracted, or contracted most *strongly* and eagerly the whole Work or Effect of the qualifying or fountain Spirits.

* Natural-
heit.
Naturality.

4. From

4. From whence then the *Earth* and *Stones* came to be, and were very rightly the House of Death; or the enclosing or shutting up of the Life, wherein King *Lucifer* was captivated.

5. But when, on the first Day, the Light *somewhat* broke forth again, through the Word or Heart of God in the Root of the Nature or Body of this World, as a *choosing* or appropriating of the *Day*, or Beginning of the Mobility of Life, then the severe and astringent Birth or Geniture obtained again a *Glimpse*, or Rising up of the Life in the Birth or Geniture.

6. And from that Time it stood as it were in an *anxious* Death, till *after* the third Day, when the Love of God pressed through the Heaven of the Partition, and kindled the *Light* of the *Sun*.

7. But seeing the Heart or *Power* of the Sun could *not open* the anxious Birth or Quality of Fierceness and Wrath, and *temper* the same, especially aloft in that Height above *Jupiter*, thereupon that whole Circumference or Sphere stood in a *horrible* Anxiety, just as a Woman in Travail, and yet could not awaken or raise the Heat, because of the horrible Coldness and Astringency.

8. But seeing the *Mobility* nevertheless was risen up through the Power of the *bidden* Heaven, therefore Nature could *not rest*, but was in Anguish to the Birth, and generated out of or from the Spirit of Sharpness, an astringent, cold, and austere Sun or Star, which is *Saturn*.

9. For the Spirit of Heat could not kindle itself, from whence the *Light* exists, and out of or from the Light through the Water the *Love* and Meekness exist, but it was a Birth or Geniture of an austere, cold, and severe *Fierceness*, which is a Drier, Spoiler, and Enemy of Meekness, which in the Creatures generates the *hard Bones*.

10. But *Saturn* was *not* bound to its Place, as the *Sun* is, for it is not a corporeal Place or Space in the *Room* of the Deep, but *Saturn* is a Son which is born or generated out of the Chamber of Death, out of the kindled, hard, and cold Anxiety, and is only one of the Household or Family in that *Space* or Room, in which it has its Course and *Revolution*. For it has its corporeal Property to itself, as a *Child*, when it is born or generated from the Mother.

[11. " Saturn *indeed* was created together with the *Wheel*, when the *FIAT* created K k k. " the *Wheel*, but it does not go forth or proceed from Sol."]

12. But *why* it did rise up thus from God out of the *austere* Birth, and what its *Office* is, I will mention hereafter, concerning the Driving about, or Revolution of the Planets.

13. But its Height or Distance cannot be *exactly* known. But I am fully persuaded that it is in the Midst, in the Deep between *Jupiter* and the general Sphere of the fixed Stars or Constellations, for it is the Heart of the *Corporeity* in Nature.

14. For as the *Sun* is the Heart of Life, and a Cause of the *Spirits* of Nature; so *Saturn* is the Heart and the Cause of all *Bodies*, and Imagings, Formings and Framings in the Earth, and upon the Earth, as also in the whole Body of this World.

15. And as in Man the *Skull* is a Container or Incloser of the Brain, wherein the *Thoughts* are generated, so the *Saturnine* Power is an Environer, Drier, and Container of all Corporeity, and Comprehensibility, or *Palpability*.

16. And as the Planet *Jupiter*, which is an Opener and Generator of Meekness, is *between* the Fierce *Mars* and the austere *Saturn*, and generates the Meekness and Wisdom in the Creatures, so the Life and the Senses of all Creatures are generated *between* these two *Qualities*, especially the *new Body* of this World, as also the *new Man*, of which thou wilt find more concerning the Description of Man.

Of the Planet Venus.

17. *Venus*, that gracious, amiable, and blessed Planet, or the Kindler of *Love* in Nature, has its Original and Descent, or Proceeding from the Springing up of the *Sun* also; but its Condition, Quality, Being, and Proceeding, or Descent is *thus*.

Here observe this rightly and exactly.

18. When the *Love of God* kindled the Place of the *Sun*, or the *SUN*, then there sprung up first out of the Anxiety, out of the Place of the *Sun*, out of the seven qualifying or fountain Spirits of Nature, the terrible *fierce*, bitter Fire-crack, whose Birth and Principal, or first Original, is the *kindled bitter Wrath* of God, in the astringent Quality, through the Water.

19. And that sprung up *first*, in the Kindling of the *Sun* out of the Chamber of Death, and was an Awakener or Rouser of Death, and a Beginner of Life, and climbed up aloft very fiercely, and trembling, till the Light of the *Sun* laid hold on it, and affected or possessed it, and there it was caught or captivated by the Meekness of the Light, and *stayed*; from which the Planet *Mars* came to be.

20. After that Fire-crack, the Power of the Light, which at the Beginning had generated itself out of the Unctuousity or *Fatness* of the Water behind the Fire-crack, instantly *shot forth* after it, like a mighty Potency, and took the fierce Fire-crack captive, and highly elevated itself aloft *beyond* it, as a Prince and Subduer of the Fierceness, from whence now existed the Sensibility of Nature, or the Planet *Jupiter*.

The Gate of Love.

21. But when the *two* Spirits, of the Mobility. and of the Life, were risen up out of the Place of the *Sun* through the Kindling of the Water, then the Meekness, as a *Seed* of the Water, pressed downward in the Chamber of Death, with the Power of Light, with a very gentle and friendly *Affection* or Influence, from whence existed the Love of Life, or the Planet *Venus*.

But thou must here understand this high Thing.

22. The Birth, or the Rising, or Springing up of the seven Planets, and of all the Stars, is *no otherwise* than as the Life, and wonderful Proportion, Variety and Harmony of the *Deity* has generated itself from *Eternity*.

23. For when King *Lucifer* had caused this Place of the World to be appointed as a House of Wrath for him, and supposed thus fiercely and powerfully to rule therein, then presently the Light in Nature went out, wherein he supposed to be Lord; and the whole Nature was *benumbed* and congealed as a Body of Death, wherein was no Mobility, and he must remain there in *Darkness*, as an eternal captive Prisoner.

24. But now the holy God would *not let* this Place of his Body, understand the *Space* or *Room* of this World, stand in eternal *Darkness* and Ignominy, and leave it to the Devils for their proper own, but generated a *new* Regimen or Dominion of Light, and of all the seven qualifying or fountain Spirits of the *Deity*; which the Devil could *neither* apprehend, *nor* lay hold on or touch; neither was it useful or profitable to him at all.

25. For he can no more see in the Light of the *Sun*, but in the *Darkness*; for he is not become a Creature in this Light, and therefore it is *not* profitable or useful to him.

26. But seeing there must be a new Government or Dominion, it must needs be *such* a one as the Devil could lay *no* hold on or touch, or that he could make no use of as his corporeal *proper* own.

Now that is thus constituted.

27. The Love, or *Word*, or Heart, that is, the innate or *only begotten Son* of the Father, who is the Light and Meekness, and the Love and Joy of the Deity; *as he himself said, when he had assumed the Humanity, 'I am the Light of the World'*; he took the Place of this World by the Heart, and fate in the Midst or Center of this Space or Room, in *that* Place where the mighty Prince and King *Lucifer* did sit before his Fall, and there he was *new born* to be a Creature. ^s John 8. 12.

28. And so out of this kindled Place of the *Sun*, there existed and were chiefly generated *six* Sorts of Qualities, all according to the Right, Law, or Order of the *divine* Birth or Geniture.

29. I. There arose the *Fire-crack*, or the Mobility in the Heat, and that is the Beginning of Life in the Chamber of Death.

II. After this, the Light in the Unctuousity, or *Fatness* of the Water became shining in the Heat, and that is now the *Sun*.

III. And when now the Light of the *Sun* had affected or possessed the whole *Body* of the *Sun*, then the Power of Life, which rose up out of the first Affecting or Possessing, *ascended*, as when Wood is kindled, or when Fire is struck out of a Stone.

30. Then first is discerned the *Glance* or Splendor, and out of the Splendor the *Fire-crack*, and after the *Fire-crack* the *Power* of the kindled Body; and the Light with the Power of the Body elevates itself instantly above the Crack, and rules or reigns *much higher*, deeper, and more powerfully than the *Fire-crack*.

31. Also the Power of the kindled Body, in the Power proceeded forth without and beyond the Fire, qualifies, mixes, or *unites* gently, pleasantly, and very sensibly; and herein rightly is understood the *Divine Being*.

32. In the same Manner also is the *Existence* of the *Sun*, and of the two Planets, *Mars* and *Jupiter*.

33. But seeing the *Place* of the *Sun*, that is, the *SUN* itself, contained *all Qualities* according to the Right of the Deity, as also what all *other* Places had, thereupon instantly in the first Kindling, *all* the Qualities went upwards and downwards, and generated themselves according to the eternal, unbeginning, infinite Law and Right.

34. For the Power of the Light, which mitigated the astringent and bitter Quality in the Place of the Sun, and made it thin like Water, or the Love of Life, that went downwards, according to the Nature of Humility.

35. Out of *this* the Planet *Venus* existed; for in the House of Death it is an *Opener* of Meekness, or a *Kindler* of the Water, and a soft Penetrator into the Hardness, a *Kindler* of the Love, in ^t which the upper Regimen or *Dominion*, as the bitter Heat, is ^t Venus: desirous or longing after *Mars*, and the hearty Sensibility is desirous or longing after *Jupiter*.

36. From whence the Affections or *Insinuations* exist; for the Power of *Venus* makes fierce *Mars* or the *Fire-crack* mild, and mitigates it, and makes *Jupiter* humble, else the Power of *Jupiter* would break through the hard Chamber *Saturn*, and in Men and Beasts, through the Skull or Brain-pan; and so the Sensibility would transmute itself into High-mindedness above the Birth-right, or right Law or Order of the Geniture of the Deity, in the Manner and Way of the *proud Devil*.

Of the Planet Mercurius.

37. If we would exactly and *fundamentally* know how the Birth or *Beginning* is of the Planets and Stars, and of the Being of all Beings, in the Deep of this World, we must accurately consider the instant or *innate* Birth, or Beginning of *Life* in Man.

38. For *that* takes such a Beginning and Rising, and stands also in such an Order, as the Birth or Geniture of *the Being of all Beings* in the Body of this World does.

39. For the instant or innate Wheel of the Stars and Planets is *no* otherwise than as the Birth of the seventh Spirit of Nature, before the Time of the World rose up, wherein were formed Images and Figures, Forms, Shapes, or Ideas, as also *heavenly Fruits*, according to the eternal Right, Law, or Order of the *Deity*.

40. And in that, Man is created, according to the Qualifying of God, and also out of the *divine* Being, *therefore* Man's Life has such a Beginning and Rising up as that of the Planets and Stars was.

41. For the Beginning, instant, or innate State and *Being* of the Planets and Stars, is no other than the Beginning and Impulse, or Government and Dominion *in Man*.

42. And now as the human Life rises up, so has also the Birth of the seven Planets and Stars risen and sprung up, and *therein* there is no Difference at all.

The Center or Circle of the Birth of Life. The great Depth.

43. The Spirit cites the Physicians to come before this Looking-glass, especially Anatomists and Dissectors of Men, who by their *Anatomy* would learn the Birth and Rising or Springing up of *Man's Life*, and have murdered many *innocent* Men, against the Right and Law of God and of Nature, *hoping* thereby to find out the wonderful Proportion, Harmony, and Form of Nature, that they might thereby be *useful* in restoring the Health of others.

44. But seeing they are found in Nature to be *Murderers*, and Malefactors against the Law and Right of God and Nature, therefore the Spirit, which qualifies, mixes, or unites with God, does *not* justify them in their murderous Way.

45. They might have had a *nearer* and *surer* Way to learn the wonderful Birth or Geniture of Nature, if their *lofty* High-mindedness, and devilish murderous Lust, would have given them leave, which have perverted their true *divine* Senses or Understandings.

46. Their Intent was only to *fight* with Men, and *not* with Gods, therefore it is just they should receive such a Reward of their Error.

47. Come on you crowned Ornaments of Caps and Hoods, &c. Let us see whether a simple Layman may be able to search into the Birth or Geniture of Man's Life, in the Knowledge of God? If it be *amiss*, then reject it; if it be right, let it *stand*.

48. I here set down this *Description* of the Birth or Geniture of Man's Life, to the End that the Original of the Stars and Planets may be the better conceived. At the Description of the Creation of Man, thou wilt find all, more fundamentally and *deeply*, what the Beginning of Man is.

Now observe,

49. The *Seed* of Man is generated in such a Manner, as the wonderful Proportion, Harmony, or Form of Nature in its Wrestling and Rising up, is generated from Eternity.

50. For the *human* Flesh is, and resembles Nature in the Body of God, which is generated from the other six qualifying or fountain Spirits, wherein the qualifying or fountain Spirits generate themselves again, and show forth themselves *infinitely*, wherein

Forms and Images rise up, and wherein the Heart of God, or the holy clear Deity in the middle or central *Seat*, generates itself *above* Nature in that Center, wherein the Light of Life rises up.

51. But now in Man's *Body*, in the Government or Dominion of the Birth or Geniture, there are *three* several Things, each of them being *distinct*, and yet are not divided *asunder* one from another; but all three together are one only Man, after the Kind and Manner of the *Ternary* or Trinity in the divine Being.

52. The *Flesh* is not the Life, but is a dead inanimate Being, which when the Government or Dominion of the Spirit *ceases* to qualify or operate therein, soon becomes a dead *Carcase*, and putrefies and turns to Dust or Ashes.

53. But now no *Spirit* can subsist in its Perfection without the Body, for as soon as it departs from the Body, it loses its Government or *Dominion*. For the Body is the Mother of the Spirit, in which the Spirit is generated, and in which it *receives* its Strength and Power; it is and remains a Spirit, when it is separated and departed from the Body, but it loses its *Rule*, Dominion, or Government.

54. These three Dominions or Regimens are the whole Man together with Flesh and Spirit, and they have severally for their Beginning, and Dominion or Government, a *sevenfold* Form after the Kind and Manner of the seven Spirits of God, or of the seven Planets.

55. Now as the Dominion or Government of God's eternal, unbeginning, infinite Birth or Geniture is, so also is the Beginning and Rising, or Springing up of the seven Planets and the Stars; and just so also is the Rising or Springing up of *Man's Life*.

Now observe,

56. When thou mindest, thinkest, and considerest what there is in this World, and what there is without, besides, or distinct from this World, or what the Being of all Beings is, then thou speculatest, contemplatest, meditatest in the whole Body of God, which is the Being of all Beings, and that is an unbeginning *infinite* Being.

57. But in its own Seat there is no Mobility, Rationality, or Comprehensibility, but it is a *dark Deep* which has neither Beginning nor End. Therein is neither thick nor thin, opaque nor transparent, but it is a dark Chamber of Death, where nothing is *perceived*, neither Cold nor Warmth, but it is the *End* of all Things.

58. And this now is the Body of the Deep, or the very real Chamber of Death.

59. But now in this dark Valley there are the *seven* Spirits of God, which have neither Beginning nor End, and the one is neither the first, second, third, or last.

60. In these *seven* Dominions or Regimens, the Regimen divides itself into *three* distinct Beings, where the one is not without the other, nor can they be divided the one from the other. But those seven Spirits do each of them generate one another, from Eternity to Eternity.

61. The *first* Dominion or Regimen stands or consists in the Body of all Things, that is, in the whole Deep, or Being of all Beings, which hath in all Corners and Places thereof in itself the *seven* Spirits in Possession, or in Propriety indivisibly, or irresistibly, for its proper own.

62. Now if these seven Spirits in any one Place *wrestle not* triumphingly, then in that Place there is no Mobility, but a deep *Darkness*; and although the Spirits are perfect in that Place, yet that Place is a dark House, as you may perceive and understand by a dark Cave or Room close shut up, in which the kindled Spirits of the Planets and Stars *cannot* kindle the Elements.

63. But now the *Root* of the seven Spirits is every where all over, but when there is no Wrestling, then it stands still and quiet, and *no* Mobility is *perceived*.

64. And such a House is the whole Deep without, within, and above all Heavens; which House is called the *Eternity*. And such a House also is the *House of Flesh* in Man, and in all Creatures.

65. And this Being together comprehends the Eternity, which is *not called* God, but the Body of Nature which is not Almighty, wherein indeed the Deity is immortal or not dead, but standing hidden in the Kernel of the seven Spirits, and yet not comprehended or understood.

66. And such a House also the *whole Space* or Extent of this World came to be, when the Deity in the seven Spirits had *hid* itself from the horrible Devils, and had so *continued*, if the seven Planets and Stars had not risen or sprung up from God's Spirits, which opened again and kindled the Chambers of Death in the dark House of this World, in all Places every where, from whence exists the Regimen or *Dominion* of the Elements.

67. Moreover, thou art to know also, that the Regimen or Dominion of the seven Spirits of God in the House of this World, is not thereupon exiccated or dried up in *Death*, that all must needs receive its Life and Beginning from the Planets and Stars.

68. *No!* for the clear Deity stands every where hidden in the Circle in the *Heart* of the whole Deep, and the seven Spirits stand in the Body of the Deep in Anxiety, and great Longing, and are still kindled by the Planets and Stars, from whence exists the *Mobility*, and the Birth or Geniture in the whole Deep.

69. But seeing the Heart of the Deity *bides* itself in the Body of this World in the outermost Birth or Geniture, which is the Corporeity, *thereupon* the Corporeity is a dark House, and all stands in great Anguish, and needs a *Light* to shine in the Chamber of the Darkness, which is the *Sun*, and that so long till the Heart of God will *move* itself again in the seven Spirits of God in the House of this World, and *kindle* the seven Spirits.

70. And then the *Sun* and Stars will return again to their first Place, and will *pass away* in such a Form or Manner, for the Heart and Light of God shall give Light and shine again in the *Corporeity*, that is, in the Body of this World, and replenish or fill all.

71. And then the Anxiety *ceases*; for when the Anxiety in the Dominion of the Geniture, or Birth Regimen tastes of the *Sweetness* of the Light of God, so that the Heart of God *triumphs* together in the Birth Regimen, then all is richly full of Joy, and the whole Body *triumphs*.

72. Which at present in this Time, in the House of this World, *cannot* be, because of the fierce *captive* Devil, which keeps House in the outermost Birth or Geniture in the Body of this World, till the *Judgment* of God.

73. *Now here thou mayest understand, how the Heart of God has the Fan or Casting-shovel in its Hand, and will one Day cleanse his Floor, which I herewith earnestly declare to you as in the Knowledge in the Light of Life, where the Heart, in the Light of Life, breaks through, and proclaims the bright clear Day.*

Of Man and the Stars.

74. Now as the *Deep*, or the House of this World, is a dark House, where the whole Corporeity generates itself, and so is very thick, dark, anxious, and half dead, and takes its moving from the *Planets* and *Stars* which kindle the Body in the outermost Birth or Geniture, from whence exists the *Mobility* of the *Elements*, as also the figured and *creaturely* Being, so also the human House of *Flesh* is a *dark Valley*, wherein is in-

deed the *Anxiety* to the Birth of Life, and it always highly endeavours, intending to elevate itself into the Light, from whence the *Life* might kindle itself.

75. But seeing the Heart of God did hide itself in the Center or Kernel, *therefore* it cannot be; and *thereupon* the Anxiety generates no more but *ONE Seed*. The House of the Flesh generates a *Seed* of its Likeness to the Propagating of a Man again, and the House of the Spirit in the Instant or innate State of the seven Spirits, generates *in the Seed* another *Spirit* after its Likeness, to the Propagating of the *Spirit of Man* again.

76. And the House of the *hidden* Heart generates also such a Spirit as stands *hidden*, in the Body, to the Spirit of the House of Flesh, as also to the Spirit of the astral Birth or Geniture; just as the *Heart of God* in the seven Spirits of God stands hidden in the Spirits in the Deep of this World, and does *not kindle* them, till after *this* Enumeration, or Account of *Time* is out.

77. This *third* Spirit is the Soul in Man, and qualifies, mixes, or *unites* with the Heart of God, as a Son or *little God* in the great *immense* or *immeasurable God*.

78. Now these three distinct Dominions or Regimens are generated *in the Seed*, which takes its Original in the Flesh, as I have mentioned a little before.

Now observe this hidden secret hidden Mystery. Ye ^u Naturalists, observe. The Gate of ^u Phisici,
the great Mystery. Natural Phi-
losophers.

79. Out of the *anguishing* Chamber in the Body of this World, out of the seven Spirits of God, are risen or sprung forth the Stars, which *kindle* the Body of this World, and out of or from the Body the *Fruit* or *Seed* generates itself, which is the Water, Fire, Air, and Earth.

80. *The Earth is the Fruit of the seventh Spirit of God, which is Nature or Corporeity*, wherein the other six Spirits generate themselves again, and figure or frame the *Salitter* of the seventh Spirit into *infinite Sorts* of Forms or Shapes; so that the Earth also generates its Seed, which is the Fruit of *Vegetation*, as is apparent to the Eye.

81. Now *Man's* House of Flesh is also such a House as the *dark* Deep of this World is, wherein the seven Spirits of God generate themselves.

82. But seeing *Man's* Body is its proper own, and is a *Son of the whole* Body of God, *therefore* it generates also a proper Seed of its own, according to the Government or Dominion of his corporeal, qualifying, or fountain Spirits.

83. The Body takes its *Food* from the Seed of the seven Spirits of God, in the Body of the great Deep, which is Fire, Air, Water, and Earth.

84. Of or from the Earth it takes the Birth of the Earth or the Fruit, for it is much more noble than the Earth. *It is an extracted* Mass out of the *Salitter* out of the *seventh Nature Spirit*.

85. For when the Body of Nature was *kindled* by the Devil, then the *Word* or the Heart of God drew the *Mass* together, before the corrupted *Salitter* was pressed together, which now is called the Earth, because of the hard Fierceness or Corruption.

86. But when the Earth was *pressed* together, then the *Mass* stood in the dark Deep in the created Heaven *between* the anxious Birth or Geniture, and the Love of the Heart of God, till the *sixth Day*; and then the Heart of God breathed the Light of Life out of or from his Heart into the innermost, or *third* Birth or Geniture in the *Mass*.

87. Now when this was done, then in the *Mass*, the seven Spirits of the Qualities *begun* to qualify or operate, and in the *Mass* the *Seed* of the seven qualifying or fountain Spirits generated itself, as Fire, Air, and Water, *as* in the Body of the Deep.

88. *Thus* MAN became a *living Soul*, in that Kind and Manner, as the *Sun* is risen or sprung forth, and out of that the rest of the seven *Planets*.

89. The *Light* in Man, which the Heart of God *had breathed in*, signifies or resembles the *Sun* which shines in the whole Deep; concerning which you will find more clearly about the Creation of Man.

90. Now behold! As in the Deep of this World, through the *kindling* of the Stars, a *Seed* is generated out of the Body of the dark Deep, like the *creaturely* Body, so also in like manner, in *Man's* House of Flesh, there is generated a *Seed*, according to the eternal Birth-right of the *seven* qualifying or fountain Spirits.

91. And in the *Seeds* there are *three distinct* Things, whereof the one cannot fathom the other, and yet are in that *one* only Seed, and qualify, mix, or unite one with another, as one Being, and is also *one Being*, and yet also *three distinct Things*, according to the Kind and Manner of the *Ternary* or Trinity in the Deity.

92. *First* there is the whole *Body* of Man, which is a dark House, and has no Mobility besides, or *without*, distinct from the Qualifying or Operation of the seven Spirits, but is a dark Valley, as the Body of the Deep of this World is.

93. Now in the dark Body of Man there is such a Regimen or Dominion also as to the *seven* Spirits, as is in the Body of the Deep. And when the seven Spirits qualify or operate according to the *Birth-right* of the Deity, then out of the *wrestling* of the seven Spirits a *Seed* generates itself according to *their* Likeness.

94. Now that Seed has first a *Mother*, which is the dark *Chamber* of the House of Flesh. Secondly, it has a Mother, which is the *Wheel* of the seven Spirits, according to the Kind and Manner of the seven Planets. Thirdly, it has a Mother which is generated in the Circle of the seven Spirits in the Center, and is the *Heart* of the seven Spirits.

95. And this now is the *Mother of the Soul*, which shines through the seven Spirits, and makes them living, and in their Stead the Seed qualifies, mixes, or *unites* with the Heart of God: But it is *that Seed* only, in which the Light is kindled; but in that, in which the Wrath-fire burns, there this third Mother remains *Captive* in the Dark Chamber.

96. And though indeed it is the *third* Mother, yet it remains to be but a foolish Virgin, if the Light be not kindled in it; just as the Deep of this World is a foolish Virgin before the Heart of God, in which the Wheel of the seven Spirits stands in such Anxiety, in so much *Corruption* and *Redemption*, in Heat and Cold, as is apparent to the Eye.

97. But when the *third* Mother is kindled in the *Light*, then it stands in the created Heaven of the *holy* Life, and shines through the *second* Mother, the seven Spirits, whereby the seven Spirits get a friendly courteous Will, which is the Love of the Life, as you may read in the eighth Chapter of this Book, *concerning the Love-birth or Geniture of God*.

98. But the *third* Mother they cannot constantly or *permanently* shine through, for it stands in the House of Darknefs, but they often cast a *Glimpse* upon it, even as if it lightened, whereby the third Mother *many Times* becomes very longing, and rejoices highly, but is soon bolted up again by the *Fiercenefs of God's Wrath*.

99. * See v. 95. The Devil also dances at this Gate, for it is the Prison, wherein the *new* Man lies hid, and wherein the Devil lies captive. But I mean in the House of the Deep of this World; though indeed the House of *Flesh* and the Deep altogether qualify, mix, or unite one with another, as one Body, and are one Body, only they have distinct Parts or Members.

The Deep in the Center.

100. Now behold! † When the *Seed* is generated, it stands in the Center or Midst of the Body in the *Heart*; for there the *Mother* catches the *Ternary* or Trinity.

101. *First,*

101. *First*, the astringent Spirit catches hold, and that draws together a *Mafs* or *Lump* out of the *sweet Water*, that is out of or from the *Unctuousity* or *Fatness* of the *Blood* of the *Heart*, or from the *Sap* or *Oil* of the *Heart*.

102. Now that *Oil* has clearly the *Root* of the *Ternary* or *Trinity* in it, *viz.* the *whole Man*, for it is just as when kindled *Tinder* is cast into *Straw*.

103. *Now it may be asked*, How comes this to pass?

104. *Here now is the true Ground of Man; observe it exactly, for it is the Looking-Glass of the great Mystery, the deep Secret of the Humanity, about which all the Learned since the Beginning of the World have danced, and have sought after this Door, but have not found it.*

105. *But I must once mention, that it is the Dawning or Morning Redness of the Day, as the Door-keeper will have me do.*

Now observe,

106. Just as the first *Mafs* was, out of which *Adam* became a living *Man*, so also in like Manner is every *Mafs* or *Seed* of the *Ternary* or *Trinity* in every *Man*.

Observe,

107. When the *Salitter* or *Fabrick* of the six qualifying or fountain Spirits, which is the seventh Nature-Spirit in the *Space* or *Room* of this *World*, was kindled, then the *Word* or *Heart* of *God* stood every where in the *Center* or *Midst* of the *Circle* of the seven Spirits, as a *Heart*, which replenished all at once, *viz.* the whole *Space* or *Room* of this *World*.

108. But seeing the *Deep*, that is, the whole *Space* of this *World*, was the *Body* of the *Father*, (understand the *Father* of the *Heart* of *God*,) understand the *Father's Body*; and the *Heart* in the whole *Body* did shine forth, *viz.* the *Father's Luster* or *Brightness*, then the corrupted *Salitter* was affected or possessed every where with the *Light*, and the *Heart* of *God* could *not fly* out from it, but *hid* its *Luster* and *shining Light* in the *Body* of the whole *Deep*, *from* the horrid kindled Spirits of *Devils*.

109. And when this was done, then the qualifying or fountain Spirits became very fierce and *vehemently* struggling, and the astringent Spirit, as the strongest, in the seventh Nature-Spirit, drew very terribly together the *Fabrick* and *Effects* of the other *five*, from whence the bitter *Earth* and *Stones* came to be, but were *not yet* driven together, but moved in the whole *Deep*.

110. In this *Hour* the *Mafs* was drawn together; for when the *Heart* of *God* did hide itself in the *Salitter*, then it cast a *Glance* again on the whole *Space* or *Body*, and thought how it might be *remedied* again, whereby another angelical Kingdom might be in the *Deep* of this *World*.

111. *But the Glance was the Love-spirit in the Heart of God, which in that Place of the Glance affected or possessed the Oil of the Water, where before the Light was risen up.*

112. *Here consider Saint Peter's Glance, that was cast upon him in the House of Caiphas, it is the very same.*

113. As the *Man* casts a *Glance* on the *Woman*, and the *Woman* on the *Man*, and so the *Spirit* of the *Man*, understand the *root* of the *Love*, which in the *Rising* up of *Life* out of the *Water*, rises up through the *Fire*, as also the *Woman's Spirit* does; and so one *Spirit catches* the other in that *Oil* of the *Heart*, whereby presently a *Mafs*, *Seed*, or driving *Will*, or *Desire* to the *propagating* of a *Man* again, arises in the *Mafs*.

114. Just in such a Way and Manner the *first Mass* also came to be, for the Love-Spirit in the Heart of God cast a Glance in the *Body* of the kindled wrathful Father on the *Water of Life*, whereby, and out of which, the *Love* in the Fire-flash arose or sprung up *before* the Time of the Wrath.

115. In this casting of the Glance, the one Spirit caught the other, the unctuous *Oil* or *Water* in the Wrath *conceived* from the Love-Spirit in the Heart of God, and qualified, mixed, or united, with the same, and the astringent Spirit drew the *Mass* *together*; and there was clearly a Birth, or a Will, or Desire to the *producing* of a whole Creature, just as the Seed in Man is.

116. But now the Firmament of Heaven, that is *between* the Heart of God and the kindled, hard Chamber of Death, was closed or shut up; otherwise the *Life* in the *Mass* had suddenly kindled itself.

117. For the Firmament was *within* in the *Mass*, as well as *without* distinct from the *Mass*, which is the parting Mark, or Limit of *Separation* between the Heart of God and the fierce Devils.

118. Therefore the *Word* or Heart of God *must* blow up the moving Spirit in the *Mass*, which was first done but on the *sixth Day*, for very assured Causes.

119. For if Heaven had not as a Firmament been *shut up* in the *Mass*, between the Heart of God and the corporeal qualifying or fountain Spirits of the *Mass*, then the *Mass* might have *kindled* the *Soul* from or by its *own* Power, as it was with the holy Angels.

120. But it was to be *fear'd*, that it would come to pass as it did with that fair little Son *Lucifer*, seeing the corporeal qualifying or fountain Spirits in the *Mass* were kindled in the *Wrath-fire*.

121. Therefore Heaven *must* be a Firmament between the Sparkle which had conceived from the Heart of God in the *first* Glance, that though the *Body* *might* happen to perish, yet the *holy Seed* might remain, which is the *Soul*, which qualifies, mixes, or unites with the Heart of God, out of which a *new Body* might come to be; when the whole God should *kindle again* the Deep of this World in the Light of the Heart of God; and just so it is come to be with the *Body*. *The Love of God have Mercy, and take Pity on it.*

122. The dear Man *Moses* writes, *That God made Man out of a Clod of Earth*, as the Learned have rendered it. But *Moses* was *not* present when it was done.

123. But this I must needs say, that *Moses* has wrote very *right*, but the true Understanding or Meaning, out of what the Earth proceeded, remained hidden to *Moses*, and them that have come after him in the *Letter*, and the Spirit has kept it hidden to *this* very Time.

124. It was also hidden from *Adam*, while he was yet in *Paradise*; but *now* it will *fully* be revealed. For the Heart of God has set upon or assaulted the Chamber of Death, and will *shortly* break quite through.

125. And therefore in these our present Times, some *Beams* of the Day will more and more break through in the Hearts of *some* Men, and make known the Day.

126. *But when the Dawning or Morning Redness shall shine from the East to the West, or from the Rising to the Setting, then assuredly Time will be no more; but the SUN of the Heart of God rises or springs forth, and, ² RA. RA. R. P. will be pressed in the Wine-press without the City, and therewith to R. P.*

² See the Collection of his Letters. Letter 23. v. 12.

127. *These are bidden mystical Words, and are understood only in the Language of Nature.*

128. *Moses* writes very *right*, that Man was created out of the Earth; but at *that* Time, when the *Mass* was held by the Word, then the *Mass* was *not* Earth. But if it.

had *not* been held or kept by the Word, then at that very Hour it had become *black* Earth, but the cold Wrath-fire was in it already.

129. For at the very *Hour* when *Lucifer* elevated himself, the Father was moved to *Wrath* in the qualifying or fountain Spirits against the *Legions* of *Lucifer*, and the Heart of God hid itself in the Firmament of Heaven, where the *Salitter*, Effect, Product or Fabrick of the Corporeity, was *burning* already, for without or distinct from the Light, is the *dark* Chamber of Death.

130. But the *Mafs* was held or kept in the Firmament of Heaven, that it might *not* be congealed; for when the Heart of God *glanced* on the *Mafs* with its hot Love, then the Unctuosity or Oil in the *Mafs*, which rose up out of the Water through the Fire, out of which the Light rises up, and out of which the Love-Spirit rises up, caught hold of *the Heart of God*, and was *impregnated* with a *young Son*.

131. And that was the *Seed of Love*; for one Love embraced the other, the Love of the *Mafs* embraced and conceived from the Love out of the *Glance* of the Heart of God, and was thereby *impregnated*, and this is the Birth or Geniture of the *Soul*; and as to *this Son*, Man is the Image of God.

132. But the qualifying or fountain Spirits in the *Mafs*, could not presently be kindled thereby from the Soul; for the Soul stood only in the Seed in the *Mafs*, hidden with the Heart of God in its Heaven, till the Creator *blew* upon the *Mafs*, and then the qualifying or fountain Spirits kindled the *Soul* also, and then both Body and Soul lived equally together.

133. Indeed the Soul had its *Life* before the Body, but it stood in the Heart of God, hidden in the *Mafs* in Heaven, and was a Kind of holy Seed, qualifying, mixing, or uniting with God, which is *eternal*, incorruptible, and indestructible, for it was a *new* and pure Seed for an Angel and Image of God.

134. But the Fabrick, Effect, or Product of the whole *Mafs*, was an Extract, or Attraction of the *Word* of God, out of the Fabrick or Effect of the qualifying or fountain Spirits, or of the *Salitter*, out of which the Earth came to be.

135. This Extract was *not yet* become Earth, though it was the *Salitter* of the Earth, but was held or kept by the *Word*.

136. For when the Love-Spirit out of the Heart of God glanced on the *Salitter* of the *Mafs*, then the *Salitter* caught hold of it and conceived from it, and was *impregnated* in the Center of the Soul, and the *Word* stood in the *Mafs* in the *Sound*; but the *Light* abode in the Center of the *Mafs*, in the Firmament of Heaven, standing hidden in the unctuous Oil of the Heart, and did *not* move itself forth out of the Firmament of Heaven, in the Birth of the qualifying or fountain Spirits.

137. Else if the *Light* had kindled itself in the Birth or Geniture of the Soul, then all the seven qualifying or fountain Spirits, according to the eternal Birth-right of the Deity, had triumphed and qualified, mixed, or *united* in and with the Light, and had been a *living* Angel; but seeing the Wrath had plainly already infected the *Salitter*, therefore that Danger was to be *feared* which befell *Lucifer*.

Now it may be asked,

138. *Why were not many Masses created at this Time, out of which; instantly at once, there might have been a whole angelical Host or Army, instead of fallen Lucifer?*

139. *Why should there be so long a Time of staying in the Wrath?*

140. *And why should the whole Host or Army be generated out of that one Mafs, in so very long a Time?*

141. *Or did not the Creator at this Time see and know of the Fall of Man?*

Answer.

142. *This now is the very Door of the hidden secret Mystery of the Deity.* Concerning which the Reader is to conceive, that it is not in the Power or Capacity of any Man to discern or to know it, if the *Dawning or Morning-Redness* did not break forth in the Center in the Soul.

143. For they are *divine* Mysteries, which no Man can search into by his *own* Reason, and I also esteem myself most unworthy of such a Gift, and besides I shall have many Scorners and Mockers against me; for the *corrupted* Nature is horribly *ashamed* before the Light.

144. But notwithstanding that, I cannot forbear; for when the divine Light breaks forth in the Circle or Birth of Life, then the qualifying or fountain Spirits *rejoice*, and in the Circle of the Life reflect or look back into their Mother, into the *Eternity*, and they also look forwards into the Eternity.

145. But it is not a constant and *lasting* Thing or Being, Clarifying or Brightening of the qualifying or fountain Spirits, much *less* of the *bestial* Body, but it is the *Ray* of the breaking through of the *Light* of God with a fiery Impulse, which rises up through the meek Water of Life in the Love, and remains standing in *its* Heaven.

146. Therefore I can bring it no further than from the *Heart* into the *Brain* before the princely Throne of the Senses, and there it is *shut up* in the Firmament of Heaven; and it goes *not back* again through the qualifying or fountain Spirits into the Mother of the Heart, that it might come on to the *Tongue*, for if that was done, I would tell it with my *Mouth*, and make it known to the *World*.

147. But for that Cause I will let it stand in *its* Heaven, and write according to my Gifts, and with Wonder and *Admiration* expect what will become of it. For in the qualifying or fountain Spirits I cannot *sufficiently* comprehend or apprehend it, because they stand in the *anxious* Chamber.

148. As to the *Soul*, I see it *very well*, but the Firmament of the Heaven is between, in which the Soul *hides* itself, and there receives its *Rays* from the Light of God; and in that Respect it goes *through* the Firmament of Heaven as a Tempest of *Lighthening*, but very gently, in a most amiable and pleasant Delight and Joy.

149. So that I *cannot* in the Comprehensibility, in my *innate* instant or present qualifying or fountain Spirits, or in the Circle of Life, discern or know it *otherwise*, for the *Day breaks forth apace*.

150. For that Cause I will *write* according to this Knowledge, though the Devil should offer to assault and storm the World, which however he cannot do. Yet his Hour-Glass is shown to him, and set before him.

151. Now come on, you ^aElectionists, and Contenders about the Election of Grace, you that suppose *you only* are in the right, and esteem a simple Faith to be but a *foolish* Thing, you have danced long enough before this Door, and have made your *Boast* of the Scriptures, that they maintain that God has of Grace *chosen some* Men in their Mother's Womb to the Kingdom of Heaven, and reprobated or rejected *others*.

152. Here make to yourselves many *Masses*, out of which there may proceed other Manner of Men of other Qualities, and *then* you may be in the right. But out of the *one only Mass* you can make no more than *one only Love* of God, which presses forth through the first Man, and so presses through and upon *all*. If God should have permitted ^b*Peter* or *Paul* to have wrote otherwise; *however*, look you to the Ground of the *Heart*.

153. If you lay hold on the Heart of God, then you have Ground *enough*,

^a That contend about Election and Predestination.

^b See 1. Apology to Balthazar Tylicen, Part 2. N^o 11.

154. If God gives me Life a little While longer, I will show you Saint Paul's Election of Grace.

The Twenty-seventh Chapter.

Note.

“ I advertise the Reader, who loves God, that this Book, the Aurora or Morning Redness, was not finished. For the Devil intended to put a Stop to it, and suppress it, when he perceived that the Day would break forth therein. And the Day has clearly made haste after the Morning Redness, so that it is become very Light. There wants about Thirty Sheets to the End of it. But seeing the Storm has broken them off, therefore it was not finished; and in the mean while it is come to be Day, so that the Morning Redness is passed away, and since that Time, the Work has gone on by Day. And it shall so stand, for an eternal Remembrance, seeing the Defect herein is supplied in the other Books.”

• See the Collection of Letters. Letter 10. v. 30.

• Three Principles. Three-fold Life. 40 Questions.

Jacob Behmen, 1620.

Note.

• The Dawning or Morning-Redness rises up from the Infancy and Child-hood, and shows or demonstrates the Creation of all Beings, but very Mystically, and not sufficiently clear, but full of magical Understanding, for there are some Mysteries therein which are yet to come to pass.

• Collection of Letters. Letter 12. v. 66.

Note.

This is the deep hidden magical Book, which the Author at that Time might not make clearer, but may now do it through the Grace of God. 1621.

Note.

This Book is wrote in a magical Sense or Understanding, for the Author himself only, who knew of no other Readers; he supposed he made this Work only for himself, but God has disposed it otherwise.

Note.

The Author expressed the first Syllable MER, in the Word MERCURIUS, with the first Vowel A, as MAR, MARCURIUS, not without a special mystical Cause. But because the self-conceited Wise in Reason dislike it, accounting it but a country, vulgar Expression, therefore it is wrote according to the common received Word, MERCURIUS.

• The Corn grows against the Will of the Enemy. For that which is sown by God, no Man can prevent or hinder the Growing of it.

• Collection of Letters. Letter 10. v. 32.

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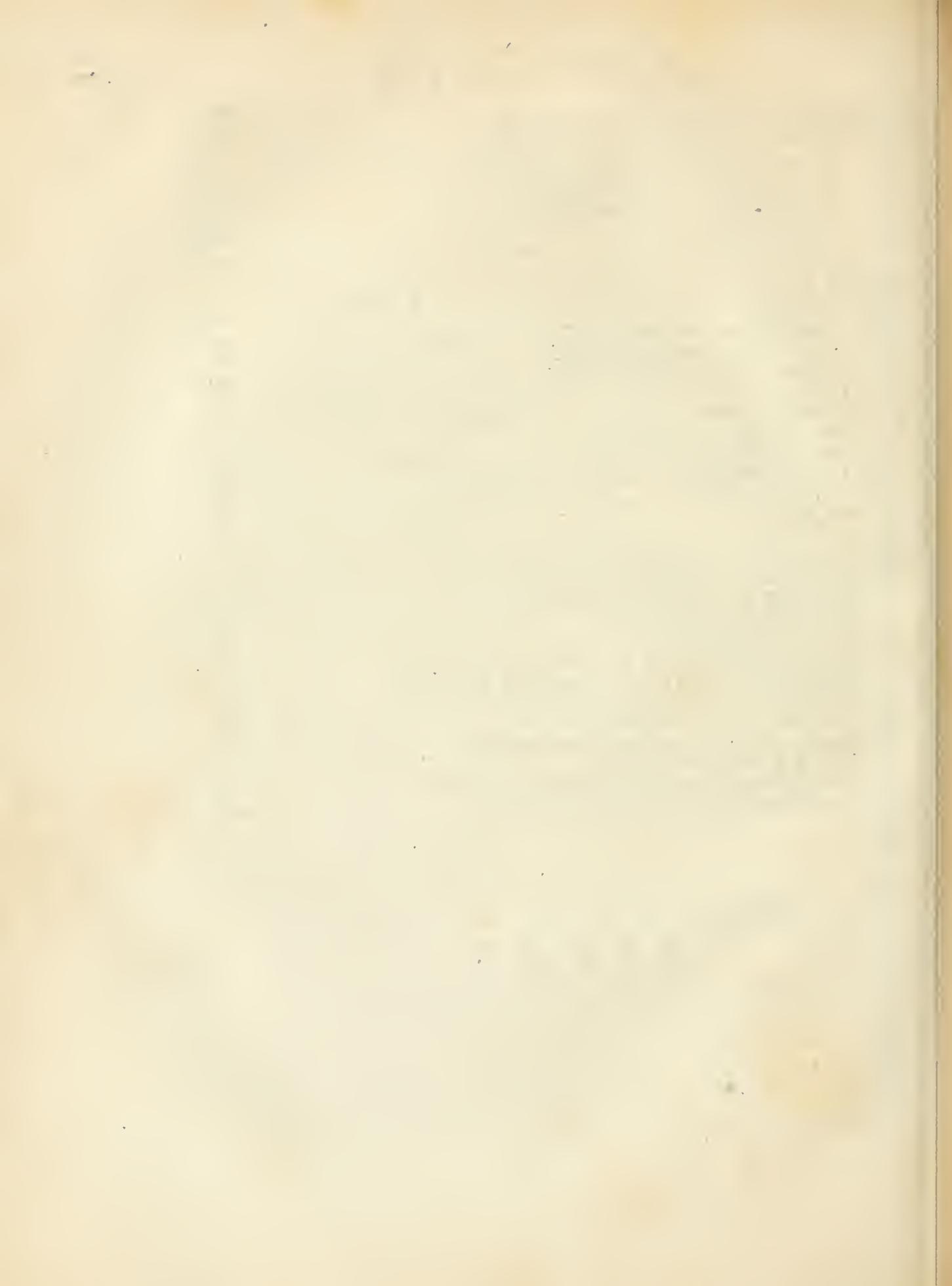
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F I N I S.



THE
THREE PRINCIPLES
OF THE
DIVINE ESSENCE.

OF THE
Eternal Dark, Light, and Temporary World.

SHOWING

What the SOUL, the IMAGE and the SPIRIT of the SOUL are:
As also what ANGELS, HEAVEN, and PARADISE are.

How ADAM was before the Fall, in the Fall, and after the Fall.

AND

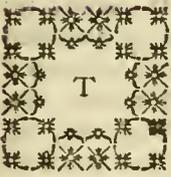
What the WRATH of GOD, SIN, DEATH, the DEVILS, and HELL are: How all
Things have been, now are, and how they shall be at the last.

By JACOB BEHMEN, the Tuetonic Theosopher.

P R E F A C E

T O T H E

R E A D E R.

 HIS Book of the *Three Principles*, the Author says, is the ^a *A, B, C*, to all his Writings; and they who read it carefully, will find it, though hard at first, easy at last, and then all his other Books easy, and full of deep Understanding. A Man cannot conceive the wonderful Knowledge, before he has read this Book diligently through, which he will find to be contained in it. And he will find,

^a Or as an Introduction.

that the Threefold Life is tenfold deeper than this, and the Forty Questions to be tenfold deeper than that, and that to be as deep as a Spirit is in itself, as the Author says; than which there can be no greater Depth, for God himself is a Spirit.

Some Glimpses of the most Deep Mystical Oriental Learning appear in some Parts of it, which is not discovered in any Books, and though some of the learned Men of *Europe* may think it past their Reach, yet they may find that Ground in him, which will make such Things easy to be understood; for the time of disclosing those Grounds so plainly, was not till now, that the Mysteries which have been hid since the World began should be revealed. Those that had the spiritual Understanding of the natural Mysteries, were called wise Men; and they that understood the divine Mysteries, were called ^b holy Men, and they were Prophets, Preachers, Apostles, Evangelists, and Believers. The wise Men of all Nations wrote darkly of their Mysteries, not to be understood but by such as were Lovers of those Things: And so the Scriptures themselves, which contain all Things in them, cannot be understood but by such as love to follow, practise, and endeavour to do those Things which in them they find ought to be done. And those that led their Lives in such a Way, came to understand those Mysteries from which they were written. And in several Nations their Wisdom has had several Names, which has caused our Age to take all the Names of the several Parts of Wisdom, and sort them into Arts: Among which the *Magia* and *Cabala* are accounted the most mystical; the *Magia* consisting in the knowing how Things are come to be; and the *Cabala*, in knowing how the Words and Forms of Things express the Reality of the inward Mysteries: But he that knows the Mystery, knows both these, and all the Branches of the Tree of Wisdom, in all real Arts and Sciences, and the true Signification of every *Idea* in every Thought, and Thing, and Sound, and Letter, in every Language. And therefore this Author, having the true Knowledge, could well explain the Letters of the Names of

^b Saints.

P R E F A C E to the R E A D E R.

^c As in the Revelations; I am A and Ω, the Beginning and the End.

God, and other Words and Syllables, the Signification of which he says is well understood in the Language of Nature. And as one Jot or Tittle of the Word of God shall not pass away, till all be fulfilled, so there is no Tittle of any ^c Letter, that is proceeded from that eternal essential Word, as all Things are, but has its weighty Signification, in the deep Understanding, in that Word from whence it came, even in the Voices of all Men, and Sounds of all other Creatures: The Author uses sometimes to explain Words borrowed from the Hebrew and Greek, and some Latin Words, and other Words of Art, as well as Words of his own native Language, according to their Signification in the Language of Nature: For that Language shows the greatest Mysteries that have ever been in the Nature of any Thing, in the Letters of that Word by which it is expressed; therefore let every one esteem those Explanations of his according to their high Worth; for the Knowledge of that Language is only taught by the Spirit of the Letter.

^d Truth. See Ch.

Some think it is unnecessary to know such Mysteries; indeed every one's Nature is not fitted with a Capacity for the highest Depths. But that they may see how necessary his Writings are, let them read the Author's Preface to this Book, and they will find the necessity of ^d knowing themselves, for else they can never know God, and then they cannot know the Way to God, though they read it never so plainly set down in the Scriptures. Besides, the Scriptures have been so veiled by doubtful Interpretations and Conclusions, that it must needs be highly necessary that such a Foundation be laid, as may assure us of the true Meaning of them. Moreover, the Grounds of his Writings will teach us the way to get such Understanding, that we shall know and feel, as well as they to whom the Apostle *John* wrote, that we shall not need any Man to teach us, for we shall know and get that *Uction*, which teaches all Things, and leads into all Truth; though it is thought People cannot have that now, by such as know not what is in Man, for want of examining what is in themselves. But they may well perceive, that the Ground of what has ever been lies in Man; for whatsoever any Man has been, or can be, must needs be in that Man that attains it, as the Ground of the most excellent Flower is in the Root from whence it grows. And then surely the Ground of all that was in *Adam*, or any that have been since, or shall be, is in any one of us; for whatsoever Ground lies in God, the same lies in Christ, and in Him it lies in us, because He is in us all. There is nothing but may be understood, if we do but consider how every Thing that ever was, or shall be known truly, is feelingly understood, by and in him that knows it as he ought. And he that thus knows God within him, cannot but know the Father, Son, and Holy Ghost, Angels, Men, and all other Creatures, even the Devils, and may well be able to speak the Word of God infallibly, as the holy Men that penned the Scriptures, and others have done. And he that can understand these Things in himself, may well know who speaks by the Spirit of God, and who speaks his own Fancies and Delusions; as our Saviour said, *He that doth the Will of my Father which is in Heaven, shall know of my Words whether they be of God.* But if that Will of his Father in Heaven had not been in them from the Beginning of their Life, in their Conception in their Mother's Womb, how could they to whom he said this, have done that Will, whereby they might know whence his Words proceeded? And according to this Rule may any discern the Words and Writings of all. Therefore such Things as these are necessary to be known.

T H E

A U T H O R'S

P R E F A C E.

1. *MAN* can undertake nothing from the Beginning of his Youth, nor in the whole Course of his Time in this World, that is more profitable and necessary for him, than to learn to know himself; what he is, out of what, from whence, and for what he is created, and what his ^a Office is. In such a serious Consideration he will presently find, that he, and all the Creatures that exist, come all from God; he will also find, among all the Creatures, that he is the most noble Creature of them all; from whence he will very well perceive how God's Intention is towards him, in that he has made him Lord over all the Creatures of this World, and has endued him with ^b Mind, Reason, and Understanding, above all the rest of the Creatures, especially with Speech or Language, so that he can distinguish every Thing that sounds, stirs, moves, or grows, and judge of every Thing's Virtue, Effect, and Original; and that all is put under his Hand, so that he can bend them, use, and manage them, according to his Will, as pleases him.

^a Duty, Employment, or Business is.

^b Or Sense.

2. Moreover, God has given him higher and greater Knowledge than this, in that he can penetrate into the Heart of every Thing, and discern what Essence, Virtue, and Property it has, both in the Creatures, in Earth, Stones, Trees, Herbs, in all moveable and immoveable Things; also in the Stars and Elements, so that he knows what Substance and Virtue they have, and that in their Virtue, all natural Sensibility, ^c Vegetation, ^d Multiplication, and Life, consist.

^c Growing.
^d Propagation or Increase.

3. Above all this, God has given him the Understanding and Perception to know God his Creator; what and whence Man is, how he is, and where he is, and out of what he proceeded, or was created; and how he is the Image, ^e Substance, ^f Propriety, and Child of the eternal, uncreated, and infinite God, in which God has his own Substance and Propriety, in whom he lives and governs with his Spirit, by which God manages his own Work, and loves him dearly as his own Heart and Substance; for whose Sake he created this World, with all the Creatures that are therein, which for the most Part, without the Reason and Government of Man, could not live in such a ^g Condition (as they do.)

^e Or Being.
^f Inheritance or Possession.

^g Or Qualification, or Manner of Life.

4. The divine Wisdom itself stands in such a high Consideration, and has neither Number nor End; and therein is the Love of God towards Man known, in that Man knows what his Creator is, and what he would have him do, and leave undone. And it is the most profitable Thing for Man in this World that he can search for, and seek after; for herein he learns to know himself, what Matter and Substance he is of; also from whence his Understanding [Cogitation, Perceptibility,] and Sensibility is stirred, and how he is created out of the ^h Substance of God. And as a Mother brings forth a Child out of her own Substance, and nourishes it therewith, and leaves all her Goods to it for its own, and makes it the Possessor of them, so does God also with Man, his Child; he has created him, and preserved him, and

^h Essence or Being.

made him Heir to all his eternal Goods. In and by this consideration the divine Knowledge buds and grows in Man, and the Love towards God, as of a Child to its Parents, so that Man loves God his Father, for that he knows that he is his Father, in whom he lives, and has his being, who nourishes him, preserves him, and provides for him; for thus saith Christ our Brother, (who is begotten of the Father, to be a Saviour, and sent into this World,) This is the eternal Life, that they know thee to be the only true God, and whom thou has sent, Jesus Christ.

^l Which being strange, they start back at it, and are afraid to go into their own Lodging.

^k Or Matter.

^l Substance.

^m Or Creation.

5. Now seeing we ourselves know that we are created out of God's own Substance, and made his Image, Substance, and peculiar Inheritance, it is therefore right that we should live in obedience to him, and follow him, seeing he leads us as a Father does his Children. And we have also his Promise, that if we follow him, we shall obtain the Light of the eternal Life. Without such a Consideration as this, we are altogether blind, and have no Knowledge of God; but we run on as dumb Beasts, and we look upon ourselves and upon God's Creation as Heifers look upon a ^l new Door made to their Stalls, and set ourselves against God and his Will, and so live in Opposition and Enmity, to the Perdition of Body and Soul, and of God's noble Creatures. We fall into this terrible and abominable Darkness, because we will not learn to know ourselves; what we are, of what ^k Substance, what we shall be, whether we are eternal, or whether we are wholly transitory, as the Body is; or whether also we must give an Account of our ^l Matters and Doings, seeing we are made Lords of all Creatures, and of the whole Creation, and have all this in our Power to manage.

6. Even as we see, know, and find undeniably, that God will require an Account of all our Doings, how we have kept House with his ^m Works, and that when we fall from him and his Commandments, he will punish us terribly, of which we have fearful Examples, from the Beginning of the World, and among the Jews, Heathens, and Christians, especially the Example of the Flood, and in Sodom and Gomorrah; also in Pharaoh, and the Children of Israel in the Wilderness, and ever since till this very Time. Therefore it is indeed most necessary, that we learn Wisdom, and learn to know ourselves, what great Vice and Wickedness we carry about us, how horrible Wolves are among us, which strive against God and his Will.

7. For there is none that can excuse himself, and plead Ignorance, because the Will of God is put into, and written in our Minds, so that we very well know what we should do; and all the Creatures bear Witness against us. Moreover, we have God's Law and Commandments, so that there is no Excuse, but only our drowsy, lazy Negligence and Carelessness, and so we are found to be slothful, unprofitable Servants in the Lord's Vineyard.

8. Lastly, it is in the highest Measure most needful for us to learn to know ourselves, because the Devil dwells with us in this World, who is both God's Enemy and ours, and daily misleads us, and ensnares us, as he has done from the Beginning, that we might fall away from our God and Father, that so he might enlarge his Kingdom, and bereave us of our eternal Salvation; as it is written, he goes about as a roaring Lion, and seeketh whom he may devour.

9. Seeing therefore we are in such horrible Danger in this World, that we are environed with Enemies on every Side, and have a very unsafe Pilgrimage or Journey to walk; and above all, we carry our worst Enemy within us, which we ourselves hide, and desire not to learn to know it; though ⁿ it be the most horrible Guest of all, which casts us headlong into the Anger of God; yea itself is the very Anger of God, which throws us into the eternal Fire of Wrath, into the eternal, unquenchable Torment; therefore it is most needful for us to learn to know this Enemy, what he is, who he is, and whence he is; how he comes into us, and what in us is his proper own; also what Right the Devil has to us, and what Access of Entrance into us; how he is allied with our own Enemy that dwells in us, how they favour and help one another, how both of them are God's Enemies, and continually lay wait for us to murder us, and bring us to Perdition.

ⁿ Viz. our evil and corrupt Nature and Will, which is inclined to all Evil.

The AUTHOR'S PREFACE.

10. Further, we must consider the great Reasons why it is very necessary to learn to know ourselves, because we see and know that we must die and perish for our Enemy's Sake, which is God's Enemy and ours, which dwells in us, and is the very Half of Man. And if he grows so strong in us, that he gets the upperhand, and is ^o predominant, then he throws us into the Abyss to all Devils, to dwell there with them eternally, in an eternal, unquenchable Pain and Torment, into an eternal Darknes, into a loathsome House, and into an eternal Forgetting of all Good, yea into God's contending Will, where our God and all the Creatures are our Enemies for ever.

^o The chief ruling Part.

11. We have yet greater Reasons to learn to know ourselves, because we are in Good and Evil, and have the Promise of eternal Life, that (if we overcome our own Enemy and the Devil) we shall be the Children of God, and live in his Kingdom, with and in him, among his holy Angels, in eternal Joy, ^p Brightness, Glory, and Welfare, in Meekness, and Favour with him, without any Touch of Evil, and without any Knowledge of it, in God eternally. Besides, we have the Promise, that if we overcome and bury our Enemy in the Earth, we shall rise again at the Last Day in a new Body, which shall be without Evil and Pain; and live with God in perfect Joy, Loveliness, and Bliss.

^p Clarity.

12. Also we know and apprehend, that we have in us a Reasonable Soul, ^q which is in God's Love, and is immortal; and that if it be not vanquished by its Adversary, but fights as a spiritual Champion against its Enemy, God will assist it with his Holy Spirit, and will enlighten and make it powerful, and able to overcome all its Enemies; he will fight for it, and at the Overcoming of the Evil, will glorify it as a faithful Champion, and crown it with the ^r brightest Crown of Heaven.

^q Or which God has a Love to.

13. Now seeing Man knows that he is such a twofold Man, in the ^s Capacity of Good and Evil, and that they are both his own, and that he himself is that only Man which is both good and evil, and that he shall have the Reward of either of them, and to which of them he inclines in this Life, to that his Soul goes when he dies; and that he shall arise at the Last Day in Power, in his Labour [and Works] which he exercised here, and live therein eternally, and also be glorified therein; and that shall be his eternal Food and ^t Subsistence; therefore it is very necessary for him to learn to know himself, how it is with him, and whence the Impulsion to Good and Evil comes, and what indeed the Good and Evil merely are in himself, and whence they are stirred, what properly is the Original of all the Good, and of all the Evil, from whence, and by what [Means] Evil is come to be in the Devils, and in Men, and in all Creatures; seeing the Devil was a holy Angel, and Man also created good, and that also such ^u Untowardness is found to be in all Creatures, biting, tearing, worrying, and hurting one another, and such Enmity, Strife, and Hatred, in all Creatures; and that every ^x Thing is so at odds with itself, as we see it to be not only in the living Creatures, but also in the Stars, Elements, Earth, Stones, Metals, in Wood, Leaves, and Grass, there is a Poison and Malignity in all Things; and it is found that it must be so, or else there would be no Life, nor Mobility, nor would there be any Colour nor Virtue, neither Thickness nor Thinness, nor any Perceptibility or Sensibility, but all would be as Nothing.

^r Or fairest.
^s Or Potentiality of being good or evil.

^t Source or Sustainance.

^u Or evil Disposition:

^x Corpus, or Body, or natural Substance.

14. In this high Consideration it is found that all is through and from ^y God Himself, and that it is his own Substance, which is himself, and he has created it out of himself; and that the Evil belongs to the ^z Forming and Mobility; and the Good to the Love; and the austere, severe, or contrary Will belongs to the Joy; so far as the Creature is in the Light of God, so far the wrathful and contrary Will makes the rising, eternal Joy; but if the Light of God be extinguished, it makes the rising, painful Torment, and the Hellish Fire.

^y Viz. through and from God's Wrath and Love.

^z Imaging, Fashioning, Framing.

15. That it may be understood how all this is, I will describe the Three Divine Principles, that therein all may be declared, what God is, what Nature is, what the Creatures are, what the Love and Meekness of God, what God's Desiring or Will is, what

^a In Brief, or in Sum.

^b Being of all Beings, or Substance of all Substances; the eternal Nature, God's Love and Wrath.
^c All evil Affections or Practices of the Devil in the Anger of God.

^d Or dispute; always arguing, without looking after the Salvation of their Souls.
^e Or School-master.

^f Seal that can be opened by no academic, university, or scholastic Learning; but by earnest Repentance, fasting, watching, praying, knocking, and seeking in the Sufferings of Jesus Christ by the Holy Spirit.
^g Or great Darkness, or Blindness.
^h Children of Sophia, or divine Wisdom.
ⁱ Or sweet.

the Wrath of God, and the Devil is, and in ^a Conclusion, what Joy and Sorrow are; and how all took a Beginning, and endures eternally, with the true Difference between the eternal and transitory Creatures; especially of Man, and of his Soul, what it is, and how it is an eternal Creature: And what Heaven is, wherein God and the holy Angels and holy Men dwell; and what Hell is, wherein the Devils dwell; and how all Things originally were created, and had their Being. In Sum, what the ^b Essence of all Essences is.

16. Seeing the Love of God has favoured me with this Knowledge, I will set it down in Writing for a Memorial or Remembrance to myself, because we live in this World in so great Danger between Heaven and Hell, and must continually wrestle with the ^c Devil, if perhaps through Weakness I might fall into the Anger of God, and thereby the Light of my Knowledge might be withdrawn from me, that it may serve me to recall it to Memory, and raise it up again; for God wills that all Men should be helped, and wills not the Death of a Sinner, but that he return, come to him, and live in him eternally; for whose Sake, he has suffered his own Heart, that is, his Son, to become Man, that we might adhere to him, and rise again in him, and [departing] from our Sins and Enmity, or contrary Will, be new-born in him.

17. Therefore there is nothing more profitable to Man in this World, while he dwells in this miserable, corrupted House of Flesh, than to learn to know himself: Now when he knows himself aright, he knows also his Creator, and all the Creatures too: Also he knows how God intends towards him, and this Knowledge is the most acceptable and pleasant to me, that ever I found.

18. But if it should happen, that these Writings should come to be read; and perhaps the Sodomitish World, and the fatted Swine of it, may light upon them, and root in my Garden of Pleasure, who cannot know or understand any Thing, but to scorn, scandalize, reproach, and ^d cavil in a proud haughty Way, and so know neither themselves, nor God, much less his Children; I intend not my Writing for them, but I shut and lock up my Book with a strong Bolt or Bar, from such Idiots and wild Heifers of the Devil, who lie over Head and Ears in the Devil's murdering Den, and know not themselves. They do the same which their ^e Teacher the Devil does, and remain Children of the severe Anger of God. But I will here write plainly and clearly enough for the Children of God. The World and the Devil may roar and rage till they come into the Abyss; for their Hour-Glass is set up, when every one shall reap what he has sown: And the Hellish Fire will sting many a one sufficiently for his proud, spiteful, and despising Haughtiness, which he had no Belief of while he was here in this Life.

19. Besides, I cannot well neglect to set this down in Writing, because God will require an Account of every One's Gifts, how they have employed them; for he will demand the Talent which he has bestowed, with the Increase or Use, and give it to him that has gained much: But seeing I can do no more in it, I commit it to his Will, and so go on to write according to my Knowledge.

20. As to the Children of God, they shall perceive and comprehend this my Writing, what it is, for it is a very convincing Testimony, it may be proved by all the Creatures, yea in all Things, especially in Man, who is an Image and Similitude of God: But it continues hidden and obscure to the Children of Malignity or Iniquity, and there is a fast ^f Seal before it; and though the Devil dislike the Smell and Savour, and raise a Storm from the East to the North, yet there will then, in the wrathful or crabbed sour Tree, grow a Lily with a Root as broad as the Tree spreads with its Branches; and bring its Scent and Smell even into Paradise.

21. There is a wonderful Time coming. But because it begins in the ^g Night, there are many that shall not see it, by Reason of their Sleep and great Drunkenness; yet the Sun will shine to the ^h Children at Midnight. Thus I commit the Reader to the ⁱ meek Love of God. Amen.

THE
THREE PRINCIPLES
OF THE
DIVINE ESSENCE.

The First Chapter.

*Of the first Principle of the Divine * Essence.*

* Being, or Substance.

1.  EING we are now to speak of God, what he is, and where he is, we must say, that God himself is the Essence of all Essences; for all is generated or born, created and proceeded from him, and all Things take their first Beginning out of God; as the Scripture witnesseth, saying, *Through him, and in him are all Things.* Also, *The Heaven and the Heaven of Heavens are not able to contain him: Also, Heaven is my Throne, and the Earth is my Footstool: And in Our Father is mentioned, thine is the Kingdom and the Power; understand all Power.*

2. But there is yet this Difference [to be observed,] that Evil neither is, nor is called God; this is understood in the first Principle, where it is the earnest Fountain of the Wrathfulness, according to which, God calls himself an angry, wrathful, and zealous God. For the Original of Life, and of all Mobility, consists in the Wrathfulness; yet if the [tartness] be kindled with the Light of God, it is then no more Tartness, but the severe Wrathfulness is changed into great Joy.

3. Now when God was to create the World, and all Things therein, he had no other ^a Matter to make it of, but his own ^b Being, out of himself. But now, God is a Spirit that is incomprehensible, which has neither Beginning nor End, and his Greatness and Depth is all. Yet a Spirit does nothing but ascend, flow, move, and continually generate itself, and in itself has chiefly a threefold Manner of Form in its Generating or Birth, *viz.* Bitterness, Harshness, and ^c Heat, and these three Manner. of Forms are neither of them the first, second, nor third; for all these three are but one, and each of them ^d generates the second and third. For between ^e Harshness and Bitterness, Fire is generated: and the Wrath of the Fire is the Bitterness or Sting itself, and the Harshness is the Stock or Father of both these,

^a Or Materials, Materialia.
^b Essence or Substance.
^c Or Scorching.
^d Begets, bears, or brings forth.
^e Astringency, or attracting.

and yet is generated of them both; for a Spirit is like a Will, Sense, [or Thought,] which rises up, and in its Rising beholds, ^f perfects, and generates itself.

^f Infects, impregnates.

4. Now this cannot be expressed or described, nor brought to the Understanding by the Tongue of Man; for God hath no Beginning. But I will set it down so as if he had a Beginning, that it might be understood what is in the first Principle, whereby the difference between the first and second Principle may be understood, and what God or Spirit is. Indeed there is no difference in God, only when it is enquired from whence Evil and Good proceed, it is to be known, what is the first and original Fountain of Anger, and also of Love, since they both proceed from one and the same Original, out of one Mother, and are one Thing. Thus we must speak after a creaturely Manner, as if it took a Beginning, that it might be brought to be understood.

5. For it cannot be said that Fire, Bitterness, or Harshness, is in God, much less that Air, Water, and Earth are in him; only it is plain that all Things have proceeded out of that [Original.] Neither can it be said, that Death, Hell-fire, or Sorrowfulness is in God, but it is known that these Things have come out of that [Original.] For God has made no Devil out of himself, but Angels to live in Joy, to their Comfort and Rejoicing; yet it is seen that Devils came to be, and that they became God's Enemies. Therefore the Source or Fountain of the Cause must be sought, viz. what is the *Prima Materia*, or first Matter of Evil, and that in the Originality of God as well as in the Creatures; for it is all but one only Thing in the Origin: All is out of God, made out of his ^g Essence, according to the Trinity, as he is one in Essence and threefold in Persons.

^g Being or Substance.

6. Behold, there are especially three Things in the Originality, out of which all Things are, both Spirit and Life, Motion and Comprehensibility, viz. ^h Sulphur, ⁱ Mercurius, and ^k Sal. But you will say that these are in Nature, and not in God; which indeed is so, but Nature has its ground in God, according to the first Principle of the Father, for God calls himself also an angry zealous God; which is not so to be understood, that God is angry in himself, but in the Spirit of the [Creation or] Creature which kindles itself; and then God burns in the first Principle therein, and the Spirit of the [Creation or] Creature suffers Pain, and not God.

^h Wherein the Kindling consists.

ⁱ The Spirit of a Substance.

^k Salt, Body, or Substantiality.

7. Now to speak in a creaturely way, Sulphur, Mercurius, and Sal, are understood to be thus. *SUL* is the Soul or the Spirit that is risen up, or in a Similitude [it is] God: *PHUR* is the *Prima Materia*, or first Matter out of which the Spirit is generated, but especially the ^l Harshness: *Mercurius* has a fourfold Form in it, viz. Harshness, Bitterness, Fire, and Water: *Sal* is the Child that is generated from these four, and is harsh, eager, and a Cause of the Comprehensibility.

^l Astringency or Attraction.

8. ^m Understand right now what I declare to you: Harshness, Bitterness, and Fire, are in the Originality, in the first Principle: The Water-source is generated therein: And God is not called God according to the first Principle; but according to that, he is called Wrathfulness, Anger, the earnest [severe or tart] Source, from which Evil, and also the woful tormenting Trembling, and Burning, have their Original.

^m Observe or consider.

9. This is as was mentioned before; the Harshness is the *Prima Materia*, or first Matter, which is strong, and very eagerly and earnestly attractive, that is *Sal*: The Bitterness is ⁿ in the strong Attracting, for the Spirit sharpens itself in the strong Attracting, so that it becomes wholly aking, [anxious or vexed.] For Example, in Man, when he is enraged, how his Spirit attracts itself, which makes him bitter [or sour,] and trembling; and if it be not suddenly withstood and quenched, we see that the Fire of Anger kindles in him so, that he burns in Malice, and then presently a ^o Substance or whole Essence comes to be in the Spirit and Mind, to be revenged.

ⁿ Generated.

^o An essential, real Imagination, or Purpose.

10. Which is a Similitude of that which is in the Original of the Generating of Nature: Yet it must be set down more intelligibly [and plainly.] Mark what *Mercurius* is, it is Harshness, Bitterness, Fire, and Brimstone-water, the most horrible ^p Essence; yet you must understand hereby no *Materia*, Matter, or comprehensible Thing; but all no other than Spirit, and the Source of the original Nature. Harshness is the first Essence, which attracts itself; but it being a hard cold Virtue or Power, the Spirit is altogether prickly [stinging] and sharp. Now the Sting and Sharpness cannot endure attracting, but moves and resists [or opposes] and is a contrary Will, an Enemy to the Harshness, and from that ^q Stirring comes the first Mobility, which is the third Form. Thus the Harshness continually attracts harder and harder, and so it becomes hard and tart, [strong or fierce,] so that the Virtue or Power is as hard as the hardest Stone, which the Bitterness [that is, the Harshness's own Sting or Prickle] cannot endure; and then there is great Anguish in it, like the horrible brimstone Spirit, and the Sting of the Bitterness, which rubs itself so hard, that in the Anguish there comes to be a twinkling Flash, which flies up terribly, and breaks the ^r Harshness: But it finding no Rest, and being so continually generated from beneath, it is as a turning Wheel, which turns anxiously and terribly with the twinkling Flash ^s furiously, and so the Flash is changed into a pricking [stinging] Fire, which yet is no burning Fire, but like the Fire in a Stone.

^p Being, Substance, or Thing.

^q Or opposing.

^r Or astringent Attraction.

^s Or senseless and madly.

11. But seeing there is no Rest there, and that the turning Wheel runs as fast as a swift Thought, for the Prickle drives it so fast, the Prickle kindles itself so much, that the Flash (which is generated between the Astringency and Bitterness) becomes horribly fiery, and flies up like a horrible Fire, from whence the whole *Materia* or Matter is terrified, and falls back as dead, or overcome, and does not attract so ^t strongly to itself any more, but each yields itself to go out one from another, and so it becomes thin. For the Fire-flash is now predominant, and the *Materia*, or Matter, which was so very harsh [astringent or attracting] in the Originality, is now feeble, and as it were dead, and the Fire-flash henceforth gets Strength therein, for it is its Mother; and the Bitterness goes forth up in the Flash together with the Harshness, and kindles the Flash, for it is the Father of the Flash, or Fire, and the turning Wheel henceforth stands in the Fire-flash, and the Harshness remains overcome and feeble, which is now the Water-spirit; and the *Materia*, or Matter of the Harshness, henceforth is like the Brimstone-spirit, very thin, raw, aking, vanquished, and the Sting in it is trembling; and it dries and sharpens itself in the Flash; and being so very dry in the Flash, it becomes continually more horrible and fiery, whereby the Harshness or Astringency is still more overcome, and the Water-spirit continually greater. And so it continually refreshes itself in the Water-spirit, and continually brings more Matter to the Fire-flash, whereby it is the more kindled; for (in a Similitude) that is the ^u Fuel of the Flash or Fire-spirit.

^t Or eagerly.

^u Or Wood.

^x Or consider seriously, observe, or mark.

12. ^x Understand rightly the Manner of the Existence of this *Mercurius*. The Word MER, is first the strong, tart, harsh Attraction; for in that Word (or Syllable *Mer*) expressed by the Tongue, you understand that it jars [proceeding] from the Harshness, and you understand also, that the bitter Sting or Prickle is in it; for the Word MER is harsh and trembling, and every Word [or Syllable] is formed or framed from its Power or Virtue, [and expresses] whatsoever the Power or Virtue does or suffers. You [may] understand that the Word [or syllable] CU, is [or signifies] the Rubbing or Unquietness of the Sting or Prickle, which makes that the Harshness is not at Peace, but ^y heaves and rises up; for that Syllable [thrusts itself or] presses forth with the Virtue [or Breath] from the Heart, out of the Mouth. It is done thus also in the Virtue or Power of the *Prima Materia* [or first Matter] in

^y Or boils.

^z Or Geni-
ture.

the Spirit, but the syllable C U having so strong a Pressure from the Heart, and yet is so presently snatched up by the Syllable R I, and the whole Understanding [Sense or Meaning] is changed into it, this signifies and is the bitter prickly Wheel in the ^z generating, which vexes and whirls itself as swiftly as a Thought: The Syllable U S is [or signifies] the swift Fire-flash, that the *Materia*, or Matter, kindles in the fierce Whirling between the Harshness and the Bitterness in the swift Wheel; where you may very plainly understand [or observe] in the Word, how the Harshness is terrified, and how the Power or Virtue in the Word sinks down, or falls back again upon the Heart, and becomes very feeble and thin: Yet the Sting or Prickle with the whirling Wheel, continues in the Flash, and goes forth through the Teeth out of the Mouth; where then the Spirit hisses like a Fire in its kindling, and returning back again strengthens itself in the Word.

^a Being, Ef-
fence, or
Substance.
^b Originality.

13. These four Forms are in the Originality of Nature, and from thence the Mobility exists, as also the Life in the Seed, and in all the Creatures, has its Original from thence; and there is no Comprehensibility in the Originality, but such a Virtue or Power and Spirit. For it is a poisonous or venomous, hostile or enemicious ^a Thing: And it must be so, or else there would be no Mobility, but all [would be as] nothing, and the Source of Wrath or Anger is the first ^b Original of Nature.

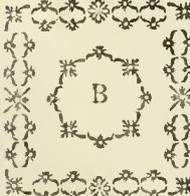
^c Or.

14. Yet here I do not altogether [mean or] understand the *Mercurius* [Mercury or Quicksilver] which is in the third Principle ^c of this created World, which the Apothecaries use, (although that has the same Virtue or Power, and is of the same Essence,) but I speak [of that] in the first Principle, *viz.* of the Originality of the Essence of all Essences, of God, and of the eternal unbeginning Nature, from whence the Nature of this World is generated. Although in the Originality of both of them there is no Separation; but only the outward and third Principle, the fyderial and elementary Kingdom [Region or Dominion] is generated out of the first Principle by the Word and Spirit of God out of the eternal Father, out of the holy Heaven.



The Second Chapter.

Of the first and second Principle, what God and the Divine Nature is; wherein is set down a further Description of the Sulphur and Mercurius.

1.  E C A U S E there belongs a divine Light to the Knowledge and Apprehension of this, and that without the divine Light there is no Comprehensibility at all of the divine Essence, therefore I will a little represent the high hidden Secret in a creaturely Manner, that thereby the Reader may come into the Depth. For the divine Essence cannot be wholly expressed by the Tongue; the *Spiraculum Vitæ* (that is, the Spirit of the Soul which looks into the Light) only comprehends it. For every Creature sees and understands no further nor deeper than its Mother is, out of which it is come originally.

2. The Soul which has its Original out of God's first Principle, and was breathed from God into Man, ^d into the third Principle, (that is, into the syderial and elementary ^e birth) that sees further into the first Principle of God, out of, in and from the Essence and Property of which it is proceeded. And this is not marvellous, for it does but behold itself only in the Rising of its Birth; and thus it sees the whole Depth of the Father in the first Principle.

^d Or in.
^e Generating of the Stars.

3. This the Devils also see and know; for they also are out of the first Principle of God, which is the Source of God's original Nature. They wish also that they might not see nor feel it; but it is their own Fault that the second Principle is shut up to them, which is called and is God, one in Essence, and threefold in personal Distinction, as shall be mentioned hereafter.

4. But the Soul of Man, which is enlightened with the holy Spirit of God, (which in the second Principle proceeds from the Father and the Son in the holy Heaven, that is, in the true divine Nature ^f which is called God;) this Soul sees even into the Light of God, into the same second Principle of the holy divine ^g Birth, into the heavenly Essence: But the ^h syderial Spirit wherewith the Soul is clothed, and also the elementary [Spirit] which ⁱ rules the Source, or Springing and Impulsion of the Blood, they see no further than into their Mother, whence they are, and wherein they live.

^f Viz. The holy Ghost.
^g Or working.
^h Astral, or stary Spirit.
ⁱ Or has.

5. Therefore if I should speak and write that which is purely heavenly, and altogether of the clear Deity, I should be as dumb to the Reader, who has not the Knowledge and the Gift [to understand it.] Yet I will so write in a divine, and also in a creaturely Way, that I might stir up any one to desire and long after the Consideration of the high Things: And if any shall perceive that they cannot do it, that at least they might seek and knock in their Desire, and pray to God for his holy Spirit, that the Door of the second Principle might be opened to them; for Christ biddeth us to pray, seek, and knock, and then it shall be opened unto us. For he saith, All that you shall ask the Father in my Name, he will give it you: Ask and you shall receive; seek, and you shall find; knock, and it shall be opened unto you.

6. Seeing then that my Knowledge has been received by seeking and knocking, I therefore write it down for a Memorial, that I might occasion a Desire in any to seek after them, and thereby my Talent might be improved, and not be hid in the Earth. But I have not wrote this for those that are wise beforehand, that know all Things, and yet know and comprehend nothing, for they are ^k fully satisfied already, and rich; but I have wrote it for the Simple, as I am, that I may be refreshed with those that are like myself.

^k That is, wise in their own Conceit, and in their Blindness think they see well enough.

Further of the Sulphur, Mercurius, and Sal.

7. The Word [or Syllable] SUL, signifies and is the Soul of a Thing; for in the Word it is the Oil or Light that is generated out of the Syllable PHUR; and it is the Beauty or the ^l Welfare of a Thing, that which is lovely and dearest in it: In a Creature it is the Light by which the Creature sees [or perceives:] and therein Reason and the Senses consist, and it is the Spirit which is generated out of the PHUR. The Word or Syllable PHUR, is the *Prima Materia* [or first Matter,] and contains in itself in the third Principle the ^m *Macrocosm*, from which the elementary Dominion, or Region, or Essence is generated: But in the first Principle it is the Essence of the most inward Birth, out of which God generates or begets his Son from Eternity, and from thence the Holy Ghost proceeds; understand out of the SUL and out of the PHUR. And in Man also it is the Light which

^l Well-doing, or flourishing.

^m Or great World.

° Or second Ground to the little World

is generated out of the syderial Spirit, in the ⁿ second center of the *Microcosm*; but in the *Spiraculum* and Spirit of the Soul, in the most inward Center, it is the Light of God, which that Soul only has which is in the Love of God, for it is only kindled and blown up from the Holy Ghost.

° Or of the eternal divine Working.

8. Observe now the Depth of the divine ° Birth; there is no Sulphur in God, but it is generated from him, and there is such a Virtue or Power in him. For the Syllable PHUR is [or signifies] the most inward Virtue or Power of the original Source or Spring of the Anger of the fierce Tartness, or of the Mobility, as is mentioned in the first Chapter, and that Syllable PHUR has a fourfold Form [Property or Power] in it, as first Harshness [or Astringency,] and then Bitterness, Fire, and Water: The Harshness is attractive, and is rough, cold and sharp, and makes all hard, hungry, and full of Anguish; and that Attracting is a bitter Sting or Prickle, very terrible, and the first Swelling or Boiling up exists in the Anguish; yet because it cannot rise higher from its Seat, but is thus continually generated from beneath, therefore it falls into a Turning or Wheeling, as swift as a Thought, in great Anguish, and therein it comes to be a twinkling Flash, as if a Steel and Flint or Stone were strongly struck together, and rubbed one against another.

° As the Wheel by turning round.

° Or reflects.

9. For the Harshness is as hard as a Stone [or Flint,] and the Bitterness rushes and rages like a ⁿ breaking Wheel, which breaks the Hardness, and stirs up the Fire, so that all comes to be a terrible ^a Crack of Fire, and flies up; and the Harshness or Astringency breaks in Pieces, whereby the dark Tartness is terrified and sinks back, and becomes as it were feeble or weak, or as if it were killed and dead, and runs out, becomes thin, and yields itself to be overcome: But when the strong Flash of Fire ^r shines back again upon or into the Tartness, and is mingled therein, and finds the Harshness so thin and overcome, then it is much more terrified; for it is as if Water was thrown upon the Fire, which makes a Crack: Yet when the Crack or Terror is thus made in the overcome Harshness, thereby it gets another Source, [Condition or Property,] and a Crack, or Noise of great Joy, proceeds out of the wrathful Fierceness, and rises up in fierce Strength, as a kindled Light: For the Crack in the Twinkling of an Eye becomes white, clear, and light; for thus the Kindling of the Light comes in that very Moment as soon as the Light (that is, the new Crack of the Fire) is infected or ^r impregnated with the Harshness, the Tartness or Astringency kindles, and shrieks, or is affrighted by the great Light that comes into it in the Twinkling of an Eye, as if it did awake from Death, and becomes soft or ^r meek, lively and joyful; it presently loses its dark, rough, harsh, and cold Virtue, and leaps or springs up for Joy, and rejoices in the Light; and its Sting or Prickle, which is the Bitterness, that triumphs in the turning Wheel for great Joy.

° Or filled.

° Or lovely.

10. Here observe, the Shriek or Crack of the Fire is kindled in the Anguish in the Brimstone-Spirit, and then the Shriek flies up triumphantly; and the aking, or anxious Harshness, or Brimstone-Spirit, is made thin and sweet by the Light. For as the Light or the Flash becomes clearer or brighter from the Crack of the Fire in the vanquished harsh Tartness, and loses its wrathful fierce ⁿ Property, so the Tartness loses its Authority by the Infection or Mixture of the Light, and is made thin or transparent, and sweet by the white Light: For in the Original the Harshness or Astringency was altogether dark, and aking with Anguish, by Reason of its hardness and attracting; but now it is wholly light, and thereupon it loses its own Quality or Property, and out of the wrathful Harshness there comes to be an ^x Essence that is sharp, and the Light makes the Sharpness altogether sweet.

° Dominion, or Jurisdiction.

° Or springing Substance.

*The * Gates of God.*

11. Behold now, when the Bitterness, or the bitter Sting [or Prickle,] (which in the Original was so very bitter, raging and tearing, when it took its Original in the Harshness,) attains this clear Light, and tastes now the Sweetness in the Harshness, which is its Mother, then it is so joyful, and cannot rise or swell so any more, but it trembles and rejoices in its Mother that bare it, and triumphs like a joyful Wheel in the Birth. And in this Triumph the Birth attains the fifth Form, and then the fifth Source springs up, viz. the ^y friendly Love; and so when the bitter Spirit tastes the sweet Water, it rejoices in its Mother [the four tart Harshness,] and so refreshes and strengthens itself therein, and makes its Mother stirring ^z in great Joy; where then there springs up in the sweet Water-Spirit a very sweet pleasant Source or Fountain: For the Fire-Spirit (which is the Root of the Light, which was a strong [fierce rumbling Shriek, Crack, or] Terror in the Beginning) that now rises up very lovely, pleasantly and joyfully.

12. And here is nothing but the Kiss of Love, and Wooing, and here the Bridegroom embraces his beloved Bride, and is no otherwise than when the pleasing Life is born or generated in the four, tart, or harsh Death; and the Birth of Life is thus in a Creature. For from this stirring, moving, or wheeling of the Bitterness in the Essence of the harsh astringent Tartness of the Water-Spirit, the Birth attains the sixth Form, viz. the Sound or Noise of the Motion. And this sixth ^a Form is rightly called *Mercurius*; for it takes its Form, Virtue, and Beginning, in the aking or anxious Harshness, by the Raging of the Bitterness; for in the Rising it takes the Virtue of its Mother (that is, the ^b Essence of the sweet Harshness) along with it, and brings it into the Fire-Flash, from whence the Light kindles. And here the Trial [or Experience] begins, one Virtue beholding the other in the Fire-Flash, one [Virtue] feels the other by the Rising up, by the Stirring they one hear another, in the Essence they one taste another, and by the pleasant, lovely [Source, Spring, or] Fountain, they one smell another, from whence the Sweetness of the Light springs up out of the Essence of the sweet and harsh Spirit, which from henceforth is the Water-Spirit. And out of these six Forms, now in the Birth, or Generating, comes a six-fold self-subsisting Essence, which is inseparable; where they one continually generate another, and the one is not without the other, nor can be, and without this Birth or Substance there could be nothing; for the six Forms have each of them now the Essences of all their sixfold Virtue in it, and it is as it were one only Thing, and no more; only each Form has its own Condition.

13. For observe it, although now in the Harshness there be Bitterness, Fire, Sound, Water, and that out of the springing Vein of the Water there flows Love (or Oil) from whence the Light arises and shines; yet the ^c Harshness retains its first Property, and the Bitterness its Property, the Fire its Property, the Sound or the Stirring its Property, and the overcoming the first harsh or tart Anguish, (viz. the returning down back again) or the Water-Spirit, its Property, and the springing Fountain, the pleasant Love, which is kindled by the Light in the tart or four Bitterness, (which now is the sweet [Source or] springing Vein of Water,) its Property; and yet this is no separable Essence parted asunder, but all one whole Essence or Substance in one another. And each Form or Birth takes its own Form, Virtue, Working and Springing up from all the Forms; and the whole Birth now retains chiefly but these four Forms in its generating or bringing forth; viz. the rising up, the falling down, and then through the turning [of the Wheel in the four, harsh,] tart Essence, the

* The divine everlasting Gates or Doors, by which we have Entrance to the Deity.

^y Or loving Favour.

^z With, or for.

^a Property, Virtue, or Power.

^b The Substance that springs or buds out of the Tartness.

^c Or astringent Attraction.

putting forth on this Side, and on that Side, on both Sides like a Cross; or, as I may so say, the going forth from the Point [or Center] towards the East, the West, the North and the South: For from the Stirring, Moving, and Ascending of the Bitterness in the Fire-Flash, there exists a cross Birth. For the Fire goes forth upward, the Water downward, and the Essences of the Harshness sideways.



The Third Chapter.

* Begetting, bearing, bringing forth, or Propagation.

Of the endless and numberless manifold engendering, [generating,] or Birth of the eternal Nature.*

The Gates of the great Depth.

¶ Nativity, Birth, or Generation, or Working.
 ° Mixture, poisoning, envenoming, or Temptation.
 † Or roused up.

I. * * * * * EADER, understand [and consider] my Writings right, we have no Power or Ability to speak of the Birth of God [or the Birth of the Deity,] for it never had any Beginning from all Eternity; but we have Power to speak of God our Father, what he is, and how he is, and how the eternal ¶ Geniture is.

2. And though it is not very good for us to know the austere, earnest, [strong, fierce, severe,] and original Birth, into the Knowledge, Feeling and Comprehensibility of which our first Parents have brought us, through the ° Infection [Instigation] and Deceit of the Devil, yet we have very great Need of this Knowledge, that thereby we may learn to know the Devil, who dwells in the most strong [severe or cruel] Birth of all, and [that we may learn to know] our own enemy *Self*, which our first Parents † awakened and purchased for us, which we carry within us, and which we ourselves now are.

‡ Or Temptation.
 § Viz. the Fruit of the austere Matrix, or Generatrix.
 ¶ Or poisoning Virtue.
 † Who brings us forth out of the Wrath into the Love of God.

3. And although I write now, as if there was a Beginning in the eternal Birth, yet it is not so; but the eternal Nature thus begets [or generates] itself without Beginning. My Writings must be understood in a creaturely Manner, as the Birth of Man is, who is a Similitude of God. Although it be just so in the eternal Being, [Essence or Substance,] yet that is both without Beginning and without End; and my Writing is only to this End, that Man might learn to know what he is, what he was in the Beginning, how he was a very glorious eternal holy Man, that should never have known the Gate of the strong [or austere] Birth in the Eternity, if he had not suffered himself to lust after it through the ‡ Infection of the Devil, and had not eaten of that § Fruit which was forbidden him; whereby he became such a naked and vain Man in a bestial Form, and lost the heavenly Garment of the divine Power, and lives now in the Kingdom of the Devil in the ¶ infected *Salnitre*, and feeds upon the infected Food. Therefore it is necessary for us to learn to know ourselves, what we are, and how we might be redeemed from the anguishing austere Birth, and be regenerated or born anew, and live in the new Man, (which is like the first Man before the Fall,) in Christ our † Regenerator.

4. For though I should speak or write never so much of the Fall, and also of the Regeneration in Christ, and did not come to the Root and Ground, what the Fall was, and by what it was we come to perish, and what that Property is which God ab-

hors,

hors, and how that was effected, contrary to the Command and Will of God, what should I understand of the Thing? Just nothing! And then how should I shun or avoid that which I have no Knowledge of? Or how should I endeavour to come to the new Birth, and give myself up into it, if I knew not how, wherein, nor wherewith to do it?

5. It is very true, the World is full of Books and Sermons of the Fall, and of the new Birth: But in the greatest Part of the Books of the ¹Divines, there is nothing but the History that such a Thing has been done, and that we should be regenerated in Christ. But what do I understand from hence? Nothing, but only the History, that such a Thing has been done, and done again, and ought to be done.

¹ Theology.

6. Our Divines set themselves Hand and Foot with Might and Main, with their utmost Endeavour, by Persecution and Reproach, against this, [and say,] that Men must not [dare to] search into the deep Grounds what God is; Men must not search nor curiously pry into the Deity. But if I should speak plainly what this Trick of theirs is, it is the Dung and Filth wherewith they cover and hide the Devil, and cloak the injected Malice and Wickedness of the Devil in Man, so that neither the Devil, nor the Anger of God, nor the ^mevil Beast in Man, ⁿ can be discerned.

^m Or evil Will.

ⁿ But remains hidden and undiscovered.

7. And this is the very Reason, because the Devil smells the Matter, and therefore he hinders it, that his Kingdom might not be revealed, but that he might continue to be the Great Prince [of the World still.] For otherwise, if his Kingdom was known, Men might fly from him. Where is it more needful for him to oppose, than on that Part where his Enemy may break in? He therefore covers the Hearts, Minds, Thoughts, and Senses of the Divines; he leads them into Covetousness, Pride, and Wantonness, so that they stand amazed with Fear and Horror at the Light of God, and therefore they shut it up, for they are naked, nay they grudge the Light to those that see it; this is rightly called the Service and Worship of the Devil.

8. But the Time is coming, when the Aurora or Day-Spring will break forth, and then the Beast, that evil Child [or Child of Perdition] shall stand forth naked and in great Shame; for the Judgment of the Whore of the great Beast goes on. Therefore awake and fly away ye Children of God, that you bring not the Mark of the great evil Beast upon your Forehead with you, before the clear Light; or else you will have great Shame and Confusion of Face therewith. It is now high Time to awake from Sleep, for the Bridegroom makes himself ready to fetch home his Bride, and he comes with a clear shining Light; they that shall have Oil in their Lamps, their Lamps shall be kindled, and they shall be Guests; but those that shall have no Oil, their Lamps shall continue dark, and they shall sleep still, and retain the Marks of the Beast till the Sun rise, and then they shall be horribly affrighted, and stand in eternal Shame; for the Judgment shall be executed; the Children of God shall observe it, but those that sleep shall sleep till Day.

Further of the Birth.

9. The Birth of the eternal Nature is like the [Thoughts or] Senses in Man, as when a [Thought or] Sense is generated by something, and afterwards propagates itself into infinite many [Thoughts,] or as a Root of a Tree generates a Stock and many Buds and Branches, as also many Roots, Buds, and Branches from one Root, and all of them from that one first Root. Therefore observe what is mentioned before, whereas Nature consists of six Forms [or Properties,] so every Form generates again a Form out of itself of the same Quality and Condition of itself, and this Form now has the Quality and Condition of all the Forms in itself.

° Or understand and consider it right.
 † Or budding Property.

10. But ° observe it well: the first of the six Forms generates but one † Source like itself, after the Similitude of its own Fountain-Spirit, and not like the first Mother the Harshness, but as one Twig or Branch in a Tree puts forth another Sprout out of itself. For in every Fountain-Spirit there is but one Center, wherein the Fire-Source or Fountain rises, and the Light arises out of the Flash of the Fire, and the first six-fold Form is in the † Source or Fountain.

° Or springing Property.

11. But mark the Depth, in a Similitude which I set down thus; the harsh Spring in the Original is the Mother out of which the other five Springs are generated, *viz.* Bitterness, Fire, Love, Sound, and Water. Now these are Members of this Birth [of their Mother,] and without them there would be nothing but an anguishing dark Vale [or *vacuum*,] where there could be no Mobility, nor any Light or Life: But now the Life is born in her by the kindling of the Light, and then she rejoices in her own Property, and labours in her own tart four Quality to generate again; and in her own Quality there rises a Life again, and a Center opens itself again, and the Life comes to be generated again out of her in a six-fold Form, yet not in any such Anguish as at the Beginning, but in great Joy.

† Or Lake of Torment.

12. For the Spring of the great Anguish, which was in the Beginning before the Light, in the [tart] Harshness, from which the bitter Sting or Prickle is generated, that is now in the sweet Fountain of the Love in the Light changed from the Water-Spirit, and from Bitterness or Stinging is now become the Fountain or Spring of the Joy in the Light. Thus now henceforth the Fire-flash is the Father of the Light, and the Light shines in him, and is now the only Cause of the moving Birth, and of the Birth of the Love. That which in the Beginning was the † aking Source, is now *SUL*, or the Oil of the lovely pleasant Fountain, which presses through all the Fountains, so that from hence the Light is kindled.

† Or four, tart, springing Substantiality.

13. And the Sound or Noise in the turning Wheel, is now the Declarer or Pronouncer in all the Fountains, that the beloved Child is born; for it comes with its Sound before all Doors, and in all Essences; so that in its Awakening, all the Virtues or Powers are stirring, and see, feel, have smell, and taste one another in the Light, for the whole Birth nourishes itself in its first Mother, *viz.* the † harsh Essence, being now become so thin [or pure,] meek, sweet, and full of Joy, and so the whole Birth stands in very great Joy, Love, Meekness, and Humility, and is nothing else than a mere pleasing Taste, a delightful Sight, a sweet Smell, a ravishing Sound to the Hearing, a soft Touch, beyond that which any Tongue can utter or express. How should there not be Joy and Love, where, in the very Midst of Death, the eternal Life is generated, and where there is no Fear of any End, nor can be?

† Or for.

° Or tart, four Fountain.

14. Thus in the Harshness there is a new Birth again; understand, where the tart [four Astringency] is predominant in the Birth, and where the Fire is not kindled according to the bitter Sting or Prickle, or from the Beginning of the Anguish: But the rising [or exulting] Joy, is now the Center and Kindling of the Light, and the Tartness [or Astringency] has now † in its own Quality the *SUL*, Oil, and Light of the Father: Therefore now the Birth out of the Twig or Branch of the first Tree is qualified altogether according to the † harsh Fountain; and the Fire therein is a tart [or four] Fire; and the Bitterness a tart Bitterness; and the Sound a tart Sound; and the Love a tart Love; but all in mere Perfection, and in a totally glorious Love and Joy.

* Twig or Branch.

15. And thus also the first bitter Sting or Prickle, or the first Bitterness (after the Light is kindled, and that the first Birth stands in Perfection,) generates again out of its own Quality an † Essence, wherein there is a Center, where also a new Fountain or Source springs up in a new Fire or Life, having the Condition and Property

of all the Qualities, and yet the Bitterness in this new Sprout is chiefest among all the Qualities; so that there is a bitter Bitterness, a bitter Tartness, a bitter Water-Spirit, a bitter Sound, a bitter Fire, a bitter Love, yet all perfectly in the^r rising up of great Joy.

^r Or exulting great Joy.

16. And the Fire generates now also a Fire, according to the Property of every Quality; in the tart Spirit it is tart; in the Bitter, bitter; in the Love, it is a very hearty Yearning, Kindling of the Love, a total, fervent, or burning Kindling, and causes very vehement Desires; in the Sound it is a very shrill tanging^a Fire, wherein all Things are very clearly and properly distinguished, and where the Sound in all Qualities tells or expresses, as it were with the Lips or Tongue, whatsoever is in all the Fountain-Spirits, what Joy, Virtue, or Power, Essence, Substance, or Property [they have,] and in the Water it is a very drying Fire.

^a Or Life.

17. The Propagation of the Love is most especially to be observed, for it is the loveliest, pleasanest, and sweetest Fountain of all. When the Love generates again a whole Birth, with all the Fountains of the original Essences out of itself, so that the Love in all the^a springing Veins in that new Birth is predominant and chief, so that a Center arises therein, then the first Essence, *viz.* the Tartness, is wholly desirous or longing, wholly sweet, wholly light, and gives itself forth to be Food to all the Qualities, with a hearty Affection towards them all, as a loving Mother has towards her Children, and here the Bitterness may be rightly called Joy, for it is the Rising or Moving [thereof.] What Joy there is here, there is no other Similitude of it, than when a Man is suddenly and unexpectedly delivered out of the Pain and Torment of Hell, and put into the Light of the Divine Joy.

^a Or Well-Spring.

18. So also the Sound, where the Love is predominant; it brings most joyful Tidings or News into all the Forms of the Birth, as also the Fire in the Love, that kindles the Love rightly in all the Fountain-Spirits, as is mentioned above; and the Love kindles Love in its Essence. When the Love is predominant in Love, it is the sweetest, meekest, humblest, most loving Fountain of all that springs in all the Fountains; and it confirms and fixes the heavenly Birth, so that it is a holy divine Essence or Substance.

19. You must also mark the Form of the Water-Spirit; when that generates its like, so that it is predominant in its Regeneration or second Birth, and that a Center is awakened in it, (which itself in its own Essence does not awaken, but the other Fountain-Spirits do it therein,) it [the Water-Spirit] is still and quiet as a meek Mother, and suffers the other to sow their Seed into it, and to awaken the Center in it, so that the Fire rises up, from whence the Life^b is moved. In this [Form] the Fire is not a hot burning [scorching] Fire, but cool, mild, soft and sweet; and the Bitterness is no Bitterness, but cool, mild, budding, and flowing forth, from whence the Forming [or Figuring and beauteous Shape] in the heavenly Glory proceeds, and is a most beautiful Substance; for the Sound also in this Birth flows forth most pleasantly and harmoniously, all as it were palpably or feelingly, or in a Similitude, as a Word that comes to be an Essence, or a comprehensible Substance. For in this Regeneration that is brought to pass in the Water-Spirit, (that is, in the true Mother of the Regeneration of all the Fountain-Spirits,) all is as it were comprehensible or substantial; although no Comprehensibility must be understood here, but Spirit.

^b Or begins to stir.

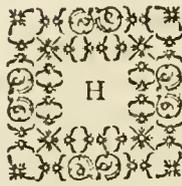
The Fourth Chapter.

* Or right.

† Begetting,
or Propagation.

Of the * true Eternal Nature, that is, of the numberless and endless † generating of the Birth of the eternal Essence, which is the Essence of all Essences; out of which were generated, born, and at length created, this World, with the Stars and Elements, and all whatsoever moves, stirs, or lives therein.

The open Gate of the great Depth.

I.  HERE I must encounter with the proud and seeming conceited Wife, who does but grope in the Dark, and knows or understands nothing of the Spirit of God, and must comfort both him, and also the desirous longing Reader who loves God, and must show them a little Door to the heavenly Essence; and show them in what Manner they should understand these Writings, before I come to

° Or Point.

the ° Chapter itself.

2. I know very well, and my Spirit and Mind show me as much, that many will be offended at the Simplicity and Meanness of the Author, for offering to write of such high Things; and many will think, (with themselves,) he has no Authority to do it, and that he acts very sinfully in it, and runs quite contrary to God and his Will, in presuming, being but a Man, to go about to speak and say what God is.

° Substance,
or Offspring.

3. For it is lamentable, that since the fall of *Adam*, we should be so continually cheated and befooled by the Devil, to think that we are not the Children of God, nor of his ° Essence. He continually puts the monstrous Shape or Form into our Thoughts, as he did into our Mother *Eve*, which she gazed too much upon, and by her representing it in her Imagination, she became a Child of this World, wholly naked and vain, and void of Understanding: And so he does to us also still continually; he would bring us into another Image, as he did *Eve*, that we might be ashamed to appear in the Presence of the Light and Power of God, as *Adam* and *Eve* were, when they hid themselves behind the Trees, (that is, behind the monstrous Shape or Form,) when the Lord appeared in the Center of the Birth of their Lives, and said, Where art thou, *Adam*? And he said, I am naked, and am afraid; which was nothing else, but that his Belief [or Faith] and Knowledge of the Holy God was put out; for he beheld the monstrous Shape which he had made to himself by his Imagination and Lust, by the Devil's [Instigation,] Representation, and false Persuading, to eat of the third Principle wherein ° Corruption was.

° Destruction
or Perdition.

4. And now when he saw and knew by that which God had told him, that he should die and perish, if he did eat of the Knowledge of Good and Evil, it made him continually imagine that he was now no more the Child of God, and that he was not created out of God's own Essence or Substance, out of the first Principle. He conceived that he was now but a mere Child of this World, when he beheld his Corruptibility, and also the monstrous Image which he ° was in; and that the paradisaical ° Understanding, Delight and Joy were departed from him, so that his Spirit and Perfection were driven out of Paradise, (that is, out of the second Principle of God,

° Or carried
about him.
° Wit. Reason
or Skill.

where the Light or the Heart of God is generated from Eternity to Eternity, and where the Holy Ghost proceeds from the Father and the Son;) and that he now lived no more merely by the Word of God, but did eat and drink, viz. the ^b Birth of his Life henceforward consisted, in the third Principle, that is, in the [Region,] Kingdom, or Dominion of the Stars and Elements, and he must now eat of the Virtue and Fruit thereof, and live thereby: And upon this he then supposed, that he was past Recovery, and that the noble Image of God was destroyed. And besides, the Devil also continually represented his Corruptibility and Mortality to him, and himself could see nothing else, seeing he was gone out of Paradise, that is, out of the incorruptible holy ⁱ Geniture [or Operation] of God; wherein he was God's holy Image and Child, in which God created him to continue therein for ever. And if the merciful Love of God had not appeared to him again in the Center of the Birth of his Life, and comforted him, he would have thought that he was wholly departed, or quite separated from the eternal divine Birth, and that he was no more in God, nor God any more in him, and that he was no more of God's Essence.

5. But the favourable Love, (that is, the ^k only begotten Son of God, or that I may set it down so that it may be understood, the lovely Fountain where the Light of God is ^l generated,) sprung up, and grew again in *Adam* in the Center of the Birth of his Life, in the fifth Form of his Birth; whereby *Adam* perceived that he was not broken off from the divine Root, but that he was still the Child of God, and repented him of his first evil Lust: And thereupon the Lord showed him the Treader upon the Serpent, who should destroy his monstrous Birth; and so he should from the monstrous Birth be regenerated anew, in the Shape, Form, Power and Virtue of the Treader upon the Serpent, and be brought with Power again into Paradise, into the holy Birth, and eat of the ^m Word of the Lord again, and live eternally, in Spite of all the ⁿ Gates of the Wrathfulness, wherein the Devil lives; concerning which there shall be farther mention made in its due Place.

6. But mark and consider this well, dear Reader, and let not your Simplicity deceive you, the Author is not greater than others, he knows no more, neither has he any greater Authority than other Children of God. Do but look upon yourself, why have you earthly Thoughts of yourself? Why will you be mocked by the Devil, and be fooled by the World, [so as to be led to think] that you are but a Kind of Figure like God, and not generated or begotten of God?

7. Your monstrous Form or Shape indeed is not God, nor of his Essence, or Substance, but the hidden Man, ^o which is the Soul, ^p is the proper Essence of God; forasmuch as the Love in the Light of God is sprung up in your own Center, out of which the Holy Ghost proceeds, wherein the second Principle of God consists: How then should you not have Power and Authority to speak of God, who is your Father, of whose Essence you are? Behold, is not the World God's, and the Light of God being in you, it must needs be also yours, as it is written, *the Father hath given all Things to the Son, and the Son hath given all to you.* The Father is the eternal Power, or Virtue, and the Son is the Heart and Light continuing eternally in the Father, and you continue in the Father and the Son. And now seeing the Holy Ghost proceeds from the Father and the Son, and that the eternal Power or Virtue of the Father is in you, and that the eternal Light of the Son shines in you, why will you be fooled? Know you not what *Paul* said? *that our Conversation is in Heaven, from whence we expect our Saviour Jesus Christ,* who will bring us out of this monstrous Image, or Birth, (in the Corruption of the third Principle of this World,) in the ^q paradisaical Birth to eat the Word of the Lord.

^b Preservation, or Propagation.

ⁱ Preservation, or Protection.

^k Unigenitus.

^l Begotten, or born, or brought forth.

^m Verbum Domini.
ⁿ Or Power.

^o Which the Soul is.
^p Or: out of God's own Essence or Substance, as a Child is the Father's own Substance.

^q Or paradisaical Suffenance.

r Or in the Ground or Foundation of the Beginning and Sustaining of Man's Life.

8. Why will you be fooled by Antichrist, by his Laws [Precepts] and Pratings? Where will you seek God? In the Deep above the Stars? You will not be able to find him there. Seek him in your Heart, in the Center of the Birth of your Life, and there you shall find him, as our Father *Adam* and Mother *Eve* did.

f Or enduring Substance.

9. For it is written, *you must be born anew through the Water and the Spirit, or else you shall not see the Kingdom of God.* This Birth must be done within you: The Heart, or the Son of God must arise in the Birth of your Life; and then the Saviour Christ is your faithful Shepherd, and you are in Him, and He in you, and all that He and his Father have is yours, and none shall pluck you out of his Hands; and as the Son (*viz.* the Heart of the Father) is one [with the Father,] so also the new Man is one in the Father and the Son, one Virtue or Power, one Light, one Life, one eternal Paradise, one eternal heavenly Birth, one Father, Son, and Holy Ghost, and thou his Child.

g Or withstand the Spirit of the Manifestation of the hidden Things of God.

10. Does not the Son see plainly what the Father does in his House? And now if the Son learns to do the same thereby, what Displeasure will the Father have towards his Son for it? Nay, will not the Father be well pleased that his Son is so apt [and forward to learn?] Then why should the heavenly Father be so displeased with his Children in this World, which depend upon him, and enquire after him, which would willingly learn to know him, willingly labour in his Works, and do his Will? Does not the Regenerator bid us come to him, and whosoever cometh to him, he will not reject? Why should any resist the Spirit of Prophecy, which is God's? Look upon Christ's Apostles, did any other teach them than God, who was in them, and they in Him?

h Or represents to you.

11. O dear Children of God in Christ, fly away from Antichrist, who has set up himself over all the Coasts of the Earth, and who sets a painted Image before you, as the Serpent did before our Mother *Eve*, and h paints your own Image of God [as if it were] far off from God: But consider what is written, *the Word is near thee, yea in thy Heart and Lips.* And God himself is the Word which is in thy Heart and Lips.

12. But Antichrist has never sought any Thing else but his own Pleasure in the third Principle, and to fulfil it in the House of Flesh; and therefore he has detained People with Laws of his own inventing, which are neither grounded in Nature, nor in the Paradise of God, neither are they to be found in the Center of the Birth of Life.

i Divine or Apostolical Authority, or *Jus Divinum.*

j Or blinded and mocked by them.

13. Dear Children, consider, how mightily and powerfully, with Wonders, Miracles, and Works, the Spirit of God went forth in Word and Deed in the Times of the Apostles, and after, till Antichrist and the Spirit of Self-Pride, with his invented Laws and astral Wisdom, broke forth, and set himself up by that worldly and fleshly Arm, [or by the Authority of the worldly Magistrate,] merely for his own Pleasure and Honour's Sake, where the most precious Words of Christ (who gave no Laws to Man, but the Law of Nature and the Law of Love, which is his own Heart,) must be a Cloak for him, *viz.* for Antichrist, who is a Prince in the third Principle; what he ordains must be as the Voice to *Moses* out of the Bush: And so the Man of Pride makes as if himself had i Divine Power upon Earth, and knows not in his Blindness the Holy Ghost will not be j tied, [or bound up to their Canons and human Inventions.]

14. But if any would attain Salvation, he must be born again, through the Water in the k Center of the Birth of Life, which springs up in the Center in the Light of God; for which End God the Father has by his Son commanded Baptism, that so we might have a Law, and a remarkable Sign of Remembrance, signifying how a Child void of Understanding receives an outward Sign, and the inward Man the

Power and the new Birth in the Center of the Birth of Life; and that there arises the Confirmation, which the Light of God brought into *Adam*, when the Light of God the Father, in the Center of the fifth Form of the Birth of the Life of *Adam*, broke forth or sprung up. Thus it is both in the Baptism of an Infant or Child, and also in the repenting Convert, that in Christ returns again to the Father.

15. The last Supper of Christ with his Disciples is just such another Covenant as the Baptism of Infants. That which is done to the Infant in Baptism, that is done also to the poor Sinner which awakens from the Sleep of Antichrist, and comes to the Father in and through Christ; as shall be handled in its Place.

16. I have therefore been desirous to warn you, and tell you beforehand, that you must not look upon Flesh and Blood in these high Things, nor upon the worldly Wisdom of the Universities, or high Schools; but that you should consider, that this Wisdom is planted and sown by God himself in the first, and last, and in all Men: And you need only to return with the prodigal lost Son to the Father, and then he will clothe you with a new Garment, and put a Seal-Ring upon the Hand of your Mind; and in this Garment only you have Power to speak of the ^a Birth of God.

^a Or divine Birth.

17. But if you have not got this Garment on, and will prattle and talk much of God, then you are a Thief and a Murderer, and you enter not into the Sheepfold of Christ by the Door, but you climb over into the Sheepfold with Antichrist and the Robbers, and you will do nothing but murder and steal, seek your own Reputation, Esteem, and Pleasure, and are far from the Kingdom of God. Your university Learning and Arts will avail you nothing: It is your Poison, that you are promoted by the Favour of Man to sit in great Authority and Place, for you sit upon the Stool of Pestilence; you are but a mere Servant or Minister of the Antichrist. But if you be new born, and taught by the Holy Ghost, then your Place or Office is very pleasing and acceptable to God, and your Sheep will hear your Voice, and you shall feed them and bring them to the chief Shepherd: God will require this at your Hands, therefore take Heed what you teach and speak of God without the Knowledge of his Spirit, that you be not found to be a Liar.

Now here follows the ^b Chapter.

^b Or Subject.

18. The eternal ^c Generating is an unbeginning Birth, and it has neither Number nor End, and its Depth is bottomless, and the Band of Life ^d incorruptible: The ^e syderial and elementary Spirit cannot discern it, much less comprehend it; it only feels it, and sees a Glimpse of it in the Mind; which [Mind] is the Chariot of the Soul, upon which it rides in the first Principle in its own Seat in the Father's eternal Generating [or Begetting;] for its own Substance is altogether ^f crude, without a Body, and yet it has the Form of the Body in its own spiritual Form, understand according to the Image; which Soul, if it be regenerated in the Light of God, it sees in the Light of the Father, (which Light is his Glance, Luster, or Son,) in the eternal Birth, wherein it lives and remains eternally.

^c Or Begetting.
^d Indissoluble.
^e Astral, or airy Spirit of Man.

^f Weak, feeble, empty, and dry.

19. Understand and consider it aright, O Man! God the Father made Man; the Beginning of whose Body is out of the [one] Element, or Root of the four Elements, from whence they proceed, which [one Element] is the fifth Essence, [or Quintessence,] hid under the four Elements, from whence the dark Chaos [Mist, Cloud, or Dust] had its Being, before the Times of the Earth; whose Original is the Spring of Water, and out of which this World with the Stars and Elements, as also the Heaven of the third Principle, were created.

§ Or aking Properties.

20. But the Soul was breathed into Man, merely out of the original Birth of the Father by the moving Spirit, (understand, the Holy Ghost which goes forth from the Father out of the Light of the Father :) Which original Birth is before the Light of Life, which is in the four[§] Anguishes, out of which the Light of God is kindled, wherein is the Original of the Name of God; and therefore the Soul is God's own Essence or Substance.

‡ Or work in continual generating: As the Breath goes in and out continually for the preserving of Life.

21. And if it elevates itself back into the Anguish of the four Forms of the Original, and will horribly[‡] breath forth out of Pride in the Original of the Fire, knowing itself [shall] so [become] powerful; it so becomes a Devil: For the Devils also with their Legions had this Original, and they out of Pride would live in the[‡] fierce Wrath of the Fire, and so they perished, and remained Devils.

¹ Or strong.
^k Or exercises its Thoughts and Purposes in Resignation.

22. Yet if the Soul elevates its[‡] Imagination forward into the Light, in Meekness and Comeliness or Humility, and does not (as Lucifer did) use the strong Power of its Fire, in its Qualification, [or Breathing,] then it will be fed by the¹ Word of the Lord, and gets Virtue, Power, Life, and Strength, in the¹ Word of the Lord, which is the Heart of God; and its own original strong [fierce wrathful] Source of the Birth of the eternal Life becomes paradisaical, exceeding pleasant, friendly, humble, and sweet, wherein the^m Rejoicing and the Fountain of the eternalⁿ Songs of Praise spring up: And in this Imagination it is an Angel and a Child of God, and it beholds the eternal Generating of the^o indissoluble Band; and thereof it has Ability to speak, (for it is its own Essence or Substance,) but [it is] not [able to speak] of the infinite Generating, for that has neither Beginning nor End.

¹ Verbum Domini.

^m Laughing for Joy.

ⁿ Or Hallelujahs.

^o Note, what is possible to be spoken of, and what not.

^p Or Dominion of the Anger of God.

^q The Whore of the Beast.

^r Or Ornament of her Kingdom.

23. But if it undertakes to speak of the unmeasurable Space, [or infinite Geniture,] then it becomes full of Lies, and is troubled and confounded: For it belies the unmeasurable Deity; as Antichrist does, which will have the Deity to be only above the starry Heaven, that thereby himself may remain to be God upon Earth, riding upon the great Beast, which yet must shortly go into the original Lake of Brimstone, into the^p Kingdom of King Lucifer; for the Time is come, that the Beast shall be revealed and spewed out; concerning which we may be well enough understood here by the Children of Hope; but there is a Wall and Seal before the Servants or Ministers of^q Antichrist, till the Wrath be executed upon her Whoredom, and that she has received her full Wages, and that the^r Crown of their Dominion which they have worn be their Shame, and till the Eyes of the Blind be opened; and then she will sit as a scorned Whore, which every one will adjudge to Damnation.

The very sublime Gate of the Holy Trinity, for the Children of God.

24. If you lift up your Thoughts and Minds, and ride upon the Chariot of the Soul, as is before mentioned, and look upon yourself, and all Creatures, and consider how the Birth of Life in you takes its Original, and the Light of your Life, whereby you can behold the shining of the Sun; and also look with your Imagination, without the Light of the Sun, into a vast large Space, to which the Eyes of your Body cannot reach, and then consider what the Cause might be that you are more rational than the other Creatures, seeing you can search what is in every Thing; and consider farther, from whence the Elements, Fire and Air take their Original, and how the Fire comes to be in the Water, and generates itself in the Water; and how the Light of your Body generates itself in the Water; and then if you be born of God, you attain to what God and the Eternal Birth is.

25. For you see, feel, and find, that all these must yet have a higher Root from whence they proceed, which is not visible, but hidden; especially if you look upon the

the starry Heaven which endures thus unchangeably; therefore you ought to consider from whence it is proceeded, and how it subsists thus, and is not corrupted, nor rises up above, nor falls down beneath, though indeed there is neither above nor beneath there. Now if you consider what preserves all thus, and whence it is, then you find the eternal Birth that has no Beginning, and you find the Original of the eternal Principle, viz. the eternal indissoluble Band: And then, secondly, you see the Separation, in that the material World, with the Stars and Elements, are out of the first Principle, which contains the outward and third Principle in it; for you find in the elementary Kingdom or Dominion, a Cause in every Thing, wherefore it is, generates, and moves as it does: But you find not the first Cause, from whence it is so: There are therefore ^s two several Principles; for you find in the visible Things a Corruptibility, and perceive that they must have a Beginning, because they have an End.

^s Viz. the first and the third Principle.

26. And thirdly, you find in all Things a glorious Power and Virtue, which is the Life, Growing and Springing of every Thing, and you find that therein lies its Beauty and pleasant Welfare, from whence it stirs. Now look upon an Herb or Plant, and consider it, what is its Life which makes it grow? And you shall find in the Original, Harshness, Bitterness, Fire, and Water, and if you should separate these four Things one from another, and put them together again, yet you shall neither see nor find any Growing; but if it were severed from its own Mother that generated it at the Beginning, then it remains dead; much less can you bring the pleasant Smell, or Colours into it.

27. Thus you see that there is an eternal Root which affords this; and if you could bring the Colours and Vegetation or Growing into it, yet you could not bring the Smell and Virtue into it; and thus you will find in the Original of the Smell and of the Taste there must be another Principle, which the Stock itself is not, for that Principle has its Original from the Light of Nature.

28. Now look upon the human Life a little further, you neither see, find, nor apprehend any more by your Light than Flesh and Blood, wherein you are like other Beasts; secondly, you find the Elements of Air and Fire which ^t work in you, and that it is but an animal or bestial Life, for every Beast has the same in it, from whence proceeds the Lust to fill themselves, and to propagate themselves, as all Plants, Herbs, and Grass, and yet you find no true Understanding to be in all these living Creatures; for although the Stars or Constellations operate in ^u Man, and afford him the Senses, yet they are only such Senses as belong to Nourishment and Propagation, like other Beasts.

^t Or mingle themselves.

^u Animal or bestial Man.

29. For the Stars themselves are senseless, and have no Knowledge or Perception, yet their soft Operation in the Water makes a seething, flowing forth, or boiling up one of another, and in the Tincture of the Blood, they cause a Rising, Seeing, Feeling, Hearing, and Tasting. Therefore consider from whence the Tincture proceeds, wherein the noble Life springeth up, that thus becomes sweet from Harshness, Bitterness, and Fire, and you shall certainly find no other Cause of it than the Light: But whence comes the Light, that it can shine ^w in a dark Body? If you say it comes from the Light of the Sun. Then what shines in the Night, and enlightens your ^x Senses and Understanding so, that though your Eyes are shut, you perceive and know what you do? Here you will say, the noble Mind leads you, and it is true. But whence has the Mind its Original? You will say, the ^y Senses make the Mind stirring; and that is also true. But whence come they both? What is their Birth or Off-spring? Why is it not so with the Beasts?

^w Or upon a dark Place.

^x Inward Senses or Thoughts.
^y Or Thoughts or inward Senses.

^z Or answer
this Question.

30. My dear Reader, if you be able, ^z break open all, and look into the Pith, yet you shall not find it, though you should seek in the Deep, in the Stars, in the Elements, in all living Creatures, in Stones, Plants, Trees, and in Metals; also in Heaven and Earth, you shall not find it. Now you will say, Where then shall I find it? Dear Reader, I cannot so much as lend you the Key that will lead you to it. But I will direct you where you shall find it; it lies in the third Chapter of the Evangelist St. *John*, in these Words; *You must be born anew by Water, and by the Holy Ghost*. This Spirit is the Key: When you attain it, receive it, and go before the first Principle, out of which this World and all Creatures are created, and open the first Root, from which such visible and sensible Things did spring.

31. But you will say, this is only God, and he is a Spirit, and has created all Things out of nothing. It is very true, he is a Spirit, and in our Sight he is as nothing: And if we had not some Knowledge of him by the Creation, we should know nothing of him at all. And if he himself had not been from all Eternity, there could nothing have ever been.

32. But what do you think there was before the Times of the World, out of which the Earth and Stones proceeded, as also the Stars and Elements? That out of which these proceeded was the Root. But what is the Root of these Things? Look, what do you find in these Things? Nothing else but Fire, Bitterness, and Harshness, [or astringent Sourness,] and these three are but one Thing, and hence all Things are generated. Now this was but a Spirit before the Times of the World, and yet you cannot find God in these three Forms. The pure Deity is a Light which is incomprehensible, and unperceivable, also almighty and all-powerful, where is it then that Men may find God?

33. Here open your noble Mind, see and search further. Seeing God is only good, from whence comes the Evil? And seeing also that he alone is the Life, and the Light, and the holy Power, as it is undeniably true, from whence comes the Anger of God? From whence comes the Devil, and his [evil] Will? Also Hell-fire, from whence hath that its Original? Seeing there was nothing before the Time of this World, but only God, who was and is a Spirit, and continues so in Eternity, from whence then is the first *Materia*, or Matter of Evil? For Reason gives this Judgment, that there must needs have been in the Spirit of God a Will to generate the Source or Fountain of Anger.

34. But now the Scripture saith, *The Devil was a holy Angel*. And further, it saith, *Thou art not a God that wilt do Evil*. And in *Ezekiel*, *As sure as I live, I will not the Death of a Sinner*. This is testified by God's earnest severe punishing of the Devils, and all Sinners, that he is not pleased with Death.

35. What then moved the Devil to be angry, and evil? What is the first Matter [of it] in him, seeing he was created out of the original eternal Spirit? Or from whence is the Original of Hell, wherein the Devils shall remain for ever, when this World, with the Stars, and Elements, Earth, and Stones, shall perish in the End?

^z Or working
Property. 36. Beloved Reader, open the Eyes of your Mind here, and know, that no other [anguish] Source will spring up in him [and torment him] than his own ^a Quality; for that is his Hell out of which he is created and made; and the Light of God is his eternal Shame, and therefore he is God's Enemy, because he is no more in the Light of God.

37. Now you can here produce nothing more, that God should ever use any Matter out of which to create the Devil, for then the Devil might justify himself,

that he made him evil, or of evil Matter. For God created him out of nothing, but merely out of his own Essence or Substance, as well as the other Angels. As it is written, *Through him, and in him, are all Things*: And His only is the Kingdom, the Power, and the Glory; and all in him, as the holy Scripture witnesses. And if it was not thus, no Sin would be ^b imputed to the Devil, nor Men, if they were not eternal, and both in God, and out of God himself.

^b Or account-
ed Sin.

38. For to a Beast, (which is created out of Matter,) no Sin may be imputed, for its Spirit reaches not the first Principle; but it has its Original in the third Principle, in the elementary and syderial Kingdom, in the Corruptibility, and it reaches not the Deity, as the Devil and the Soul of Man do.

39. And if you cannot believe this, take the holy Scripture before you, which tells you, that when Man was fallen into Sin, God sent him his own Heart, Life, or Light, out of himself into the Flesh, and opened the Gate of the Birth of his Life, wherein he was united with God; and being broken off in the Light [Part] (yet continued in the Original of the first Principle) he has kindled that Light, and to united himself to Man again.

40. If the Soul of a Man was not [sprung] out of God the Father out of his first Principle, but out of another Matter, he could not have bestowed that highest Earnest or Pledge of his own Heart and Light upon him, as himself witnesses, saying, *I am the Light of the World, and the Life of Man*; but he could very well have redeemed or helped him some other Way.

41. But what do you think that he brought to Man into the Flesh when he came? Nothing else but what *Adam* and our Mother *Eve* had lost in Paradise; the same did the Treader upon the Serpent bring again to the monstrous Birth, and delivered Man out of that elementary and syderial House of Flesh, and set him again in Paradise; of which I will write at large hereafter.

42. If therefore you will speak or think of God, you must consider that he is all; and you must look further into the three Principles, wherein you will find what God is, you will find what the Wrath, the Devil, Hell and Sin are; also, what the Angels, Man and Beasts are, and how the Separation or Variation followed, from whence all Things have thus proceeded; you will find the Creation of the World.

43. Only (Reader) I admonish you sincerely, if you be not in the Way of the Prodigal, or lost Son, returning to his Father again, that you leave my Book, and read it not, it will do you Harm. For the ^c great Prince will not forbear to deceive you; because he stands naked in this Book before the Children of God, and is exceedingly ashamed, as a Man that is put to open Shame before all People for his Misdeeds; therefore be warned. And if you love and favour the tender delicate Flesh still, do not read my Book; but if you will not take Warning, and a Mischiefe befall you, I will be guiltless, blame no Body but yourself; for I write down what I know at present, for a Memorial to myself; yet God knows well what he will do [with it,] which in some Measure is hid from me.

^c Satan.

44. Seeing now that we can find nothing in all Nature, of which we may say, This is God, or here is God, from whence we might conclude, that God might be some strange Thing; and seeing himself witnesses, that his is the Kingdom and the Power from Eternity to Eternity; and that he calls himself Father, (and the Son is begotten out of the Loins of his Father,) therefore we must seek for him in the Original, ^d in the Principle out of which the World was generated and created in the Beginning; and we can say no otherwise, but that the first Principle is God the Father himself.

^d In Princi-
pic.

45. Yet there is found in the Original the most horrible and [fierce or] strong Birth, *viz.* the Harshness, Bitterness, and Fire; of which we cannot say, that it is God; and yet it is the most inward first^e Source of all, that is in God the Father; according to which, he calls himself, an angry, zealous [or jealous] God. And this Source (as you find before in the first three Chapters concerning the Original of the eternal Birth) is the first Principle, and that is God the Father in his Originality, out of which this World has its Beginning.

^e Well-spring or Fountain.

46. But the Angels and the Devils, as also the Soul of Man, are merely and purely^f out of the same Spirit. The Devils and the Angels, in the Time of^g their Corporization, continued therein; and the Soul of Man, in the Time of the creating of the Body, [is] breathed in from the Spirit of God, in the^h Root of the third Principle, and now continues therein, in Eternity, inseparately and immovably in the eternal Substance or Essence of God. And as little as the pure eternal Birth and the indissoluble Band of the Father ends or vanishes, so little also will such a Spirit have an End.

^f As before, ver. 37.

^g Their being made corporal, continued in the spiritual Substance.

^h Or one Element.

47. Yet in this Principle there is nothing else but the most horrible Begetting, the greatest Anguish and hostile Quickening, like a Brimstone-spirit, and is ever the Gate of Hell, and the Abyss wherein Prince Lucifer (at the extinguishing of his Light) continued; and wherein (*viz.* in the same Abyss of Hell) the Soul continues, which is separated from the second Principle, and whose Light ([which shines] from the Heart of God) is extinguished, and for which Cause also, at the End of this Time, there will be a Separation or Parting asunder of the Saints of Light from the Damned, whoseⁱ Source will be without the Light of God.

ⁱ Or working Fountain of their Condition as a boiling springing Torment.

48. Now we have shown you the first Principle, out of which all Things take their Beginning; and must speak so of it, as if there was a Place, or a separable Essence, where there is such a Kind of Source; to the End that the first Principle might be understood, so that the Eternity, as also the Anger of God, Sin, eternal Death, the Darkness, (which is so called in Respect of the Extinguishing of the Light,) also Hell-fire, and the Devil, might be known and understood [what they are.]

49. So I will now write of the second Principle, of the clear pure Deity, of the Heart^k of God. In the first Principle (as I have mentioned above) is^l Harshness, Bitterness, and Fire; and yet they are not three Things, but one only Thing, and they one generate another. Harshness is the first Father, which is strong, [fierce or tart,] very sharp and attracting to itself; and that Attracting is the [Sting] or Prickle, or Bitterness, which the Harshness cannot endure, and it will not be captivated in Death, but rises and flies up like a strong fierce Substance, and yet cannot remove from off its Place: And then there is a horrible Anguish, which finds no Rest; and the Birth is like a turning Wheel, pulling so very hard, and breaking or bruising as it were furiously, which the Harshness cannot endure, but attracts continually more and more, harder and harder; as when Steel and a Flint are struck one against another, from which the twinkling Flash of Fire proceeds; and when the Harshness perceives^m it, ⁿ it starts and sinks back, as if it were dead and overcome. And so when the Flash of Fire comes into its Mother, the Harshness, and finds her thus soft and overcome, then it is much more terrified [than the Harshness,] and becomes in the Twinkling of an Eye white and clear. And now when the harsh Tartness attains the white clear Light in itself, it is so very much terrified, that it [falls or] sinks back as if it were dead and overcome, and expands itself, and becomes very thin and [pliable or] vanquished: For its own

^k That is, the Power, Glory or Lustre of the Father.

^l The attracting, affringent, four, tart Sharpness.

^m The Flash of Fire.

ⁿ The Harshness.

Source was dark and hard, and now is become ° light and soft; therefore now it is first rightly become as it were dead, and now is the Water-Spirit.

50. Thus the Birth gets an Essence that has Sharpness from the Harshness, and Sweetness, Thinness, and Expansion from the Light. And now when the Flash of Fire comes into its Mother, and finds her so sweet, thin, and light, ° then it loses its own Propriety in the Qualification, and flies aloft no more, but continues in its Mother, and loses its fiery Right [or Propriety,] and trembles and rejoices in its Mother.

51. And in this Joy, in the Water-Spring, [or Source,] the pleasant ° Source of the ' bottomless Love rises up, and all that rises up there is the second Principle: For the whole Begetting or Generating falls into a glorious Love; for the Harshness now loves the Light dearly, because it is so refreshing, chearly, and beautiful; for from this pleasant Refreshing it becomes thus sweet, ' courteous, and humble [or lowly;] and the Bitterness now loves the Harshness, because it is no more dark, nor so strongly [eagerly or fiercely] attractive to itself, but is sweet, mild, pure, and light.

52. And here begins the Taste, whereby one continually [tries, tastes, and] proves the other, and with great Desire they mingle one within another, so that there is nothing but a mere courteous Embracing. Thus the Bitterness now rejoices in its Mother, and strengthens itself therein, and for great Joy rises up through all the Essences, and declares to the second Principle, that the loving Child is ' born; to which then all the Essences give Heed and rejoice at that dear Child; from whence the Hearing arises, which is the sixth Form where the Wheel of the Birth stands in Triumph. And in this great Joy the Birth cannot contain itself [within its Bounds,] but expands itself, flowing forth very joyfully, and every Essence [or Substance] generates now again a Center in the second Principle.

53. And there begins the unfathomable [or unsearchable] Multiplication; for the flowing and springing Spirit, that proceeds from the first and second Principle, confirms, fixes and establishes all; and in the whole Birth it is as a Growing or Multiplying ° in one Will; and the Birth attains here the seventh Form, viz. the Multiplication into an Essence of Love. And in this Form consists Paradise, or the Kingdom of God, or the numberless divine Birth, out of one only Essence * into all Essences.

54. Although here the Tongue of Man cannot utter, declare, express, nor fathom this great Depth, where there is neither Number nor End, yet we have Power to speak thereof as Children talk of their Father. But to dive into the whole Depth, that troubles us, and disturbs our Souls; for God himself knows neither Beginning nor End in himself.

55. And now being to speak of the Holy Trinity, we must first say, that there is one God, and he is called the Father and Creator of all Things, who is Almighty, and All in All, whose are all Things, and in whom and from whom all Things proceed, and in whom they remain eternally. And then we say, that he is Three, and has from Eternity generated his Son out of himself, who is his Heart, Light, and Love; and yet they are not two, but one eternal Essence. And further we say, as the holy Scripture tells us, that there is a Holy Spirit, which proceeds from the Father and the Son, and that there is but one Essence in the Father, Son, and Holy Ghost, which is rightly spoken.

56. For behold, the Father is the original Essence of all Essences. And if now the second Principle did not break forth and spring up in the Birth of the Son, then the Father would be a dark ° Valley. And thus you see, that the Son (who is the Heart, the Love, the Brightness and the mild ° Rejoicing of the Father,) [in whom he is well-pleased,] opens another Principle in his Birth, and makes the angry and wrathful Father (as I may say, as to the Originality of the first Principle) recon-

° As when the Rays of the Sun turn the hard cold Ice into thin fluid Water.

° Or can work no more.

° Or Stream.

° Unsearchable, unfathomable, or inconceivable.

° Gentle or friendly.

° Begotten.

° Or in.

* Or in all Things.

° Vacuum, or Valley of Darkness.

° Or satiating.

ciled, pleased, loving, and as I may say, merciful; and he is another [Manner of] Person than the Father; for in his ^a Center there is nothing else but mere Joy, Love, and Pleasure. And yet you may see that the Holy Ghost proceeds from the Father and the Son, for when the Heart or Light of God is generated in the Father, then there springs up (in the Kindling of the Light in the fifth Form) out of the ^b Water-Source in the Light, a very pleasant sweet smelling and sweet tasted Spirit; and this is that Spirit which in the Original was the bitter Sting or Prickle in the Harshness [or Tartness;] and that makes now in this Water-Source many thousand ^c Centers, without Number or End; and all this in the Fountain of the Water.

^a Or Ground.
^b Or Well-spring of Water, which is the Ground of Humility.
^c Centra.

57. Now you may well perceive that the Birth of the Son takes its Original in the Fire, and attains his Personality and Name in the Kindling of the soft, white, and clear Light, which is Himself; and Himself makes the pleasant Smell, Taste, and Satisfaction [or Reconciliation and Well-pleasing] in the Father, and is rightly the Father's Heart, and another Person; for he opens and produces the second Principle in the Father; and his own Essence is the Power or Virtue and the Light; and therefore his is rightly called the Power or Virtue of the Father.

^d Acknowledged or manifested, as the Air is not known or breathed forth in the Original of the Fire before the Light is kindled.

58. But the Holy Ghost is not ^d known in the Original of the Father before the Light [breaks forth;] but when the soft Fountain springs up in the Light, then he goes forth as a strong Almighty Spirit in great Joy, from the pleasant Source of Water, and [from] the Light, and he is the Power and Virtue of the Source of Water, and of the Light; and he makes now the Forming, [Shaping, Figuring,] and Images, [or Species;] and he is the Center in all Essences; in which [Center] the Light of Life, in the Light of the Son, or Heart of the Father, takes its Original. And the Holy Ghost is a several Person, because he proceeds (as a living Power and Virtue) from the Father and the Son, and confirmeth the ^e Birth of the Trinity.

^e Begetting, generating, or working.

59. Now we pray thus, *Our Father [which art] in Heaven, hallowed (or sanctified) be thy Name.* And in the first of *Genesis* it is written, *God created the Heaven out of the Midst of the Water;* by which is [meant or] understood the Heaven of the third Principle: And yet indeed he has created it out of his own Heaven wherein he dwells. Thus you may easily find, that the Birth of the Holy Deity stands in the Source of Water, and the powerful Spirit is moreover the Former, Framer, and Fashioner therein.

60. Thus now the Heaven in this Forming or Framing, and the Framing and Generating out of it *in infinitum*, or endlessly, is the Paradise of God, as the highly worthy *Moses* writes: The Spirit of God moved upon the Water, in the Framing [Forming or Fashioning] of the World. This is, and continues so in its Eternity, that the Spirit of God (in the Birth of the Son of God) moves upon the Water; for he is the Virtue, or Power, and the Out-Flowing of the Father, out of the kindled Light-Water, out of the Water and Light of God.

61. Thus God is one only undivided Essence, and yet threefold in personal Distinction, one God, one Will, one Heart, one Desire, one Pleasure, one Beauty, one Almightyness, one Fullness of all Things, neither Beginning nor Ending; for if I should undertake to seek for the Beginning or Ending of a small Point, [*Punctum*,] or of a perfect Circle, I should miss and be confounded.

62. And although I have written here, as if it took a Beginning, (writing as it were of the Beginning [and first Springing] of the second Principle, and the ^f Birth of the divine Essence,) yet you must not understand it as having any Beginning; for the eternal Birth is thus, [without Beginning or End,] and that in the Originality; but I write, to the End that Man might learn to know himself, what he is, and what God, Heaven, Angels, Devils, and Hell are, as also what the Wrath of God and Hell-Fire is. For I am permitted to write as far as of the Originality.

^f Or continual Operation.

63. Therefore, O Child of Man, consider what thou art in this Time; esteem not so slightly or poorly of thyself, but consider that you remain in Paradise, and put not out the divine Light in you; or else you must hereafter remain in the Original of the Source of Anger or Wrath in the Valley of Darkness; and your noble Image out of God will be turned into a Serpent and Dragon.

64. For you must know, that as soon as the divine Light went out in the Devils, they lost their beauteous Form and Image, and became like Serpents, Dragons, Worms, and evil Beasts; as may be seen by *Adam's* Serpent; and thus it is also with the damned Souls. For this we know in the Original of the first Principle very well. If you ask, how so? Read this following.

A Description of a Devil, how he is in his own proper Form, and also how he was in the angelical Form.

65. Behold, O Child of Man! All the Angels were created in the first Principle, and by the ^g outflowing Spirit were formed, and made a Body in a true angelical and spiritual Manner, and enlightened from the Light of God, that they might increase the paradisaical Joy, and abide [therein] eternally. But seeing they were to abide eternally, they must be figured [or formed] out of the indissoluble Band, out of the first Principle, which is an indissoluble Band; and they ought to look upon the Heart of God, and feed upon the Word of God, and this Food would be their holy Preservation, and would make their Image clear and light; as the Heart of God, in the Beginning of the second Principle, enlightens the Father, (that is, the first Principle;) and there the divine Power, Paradise, and the Kingdom of Heaven spring up.

^g Or moving, working.

66. Thus it is with those Angels that continued in the Kingdom of Heaven in the true Paradise, they stand in the first Principle in the indissoluble Band, and their Food is the divine Power, in their Imagination (or Imagining) [in their Thoughts and Mind] is the Will of the Holy Trinity in the Deity; the Confirmation [or Establishing] of their Life, Will, and Doings, is the Power of the Holy Ghost; whatsoever that does in the generating of Paradise, the Angels rejoice at, and they sing the ^h joyful Songs of Paradise, concerning the pleasant saving Fruit, and eternal Birth. All they do is an Increasing of the heavenly Joy, and a Delight and Pleasure to the Heart of God, a holy Sport in Paradise, a [satisfying of the Desire or] Will of the eternal Father; to this End their God created them, that he might be manifested, and rejoice in his Creatures, and the Creatures in him, so that there might be an eternal Sport of Love, in the Center of the Multiplying (or eternal Nature) in the indissoluble eternal Band.

^h Or Hallelujahs.

67. This [Sport of Love] was spoiled by Lucifer himself, (who is so called, because of the extinguishing of his Light, and of being cast out of his Throne,) who was a Prince and King over many Legions, but is become a Devil, and has lost his beautiful, [fair, bright,] and glorious Image. For he, as well as other Angels, was created out of the eternal Nature, out of the eternal indissoluble Band, and [has also] stood in Paradise, also felt and seen the ⁱ Birth of the Holy Deity, the Birth of the second Principle, of the Heart of God, and the Confirmation of the Holy Ghost; his Food should have been of the Word of the Lord, and therein he should have continued an Angel.

ⁱ Or Working.

68. But he saw that he was a Prince, standing in the first Principle, and so despised the Birth of the Heart of God, and the soft and very lovely ^k Qualification thereof, and meant to be a very potent and terrible Lord in the first Principle, and would qualify [or work] in the Strength of the Fire; he despised the Meekness of the Heart

^k Working, or Influence.

of God. He would not set his Imagination therein, [or his Thoughts upon it,] and therefore he could not be fed from the Word of the Lord, and so his Light went out; whereupon presently he became a Loathsomeness in Paradise, and was spewed out of his princely Throne, with all his Legions that stuck to him, [or depended on him.]

69. And now when the Heart of God departed from him, the second Principle was shut up to him, and so he lost God, the Kingdom of Heaven, and all paradisaical Knowledge, Pleasure, and Joy; he also presently lost the Image of God, and the Confirmation of the Holy Ghost, because he despised the second Principle, wherein he was an Angel and Image of God. Thus all Things departed from him, and he remained in the ¹dark Valley, and could no more raise his Imagination up into God, but he continued in the four Anguishes of the Originality.

¹ Or Valley of Darknes.

70. And when he raised up his Imagination, then he kindled to himself the Source or Root of the Fire, and then when the Root of the Fire sought for the Water, (*viz.* the true Mother of the eternal Nature,) it found the stern [or tart astringent] Harshness, and the Mother in the aking Death; and the bitter Sting [or Prickle] formed the Birth to be a fierce raging Serpent, very terrible in itself, rising up in the indissoluble Band, an eternal Enmity, a Will striving against itself, an eternal Despair of all Good; [the bitter Sting also formed] the Mind to be a breaking striking Wheel, having its Will continually aspiring to the Strength of the Fire, and to destroy the Heart of God, and yet could never at all be able to reach it.

71. For he is always shut up in the first Principle (as in the eternal Death,) and yet he raises himself up continually, thinking to reach the Heart of God, and to domineer over it; for his bitter Sting in the Birth climbs up thus eternally in the ^mSource of the Fire, and affords him a proud Will to have all [at his Pleasure,] but he attains nothing; his Food is the ⁿSource of Water, *viz.* the Brimstone-Spirit, which is the most aking Mother, from which the indissoluble Band is fed and nourished; his Refreshing is the eternal ^oFire, and eternal Freezing in the harsh Mother, an eternal Hunger in the Bitterness, an eternal Thirst in the Source of the Fire; his climbing up is his Fall, the more he climbs up in his Will, the greater is his Fall; like one that standing upon a high Clift, would cast himself down into a bottomless Pit, he looks still further, and he falls in further and further, and yet can find no Ground.

^m Or Root.

ⁿ Fountain of Poison.

^o *Viz.* the cold Fire.

72. Thus he is an eternal Enemy to the Heart of God, and all the holy Angels; and he cannot frame any other Will in himself. His Angels and Devils are of very many several Sorts, all according to the eternal Birth. For at the Time of his Creation he stood (in the Kingdom of Heaven) in the Point, *Locus*, or Place, (where the Holy Ghost in the Birth of the Heart of God, in Paradise, did open infinite and innumerable Centers,) in the eternal Birth; in this Seat or Place, he was ^pcorporised, and has his Beginning in the Opening of the ^qCenters in the eternal Nature.

^p Or created.

^q In the Opening of the Ground, as a Building from the Earth.

73. Therefore (as is mentioned before in the third Chapter) when the Birth of Life sprung up, every Essence had again a Center in itself, according to its own Property or Quality, and figures a Life according to its Essence, *viz.* Harshness, Bitterness, Fire, and Sound; and all further according to the Ability of the eternal Birth, which is ^rconfirmed in the Kingdom of Heaven.

^r Or established.

74. Seeing then that they stood in Heaven in the Time of their Creation, therefore their Quality was also manifold; and all should have been and continued Angels, if the great Fountain Lucifer (from whence they proceeded) had not destroyed them. And so now also every one in his Fall continues in his own Essences, only the second Principle is extinguished in them; and so it is also with the Soul of Man, when the

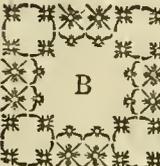
Light

Light of God goes out in it; but so long as that shines therein, it is in Paradise, and eats of the Word of the Lord, of which shall be clearly spoken in its due Place.



The Fifth Chapter.

Of the Third Principle, or Creation of the material World, with the Stars and Elements; wherein the First and Second Principles are more clearly understood.

1.  BECAUSE I may happen not to be understood clearly enough by the desirous Reader, and shall be as one that is altogether dumb to the unenlightened, (for the eternal and indissoluble Band, wherein the Essence of all Essences stands, is not easily nor in haste to be understood,) therefore it is necessary that the desirous Reader do the more earnestly consider himself what he is, and from whence his Reason and [†] Senses proceed, wherein he finds the Similitude of God, especially if he considers and meditates what his Soul is, which is an eternal incorruptible Spirit.

2. But if the Reader be [†] born of God, there is no nearer Way for him to come to the Knowledge of the third Principle, than by considering the new Birth, how the Soul is new born by the Love of God in the Light, and how it is translated out of the Prison or Dungeon of Darknes into the Light by a second Birth. And now if you consider that Darknes wherein it must be without the new Birth; and consider what the Scripture saith, and what every one finds by Experience, that falls into the Wrath of God, and whereof there are terrible Examples; that the Soul must endure irksome Torment in itself, in the Birth of the Life of its own self, so long as it is in the Wrath of God; and then that if it be born again, exulting great Joy arises in it; and thus you find very clearly and plainly two Principles, as also God, Paradise, and the Kingdom of Heaven.

3. For you find in the Root of the Original of the Spirit of the Soul, in itself, in the Substance of the eternal Birth and incorruptible eternal Band of the Soul, the most exceeding horrible enemicitious irksome [‡] Source, wherein the Soul (without the Light of God) is like all Devils, wherein their eternal Source consists, being an Enmity in itself, a Will striving against God [and Goodness,] it desires nothing that is pleasant or good, it is a climbing up of Pride in the Strength of the Fire, a bitter, [fierce, odious, Malice, or] Wrathfulness against Paradise, against God, against the Kingdom of Heaven; also against all Creatures in the second and third Principle, lifting up themselves alone, [against all this,] as the Bitterness ^{*} in the Fire does.

4. Now the Scripture witnesseth throughout, and the new-born Man finds it so, that when the Soul is new-born in the Light of God, then on the contrary it finds, how very humble, meek, courteous, and chearful it is; it readily bears all Manner of Crosses and Persecution; it turns the Body from out of the Way of the Wicked; it regards no Reproach, Disgrace, or Scorn, put upon it from the Devil, or Man; it places its Confidence, Refuge, and Love, in the Heart of God; it is very chearful; it is fed by the Word of God, in which there is a paradisaical Exulting and Triumph; it cannot be [hurt, or so much as] touched by the Devil. For it is in its own Sub-

[†] Inward Senses, or Thoughts.
[†] Or be in true Resignation.

[‡] Or Torment, or working Property.

^{*} In Wrath, or Anger does.

stance (wherein it stands in the first Principle of the indissoluble Band) enlightened with the Light of God; and the Holy Ghost, who goes forth out of the eternal Birth of the Father in the Heart, and in the Light of the Heart of God, he goes forth in it, and establishes it the Child of God.

^y Generation, Begetting, or Working.

5. Therefore all that it does (seeing it lives in the Light of God) is done in the Love of God; the Devil cannot see that Soul, for the second Principle, wherein it lives, and in which God and the Kingdom of Heaven stands, as also the Angels, and Paradise, is shut up from him, and he cannot get to it.

6. In this Consideration you may find what I understand by a Principle. For a Principle is nothing else but a new Birth, a new Life: Besides, there is no more than one Principle wherein there is an eternal Life, that is, the eternal Deity. And that would not have been manifested, if God had created no Creatures in himself, (*viz.* Angels and Men,) who understand the eternal and indissoluble Band, and ^z how the Birth of the eternal Light is in God.

^z Or the Manner.

7. Thus now herein is understood, how the divine Essence in the divine Principle has wrought in the Root of the first Principle, which is the Begetter, Matrix, or Genetrix in the eternal Birth in the ^a *Limbus*, or in the original Water-Spirit; by which Operation at last, the Earth and Stones come forth. For in the second Principle, (*viz.* in the holy Birth,) there is only Spirit, Light, and Life; and the eternal Wisdom has wrought in the eternal inanimate Genetrix, which is void of Understanding (*viz.* in her own Property) before the Original of the Light; out of which came the dark Chaos, which in the Elevation of Lord *Lucifer* (when the Light of God departed from him, and the Fierceness of the Source of the Fire was kindled) became hard Matter, (*viz.* Stones and Earth,) whereupon followed the gathering together of the Earth, as also the spewing out of *Lucifer* from his Throne, and the creating of the third Principle; and thereupon it followed, that he was shut up in the third Principle as a Prisoner, expecting henceforth the [Judgment or] Sentence of God. Now whether it be not a Shame, Disgrace, and Irksomeness to him to be so imprisoned between Paradise and this World, and not to be able to comprehend either of them, I propose it to be considered.

^a *Limbus* signifies a Seed, or Concretion of Matter.

8. Thus now if we will speak of the third Principle, *viz.* of the Beginning and Birth of this World, then we must consider the Root of the Genetrix, seeing every Principle is another Birth, but out of no other Essence; and so we may find, that in the first Principle in the indissoluble Band (which in itself is inanimate, and has no true Life, but the ^b Source of the true Life is born by the moving Spirit of God, which from Eternity has its Original in the first Principle, and goes forth from Eternity in the second Principle, as in the Birth or Heart or Son of God) the Matrix of the Genetrix is set open, which is originally the ^c Harshness; yet in the Light it is the soft Mother of the Water-Spirit. Thus it is seen and found clearly and plainly before our Eyes, that the Spirit of God has wrought there in the Matrix, so that out of the incomprehensible Matrix (which is but a Spirit) the comprehensible and visible Water is proceeded.

^b Or working Property.

^c Astringency, or Tartness.

9. Secondly, you [may] thus see the Separation clearly by the Stars and fiery Heaven, that the eternal Separation [or Distinction] is in the eternal Matrix; for you may see that the Stars and the fiery Heaven, and the watery, the airy, and earthly, are generated out of one Mother, that they qualify with [or have Influence upon] one another, and that the Birth of their Substance is in one another, also that one is the Case or Vessel to hold the other in, and yet they have not one and the same [Property] Qualification [or Condition.] Thus here in the Separation you [may] know, that the eternal Matrix has a Separation in itself, as is mentioned before in the

third Chapter concerning the eternal Birth of the four Anguishes, where the Fire is generated between Harshness and Bitterness, and the Light in the Flash of Fire, and to every Source retains its own due.

10. Understand it thus, as the Spirit moved this Matrix, so the Matrix wrought, and in the Kindling from the Spirit of God in the fifth Form of the Matrix, the fiery Heaven of the Constellations did exist, which is a mere *Quinta Essentia*, or *Quintessence*, born in the fifth Form of the Matrix, in which Place the Light has its Original; out of which at last the Sun is born [or brought forth,] wherewith the third Principle becomes opened and manifested, which [Sun] now is the Life in the third Principle, and the Opener of the Life of every Life in the Matrix, in this Place, or *Locus*; as the Heart of God in Paradise, in the immaterial Heaven and Birth, opens the eternal Power of God, wherein the eternal Life continually springs up, and wherein the eternal Wisdom continually shines. Thus also the Light of the Sun (which is sprung up in the inanimate Matrix) by the [flowing, hovering, or] moving Spirit in the Matrix, opens the third Principle of this material World, which is the third and beginning Principle; which as to this Form takes an End, and returns into its^d Ether in the End of this^e Enumeration, as the Scripture witnesses.

^d Or Repository.

^e Or finishing of its Time.

11. And then all in this third Principle remains again in the first Matrix; only that which has been sown in this Principle, and that has its Original out of Paradise, out of Heaven, and out of the second Principle, (*viz.* Man,) that continues eternally in the Matrix. And if he has in this [Life's] Time attained the second Principle, so that he is born therein, it is well with him; but if he has not, then he shall remain still eternally in the Matrix, yet not^f reach the Light of God.

^f Or attain.

12. Now I know very well, that I shall not only in Part be as it were dumb or obscure to the desirous Reader, but also tedious, and he will be somewhat troubled at me, in that I have written of the eternal Mother (wherein the divine Essence stands;) and that I now write, that this Matrix is inanimate and void of Understanding, out of which also a Principle void of Understanding is generated; as is plain before our Eyes, that in this World there is no true Understanding, either in the Stars, or in the Elements; and also in all its Creatures there is but an Understanding to qualify [or to operate,] to nourish itself, and to increase, as the Matrix in itself is.

13. Hereupon you are to know, that the Matrix in the second Principle (which yet has its Original and eternal Root in the first Principle) is but merely an eternal, unbeginning soft [or meek] Spirit, which has no such fiery^g intolerable Light, but all there is pleasant and chearful, and the eternal original Matrix is not known there; but the soft Light of the Heart of God makes all courteous and chearful.

^g Or Light that cannot be endured, as is in the Matrix of the first Principle.

14. Therefore also the Spirit which goes forth in the soft Matrix is the Holy Ghost; and God dwells in himself, and he calls himself an angry, zealous [or jealous] God, only according to the most original Matrix, which is not manifested in Paradise; and in the Beginning also it was forbidden to Man, to eat of the Fruit [of] Good and Evil, from the most original Matrix. Neither should Man have known this most original Matrix, if he had not imagined [thought or longed] after it, and eaten of the Fruit thereof, whereby the Matrix presently took hold of him, captivated him, [acts or] qualifies in him, nourishes and also drives him, as is plain before our Eyes.

15. And thus you are to know, that the second Principle has it [in its Power,] and there only is Wisdom and Understanding; also therein now is the Omnipotence. And this third Principle is the second's proper own, not separate, but one Essence in it, [and with it,] all over, and yet there is a Birth between them, as may be seen, by the^h rich Man and *Lazarus*, the one being in Paradise, and the other in the most original Matrix, or Hell.

^h Luke 16.

i Made known to Angels and Men.
 k Generating, Working, or Begetting.
 l Or into.
 m Or Condition.
 n Principalities, Thrones, and Dominions.
 o Narrowness, or a Corner.
 p The universal Place of this World, as far as the creating Word Fiat spreads itself.
 q Fountain or Well-Spring.
 r Or Working.

16. And therefore God [created or] generated the third Principle, that he might be ⁱ manifested by the material World: He having created the Angels and Spirits in the second Principle in the paradisaical World, they could thereby understand the eternal ^k Birth in the third Principle, also the Wisdom and Omnipotence of God, wherein they could behold themselves, and set their Imagination merely ^l upon the Heart of God, in which ^m Form they could remain in Paradise, and continue to be Angels; which the Devils have not done, but they intended to rise up in the Matrix, and domineer in great Power over Paradise, and all angelical ⁿ Regions, upon which they fell out of Paradise, and besides were driven out of their Place (or *Locus*) into ^o Restraint, so that the Matrix of this World also holds them captive.

17. For the ^p *Locus* or Space of this World was their angelical [Dominion or] Kingdom, where they were in the Place of this World.

18. But though we speak of the paradisaical Essence, and also of the Principle of this World, of its Power and wonderful Birth, and what the divine and eternal Wisdom is, yet it is impossible for us to utter and express it [all;] for the ^q Lake of the Deep can be comprehended in no Spirit, (whether it be Angel or Man,) therefore the innumerable eternal ^r Birth and Wisdom makes a wonderful eternal Joy in Paradise. This innumerable Power and Wisdom may now also be known by us Men, in the third Principle, if we will take it into our Consideration; if we look upon the starry Heaven, the Elements and living Creatures, also upon Trees, Herbs, and Grass, we may behold in the material World, the Similitude of the paradisaical incomprehensible World; for this World is proceeded out of the first Root, wherein stand both the material, and also the paradisaical spiritual World, which is without Beginning or Transitoriness.

19. And now if we meditate and consider of the Original of the four Elements, we shall clearly find, see, and feel the Original in ourselves, if we be Men and not Beasts, full of Malice and Gainsaying against God and the ^t Matrix of this World. For the Original is as well known in Man, as in the Deep of this World; although it seems wonderful to the unenlightened Man, that any should [be able] to speak of the Original of the Air, Fire, Water, and Earth, as also of the starry Heaven; he supposes this impossible to be known; thus he ^u swims in his own Mother, and desires not to know it, neither was it good for Man to know it; but since the Fall of *Adam* has cast us headlong into it, it is highly necessary for us to know it, that we may fly from the bestial Man, and learn to know the true Man.

20. And if you open the Eyes of your Mind, you will see that Fire is in Water, as may be seen in a Storm of Lightning, and yet it is no durable Fire, though it be true Fire, which sets Houses on Fire, and burns them. So also you may see that there goes forth from it a mighty forcible Air, and that they are in one another; and besides, you see that Water is generated in the Storm.

21. But you will not find this Root here, you must look into the ^v Matrix, and there it is wholly manifest, and you may know it in all Things, for the Matrix of this World stands in the eternal Matrix, from which Paradise and the Kingdom of Heaven has its Original. Now as the eternal Matrix is a Birth that goes forth, where in the Original there is Harshness, Darkness, Hardness, and Anguish; so you may see, that when the Spirit of God has ^w kindled the inward Matrix, then it becomes stirring, working, and active.

22. For there is in the Original, first, ^x Harshness, which attracts, shuts up, makes Darkness, and sharp Cold; but the Tartness cannot endure the Attracting: For the Attracting in the Cold makes in the Bitterness a Sting, [or Prickle,] which rages and resists against the hard Death, but not being able to come away out of the

* The temporary Matrix is the temporary Nature, and the eternal Matrix is the eternal Nature.
 w Or awakened.
 x Astringent Attraction.

Tartness, (being its Mother wherein it stands,) therefore it rages very horribly, as if it would break the Harshness [in Pieces;] it flies upwards and sideways, and yet finds no Rest, till that the Birth of the Harshness falls into an aching horrible Essence, like a Brimstone-Spirit, very rough, hard, Stinging in itself, [or Kindling in itself,] like a whirling Wheel, and that the Bitterness flies up very swiftly, from whence proceeds a twinkling Flash; at which the dark Harshness is terrified, and sinks back as vanquished. And so when the Bitterness finds the Mother overcome, and as it were half dead, or soft, [or meek,] it is terrified more than the Mother. But the Shriek or Terror being past in the harsh Mother, which is now half dead, or soft, [pliable or meek,] then the Bitterness loses its terrible Right, [or Property,] and becomes white, light, and clear; and thus is the Kindling and Birth of the Fire, as is mentioned before.

23. Dear Reader, account not this ridiculous; that this Birth (which also is just so in the ^y Beginning of your Life) may not trouble or confound you; and observe it further. ^y In the Mother's Womb.

24. When God in the first Matrix moved himself to create, and created the Angels, he created them in Paradise, in the light holy Matrix, (which is this and no other;) but the Matrix, with its fiery, dark, and harsh bitter Property, remained altogether hidden; for the Light of God from Eternity preserved it, and kept it pleasant, clear, and bright. But when God moved himself to create, then it became manifested; for the Angels were created out of the indissoluble Band, out of the Matrix, and were corporized from the moving Spirit of God.

25. Now when God had created great potent princely Angels, and that in the Place of the fourth Form in the Matrix, where the Source of Fire has its Original, they stood not, neither did they cast their ^z Imaginations forward into the fifth Form, wherein the sprouting forth of Paradise consists; but they cast their Imaginations back into themselves, and formed [or created] a Will [or Purpose] in the Matrix, to domineer in the Fire over the Light of God and Paradise. For the fiery Matrix (*viz.* the Abyss of Hell) moved itself in the Creation so hard, that *Lucifer* (that great Prince) has formed his Will out of it, and is continued therein, supposing that so he should be a great and terrible Lord in his whole Place [of Dominion.] ^z Or their Minds into Relinquation.

26. Thus the Devil moved the Matrix, and the fiery Form moved the Devil; for ^a that also would be creaturely, as [well as] all the other Forms in the Matrix, which yet was opposite to the fifth Form in the Matrix, where in the meek and clear Light the pleasant Source of Love springs up, wherein the second Principle stands eternally. ^a The fiery Form would have a Creature of his own.

27. When this Storm was in the Creation (in the first Principle) the Matrix became very big [or much impregnated] and kindled; and every Form in the Matrix wrought, [stirred or acted.] But because the Anger and Wrath had there elevated itself, and that this Place could not thus subsist in Paradise, therefore God moved this Place yet more in the Matrix, which was yet the more kindled, where then is to be the Devil's Bath, [Repository or Dwelling-Place,] and the fourth Form stood in the Flash of the Fire, which reflected back into the Mother, and ^b found the Spirit of God in the Forming [or Creation,] where in a Moment [that fourth Form] lost its wrathful [smart, fierce Property, Authority or] Right, and became in great Joy, white, clear, and light: and in this Place [or Thing consists or] stands the *Fiat*, by which God created Heaven and Earth. For before the *Fiat*, the third Principle was not manifested, but there was merely Paradise in the Place of this World. ^b Felt or perceived.

28. But God seeing that the great Prince *Lucifer* would domineer in the Matrix, in the Strength of the Fire in his Place; therefore he shut up the fifth Form in the ^c Or bright.

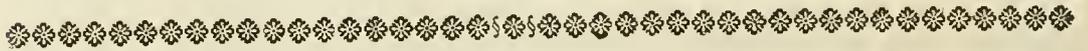
Matrix of Paradise from him, for it is shut up both in its inward corporeal Form, and outwardly also.

^d Rarefied.

29. For when the Matrix became ^d thin again, dead and vanquished, from the risen Light, then the material [Matrix] turned to Water, as we may perceive; and in this Kindling before the Light of the Sun (when the Matrix was still in the harsh Fiercenefs) the Matrix attracted that which was wrought together into a Water-Spirit, out of which came the rocky Cliffs, Stones, and the dark Earth, which before the Time of the Creation was but a Chaos; and in that Time sprung forth the third Principle, the fiery Heaven, in the fifth Form in the Matrix, by the *Fiat* which the Father spoke through his Heart or Son, by and in the going forth of his Spirit, who there, ^e upon the Matrix in the fifth Form, framed the fiery Heaven, as the highly worthy *Moses* has clearly written of it. For the Matrix is the Water-Spirit in the Original, in the first Form; and now when it became material in the Place of this World, then the Spirit moved upon the Water in the heavenly Matrix, which is immaterial, (from whence the material Water is generated,) and so formed the Creatures.

^e The Spirit moved upon the Water.

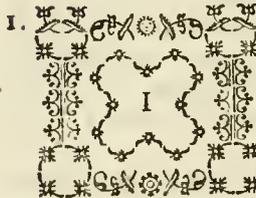
30. Thus in this springing up [or going forth] the material Matrix was extinguished, and the Wrathfulness [Tartnefs or Fiercenefs] is come in the Stead thereof. And the Devil remained in the Original of the Matrix (which cannot be altered in Eternity) between Paradise and this World, in the dark Matrix; and with the Creation of the Earth, he was thrust down from his high Throne [or Seat,] where now the fiery starry Heaven is.



The Sixth Chapter.

Of the Separation in the Creation, in the third Principle.

^f Distinction, specific Difference, Form, or Variation, whereby every Thing has its own peculiar Essence.



^g Or qualifies.
^h The Stars.

I. If we consider of the ^f Separation and the Springing forth in the third Principle of this World, how the starry Heaven should spring up, and how every Star has a peculiar Form and Property in itself, in every of which a several Center is observed, so that every One of them is fixed [or steady] and Master [or Guider] of itself, and that every One of them rules in the Matrix of this World, and ^g works and generates in the Matrix after their Kind; and then afterwards if we consider the Sun, which is their King, Heart, and Life, without whose Light and Virtue, ^h they could neither act nor effect any Thing, but remain in the hard dark Death; and this World would be nothing but a fierce rough Hardness; and further, if we consider the Elements of Fire and Water, [and observe] how they continually generate one in another, and then how the Constellations rule in them, as in their own Propriety; and also consider what the Mother is, from whence all these Things must proceed; then we shall come to see the Separation, and the eternal Mother, the ⁱ Genetrix of all Things.

ⁱ Or bringer forth.

2. Nay, we have it clearly and plainly to be seen in ourselves, and in all Things, if we would not be so mad, blind, and self-conceited, and would not be so drawn and led by a ^k School-boy, but did stick close to the Schoolmaster himself, who is the Master of all Masters; for we see indeed that all Things spring out of the eternal

^k Outward Reason.

Mother, and as she is in her own Birth, so she has generated this World, and so is every Creature also generated. And as that [Mother] is in her springing forth in Multiplication, where every Fountain [or Source] has another Center in it from the Genetrix, and a Separation [or Distinction,] but undivided and not asunder, so also this World is generated out of the eternal Mother, which now is such another Genetrix, and yet is not separated from the eternal ¹ Mother, but is come to be in a material Manner, and it has through the Sun attained another Light and Life; which [Light and Life] is not the wife Master himself, but the wife Master (who is God) he keeps that Light and Life, so that it stands and continues in the eternal Matrix, and yet it is not the eternal Wisdom itself.

¹ Or Nature.

3. Now because this Birth [of the Sun] has a Beginning through the Will of God, and enters again into its ^m Ether, therefore it has not the Virtue or Power of the Wisdom; but it continually ⁿ works according to its Kind, it vivifies and kills; what it does, it does [not regarding whether it be] evil, crooked, lame, or good, beautiful or potent, it causes to live and to die, it affords Power and Strength, and destroys the same again; and all this without any premeditated Wisdom; whereby it may be perceived, that it is not the divine Providence and Wisdom itself, as the Heathens supposed, and foolishly relied upon the Virtue thereof.

^m Or Repository.

ⁿ Or builds.

4. But if we would see the Ground thereof, we must only look upon the first Mother in her Birth, and so we shall see and find it all. For as the first Mother (considering her in the Original without the Light) is four, [or harsh,] dark, hard, and cold, and yet there is the ^o Water-Spirit in the bringing forth, thus you may find (when the material World sprung up) that God then on the first day created the Heaven and the Earth.

^o Or Spirit of the Water.

5. Now the Heaven comes out of the four Matrix, which in the paradisaical [Heaven] is the Water-Spirit; and out of that Paradisaical [Water-Spirit or Matrix] the Material [Heaven or Matrix] is created; as *Moses* writes, that the Heaven was created out of the Midst of the Waters; and it is very right. And also in that very Hour the Earth and the Stones, and all Metals (the Matrix of this World being yet dark) were generated out of the Matrix.

6. For when the Matrix was stirred, and that Lord Lucifer would domineer in the Fire, then the dark Matrix attracted all that was wrought in the ^p Birth together, from whence Earth, Stones, Metals, Brimstone and Salt did proceed: Hereby the Kingdom of Prince Lucifer was shut up, and he remained in the inward Center captivated in the outward.

^p Out-Birth.

7. But the Virtue which was in the Matrix, was that which could effect such Things in the Matrix; for a Stone is nothing else but a Water, ^q Mercury, Salt, and Brimstone, wherein an Oil is hidden. Now the Birth of the Matrix has such a Form in its eternal Essence, and ^r Birth of its Life. For first, there is the Harshness [or Sourness] Fierceness [or eager Strength] and Hardness, from whence the Cold proceeds. Now the Sourness [or Harshness] attracts and sharpens the Cold; and in its attracting it makes the bitter Sting [or Prickle] which pricks and rages, and cannot endure the hard Attracting, but vexes like a furious Madness, it rises up and rages, and becomes like a Brimstone-Spirit.

^q The original Text, *Mercurius*.

^r Or continual Generation and Subsistence.

8. And in this Form in the Wrath [or fierce Strength] in the watry four Mother, the four bitter Earth, Brimstone and Salt, is generated, before the Kindling of the Sun in the Matrix that is void of Understanding. But the Separation that is in it, is caused from the Birth's standing in great Anguish, and from its desiring the Separation in the Birth; for the Bitterness agrees not with the Harshness [or Sourness,] and yet they are as Mother and Son, and as Members one ^s of another; and it must ^s *It*

^s *It*

be so, or else nothing could be, for it is the eternal Band, and the Original of Life.

^c Aches.

9. Moreover, when the Bitterness rages, rises up, and vexes in the [four] harsh Mother, then it falls into a glimmering Flash most terribly; in this Form the Mercurius, or Venom, or Poison is generated. For when the Matrix perceives this Flash of Fire in its dark four Form, then it is terrified, and becomes dead in her hard four Property. And in this Place, Death, Poison, ^u Withering and Corruption are generated in the Matrix, and also the noble Life in the Mercurius, and in the Springing up of the third Principle.

^u Falling away, or Decaying and Destruction.

^x Or Root.
^y Glance, or Lustre.
^z Or concrete.

10. And further, when the Horror [or Crack or Shriek] of the Fire is come into its harsh Mother, and has thus overcome its Mother, then itself is much more terrified, for there it loses its fierce or strong Property, because the Mother [has] attained another ^x Source; and out of the Horror of the Fire a ^y Brightness is come to be, which in the inanimate Matrix, the *Materia*, [or Matter,] in the Midst of the Horror [or Crack] is come to be a soft and bright ^z mixt Matter, *viz.* from the Crack of the Light [is proceeded] Gold, Silver, Copper, Tin, Lead, &c. according as every Place in the Matrix stood in the wrestling Center.

Note.

11. For the Birth in the whole Space of this World (as far as Lucifer's Kingdom reached) was thus; and therefore there is very different Kind of Earth, Metals, and other Things in one Place, than in another. And it is plain before our Eyes, that all Metals are mixed which proceeds from the ^a bringing forth *in infinitum*; which we well understand and see, but cannot utter, nor dare we speak it, for it troubles us, and it reaches into the Deity, which is without Beginning, and eternal; therefore the Creature must let it alone upon Pain of the Loss both of its Reason and Sense.

^a Or Out-Birth.

12. But to declare this further; when the Matrix stood thus in the Birth, where the Matter of the Earth was generated, then the Matrix with the Kindling became Water; you must understand it right, not wholly in Substance, but it has generated the Earth, Stones, and Metals, and yet the Matrix continues still, so also the Water still continues in the killing and overcoming; whereby the material World took its Beginning, where the Globe of the Earth was drawn together in this Moving, and stands in the Middle of the Circle from above and from beneath as a Point [or *Punctum*.]

Note.

13. And there in the Center, in the paradisaical Matrix, and in the paradisaical Heaven, the Spirit of God stood in his own eternal Seat, neither did it depart from thence, and moved upon the material Water with the *Fiat*, and there formed the Heaven, which was created out of the Midst of the watery Matrix; and he separated the Root of the Darkness from the Light in the Matrix, in which Darkness the Devils remained, and they have not comprehended the Matter in the Matrix, nor the new Light, which sprung up in the Matrix. And so with this Creation and Separation the Length of one Day was finished, and out of the Beginning and End, and Morning and Evening, was the first Day, as *Moses* writes.

14. But that we may so speak of the Heaven, that the Reader might come to understand what that [Heaven] is which God then created, [consider] what *Moses* writes of it. God made a Firmament between the Waters, and separated the Waters beneath the Firmament from the Waters above the Firmament, and the Firmament he called Heaven, which is very right; but hitherto it has been very ill understood.

15. Now observe, the Heaven is the whole Deep, so far as the *Ethera*, or Skies have ^b given up themselves to the Birth of this World, and that Heaven is the Matrix, out of which Earth, Stones, and the material Water are generated. And there

^b Expanded, or spread.

there God separated the material Water from the Matrix; and here it is very plainly discerned, that the material Water is as it were dead, or has Death in it; for it could not abide in the ^c moving Mother, but was created [to be] upon the Globe of the Earth, and God called it Sea, [*Méer*;] in which [Word] is understood in the Language of Nature, as it were a Springing [or Growing] in Death, or a Life in ^d Corruption: ^e Although herein I shall be as one that is dumb to the Reader, yet I ^f know it very well, and I am very well satisfied therewith. But because the bestial Man is not worthy to know it, therefore I will not here cast the Pearl before the Swine; but for the Children of God, which will be benefited by it, the Spirit of God will certainly teach and instruct them in it.

^c Viz. the Air.

^d The Corruptibility.

^e That is, the Reader will not understand it.

^f Or understand.

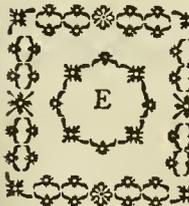
16. Now when the Heaven became clear [or pure,] and cleansed from the Earth and the dark Mist [or Dust] in the Concretion [or Driving together,] then in the Matrix of the Heaven there were the three Elements, Fire, Air, and Water, which are three in one another, in one Mother; and that Mother is here called the Heaven; therefore henceforward in my Writing, I shall use the Word *Heaven* instead of the Word *Matrix*.

17. For the Heaven is the Matrix, and is called Heaven, because of the Separation, because the fifth Essence of Heaven is separated, and set in the higher Heaven, where the Matrix is more fiery, as it is properly understood in the Language of Nature, and is plain before our Eyes. But here the Quality, Birth and Property of the Heaven ought to be described, because the four Elements sprung out of it, as out of their Mother; and because the Virtue of every Life consists therein, therefore the Original of the four Elements must be described, wherein it will first truly be understood what the Heaven is.



The seventh Chapter.

Of the Heaven and its eternal Birth and Essence, and how the four Elements are generated; wherein the eternal Band may be the more and the better understood, by meditating and considering the material World. The great Depth.

1.  VERY Spirit sees no further than into its Mother, out of which it has its Original, and wherein it stands; for it is impossible for any Spirit in its own natural Power to look into another Principle, and behold it, except it be regenerated therein. But the natural Man, who in his Fall was captivated by the Matrix of this World, whose natural Spirit ^e moves between two Principles, *viz.* ^z Waves, between the divine and the hellish, and he stands in both the Gates, into which Principle he falls, there he comes to be regenerated, whether it be as to the Kingdom of Heaven, or the Kingdom of Hell; and yet he is not able in this [life] Time to see either of them both.

^z Waves.

2. He is in his own Essence and Substance a twofold Man. For his Soul (in its own Substance) is out of the first Principle, which from Eternity has no Ground nor Beginning; and in the Time of the Creation of Man in Paradise, or the Kingdom of

^b Bodily
created.

Heaven, the Soul was truly ^b corporized by the *Fiat* in a spiritual Manner; but with the first Virtue [or Power] which is from Eternity, in its own first Virtue or Power it has remained inseparably in its first Root, and was illustrated [or made shining bright] by the second Principle, *viz.* by the Heart of God; and therewith standing in Paradise, was there, by the moving Spirit of God, breathed into the Matrix of the third Principle, into the stary and elementary Man. And now therefore he may understand the Ground of Heaven, as also of the Elements and of Hell, as far as the Light of God shines in him; for if that Light be in him, he is born in all the three Principles; but yet he is only a Spark risen from thence, and not the great Source, or Fountain, which is God himself.

3. And therefore it is that Christ saith: *If you had Faith as a Grain of Mustard-seed, you might say to the Mountain, Cast thy self into the Sea, and it shall be done.*

[†] Note, the
Power by
which the
holy Men
raised the
Dead.

And ⁱ in this Power Men have raised the Dead, and healed the Sick, by the Word, and the Virtue and Power of the Spirit, or else they could not have been able to have done such Things, if they had not stood in the Power of all the three Principles.

4. For the created Spirit of Man, which is out of the Matrix of this World, that rules (by the Virtue of the second Principle in the Virtue of the Light) over and in the Virtue of the Spirit of the Stars and Elements very mightily, as in that which is its proper own. But in the Fall of *Adam* we lost this great Power, when we left Paradise, and went into the third Principle, into the Matrix of this World, which presently held us captive in Restraint. But yet we have the Knowledge [of that Power] by a Glance [or Glimmering,] and we see as through a dim or dark Glass the eternal ^k Birth.

^{*} Or opera-
tive Propaga-
tion.

^l Or the Do-
minion or In-
fluences of
the Stars.

5. And although we move thus weakly or impotently in all the three Births, and that the Gate of Paradise is so often darkened to us, and that the Devil does so often draw us into the hellish Gate, and that also the Elements cover the ^l syderial Gate, and wholly cloud them, so that we oftentimes move in the whole Matrix, as if we were deaf, dumb, or half dead, yet if the paradisaical Light shines to us, we may very well see into the Mother of all the three Principles; for nothing can hinder us, the threefold Spirit of Man sees every Form and Quality in its Mother.

6. Therefore though we speak of the Creation of the World, as if we had been by as present, and had seen it, none ought to marvel at it, nor hold it for impossible. For the Spirit that is in us, which one Man inherits from the other, that was breathed out of the Eternity into *Adam*, that same Spirit has seen it all, and in the Light of God it sees it still; and there is nothing that is far off, or unsearchable: For the eternal Birth, which stands hidden in the Center of Man, that does nothing [that is] new, it knows, works and does even the same that ever it did from Eternity; it labours for the Light and for the Darkness, and works in great Anguish; but when the Light shines therein, then there is mere Joy and Knowledge in its Working.

7. So that when the Heaven, and the Birth of the Elements are spoken of, it is not a Thing afar off, or that is distant from us, that is spoken of; but we speak of Things that are done in our Body and Soul; and there is nothing nearer us than this Birth, for we live and move therein, as in the House of our Mother; and when we speak of Heaven, we speak of our native Country, which the enlightened Soul can well see, though indeed such Things are hidden from the Body.

8. For as the Soul of Man moves and swims between the Virtue of the Stars and Elements, so the created Heaven also moves between Paradise and the Kingdom of Hell, and it swims in the eternal Matrix; its Limit reaches as far as the *Ethera* [Skies or Receptacle] has yielded itself up to the Creation, so far as the Kingdom of Lucifer

did reach, where yet no End is to be found: For the Virtue or Power of God is without End, but our Sense reaches only to the fiery Heaven of the Stars, which are a ^l Propagation in the fifth Form of the eternal Mother, (or a *Quinta Essentia*,) where, in the Separation in the Time of the third Principle, (or in the Beginning of this World,) the Virtue or Power of the Matrix was ^m separated, where now the Separation is thus moved: And then every Essence in the Propagation, in the manifold Centers of the Stars, have a ⁿ longing Desire one after the other, and a continual Will to infect, [impregnate, or mix Influences;] and the one Essence, or Virtue, is the ^o Meat and Drink, as also the Chest [Case, or Receptacle] of the other.

^l Or Outbirth, or Offspring.
^m Or divided into Parts, or varied.
ⁿ Attracting.
^o Food.

9. For as in the paradisaical Principle the Holy Ghost in the Trinity of the Deity continually goes forth, and flows very softly, immoveably and imperceptibly as to the Creature, and yet forms and fashions all in the paradisaical Matrix, so also does the third Principle. After that the Matrix became visible and material, every Virtue in the Matrix has had a great attractive Longing towards one another, a continual springing, blossoming, and fading again like a Bud, or some boiling seething Matter, wherein the Sourness, Coldness, and [eager fierce] Strongness, attract without ceasing; and this attracting Prickle [or Sting] stirs always without ceasing, and strives [or resists] so, that the four Matrix (because of the inward hellish, or most original Matrix) stands continually in Anguish, with a great Desire of the Light, which it espies in the Root of the Fire, and is continually affrighted at it, and becomes mild, soft, and material; whereby the elementary Water is continually generated.

10. In this manner you must understand the four Elements, which yet are not four divided Things, or Essences, but one only Essence: And yet there are four Differences, or Distinctions in this Birth; and each Element lies in the other, as in a Chest, and it is its Receptacle, also it is a Member therein. Understand and consider the Ground aright, which follows. The ^p Sourness is the Matrix, and a Cause of all Things, which in its own Substance is very dark, cold, and as nothing; but the Eternal Deity being there, and speculating or beholding itself in the Sourness, therefore the dark Sourness is desirous after the divine Virtue, and attracts; although there is no Life or Understanding in the Sourness, yet it is the Ground of the first Essence, and the Original whence something comes to be: Here we can search no further into the Ground of the Deity, for it troubles [disturbs, or confounds] us.

^p Or Astringency is the Root of the Mother.

11. Now the Sourness (in its Lust or great Longing [or Panting] after the Light) attracts continually, and in its own Substance it is nothing else but a vehement Hunger, very dry, and as [a *Vacuum* or] nothing at all, a desiring Will, as the Darkness after the Light; and its Hunger, or Attracting, makes the Bitterness, the Woe [or Lamentation] that it cannot be satiated, or mollified, from whence the Anguish rises, so that the Will, or Prickle, [or Sting] is rubbed, [or ^q struck] in itself, from the Lust of the Desiring, and it will not yield itself to the dark Nothing, or dead Will, but sets its Desire and Anguish, and also its [eager or] strong Will so very hard towards the hidden Light of God, that thereby the Will becomes a twinkling Flash, like a sparkling or ^r crackling Fire, whereby the Sourness, that is so very aching, is continually filled, and as it were deadened, whereby the four Spirit comes to be soft, sweet, and material, even Water.

^q As Steel and a Flint strike Fire.

^r As when you throw Water into the Fire.

12. But the Bitterness being so very much affrighted at the Flash of Fire in the Sourness, it catches its Mother (the Sourness) which is become material from the Crack, and flies out, and is clouded or ^s swelled from the material Sourness, as if it also was material, and moves, and strengthens itself continually in the Mother; and that is the Element called Air in this World, which has its Original in the watery Mother, and the Water has its Original from the Air, and the Fire has its Original from

^s Impregnated.

the longing Anguish; and the Earth and Stones took their Beginning in the strong Attraction at the Fall of Lucifer, when the Sourness was so fierce, strong, rising, and attractive, which Attraction is stopped again by the Light in the third Principle.

13. Thus it may very plainly be understood, that the Light of God is a Cause of all Things, and you may hereby understand all the three Principles: For if the Power, Virtue, and Light of God were not, then there would be also no attractive Longing in the dark Eternity, and also the four Desire (which is the Mother of the Eternity) would be nothing at all; and it may be understood, that the divine Virtue shines in every Thing, and yet it is not the Thing itself, but the Spirit of God in the second Principle; and yet the Thing is his Ray, [Glance or Lustre,] which thus proceeds from the longing, or attracting Will. But now the Heart of God is in the Father, [in] the first Will, and the Father is the first Desiring or Longing after the Son, and the Son is the Virtue and Light of the Father, from whence the eternal Nature becomes always longing; and so from the Heart of God, in the eternal dark Matrix, [it] generates the third Principle. For ^a so God is manifest, but otherwise the Deity would remain hidden eternally.

^a Lustre, or Brightness.

^a Or thereby.

14. Now therefore we say (as the Scripture informs us) that God dwells in Heaven, and it is the Truth. Now mark, *Moses* writes, that God created the Heaven out of the Midst of the Waters, and the Scripture says, God dwells in Heaven; therefore we may now observe, that the Water has its Original from the Longing of the eternal Nature after the eternal Light of God; but the eternal Nature is made manifest by the Longing after the Light of God, as is mentioned before; and the Light of God is present every where, and yet remains hidden to Nature; for Nature receives only the Virtue of the Light, and the Virtue is the Heaven wherein the Light of God dwells and is hid, and so shines in the Darkness. The Water is the *Materia*, or Matter that is generated from the Heaven, and therein stands the third, which again generates a Life, and comprehensible Essence, or Substance, out of itself, viz. the Elements and other Creatures.

15. Therefore, O noble Man, let not Antichrist and the Devil befool you, who tell you that the Deity is far off from you, and direct you to a Heaven that is situated far above you; whereas there is nothing nearer to you than the Heaven is. You only stand before the Door of Heaven, and you are gone forth with *Adam* out of the paradisaical Heaven into the third Principle; yet you stand in the Gate, do but as the eternal Mother does, which by great desiring and ^x longing after the Kingdom of God, attains the Kingdom of Heaven, wherein God dwells, wherein Paradise springs up; do you but so, set all your Desire ^y upon the Heart of God, and so you will pass in by Force, as the eternal Mother does; and then it shall be with thee as Christ said, *The Kingdom of Heaven suffereth Violence, and the Violent take it by Force*: So you shall make to yourself Friends in Heaven with your unrighteous *Mammon*, and so you come to be the true Similitude and Image of God, and his proper own; for all the three Principles, with the Eternity, are in you, and the holy Paradise is again generated in you, wherein God dwells. Then where will you seek for God? Seek him in your Soul only that is proceeded out of the eternal Nature, wherein the ^z divine Birth stands.

^x Or seeking.

^y Into.

^z Or divine Working.

16. O that I had but the Pen of Man, and were able therewith to write down the Spirit of Knowledge. I can but stammer of the great Mysteries like a Child that is beginning to speak; so very little can the earthly Tongue express what the Spirit comprehends and understands; yet I will venture to try, whether I may procure some to go about to seek the Pearl, whereby also I might ^a labour in the Works of God in my paradisaical Garden of Roses; for the Longing of the eternal ^b Matrix drives me on to write and exercise myself in this my Knowledge.

^a Or work.

^b Mother of Nature.

17. Now if we will lift up our Minds, and seek after the Heaven wherein God dwells, we cannot say that God dwells only above the Stars, and has inclosed himself with the Firmament which is made out of the Waters, in which none can enter except it be opened (like a Window) for him; with which Thoughts Men are altogether befooled [and bewildered.] Neither can we say (as some suppose) that God the Father and the Son are only with Angels in the uppermost inclosed Heaven, and rule only here in this World by the Holy Ghost, who proceeds from the Father and the Son. All these Thoughts are void of the very Knowledge of God. For then God should be divided and circumscriptive, like the Sun that moves aloft above us, and sends its Light and Virtue to us, whereby the whole Deep becomes light and active all over.

18. Reason is much befooled with these Thoughts; and the Kingdom of Antichrist is begotten in these Thoughts; and Antichrist has by these Opinions set himself in the Place of God, and means to be God upon Earth, and ascribes divine Power to himself, and stops the Mouth of the Spirit of God, and will not hear him speak; and so strong Delusions come upon them, that they believe the Spirit of Lies, which in Hypocrisy speaks strong Delusions, and seduces the Children of Hope, as St. Paul witnesses.

^c Which possesses the Minds of straying Christians.
^d Divine Authority, *Jus divinum.*

19. The true Heaven, wherein God dwells, is all over, in all Places [or Corners,] even in the Midst [or Center] of the Earth. He comprehends the Hell where the Devils dwell, and there is nothing without God. For wheresoever he was before the Creation of the World, there he is still, *viz.* in himself; and is himself the Essence of all Essences: All is generated from him, and is originally from him. And he is therefore called God, because he alone is the Good, the Heart, or [that which is] best; understand, he is the Light and Virtue, [or Power,] from whence Nature has its Original.

20. If you will meditate on God, take before you the eternal Darkeness, which is without God; for God dwells in himself, and the Darkeness cannot in its own Power comprehend him; which Darkeness has a great [Desire of] longing after the Light, caused by the Light's beholding itself in the Darkeness, and shining in it. And in this Longing or Desiring, you find the Source, and the Source takes hold of the Power or Virtue of the Light, and the Longing makes the Virtue material, and the material Virtue is the Inclosure to God, or the Heaven; for in the Virtue stands the Paradise, wherein the Spirit which proceeds from the Father and the Son works. All this is incomprehensible to the Creation, but not impossible to be found in the Mind; for Paradise stands open in the Mind of a holy Soul.

^e Think, or apprehend any Thing of God.
^f Speculating as in a Glass.
^g Or active Property.

21. Thus you [may] see how God created all Things out of Nothing, but only out of Himself; and yet the Out-Birth is not from his Essence, [or Substance,] but it has its Original from the Darkeness. The Source of the Darkeness is the first Principle, and the Virtue [or Power] of the Light is the second Principle, and the Out-Birth, [generated] out of the Darkeness by the Virtue of the Light, is the third Principle; and that is not called God: God is only the Light, and the Virtue of the Light, and that which goes forth out of the Light is the Holy Ghost.

^h Creature, or natural Man.

ⁱ That which is procreated, *viz.* the four Elements.
^k Or springing Properties.

22. You have a Similitude [of this] in yourself. Your Soul which is in you, gives Reason to you, whereby you think, [consider, and perceive;] that represents God the Father: The Light which shines in your Soul, whereby you know the Virtue [or Power in you,] and lead [and direct and order] yourself with; that represents God the Son, or the Heart, the eternal Power and Virtue: And the Mind, in which the Virtue of the Light is, and that which proceeds from the Light wherewith you govern your Body; that represents the Holy Ghost.

^l Or Blindness
of Under-
standing.

23. The ^l Darknes that is in you, which longs after the Light, that is the first Principle; the Virtue or Power of the Light which is in you, whereby you can see in your Mind without [bodily] Eyes, that is the second Principle; and the longing [Power or] Virtue, that proceeds from the Mind, and attracts and fills, [or impregnates] itself, from whence the material Body grows, that is the third Principle. And you [may] understand very exactly, how there is an Inclosure, [Stop, or Knot] between each Principle; and how God is the Beginning and the first Virtue [or Power] in all Things; and you understand, that in this gross, [sluggish, or dull] Body, you are not in ^m Paradise. For that [outward Body] is but a misty, [excrementitious, dusky, opaque Procreation,] or Out-Birth in the third Principle, wherein the Soul lies captive, as in a dark Dungeon: Of which you shall find a very large Description, when we come to write about the Fall of *Adam*.

ⁿ Or in the
divine Joy,
wherein God
and the An-
gels dwell.

24. Now mark, when God would manifest himself by the material World, and the Matrix stood in the anguishing Birth, wherein the Creator moved the first Principle to the creating of Angels, then the Matrix stood undivided in the inward ^a Essence; for there was then no Comprehensibility, but Spirit only, and the Virtue of the Spirit. The Spirit was God, and the Virtue was Heaven, and the Spirit wrought in the Virtue, so that thereby the Virtue became attracting and longing, for the Spirit beheld itself in the Virtue; and therein the Spirit created the Virtue from whence the Angels came to be. And thus the Virtue became the Dwelling of the Angels, and the Paradise wherein the Spirit wrought; and the Spirit longed after the Light, and the Light shone in the Virtue; so there is a paradisaical Joy, and pleasant Sport therein; and thus God is manifested.

^a Or Sub-
stance.

25. Now thus the eternal Light, and the Virtue of the Light, or the heavenly Paradise, moves in the eternal Darknes; and the Darknes cannot comprehend the Light; for they are two several Principles; and the Darknes longs after the Light, because that the Spirit beholds itself therein, and because the divine Virtue is manifested in it. But though it has not comprehended the divine Virtue and Light, yet it has continually with great Lust lifted up itself towards it, till it has kindled the Root of the Fire in itself, from the Beams of the Light of God; and there arose the third Principle: And it has its Original out of the first Principle, out of the dark Matrix, by the ^o Speculating of the Virtue [or Power] of God. But when the kindled Virtue in this springing up [of the third Principle] in the Darknes became fiery, then God put the *Fiat* therein, and by the moving Spirit, which goes forth in the Virtue of the Light, created the fiery Source in a bodily Manner, and severed it from the Matrix, and the Spirit called the fiery created Properties Stars, for their Quality.

^o Beholding,
Imagining,
or Reflection.

26. Thus it is plain to our Sight, how the starry Heaven, (or as I may better render it to the enlightened Reader) the Quintessence, (or the fifth Form in the Birth,) is severed from the watery Matrix; or else there would have been no ceasing from the generating of Stones and Earth, if the fiery ^p Nature had not been severed: But because the eternal Essence (*viz.* God) would manifest himself in the dark Matrix, and [has desired] to make the Nothing Something, therefore he has severed the kindled Virtue, and made the Matrix clear or pure.

^p Property or
Kind.

27. And thus now the Matrix stands incomprehensibly, and longs after the fiery Nature, [or Condition,] and the fiery Nature longs after the Matrix. For the Spirit of God (which is a Spirit of Meekness) ^q beholds itself in the watery Matrix; and the Matrix receives Virtue from thence. Thus there is a constant Will to generate and work, and the whole Nature stands in a great Longing and Anguish, willing continually to generate the divine Virtue, God and Paradise being hidden therein, but it generates after its Kind, according to its Ability.

^q Speculates,
or imagines.

28. Now when God had fevered the Matrix with [or from] its fiery Form, and would manifest himself with this World, then he put the *Fiat* into the Matrix, and spoke out of himself, [saying,] *Let there be Herbs, Grass, Trees, and Beasts, every one according to their Kind*: This Speaking, was the Heart, or the Virtue [or Power] of the Eternal Father: But the Spirit which had the *Fiat*, went from the Eternal Father (in the Virtue of the Heart of God) forth with the Will (and the Will was the *Fiat*) and made the Out-Birth in the third Principle material, visible, and comprehensible, each according to its Essence; as the Virtue was, so was also its Body. For there the fiery Matrix, or the Constellation, gave its Virtue to the *Fiat*; and the watery Matrix, with the Elements, received the Virtue, and so were impregnated, and each Element generated its own Creatures out of itself; as also each Form in the fiery and watery Nature out of themselves; and yet it became no separable Essence, but only every Creature was separated according to its Kind, according to the eternal Virtue, which arose in the Longing by the Lust, and became the third Principle, which was not before Time [begun.] ^{† Created.}

29. Thus the starry Heaven rules in all Creatures, as in its proper own; it is the [Husband or] Man; and the Matrix, or the watery Form, is its [Wife or] Woman, which it continually impregnates; and the Matrix is the Genetrix, which brings forth the Child which the Heaven † begets; and that is the created Heaven in the third Principle; from whence the Elements are proceeded; viz. the watery Matrix, out of which the visible Water generated itself, and still always does generate itself in the Anguish. ^{† Makes, or forms.}

30. Therefore *Moses* writes, that *God created the Heaven out of the Midst of the Waters*: [This you must] understand [to be] out of the eternal watery Matrix, which is but a Spirit, wherein the Paradise is, and the Holy Heaven, viz. the divine Virtue, which the dark Matrix lusted after in its Hunger, out of which the visible Matrix of the four Elements is proceeded; out of which the Essence of all Essences, that now are, were created by the *Fiat* through the Eternal Spirit of God.

31. For every Form in the Matrix has its visible Creatures, and such as are invisible to human Eyes; which Creatures in Part as to us are as it were but mere † figured Spirits, as the Fire has Spirits and Creatures that are invisible to our material Eyes, and we cannot see them: There are also in the Air invisible Spirits, which we see not; for the Air being immaterial, so are also the Spirits thereof: The Water has material Creatures, which are not visible to us; and because they are not out of the Fire nor Air, they are of another † Quality, and are hid [as] to the fiery and airy [Spirits,] except they will manifest themselves. ^{† Shapes and Forms of Appearance.}

32. As Fire, Air, Water, and Earth, lie in one Case, [or Chest,] and they four are but one Thing, and yet of four distinct Differences, and none of them can comprehend, nor retain the other, and something of one of the four being † fixed in every Creature, that Creature cannot bind itself as to that, but is manifested therein, and according to that Spirit is comprehensible and perceptible, and yet is incomprehensible to the Spirits of the other Elements. ^{† Or predominant.}

33. For all Things are come to be Something out of Nothing: And every Creature has the Center, or the Circle of the Birth of Life in itself; and as the Elements lie hid in one another in one only Mother, and none of them comprehends the other, though they are Members one of another, so the created Creatures are hidden and invisible to one another. For every Creature looks but into its Mother that is fixed [or predominant] in it. The material Creature sees a material substance, but an immaterial Substance (as the Spirits in the Fire and in the Air) it sees not; as the Body sees not the Soul, which yet dwells in it; or as the third Principle does not com-

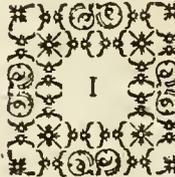
prehend, nor apprehend the second Principle wherein God is; though indeed itself is in God, yet there is a ^y Birth between: As it is with the Spirit of the Soul of Man, and the elementary Spirit in Man, the one being the Case, [Chest,] or Receptacle of the other; as you shall find, about the Creation of Man.



The Eighth Chapter.

Of the Creation of the Creatures, and of the Springing up of every growing Thing; as also of the Stars and Elements, and of the Original of the ^a Substance of this World.

^a Vegetable,
or Fruit.
^a Or Essence.

1.  N the Beginning of the last preceding Chapter, it is mentioned, that it is not strange for a Man to write, speak, and teach of the Creation of the World, though he was not present when it was doing, if he has but the Knowledge in the Spirit. For there he sees in the Mother, as in a Glass, the Genetrix of every Thing; for one Thing always lies in another, and the more is sought, the more is found, and there is no need to cast the Mind beyond this World; for all is to be found in this World, yea in every Thing that lives and moves. Whatsoever any looks upon, and searches into, he shall find the Spirit with the *Fiat* therein; and the divine Virtue [or Power discovers, or] ^b beholds itself in all Things, as it is written, *the Word is near thee, even in thy Heart and Lips*. For when the Light of God dawns, or breaks forth in the Center of the Spirit of the Soul, then the Spirit of the Soul sees very well the ^c Creation of this World, as in a clear Glass, and nothing is far off.

^b Appears.

^c Or creating.

^d Or fundamentally conceive.

2. Therefore now I direct the Reader to the Creatures, that he may search into them, and so he shall find all Things, and that more wonderfully than any Man can write or speak, if we be born of God. We must not ^d think with our Understanding and Skill, of God's making or creating, as of a Man that makes something, as a Potter makes a Vessel of a Lump of Clay, or a Stone-Cutter or Carver makes an Image after his Pleasure; and if it does not please him, then he breaks it again: No, the Works of God, in the Creation of the World, were altogether fixt and stedfast, good and perfect, as *Moses* writes: *And God saw all that he had made, and behold it was very good.*

^e In Loco.

^f With Luster
or Brightness.

3. For he took not one Lump after another, or many Lumps together, and made Beasts of them, that is not likely; and it is much more a bestial than a human Thought. But, as is mentioned before, after that the Devil was fallen with his Legions, (who had his Throne ^e in the Place of this World, standing bodily after the Manner of a Spirit, in the first Principle, and ^f thoroughly enlightened all over with the second Principle, truly dwelling in Paradise, and in the divine Virtue, [or Power,] and yet with Pride fell from the Light of God, and caught at his own Mother, the Root of the Fire, thinking to domineer over the Meekness of the Heart of God) then his Dwelling continued to be the first Principle in the fiery dark Matrix; and God created the Out-Birth out of the Matrix, for a Principle; and in the eternal Matrix, in the long-
ing Will, he opened the Center or Birth of Life; and there (after the Manner of the

Deity,

Deity, as the Eternal Deity from Eternity has always generated,) arose [and sprung up] the third Principle, in which the Deity stands as it were hid, yet forming, imagining, or imprinting itself powerfully in all Things; which is incomprehensible and unprofitable for the Devil.

4. Yet the third Principle is a Similitude of the paradisaical World, which is spiritual, and stands hid therein. And thus God manifested himself; and seeing the spiritual World of the Angels in the Place of this World continued not, therefore he gave another Principle to this Place, wherein a Light springs up still, and where there is a pleasant Refreshment; for the Purpose of God must stand, and the first Creatures must continue in Darkness, rather [than that the Purpose of God should fail.]

5. So the Matter of this World, as also the Stars and Elements, must not be looked upon, as if God was not therein. His Eternal Wisdom and Virtue [or Power] has formed itself with the *Fiat* in all Things, and he Himself is the Master-Workman; and all Things went forth in the *Fiat*, every Thing in its own Essence, Virtue and Property. For as every Star in the Firmament has a Property different from the other; thus is it with the Mother also, out of which the fifth^e Essence of the Stars went forth. For when the fiery Form of the Stars was separated from her, she was not presently severed from the first eternal Birth-Right, but she kept her first eternal Virtue. Only the rising Power of the Fire is severed from her, so that she is become a pleasant Refreshment, and a kind Mother to her Children.

^e Substance, or Form.

6. Now when God on the first Day had gathered together the Lump of the Earth in the great Deep of this World, then the Deep became purified, yet [the Deep between the Firmament and the Earth, though it was cleansed from Dregs, was] dark, and had no Light in the Matrix; but the fifth Essence, that is, the fifth Form in the Matrix, shined as a Fire, wherein the Spirit of God with the *Fiat* moved upon the watery Matrix; and the Earth was naked, bare, and void; neither had it so much as one Spire of Grass.

7. Now says *Moses*; *And God said, Let there be Light, and there was Light.* This Light now was the fifth Form in the Matrix. For the fifth Essence was not yet created in the Matrix, nor separated till the fourth Day, when God created the Sun and Stars out of it, and separated the Light from the Darkness; where then the Light got the Virtue of the Glance, or Splendor, into itself for its own, and the Root of the Fire in the Center remained hidden in the Darkness.

8. On the second Day, God created the Firmament of the Heaven, *viz.* the strong Inclosure, [Fence, or Stop] to the Darkness of the original Matrix, that it might no more kindle itself, and generate Earth and Stones. And therefore he made the Inclosure or Firmament out of the Midst of the Waters, which stays the Might [Force, or Power] of the Fire, and became the visible Heaven, whence the Creatures are proceeded, from whence now the Elements, Fire, Air, and Water proceed.

9. The third Day God, by the *Fiat*, divided the Waters upon the Earth, and created them for severall Places, that there might be a Dwelling upon the Earth, and so the Earth became dry. Now when this was done, then God did seek the Creature, and the Eternal Father said, (that is, he wrought through the Son, who is his Heart and Glance,) [or Luster,] in the *Fiat*, in the Earth; and there budded the Life through Death, and Grass, Herbs, and all Manner of Trees and Plants sprung up, every one according to the eternal^h Source, as it had been before. Thus every Essence became visible, and God manifested his manifold Virtue with the manifold Herbs, Plants, and Trees, so that every one that does but look upon them, may see the eternal Power, Virtue, and Wisdom of God therein; if he be born of God, he

^h Fountain.

may know in every Spire of Grass, his Creator in whom he lives. Thus in this Time sprung up all that grew [or was] in the Earth.

ⁱ This was found written in the manuscript Copy apart by itself, so that it is not known whether it be the Author's, or no.

ⁱ If Men would not be blind, they might here see the Mystery of the Man Christ's remaining in Death till the third Day, and his bringing of Life out of the Earth.

10. And the Matrix of the Earth stood still till the third Day, as it were in Death, in respect of the great Storm: But in the *Fiat* the Life sprung up through the Death, and the eternal Virtue [or Power] and Wisdom of God (which has formed itself together in the *Fiat*) discovered itself on the blossoming Earth, where the Similitude of the paradisaical World may be clearly seen.

^k The Earth.

11. For although many thousand several Herbs stand one by another in one and the same Meadow, and one of them is fairer and has more Virtue than another, yet one of them does not grudge at the Form of another, but there is a pleasant Refreshment in one ^k Mother: So also there is a distinct Variety in Paradise, where every Creature has its greatest Joy in the Virtue and Beauty of another; and the eternal Virtue and Wisdom of God is without Number and End; as you found before in the third Chapter concerning the Opening of the Centers of the eternal Life. You shall find no Book wherein the divine Wisdom may be more searched into, and found, than when you walk in a flowery fresh springing Meadow, there you shall see, smell, and taste the wonderful Power and Virtue of God; though this be but a Similitude, and the divine Virtue in the third Principle is become material; and God has manifested himself in a Similitude. But [this Similitude] is a loving Schoolmaster to him that seeks, he shall there find many of them.

^l Or the wise Men's Masters, or Teachers.

12. On the fourth Day, God took the Place of this World rightly at the Heart: For therein he created the ^l wise Master out of his eternal Wisdom in the third Principle, viz. the Sun and Stars; herein Men may first rightly see the Deity, and the eternal Wisdom of God, as in a clear Glass, though indeed the Essence or Substance that is visible to the Eye is not God Himself, but it is the Goddess in the third Principle, which in the End goes into her Ether again, and takes her End.

^m Midnight.

13. Though Men must not cast the Pearl in the Way that the Beasts may tread it under Foot, much less must Men throw it among the Grains [or Husks] to be devoured by the Swine; (for that would not be beneficial to the wanton World, because that seeks nothing thereby but to misuse itself therewith; for the Devil whom the World serves reaches it, when it learns the Ground of the Heaven, and of the Stars, to will presently to be a God, as *Lucifer* did:) Yet I will write somewhat of the Beginning and Virtue or Power of the Stars, (because Man and all Creatures live in the Virtue, Working, and Essences of them, and that every Creature receives its Property from them,) for the Sake of him that seeks, who would willingly fly from the bestial Man, and would fain live in the true Man, who is the Image and Similitude of God; for to such it is very highly necessary to be known; also for the Lily's Sake which grows in the Tree of the four Wrath towards the ^m North in the Matrix.

14. *Moses* writes; *God said, Let there be Lights in the Firmament of Heaven, which may separate and distinguish Day and Night, and be for Signs, for Times and Seasons, for Days and Years; and to be for Lights in the Firmament of Heaven, to shine upon the Earth; and it was so. And God made two great Lights, the greater Light to rule the Day, and the lesser Light to rule the Night: Also he made the Stars. And God set them in the Firmament of Heaven, that they might shine upon the Earth, and rule the Day and the Night, and separate the Light from the Darknes.*

15. And though *Moses* has wrote very rightly, that they should govern the Day and the Night, and should separate the Light from the Darknes, and make Times and Seasons, Years and Days, yet is it not plain enough to be understood by the desirous Reader. For there is found a very high Thing in the Virtue and Power of the Stars; [which is,] that every Life, Growth, Colour, and Virtue, Thicknes, and Thinnes, Smallnes, and Greatnes, Good, and Evil, is moved and stirred by their Power. For this Cause the wise Heathens relied upon them, and honoured them as Gods. Therefore I will write something of their Original, as far as is permitted to me at this Time, for their Sakes that seek and desire the Pearl. But I have written nothing for the Swine, and other bestial Men, who trample the Pearl into the Dirt, and scorn and contemn the Spirit of Knowledge; such as they may, with the first World, expect a Deluge, or Flood of Fire; and seeing they will bear no angelical Image, therefore they must bear the Images of Lions, Dragons, and other evil Beasts, and Worms, [or creeping Things.] And if they will not admit of good Counsel that God may help them, then they must look to find by Experience, whether the Scriptures of Prophecy lie to them or no.

16. The Evangelist *St. John* writes of the Originality of the Essence and Creatures of this World, so very highly and exactly, as may be read in no other Place of Scripture in the Bible: *In the Beginning was the Word, and the Word was with God, and that Word was God: This was in the Beginning with God, all Things were made by it, and without it was nothing made that was made. In it was the Life, and the Life was the Light of Men, and the Light shone in the Darknes, and the Darknes hath not comprehended the Light.*

17. Mark what *John* says: *In the Beginning of the Creation, and before the Times of the World, was the Word, and the Word was God, and in the Word was the Light, and it shone in the Darknes, and the Darknes could not comprehend the Light.* Wherein may be clearly understood, that the eternal Light is God; and that it has its eternal Original in the eternal Virtue or Power; and that it is the eternal Word which shone in the Darknes. Seeing then that Word created all Things in all Places, therefore it was in all Places, for without it was nothing made.

18. Now that Word had no Matter out of which it made any Thing, but it created all Things out of the Darknes, and brought them to Light, that it might shine forth, appear, and present itself. For in it was the Life, and it gave the Life to the Creature, and the Creature is out of its Virtue, and the Virtue became material, and the Light shines therein, and the material Virtue cannot comprehend it, for that is in Darknes. But seeing the material Virtue cannot comprehend the Light, which from Eternity shines in the Darknes; therefore God has given that [material Virtue] another Light, which proceeds out of the Virtue, (*viz.* the Sun,) which shines in the Creature, that so the Creature is manifested in the Light.

19. For as the Deity is the Virtue [or Power] and Light of Paradise in the second Principle, so the Sun is the Virtue [or Power] and Light of this material World in the third Principle. And as the Deity shines in the Darknes in the first Principle, so the Sun shines in the Darknes in the third Principle. And as the Deity is the eternal Virtue and the Spirit of the eternal Life, so the Sun is the Spirit and the Virtue in the^a corruptible Life.

20. So now a Spirit is nothing else but a Springing Will, and in the Will there is the Anguish to the Birth, and in the Anguish the Fire generates itself, and in the Fire the Light, and from the Light the Will becomes friendly, pleasant, mild, and sweet, and in the sweet Will the Kingdom and the Glory generates itself. Thus the Light keeps the Might [or Power;] and if that be put out, then the Virtue [or Power] and Glory ceases, and the Kingdom also.

^a Or transitory Life.

21. God, who is the eternal Light, he is the eternal Will; he shines in the Darknefs, and the Darknefs has comprehended the Will: And in that Will (which has comprehended the Darknefs) the Anguifh riles up, and in the four [harfh] Anguifh the Fire, and in the Fire the Light, and out of the Light [comes] the Virtue [or Power,] and out of the Virtue the Kingdom. So now out of the Fire [came] the Conftellations, and moreover the Sun, and out of the Virtue came the Heaven; and the Kingdom is God's. All this was in the firft Will in the Creation, one with another; wherein God fevered the fiery Will from the mild Will of the Light, and called the fiery [Will] Stars, and the mild [Will] Heaven, in refpect of the Virtue of each of them.

• Inferior
God.

• To.

22. The Sun is the^e Goddefs in the third Principle; in the created World (underftand, in the material Virtue) it went forth out of the Darknefs in the Anguifh of the Will, in the Way and Manner of the eternal Birth. For when God fet the *Fiat* in the Darknefs, then the Darknefs received the Will of God, and was impregnated^p for the Birth. The Will caufes the [four] Harfhnefs, the Harfhnefs caufes the Attracting, and the Stirring of the Attracting to Mobility caufes the Bitternefs, which is the Woe, and the Woe caufes the Anguifh, and the Anguifh caufes the Moving, Breaking; and Rifing up. Now the four Harfhnefs cannot endure the Stirring, and therefore attracts the harder to itfelf; and the Bitternefs or the Attracting will not endure to be ftayed, but breaks and flings fo very hard in the Attracting, that it ftirs up the Heat, wherein the Flaſh fprings up, and the dark [Sournefs or] Harfhnefs is affrighted by the Flaſh, and in the Shriek the Fire kindles, and in the Fire the Light. Now there would be no Light if the Shriek in the Hardnefs had not been, but there would have remained nothing but Fire; yet the Shriek in the Harfhnefs of the Fire kills the hard Harfhnefs, fo that it finks down as it were to the Ground, and becomes as it were dead and foft; and when the Flaſh perceives itfelf in the Harfhnefs, then it is affrighted much more, becaufe it finds the Mother fo very mild, and half dead in Weaknefs; and fo in this Shriek its fiery Property becomes white, foft, and mild, and it is the Kindling of the Light, wherein the Fire is changed into a white Clarity, [Glance, Luſter, or Brightnefs.]

• Mars.

23. In fuch a Manner as this the Sun rofe up in the *Fiat*, and out of the Sun (in its firft Kindling) [rofe] the other Planets, *viz.* upwards, out of the raging Bitternefs, *Mars* [rofe,] which the Splendor of the Sun ftayed [or upheld] when it difcovered^a it: And out of the Virtue of the Sun, which raifed itfelf higher, [rofe] *Jupiter* imprifoned in the Center of the *Fiat*: And out of the Chamber of Anguifh [rofe] *Saturnus*: And downwards *Venus* [rofe] from the foft Mildnefs, when the Harfhnefs was overcome, and was foft, fweet, and finking down like Water. And when the Light kindled, then out of the four harfh Wrath came Love and Humility to be, running downwards: And out of the overcome Virtue in the four Harfhnefs [rofe *Mercurius*,] wherein ftands the Knowledge of what was in the Original before the Light: But when the Light made the Virtue in the Place of the Sun material, as it were in an earthly Manner [rofe] the Moon.

24. This the World comprehends not, but fcorns it, therefore I will here no further caſt the Pearl before the Swine, for there belongs another Light to this Knowledge; therefore I will paſs that by, and go on.

25. Out of the Anguifh of Darknefs (when God ſpoke the [Word] *Fiat* therein) came forth all Things: The Anguifh has its Original in the *Fiat*, and the *Fiat* [has its Original] in the Will, and the Will is eternal without Original; for it is (in God) the Matrix of the Genetrix.

26. God is invifible, and the Will is alfo invifible, and the Matrix alfo is invifible, and yet they are in Subftance, and are from Eternity, and continue in Eternity. And the Word is the Virtue of the Will; and the Virtue [or Power] makes the *Fiat*, and the *Fiat* makes the Kingdom, and it is all alike eternal in one only Subftance: The Will has generated the Word from Eternity; and the Word the Virtue, and the Virtue the Spirit, and in the Spirit is the Light, and in the Light is the Power, Understanding, and Knowledge; otherwife it were altogether nothing.

27. That Light has wrought in the Knowledge, and in the Understanding, and generated a Similitude of its Subftance; and the Subftance which wrought was the *Fiat*, and the *Fiat* formed the Similitude which was generated out of the Will, and made it vifible; and the Similitude was generated out of the Darknefs, out of the eternal Nothing; and yet Something was there, *viz.* the Originality of the Anguifh, out of which the eternal Will ^r generates itfelf from Eternity.

^r Or takes its eternal Original.

28. Now the Similitude alfo has received fuch a Will out of the *Fiat*, as the eternal Will is; and it has generated the Virtue [or Power;] and the Virtue is the Heaven; and the Light which is become fhining in the Virtue, is the Sun, and that works in the Virtue, fo that there is Understanding and Knowledge: Or elfe all in this World would be an immoveable Subftance, and all would lie ftill, and fo neither Herb nor Grafs would grow.

29. Therefore in the *Fiat* is rifen out of the Anguifh the Similitude of the Knowledge and Understanding, and that is the Conftellation; and it is the fifth Form of the Birth in the *Fiat*, and the *Fiat* has fevered the Forms in the Birth, fo that every Effence is feveral; as hard, foft, thick, thin, hot, cold, bitter, tart, four, fweet, and the reft as we fee: And the Spirit continued in the Matrix of the Heaven, which goes out from thence, (*viz.* the Air,) and the Spirit receives the Understanding from the Conftellation; for it is a Member of the other in one only Mother.

30. Now the Matrix (*viz.* the created Heaven) in the *Fiat*, together with the Stars, is the Similitude of all that was from Eternity, though not vifible; and the *Fiat* is in the Similitude; and the Paradife, wherein the Angels dwell, is hidden in the Matrix; and God is fhining in the Paradife, and yet incomprehenfible; as the Glance [or Lufter] of the Sun cannot be comprehended.

31. And God is immense, [immeafurable,] and the Similitude is alfo immeafurable; he is in the Similitude, and the Similitude comprehends him not; the Similitude is his Work, and he is the Mafter-Workman thereof; the Conftellation is his Inftrument, and the ^r Matrix, with the Elements, are the *Materia*, [Matter or Materials,] out of which the ^t Mafter cuts and fashions his Work.

^r The created Heaven.

^t The *Fiat*.

32. Now the Mafter always works on and on without Consideration, what he lights upon that he makes; for the Consideration is in the Work. And therefore it is that the whole Nature ftands in Anguifh and Longing, to be freed from the Vanity; as alfo the Scripture witneffes. Becaufe it taftes the Paradife in itfelf, and in the Paradife the Perfection, therefore it groans and lifts itfelf up towards the Light of God and Paradife, and fo brings forth in its Anguifh always something that is fairer, higher, and new; as may fufficiently be found and underftood in the Mind of Man; and it is very vifible to a fmall Understanding, that in Works always fome fpecial Thing is brought to Light, and if you be not blind, you may fee this in Men, Beafts, yea even in Herbs and Grafs.

33. Thus on the fourth Day, by the *Fiat*, out of the Virtue, he prepared the Similitude of his Subftance [and fitted it] to be a Matrix, which fhould generate all whatfoever was a Similitude of his Subftance, and of the Wifdom which was in him from Eternity; that fo all Forms might be brought forth and become vifible, which

were from Eternity in the Matrix. And the Similitude of the unsearchable manifold Varieties and Virtues are the Stars, which altogether give [or fend] their Virtue into the Matrix of the Heaven, and the Heaven gives that same Spirit to the Creatures. This is the Course of all Creatures after the same Essence, [or Substance,] and they are formed after the same Spirit, which is their Virtue, Spirit, and Life.

34. When God had finished this on the fourth Day, he saw it, and considered it, *and it was good*, as *Moses* writes. Then God desired in his external Will, that this Kingdom or Principle [of this World] should also be creaturely, like the perfect paradisaical Kingdom, that there should be living Creatures therein. And the Will set the Virtue (that is, the Word) in the *Fiat*; and then the Matrix generated all manner of [living] Creatures on the fifth Day, every one after its Kind. You must understand by the Word *Kind*, as many various [Forms] as the Matrix is [of;] as you may observe it in the Constellation.

* Or the Crown of his Degree.

35. Now I shall fall into the School of the Master in his *Pontificalibus*, who will ask out of what the Beasts, Fowls, Fishes, and Worms were made; for he will have it, that all of them were made out of the Earth, and will prove it out of *Moses*, and he understands as much of *Moses* as of Paradise, which he will have to be altogether corporeal. Therefore there is a gross Deadness in the Understanding; and though I write plain enough, yet I shall be still dumb to that deadened Soul which is void of Understanding, and yet I cannot help it; for it is said, *You must be born anew, if you will see the Kingdom of God*. Would you know [out of what the Beasts are made,] then lay aside your *Bonnet of Pride* that is in your Mind, and walk along into the paradisaical Garden of Roses, and there you shall find an Herb; if you eat of it, your Eyes will be opened, so that you shall see and know what *Moses* has wrote.

* The divine Region or Government.
* Cap or Hood of self-conceited Wisdom.
* Commentaries.
* The Universities.

36. The *Glosses* that are put upon *Moses* from Reason, will not show you Paradise, much less the Creator. The Prophets and Apostles learned more in the paradisaical School in one Hour, than the Doctors in their *Schools* in thirty Years. One's own Wisdom avails nothing. God gives it to him whom he loves, for nothing. It cannot be bought for Money nor Favour, as King *Solomon* will tell you.

* Or Breath.

37. If we will be still so very earthly minded, as to think that God made all the Beasts of a Lump of Earth, of what then is their Spirit made? Seeing that Earth is not very Flesh, and the Blood is not mere Water. Besides, the Earth and the Water is not Life; and though the *Air* comes in it, yet it still remains such an Essence as springs only in the *Fiat*, and the Tincture which rises up in the Fire, and from whence the noble Life is stirred is hidden.

* Animals, or living Creatures.

38. *Moses* writes, *Let there come forth all Manner of Beasts, every one according to its Kind*. Now then the Question is, Out of what should they come forth? Answer, Out of the Matrix. What is the Matrix out of which they should come forth? It is the four Elements, which are together in the Earth. The *Fiat* brought forth the Beasts [or living Creatures] very *indigestedly*, as they are in the Essence, not from Heaven, but out of the Matrix of the Earth; and the Matrix of the Earth is one [and the same] Thing with the Matrix in the Deep above the Earth, and [has] one [and the same] *Dominion*. The Constellation rules in all [Things,] and it is the *Limbus*, or the *Masculine*, wherein the Tincture consists, and in the Matrix of the Earth, is the *aquastrish* [or watery] Spirit; they come forth only out of the Matrix of the Earth, that they might be of the Essence of the Earth, that so they might eat of the Fruits that grow out of the Earth. For every Spirit lusts after its Mother from whence it came.

* Without Order.

* Rule or Government.
* Mars.

39. Now then if the Beast's [or Animal's Nature] was merely out of a Lump of Earth, then they would eat Earth; but seeing *f* it is proceeded out of the Matrix of the Earth by the *Fiat*, therefore it desires also such Food as the Matrix

* The bestial Nature.

affords out of its own Effence; and that is not Earth, but Flesh. Yet this Flesh now is a ^g Mass whence the ^h Body comes, and the Spirit of the Constellation makes the ⁱ Tincture therein; which [Spirit] rules over all as in one Mother, and in every Life it makes the Understanding. For the Spirit of the Constellation rules in all Things, in the Earth, Stones, Metals, Elements and Creatures.

^g Or Concretion.
^h Corpus.
ⁱ Penetrating the Life and the Blood.

40. For in the Beginning of the Creation, at the Time when the Earth became material, all was generated out of one only Substance, and there was no more done but a Separation made of one ^k from another: Therefore in every Separation there must needs be always a vehement Hunger of one ^l after another. An Example whereof you have in Propagation; for the Sake whereof the Separation was so made: For you see that there is a Male and a Female; and that the one continually desires Copulation with the other, that they may generate. This is a great hidden Secret. Observe, when the Creator by the *Fiat* separated the Matrix from the Aquaster [or watery Mother;] for the first Form is heavenly and incorruptible, as long as the Kingdom of this World stands, and the Root of the first Form ^m holds Paradise.

^k Part.
^l Part.

^m Touches, or reaches.

I will set it down more intelligibly [or plainly] for the simplest Reader's Sake.

41. Observe, as has been often mentioned, that as in the *Fiat*, in the aching Matrix, (*viz.* the dark Harshness, [or Sourness]) the Fire rose up in the Breaking-wheel in the Kindling; and that in the fiery, the Light of the Sun, and of all the Stars [sprung up,] (which is [done] in the harsh Matrix, which from the Light is become thin, lowly, and material Water,) and the pleasant Source of Love [sprung up,] so that one Form vehemently loves the other, in Respect of the kind, meek Light, which was come into all Forms. So now the soft Meekness was become a new Child, which was not the dark Originality in the anguishing Nature. But this Child was the Paradise, yet seeing it stood not in the Materia [or Matter,] therefore the Matrix of the Harshness could not comprehend it; but ⁿ it yielded itself forth very desirously, and longing with great Earnestness (according to the Fire and Bitterness) to comprehend the pleasant Source of Love, and yet could not comprehend it, for ^o it was paradisaical; and thus it still stood in great Longing, and generated Water.

ⁿ The Matrix.

^o The Sources of Love.

42. But now God separated the Fire (*viz.* the fifth Effence or Form) from the Water, and out of that made the Stars; and the Paradise is hid in the Matrix. Therefore now the Mother of the Water desires with great Earnestness the Mother of the Fire, and seeks the Child of Love; and the Mother of the Fire seeks it in the Mother of the Water, where it was generated, and there is between them a continual vehement Hunger one after another to copulate.

43. Now God said, *Let all Manner of Beasts come forth, every one after its Kind;* and so there came forth out of the Effence of every one's Kind, a Male and Female. And thus the Spirit of the Stars, or the Spirit in the Form of Fire, had now by its Longing copulated with the watery [Spirit,] and two Sexes sprung out of one Effence; the one according to the *Limbus* in the Form of Fire, and the other according to the Aquaster [or Spirit of the Water] in the watery Form; yet so [blended or] mixed, that they were alike as to the Body. And so the Male was qualified according to the *Limbus*, or Form of Fire, and the Female according to the Aquaster in the watery Form.

44. And so now there is a vehement Desire in the Creatures. The Spirit of the Male seeks the loving Child in the Female, and the Female in the Male; for the Irrationality of the Body in the unreasonable Creatures knows not what it does; the Body would not, if it had Reason, move so eagerly towards Propagation; neither does it know any Thing of the Impregnation [or Conception,] only its Spirit does so burn and desire after the Child of Love, that it seeks Love, (which yet is paradifical) and it cannot comprehend it; but it makes a ^p Semination only, wherein there is again a Center to the Birth. And thus is the Original of both Sexes, and their Propagation; yet it does not attain the paradifical Child of Love, but it is a vehement Hunger, and so the Propagation is acted with great Earnestness.

^p Or sowing of Seed.

45. But that I now write, that the Stars rule in all Beasts, and other Creatures; and that every Creature received the Spirit of the Stars in the Creation, and that all Things still stand in the same Regimen; this the Simple will hardly believe; though the Doctor knows it well, and therefore we direct them to Experience. Behold, a Male and Female beget young Ones, and that often; now they come forth out of one only Body, and yet are not of one Kind, [nor of the same] Colour and Virtue, nor [Shape or] Form of Body. All this is caused by the Alteration of the Stars; for when the Seed is sown, the ^q Carver makes an Image according to his ^r Pleasure; ^s yet according to the first Essence, he cannot alter that; but he gives the Spirit in the Essence to it according to his Power, [or Ability or Dominion,] as also Manners, and Senses, Colour and Gesture like himself, to be as he is, and as the Constellation is in its Essence at that Time, (when the [Creature] draws Breath) [first in its Mother's Body,] whether [the Essence] be in Evil or in Good, [inclined] to Biting, Worrying and Striking, or to Meekness, [or loving Kindness and Gentleness;] all as the ^t Heaven is at that Time, so will also the Spirit and the Beast be.

^q The Fashioner, or the Fiat.

^r Or Desire.

^s As of a Lion a Lion, of a Sheep a Sheep.

^t Or the Matrix.



The Ninth Chapter.

Of the Paradise, and then of the Transitoriness of all Creatures; how all take their Beginning and End; and to what End they here appeared.

The Noble and most precious Gate [or Explanation] concerning the reasonable Soul.

1.  O Money, nor Goods, nor Art, nor Power, can bring you to the eternal Rest of the eternal soft Meekness of Paradise, but only the noble Knowledge; into that you may wrap up your Soul. That is the Pearl which no Moth can eat, nor Thief can steal away; therefore seek after it, and then you will find the noble Treasure.

^u Cold, frozen, or shut up.

2. Our Wit [Skill and Understanding] is so very hard ^u bound up, that we have no more any Knowledge of Paradise at all. And except we be again born

born anew by Water and the Holy Ghost, the Vail of *Moses* lies continually before our Eyes when we read his Writings, and we suppose that was Paradise whereof *Moses* said; GOD placed ^x him in the Garden of Eden which he had planted, that ^x *Adam*. he might till it.

3. O beloved Man, that is not Paradise, neither does *Moses* say so; but that was the Garden in Eden, where they were tempted; the Explanation whereof you may find about the Fall of *Adam*. The Paradise is the divine Joy; and that was in their Mind, when they were [standing] in the Love of God. But when Disobedience entered, they were driven out, and saw that they were naked; for at that Instant the Spirit of the World caught them, in which there was mere Anguish, Necessity, Trouble and Misery, and in the End Corruptibility and Death. Therefore it was of ^y Necessity that the eternal World did become Flesh, and bring them into the paradisaical Rest again; whereof you shall find [the Explanation] in its due Place, about the Fall of *Adam*. ^y Needful.

4. Paradise has another Principle; for it is the divine and angelical Joy, yet not without the ^z Place of this World. Indeed it is without the Virtue and Source, [or active Property] of it; neither can the Spirit of this World comprehend it, much less a Creature; for it stands not in the anguishing ^a Birth. And although it thus takes its Original, yet it consists in exact Perfection, mere Love, Joy, and Mirth; wherein there is no Fear, neither Misery nor Death: No Devil can touch it, and no Beast can ^b reach it. ^z *Extra Locum.* ^a Operation.

5. But when we will speak of the Source [or Fountain,] and Joy of Paradise, and of its highest Substance, what it is, we have no Similitude of it in this World, we stand in Need of angelical Tongues and Knowledge to express it; and though we had them, yet we could not express it with this Tongue. It is well understood in the Mind, when the Soul rides in the Chariot of the Bride, but we cannot express it with the Tongue; yet we will not cast away the ^c A, B, C, but prattle [or stammer] with the Children, till another Mouth be given us to speak with. ^b Or attain it. ^c That little which we can express of it.

6. When God had created the Beasts, he brought them to *Adam*, that he should give them their Names, every one according to their Essence and Kind, as they [the Beasts] were qualified, [or according to the Quality and Condition they were of.] Now *Adam* was in the Garden of Eden in *Hebron*, and also in Paradise at once, yet no Beast can come into Paradise; for it is the divine ^d Joy, wherein there is no unclean Thing, also no Death or corruptible [or transitory] Life; ^e much less is there the Knowledge of Good and Evil. Yet *Moses* writes of it, that in the Garden of Eden there was the Tree of Temptation, which bore the Knowledge of Good and Evil; which indeed was no other Tree, than like the Trees we now eat of, in the ^f Corruptibility; neither was it any other Garden, than such as we now have, wherein earthly Fruits (Good and Evil) grow; as is before our Eyes. ^d Or Habitation, or Refreshment. ^e Therefore the Garden of Eden is not Paradise. ^f Or in the transitory Body.

7. But the Paradise is somewhat else; and yet no other Place, but another Principle, where God and the Angels dwell, and where there is Perfection, where there is mere Love, Joy, and Knowledge; where no Misery is: Which [Paradise] neither Death nor the Devils touch, neither do they know it: And yet it has no Wall of Earth or Stones about it, but there is a great Gulf [or Cliff] between Paradise and this World, so that they who will pass from hence thither, cannot; and they who would come from thence to us, cannot neither; and the Hell and the Kingdom of Darknes is between them. And none can come therein but by a new Birth; which Christ spoke of to *Nicodemus*. The Souls of the Saints and Regenerate must enter into it by the Death of Darknes, whom the Arch-Shepherd with the Angels

^z Note, the Bride-Chariot is the true Resignation into the Bosom of the Father.

brings thereinto upon his ^z Bride-Chariot: Of which you shall find [an Explanation] in its proper Place in Order.

8. But seeing somewhat is lent me from the Grace of the Power [or divine Virtue] of God, that I might know the Way to Paradise; and seeing it behoves every one to work the Works of God, in which he stands; of which God will require an Account from every one, what he has done in the Labour of his Day's Work in this World; and will require the Work (which he gave every one to do) with Encrease, and will not have them empty; or else he will have that unprofitable Servant to be bound Hand and Foot, and cast into Darkness; where he must be fain to work, yet in the Anguish, and in the Forgetting of the Day-labour which was given him to do here, [or of the Talent which he had received here,] wherein he was found an unprofitable Servant; therefore I will not neglect my Day-labour, but will labour as much as I can on the Way.

^b Much less to spell or read.

¹ My Labour.

^k Children going to School.

¹ Or crowned Hat.

^m By divine Institution, or divine Right.

ⁿ Or Institution.

^o Or Minister.

9. And although I shall scarce be able to ^b tell the Letters, in this so high a Way, yet it ¹ shall be so high, that many will have enough to learn in it all their Life long: He that supposes that he knows it very well, he has not yet learnt the first Letter of Paradise, for no Doctors are to be found on this Way in this School, but only ^k Scholars [or Learners.]

10. Therefore let not my Master of Arts (in his ¹ Hood and Tippet) think himself so cunning in this Matter, nor pour out his Mockings so presumptuously [against the Children of God,] for so long as he is a Scorner [or Mocker] he knows nothing of this. He ought not to think his Cap becomes him so finely; nor ought he to boast of his human Calling, as if he did sit in his Calling by ^m the Ordinance of God, whereas he is not set or confirmed therein from God, but by the Favour of Man. He ought not so much to prohibit [and forbid] the Way to Paradise, which himself does not know: He must one Day give a heavy Account of his ⁿ Ordination by the Favour of Man; because he boasts of a divine Calling, and yet the Spirit of God is far from him, therefore he is a Lyar, and belies the Deity.

11. Therefore let every one take Care what he does: I say again, that whosoever he be that intrudes himself to be a Pastor [or ^o Shepherd] without the divine Calling, without the Knowledge of God, he is a Thief and a Murderer; he enters not through the Door into Paradise, but he creeps in with the Dogs and the Wolves, into the Den of Thieves, and he does it but for his Belly's Sake, and his own Honour [and Esteem;] he is no Pastor [or Shepherd,] but he depends on the great Whore, upon Antichrist; and yet he supposes that he is a Pastor [or Shepherd;] but he is not known in Paradise.

12. Christ teaches us and warns us faithfully of the Times that were to come, wherein they shall say; *Lo here is Christ, or Lo there he is; he is in the Wilderness; he is in the Chamber; go not forth, believe it not; for as the Lightning breaks forth in the East, and shines to the West, so will the Coming of the Son of Man be.*

13. Therefore, O Child of Man, see whether it be not so; where the false Pastors [or Shepherds,] without the divine Calling, always wrangle, [strive, contend, and dispute;] and every one of them saith, ^p Follow me, here is Christ, there is Christ, and they judge [and condemn] one another, and give one another over to the Devil; they abandon Unity, and forsake the Love wherein the Spirit of God is ^q generated; and cause Bitterness, and lead astray the simple plain People, to think that Christ is such a wrangling Shepherd, [Pastor, Priest, or Minister,] and does so grapple with his ^r Opponents, in raising War and Murder, as they do; and that the Spirit of God must needs be in such Doings [which are accounted Zeal for God;] and that this must be the Way to Paradise.

^p Or come and report to me.

^q Acts or works.

^r The adverse Party.

14. Christ said; *Love one another, thereby shall Men know that ye are my Disciples; if any smite thee on one Cheek, turn to him the other Cheek also; if you be persecuted for my Namesake, then rejoice, for your Reward is great in the Kingdom of Heaven:* But now there is nothing taught but mere Ignominy, [Reproach, and Revilings;] they that are dead many Hundred Years ago, and are in the Judgment of God, and some also may be in Paradise, these must be judged, and condemned, and cursed by the wrangling Shepherds [or contentious Priests.] Does the Holy Ghost speak by them, as they cry out, and say he does? Whereas they are still full of Gall and Bitterness, and nothing but Covetousness and Vengeance is kindled in them, and they are far from the Way of Paradise?

15. Therefore, thou Child of Man, take Heed, let not your Ears be amused: When you hear the false Shepherds [or Pastors] judge and condemn the Children of Christ, that is not the Voice of Christ, but of Antichrist; the Way to Paradise has quite another Entrance; your Heart must with all your Power and Strength be directed to God [or Goodness;] and as God desires that all Men should be saved, so his Will is that we should help to bear one another's Burden, [and bear with one another,] and friendly, soberly, and modestly meet one another with Entreaties in the Holy Ghost; and seek with Earnestness the [Salvation] and Welfare of our Neighbour in Humility; and wish heartily that he might be freed from Vanity, and enter with us into the ^s Garden of Roses.

16. The Knowledge that is in the infinite God is various and manifold, but every one should rejoice in the Gifts and Knowledge of another, and consider, that God will give such superabundant Knowledge in the paradisaical World, of which we have here (in the Variety and Difference of Gifts) but a Type: Therefore we must not wrangle nor contend about Gifts and Knowledge; for the Spirit gives to every one according to his Essence in the wonderful God, to express that [Gift he has] after his own Form [or Manner;] for that [Form] in the Perfection of Love in Paradise will be a very inward hearty Sport of Love, where every one shall speak from his Knowledge of the great Wonders of the ^t holy Birth.

17. O, what ^u sharp Thorns the Devil has brought into the Sport of Love, that we practise such proud Contention in the noble Knowledge, insomuch that Men bind up the Holy Ghost with Laws! What are Laws in the Kingdom of Christ, who has made us free, that we should walk in him in the Holy Ghost? To what Purpose are they invented, but for the Pleasure of Antichrist, who thereby struts in Might and Pomp, and is God on Earth? O fly from him, thou Child of Man, the Time is come for us to awake from the Sleep of Antichrist. Christ comes with the fair Lily out of Paradise in the Valley of *Jehosaphat*: It is Time for them to trim their Lamps that will go to the Marriage [of the Lamb.]

^s Into the sweet smelling pleasant Peacefulness.

^t The holy paradisaical bringing forth.

^u Bitter Envy.

The Gate [or the Explanation.]

18. Paradise consists in the Power [and Virtue] of God: It is not corporeal, nor ^{*} comprehensible; but its Corporeity or Comprehensibility is like the Angels, which yet is a bright, clear, visible Substance, as if it were material; but it is figured merely from the Virtue [or Power] where all is transparent and shining, where also the Center of the Birth is in all Things, and therefore the Birth is without Measure or End.

19: I give you a Similitude in the Mind of Man, from which the Thoughts are generated, which have neither Number nor End, (for every Thought has a Center

^{*} Palpable.

to generate again other Thoughts,) and thus is the Paradise from Eternity to Eternity. But seeing the Light of God is eternal, and shines without Wavering or Hinderance, therefore also in the Birth there is an unchangeable Substance, wherein all Things spring up in mere Perfection, in great Love.

γ Soil or
Earth.

20. For the Spirit of Knowledge intimates this, that there are Fruits and Things that grow in Paradise, as well as in this World, in such a Form or Figure, but not in such a Source [or Property,] and Palpability. For the Matter or Body of it is Power, and it grows in the heavenly ^γ *Limbus*; its Root stands in the Matrix, wherein there is neither Earth nor Stone; for it is in another Principle. The Fire in that [Principle] is God the Father; and the Light is God the Son; and the Air is God the Holy Ghost; and the Virtue [or Power] out of which all springs is Heaven and Paradise.

* Fathomed.

21. As we see that here out of the Earth there spring Plants, Herbs, and Fruits, which receive their Virtue from the Sun, and from the Constellation: So the Heaven or the heavenly *Limbus* is instead of the Earth; and the Light of God instead of the Sun; and the eternal Father instead of the Virtue of the Stars. The Depth of this Substance is without Beginning and End, its Breadth cannot be ^z reached, there are neither Years nor Time, no Cold nor Heat; no moving of the Air; no Sun nor Stars; no Water nor Fire; no Sight of evil Spirits; no Knowledge nor Apprehension of the Affliction of this World; no stony Rock nor Earth; and yet a figured Substance of all the Creatures of this World. For all the **Creatures of this World** have appeared to this End, that they might be an eternal figured Similitude; not that they continue in this Spirit in their Substance, no nor so: All the Creatures return into their ^a Ether, and the Spirit corrupts [or fades,] but the Figure and the Shadow continue eternally.

* Receptacle.

22. As also all Words (both the evil and the good) which were here spoken by a human Tongue, they continue standing in the Shadow and figured Similitude, and the good reach Paradise in the Holy Ghost; and the false [evil] and wicked Ones reach the Abyfs of Hell. And therefore it is that Christ said, *Man must give an Account of every idle* [or unprofitable] *Word*; and when the Harvest comes, then all shall be separated. For the Scripture saith also, That every one's Works shall follow them, and all shall be tried by the Fire of Nature; and all false [or evil] Works, Words, and Deeds, shall remain in the Fire of Nature (which shall be the Hell;) at which, when the Devils hear it, they tremble and quake.

23. All shall remain in the Shadow, and every Thing in its own Source [or Property,] therefore it will be an eternal Shame to the Wicked, that they shall see in the Eternity all their Works and Words, as a menstruous Cloth, which shall stick full of the Wrath of God, and shall burn, according to their Essence, and according to their here kindled Source [or Property.]

24. For this World is like a Field, wherein good Seed is sown, into which the Enemy casts Weeds [or Tares,] and goes his Way, which grow together until the Time of the Harvest, when all the [Fruit] shall be gathered, and brought into the Barn; of which Christ also saith, *That the Tares* [or Weeds] *shall be tied up in Bundles, and cast into the Fire, and the Wheat shall be brought into the Barn.*

The holy Gate.

25. Reason (which is gone forth with *Adam* out of Paradise) asks, Where is Paradise to be had [or found?] Is it far off, or near? Or when the Sou's go into

Paradise, whither do they go? Is it in this World, or without the Place of this World above the Stars? Where is it that God dwells with the Angels? And where is that desirable native Country where there is no Death? Seeing there is no Sun nor Stars in it, therefore it cannot be in this World, or else it would have been found long ago.

26. Beloved Reason, one cannot lend the Key to another to [unlock] this [withal;] and if any one has a Key, he cannot open it to another, as Antichrist boasts that he has the Keys of Heaven and Hell. It is true, he may have the Keys of both in this [Life] Time; but he cannot open with them for any Body else; every one must unlock it with his own Key, or else he cannot enter therein. For the Holy Ghost is the Key, when he has that Key, then he may go both in and out.

27. There is nothing that is nearer you than Heaven, Paradise, and Hell, unto which of them you are inclined, and to which of them you rend [or walk,] to that in this [Life] Time you are most near: You are between both. And there is a Birth between each of them; you stand in this World between both the Gates, and you have both the Births in you: God beckens to you in the one Gate, and calls you; and the Devil beckens you in the other Gate, and calls you; with whom you go, with him you enter in. The Devil has in his Hand Power, Honour, Pleasure, and [worldly] Joy, and the Root of these is Death and Hell-fire. On the contrary, God has in his Hands, Crosses, Persecution, Misery, Poverty, Ignominy, and Sorrow; and the Root of these is a Fire also, and in the Fire [there is] a Light, and in the Light the Virtue, and in the Virtue [or Power] the Paradise, and in the Paradise [are] the Angels, and among the Angels Joy. The ^b gross Eyes cannot behold it, because they are from the third Principle, and see only by the Splendor of the Sun; but when the Holy Ghost comes into the Soul, then he regenerates it anew in God, and then it becomes a paradisaical Child, and gets the Key of Paradise, and that Soul sees into the Midst thereof.

28. But the gross Body cannot see into it, because it belongs not to [Paradise,] it belongs to the Earth, and must putrify, or rot, and rise in a new Virtue [or Power,] (which is like Paradise) in Christ, at the End of Days; and then it also may dwell in Paradise, and not before: It must lay off the third Principle; [viz.] this Skin, [Fleece or Covering,] which Father Adam and Mother Eve are got into, in which they supposed they should be wise when they should wear all the three Principles manifested in them; if they had rather worn two hidden in them, and had stayed in the ^c one, it had been good for us, of which further about the Fall.

29. Thus now in the Essence of all Essences, there are three several distinct Properties, which yet are not parted asunder, with one Source [or Property] far from the other; but they are in one another as one only Essence, and yet the one does not comprehend the other. As these three Elements, Fire, Air, Water, are all three in one another, and neither of them comprehends the other; and as one Element generates another, and yet is not of the Essence nor Source [or Property] thereof; so the three Principles are in one another, and one generates the other, and yet no one of them all comprehends the other, and none of them is the Essence [or Substance] of the other.

The Depth in the Center [or Ground.]

30. As has been often mentioned, God is the Essence of all Essences, wherein there are two Essences in one, without End, and without Original; viz. the eternal

^d The Nature or the working Property.

• Or working Activity.

^f Sourness, Tartness, Sharpness, Astringency, or Attraction.

• Fierceness.

^h Or Receptacle.

ⁱ Or take hold of.

• Or Working.

Well-spring.

Light, that is, God, or the Good; and then the eternal Darkness, that is, the ^dSource; and yet there would be no Source in it if the Light was not. The Light causes that the Darkness longs after [or is in Anguish for] the Light, and this Anguish is the Source of the Wrath of God (or the hellish Fire) wherein the Devils dwell: From whence God also calls himself an angry, zealous [or jealous] God. These are the two Principles, the Original of which we know nothing of, only we know the ^eBirth therein, the indissoluble Band, which is as follows.

31. In the Originality of Darkness, there is ^fHarshness and Austerity, this Harshness causes that it be light; for Harshness is Desirousness, an Attracting; and that is the first Ground of the Willing [or Longing] after the Light, and yet it is not possible to comprehend it; and the Attracting in the Will is the [Sting or] Prickle, which the Desiring attracts, and the first Stirring [or Moving.] Now the Prickle cannot endure the Attracting in the Will, but resists, flies up, and yet cannot get away from thence; for it is generated in the Attracting. But because it cannot remove from thence, nor can endure the Attracting, therefore there is a great Anguish, a Desiring [or Longing] after the Light, like a Furiousness, and like a breaking whirling Wheel; and the Anguish in the Bitterness rises up in the ^gWrath after the Light, but cannot get it, being desirous in the Anxiety to lift up itself above the Light, yet does not overcome, but is infected, [impregnated or mingled] with the Light, and attains a twinkling Flash; and as soon as the Harshness, or the Hardness (*viz.* the Darkness) gets the same into it, it is terrified, and instantly goes away into its ^hEther: And yet the Darkness continues in the Center. And in this Horror [Terror or Shriek] the Hardness or Harshness becomes mild, soft, [supple,] and thin; and the Flash is made in the Bitterness, which flies up thus in the Prickle: Thus the Prickle discovers itself in the Mother, which so terrifies the Mother with the Flash, that she yields herself to be overcome; and when the Prickle strengthens itself in the Mother, and finds her so mild, then that is much more terrified, and loses its [fierce, strong] wrathful Propriety, and in the Twinkling of an Eye becomes white, clear, and bright, and flies up very joyfully, trembling with great Delight, [Lust] and Desire; and the Mother of Harshness from the Light comes to be sweet, mild, thin, and material, even Water. For she loses not the Essence of the harsh Condition, and therefore the Essence attracts continually to it out of the Mildness, so that out of the Nothing, Something comes to be, *viz.* Water.

32. Now as is mentioned before, when the Joy rises up from the Mother, as the Light comes into her (which yet she cannot ⁱcomprehend) then the Joy (in the ascending Will) has a Center in it again, and generates out of itself again a very soft and pleasant Source [or Fountain,] an humble, amiable Source, which is immaterial; for then there can be generated Nothing that is more pleasant and full of Joy [and Refreshment,] therefore here is the End of Nature; and this is the Warmth of the *Barm*, or as I may say the *Barmbertzigkeit*, [the Mercifulness.] For here Nature neither seeks nor desires further any ^kBirth more, it is the Perfection.

33. Now in this pleasant Source, the moving Spirit (which in the Original, in the Kindling, was the bitter aching Spirit) springs forth very joyfully without removing, and it is the Holy Ghost; and the sweet ^lSource [or Fountain,] which is generated in the Center from the Light, is the Word or Heart of God; and in this Joy is the Paradise; and the Birth is the eternal Trinity: In this you must dwell, if you will be in Paradise; and the same must be born [or generated] in you, if you will be the Child of God, and your Soul must be in it, or else you cannot enjoy nor see the Kingdom of God.

34. Therefore the ^m stedfast *Faith* and Confidence thus brings us into God again : ^m Sure, or strong, firm. For it gets the divine Center ⁿ of Regeneration in the Holy Ghost, or else there is nothing that avails : Other Matters which Men do here, are but ^o Effences, which follow him in the Shadow, wherein he shall stand ; for as there is the Birth in the holy Deity, which in the Original stands in the willing, [desiring,] and aching Property, before the Light [breaks forth,] so also must thou, O Man, (that art gone forth out of Paradise) in Anguish, Longing, and in a desirous Will go into the Birth again, and so thou shalt attain Paradise again, and the Light of God. ⁿ To the. ^o Works.

35. Behold, thou reasonable Soul, to thee I speak, and not to the Body, thou only apprehendest it : When the Birth is thus continually generated, then every Form has a Center to the Regeneration ; for the whole divine Essence [or Substance] stands in continual and in eternal ^p Generating (but unchangeably) like the Mind of Man, the Thoughts being continually generated out of the Mind, and the Will and Desiring out of the Thoughts. Out of the Will and Desirousness [is] the Work [generated] which is made a Substance, in the Will, and then the Mouth and Hands go on to perform what was substantial in the Will. ^p Working.

36. Thus also is the eternal Birth, wherein the Virtue [or Power] is continually generated from Eternity ; and out of the Virtue the Light ; and the Light causes and makes the Virtue. And the Light shines in the eternal Darkness, and makes in the eternal Mind the [desiring] and attracting Will ; so that the Will in the Darknes generates the Thoughts, the Lust and the Desiring, and the Desiring is the attracting of the Virtue, and in the Attracting of the Virtue is the Mouth that expresses the *Fiat*, and the *Fiat* makes the *Materia* [or Matter,] and the Spirit separates it, and forms it according to the Thoughts.

37. Thus is the Birth (and also the first Original) of all the Creatures ; and ^q it standeth yet in such a ^r Birth in the Essence ; and after such a Manner it is, out of the eternal Thoughts (*viz.* the Wisdom of God) by the *Fiat*, brought out of the Matrix ; but being come forth out of the Darknes, out of the ^s Out-Birth, out of the Center, (which yet was generated in the Time, in the Will,) therefore it is not eternal, but corruptible [or transitory,] like a Thought ; and though it be indeed material, yet every ^t Source takes its own into itself again, and makes it to be nothing again, as it was before the Beginning. ^q The Creation of the Creatures. ^r Or Working. ^s Or out of the created Substance. ^t Or working Property.

38. But now, nothing corrupts, [or is transitory,] but only the Spirit in the Will, and ^u its Body in the *Fiat* ; and the Figure remains eternally in the Shadow. And this Figure could not thus have been brought to Light and to Visibility, that it might subsist eternally, if it had not been in the ^v Essence ; but now it is also incorruptible, for in the Figure there is no ^w Essence : The Center in the ^x Source is broken asunder, and gone into its Ether, [Receptacle, or Air ;] and the Figure does neither Good nor Evil, but it continues eternally to the [Manifestation of the] Deeds of Wonder, and the Glory of God, and for the Joy of the Angels. ^u Or the Body that subsists through the Word. ^v Or Substance. ^w Or working Property.

39. For the third Principle of the material World shall pass away, and go into its Ether, and then the Shadow of all Creatures will remain, also of all growing Things, [Vegetables or Fruits,] and of all that ever came to Light ; as also the Shadow and Figure of all Words and Works, and that incomprehensibly ; also without Understanding or Knowledge, like a Nothing or Shadow in Respect of the Light.

40. This was the unsearchable Purpose of God in his Will ; and therefore he thus ^y created all Things ; and after this Time, there will be nothing but only Light and Darknes ; where the Source [or Property] remains in each of them, as it has been from Eternity, where the one shall not comprehend the other, as it has also not been done from Eternity. ^y Brought them to Light in a four elementary Essence or Substance.

41. Yet whether God will create any Thing more after this [World's] Time, that my Spirit does not know; for it apprehends no further than [what is] in its Center wherein it lives, in which the Paradise and the Kingdom of Heaven stands; as you may read [afterwards] about the Creation of Man.

42. And so now the Angels and blessed Men [will] remain in the Birth of the Light; and the ² Spirits of Alteration out of Light into the Source [or Torment,] together with the Spirits of the wicked Men [will remain] in the eternal Darknes, where no Recalling is to be found; for the Spirits cannot go into the Corruptibility [or Transitoriness] again. They are created out of the ^a Limbus of God, out of the harsh Matrix, out of which the Light of God exists from Eternity; and not like the Beasts out of the ^b Out-Birth, which went forth out of the Limbus of the conceived Purpose of God, which is finite [or takes an End,] and has been [or appeared] here, only that it might be an eternal Shadow and Figure.

43. The eternal Will is incorruptible [or intransitory,] and unchangeable [or unalterable;] for the Heart of God is generated out of it, which is the End of the Nature and of the Willing. If the ^c Spirits of the Source [or Torment] had put their Imagination, and their desiring Will ^d forward into the Light of Meekness, into the End of Nature, they should have continued Angels; but seeing they out of Pride would fain be above the Meekness, and above the End of Nature, and awakened the Center, they found nothing more; for from Eternity there had been nothing more [than the End of Nature;] and therefore they awakened the ^e Center of the Source [or Torment] in themselves. The same they now have, and they were thrust out of the Light into the Darknes.

44. If you be born of God, then you [may] thus understand God, Paradise, the Kingdom of Heaven and Hell, and the Entrance in, and End of the Creatures, [and] the Creation of this World; but if not, then the Vail is as well before your Eyes, as it was upon Moses. Therefore saith Christ; *Seek, and you shall find, knock, and it shall be opened unto you: No Son asketh his Father for an Egg, that he should give him a Scorpion: Also my Father will give the Holy Spirit to them that ask it.*

45. Therefore, if you do not understand this Writing, then do not as Lucifer did in taking the Spirit of Pride presently, and fall a ^f mocking, and deriding, and ascribe it to the Devil; but seek the humble lowly Heart of God, and that will bring a small Grain of Mustard-seed (from the ^g Tree of Paradise) into your Soul; and if you abide in Patience, then a great Tree will grow out of that [Seed,] as you may well think, that the like has come to pass with this Author. For he is to be esteemed as a very simple Person, in Comparison of the great learned Men: But Christ saith; *My Power is strong in the Weak: Yea Father, it hath so pleased thee, to hide these Things from the Wise and Prudent, and thou hast revealed them to Babes and Sucklings;* and that the Wisdom of this World is Foolishness in thy Sight. And although now the Children of the World are wiser in their Generation than the Children of Light; yet their Wisdom is but a corruptible Substance, [Essence or Thing,] and this Wisdom continues eternally.

46. Therefore seek for the noble Pearl; it is much more precious than this [whole] World; it will never more depart from you: And where the Pearl is, there will your Heart be also: You need not here ask any further after Paradise, Joy, and the heavenly Delightfulness; seek but the Pearl, and when you find that, then you find Paradise, and the Kingdom of Heaven, and you will be so taught, as being without it you cannot believe.

47. It may be, you will trouble yourself [with hard Labour,] and seek for it in Art, supposing to find ^h it there: O no you need not; it lies not therein. The

² The Spirits that were turned out of the Light into Darknes.

^a The divine Power and Virtue.

^b Or exterior Generation.

^c Or the Spirits of the working Nature.

^d Into Refignation.

^e Or Ground of the working Properties.

^f Mocking that which you understand not.

^g Or Fruit or Growth.

^h This deep and high Wisdom.

The Doctor that is without this Way knows it not. But if he also has found this Pearl, then he is a ⁱ Person greater for the public Benefit than I; as St. Paul was above the other Apostles, yet in one [and the same] Way of gentle Meekness, as becomes the Children of God. Whatsoever is wanting here that you long after, seek further, and you will find the Ground, according to the Desire [or Longing] of your Soul.

ⁱ Or a more public Person, or Publicus.

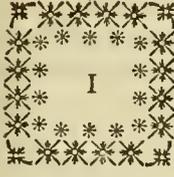


The Tenth Chapter. -

Of the Creation of Man, and of his Soul, also of God's ^k breathing in.

^k *Spiraculum Vitæ.*

The pleasant Gate.

1.  I HAVE perused many Master-Pieces of Writing, hoping to find the ^l Pearl of the Ground of Man; but I could find nothing of that which my Soul lusted after. I have also found very many contrary Opinions. And partly I have found some who forbid me to search, [or seek,] but I cannot know with what Ground or Understanding, except it be that the Blind grudge at the Eyes of them that see.

^l The high and deep Wisdom of God.

With all this my Soul is become very disquiet within, and has been as full of [Pain and] Anguish as a Woman at her Travail, and yet nothing was found in it, till I followed the Words of Christ, when he said; *You must be born anew, if you will see the Kingdom of God:* Which at first stopped up my Heart, and I supposed that such a Thing could not be done in this World, but [that it should first be done] at my Departure out of this World. And then my Soul first was in Anguish to the Birth, and would very willingly have tasted the Pearl; and gave itself up in this Way more vehemently to the Birth, till at last it obtained a Jewel. According to which [received Jewel] I will write, for a Memorial to myself, and for a Light to them that seek. For Christ said; *None lights a Candle and puts it under a Busbel, but sets it upon a Table, that all that are in the House may see by the Light of it.* And to this End he gives the Pearl to them that seek, that they should impart it to the Poor for their Health, as he has very earnestly commanded.

2. Indeed *Moses* writes; *That God made Man of the Dust of the Earth.* And that is the Opinion of very many: And I should also not have known how that was to be understood, and I should not have learned it out of *Moses*, nor out of the ^m Glosses which are made upon it; and the Vail would have continued still before my Eyes, yet in great Trouble. But when I found the Pearl, then I looked *Moses* in the Face, and found that *Moses* had wrote very right, and that I had not rightly understood it.

^m Explanations, or Interpretations of it.

3. For after the Fall God said also to *Adam* and *Eve*; *Earth thou art, and to Earth thou shalt return again:* And if I had not considered the ⁿ *Limbus*; (out of which the Earth was,) I should have been so blind still: That [*Limbus*] showed me the Ground of what *Adam* was before and after the Fall.

ⁿ The Power, or the eternal Substantiality.

4. For no such Earth or Flesh as we carry about us can subsist in the Light of God: Therefore also Christ said; *None goes to Heaven, but the Son of Man who is come from Heaven, and who is in Heaven.* Thus our Flesh before the Fall was heavenly, out of the heavenly *Limbus*. But when Disobedience came, in the Lust of this World,

to generate itself in another Center, then it [the Flesh] became earthly; for by the Biting of the earthly Apple in the Garden of *Eden*, the earthly Dominion [or Kingdom] took its Beginning: And the Mother of the great World instantly took the ° little World into its Power [or Virtue,] and made it to be of a bestial ° Kind, both ° in Form and in Substance.

• Man.
° Or Property.
° Shape.

° Or in the
Midst, or Cen-
ter of it.
° Barmbertz-
igheit.

5. And if the Soul had not been ° within it, then *Adam* should have continued to be an unreasonable Beast; but seeing the Soul out of the *Limbus* had been breathed into *Adam* by the Holy Ghost, therefore now the ° Mercifulness (*viz.* the Heart of God) must do its best again, and bring again the Center out of the heavenly *Limbus*, and himself become Flesh, and by the *Fiat* generate the new Man in the Soul, which is hidden in the old. For the old belongs only to the Corruptibility, and goes into its Ether, and the new remains for ever. But how this came to pass, you have the following fundamental Information of it, wherein if you be regenerated from God, you may see the old and new Man into the very Heart, because you have the Pearl; but if not, then you shall scarce see here the old *Adam*, and you shall not so much as look upon the new.

6. The Vail of *Moses* must be done away, and you must look *Moses* in the Face, if you will behold the new Man; and without the Pearl, you shall not be able to take away the Vail, nor know [what] *Adam* [was] before his Fall. For *Adam* himself after the Fall did no more know the first Man; and therefore he was ashamed of his monstrous Form [or Shape,] and hid himself behind the Trees in the Garden; for he looked on himself, and saw that he had a bestial Form, and thereupon he got instantly bestial Members for Propagation, which the *Fiat* in the third Principle created on him, through the Spirit of the great World.

! Or Guts.

7. Men must not think, that Man before his Fall had bestial Members to propagate with, but heavenly [Members,] nor any ° Entrails; for such a Stink, and [filthy] Source [or Property,] as Man has in his Body, does not belong to the Holy Trinity in Paradise, but to the Earth; it must go again into its Ether. But Man was created immortal, and also holy, like the Angels; and seeing he was created out of the *Limbus*, therefore he was pure. Now in what manner he is, and out of what he was made, it follows further.

° Or Compa-
ny.

8. Behold, when God had created the third Principle, after the Fall of the Devils, when they fell from their Glory (for they had been Angels, standing in the Place of this World) yet nevertheless he would that his Will and Purpose should stand; and therefore he would give to the Place of this World an angelical ° Host again, which should continue to stand for ever. And now he having created the Creatures, whose Shadows after the Changing of the World should continue for ever, yet there was no Creature found that could have any Joy therein [in the Shadows,] neither was there any Creature found that might manage the Beasts in this World; therefore God said, *Let us make Man an Image like unto us, which may rule over all the Beasts, and Creatures upon the Earth; and God created Man to be his Image, after the Image of God created he him.*

9. Now the Question is; What is God's Image? Behold, and consider the Deity, and then you will light upon it. For God is not a bestial Man; but Man should be the Image and Similitude of God, wherein God should dwell. Now God is a Spirit, and all the three Principles are in him: And he would make such an Image, as should have all the three Principles in him, and that is rightly a Similitude of God; *And he created him, &c.* Whereby *Moses* may be rightly understood, that God created him, and not made him of a Lump of Earth.

10. But the *Limbus* out of which he created him is the Matrix of the Earth; and the Earth was generated out of it; yet the *Materia* [or Matter] out of which he created him was a *Massa*, a *Quinta Essentia*, out of the Stars and Elements; which instantly became earthly, when Man awakened the earthly Center, and did instantly belong to the Earth and Corruptibility.

11. But yet this *Massa* was out of the heavenly Matrix, which is the Root of the Out-Birth, or [the Root] of the Earth. The heavenly Center ought to remain * fixed; and the earthly ought not to be awakened. And in this Virtue [and Power] he was Lord and Ruler over the Stars and Elements; and all Creatures should have stood in Awe of him, and he should have been incorruptible; he had the Virtue and Properties of all Manner of Creatures in him, for his Virtue was out of the Virtue [or Power] of the Understanding. Now then he ought to have all the three Principles, if he was to be the Similitude of God, [viz.] the ^y Source of the Darknefs, and also of the Light, and also the ^y Source of this World: And yet he should not live and ^z act in all three, but in one of them only, and that in the paradifical [Property,] in which his Life [quickened,] arose, [or did exist.]

* Stedfast, Chief, Matter, or Predominant.

^y Working Property.
^z Or qualify.

12. Now that this is demonstratively and certainly thus, [appears] in that it is written; *And God breathed into him the ^a living Breath, whereby Man became a living Soul.* All other Creatures which were produced out of the corruptible ^b *Limbus* by the *Fiat*, in all those the Will in the *Fiat* had awakened the Spirit in their Center, and every Creature's Spirit went forth out of the Essence and Property of its own self, and mixed afterwards with the Spirit of the great World, of the Stars and Elements, and that ought not to have been in Man, his Spirit ought not to have mixed itself [or been united] with the Spirit of the Stars and Elements. The two Principles (*viz.* the Darknefs and the Spirit of the Air) ought to have stood still in such a Substance [as should be the Image of God;] and therefore he breathed into him the ^c living Breath; understand God's Breath, that is, the paradifical Breath or Spirit, [viz.] the Holy Spirit; that should be the Breath of the Soul, in the Center of the Soul. And the Spirit which went forth out of the *Limbus*, or out of the *Quinta Essentia* (which is of the ^d Condition of the Stars) that was to have Power over the fifth Essence of this World. For Man was in one only Essence [or Substance,] and there was also but one only Man that God thus created, and he could have lived for ever. And although God had brought the Stars again into their Ether, and also had withdrawn the Matrix of the Elements, and the Elements also back into nothing, yet Man would have continued still. Besides, he had the paradifical Center in him, and he could have generated again out of himself, out of his Will, and have awakened the Center; and so should have been able in Paradise to generate an angelical ^e Host, without Misery or Anguish, also without tearing [rending or dividing in himself;] and such a Man he ought to have been, if he must continue in Paradise, and be eternal without Decay; for Paradise is holy, and in that Respect Man also ought to have been holy, for the Virtue [and Power] of God and Paradise consists in Holiness.

^a Or Breath of Life.
^b Substantiality, or Nature.

^c Or Breath of Life.

^d Kind, or Property, or Nature.

^e Or Company.

The deep Gate of the Soul.

13. The Soul of Man, which God has breathed into him, is out of the Eternal Father; yet understand it right; there is a Difference [to be observed, you must] understand, [that it is] out of his unchangeable Will, out of which he generates his Son and Heart from Eternity, out of the divine Center, from whence the *Fiat* goes forth, which makes Separation, and has in ^f it all the Essences of the eternal Birth, ^f The Soul.

[or all Manner of Things which are in the eternal Birth.] Only the Birth of the Son of God, that very Center which the Son of God himself is, he has not; for that Center is the End of Nature, and not creaturely. That is the highest Center of the fire-burning Love and Mercy of God, the Perfection [or Fulness.] Out of this Center no Creature comes, but it appears [or shines] in the Creature, viz. in Angels, and in the Souls of holy Men; for the Holy Ghost, and the Omnipotence which frames the eternal Will in the eternal Father, go forth out of this [Center.]

^a Keeps or retains.

14. Now therefore the Soul stands in two Gates, and touches the two Principles, viz. the eternal Darknes, and the eternal Light of the Son of God, as God the Father himself does. Now as God the Father ^b holds his unchangeable eternal Will to generate his Heart and Son, so the Angels and Souls keep their unchangeable Will in the Heart of God. Thus it [the Soul] is in Heaven and in Paradise, and enjoys the unutterable Joy of God the Father which he has in the Son, and it hears the inexpressible Words of the Heart of God, and rejoices at the eternal, and also at the created Images, which are not in Essence [or Substance,] but in Figure.

¹ Hallelujahs.

² The heavenly and eternal paradisaical Body.

15. There the Soul eats of all the Words of God; for the same are the Food of its Life; and it sings the paradisaical ¹ Songs of Praise concerning the pleasant Fruit in Paradise, which grows in the divine Virtue [or Power] of the divine *Limbus*, which is the Food of the ² Body; for the Body eats of the *Limbus*, out of which it is, and the Soul eats of God and of his Word, out of which it is.

16. Can this be no Joy and Rejoicing? And should not that be a pleasant Thing with the many Thousand Sorts of Angels to eat heavenly Bread, and to rejoice in their Communion and Fellowship? What can possibly be named which can be more pleasant? Where there is no Fear, no Anger, no Death: Where every Voice and Speech is Salvation, Power, Strength, and Might, be to our God; and this Voice going forth into the Eternity. Thus with this Sound the divine Virtue of Paradise goes forth; and it is a mere growing in the divine Center of the Fruits in Paradise. And there is the Place where *St. Paul* heard Words unutterable, that no Man can express. Such a Man was *Adam* before his Fall. And that you may not doubt, that this is very sure and most truly thus, look upon the Circumstances.

¹ Illustrious or shining.

17. When God had created *Adam* thus, he was then in Paradise in the Joyfulness; and this clarified [or ¹ brightened] Man was wholly beautiful, and full of all Manner of Knowledge; and there God brought all the Beasts to him, (as to the great Lord in this World) that he should look upon them, and give to every one their Name, according to their Essence and Virtue, as the Spirit of every one was figured in them. And *Adam* knew all what every Creature was, and he gave every one their Name, according to the Quality [or working Property] of their Spirit. As God can see into the Heart of all Things, so could *Adam* also do, in which his Perfection may very well be observed.

² The Seed.
³ The Womb.

18. And *Adam* and all Men should have gone wholly naked, as he then went; his Clothing was the Clarity [or Brightness] in the Virtue [or Power;] no Heat nor Cold touched him; he saw Day and Night [clearly] with open Eyes; in him there was no Sleep, and in his Mind there was no Night, for the divine Virtue [and Power] was in his Eyes; and he was altogether perfect. He had the ² *Limbus*; and also the ³ Matrix in himself; he was no [Male] or Man, nor [Female or] Woman; as we in the Resurrection shall be [neither.] Though indeed the Knowledge of the Marks [of Distinction will] remain in the Figure, but the *Limbus* and the Matrix not separated, as now [they are.]

19. Now Man was to dwell upon the Earth as long as it was to stand, and manage [rule and order] the Beasts, and have his Delight and Recreation therein: But he ought not to have eaten any earthly Fruit, wherein the Corruptibility [or Transitoriness] did stick. It is true he should have eaten, but only with the Mouth, and not into the Body; for he had no [Entrails, Stomach, or] Guts, nor any such hard dark Flesh, it was all perfect; for there grew paradisaical Fruit for him, which afterwards ^o went away, ^p when he went out of Paradise: And then God cursed the Earth, and the heavenly *Limbus* was drawn from him, together with that Fruit, and he lost Paradise, God, and the Kingdom of Heaven. For before Sin, when Paradise was upon the Earth, the Earth was not bad [or evil, as now it is.]

^o Or disappeared.
^p Because that he.

20. If *Adam* had continued in Innocence, then he should in all Fruits have eaten paradisaical Fruit, and his Food should have been heavenly, and his Drink [should have been] out of the Mother of the heavenly Water of the Source [or Fountain] of the eternal Life. The ^q Out-Birth touched him not, the Element of Air he had no Need of in this Manner [as now;] it is true, he drew Breath from the Air, but he took his Breath from the Incorruptibility, for he did not mingle with the Spirit of this World, but his Spirit ruled powerfully over the Spirit of this World, over the Stars, and over the Sun and Moon, and over the Elements.

^q Or the material Water.
^r Or was not united.

21. This must be *Adam's* Condition; and thus he was a true and right Image and Similitude of God. He had no such hard Bones in his Flesh [as we now have,] but they were Strength, and such [a Kind of] Virtue; also his Blood was not of the Tincture of the ^s aquatristh Matrix, but it was out of the heavenly Matrix. In brief, it was altogether heavenly, as we shall appear [and be] at the Day of the Resurrection. For the Purpose of God standeth, the first Image must return and come again and continue in Paradise; and seeing it could be done in no other Form, [Way, or Manner,] nor [that which was lost] be restored again, therefore God would rather spend his own Heart; his eternal Will is unchangeable, that must stand.

^s Or watery Mother.

22. And when God had created Man, then he planted a Garden in *Eden* towards the East, and placed him therein, and caused to spring up and grow all Manner of Fruit, delightful to behold, and all Sorts of Trees good to eat of; and the Tree of Life in the Midst of the Garden, and the Tree of Knowledge of Good and Evil. And when God had placed Man in the Garden, he commanded him, and said; *You shall eat of every Tree in the Garden, but of the Tree of Knowledge of Good and Evil thou shalt not eat; for in the Day that thou eatest thereof, thou shalt die the Death.* Here the Vail lies upon *Moses*, and they must be sharp [or piercing] Eyes that can behold the Face of *Moses*. God has not without Cause let *Moses* write this so very mystically, [hiddenly and obscurely.]

23. For what needed God to care so much for the Biting of an Apple, as to destroy so fair a Creature for it? Does he not forgive many greater Sins? And he so exceedingly loved Man, that he spared not his only Son, but let him become Man, and gave him unto Death. And could he not forgive a small Sin? Seeing he was omniscient, [or knew all Things,] therefore why did he let the Tree of Knowledge of Good and Evil grow?

24. Reason judges thus, that if God would not have had it so, *Adam* should not have eaten it, or else he should not have forbidden that Tree only; sure he made it for a Stumbling-stock to him. Thus the Reason of one [Sort] or Party judges. The Reason of the other Party will mend the Matter, which is indeed somewhat the wiser, but not much: They say, God tempted *Adam*, [to try] whether he would continue in his Obedience or not; and when he became disobedient, then God threw mighty Anger and Wrath upon

him, and cursed him to Death; and that his Wrath could not be quenched, except he be reconciled in such a Manner. This Reason of this Party makes God to be a mere Unmercifulness, like an evil Man in this World, who yet will be reconciled, when he has once revenged himself sufficiently; and this Reason has no Knowledge at all of God, nor of Paradise.

* For which the Curse came.

† Or Macro-cosm.

25. O beloved Soul! it is a very heavy Business, at which the very Heavens might well stand amazed. In this Temptation there is a very great Matter hidden in *Moses*, which the unenlightened Soul understands not: God did not regard a Bit of an Apple or Pear, to punish so fair a Creature for it: The Punishment comes not from his Hand, but from the *ⁿ Spiritus majoris mundi*, from the Spirit of the great World, from the third Principle. God intended most mercifully towards Man, and therefore he spared not his own Heart, but let it become Man, that he might deliver Man again. You ought not to have such Thoughts. God is Love, and the Good in him is no angry Thought; and Man's Punishment was not but from himself, as you shall [find or] read in its due Place.

The secret Gate of the Temptation of Man.

‡ Come of Course.

26. Since many Questions * fall to be in this Place (for the Mind of Man seeks after its native Country again, out of which it is wandered, and would return again Home to the eternal Rest) and since it is permitted to me in my Knowledge, I will therefore set down the deep Ground of the Fall, wherein Men may look upon the Eyes of *Moses*: If you be born of God, then it may well be apprehended by you, but the unenlightened Mind cannot hit the Mark; for if the Mind desireth to see what is in a House, it must then be within that House; for from Hear-say, without seeing it oneself, there is always doubting whether a Thing be as is related. But what the Eye sees, and the Mind knows, that is believed perfectly, for [the Eye and the Mind] apprehends it.

27. The Mind searches, wherefore Man must be tempted, whereas God had created him perfect; and seeing God is omniscient, [and knows all Things,] the Mind therefore always lays the Blame upon God; and so do the Devils also; for the Mind says, If the Tree of Knowledge of Good and Evil had not sprung up, then *Adam* had not fallen.

28. O beloved Reason! if you understand no more than so, then shut up the Eyes [of your Mind] quite, and search not; continue under Patience in Hope, and let God alone, [he will do well enough,] or else you will fall into the greatest Unquietness, and the Devil will drive you into Despair, who continually [pretends or] gives it forth †, that God did will Evil, [and that] he wills not that all Men should be saved, and therefore he created the Tree of Anger.

‡ The Devil says it in the Mind.

29. Beloved Mind, put such Thoughts away from thee, or else thou wilt make of the kind and loving God, an unmerciful and hostile Will, but leave off such Thoughts of God, and consider thyself what thou art; in thyself thou shalt find the Tree of the Temptation, and also the Will to have it, which made it spring up; yea the Source [Lust or Quality] whence it sprung up, stands in thee, and not in God; [this must be understood] that when we will speak of the pure Deity (which manifests itself in the second Principle through the Heart of God) it is thus, and not otherwise.

30. But when we consider [or mean] the Original of the first Principle, then we find the [Nature, Property, or] Species of the Tree, and also the Will to the Tree. We find there the Abyss of Hell and of Anger [and Wrath;] and moreover we

find the Will of all the Devils, we find the envious Will of all the Creatures of this World, why they all are the Enemies one of another, and do hate, bite, worry, kill and devour one another. My beloved Reason, here I will show you the Tree of the Temptation, and you shall look *Moses* in the Face: Keep your Mind ^z stedfast, that you may apprehend it.

^z Fixt, or upon it.

31. I have often given you to understand in this Book already, what the Essence of all Essences is; but because it is most of all highly necessary in this Place to know the Ground [thereof,] therefore I will ^a set it you down all at large, and very fundamentally, so that you shall know it in yourself; yea you shall understand it in all Creatures, and in all Things that are, or that you look upon, or at any Time may possibly think on; all these shall be Witnesses. I can bring Heaven and Earth, also the Sun, Stars, and Elements for a Witness, and that not in bare Words and Promises only, but it shall be set before you [very convincingly and] very powerfully in their Virtue and Essence; and you have no Virtue [or Power, or Faculty] in your Body, that shall not [convince you and] witness against you; do but not suffer the lying Spirit, the old Serpent, to darken your Mind, who is the Inventor of a Thousand ^b Tricks.

^a Or explain.

^b Or Slights, Shifts, Devices, Arts.

32. When he sees that he cannot catch [or overcome] Man, by making him ^c doubtful of the Mercy of God, then he makes him careless, so that he accounts all as nothing. He makes his Mind very drowsy, so that he esteems very lightly of himself, as if all was not worth the Looking after: Let Things be as they will, he will not break his Heart, [or trouble his Head,] with it. Let the ^d Pope look after it, they must answer for it. Thus the Mind carelessly passes it over, like a Whirlwind or Stream of Water; concerning which Christ said, The Devil steals the Word out of their Hearts, that they do not apprehend it, nor believe it, that they might be saved; so that it takes no Root.

^c Or Despair.

^d Priest, Minister, or Learned, who take upon them *cura Animarum.*

33. Or else if the Pearl should grow, and the Lily bud forth, ^e he should be revealed, and then every one would fly from him, and he should stand in great Shame. This Trade he has driven ever since the Beginning of the World: And though he resists never so vehemently, yet a Lily shall grow in his supposed Kingdom, whose smell reaches into the Paradise of God, in Spite of all his Raging and Tyranny; this the Spirit of God does witness.

^e The Devil.

34. Behold, thou Child of Man, if thou wilt easily draw near to this Knowledge, take but thy Mind before thee, and consider it, and therein thou wilt find all. You know, that out of it proceeds Joy and Sorrow, Laughter and Weeping, Hope and Doubting, Wrath and Love, Lust to a Thing, and Hate of the Thing: You find therein Wrath and Malice, also Love, Meekness, and Well-doing.

35. Now the Question is, May not the Mind stand in one only Will (*viz.* in mere Love) like God himself? Here sticks the Mark, the Ground, and the Knowledge: Behold, if the Will were in one only Essence, then the Mind would also have but one Quality that could give the Will to be so, and it should be an immoveable Thing, which should always lie still, and should do no more but that one Thing always: In it there would be no Joy, no Knowledge, also no Art or Skill of any Thing at all, and there would be no Wisdom in it: Also if the Quality was not *in infinitum*, it would be altogether a Nothing, and there would be no Mind nor Will to any Thing at all.

36. Therefore it cannot be said, that the total God in all the three Principles is in one only Will and Essence; there is a Distinction [or Difference to be observed:] Though indeed the first and the third Principle be not called God, neither are they God, and yet are his Essence [or Substance,] out of which from Eternity the Light

and Heart of God is always generated, and it is one Effence [or Being,] as Body and Soul in Man are.

37. Therefore now if the eternal Mind were not, out of which the eternal Will goes forth, then there would be no God. But now therefore there is an eternal Mind, which generates the eternal Will, and the eternal Will generates the eternal Heart of God, and the Heart generates the Light, and the Light the Virtue, and the Virtue the Spirit, and this is the Almighty God, which is one unchangeable Will. For if the Mind did no more generate the Will, then the Will would also not generate the Heart, and all would be a Nothing. But seeing now that the Mind thus generates the Will, and the Will the Heart, and the Heart the Light, and the Light the Virtue, and the Virtue the Spirit, therefore now the Spirit again generates the Mind; for it has the Virtue, and the Virtue is the Heart; and it is an indissoluble Band.

The Depth.

38. Behold now, the Mind is in the Darknes, and it conceives its Will to the Light, to generate it; or else there would be no Will, nor yet any^f Birth: This Mind stands in Anguish, and in a Longing [or is in Labour,] and this Longing is the Will, and the Will conceives the Virtue; and the Virtue fulfils, [satisfies or impregnates] the Mind. Thus the Kingdom of God consists in the Virtue [or in Power,] which is God the Father, and the Light makes the Virtue longing to [be] the Will, that is, God the Son, for in the Virtue the Light is continually generated from Eternity, and in the Light, out of the Virtue, goes the Holy Ghost forth, which generates again in the dark Mind the Will of the eternal Effence.

39. Now behold, dear Soul, that is the Deity, and that comprehends in it the second or the middlemost Principle. Therefore God is only good, the Love, the Light, the Virtue [or Power.] Now consider, if the Mind did not stand in the Darknes, there would no such eternal Wisdom and Skill be; for the Anguish in the Will to generate, standeth therein; and the Anguish is the Quality, and the Quality is the^g Multiplicity [or Variety,] and makes the Mind, and the Mind again makes the Multiplicity [or Plurality.]

40. Now, dear Soul, see all over round about you, in yourself, and in all Things: What find you therein? You find nothing else but the Anguish, and in the Anguish the Quality, and in the Quality the Mind, and in the Mind the Will to grow and generate, and in the Will the Virtue [or^h Power,] and in the Virtue the Light, and in the Light its forth-driving Spirit; which makes again a Will to generate a Twig [Bud or Branch] out of the Tree like itself; and this I call in my Book the *Centrum*, [the Center,] where the generated Will becomes an Effence [or Substance,] and generates now again such [another] Effence; for thus is the Mother of the Genetrix.

41. Now the Anguish has the first Principleⁱ in Possession; seeing it stands in the Darknes, it is another Effence than the Effence in the Light is, where there is nothing else but mere Love and Meeknes, where no Source [or Torment] is discovered; and the Quality which is generated in the Center of the Light, is now no Quality, but the eternal Skill and Wisdom of whatsoever was in the Anguish before the Light [broke forth:] This Wisdom and Skill now always comes to help the conceived Will in the Anguish, and makes in itself again the Center to the Birth, that so the Sprout may generate itself in the Quality, *viz.* the Virtue, and out of the Virtue the Fire, and out of the Fire the Spirit, and the Spirit makes in the

Fire

Fire the Virtue again, that thus there [may] be an indissoluble Band. And out of this Mind which stands in the Darknes, God generated the Angels, which are Flames of Fire, yet ^k shining through and through with the divine Light. For in this Mind a Spirit can and may be generated, and not else; for before it in the Heart and Light of God, there can no Spirit be generated, for the Heart of God is the End of Nature, and it has no Quality; therefore also nothing comes out of it more, but it continues unchangeably in the Eternity; and it shines in the Mind of the Quality of the Darknes, and the Darknes cannot comprehend it.

^k Or thoroughly enlightened.

42. Now therefore in the anguishing Mind of the Darknes, is the inexpressible [or unutterable] Source, [or rising Property,] from whence the Name Quality exists as from many [Sources, or Wells,] into one Source, and out of these many Sources [running] into one Source, springs forth the Plurality of Skill, so that there is a Multiplicity, [or Variety of it.] And the Spirit of God out of the Light comes to help every Skill, [or Science, or Knowledge,] and in every Skill of the Sources in the Quality (by its kind ^l infecting of the Love) it makes again a Center, and in the Center a Source [or Spring] is generated again, as a Twig out of a Tree, where again there springs forth a Mind in the Anguish. And the Spirit of Love with its infecting [or infusing] of Kindness, makes all, every Thought in the Will, and [that] essentially.

^l Infusion.

43. For the Will in the Center climbs aloft till it generates the Fire, and in the Fire is the Substance and Essentiality generated. For it is the Spirit thereof, and the End of the Will in the dark Mind, and there can be nothing higher generated in the Anguish than the Fire, for it is the End of Nature, and it generates again the Anguish and the Source, as may be perceived. Now therefore the dark anguishing [aching; or anxious] Mind has not only one Substance, *viz.* one Being [or Essence] in itself, but many, or else no Quality could be generated; and yet it is truly but one [Being, Essence, or] Substance, and not many.

44. Thou dear Soul, thus saith the high Spirit to thee; yield up thy Mind here, and I will show it thee. Behold, what does comprehend thy Will, or wherein consists thy Life? If thou sayest, in Water and Flesh: No, it consists in the Fire, in the Warmth. If the Warmth was not, then thy Body would be stiff [with Cold,] and the Water would dry away; therefore the Mind and the Life consists in the Fire.

45. But what is the Fire? First, there is the Darknes, the Hardnes, the eternal Cold, and the Driness, where there is nothing else but an eternal Hunger. Then how comes the Fire to be? Dear Soul, here [in the Fire's coming to be] the Spirit of God (*viz.* the eternal Light) comes to help the Hunger; for the Hunger exists also from the Light: Because the divine Virtue beholds itself in the Darknes, therefore the Darknes is desirous [and longing] after the Light; and the Desiring is the Will.

46. Now the Will or the Desiring in the Driness cannot ^m reach the Light; and therein consists the Anguish in the Will [Longing] after the Light; and the Anguish is attractive, and in the Attracting is the Woe, and the Woe makes the Anguish greater, so that the Anguish in the ⁿ Harshness attracts much more, and this Attracting in the Woe is the bitter [Sting or] Prickle, or the Bitterness of the Woe; and the Anguish reaches after the [Sting or] Prickle with attracting, and yet cannot ^o comprehend it, because it resists, and the more the Anguish attracts, the more the [Sting or] Prickle raves and rages.

^m Or attain.

ⁿ Sourness, or Astringency.

^o Or catch it.

47. Now therefore the Anguish, Bitterness, and Woe in the [Sting or] Prickle, are like a Brimstone-Spirit, and all Spirits in Nature are Brimstone: They [torment,

or] cause the Anguish in one another, till that the Light of God comes to help them; and then there comes to be a Flash, and there is its End, for it can climb no higher in Nature; and this is the Fire, which becomes shining in the Flash, in the Soul, and also in the Mind. For the Soul reaches the Virtue of the Light, which puts it into Meekness; and in this World it is the burning Fire: In Hell it is immaterial, and there it is the eternal Fire, which burns in the ^P Quality.

[¶] Or Property.

[¶] Careless, inconsiderate.

[¶] Or reflected on them.

48. Now, thou dear Soul, here you see in a Glass how very near God is to us, and that he himself is the Heart of all Things, and gives to all Virtue, [Power,] and Life. Here Lucifer was very [¶] heedless, and became so very proud, that when this Brimstone-Spirit in the Will of the Mind of God was created, then he would fain have flown out above the End of Nature, and would drive the Fire out above the Meekness; he would fain have had all burn in the Fire; he would have ruled [or domineered:] The Sparks of Fire in the Brimstone-Spirit elevated themselves too high; and these Spirits pleased not the Creator, or the Spirit in the *Fiat*, and [therefore] were not [established] Angels, although in the first Mind (when the Center was opened to the [Creation of the] Spirits) he came to help them, and [^r beheld] them as well as the other Angels: But they indeed generated a fiery Will, when they should have opened their Center to the Regeneration of their Minds, and so should have generated an angelical Will.

[¶] The Generator, for the Will which he generated.
[¶] The Will that was born out of their Mind.

[¶] Or came to be.

49. The first Will, out of which they were created, that was God's, and that made them good; and the second Will, which they as obedient [Children] should have generated out of their Center in Meekness, that was evil: And therefore the ^r Father, for generating such a Child, was thrust out from the Virtue of God, and so he spoiled the angelical Kingdom, and remained in the Source of the Fire: And because the ^r evil Child of their Mind did turn away from the Meekness, therefore they [¶] attained what they desired. For the Mind is the God and the Creator of the Will; that is free from the eternal Nature, and therefore what it generates to itself, that it has.

50. Now if you ask; Why came not the Love of God to help them again? No, Friend, their Mind had elevated itself, even to the End of Nature, and it would fain have gone out above the Light of God; their Mind was become a kindled Source of Fire in the fierce Wrath, the Meekness of God cannot enter into it, the Brimstone-Spirit burns eternally: In this Manner he is an Enemy to God, he cannot be helped; for the Center is burning in the Flash: His Will is still, that he would fain go out above the Meekness of God; neither can he get [frame, or create] any other [Will,] for his Source has revealed the End of Nature in the Fire, and he remains an unquenchable Source of Fire; the Heart of God in the Meekness, and the Principle of God, is close shut up from him, and that even to Eternity.

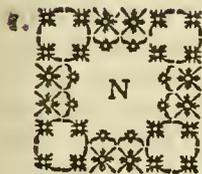
[¶] Or thoroughly enlightened them.

[¶] Or heavenly Earth.

51. To conclude, God will have no fiery Spirit in Paradise, they must remain in the first Principle, in the eternal Darkness; if they had continued as God had created them (when the Meekness shined [or appeared] to them) and had put the Center of their Minds into the Meekness, then the Light of God should for ever have ^x shined through them, and they should have eaten of the *Verbum Domini* [the Word of the Lord;] and they should with the Root of their Original have stood in the first Principle, like God the Father himself, and with the Will in the Mind [they should have stood] in the second Principle: Thus they should have had a paradisaical Source, [Quality, or Property,] and an angelical Will; and they should have been friendly in the ^r *Limbus* of Heaven, and in the Love of God.

The Eleventh Chapter.

Of all Circumstances of the Temptation.



OW the highest Question is, What that is which caused the Mind of the Devil so to elevate itself, and that so great a Number of them are fallen in their High-mindedness, [or Pride?] Behold, when God set the *Fiat* in the Will, and would create Angels, then the Spirit first separated all Qualities, after that Manner, as now you see there are many Kinds of Stars, and so the *Fiat* created them [several.] Then there were created the princely [Angels,] and the throne Angels, according to every Quality, (as hard, four, bitter, cold, fierce, soft, and so on^z in the Essences, till to the End of Nature) out of the Source of the Fire; a Similitude whereof you have in the Stars, how different they are.

^z In the springing essential Powers.

2. Now the Thrones and princely Angels, are every one of them a great Fountain; as you may perceive the Sun is, in Respect of the Stars, as also in the blossoming Earth. The great Fountain-Vein [or Well-Spring] in the Source, was in the Time of the *Fiat* in the dark Mind, the Prince or Throne-Angel: There out of each Fountain came forth again a Center in many thousand Thousands; for the Spirit in the *Fiat* manifested itself in the Nature of the Darkness, after the Manner of the eternal Wisdom. Thus the manifold various Properties that were in the whole Nature, went forth out of one only Fountain, according to the Ability of the eternal Wisdom of God; or as I may best render it to be understood by a Similitude; as if one princely Angel had generated out of himself, at one Time, many Angels; whereas yet the Prince does not generate them, but the Essences; and the Qualities go forth with the Center in every Essence, from the princely Angels, and the Spirit created them^a with the *Fiat*, and they continue standing essentially. Therefore every^b Host (which proceeded out of one [and the same] Fountain) got a Will in the same Fountain, which was their Prince, (as you see how the Stars give all their Will into the Virtue [or Power] of the Sun;) of this, much must not be said to my^c Master in Arts, he holds it impossible to know such Things, and yet in God all Things are possible, and to him a thousand Years are as one Day.

^a By.

^b Or Company.

^c The Learned in Reason.

3. Now of these princely Angels One is fallen (for he stood in the fourth Form of the Matrix of the Genetrix in the dark Mind, in that Place in the Mind where the Flash of Fire takes its Original) with his whole Host that was proceeded from him: Thus the fiery Kind [Condition or Property] moved him to go above the End of Nature, (*viz.* above the Heart of God,) that Kind stood so^d hard kindled in him.

^d Or fiercely.

4. For as God said to the Matrix of the Earth, *Let there come forth all Kinds of Beasts*, so the *Fiat* created Beasts out of all the Essences; and first divided the Matrix, and after that the Essences and Qualities; and then he created them out of the divided Matrix, Male and Female. But because the Creatures were material, therefore every Kind [Species or Generation] must thus propagate itself from every Essence; but with the Angels not so, but [their Propagation was] sudden and swift; as God's Thoughts are, so were they.

5. But this is the Ground; every Quality [or Source,] would be creaturely, and the fiery [Property] elevated itself too mightily, into which Lucifer had^e brought his Will; and so it went with *Adam* as to the tempting Tree, as it is written; and God

^e Or set his Delight or Pleasure in it.

suffered all Sorts of Trees to spring up in the Garden of *Eden*; and in the Midst of the Garden the Tree of Life, and of the Knowledge of Good and Evil.

6. *Moses* says: God suffered to spring up out of the Earth all Sorts of Trees pleasant to look upon, and good for Food. But here is the Vail in *Moses*, and yet in the Word it is bright, clear, and manifest, that the Fruits were pleasant to behold, and good to eat, wherein there was no Death, Wrath, or 'Corruptibility, but [it was] paradisaical Fruit, of which *Adam* could live in Clarity [or Brightness,] in the Will of God, and in his Love in Perfection in Eternity; only the Death stuck in the Tree of Knowledge of Good and Evil, that only was able to bring Man into another Image.

7. Now we must needs clearly [conceive, or] think, that the paradisaical Fruit which was good, was not so very earthly, for (as *Moses* himself says) they were of two Sorts; the one good to eat, and pleasant to behold, and the other had the Death and Corruptibility in it: In the paradisaical Fruit, there was no Death nor Corruptibility; for if there had been any Death or Corruptibility therein, then *Adam* had eaten Death in all the Fruits; but seeing there was no Death therein, therefore the Fruit could not be so altogether earthly; though indeed it sprung out of the Earth, yet the divine Virtue of the second Principle was imprinted therein, and yet they were truly in the third Principle, grown [or sprung] out of the Earth, which God cursed as to the earthly Food, that no paradisaical Fruit did grow any more out of the Earth.

8. Besides, if *Adam* had eaten earthly Fruit, he must then have eaten it into his Body, and have had Guts [or Entrails:] And how could such a Stink [and Dung] (as we now carry in the Body) have been in Paradise in the Holiness of God? Moreover, he should by eating earthly Food, have eaten of the Fruit of the Stars and Elements, which would presently have infected [or qualified] in him, as was done in the Fall; also so his Fear over all the Beasts would have ceased. For the Essences of the Beasts would presently have been like the human Essences in Virtue [and Power,] and ^o one would have domineered more strongly over the other.

o Or the Stronger would have domineered over the Weaker.

9. Therefore it was quite otherwise with *Adam*; he was a heavenly paradisaical Man, he should have eaten of the heavenly paradisaical Fruit, and in the Virtue [or Power] of that [Fruit] he should have ruled over all Beasts [or living Creatures,] also over the Stars and Elements: No Cold nor Heat should have touched him, or else God would not have created him so naked, but like all Beasts with a rough [or hairy] Skin [or Hide.]

10. But the Question is; Wherefore grew the earthly Tree of the Knowledge of Good and Evil? For if that had not been, *Adam* had not eaten of it: Or why must *Adam* be tempted? Hearken, ask your Mind about it, wherefore it so suddenly generates and conceives in itself a Thought of Anger, and then of Love? Dost thou say [it comes] from the hearing and seeing of a Thing? Yes, that is true, this God also knew very well; and therefore he must be tempted. For the Center of the Mind is free, and it generates the Will from Hearing and Seeing, out of which the Imagination and Lust arises.

11. Seeing *Adam* was created an Image and whole Similitude of God, and had all three Principles in him like God himself, therefore also his Mind and Imagination should merely have looked into the Heart of God, and should have set his Lust and [Desire, or] Will thereon; and as he was a Lord over all, and that his Mind was a threefold Spirit, in three Principles in one only Essence, so his Spirit also, and the Will in the Spirit, should have stood open [or free] in one only Essence, viz. in the paradisaical heavenly [Essence.] And his Mind and Soul should have eaten of the Heart of God, and his Body [should have eaten] of the heavenly *Limbus*.

12. But seeing the heavenly ^b *Limbus* was manifested through the earthly, and was in the Fruit in one only Essence, and *Adam* so too, therefore it behoved *Adam* (having received a living Soul out of the first Principle, and breathed in from the Holy Ghost, and enlightened from the Light of God standing in the second Principle) not to reach after the earthly Matrix.

^b Or Virtue, or Power.

13. Therefore God here also gave him the Command, not to lust after the earthly Matrix, nor after her Fruit, which stood in the Corruptibility, and Transitoriness, but the Spirit of Man ⁱ not. He should eat of the Fruit, but no otherwise than of the paradisaical Kind and Property, [and] not of the earthly Essences. For the paradisaical Essences had imprinted themselves in all Fruits, therein they were very good to eat of, after an angelical Manner, and also pleasant to behold, or corporeal, as *Moses* also says. Now it may be asked, What then was properly the Tempting in *Adam*.

ⁱ Not in the Corruptibility.

The Gate of Good and Evil.

14. We have a very powerful Testimony hereof, and it is known in Nature, and in all her Children, in the Stars and Elements, in the Earth, Stones, and Metals; especially in the living Creatures, as you see, how they are evil and good, *viz.* lovely Creatures, and also venomous evil Beasts; as Toads, Adders, and Serpents, [or Worms;] so also there is Poison and Malice in every Sort of ^k Life of the third Principle: And the [Fierceness] or Strength must be in Nature, or else all were a Death and a Nothing.

^k Or living-Thing.

The Depth in the Center.

15. As is mentioned before, the eternal Mind stands thus ^l in the Darkness, and vexes itself, and longs after the Light, to generate that; and the Anguish is the Source, and the Source has in it many Forms, till it reaches the Fire in its Substance, *viz.* [it has] Bitter, Sour, Hard, Cold, Strong, Darting forth, or Flashing; in the Root of itself sticks the Joy and Pain alike; *viz.* when it comes to the Root of the Fire, and can reach the Light, then out of the Wrath [or Sternness] comes the great Joy. For the Light puts the stern Form into great Meekness; on the contrary, that Form which comes only to the Root of the Fire, that continues in the ^m Wrath.

^l Or unknown.

16. As we are to know, that when God would manifest the eternal Mind in the Darkness, in the third Principle ⁿ with this World, then first all Forms in the first Principle till Fire were manifested, and that Form now which comprehended the Light, that became angelical and paradisaical; but that which comprehended not the Light, that remained to be wrathful, murderous, sour and evil, every one in its own Form and Essence. For every Form desired also to be manifested, for it was the Will of the eternal Essence to manifest itself. But now one Form was not able to manifest itself alone in the eternal Birth, for the one is the Member of the other, and the one without the other would not be.

^m Or Grimness, Fierceness.
ⁿ Or by.

17. Therefore the eternal Word, or Heart of God, wrought thus in the dark and spiritual Matrix, which in itself, in the Originality without the Light, would be [as it were] dumb [or senseless,] and has generated a corporeal and palpable, [or comprehensible] Similitude of its Essence, in which all the Forms were brought forth out of the eternal Formation, and brought into Essence. For out of the spiritual Form, the corporeal [Form] is generated, and the eternal Word has created it by; the *Fiat*, to stand thus.

18. Now then, out of these Forms, out of the Matrix of the Earth, by the *Fiat*, in the Word, went forth all the Creatures of this World; also Trees, Herbs, and Grasse, every one according to its Kind; as also Worms, evil and good, as every Form in the Matrix of the Genetrix had its Original. And thus it was also with the Fruits in the Paradise of this World in the Garden of *Eden*; when the Word was spoken, Let there come forth all Sorts of Trees and Herbs, then out of all Forms, [or the Genetrix or Womb,] Trees and Herbs came forth and grew, which were altogether good and pleasant; for the Word in the *Fiat* had ^o imprinted itself in all the Forms.

^o Imaged or imagined.

19. But then the Darkness and Source [or Pain] were in the Midst in the Center, wherein Death, the Wrathfulness, Decay, and the Corruptibility did stick; and if that had not been, this World would have stood for ever, and *Adam* should not have been tempted: ^p They also, like a ^q Death, (or a corrupting Worm of the Source,) did work together, and generate the Tree of Good and Evil in the Midst of its Seat [or Place,] because Death stuck in the Midst of the Center, by which this World shall be kindled in the Fire at the End of the Days. And this Source is even the Anger of God, which by the Heart or Light of God in the Eternal Father is continually put into the Meekness; and therefore the Word or Heart of God is called the Eternal Mercifulness of the Father.

^p The Darkness, and Source, or Pain.
^q *Mors.*

20. Seeing then all the Forms of the eternal Nature were to come forth, [it is so come to pass,] as you may see in Toads, Adders, Worms, and evil Beasts; for that is the Form which sticks in the Midst in the Birth of all Creatures, *viz.* the Poison, [Venom,] or Brimstone-Spirit; as we see that all Creatures have Poison and Gall; and the Life of the Creatures sticks in the Power [or Might] of it, [the Poison;] as you may find before in this Book, in all the Chapters, how the eternal Nature takes its Original, how it works, and how, [or after what Manner,] its Essence [Being or Substance] is.

21. Now the Tree of the strong [Tartness or Wrath,] (which is in the Midst of Nature,) grew also in the Midst of the Garden of *Eden*; and was (according to the Ability of its own Form which it has from the eternal Quality in the Originality) the greatest and the mightiest [Tree.] And here it may be seen very clearly, that God would have preserved and had Man to be in Paradise, for he forbid him this Tree, and caused other Fruit enough [besides] to grow in the Forms and Essences.

The Gate of the Tempting.

22. *St. Paul* says; *God foresaw* [or elected] *Man, before the Ground* [or Foundation] *of the World was laid*: Here we find the Ground so very [plain or] fair, that we have a Delight to write on, and to seek the ^r Pearl. For behold, in the eternal Wisdom of God, before the Creation of the World, the Fall of the Devils, and also of Man, appeared in the eternal Matrix, and was seen. For the eternal Word in the eternal Light knew very well, that if it came to manifest the Fountain of the eternal Birth, that then every Form should break forth; yet it was not the Will of the Love in the Word of the Light, that the Forms of the tart [sour, strong Wrath] should elevate themselves above the Meekness; but it had such a mighty [or potent] Form, that it is so come to pass.

^r Wisdom.

23. Therefore the Devil also, in Regard of the Might of the tart [strong fierce Wrath,] was called a Prince of this World in the [angry strong] Fierceness, of which you shall find [more] about the Fall. And therefore God created but one Man; for God would that Man should continue in Paradise, and live eternally; and on the con-

rary, the Sternness [or strong fierce Wrath] would tempt him, [to try] whether he would put his Imagination and Will wholly into the Heart of God, and into Paradise, wherein he was.

24. And because *Adam* was drawn forth out of the strong [stern, sour] Essences, therefore he must be tempted, [to try] whether his Essences (out of which his Imagination and Lust proceeded) could stand in the heavenly Quality, or whether he would eat of the *Verbum Domini*, [the Word of the Lord;] and [to try] which Essence, (whether the paradisaical, or the strong, [fierce, wrathful,] would overcome in *Adam*.)

25. And this was the Purpose of God, therefore to create but one Man, that the same might be tempted, [and tried] how he would stand, and that upon his Fall he might the better be helped: And the Heart of God did before the Foundation of the World in his Love before intend [or predetermine] to come to help [him;] and when no other Remedy could do it, the Heart of God himself would become Man, and regenerate Man again.

26. For Man is not fallen out of strong [fierce, angry] Pride, like the Devil; but his earthly Essences have overcome his paradisaical Essences, and brought them into the earthly Lust, and in that Regard he has Grace again bestowed upon him.

The highest, strongest, and the mightiest Gate of the Temptation in Adam.

27. Here I will faithfully admonish the Reader, deeply to consider *Moses*, for ' here, under the Vail of *Moses*, he may look upon the Face of *Moses*: Also he may see the second *Adam* in the ' Love of the Virgin: Also he may see him in his Temptation, and upon the Cross; as also in Death; and lastly, in the Virtue of the Resurrection at the Right Hand of God: Also you may see *Moses* on Mount *Sinai*; and lastly, the Clarification [or Transfiguration] of Christ, *Moses* and *Elias* on Mount *Tabor*: Also you may see herein the whole Scripture of the Old and New Testament: Also you find herein all the Prophets from the Beginning of the World to this Time, and all the Might and Power of all Tyrants, why Things have gone so, and must still go [as they do:] Lastly, you find the golden Gate of the Omnipotence, and of the great Power in the Love and Humility; and why the Children of God must still be tempted; and why the noble Grain of Mustard-Seed must grow in Storms, Crosses, and Misery, and why it cannot be otherwise: Also here you find the Essence of all Essences.

† Not only in this Chapter, but in all these Writings.
‡ Or Womb, or Lap.

28. And it is the Gate of the Lily, concerning which the Spirit witnesseth, that it will ^u hereafter grow in the wrathful Tree, and when it grows, it will bring us true Knowledge, by its pleasant and fragrant Smell, in the Holy Trinity; by which Smell Antichrist ^x will be stifled, and the Tree of the stern Anger be broken down, and the Beast enraged, which has its Might and Strength from the Tree for a Time, till it be dry and fiery, because it can get no more Sap from the wrathful Tree that is broken down; and then it will smell [or lift up itself] in the [fierce, tart] ^y Wrath against the Tree, and the Lily, till the Tree of which the Beast did eat and was (strong) destroys the Beast, and his Power remains in the Fire of the Originality. And then all Doors [will] stand open in the great Tree of Nature, and the Priest *Aaron* [will] give his Garment and fair Ornament to the Lamb, that was slain and is [alive] again.

^u Shortly.

^x Note, we must yet conceal the Explanation of this Verse.

^y Or Rage.

29. Reader, who lovest God; hereby it will be shown thee, that the great Mysteries⁷ meet us, concerning the hidden Things that were in *Adam* before his Fall, and that yet there are much greater after his Fall, when he was as it were dead, and yet living; and here is shown the² Birth of the eternal Essence, and why it still must thus have been, that *Adam* must have been tempted, and wherefore it could not have been otherwise; though Reason continually³ gainsays it, and alledges God's Omnipotence, that it was in him to hinder, or suffer the doing of it.

⁷ Or are imparted to us.

² Or continual Working.

³ Speaks against it.

30. Beloved Reason, leave off your Thoughts, for with these Thoughts and Conceits you know not God, nor the Eternity. Then how will you with such Thoughts know the Similitude which God generated out of the eternal Mind? It has here been several Times mentioned to you, that the Mind (which yet is the greatest Essence in Man) does not stand in a^b Source.

^b In a working Property, but is free.

31. If we think of [or consider] the Incliner, what that was which inclined and drew *Adam* to that which was forbidden, that he should lust contrary to the Command of God, whereas he was yet in great Perfection, then we shall find the eternal Mind, out of which *Adam* was also created; and that because he was an Extract out of the eternal Mind, out of all Essences of all the three Principles, therefore he must be tempted [to try] whether he could stand in Paradise: For the Heart of God desired that he should continue in Paradise, but now he could not continue in Paradise, except he did eat paradisaical Fruit; therefore now his Heart should have been wholly^c inclined towards God; and so he should have lived in the divine Center, and God had wrought in him.

^c Given up to God.

32. Now what opposed him, or what drew him from Paradise to Disobedience, so that he passed into another Image, [Form or Condition?] Behold, thou Child of Man, there was a threefold Strife in *Adam*, without *Adam*, and in all whatsoever *Adam* beheld. Thou wilt say, What was it? It was the three Principles; first, the Kingdom of Hell, the Power of the Wrath; and secondly, the Kingdom of this World, with the Stars and Elements; and thirdly, the Kingdom of Paradise, that desired to have him.

^d Extra.
• The essential Virtues or Powers that went forth from the three Principles.

33. Now these three Kingdoms were in *Adam*, and also^d without him; and in the Essences there was a mighty Strife, all drew as well in *Adam* as without *Adam*, and would fain have him; for he was a great Lord [come] out of all the [Powers or] Virtues of Nature. The Heart of God desired to have him in Paradise, and [would] dwell in him; for it said, it is my Image and Similitude. And the Kingdom of Wrath [and of the fierce Tartness] would also have him; for it said, he is mine, and he is [proceeded] out of my Fountain, out of the eternal Mind of the Darkness; I will be in him, and he shall live in my Might, for he is generated out of [that which is] mine, I will, through him, shew great and strong Power. The Kingdom of this World said, he is mine; for he bears my Image, and he lives in [that which is] mine, and I in him; he must be obedient to me, I will tame him and compel him, I have all my Members in him, and he in me; I am greater than he, he must be my^f Houholder, I will show my fair Wonders and Virtues in him, he must manifest my Wonders and Virtues, he shall keep and manage my Herds, I will cloath him with my fair Glory; as now it is to be seen.

^f Or Steward.

^g Mors.

34. But when the Kingdom of the Fierceness of the Wrath, of Death, and of Hell, saw that it had lost, and could not keep Man, then it said, I am^g Death, and a Worm, and my Virtue [or Power] is in him, and I will grind him and break him to Pieces, and his Spirit must live in me; and although thou World supposest that he is thine, because he bears thy Image, yet his Spirit is mine, generated out of my Kingdom; therefore take what is thine from him, I will keep that which is mine.

35. Now

35. Now what did the Virtue in *Adam*, in this Strife? It flattered with all the three [Kingdoms.] It said to the Heart of God, I will stay in Paradise, and thou shalt dwell in me: I will be thine, for thou art my Creator, and thou hast thus concreted [or extracted] me out of all the three Principles, and created me: Thy Refreshment is pleasant, and thou art my Bridegroom, I have received of thy Fulness, and therefore I am impregnated, and I will bring forth a Virgin, that my Kingdom may be great, and thou mayest have mere Joy in me: I will eat of thy Fruit, and my Spirit shall eat of thy Virtue [or Power;] and thy Name in me shall be called *IMMANUEL*, God with us.

36. And when the Spirit of this World perceived that, then it said; Why wilt thou only eat of that which thou comprehendest not, and drink of that which thou feelest not; thou art not yet merely a Spirit, thou hast from me all the Kinds of Comprehensibility in thee; behold, the comprehensible Fruit is sweet and good, and the comprehensible Drink is ^b mighty and strong, eat and drink from me, and so thou shalt come to have all my Virtue and Beauty; thou mayest in me be mighty [and powerful] over all the Creatures, for the Kingdom of this World shall be thy own, and thou shalt be Lord upon Earth.

^b Powerful, and full of Virtue or Strength.

37. And the Virtue in *Adam* said; I am upon Earth, and dwell in this World, and the World is mine, I will use it according to my Lust, [Will, and Pleasure.] Then came the Command of God (which ⁱ was received in the Center of God, out of the Circle [or Circumference] of the eternal Life,) and said: *In the Day that thou eatest of the earthly Fruit, thou shalt die the Death*: This Command was comprehended or enclosed (and hath its Original in the eternal Father) in the Center, where the eternal Father continually from Eternity generates his Heart or Son.

ⁱ Enclosed, conceived, or comprehended.

38. Now when the Worm of Darknes saw the Command of God, it thought with itself, here thou wilt ^k not prevail, thou art Spirit without Body, and contrariwise, *Adam* is corporeal, thou hast but a third Part in him, and besides, the Command is in the Way; thou wilt even slip [or creep] into the Essences, and flatter with the Spirit of this World, and take a creaturely Form upon thee, and send a Legate [or Ambassador] out of my Kingdom, clothed in the Form of a Serpent, and wilt persuade him to eat of the earthly Fruit, and then the Command destroys his Body, and the Spirit remains [to be] mine. Here now the Legate [or Ambassador,] the Devil, was very willing [and ready] at this, especially because *Adam* in Paradise was in his Place, where he should have been; and he thought with himself, now thou hast an Opportunity to be revenged; thou wilt mingle Lies and Truth so together, that *Adam* may not [observe or] understand it, [the Treachery,] and so thou wilt tempt him.

^k Or have nothing to do.

Of the Tree of Knowledge [of] Good and Evil.

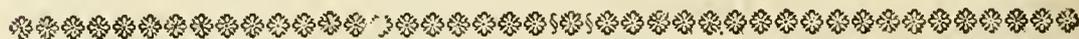
39. I have told you before, out of what ^l Power the Tree is grown; viz. that it grew out of the Earth, and has wholly had the Nature of the Earth in it, as at this Day all earthly Trees are [so,] (and no otherwise, neither better nor worse,) wherein Corruptibility stands, as the Earth is corruptible, and shall pass away in the End, when all shall go into its ^m Ether, and nothing else shall remain of it besides the Figure. Now this was the Tree which stood in the Midst of the Garden in *Eden*, whereby *Adam* must be tempted in all Essences; for this Spirit should rule powerfully over all Essences, as the holy Angels, and God himself does.

^l Might.

^m Or Receptacle.

40. Besides, he was created by the Word, or Heart of God, that he should be his Image and Similitude, very powerfully in all the three Principles, [and be] as great as a Prince or Throne-Angel. But this Tree standing thus in the Garden, and of all the Trees that only did bear earthly Fruit, therefore *Adam* looked so often upon it, because he knew that it was the Tree of Knowledge of Good and Evil, and the Virtue of the Tree pressed him to it so very hard (which Virtue was also in him) that the one Lust infected [poisoned or mingled with] the other: And the Spirit of the great World pressed *Adam* so very hard, that he became infected, and his Virtue. [or Power] was overcome. Here the paradifical Man was undone, and then said the Heart of God, It is not good that Man [should] be alone, we will make him a Help [or Consort] to be with him.

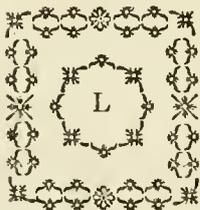
41. Here God saw his Fall, and that he could not stand, because *Adam's* Imagination and Lust was so eager after the Kingdom of this World, and after the earthly Fruit, and that *Adam* would not generate a perfect paradifical Man out of himself, but an infected, [poisoned Man,] according to the Lust, and would fall into Corruptibility. And the Text in *Moses* sounds further very right, thus; *And God let a deep Sleep fall upon Man, and he slept, [or fell asleep.]*



The Twelfth Chapter.

Of the Opening of the Holy Scripture, that the Circumstances may be highly considered.

The golden Gate, which God affords to the last World, wherein the Lily shall flourish [and blossom.]

I.  OUVING Reader, I had need have an angelical Tongue for this Description, and thou an angelical Mind, and then we should well understand one another: But seeing we have them not, therefore we will express the great Deeds of God with the earthly Tongue, according to our [received] Gift and Knowledge, and open the Scripture to the Reader, and give him Occasion to consider further, whereby the Pearl might be sought and found at last; therefore we will work in our Day-labour, ^a according to our Duty, till the ^o Pearl of the Lily be found.

^a And lead them that come after us into it.
^o Or Gate.

2. Reason asks; How long was *Adam* in Paradise before his Fall, and how long did the Temptation last? I cannot tell thee that out of *Moses's* Description of the Creation, for it is for great Cause concealed: Yet I will show thee the Wonders of God, and ^p explain them according to the Knowledge that is given me, whereby thou mayest the better learn to ^q consider the Temptation and the Fall of *Adam*.

^p Or search into them.
^q Or understand.
^r Or Fire flaming.

3. Beloved Reason, look into the Glass of the Actions and Deeds of God. When God appeared to *Moses* in the ^r burning Bush, he said, *Pull off the Shoes; for here is a holy Place*: What was that? Answer: God showed [*Moses*] thereby his earthly Birth. For he would give him a Law, wherein Man should live, (if it were possible,) and attain Salvation: But who was it that gave the Law, and com-

manded Man to live therein? Answer, It was God the Father, out of his Center, and therefore it was done with Fire and Thunder; for there is no Fire and Thunder in the Heart of God, but kind Love.

4. Hereupon Reason will say, Is not God the Father one [and the same] Essence with the Son? Answer, Yes. [They are] one Essence and Will. By what Means then did he give the Law? Answer, By the Spirit of the great World; because *Adam* after the Fall, and all Men, lived ¹ therein, therefore it must be tried, whether Man could live ² therein, in Confidence towards God. Therefore he established it with great Wonders [or Miracles,] and gave ³ it Clarity, [shining Brightness or Glory;] as may be seen in *Moses*, who had a [glorious bright] shining Face. And when he had chosen to himself this People, he destroyed the Children of Unbelief, and brought ⁴ them out with Wonders into the Wilderness; and there it was tried whether Men could live in perfect Obedience under this Clarity, [Glory or Brightness.]

¹ In the Spirit of the great World.

² In the Law.

³ The Law.

⁴ His chosen.

5. What was done there? Answer, *Moses* was called by God (out from [among] the Children of *Israel*) up into Mount *Sinai*, and stayed there forty Days: And then he would try the People whether it was possible for them to put their Trust [or Confidence] in God, that they might be fed with ⁵ heavenly Bread, that so they might attain Perfection. And there now stood the Mind *Majoris mundi*, of the ⁶ great World; and on the contrary, the eternal Mind of God, in Strife one against another; God required Obedience, and the Mind of this World required [or desired] the Pleasure of this transitory Life, as Eating, Drinking, Playing, Dancing; therefore they chose them moreover their Belly-God, a Golden Calf, that they might be free and live without Law.

⁵ Manna.

⁶ Or Macrocosm.

6. Here you see again, how the three Principles strove one against another about Man: The Law that was given to *Adam* in the Garden of *Eden* broke forth again, and desired to have Obedience; in like Manner, also, the Spirit of strong [Fierceness or] Wrath broke forth again in the false Fruit and Voluptuousness, and sought the corruptible Life. And this Strife now lasted forty Days, before they set up the Calf, and fell [wholly like *Adam*] from God; so long the Strife of the three Principles continued.

7. But now when they were fallen away from God, [as *Adam* was,] then came *Moses* with *Joshua*, and saw the Apostacy [or Falling away,] and broke the Tables in Pieces, and led them into the Wilderness; where they must all die, except *Joshua* and *Caleb*: For the Clarity [or Brightness] of the Father in the Fire, in the first Principle, could not bring them into the promised Land; and although they did eat Manna, yet it did not help [in] the Trial, only *Joshua*, and at length *JESUS* must do it.

8. And when the Time came, that the true Champion, [or Saviour,] returned again out of Paradise, and became the Child of the Virgin, then the Strife of the three Principles ⁷ came again. For there he was again set before the tempting Tree, and he must endure the hard Brunt before the tempting Tree, and stand out the Temptation of the three Principles, which was not possible for the first *Adam* to do. And there the Strife continued forty Days and forty Nights, just so long as the Strife with *Adam* in Paradise continued, and not an Hour longer; and then the Champion [or Saviour] overcame. Therefore open your Eyes right, and look upon the Scripture right; although it be brief and obscure [to Reason,] yet it is very true.

⁷ Was renewed.

9. You find not in *Moses*, that *Adam* was driven out of Paradise the first Day; the Temptation of *Israel*, and of Christ, informs us quite otherwise. For the Temptation of Christ is to a Tittle (in all Circumstances) the same with the Temptation of *Adam*.

10. For *Adam* was tempted forty Days in Paradise, in the Garden of *Eden*, before the tempting Tree, [and tried] whether he could stand, whether he could set his Inclination on the Heart of God, and only eat of the *Verbum Domini*, [the Word of the Lord;] and then [if he had stood,] God would have given him his Body (the heavenly *Limbus*) to eat, that he should eat it in his Mouth, not into his Body; he should have brought forth the Child of the Virgin out of himself; for he was neither Man nor Woman, [Male nor Female;] he had the Matrix, and also the Man [or masculine Nature] in him, and should have brought forth the Virgin full of Modesty and Chastity out of the Matrix, without rending of his Body.

11. And here is the Strife in the Revelation of *John*, where a Woman brought forth a Son, which the Dragon and the ^b Worm would devour; and there stood the Virgin upon the earthly Moon, and despised the Earthiness, and treads it under Feet. And so should *Adam* also have trodden the Earthiness under Foot, but it overcame him; therefore afterwards the Child of the Virgin (when it had overcome the tempting Tree) must also enter into the first Death of the strong [fierce] Wrath in the Death, and overcome the first Principle.

12. For he stood forty Days in the Temptation in the Wilderness, where there was no Bread nor Drink, then came the Tempter, and would have brought him from Obedience, and said, *He should out of the Stones make Bread*, which was nothing else, but that he should leave the heavenly Bread, (which Man receives in Faith and in a strong Confidence in God,) and put his Imagination into the Spirit of this World, and live therein.

13. But when the Child of the Virgin laid the heavenly Bread before him, and said, Man liveth not only ^c from this World, from the earthly Eating and Drinking, then came the second Way [or Kind] of Temptation forth, *viz.* the Might, [Power, Dominion, and Authority] of this World; the Prince of the Wrath [or strong Fierceness] would give him all the Power of the Stars and Elements, if he would put his Imagination into him, and pray to [or worship] him. That was the right Scourge [or Whip] wherewith *Adam* was ^d scourged, [*viz.*] with the Might, Riches, and Beauty of this World, after which at last *Adam* lusted, and was taken; but the Child of the Virgin laid before him, that the Kingdom was not his, [*viz.*] belonging to the Prince of the [fierce, strong] Wrath, but [it belonged] to the Word and Heart of God; he must worship God, and serve him only.

14. The third Temptation was the same into which the Devil also was fallen, ^e with High-mindedness, [or Pride,] when he [Christ] was tempted to have flown from above, from the Pinnacle of the Temple, and should have elevated himself above Humility and Meekness; for the Meekness makes the angry Father, in the Originality, soft and joyful, so that the Deity [thus] becomes a soft and pleasant Essence.

15. But Lord Lucifer would (in the Creation) have fain been above the Meekness of the Heart of God, above the End of Nature; therefore he would fain also have persuaded the Son of the Virgin to fly without Wings, above the End of Nature, in Pride; of which shall be handled in its due Place at large. I have brought this in thus, but in brief, that my Writing may be the better understood, and how it stands with [or upon] the Ground, [or Foundation] of the Scripture, and is not any new Thing, neither shall there be any Thing new [in them,] but only the true Knowledge, in the Holy Ghost, of the Essence of all Essences.

Of Adam's Sleep.

16. *Adam* had not eaten of the Fruit before his Sleep, till his Wife was created

out of him; only his Effences and Inclination had eaten of it in the Spirit by the Imagination, and not in the Mouth; and thereupon the Spirit of the great World captivated him, and mightily ^f qualified in him [or infected him.] And then instantly ^f Or wrought the Sun and Stars wrestled with him, and all the four Elements wrestled so mightily upon him. and powerfully, that they overcame him; and [so] he sunk down into a Sleep.

17. Now to an understanding Man it is very easy to be found and known, that there neither was, nor should be any Sleep in *Adam*, when he was in the Image of God. For *Adam* was such an Image as we shall be at the Resurrection of the Dead, where we shall have no Need of the Elements, nor of the Sun, nor Stars, also [of] no Sleep, but our Eyes shall be always open eternally, beholding the Glory of God, ^g from whence will be our Meat and Drink; and the Center in the ^h Multiplicity, or Springing up of the Birth, affords mere Delight and Joy; for God will bring forth out of the Earth into the Kingdom of Heaven no other [Kind of] Man, ^g Or which will be. ^h Or Propagation. than [such a one] as the first [was] before the Fall; for he was created out of the eternal Will of God; that [Will] is unchangeable, and must stand; therefore consider these Things deeply.

18. O thou dear Soul, that swimmeſt in a dark ⁱ Lake, incline thy Mind to the Gate of Heaven, and behold what the Fall of *Adam* has been, which God did so greatly loath, that [because of it] *Adam* could not continue in Paradise: Behold and consider the Sleep, and so you shall find it all. Sleep is nothing else but ^k an overcoming; for the Sun and the Stars are still in a mighty Strife, and the Element of Water, [*viz.*] the Matrix, is too weak for the Fire and the Stars, for that [Element] is the [being] overcome in the Center of Nature, as you find before in many Places. ⁱ Or Bath. ^k Or a being overcome.

19. And the Light of the Sun is as it were a God in the Nature of this World, and by its Virtue [and Influence] it continually kindles the Stars [or Constellations,] whereby the Stars [or Constellations] (which are of a very terrible and anguishing Effence) continually exult in Triumph very joyfully. For it [the Sun] is an Effence like the Light of God, which kindles and enlightens the dark Mind of the Father, from whence, by the Light, there arises the divine Joy in the Father.

20. And so it [the Sun] makes a Triumphant, or Rising [to be] in the ^l Matrix of the Water, always like a ^m Seething; for the Stars altogether cast their Virtue [or Influence] into the Matrix of the Water, as ⁿ being therein; in like Manner also ^o now the Matrix of the Water is continually seething and rising, from whence comes the ^o Growing in Trees, Plants, Grasse, and Beasts. For the uppermost Regimen [or Dominion] of the Sun and Stars, and also of the Elements, rules in all Creatures, and it is a Blossom or Bud from them, and without their Power, there would be in this World, in the third Principle, no Life, nor Mobility, in any Manner of Thing, nothing excepted. ^l Root or Mother. ^m Or Boiling. ⁿ The Stars being in the Matrix. ^o Vegetation.

21. But the living Creatures, as Men, Beasts, and Fowls, have the Tincture in them, for in the Beginning they were an Extraction [taken] from the Quality of the Stars and Elements by the *Fiat*. And in the Tincture [there] stands the continual kindling Fire, which continually draws the Virtue or *Oleum* [the Oil] out of the Water; from whence comes the Blood, in which the noble Life ^p stands. ^p Or is.

22. Now the Sun and the Stars [or Constellations] continually kindle the Tincture, for it is fiery; and the Tincture kindles the Body, with the Matrix of the Water, so that they are always boiling, [rising] and seething. The Stars [or Constellations] and the Sun are the Fire of the Tincture, and the Tincture is the Fire of the Body, and so all are seething. And therefore when the Sun is underneath, so that its Beams [or Shining] is no more [upon a Thing,] then the Tincture is weaker, for

it has no Kindling from the Virtue of the Sun. And although the Virtue of the Stars and the Quality are kindled from the Sun, yet all is too little, and so it becomes feeble, [or as it were dead.] And when the Tincture is feeble, then the Virtue in the Blood (which is the Tincture) is wholly weak, and sinks into a sweet Rest, as it were dead or overcome.

23. But now in the Tincture only is the Understanding, which governs the Mind, and makes the [Thoughts or] Senses; therefore all is as it were dead, and the Constellation now only rules in the Root of the first Principle, where the Deity, like a Gance, [Luster,] or Virtue, works in all Things: There the starry Spirit in the Gance of the Glass of the divine Virtue in the Element of Fire looks into the Matrix of the Water, and sets its Jaws open after the Tincture, but that is void of Power; and therefore he takes the Virtue of the Tincture, (*viz.* the Mind,) and mingles, [or qualifies] with it, and then the Mind seals the Elements, and works therein Dreams and ^a Visions, all according to the Virtue of the Stars; for it ^c stands in the Working and Quality of the Stars; and these are the Dreams and Visions of the Night in the Sleep.

^a Representations.
^c The Mind consists.

The Gate of the highest Depth of the Life of the Tincture.

24. Though the Doctor, it may be, knows what the Tincture is, yet the Simple and Unlearned do not, who many Times (if they had the Art) have better Gifts and Understanding than the Doctor, therefore I write for those that seek; though indeed I hold, that neither the Doctor, nor the Alchemist, has the Ground of the Tincture, unless he be born again in the Spirit; such a One sees through all, whether he be learned or unlearned; with God the Peasant is as acceptable as the Doctor.

25. The Tincture is a Thing that separates, and brings the Pure and Clear from the Impure; and that brings the Life of all Sorts of Spirits, or all Sorts of Essences, into its highest [Pitch,] Degree, [or Exaltation.] Yea it is the Cause of the Shining, or of the Luster: It is a Cause that all Creatures see and live. But its Form is not one and the same [in every Thing;] it is not in a Beast, as in Man; so also it is different in Stones and Herbs; although it is truly in all Things, yet in some Things strong, and in some weak.

26. But if we search what it is in Essence and Property, and how it is generated, then we find a very worthy [precious] noble ^c Substance in its Birth, for it is come forth from the Virtue, and the Fountain of the Deity, which has imprinted ^c itself in all Things. And therefore it is so secret and hidden, and is imparted to the Knowledge of none of the Ungodly, to find it, or to know it. And although it be there, yet a vain, false, [or evil] Mind is not worthy of it, and therefore it remains hidden to him: And God rules all in all incomprehensibly and imperceptibly to the Creature; the Creature passes away it knows not how; and the Shadow and the Figure of the Tincture continues eternally; for it is generated out of the eternal Will: But the Spirit is given to it by the *Piat*, according to the Kind of every Creature; also in the Beginning of the Creation it was implanted and incorporated in Jewels, Stones, and Metals, according to the Kind of every One.

^a Being, Essence, or Thing.
^c The Image of itself.

27. It was from Eternity in God, and therefore it is eternally in God. But when God would create a Similitude of his Essence, and that it should be generated out of the Darkness, then it stood in the Flash of Fire that went forth, in the Place where the fifth Form of the Birth of Love generates itself in the Similitude. For it was generated out of the Fountain of the Will, out of the Heart of God, and therefore

its Shadow continues in the Will of God eternally; and for the Sake thereof also the Shadow of all Creatures, and of every [Essence,] Substance, [or Thing,] which was ever generated in the Similitude, remains eternally; for it is the Similitude of God, which is generated out of the eternal Will; yet its Spirit continues not eternally in the third Principle of this World; that ceases, or passes away with the Ceasing of the Springing, or the Ceasing of the Life.

28. For all whatsoever lives in the third Principle, corrupts, [or passes away,] and goes into its Ether and End, till [it comes] to the Figure of the Tincture; and that continues standing eternally as a Shadow or Will, without Spirit or Mobility: But in the second Principle the Tincture continues eternally standing in the Spirit, and in the Substance [or Essence,] all very powerfully, *viz.* in Angels and Men, as also in the Beginning [or first Springing] of every Substance; for their Center to the Birth is eternally fixt [or stedfast.]

Of its [the Tincture's] Essences and Property.

The deep Gate of Life.

29. Its Essence is the Flash in the Circle [or Circumference] of the Springing of the Life, which in the Water makes the Glance and Shining; and its Root is the Fire; and the Stock is the [four] Harshness. Now the Flash separates the Bitterness and Harshness from the Water; so that the Water becomes soft, [fluid] and clear, wherein then the ^u Sight of all Creatures does consist, so that the Spirit in the Flash in the Matrix of the Water does see; and the Flash stands therein like a Glance, [or Luster,] and ^x fills the Spirit of the Essences; from which the Essence draws vehemently to itself; for it is the [four] Harshness, and the Flash continually separates the Darkness from the Light, and the Impure from the Pure; and there now stands the divine Virtue [or Power:] And the divine Glance continually imagines [or imprints] itself in the pure, from which the [four] strong [Property] is separated out from Nature; and the divine Glance makes the Pure sweet; for it mingles itself, [or infects] there.

^u Or Faculty of Seeing.
^x Fulfils or satisfies.

30. But the Sweetness is like Oil or Fire, wherein the Flash continually kindles itself, so that it shines: But the Oil being sweet, and mingled with the Matrix of the Water, therefore the shining Light is steady, [constant and fixed,] and ^y sweet: But seeing it cannot, in the Nature of the Water, continue to be an Oil only (because of the Infection of the Water) therefore it becomes thick; and the [Nature or] Kind of the Fire colours it red; and this is the Blood and the Tincture in a Creature, wherein the noble Life stands.

^y Pleasants.

Of the Death and of the Dying.

The Gate of Affliction and of Misery.

31. Thus the noble Life in the Tincture stands in great Danger, and has hourly to expect the [Corruption, or Destruction, Breaking, or] Dissolution; for as soon as the Blood (wherein the Spirit lives) flows out [or passes away,] the Essence [breaks, or] dissolves, and the Tincture flies away like a Glance or Shadow; and then the Source [or Springing up] of the Fire is out, and the Body becomes stiff.

32. But alas! the Life has many greater and more powerful Enemies; especially the four Elements and the Constellations [or Stars.] As soon as [any] one Element becomes too strong, the Tincture flies from it, and then the Life has its End: If it be overwhelmed with Water, it grows cold, and the Fire goes out, then the Flash flies away like a Glance or Shadow: If it be overwhelmed with Earth, *viz.* with impure Matter, then the Flash grows dark, and flies away: If it be overwhelmed with Air, that it be stop'd, then the Tincture is stifled, and the springing Essences, and the Flash breaks into a Glance, and goes into its Ether. But if it be overwhelmed with Fire or Heat, the Flash is inflamed, and burns up the Tincture, from whence the Blood becomes dark, and swarthy, or black, and the Flash goes out in the Meekness.

33. O how many Enemies has the Life among the Constellations [or Stars,] which qualify [or mingle their Influence] with the Tincture and Elements. When the Planets and the Stars have their Conjunctions, and where they cast their poisonous Rage into the Tincture, there arises in the Life of the meek Tincture, stinging, tearing, and torturing. For the sweet [or pleasant] Tincture (being a sweet and pleasing Refreshment) cannot endure any impure Thing. And therefore when such poisonous Influences are darted into it, then it resists and continually cleanses itself; but as soon as it is overwhelmed, that it is darkened, then the Flash goes out, the Life breaks, and the Body falls away, and becomes a Cadaver, Carcase, [or dead Corpse;] for the Spirit is the Life.

34. This I have here shown very briefly and summarily, and not according to all the Circumstances, that it might thereby be somewhat understood [by the Way, what] the Life [is.] In its due Place all shall be explained at large, for herein is very much contained, and there might be great Volumes written of it; but I have set down only this, that the Overcoming and the Sleep might be apprehended:

The Gate [or Explanation] of the heavenly Tincture, how it was in Adam before the Fall, and how it shall be in us after this Life.

35. Great and mighty are these Secrets, and he that seeks and finds them, has surpassing Joy therein; for they are the true heavenly Bread for the Soul. If we consider and receive the Knowledge of the heavenly Tincture, then there rises up the Knowledge of the divine Kingdom of Joy, so that we wish to be loosed from the Vanity, and to live in this Birth; which yet cannot be, but we must finish our Day's Work.

36. Reason says; Alas! If *Adam* had not lusted, he had not fallen asleep: If I had been as he, I would have stood firm, and have continued in Paradise. Yes, beloved Reason, you have hit the Matter well, in thinking so well of thyself! I will show thee thy Strength, and the Gate; and do but thou consider how firm thou shouldst stand, if thou didst stand as *Adam* did before the tempting Tree.

37. Behold, I give you a true Similitude: Suppose that thou wast a young Man, or young Maid, [or Virgin,] (as *Adam* was both of them in one [only] Person,) how dost thou think thou shouldst stand? Suppose thus, set a young Man of good Complexion, beautiful, and virtuous; and also a fair chaste modest Virgin, [or young Maid,] curiously featured, and put them together; and let them not only come to speak together, and converse lovingly one with another, but so that they may also embrace one another; and command them not to fall in love together, not so much as in the least Thought, also not to have any Inclination to it, much less any Infection

fection in the Will; and let these two be thus together forty Days and forty Nights, and converse with one another in mere Joy; and command them further, that they keep their Will and Mind stedfast, and never ^z conceive one Thought to desire one another, and not to infect [themselves] with any Essence or Property at all, but that their Will and Inclination be most stedfast and firm to the Command; and that the young Man shall will [and purpose] never to copulate with this, or no other Maid [or Virgin;] and in like Manner, the Maid, [or Virgin] be enjoined the same. Now, thou Reason, full of Misery, Defects, and Infirmities, how do you think you should possibly stand here? Would you not promise fair with *Adam*? But you would not be able to perform it.

^z Or propose in Thought.

38. Thus, my beloved Reason, I have set a Gloss before you, and thus it was with *Adam*. God had created his Work wisely and good, and extracted the one out of the other. The first Ground was himself, out of which he created the World, and out of the World [he created] Man, to whom he gave his Spirit, and intimated to him, that without Wavering, or any other Desire, he should live in him most perfectly.

39. But now Man had also the Spirit of this World, for he was [come] out of this World, and lived in the World: And *Adam* (understand the Spirit which was breathed into him from God) was the chaste Virgin; and the Spirit which he had inherited out of Nature, from the World, was the young Man. These were now both together, and rested in one Arm.

40. Now the chaste Virgin ought to be bent into the Heart of God, and to have no Imagination to lust after the Beauty of the comely young Man; but yet the young Man was kindled with Love towards the Virgin, and he desired to copulate with her; for he said, thou art my dearest Spouse [or Bride,] my Paradise, and Garland of Roses, let me into thy Paradise: I will be impregnated in thee, that I may get thy Essence, and enjoy thy pleasant Love; how willingly would I taste of the friendly Sweetness of thy Virtue [or Power?] If I might but receive thy glorious Light, how full of Joy should I be?

41. And the chaste Virgin said; Thou art indeed my Bridegroom and my Companion, but thou hast not my Ornament; my Pearl is more ^a precious than thou, my Virtue [or Power] is incorruptible, and my Mind is constant [or stedfast;] thou hast an unconstant Mind, and thy Virtue is corruptible [or brittle.] Dwell in my ^b Court, and I will entertain thee friendly, and do thee much good: I will adorn thee with my Ornaments, and I will put my Garment on thee; but I will not give thee my Pearl, for thou art dark, and that is shining and bright.

^a Costly.

^b As in the outward Court of the Temple.

42. Then said the Spirit of Nature (*viz.* the young Man) My fair Pearl and Chastity, I pray thee let me enjoy thy Comfort, if thou wilt not copulate with me, that I may impregnate in thee, yet do but inclose thy Pearl in my Heart, that I may have it for my own. Art thou not my golden Crown? How fain would I taste of thy Fruit.

43. Then the ^c chaste Spirit out of God in *Adam* (*viz.* the Virgin) said; My dear Love, and Companion; I plainly see thy Lust, thou wouldst fain copulate with me; but I am a Virgin, and thou a Man; thou wouldst defile my Pearl, and destroy my Crown; and besides, thou wouldst mingle thy Sourness with my Sweetness, and darken my bright Light; therefore I will not [do so.] I will lend thee my Pearl, and adorn thee with my Garment, but I will not give it ^d to be thy own.

^c Or modest.

^d Into thy own Disposal.

44. And the Companion (*viz.* the Spirit of the World in *Adam*) said, I will not leave thee, and if thou wilt not let me copulate with thee, then I will take my innermost and strongest ^e Force, and use thee according to my Will, according to the innermost ^e Power; I will cloath thee with the Power of the Sun, Stars, and Elements; wherein none will know thee, [and so] thou must be mine eternally: And although

^e Or Might.

(as thou sayest) I am unconstant, and that my Virtue is not like to thine, and my Light not like thine, yet I will keep thee well enough in my Treasure, and thou must be^f my own.

^f At my Disposal.
^z Or Force.

45. Then said the Virgin; Why wilt thou use^s Violence? Am I not thy Ornament, and thy Crown? I am bright, and thou art dark; behold, if thou coverest me, then thou hast no Glance [or Luster;] and [then] thou art a dark [dusky or black] Worm: And [then] how can I dwell with thee? Let me alone; I [will] not give myself to be thy own: I will give thee my Ornament, and thou shalt live in my Joy, thou shalt eat of my Fruit, and taste my Sweetness; but thou canst not^b qualify with me; for the divine Virtue is my Essence, therein is my fair [or orient] Pearl, and my bright [shining] Light generated; my Fountain is eternal: If thou darkenest my Light, and defilest my Garment, then thou wilt have no Beauty [or Luster,] and canst not subsist, but thy Worm [will corrupt or] destroy thee, and so I shall lose my Companion, which I had chosen for my Bridegroom, with whom I meant to have rejoiced; and then my Pearl and Beauty would have noⁱ Company: Seeing I have given myself to be thy Companion for my Joy's Sake; if thou wilt not enjoy my Beauty, yet pray continue in my Ornament and Excellence, and dwell with me in Joy, I will adorn thee eternally.

^b Or mingle.

ⁱ Recreation
or Delight.

46. And the young Man said; Thy Ornament is mine already, I [will] use thee according to my Will; in that thou sayest I shall be broken, (corrupted or destroyed,) yet my Worm is eternal, I will rule with that; and yet I will dwell in thee, and cloath thee with my Garments.

47. And here the Virgin turned her to the Heart of God, and said; My Heart and my Beloved, thou art my Virtue, from thee I am clear and bright, from thy Root I am generated from Eternity; deliver me from the Worm of Darkness which infects, [poisons,] and tempts my Bridegroom, and let me not be darkened in the Obscurity; I am thy Ornament, and am come that thou shouldst have Joy in me: Wherefore then shall I stand with my Bridegroom in the Dark? And the divine Answer said; *The Seed of the Woman shall break the Head of the Serpent, or Worm.*

^{*} Angelical
Tongues.

¹ The Son of
God.
[¶] Stands.

48. Behold, dear Soul, herein lies the heavenly Tincture, which we must set down in a Similitude, and we cannot at all express it with Words. Indeed if we had the^z Tongue of Angels, we could then rightly express what the Mind apprehends; but the Pearl is cloathed [covered or veiled] with a dark [Cloak or] Garment: The Virgin calls steadfastly to the¹ Heart of God, that he would deliver her Companion from the dark Worm; but the divine Answer^m still is, *The Seed of the Woman shall break the Serpent's Head*; that is, the Darkness of the Serpent shall be separated from the Bridegroom; the dark Garment wherewith the Serpent cloaths thy Bridegroom, and darkens thy Pearl and beauteous Crown, shall be broken, [corrupted or destroyed,] and turn to Earth; and thou shalt rejoice with thy Bridegroom in me; this was my eternalⁿ Will, it must stand.

^{*} Or Purpose.

49. Now then when we consider the high Mysteries, the Spirit opens to us the Understanding, that this [before-mentioned] is the true Ground concerning *Adam*: For his original Spirit (*viz.* the Soul) that was the Worm, which was generated out of the eternal Will of God the Father, and in the Time of the Creation was by the *Fiat* (after the Manner of a Spirit) created out of that Place where the Father from Eternity generates his Heart, between the fourth and the fifth Form in the Center of God, where the Light of God from Eternity discovers itself, and takes its Beginning, and therefore the Light of God came thus to help him, as a fair Virgin, and took the Soul to be her Bridegroom, and would adorn the Soul with her fair heavenly Crown, with the noble Virtue of the Pearl, and beautify it with her Garment.

50. Then the fourth Form in the Center of the Soul broke forth there where the Spirit of the Soul was created, [*viz.*] between the fourth and fifth Form in the Center, ° near the Heart of God; and so the fourth Form was in the Glance in the Darkness, out of which the World was created, which in its Form parts itself in its Center into five Parts in its Rising, till [it attains] to the Light of the Sun. For the Stars also in their Center are generated betwixt the fourth and the fifth Form, and the Sun is the ^p Spring of the fifth Form in the Center; as in the eternal Center, the Heart and Light of God [is,] which has no Ground; but this [Center] of the Stars and Elements has its Ground in the fourth Form in the dark Mind, in the Rising up of the awakened [or kindled] Flash of the Fire.

° Next to.

^p Or Fountain.

51. Thus the Soul is generated between both the Centers, between the Center of God, (understand [between the Center] of the Heart or Light of God, where it is generated out of an eternal Place,) and also between the [propagated or] out-sprung Center of this World; and it [the Soul] has its Beginning from both, and qualifies with both; and therefore thus it has all three Principles, and can live in all three.

52. But it was the Law and Will of the Virgin, that as God rules over all Things, and ^q imprints himself every where, and gives Virtue and Life to all, and yet the Thing comprehends him not, although he be certainly there; so also should the Soul ^r stand still, and the Form of the Virgin should govern in the Soul, and crown it with the divine Light; the Soul should be the comely young Man which was created, and the Virtue [or Power] of God [should be] the fair Virgin; and the Light of God [should be] the fair [orient] Pearl and Crown, wherewith the Virgin would adorn the young Man.

^q Molds or images.^r Or have continued in true Resignation.

53. But the young Man desired to have the Virgin to be his own, which could not be, because she was a Degree higher in the Birth than he; for the Virgin was from Eternity, and the Bridegroom was given to her, that she should have Joy and Delight with him in God.

54. But now when the young Man could not obtain this of the Virgin, then he reached back after the Worm in his own Center. For the Form of this World pressed very powerfully upon him, which also was in the Soul, and [this Form] would fain have had the Virgin to be its own, that he might make her his ^t Wife (as was done in the Fall; yet the Wife was not from the Pearl, but out of the Spirit of this World;) for it (*viz.* the Nature of this World) continually groans [or longs] after the Virgin, that it might be delivered from Vanity; and it means to qualify [or mingle] with the Virgin; but that cannot be, for the Virgin is of a higher ^u Birth.

^t Or Woman.^u Or Descent.

55. And yet when this World shall break in Pieces, and be delivered from the Vanity of the Worm, it shall not obtain the Virgin; but ^v it must continue without Spirit and ^w Worm, under its own Shadow, in a fair and sweet Rest, without any Wrestling, [Struggling,] or Desiring: For thereby it comes into its highest Degree and Beauty, and ceases [or rests] eternally from its Labour. For the Worm which here torments it, goes into its own Principle, and no more touches the Shadow nor the Figure of this World to Eternity, and then the Virgin governs with her Bridegroom.

^v This World.^w Or Soul.

56. My beloved Reader, I will set it you down more plainly; for every one has not the ^y Pearl, to apprehend the Virgin; and yet every one would fain know, how the Fall of Adam was. Behold, as I mentioned just now, the Soul has all the three Principles in it; *viz.* the most inward, [which is] the Worm or Brimstone-Spirit, and the Source, according to which it is a Spirit; and then [it has] the divine Virtue, which makes the Worm meek, bright, and joyful, according to which the Worm or Spirit, is an Angel, like God the Father himself, (understand in such a Manner and Birth;)

^y Or the Light of the Wisdom.

and then also it has the Principle of this World; wholly undivided in one another, and yet none [of the three Principles] comprehends the other, for they are three Principles, or three Births.

57. Behold, the Worm is the eternal, and in itself peculiarly [a Principle,] the other two [Principles] are given to it, each by a Birth; the one to the right, the other to the left. Now it is possible for it to lose both the Forms and Births that are given to it; for if it reaches back into the strong, [or tart Power, or] Might of the Fire, and becomes false to the Virgin, then she departs from it, and [she] continues as a Figure in the Center, and then the Door of the ^z Virgin is shut.

^z Or Wisdom of God.

58. Now if thou wilt [turn] to the Virgin again, then thou must be born anew through the Water in the Center, and [through] the Holy Ghost; and then thou shalt receive her again with greater Honour and Joy; of which Christ said; *There will be more Joy in Heaven for one Sinner that repenteth, than for ninety and nine Righteous, who need no Repentance*; so very gloriously is the poor Sinner received again of the Virgin, that ^a it must no more be a Shadow, but a living and understanding Creature, and [an] Angel of God. This Joy none can express, only a regenerate Soul knows it; which the Body understands not; but it trembles; and knows not what is done to it.

^a The converted Soul.

59. These two Forms, or Principles, the Worm loses at the Departing of the Body; although indeed it continues in the Figure, which yet is but of a Serpent, and it is a ^b Torment to it, that it was an Angel, and is now a horrible fierce poisonous Worm and Spirit; of which the Scripture says, *That the Worm of the Wicked dieth not, and their Plague [Torment or Source] continues eternally*. If the Worm had had no angelical and human Form, then its Source [Torment or Plague] would not have been so great; but that causes it to have an eternal anxious Desire, and yet it can attain nothing; it knows the Shadow of the Glory [it had,] and can never more live therein.

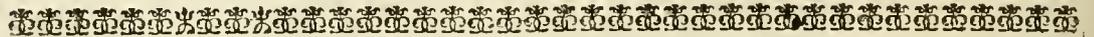
^b Or gnawing.

60. This therefore in Brief is the Ground of what can be spoken of the Fall of Adam, in the highest Depth. Adam has lost the ^c Virgin by his Lust, and has received the ^d Woman in his Lust, which is a ^e cagastrish Person, and the Virgin waits still continually for him [to see] whether he will step again into the new Birth, and then she will receive him again with great Glory. Therefore, thou Child of Man, consider thyself; I write here what I certainly know, and he that has seen it witnesses it; or else I also should not have known it.

^c Divine Wisdom.

^d Or Wife.

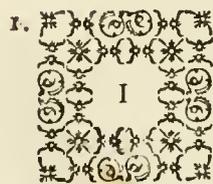
^e Subject to Corruption, and mingled with it.



The Thirteenth Chapter.

Of the Creating of the Woman out of Adam.

The fleshly, miserable, and dark Gate.



I CAN scarce write for Grief, but seeing it cannot be otherwise; therefore we will for a While wear the Garment of the Woman, but yet live in the Virgin; and although we receive [or suffer] much Affliction in the [Garment of the] Woman, yet the Virgin will recompence it well enough. And thus we must be ^f bound with the ^g Woman till we send her to the Grave, and then she shall be a Shadow and a Figure; and the Virgin shall be our Bride and precious Crown. She will

^f Schleppen, begirt, surrounded.

^g With Fragility, or with the earthly Tabernacle.

give us her ^b Pearl and Crown, and cloath us with her Ornaments, for which we will give the Venture for the Lily's sake. And though we shall raise a great Storm, and though Antichrist tear away the Woman from us, yet the Virgin must continue with us, because we are married to her; let every one take its own, and then I shall have that which is mine.

2. Now when *Adam* was thus in the Garden of *Eden*, and the three Principles having produced such a Strife in him, his Tincture was quite wearied, and the Virgin departed. For the Lust-Spirit in *Adam* had overcome, and therefore he sunk down into a Sleep. The same Hour his heavenly Body became Flesh and Blood, and his strong Virtue [or Power] became Bones; and then the Virgin went into her Ether and Shadow, yet into the heavenly Ether, into the Principle of the Virtue [or Power,] and there waits upon all the Children of *Adam*, [expecting] whether any will receive her for their Bride again, by the ¹ new Birth.

3. But what now was God to do? He had created *Adam* out of his eternal Will; and because it could not now be, that *Adam* should generate out of himself the Virgin in a paradisaical Manner, therefore God put the *Fiat* of the great World into the Midst. For *Adam* was now fallen ^k home again to the *Fiat* as a half broken Person. Now therefore seeing he was half killed by his own Lust and Imagination, that he might live, God must help him again; and if he be now to generate a Kingdom, then there must be a Woman, as all other Beasts [have a Female] for Propagation: The angelical Kingdom in *Adam* was gone; therefore now there must be ¹ a Kingdom of this World.

4. Then what was it that God now did with *Adam*? *Moses* says, *When Adam slept, he took one of his Ribs, and [made or] built a Woman of it, (viz. of the Rib which he took from Man,) and closed up the Place with Flesh.* Now *Moses* has wrote very right: But who is it that can understand him here? If I did not know the first *Adam* in his virgin-like Form in Paradise, then I had been at a Stand, and should have known no other than that *Adam* had been made Flesh and Blood of a Lump of Earth, and his Wife *Eve* of his Rib and hard Bones; which before the Time [of my Knowledge] has oft seemed very strange and wonderful to my Thoughts, when I have read the ^m Glosses upon *Moses*, that so [high or] deep learned Men should write so of it: ⁿ Some of them will dare to tell of a Pit in the [Orient or] East Country, out of which *Adam* should be taken and made as a Potter makes a Vessel or Pot.

5. If I had not considered the Scripture, which plainly says, *Whatsoever is born of Flesh is Flesh;* also, *Flesh and Blood shall not inherit the Kingdom of Heaven;* also, *None goeth into Heaven but the Son of Man, (viz. the pure Virgin) which came from Heaven, and which is in Heaven;* which was very helpful to me [to think] that the Child of the Virgin was the Angel, which has restored again all that which was lost in *Adam*, for God brought again in the Woman (in her virgin-like Body) the virgin Child, which *Adam* should generate; and now if I had not considered the Text in *Moses*, (where God says, *It is not good that Man should be alone, we will make a Help for him*,) I should yet have stuck in the ^o Will of the Woman.

6. But that Text says; *God looked upon all that he had made, and behold, it was all very good:* Now if it were good in the Creation, then it must needs have become evil when God said [afterwards,] *It is not good for Man to be alone.* If God would have had them like all Beasts to have bestial Propagation, he would at one and the same Instant [at first] have made a Man and a Woman. But that God did abeminate [the bestial Propagation,] it appeared plainly in the first Child of the Woman, *Cain* the Murderer of his Brother, also the Fruit [or the Curse] of the Earth shows it plainly enough. But what shall I spend the Time for, with these Testimonies? The Proof

^b The divine
Brightness.

ⁱ Regenera-
tion.

^k Or into the
Bosom of the
Fiat.

^l Or a propa-
gated Gene-
ration.

^m Commenta-
ries.

ⁿ *Damascenus*.

^o Or in the
earthly
Thoughts.

of it will clearly follow. And it is to be proved, not only in the Scripture, which yet makes a Cover [over it,] but in all Things, if we would take Time to do it, and not spend our Labour about vain and unprofitable Things.

^p In the divided Transitoriness.

^q The eternal Wisdom of the Father.

7. Now thus says Reason; What are then the Words of *Moses* concerning the Woman? To which I say; *Moses* has wrote right, but I (living thus ^p in the Woman) understand it not right. *Moses* indeed had a brightened [or glorified Face or] Countenance, but he must hang a Vail before it, so that none could see his Face. But when the Son of the Virgin ^q, viz. the Virgin [Wisdom] came, he looked him in the Face, and put the Vail away.

^r Or is the Foundation of.

^s Air or Receptacle.

^t Broken.

8. Then Reason asks; What was the Rib [taken] out of *Adam* to be [made] a Woman? The Gate of the Depth. Behold, the Virgin shows us this, that when *Adam* was overcome, and the Virgin passed into her Ether, then the Tincture (wherein the fair Virgin had dwelt) became earthy, weary, feeble, and weak; for the powerful Root of the Tincture, from whence it had its Potency without any Sleep or Rest (viz. the heavenly Matrix, which ^r contains Paradise and the Kingdom of Heaven) withdrew in *Adam*, and went into its ^t Ether.

^u In the heavenly, and not in the earthly Part thereof.

9. Reader, understand [and consider] it right; the Deity (viz. the fair Virgin) is not ^s destroyed and come to nothing; that cannot be; only she is remaining in the divine Principle; and the Spirit, or the Soul of *Adam*, is with its own proper Worm remaining in the third Principle of this World: But the Virgin, viz. the divine Virtue [or Power] stands in Heaven, and in Paradise, and beholds herself in the earthly Quality of the Soul, viz. in the ^u Sun, and not in the Moon; understand in the highest Point of the Spirit of this World, where the Tincture is most noble and clear, from whence the Mind of Man exists.

10. And she would fain return again into her Place to her Bridgroom, if the earthly Flesh, with the earthly Mind and Senses [or Thoughts did not hinder, or] were not in the Way, for the Virgin does not go into them, she will not be bound [to, or] in the earthly Center; she finishes the whole Time (while the Woman lives in her Stead) of her Speculation with Longing and much Calling, Admonishing and hearty Seeking: But [to] the Regenerate she appears in a high triumphing Manner, in the Center of the Mind; [she] also often dives into the Tincture of the Blood of the Heart, whereby the Body with the Mind and Senses comes to tremble and triumph so highly, as if it were in Paradise; it also presently gets a paradisaical Will.

11. And there the noble Grain of Mustard-Seed is sown, of which Christ says; *That it is at first small, and afterwards groweth to be like a great Tree*; so far [or so long] as the Mind perseveres in the Will. But the noble Virgin stays not continually, for her Birth is [of a] higher [Descent;] and therefore she dwells not in earthly Vessels; but she sometimes visits her Bridegroom at a Time when he is desirous of her: Although she always with Observance prevents and calls him, before he [calls] her, which is only understood in the Lily. This the Spirit speaks in a high and worthy Seriousness, therefore observe it, ye Children of God, the Angel of the great Council comes in the Valley of *Jehosaphat* with a golden Charter, which he sells for Oil without Money; whosoever comes shall have it.

12. Now when the Tincture was become thus earthy and feeble, by the Overcoming of the Spirit of the great World, then it could not generate [in a] heavenly [Manner,] and was also possessed with Inability; and then the Council of God stood there, and said; seeing he is become earthly, and is not able [to propagate,] we will make a Help for him; and the *Fiat* stood in the Center, and severed the Matrix from the *Limbus*: And the *Fiat* took a Rib in the Midst of *Adam* out of his right Side, and created a Woman out of it.

13. But you must clearly understand [or conceive,] that when the *Fiat* to the Creating [of the Woman] was in *Adam*, in his Sleep, his Body had not then such hard Gristles and Bones: O no; that came to pass first when Mother *Eve* did bite the Apple, and also gave to *Adam*; only the Infection and the earthly Death, with the fainting and mortal Sicknefs, stuck in them; the Bones and Ribs were yet Strength and Virtue, from which the Ribs should come to be.

14. But you must highly and worthily understand [and consider,] how it was taken out [of his Side,] not as a Spirit, but wholly in Substance: Thus it may be said, that *Adam* did get a Rent; and the Woman bears *Adam's* Spirit, Flesh and Bones. Yet there is some Difference in the Spirit; for the Woman bears the Matrix, and *Adam* the *Limbus* or Man; and they two are one Flesh, undivided in Nature, for now they two together must generate one Man again, which one alone could do before.

A pleasant Gate.

15. We being here in describing the Corruptibility of *Adam*, the Spirit frames in our Thoughts a heavenly Mystery, concerning *Adam's* Rib, which the *Fiat* took from him, and made a Woman of it; which [Rib] *Adam* afterwards must want; for the Text in *Moses* rightly says, *God closed up the Place with Flesh.*

16. But now the ^x Wrath of the Serpent has so brought it to pass, that *Adam* is fallen in the Lust, and yet the Purpose of God must stand; for ^y *Adam* must rise again at the Day of the Resurrection wholly and unbroken in the first Image, as he was created. So likewise the Serpent and the Devil have brought it about, that so terrible a Rent is made in him.

^x The Malice
or fierce Rage,
^y Mankind.

17. Wherefore the Spirit shows us, that as little as the Worm or Spirit of the Soul could be helped, except that the Virgin came, and went into Death in the Worm in the Abyfs of the Spirit of the Soul (which in its own Abyfs reaches the Gate of Hell and the fierce Anger of God) and regenerate ^z him anew, and make him a new Creature in the first Image, which is done in the Son of the Virgin, in Christ; so little also could *Adam's* Rib, and his hollow Side, where it stood, be helped [healed] or brought to Perfection, except that the second *Adam* (Christ) suffered himself in the Virgin to be wounded [pierced or cut] in the same Place, that his precious Blood might come to help the first *Adam*, and repair his broken Side again; this of high and precious Worth we speak according to our Knowledge; which when we shall write of the Suffering and Death of Christ the Son of the Virgin, we will so clear it, that thou, O thirsty Soul, shalt find a living Fountain, which shall be little beneficial to the Devil.

^z *Adam.*

Further concerning the Woman.

18. Reason asks: Is *Eve* merely created out of the Rib [taken] out of *Adam*? Then she should be far inferior to *Adam*. No, beloved Reason, it is not so; the *Fiat* (being a sharp Attracting) took from *Adam* of all Essences and Properties of every Virtue, but it took from him no more Members in Substance; for the Image should be a Man, after a masculine Kind in the *Limbus*, yet not at all with this Deformity. Understand it rightly in the Ground, he should be, and (he was also,) a Man, and he had a virgin-like Heart, wholly chaste in the Matrix.

19. Therefore *Eve* was for certain created out of all *Adam's* Essences, and so *Adam* thereupon had a great Rent, and so likewise the Woman might come to her Perfection to [be] the Image of God; and this again shows a great Mystery, whereby the Virgin very preciously witnesses again, that the Son of the Virgin has not only suffered.

his Side to be pierced through, and shed his Blood out of the Hole of his Side, but he has also suffered his Hands and Feet to be struck through, and a Crown of Thorns to be pressed upon his Head, so that the Blood gushed out from thence; and in his Body he endured to be whipped, so that his Blood run down all over. So very lowly has the Son of the Virgin debased himself, to ^a help the sick and broken *Adam*, and his weak and imperfect *Eve*, to repair them and bring them again into the first Glory.

^a To heal.

20. Therefore you must know for certain, that *Eve* was created out of all *Adam's* Essences. But there were no more Ribs nor Members broken from *Adam*; which appears by the Feebleness and Weakness of the Woman, and also by the Command of God, who said; *Thy Will shall be in Subjection under thy Man* [or Husband,] *and he shall be thy Lord* [or Ruler.] Because the Man is whole and perfect, except a Rib, therefore the Woman is a Help for him, and must help him to do his Work in Humility and Subjection; and the Man must know that she is very weak, being out of his Essences; he must help her in her Weakness, and love her as his own Essences: In like Manner the Woman must put her Essences and Will into [the Essences and Will] of the Man, and be friendly towards her Man [or Husband;] that the Man may take Delight in his own Essences in the Woman; and that they two might be but one only Will. For they are one Flesh, one Bone, one Heart, and generate Children in one [only] Will, which are neither the Man's nor the Woman's alone, but of both together, as if they were from one only Body. And therefore the severe Commandment of God is set before the Children, that they should with Earnestness and Subjection honour their Father and Mother, upon Pain of temporary and eternal Punishment: ^b Of which I will write concerning the Tables of *Moses*.

^b Note, the Author lived not so long to perform his Purpose upon the Book of *Exodus*.

Concerning the Propagating of the Soul.

The Noble Gate.

21. The Mind has from the Beginning of the World had so very much to do about this Gate, and has continually so searched therein, that I cannot reckon the wearisome Heap of Writers [about it.] But in the Time of the Lily this Gate shall flourish as a Bay-Tree [or Laurel-Tree;] for its Branches will get Sap from the Virgin, and therefore will be greener than ^c Grass, and whiter than the [whitest] Roses, and the Virgin will bear the pleasant Smell thereof upon her pearly Garland, and it will reach into the Paradise of God.

^c Klee.
Trifolium.

22. Seeing then the Mystery presents itself to us, therefore we will open the Blossom of the Sprout: Yet we would not have our Labour given to the Wolves, Dogs, or Swine, which root in our Garden of Delight, like [wild] Boars, but to those that seek, that the sick *Adam* may be comforted.

23. Now if we will search after the Tincture, what it is in its highest Degree, we shall find the ^d Spirit: For we cannot say, that the Fire is the Tincture, nor the Air neither. For the Fire is wholly contrary to the Tincture; and the Air stifles it; it is a very pleasant ^e Refreshment; its Root, out of which it is generated, is indeed the Fire: But if I may rightly mention the Seat where it sits, I cannot say otherwise, but that it is between the three Principles, *viz.* [between] the Kingdom of God, the Kingdom of Hell, and the Kingdom of this World, in the Midst, and [it] has none [of the three] for its own, and yet it is generated from all three: And it has as it were a several Principle, which yet is no Principle, but a bright pleasant Habitation. Neither is itself the Spirit, but the Spirit dwells in it, and it so renews the Spirit, that ^f it becomes clear and visible. Its true Name is Wonderful, and none can name [that

^d Spiritum.

^e Or Habitation.

^f The Spirit.

Name,]

Name,] but he to whom it is given, he names it only in himself, and not without [or outwardly,] it has no Place of its Rest in the Substance, and yet rests continually in itself, and gives Virtue and Beauty to all Things, as the^z Glance of the Sun gives ^z Or Sunshine. Light, Virtue and Beauty to all Things in this World; and it is not the Thing itself, though indeed it works in the Thing, and makes the Thing grow and blossom, and yet it is found really [to be] in all Things, and it is the Life and Heart of all Things, but it is not the Spirit which is generated out of the Essences.

24. The Tincture is the pleasant Sweetness and Softness in a fragrant Herb and Flower, and the Spirit thereof is bitter and harsh, and if the Tincture were not, the Herb would get neither Blossom nor Smell; it gives to all Essences Virtue to grow. It is also in Metals and Stones; it makes that the Silver and Gold grow, and without it [the Tincture,] there is nothing in this World could grow. Among all the Children in Nature, [it only] is a Virgin, and has never generated any Thing out of itself; neither can it generate, and yet it makes that all Things impregnate. It is the most hidden Thing, and also the most manifest; it isⁿ a Friend of God, and a Play-fellow of Virtue; it suffers itself to be detained by nothing, and yet it is in all Things; but if any Thing be done to it against the Right of Nature, then it flies [away] and that very easily: It stands not fast, and yet it continues immoveable; it continues in no Kind of Decaying of any Thing; all the while that it stands in the Root of Nature, not altered nor destroyed, so long it continues. It lays no Burden upon any Thing, but it eases the Burden in all Things; it makes that all Things rejoice, and yet it generates no shoutingⁱ Noise; but the Voice comes out of the Essences, and becomes loud in the Spirit. ⁱ Laughter, or Out-cry.

25. The Way to it is very near; whosoever finds that [Way] dares not to reveal it, neither can he, for there is no Language that can express it: And although any seek long after^k it, if the Tincture will not, he cannot find it; nevertheless it meets them that seek after it right, in its own Way [or Manner,] as its Nature is, with a virgin-like Mind, not being [prone] to Covetousness and [Wantonness or] Voluptuousness; it suffers itself to be imprinted [represented or imagined] in a Thing (where it was not before) by Faith, if it be right in a virgin-like Manner: It is powerful, and yet does nothing; when it goes out of a Thing, it comes not into it again, but it stays in its^l Ether, it never breaks [or corrupts] more, and yet does grow. ^k The Tincture. ^l Air, or Receptacle.

26. Now you will say, this must be God! No, it is not God, but it is God's Friend. Christ said; *My Father works, and I work also*; but it works not; it is in a Thing imperceptibly, and yet it may well be overpowered and used; especially in Metals, ^m there it can (if itself be pure) make pure Gold of Iron, and of Copper; it can make a little grow to be a great deal, and yet it puts forth nothing. Its Way is as subtle as the Thoughts of a Man, and the Thoughts do even arise from thence. ^m Philosopher's Stone.

27. And therefore when a Man sleeps, so that the Tincture rests, then there are no Thoughts in the Spirit; but the Constellation rumbles in the Elements, and beats into the Brains what shall (through their Operation) come to pass, which yet is often broke again by anotherⁿ Conjunction, so that it comes not to effect; besides, it can show nothing exactly, except it comes by a Conjunction of Planets and fixed Stars, and that only goes forward, but it represents all [in an] earthly [Manner,] according to the Spirit of this World; so that where the^o syderial Spirit should speak of Men, it often speaks of Beasts, and continually represents the Contrary; as the earthly Spirit fancies from the starry Spirit, so he dreams. ⁿ Aspect of the Planets. ^o Or starry Spirit.

28. Seeing now we have spoken of the Tincture, as of the House of the Soul, so we will speak also of the Soul, what it is, and how it can be propagated, wherein we can the better bring the Tincture to^p Light. The Soul is not so subtle as the Tincture; ^p Or to be understood.

but it is powerful and has great Might [or Ability.] It can by the Tincture (if it rides upon the Virgin's Bride-chariot^a in the Tincture) turn Mountains upside-down, as Christ said; which is done in the pure Faith, in the Place where the Tincture is Master, which does it, and the Soul gives the Thrust, whereas yet no Power can be discerned. Even as the Earth^c moves upon the heavenly Tincture, whereas there is not more than one only Tincture in the Heaven, and in this World, yet [it is] of many Sorts, according to the Essence of every Thing. In the Beasts it is not as in Men, also not in Fishes as in Beasts; also in Stones and Gems otherwise; also otherwise in Angels, and in the Spirit of this World.

29. But in God, Angels, and in the virgin-like Souls (understand pure Souls) it is alike; where yet it is only^d for God. The Devil has also a Tincture, but a false One (and it stands not in the Fire) wherewith he can gripe that Man in the Heart that lets him in, as a [fly soothing] flattering false Thief, that insinuates himself, desiring to steal, concerning whom Christ warns us, that we should watch.

30. And now if we will speak of the Soul, and of its Substance and Essences, we must say that it is the^e roughest [Thing] in Man; for it is the Originality of the other Substances [or Things.] It is fiery, harsh, bitter, and strong, and it resembles a great [and] mighty Power, its Essences are like Brimstone: Its Gate or Seat out of the eternal Originality is between the fourth and the fifth Form in the eternal Birth, and in the^f unbeginning Band, of the strong Might of God the Father, where the eternal Light of his Heart (which makes the second Principle) generates itself, and if^g it wholly loses the bestowed Virgin of the divine Virtue [or Power] (out of which the Light of God generates itself, which is given to the Soul to be its Pearl, as is mentioned above) then it becomes, and is a Devil, like all other [Devils] in Essences, Form, and in^h Quality also.

31. But if it puts its Willⁱ forward into Meekness (*viz.* into the Obedience of God) then it is in the Source [or of the Quality and Property] of the Heart of God, and receives divine Virtue, and then all its rough Essences become angelical and joyful; and then its rough Essences are very serviceable to it, and are better and more profitable to it, than that it were altogether sweet in the Originality; in which [being sweet] there would be no Strength, nor such mighty Power as in the harsh, bitter, and fiery [Essences.]

32. For the Fire in the Essence comes to be a^j soft meek Light, and is nothing else but a zealous [or eager] Kindling of the Tincture, and the harsh Essence causes that the divine Virtue can draw it to itself, and taste it, for in the [sour or] harsh Essence the Taste does consist, in Nature; In like Manner the bitter Essence serves to [make] the moving rising Joy, Fragrancy and Growing; and out of these Forms the Tincture goes forth, and it is the House of the Soul; as the Holy Ghost [goes forth] from the Father and the Son, so also the Tincture goes forth from the Light of the fiery Soul, and then also from its virtuous [or powerful] Essences, and so it^k resembles the Holy Ghost, but yet the Holy Ghost of God is a Degree higher; for he goes forth from the Center of the Light wholly in the fifth Form, from the Heart of God, at the End of Nature.

33. Therefore there is a Difference between the Tincture in Man, and the Holy Ghost; and the bestowed Virgin of the divine Virtue [or Power] dwells in the Tincture of the Soul, [that is] if it be true and faithful; but if [the Soul be] not [faithful] then^l she departs into her Center, which is not wholly shut up; for there is but half a Birth between, except the Soul passes into the^m Stock of Harshness and Malice [Evil or Wickedness,] and then there is a whole Birth between.

^a That is, upon Re-signation.

^c Schwebet.

^d On God's Side.

^e Or crudest, most indigested, or raw.

^f Or indissoluble Band.

^g The Soul.

^h Active Property.

ⁱ Into true Resignation.

^j Pleasant or delightful.

^k Is like.

^l The Virgin.

^m Stock of a Tree which is grafted

For the Harshness stands in the fourth Form of the Darkness, and the Bitterness in the Fire, between the fourth and fifth Form, as is mentioned before.

34. Now [Reason's] Question is; How has *Eve* received the Soul from *Adam*? Behold, when God's ^e harsh *Fiat* took the Rib ^f out of *Adam*, then it attracted out of all Essences also to it, and the *Fiat* imaged [formed, imagined, or impressed] itself together therein, [that it might] continually and eternally stay therein. But now the Tincture in *Adam* was not yet extinguished, but the Soul of *Adam* sat yet wholly with Might and Virtue [or Power] in the Tincture; only the Virgin was departed: And therefore now the *Fiat* ^g took the Tincture, and the [sour] harsh Essences mingled [or qualified] with the [sour] harsh *Fiat*; for it, (*viz.* the *Fiat*) and the [Sourness or] Harshness in the Essences, are one Kind of Essence.

35. Thus the *Fiat* inclined itself now to the Heart of God, and the Essences received the divine Virtue [or Power,] and there sprung up the Blossom in the Fire; and out of the Blossom [sprung] again the own [proper] Tincture, and thus *Eve* was a living Soul: And the Tincture filled itself in the Growth (even as it is a Cause of all growing) so that ^h instantly there was a whole Body in the Tincture. For that was possible, they were not yet fallen into Sin, neither were there yet any hard Gristles and Bones.

36. You must understand [or conceive] it right: *Eve* got not *Adam's* Soul, nor *Adam's* Body, but one only Rib; but she was extracted from the Essences, and got her Soul in her Essences [that were] given her, in the Tincture, and the Body grew for [or to] her in her own sprung-up Tincture, yet in Virtue [or Power;] but the *Fiat* had already formed [or made] her a Woman. Indeed she was not deformed, but altogether lovely; for she was of a heavenly Kind, in Paradise, yet the ⁱ Marks were already also set upon her by the *Fiat* of the ^k great World; and it could not otherwise be, she must be a Woman for *Adam*; indeed they were in Paradise. And if they had not eaten of the Tree, and if they had returned to God, then they should have continued in Paradise; but the Propagation must now needs have been after a womanly Manner, and should not have stood [eternally.] For Satan had brought it too far, although he had not suffered himself to be seen, only he strewed Sugar abroad in the Spirit of this World, till at length the lovely Beast laid itself forth upon the Tree as a Flatterer and Lyar.

The Gate of our Propagation in the Flesh.

37. As I have mentioned above, the noble Tincture is now henceforth generated thus in a manly [or masculine] and womanly [or feminine] Kind [or Sex,] out of the Soul; the Tincture is so subtil and mighty powerful, that it [can go, or] goes into the Heart of another, into his Tincture; which the devilish bewitching Whores well know; yet they understand not the noble Art, but they use the [false] Tincture of the Devils, and ^l infect many in [their] Marrow and Bones, by their ^m Incantation, for which they shall receive their Wages, with Lucifer, who would fain have raised his Tincture to be above God.

38. But know that the Tincture is in Mankind somewhat diverse from that in Womankind; for the Tincture in Mankind goes out of the *Limbus*, or Man, and the Tincture in Womankind goes out of the Matrix. For the Virtue of the Soul frames [imprints, fashions or images] itself not only in the Tincture, but in the whole Body; for the Body grows in the Tincture.

39. But thus the Tincture is the Longing, the great Desire after the Virgin, which belongs to the Tincture; for it is subtil without Understanding, but it is the divine Inclination, and continually seeks the Virgin, [which is] its Play-fellow; the ⁿ masculine seeks her in the ^o feminine, and the feminine in the masculine; especially in the delicate Complexion, where the Tincture is most noble, clear, and vigorous; from whence comes the great Desire of the masculine and feminine Sex, so that they always desire to copulate; and the great burning Love, so that the Tinctures mingle together, and [try, prove, or] taste one another with their pleasant Taste; whereas one [Sex] continually supposes that the other has the Virgin.

^a Male.
^o Female.

40. And the Spirit of the great World now supposes that he has gotten the Virgin; he grasps with his Clutches, and will mingle his Infection with the Virgin, and he supposes that he has the Prize; it shall not now run away from him, he supposes now he will find the Pearl well enough. But it is with him as with a Thief, driven out of a fair Garden of Delight, where he had eaten pleasant Fruit, who comes, and goes round about the inclosed Garden, and would fain eat some more of the good Fruit, and yet cannot get in, but must reach in with his Hand, and yet cannot come at the Fruit notwithstanding; for the Gardiner comes, and takes away the Fruit; and thus he must go away empty, and his Lust is changed into Discontent. Thus also it is with him [*viz.* with the Spirit of this World,] he sowes thus in his fiery [or burning] Lust the ^p Seed into the Matrix, and the Tincture receives it with great Joy, and supposes that to be the Virgin; but the [four] harsh *Fiat* comes thereupon, and attracts the same to it, while the Tincture is so well pleased.

^r Grain, or
Corn.

41. Now then the feminine Tincture comes in to aid, and strives for the Child, and supposes that it has the Virgin: And the two Tinctures wrestle both of them for the Virgin, and yet neither of them both has her, and which of the two overcomes, according to that the Fruit gets the Mark of Distinction [or Sex.] But because that the feminine [Tincture] is weak, therefore it takes the Blood also to it in the Matrix, whereby it supposes it shall retain the Virgin.

The secret Gate of Women.

42. Hence I must show the Ground to them that seek; for the Doctor cannot show it him with his Anatomy, and though he should kill a thousand Men, yet he shall not find that [Ground. They only know that Ground,] that have ^q been upon it.

^q Or attained
it.

43. Therefore I will write from the Virgin, which knows well what is in the Woman. She is as subtil as the Tincture. But she has a Life, and the Tincture has none: The Tincture is nothing else but an exulting joyful mighty Will, and a House [or Habitation] of the Soul, and a pleasant Paradise of the Soul, which is the Soul's Propriety [or own Portion] so long as the Soul with its Imagination ^r depends on God.

^r Adheres to
God and
Goodness.
^s Or its Will.

44. But when it becomes false, so that its Essences flatter with the Spirit of the great World, and desire the ^t Fulness of the World, *viz.* 1. [In] the [four] Harshness [desire] much Wealth [or Riches,] to eat and drink much, and to fill themselves continually. 2. In the Bitterness [desire] great Power, Authority, and Might, to rise high, to rule powerfully, and extol themselves above all, and put themselves forth to be seen like a proud Bride. And 3. in the ^u Source of the Fire

^u In the active
Stirring of
Wrath.

[desire] a fierce cruel Power, and by kindling of the Fire [of Anger,] supposing in the Luster thereof to be brave, and so are much delighted in themselves; then comes the Flatterer and Lyar, and ^u forms or figures himself also in the Spirit of the great World, as [he did] in the Garden of *Eden*, and leads the Soul: 1. In Covetousness, to Eating and Drinking [too much,] and saith continually; thou shalt [want and] not have enough, get more for thyself how thou canst, by Hook or by Crook, that thou mayest always have enough [to serve thy Turn.] And 2. in the bitter Form he saith; Thou art rich, and hast must, aspire and lift up thyself, thou art greater than other People, the Inferior is not like thee [or so good a Man as thou.] And 3. in the Might or Power of the Fire, he saith; Kindle [or stir up] thy Mind, make it implacable and stout, yield to none, terrify the Simple, and so thou shalt be dreadful, and make thy Authority continue, and then thou mayest do what thou pleasest, and all whatsoever thou desirest, will be at thy Service: And is not this a fine brave Glory? Art thou not indeed a Lord on Earth?

^u Images or represents himself.

45. And as soon as this is ^x brought to pass, then the Tincture becomes wholly false: For as the Spirit in a Thing is, so is also the Tincture; for the Tincture goes forth from the Spirit, and is the Habitation thereof. Therefore, O Man! whatsoever you sow here, that you shall reap, for your Soul in the Tincture remains eternally: And all your Fruits stand in the Tincture, manifested in the clear Light, and follow after you; this the Virgin says in Sincerity [for a Warning,] with great Longing after the Lily.

^x That the Soul listens and yields to the Devil.

46. And now if we consider of the Tincture, [and search] how various it is, and [that it is] many Times so wholly false; then we may [be able] fundamentally to demonstrate the Falshood of the many various Spirits, [and] how they are generated. Therefore we will make a short Entrance, concerning the Propagation of the Soul, which we will enlarge [when we speak] about the Fall of *Adam*, and the Birth of *Gain*. For the Seed (as is above-mentioned) is sown in the Lust of the Tinctures, where the four [or] harsh *Fiat* receives it, and supposes that it has received the Virgin; there both the Tinctures (the masculine and the feminine) then strive together about it, and there the Spirit of the great World, *viz.* the Spirit of the Stars and Elements, figures [images or imprints] itself also in it, and he fills the Tinctures with his Elements, which the Tinctures in the *Fiat* receive with great Joy, and suppose they have the Virgin.

47. But seeing the *Fiat* is the mightiest among them all, (for it is as it were a Spirit, and although it be no Spirit, yet it is the sharp Essence,) therefore it attracts the Seed to it, and desires the *Limbus* of God in Paradise, out of which *Adam's* Body was created by the *Fiat*, and ^y would create an *Adam* out of a heavenly *Limbus*; and then the Spirit of the great World insinuates himself and supposes, [and says,] the Child is mine, I will rule in the Virgin; and he always fills it with the Elements, from whence the Tincture becomes full and very thick, [gross, swelled, or impregnated;] and there then the Tincture gets a Loathing against the Fulness; for the Tincture itself is clear, and the *Fiat* with the Elements is thick, [gross and] swelled; from whence Women (when they ^z grow big [with Child]) know well enough, that many of them lothe some Meats and Drinks, and long still after some strange Thing [to eat], for the Tincture comes to have a Loathing of all that the Spirit of this World with his Elements fills in, and wills to have somewhat else; for this Virgin does not relish them, but becomes [discontented and] sorry, and forsakes them, and goes into her ^a Ether, and comes not again.

^y Will;

^z Or are impregnated or with Child.

48. And then the Spirit of the Sun, Stars, and Elements of this World, supposes with itself [saying,] Now thou art in the right, the Child is thine, the Foun-

^a Or own Principles

dition is laid, thou wilt bring it up, the Virgin must be thine, thou wilt live therein, and have thy Joy, [Delight, and Habitation] in her, her Ornament must be thine; and thus [he] attracts always to himself in his great Lust, by the *Fiat*, which in Eternity goes not away; and [he] supposes that he has the Virgin.

♄ *Saturnus*: This is done in the first Month.

49. And there the Blood of the Mother (wherein the Tincture of the Mother is) is drawn into the Seed. And when the [four] harsh *Fiat* has tried, [and perceives] that to be sweeter than its own Essence, then it frames [images or represents] itself with great Earnestness [or Longing] therein, and becomes sharp in the Tincture, and will create *Adam*, and so severs the *Materia* [or Matter;] and then the Spirit of the Stars and Elements is in the Midst, and rules mightily in the *Fiat*.

♃ *Jupiter*: This is done in the second Month.

50. And then the *Materia* [or Matter] is severed according to the Wheel of the Stars, as they (*viz.* the Planets) stand in Order at this Time, and which of them [all] is predominant, that (by the *Fiat*) figures the Matter most, and the Child gets a Form, after the Kind of that [Planet.]

♂ *Mars*: All this which follows is done in the third Month.

51. Thus the Matter (by the *Fiat*) is severed into Members. And now when the *Fiat* thus attracts the Blood of the Mother into the Matter, then ^b it is stifled [or choaked;] and then the Tincture of the Blood becomes false, and full of Anguish; for the [four] harsh Essence (*viz.* the *Fiat*) is terrified, and all the Joy (which the four [harsh] *Fiat* got in the Tincture of the Blood) withdraws; and the *Fiat* begins to tremble in the Terror, in the four [harsh] Essence; and the Terror goes away like a Flash, and would fain depart and fly away out of the Essence, and yet is withheld by the *Fiat*, which [Terror] is now turned hard, and made tough by the Essence, which now closeth the Child about; this is the Skin of the Child. And the Tincture flies suddenly, flashing upwards in the Terror, and would be gone; yet it cannot neither (for it standeth in the Out-Birth [or Procreation] of the Essences) but ^c rises up suddenly in the Terror, and takes the Virtue [or Power] of all the Essences with it. And there the Spirit of the Stars and Elements ^d figures itself also therein, and fills itself also therein, in the Flight, and supposes that it has the Virgin, and will go along with it; and the *Fiat* gripeth it all, and holds it [fast,] and supposes that the *Verbum Domini* [the Word of the Lord] is there in the ^e Uproar, that shall create the *Adam*; and it strengthens itself in the strong Might of the Terror, and creates again the uppermost [Part] of the Body, *viz.* the Head: And from the hard Terror (which is continually departing and yet cannot) comes the Skull, which encloseth the uppermost Center: And from the departing out of the Essences of the Tincture with the Terror into the uppermost Center, come the Veins and the Neck to be, going thus from the Body into the Head, into the uppermost Center.

52. So also all the Veins in the whole Body come from the Terror of the ^f Stifling, where the Terror goes forth from all the Essences, and would be gone; and the *Fiat* withholds it with his great strong Might. And therefore one Vein has always a diverse Essence from the other, caused by the first Departing, where then the Essences of the Stars and Elements do also mingle [or figure themselves] therein, and the *Fiat* holds it all, and creates it, and it supposes that the *Verbum Domini* [the Word of the Lord] with the strong mighty Power of God is there, where the *Fiat* must create Heaven and Earth.

^b The Blood.

^c Stretches forth.

^d Represents.

^e Hurlyburly, or flying up.

^f Choaking, or stopping.

The Gate of the great Necessity and Misery.

O Man, consider thyself, how hardly thou art beset here, and how thou gettest thy Misery in thy Mother's Body :

Observe it O ye ^g Lawyers, from what Spirit you ^h [come to] ⁱ know [what is] right; consider this well, for it is deep.

53. The Spirit of the Virgin shows us the Mystery again, and the great Secrecy; for the Stifling [or Stopping] of the Blood in the Matrix (especially in the Fruit) is the first dying of the Effences, where they are severed from the Heaven, so that the Virgin cannot be generated there, which should [have been] generated in *Adam*, from the heavenly Virtue [or Power] without Woman, also without rending of his Body. And here the Kingdom [or Dominion] of the Stars and Elements begins in Man, where they take hold of Man and mingle [or qualify] with him, make and fit him, also nourish and nurture him, of which you may read more about *Cain*.

^g Jurists.
^h Can go to
Law.
ⁱ Judge.

Further in the Incarnation.

54. And so when the *Fiat* thus holds the Terror in itself, so that the Elements fill it, then that Filling becomes hard Bones; and there the *Fiat* figures the whole Man with his bodily Form, all according to the first Wrestling of the two Tinctures, when they wrestle [or strive] together in the Sport of Love, when the Seed is sown; and that Tincture which there gets the upperhand (whether the masculine or the feminine) according to that Sex the Man is figured. And the Figuring [or Shaping] is done very suddenly in the Storm of the anguishing Terror, where the Blood is stifled [or stopt;] and there the elementary Man gets up, and the heavenly [Man] goes down. For in the Terror, the bitter ^k Sting is generated, which rages and raves in the hard terrified [Sourness or] Harshness in the great Anxiety of the stifled [or stopped] Blood.

^k Or Pricking.

55. Women have sufficient Experience of this, in the third Month, (when this is done in the Fruit,) [and feel] how the Raging and Pricking comes into their Teeth, Loins, Back, and the like. This comes upon them from the stifled, [choaked, or stopped] Tincture in the Fruit, and from their stifled [or stopped] Blood in the Matrix, because the evil Tincture qualifies [or mingles] with the good [Tincture] of their Bodies. Therefore in the same Manner as the Tincture in the Matrix suffers Pain, after the same Manner also the good [Tincture] suffers in the Members [Limbs or Parts] of the Mother, as in the hard Bones, Teeth, and Ribs, as such People know very well.

56. So now when the bitter Sting [or Prickle,] (which is generated in the anxious Terror in the Stifling [or Stopping,] and in the Entering in of Death,) does thus rage and rave, and show forth itself in the Terror, and flies upwards, then it is caught and withheld by the [sour] Harshness, so that it cannot get up aloft: For the [sour] Harshness draws it continually the more eagerly and vehemently, because of ^l its Raging, and cannot endure it, from whence the Pricking often becomes more terrible, and this is after no other Manner, than as when a Man is dying, and Soul and Body part asunder; for in the Stifling [or Stopping] of the Blood by the [sour] Harshness, the bitter Death is also there; and therefore ^m it is like a furious whirling Wheel; or swift horrible Thought, which worries and vexes itself: And here is a Brimstone-Spirit, a venomous [poisonous] horrible aching Substance in the Death; for it is the Worm to the Springing up of Life.

^l The Raging
of the Prickle.

^m The bitter
Sting or
Prickle

57. And now when the Spirit of the Stars and Elements has mingled [or figured] itself together in the Incarnation, then the Virtue [or Power] of the Stars and Elements is together wheeled in this Raging, where then (in this Anguish) the Spirit of the Stars attracts the Virtue of the Sun to it, and ^a manifests itself in the Virtue of the Sun, from whence there arises a twinkling Flash in this Raging, from whence the hard [four] harsh Anxiety is terrified, and sinks down, and there the terrible Tincture goes into its ^o Ether; for the Essence of the [four] Harshness in the *Fiat* is so mightily terrified at the Flash, that it becomes [faint,] impotent [or feeble,] and sinks back, ^p expands itself, and grows thin.

^a Or discovers.

^o Or Receptacle.

^p Opens itself outwards.

^a Source or Property.

58. And the Terror, [Shriek,] or Flash of Fire, is done in the bitter Prickle; and when it reflects itself back in the dark [four or] harsh Anxiety in the Mother, and finds her so very soft, [gentle,] and overcome, then it is much more terrified than the Mother: But this Terror happening thus in the soft Mother, she becomes white and clear in the Twinkling of an Eye, and the Flash remains in the Anguish, in the Root of the Fire, and now therefore it is a Shriek [or Terror] of great Joy, and it is as when Water is thrown into the Fire, where the [four] harsh ^a Quality is then quenched, and the [Sourness or] Harshness is then so mightily overjoyed with the Light, and the Light with the Mother, the [Sourness, or] Harshness, wherein it is generated, that there is no Similitude to [compare] it [with,] for it is the Birth and the Beginning of the Life.

○ *Sol*: All this which follows is done in the Entrance of the fourth Month.

59. And as soon as the Light of Life appears in the [four] Harshness and soft Mother, so that the [Sourness or] Harshness comes to taste the Light of Life, [and finds] that it is so meek, pleasant, [lovely,] and full of Joy, then it exults with great Delight, [Desire and Longing,] after the Light, to ^r mix itself therewith, and apprehend it, so that its Lust [or longing Delight] and Virtue goes forth from it after the Light; which Lust [or longing Delight] is the Virtue of the Light; and this out-going ^r Lust in the Love is the noble Tincture, which is there new generated to be the Child's own; and the Spirit which is generated out of the Anguish in the Flash of the Fire, is the true [and real] Soul which is generated in Man.

^r Infect.

^r Delight.

^r The Soul.

^o Or Entrails.

^a Done or performed.

^r Simple, and void of Understanding, and unable.

^r High Knowledge.

^a Storm.

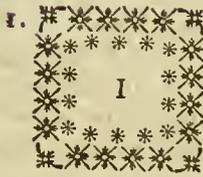
60. Now here it is especially to be observed, where ^r it dwells, and whence Heart, Lungs, and Liver come, especially the Bladder and ^a Guts, and the Brain in the Head; also the Understanding and Senses; these I will here set down one after another: It cannot [well or] sufficiently be expressed by a human Tongue, especially the Order which is ^a observed in the Twinkling of an Eye in Nature; it would require a great Volume to describe it in. And as the World accounts us too ^r weak to [be able to] describe it, so we account ourselves much weaker [and more unable.] And it is with us as *Isaiab* says; *I am found of them that sought me not, and known of them that were ignorant of me, and of such as inquired not after me.*

61. I say, ^r this has not been sought, but we sought the Heart of God, that we might hide us therein from the ^a Tempest of the Devil. But when we came there, then the loving Virgin out of Paradise met us, and offered us her Love, she would be kind [and friendly] to us, and be betrothed to us for a Companion, and show us the Way to Paradise, where we shall be safe from the stormy Tempest, and she carried a Branch in her Hand, and said, We will plant this, and a Lily shall grow, and I will come to thee again; from whence we got this Longing to write of the amiable Virgin, which showed us the Way into Paradise, where we must go through the Kingdom of this World, and also through the Kingdom of Hell, and no Hurt done us; and according to that [Direction of her's] we write.

The Fourteenth Chapter.

Of the Birth and Propagation of Man.

The very Secret Gate.

1.  **I** F we consider now the Springing up of the Life, and in what Place of the Body it is where the Life is generated, then we shall rightly find the whole Ground of Man, and there is nothing so secret in Man^b but that it may be found. For we must needs say, that the Heart is the Place, wherein the noble Life is generated, and the Life again penetrates the Heart. ^b That may not be found.

2. As it is mentioned above, so the Life in the Anguish, with the Kindling of the Light, takes its Beginning from the Glance of the Sunshine, from the Spirit of the Stars and Elements in the great Anguish, where Death and Life wrestle one with the other. For when Man departed from Paradise into another Birth (*viz.* into the Spirit of this World, into the Quality of the Sun, Stars, and Elements) then the paradisaical [Vision or] Seeing ceased, [or was extinguished,] where Man sees from the divine Virtue, without [Need of] the Sun and Stars; where the 'Springing up of the Life is in the Holy Ghost, and the Light of God is the Glance of the Spirit, from whence he sees; which went out; for the Spirit of the Soul went into the Principle of this World. ^c Or there the Life in the Holy Ghost buds forth in the Place of the four Elements.

3. You must not so understand it, as if it were extinguished in itself: No; but the Soul of *Adam* went out from the Principle of God, into the Principle of this World; and therein now the Spirit of every Soul is thus generated again by human Propagation, as is mentioned before, and it cannot be otherwise. And therefore if we would be fit for the Kingdom of Heaven, we must be regenerated anew in the Spirit of God, or else none can inherit the Kingdom of God, as Christ taught us faithfully; of which I will write hereafter, that it may be a Fountain for the Thirsty, and a Light to the noble Way, in the Blossom of the Lily.

4. And we must here know, that our Life, which we get in our Mother's Body [or Womb,] stands merely and only in the Power of the Sun, Stars, and Elements; so that they not only figure [or fashion] a Child in the Mother's Body, and give it Life, but also bring it into this World, and nourish it the whole Time of its Life, and bring it up, also cause Fortune and Misfortune to it, and, at last, Death and Corruption; and if our Essences (out of which our Life is generated) were not higher, in their first Degree out of *Adam*, [than the Beasts,] then we should be wholly like the Beasts.

5. But our^d Essences are generated much higher in the Beginning of the Life of *Adam* than the Beasts, which have their Essences but merely from the Spirit of this World, and it must also, with the Spirit of this World in a corruptible Substance, go into its eternal Ether: Whereas, on the contrary, the Essences of Man are proceeded out of the unchangeable eternal Mind of God, which cannot in Eternity corrupt. ^d Active essential Virtues, or Faculties.

6. For we have a certain Ground of this, in that our Mind can find and conceive all whatsoever is in the Spirit of this World, which no Beast can do: For no Creature can^e conceive [further or] higher than [what is] in its own Principle, out of ^e Think or imagine.

^f Meditate, consider, or think of.

^z Than the Beasts do.
^h Because our Essences have a higher Beginning than the Beasts.

which its own Essences are proceeded in the Beginning: But we (that are Men) can certainly ^f conceive [of that which is] in the Principle of God, and also [of that which is] in the anguishing Kingdom of Hell, where the Worm of our Soul in the Beginning: in *Adam* originally is, and this no other Creature can do.

7. But they think [consider or imagine] only how to fill themselves and multiply, that their Life may subsist; and we also receive ^z no more from the Spirit of the Stars and Elements. And ^h therefore also our Children are naked and bare, with great Inability, and without Understanding; and now if the Spirit of this World had full [perfect and absolute] Power over the Essences of the Child, then he would easily put his rough Garment upon it also (*viz.* a rough Hide) but he must let that alone: And he must leave the Essences in the first and second Principle, to Man's own Choosing, to bind and yield himself to which [Principle] he will; which Man has (undeniably) in his full Power, which I will explain in its own Place according to its Worth, and deeply demonstrate it, in Spite of all the Gates of the Devil, and this World, which strive much against it.

^l Beings or Substances.

8. Our Life in the Mother's Body has its Beginning wholly, as is above mentioned, and stands there now in the Quality of the Sun and Stars, where then, with the Kindling of the Light, a Center springs up again, where instantly the noble Tincture thus generates itself (out of the Light, out of the joyful Essences of the [four] harsh, bitter, and fiery Kind [or Quality,]) and sets the Spirit of the Soul in a great pleasant Habitation: And the three ^l Essences (*viz.* Harshness, Bitterness, and Fire) are in the Kindling of the Life so very fast bound one to another, that they cannot (in Eternity) be separated one from another, and the Tincture is their eternal House, wherein they dwell, which [House] they themselves generate from the Beginning unto Eternity, which again gives them Life, Joy, and Lust [or Delight.]

The strong Gate of the indissoluble Band of the Soul.

^o Or Sourness.

^l Captive.

^a By their longing after, or imprinting the Heart of God in their Thoughts.

9. Behold, the three Essences, (*viz.* [Sourness or] Harshness, Bitterness and Fire) are the Worm or Spirit [that dies not.] ^a Harshness is one Essence, and it is in the *Fiat* of God, out of God's eternal Will; and the Attracting of the [four] Harshness is the Sting [or Prickle] of the Bitterness, which the [four] Harshness cannot endure, but attracts continually the more forcibly to it, from whence the Prickle continually grows greater, which yet the [four] Harshness holds ^l Prisoner; and this together is the great Anxiety, which was there in the dark Mind of God the Father, when the Darkness was anxious [or longed] after the Light; from whence in the Anxiety (from the Glance of the Light) it attained the Twinkling Flash: Out of which the Angels were created, which afterward were enlightened from the Light of God (^a by their Imagination into the Heart of God;) and the other (like Lucifer) for their Haughtiness [or Pride's] Sake, remained in the Flash of Fire and Anxiety.

10. This Birth [or active Property] with the indissoluble Band, is generated in every Soul; and there is no Soul before the Kindling of the Light in the Child in the Mother's Body. For with the Kindling the eternal Band is knit [or tied,] so that it stands eternally, and this Worm of the three Essences does not die, nor separate itself; for it is not possible, [because] they are all three generated out of one [only] Fountain, and have three Qualities, and yet are but one Being [or Substance;] as the Holy Trinity is but in one only Essence [or Substance;] and yet they have three Originalities in one Mother, and they are one [only] Being [or Substance] in one another. Thus also (and not a whit less) is the Soul of Man, but only one Degree in the

first Going forth; for it is generated out of the Father's eternal Will (and not out of the Heart of God) yet the Heart of God is the nearest to it of all.

11. And now it may very exactly be understood by the Essences and Property of the Soul, that in this House of Flesh (where it is as it were generated) it is not at Home; and its horrible Fall may be also understood [thereby.] For it has no Light in itself of its own, it must borrow its Light from the Sun; which indeed springs up along with it in its Birth, but that is corruptible, and the Worm of the Soul is not so; and it is seen that when a Man dies ^a it goes out. And if then the divine Light be not again generated in the Center, then the Soul remains in the eternal Darkneſs, in the eternal anguishing [Source or] Quality of the Birth, where nothing is to be found in the kindled Fire, but a horrible Flaſh of Fire, in which [Source, Property, or] Quality, also the Devils dwell; for it is the first Principle.

^a The Light of the Sun, or a Man's Faculties be- holding of that Light ceases.

12. And the Soul here in this World uses the Light of the third Principle, after which the Soul of *Adam* lusted, and thereupon was captivated by the Spirit of the great World. But if the Soul be regenerated in the Holy Ghost, so that its Center to the Regeneration springs forth ^o, then it sees with two Lights, and lives in two Principles. And the most inward [Principle] (*viz.* the first) is shut up fast, and hangs but to it, in which the Soul is tempted and afflicted by the Devil; and on the contrary, the ^p Virgin (which belongs to [and is in] the Tincture of the Regeneration, and in the Departure of the Body from the Soul, shall dwell [in the same Tincture,]) is in continual Strife and Combat with the Devil, and tramples upon his Head in the Virtue [and Power] of the [Soul's] Prince and ^q Champion, (*viz.* the Son of the Virgin,) when a new Body (out of the Virtue [or Power] of the Soul) shall ^r spring forth in the Tincture of the Soul.

^o In true Re- signation.

^p The Virtue or Power of God.

^q Saviour or Conqueror.

^r Or be gene- rated.

^s Or sepa- rated.

13. And that (when the Soul is ^t departed from the Body) it might no more possi- bly be tempted by the Devil and the Spirit of this World; there is a quiet Rest for the Soul included in its Center in its own Tincture, which stands in Paradise, betwixt the Kingdom of this World and the Kingdom of Hell, to continue until God shall put this World into its ^t Ether, when the Number of Men, and Figures (according to the Depth of the eternal Mind of God) shall be finished.

^t Or Recep- tacle.

14. And now when we consider how the temporary and transitory Life is generated, we find that the Soul is a Cause of all the ^u Members [or Faculties] of [or to] the Life of Man, and without it there would not be one Member [to, or] of the Life of Man generated. For when we search [into] the Beginning and Kindling of Life, we find strongly with clear Evidences all Manner of [Faculties or] Members; so that when the clear Light of the Soul kindles, then the *Fiat* stands in very great Joy, and in the Twinkling of an Eye does in the Matrix separate the Pure from the Impure, of which the Tincture of the Soul in the Light is the ^x Worker, which there renews it, but the *Fiat* creates it.

^u Organs or Instruments.

^x Or Work- master.

15. And now when the [four] harsh Matrix is [made so very humble, thin, and sweet, by the Light, the [stern or] strong Horror (which was so very poisonous be- fore the Light [kindled]) flies upward; for it is terrified at the Meekness of the Matrix; and it is a Terror of great Joy, yet it retains its strong [or stern] Right [or Property,] and cannot be changed; neither can it get far from thence (for it is with- held by the *Fiat*) but it raises itself suddenly aloft, and the Terror makes it a Film from the [four or] harsh *Fiat* which holds the Terror fast, and that is now the Gall ^y

^y About, or near the Heart.

16. But when the Matrix (from which the Terror was gone forth) was thus loosed from the Terror of the Anxiety, and became so very sweet, like sweet Water, then the Spirit of the great World figured [or imprinted itself] instantly, in the Matrix,

and fills the four Elements also within it, and thinks with itself, now I have the sweet Virgin; and the *Fiat* creates ^z it, and separates the Elements, which also are in Strife: And each of them would have the Virgin, and are in a Wrestling, till they overcome one another, and that the Fire (being the mightiest and strongest) stays above, and the Water sinks down; and the Earth, being a hard gross Thing,

^a Kingdom or Dominion.

^b Or Substance.

^c Or Dominion.

must stay below: But the Fire will have a ^a Region of its own
17. For it says, I am the Spirit, and the Life, I will dwell in the Virgin; and the [four] harsh *Fiat* attracts all to it, and makes it a Mefch, [*Massa*, ^b Concretion.] and moreover [it makes it] Flesh; and the Fire keeps the uppermost Region, *viz.* the Heart: For the four Elements separate themselves by their Strife, and every one of them makes itself a several ^c Region; and the *Fiat* makes all to be Flesh: Only the Air would have no Flesh; for it said, I dwell in no House; and the *Fiat* said, I have created thee, thou art mine, and closed it in with an Inclosure, that is, the Bladder.

18. Now the other Regions set themselves in Order; first the stern Flash, that is, the Gall; and beneath the Flash, the Fire, whose Region is the Heart; and beneath the Fire, the Water, whose Region is the Liver; and beneath the Water, the Earth, whose Region is [in] the Lungs.

^d Or Generating.

19. And so every Element qualifies [or acts] in its own Source [or Manner of Operation,] and one could do nothing without the other, neither could one have any Mobility without the other. For one generates the other, and they go all four out of one Original, and it is in its Birth but one only [Thing or] Substance, as I have mentioned before at large about the Creation, concerning the ^d Birth of the four Elements.

20. The [four, strong, or] bitter Gall, (*viz.* the terrible poisonous Flash of Fire) kindles the Warmth in the Heart, or the Fire, and is itself the Cause, from whence all else take their Original.

^e *Corpus*.
^f Excrement.

^g Condemns.

^h At the Creation.

ⁱ In the Incarnation.

^k Testimony.

^l Or Dominion.

^m The Spirit must there be kept in Obedience.

21. Here we find again, in our Consideration, the lamentable, and horrible Fall in the Incarnation, because when the Light of Life rises up, and when the *Fiat* in the Tincture of the Spirit of the Soul renews the Matrix, then the *Fiat* thrusts the Death of the Stifling [Choaking, Checking, or Stopping] and Perishing, in the Sternness (*viz.* the Impurity of the stifled [or checked] Blood) from itself, out of its Effences, and casts it away, and will not endure it in the ^e Body, but as a ^f Superfluity; the *Fiat* itself drives it out, and of its tough [glutinous] Sourness makes an Inclosure round about it, *viz.* a Film, or Gut, that it may touch neither the Flash nor the Spirit, and leaves the nethermost Port open for it, and ^g banishes it eternally, because that Impurity does not belong to this Kingdom; as it happened also to the Earth, when the ^h *Fiat* thrust it out of the Matrix in the Midst in the Center, upon a Heap [as a Lump,] seeing it was unfit for Heaven, so also ⁱ here:

22. And we find greater Mysteries yet in ^k Evidence of the horrible Fall; for after that the four Elements had thus set themselves every one in a several Region, then they made themselves Lords over the Spirit of the Soul, which was generated out of the Effences, and they have taken it into their Power, and qualify with it: The Fire, *viz.* the mightiest of them, has taken it into its ^l Region [or Jurisdiction] in the Heart; and there it must ^m keep, and the Blossom and Light thereof goes out of the Heart, and moves upon the Heart, as the kindled Light of a Candle, where the Candle resembles the fleshy Heart, with the Effences out of which the Light shines. And the Fire has set itself over the Effences, and continually reaches after the Light, and it supposes that it has the Virgin, *viz.* the divine Virtue [or Power:]

23. And there the holy Tincture is generated out of the Essences, which regards not the Fire, but sets the Essences (*viz.* the Soul) in its pleasant Joy. Then come the other three Elements out of their Regions, and fill themselves also by Force therein, each of them would taste of the Virgin, receive her and qualify [or mingle] with her: *viz.* the Water, that fills itself by Force also therein, and it tastes the sweet Tincture of the Soul. And the Fire says; I would willingly keep the Water, for I can quench my Thirst therewith, and refresh myself therein. And the Air says; I am indeed the Spirit, I will blow up the Heat and Fire, that the Water do not choak thee. And the Fire says to the Air; I will keep thee, for thou upholdest my Quality for me, that I also go not out. And then comes the Element [of] (Earth) and says; What will you three do alone? You will starve and consume one another; for you depend all three on one another, and devour yourselves, and when you shall have consumed the Water, then you extinguish; for the Air cannot move, unless it has some Water; for the Water is the Mother of the Air, which generates the Air: Moreover, the Fire becomes much too fierce [violent and eager] if the Water be consumed, and consumes the Body, and then our Region is out, and none of us can subsist.

^a Refreshment, or Habitation.

^o Dominion or Rule.

24. Then thus say the three Elements (the Fire, the Air, and the Water) to the Earth; Thou art indeed too dark, too rough, and too cold, and thou art rejected by the *Fiat*: We cannot take thee in; thou destroyest our Dwelling, and makest it dark and stinking, and thou afflictest our Virgin, which is our only Delight and Treasure wherein we live. And the Earth says; Yet pray take my Children in; they are lovely, and of good Esteem; they afford you Meat and Drink, and cherish you, that you never suffer Want.

^p Its Fruits.

25. Hereupon thus say the three Elements: But so they may afterwards get a Dwelling in us, and may come to be strong and great, and then we must depart, or be in Subjection to them, and therefore we will not take them in neither, for they may come to be as rough and cold as thou art: Yet this we will do; thou mayest let thy Children dwell in our Courts and Porches, and we will come and be their Guest, and eat of their Fruit, and drink of their Drink, else the Water which is contained in the Element would be too little for us.

^q In the Stomach and Guts.

^r The Virtue of their Fruit.

26. Now thus say the three Elements (Fire, Water, and Air,) to the Spirit; Fetch us Children of the Earth, that they may dwell in our Courts, we will eat of their Essences, and make thee strong. Here the Spirit of the Soul (like a Captive) must be obedient, and must reach with his Essences, and fetch them forth. And then comes the *Fiat*, and says, No: Thou mightest [so] out-run me; and [the *Fiat*] created the Reaching forth, and there came forth from thence, Hands, and all other Essences and Forms, as it is before our Eyes, and the *Astronomicus* [Astronomer] knows it well, yet he knows not the Secrecy of it, although he can explain the Signs according to the Constellation and Elements, which qualify [and mingle] together in the Essences of the Spirit of the Soul.

^s Or Sub- stance.

^t Or mayest escape me.

^u Marks or Tokens.

27. And now when the Hands (in the Will) reach after the Children of the Earth (which [Reaching forth] yet is no other than a Will in the Spirit of the Child in the Mother's Body) then the *Fiat* is there, and makes a great Room in the Courts of the three Elements, and a tough firm Inclosure round about it, that they may not touch the Flesh: For the Flesh is afraid of the Children of the Earth, because the Earth is thrown away (for its rough stinking Darkness) and it trembles for great Fear; and it looks still about after the best [Means,] (lest the Children of the Earth should be too rough for it, and might cause a Stink) that so it might have an Opening, and might cast away the Stink and the Filth, and [so] it makes out of the Court (which

^x Out-let.

is the Maw [or Stomach] an Out-let and Gate, and environs the same with its tough [four] Harshness, and so there is a Gut.

^v The Stink. 28. But because the ^v Enemy is not yet in Substance, but only in the Will of the Spirit, therefore it goes away very slowly downwards, and seeks for the Port, where it will make an Out-let and Gate, that it may cast away the Stink and Filth, from whence the Guts are so very long and ^z crooked.

^w Winding and doubling like Folds.

^a The Spirit of the Earth.

29. Now when this Conference (which is spiritual, between the three Elements, Fire, Air, and Water,) was perceived by the Spirit of the Earth (*viz.* the Essences in the Region of the Lungs) then ^a it comes at last (when the Habitation or the Court was already built for the Children of the Earth) and says to the three Elements; Wherefore will you take the Body for the Spirit? Will you take the Children of the Earth, and feed upon them? I am their Spirit, and am pure; I can strengthen the Essences of the Soul with my Virtue and Essences, and uphold them well, take me in.

30. And they say, Yes, we will take thee in, for thou art a Member of our Spirit; thou shalt dwell in us, and strengthen the Essences of our Spirit, that it may not faint; yet we must also have the Children of the Earth (for they have our Quality also in them) that we may rejoice. And the Spirit of the Lungs says; Then I will live in you wholly, and rejoice myself with you.

^b Astral Spirit.

The Gate of the Syderial, or ^b Starry Spirit.

31. Thus now when the Light of the Sun, which had discovered and imprinted itself in the Fire-flash of the Essences of the Spirit, and was shining in the Fire-flash (as in a strange Virtue, and not in the Sun's own Virtue,) [when he] sees that he has gotten the ^c Region, and that the ^d Essences of the Soul (which are the Worm or the Spirit) as also the Elements will rejoice in his Virtue and Splendor, and that the Elements have made their four Regions [or Dominions] and Habitations, for an everlasting Possession, and that he ^e should be a King, and that ^f they should serve at Court (in the Spirit of the Essences) in the Heart, and so exceedingly love him, and rejoice in their Service, and have besides brought the ^g Children of the Earth, that the Spirit might present them (where then they will first be frolick and potent, and eat and drink of the ^h Essences of the Children of the Earth) then ⁱ he thinks with himself, it is good to dwell here, thou art a King, thou wilt bring ^k thy Kindred [Offspring, or Generation] hither, and raise them up above the Elements, and make thyself a Region [or Dominion.] Art not thou the King? Here is the Gate where the Children of this World are wiser than the Children of Light. O Man! consider thyself! And he draws the Constellations to him, and brings them into the Essences, and sets them over the Elements, with their wonderful and unsearchable various Essences, (whose Number is infinite,) and makes himself a Region and Kingdom of his Generation in a strange Country.

^c Rule, Government, or Predominance.

^d Note, the Essences of the Soul are the Worm or Spirit that never dies.

^e The Sun.

^f The Elements.

^g The Fruits of the Earth.

^h Or Virtue.

ⁱ The Sun.

^k The Worldly-wise, or the Children of the Sun.

32. For the Essences of the Soul are not this King's own, he has not generated them, nor they him; but he has, by Lust, imprinted himself also in its Essences, and kindled himself in its Fire-flash, on purpose to find its Virgin, and live in her; which is the amiable divine Virtue [or Power:] Because the Spirit of the Soul is out of the Eternal, and had the Virgin, before the Fall, and therefore now the Spirit of the great World continually seeks the Virgin in the Spirit of the Soul, and supposes that she is there still, as before the Fall, where the Spirit of the great World appeared in *Adam's* Virgin with very great Joy, and desired also to live in the Virgin, and to be

eternal. Because he felt his Corruptibility, and that he was so rough in himself, therefore he would fain partake of the loving Kindness and Sweetness of the Virgin, and live in her, that so he might live eternally, and not break [corrupt or perish] again.

33. For by the great Longing of the Darknes after the Light and Virtue of God, this World has been generated out of the Darknes, where the holy Virtue of God [shone, or] beheld itself in the Darknes; and therefore this great Desiring and Longing after the divine Virtue, continues in the Spirit of the Sun, Stars, and Elements, and in all Things. All groan and pant after the divine Virtue, and would fain be delivered from the Vanity of the Devil: But seeing that cannot be, therefore all Creatures must wait till their Dissolution, when they [shall] go into their Ether, and get a Place in Paradise, yet only in the Figure and Shadow, and the Spirit [must] be dissolved, which here has had such Lust [or Longing.] ¹Corruptioz.

34. But now this Lust [or Longing] must be thus, or else no good Creature could be, and this World would be a mere Hell and Wrathfulness. And now seeing the Virgin stands in the second Principle, so that the Spirit of this World cannot possibly reach to her, and yet that the Virgin does continually behold herself [or appear] in the Spirit of this World, to [satisfy] the Lust and Longing in the Fruit and Growing of every Thing, therefore ^m he is so very longing, and seeks the Virgin continually. He exalts many a Creature in great Skill and cunning Subtlety, and he brings it into the highest Degree that he can; and continually supposes that so the Virgin shall again be generated for him, which he saw in *Adam* before his Fall; which also brought *Adam* to fall, in that ^m he would dwell in his Virgin, and with his great Lust so ⁿ pressed *Adam*, that he fell asleep; that is, he set himself by Force in *Adam's* Tincture close to the Virgin, and would fain have qualified in her, and [mingled] with her, and so live eternally, whereby the Tincture grew weary, and the Virgin withdrew. ^mThe Spirit of the great World. ⁿ See more of this Strife in Chap. 12. v. 39. —47.

35. And then *Adam* fell, and was feeble, which is called Sleep: This was the Tree of Temptation, [to try] whether it was possible for *Adam* to live eternally in the Virgin, and to generate the Virgin again out of himself, and so generate an angelical Kingdom. ^o *Adam's* inward Tree of Temptation.

36. But seeing it could not so be (because of the Spirit of this World) therefore was the outward Temptation first taken in Hand by the Tree of the Fruit of this World. And there *Adam* became ^p perfectly a Man of this World, and did eat and drink of the earthly Essences, and infected [or mingled] himself with the Spirit of this World, and became that [Spirit's] own, as we now see by woeful Experience, how that [Spirit] possesses a Child in the Mother's Body in the Incarnation: For he knows not any where else to seek the Virgin, but in Man, where he first of all espied her. ^p Or at length.

37. Therefore he wrestles in many a Man (that is of a strong Complexion, in whom the Virgin does often behold herself) so very hard, continually supposing he shall get the Virgin, and that she shall be generated for him: And the more the Soul resists him, and draws near to the Heart of God, and pants to yield itself over thereto (where the amiable Virgin not only freely looks upon it, but dares even for a long Time even to fit in its Nest, [viz. in] the Tincture of the Soul,) the more strong and [eager or] desirous does the Spirit of this World come to be.

38. Where then the King (viz. the Light of the Sun) is so very joyful in the Spirit, and does so highly triumph, exult, and rejoice, that he moves all the Essences of the Stars, and brings them into their highest Degree, to generate her; where then all Centers of the Stars fly open, and the loving Virgin beholds herself in them. Where then the Essences of the Soul (in the Light of the Virgin) can see in the Centers of the Stars, what is in its ^q Original and Source. ^q In the Original and Well-spring of the Soul.

* The great learned Men in the Universities, not taught by the Holy Spirit.
 † Crowned.

* They that are not blind shall see it.

39. Of which my Soul knows full well, and has also received its Knowledge thus, which the learned Master in the Hood of his Degree cannot believe, because he cannot apprehend it; therefore he holds it to be impossible, and ascribes it to the Devil (as the Jews did by the Sun of the Virgin, when he in [the Virtue of] the Virgin showed Signs and wrought Miracles) which my Soul regards not; neither esteems their Pride, it has enough in the Pearl; and it has a Longing to show the Thirsty [where] the Pearl [lies:] The crowned Hood [or cornered Cap] may play merrily behind the Curtain of Antichrist, till the Lily grows, and then the Smell of the Lily will [cause some to] throw away the Hood, [or Cap,] says the Virgin; and the Thirsty shall drink of the Water of Life; and [at that Time] the Son of the Virgin will rule in the Valley of *Jebosaphat*.

40. Therefore seeing the Mystery in the Light of the Virgin thus wonderfully meets us, we will here, for the seeking Mind (which in earnest Hope seeks that it might find the Pearl) open yet one Gate, as the same is opened to us in the Virgin. For the Mind asks; Seeing that the Sun, Stars, and Elements were never yet in the second Principle (where the Virgin generates herself out of the Light) therefore how could they be able to know the Virgin in *Adam*, so that they labour thus eagerly with Longing after the Virgin?

The Depth in the Center.

* That one pure, holy, eternal Element.

* Rising up.

* Grimness.

* The Element.

41. Behold, thou seeking Mind, that which thou seest before thy Eyes, that is not the Element, neither in the Fire, Air, Water, nor Earth; neither are there four, but one only, and that is fixed and invisible, also imperceptible: For the Fire which burns is no Element, but [it is] the fierce [stern Wrath,] which comes to be such in the Kindling of the Anger, when the Devils fell out of the Element: The Element is neither hot nor cold, but it is the Inclination [to be] in God, for the Heart of God is *Barm* [that is, Warmth] and its Ascension is attractive and always finding; and then the *hertz* [that is, the Heart] is the Holding the Thing before itself, and not in itself; and then the *ig* [the last Syllable of the German Word *Barm-hertz-ig*, (that is, warm-hearted, or merciful) explained according to the Language of Nature] is the continual Discovering of the Thing; and this is altogether *ewig* [eternal;] and that is the Ground of the inward Element, which makes the Anger substantial, so that it was visible and palpable, which [Anger] Lucifer with his Legions did awaken; and thereupon he now remains to be Prince in the Anger [or Wrath] (in the kindled Element) as Christ (according to this Form) calls him a Prince of this World.

42. And the Element remains hidden to the Anger and Fierceness [or Wrath,] and stands in Paradise; and the fierce Wrath goes still out from the Element; and therefore God has captivated the Devils with the Element in the fierce Wrath, and he keeps them [in] with the Element; and the fierce Wrath cannot [touch or] comprehend it, like the Fire and the Light; for the Light is neither hot nor cold, but the fierce Wrath is hot; and the one holds the other, and the one generates the other.

43. Here observe; *Adam* was created out of the Element, out of the Attracting of the Heart of God, which is the Will of the Father, and therein is the Virgin of the divine Virtue [or Power,] and the outward Regimen (which in the Kindling parted itself into four Parts) would fain have had the same [Virgin] in itself; that is, the Fierceness of the Devil would fain have dwelt in the Heart of God, and have domineered over it, and have opened a Center there, which the Fierceness without the Light cannot do; for every Center was generated and

and opened with the Kindling of the Light. Thus the Fiercenefs would fain be over the Meeknefs, and therefore has God caufed the Sun to come forth, fo that it has thus opened four Centers, viz. the going forth out of the Element.

44. And when the Light of the Sun appeared in the fierce [Sournefs or] Harfhnefs, then the Harfhnefs became thin and ^a fweet, even Water, and the Fiercenefs in the Fire-flafh was extinguifhed by the Water, fo that the Anger flood ftill, yet the Will could not reft, but went forth in the Mother, out of the Water, and moved it-felf, which is the Air: And that which the fierce Sournefs had ^b attracted to it, that was thruft out of the Element, in the Water, as you fee that Earth fwims in the Water.

^a Pleasant.

^b Coagulated.

45. Thus the evil Child pants after the Mother, and would get to be in the Mother in the Element, and yet cannot reach her. But in *Adam* that [Child] did perceive the Element; and thereupon the four Elements have drawn *Adam* to them, and fup-pofed then that they had the Mother; becaufe the Virgin there fhewed herfelf in the living Spirit of *Adam*.

46. Hereupon now the Spirit of the Stars and Elements would continually [get] again into the Element; for in the Element there is Meeknefs and Reft; and in the Kindling thereof there is mere Enmity and contrary Will, and the Devil rules alfo therein; and they would fain be releafed from that abominable and evil Gueft, and they feek with great Anxiety after ^d Deliverance, as *Paul* fays; *All Creatures groan together with us, to be freed from Vanity.*

^c Viz. in the four Elements.
^d The Diffolution.

47. Then fays the Mind; Why does God let it move fo long in the Anxiety? Alas! when will it be that I fhall fee the Virgin? Hearken, thou noble and highly worthy Mind, it muft all enter in, [and ferve] to the Glory of God, and praise God; as it is written, *All Tongues fhall praise God*; let it pafs till the Number to the Praise of God be full, according to the eternal Mind.

48. Thou wilt fay, How great is that [Number] then? Behold, tell the Stars in the Firmament; tell the Trees, the Herbs, and every [Spire of] Grafs, if thou canft; fo great is the Number that fhall enter in, to the Glory and Honour of God. For in the End all Stars pafs again into the Element, into the Mother; and there it fhall appear, how much good they have brought forth here by their Working. For the Shadow and the Image of every [Thing or] Substance fhall appear before God, in the Element, and ftand eternally; in the fame thou fhalt have great Joy, thou fhalt fee all thy Works therein; alfo all the Afflictions thou haft fuffered, they fhall be altogether changed into great Joy, and fhall refresh thee indeed; wait but upon the LORD; the Spirit intimates, that when the Time of the Lily is ^e expired, then this fhall be done.

^e Or come about.

49. Therefore it is that God keeps it hidden fo long (as to our Sight) that the Number of the Glory of his Kingdom may be great; but before him it is but as the Twinkling of an Eye. Have but Patience, this World will moft certainly be diffolved, together with the Fiercenefs which muft abide in the firft Principle; therefore do thou beware of that.

50. My beloved Reader, I bring in my ^f Types of the Effences of the Incarnation in the Mother's Body, in a [Colloquy or] Conference of the Spirit with the Effences and Elements. ^g I cannot bring it to be underftood in any eafier Way: Only you muft know, that there is no Conference, but it is done moft certainly fo in the Effences, and in the Spirit. Here you will fay to me, thou doft not dwell in the Incarnation, and fee it; thou didft once indeed ^h become Man, but thou kneweft not how, nor what [was done then;] neither canft thou go again into thy Mother's Body [or Womb] and fee how it came to pafs there. Such a Doctor was I alfo; and in my

^f Figures or Parables.

^g Note.

^h Wast incarnate in thy Mother's Womb.

own Reason I should be able to judge no otherwise, if I should stick still in my Blindness. But thanks be to God, who has regenerated me, by Water and the Holy Ghost, to [be] a living Creature, so that I can (in his Light) see my great in-bred [native] Vices, which are in my Flesh.

51. Thus now I live in the Spirit of this World in my Flesh, and my Flesh serves the Spirit of this World, and my Mind [serves] God: My Flesh is generated in this World, and has its ⁱ Region [or Government] from the Stars and Elements, which dwell in it, and are the Master of the [outward] ^k Life; and my Mind is ^l regenerated in God, and loves God. And although I cannot comprehend and hold the Virgin (because my Mind falls into Sins) yet the Spirit of this World shall not always hold the Mind captive.

ⁱ Kingdom or Dominion.
^k Or Body.
^l Or generated of God.

52. For the Virgin has given me her Promise, not to leave me in any Misery, she will come to help me in the Son of the Virgin. I must but hold to him again, and he will bring me well enough again to her into Paradise; I will give the Venture, and go through the Thistles and Thorns, as well as I can, till I find my native Country again, out of which my Soul is wandered, where my dearest Virgin dwells. I rely upon her faithful Promise, when she appeared to me, that she would turn all my Mourning into great Joy; and when I laid upon the Mountain towards the ^m North, so that all the Trees fell upon me, and all the Storms and Winds beat upon me, and Antichrist gaped at me with his open Jaws to devour me, then she came and comforted me, and married herself to me.

ⁿ Or Midnight.

53. Therefore I am but the more chearful, and care not for him; he rules [and domineers] over me no further than over the ⁿ House of Sin, whose Patron he himself is; he may take that quite away, and so I shall come into my native Country. But yet he is not absolutely Lord over it, he is but God's Ape; for as an Ape (when its Belly is full) imitates all Manner of Tricks and Pranks to make itself Sport, and would fain seem to be the finest and the nimblest Beast [it can,] so also does he. ^o His Power hangs on the great Tree of this World, and a Storm of Wind can blow it away.

ⁿ Over the transitory House of Flesh.

^o Note, I desire not to write the Explanation of this yet.

54. Now seeing I have shown the Reader, how the true Element sticks wholly hidden in the outward kindled [Elements,] for a Comfort to him, that he may know what he [himself] is, and that he may not despair in such an earnest Manifestation [or Revelation as this is,] therefore now I will go on with my Conference between the Elements, Sun, and Stars, where there is a continual Wrestling and Overcoming, in which the Child in the Mother's Body [or Womb] is figured; and I freely give the Reader to know, that indeed the true Element lies hidden in the outward Man, which is the Chest of the Treasure [or Cabinet of the precious Gem and Jewel] of the Soul, if it be faithful, and yield itself up ^p to God.

^p In.

55. So now when the Heart, Liver, Lungs, Bladder, Stomach, and Spirit, together with the other Parts [or Members] of the Child, are figured in the Mother's Body, by the Constellation and Elements, then the Region or Regimen rises up, which at length figures [fashions or forms] all whatsoever was wanting: And now it exceedingly concerns us to consider of the Originality of Speech, Mind, and ^q Thoughts, wherein Man is an Image and Similitude of God, and wherein the noble Knowledge of all the three Principles does consist.

^q Or Senses, inward Senses.

56. For every Beast also stands in the Springing up of the Life (formerly mentioned) in the Mother's Body, and takes its Beginning after the same Manner in the [Dam's or] Mother's Body, and its Spirit lives also in the Stars and Elements, and they have their [Faculty of [Seeing from the Glance of the Sun: And in the same [Beginning of the Life] there is no Difference between Man and Beast. For a Beast eats and

drinks, smells, hears, sees, and feels, as well as Man; and yet they have no Understanding in them, but only to feed and multiply. We must go higher, and see what the Image of God is, which God so dearly loved, that he spent his Heart and Son upon it, and gave him to become Man, so that he came to help Man again after the Fall, and freed and redeemed him again from the bestial Birth, and brought him again into Paradise, into the heavenly^r Region.

^r To be incarnate.

^r Kingdom or Dominion.

57. Therefore we must look after the Ground [of it,] how not only a bestial Man with bestial Qualifications [or Condition] is figured [or formed,] but also a heavenly, and an Image of God, to the Honour of God and [the magnifying of] his Deeds of Wonder; to which End he so very highly graduated Man, that he had an eternal Similitude and Image of his own Substance. For to that End he has manifested himself by Heaven and Earth, and created some Creatures to [be] eternal, understanding, and rational Spirits, to live in his Virtue and Glory, and some to [be] Figures; so that (when their Spirit goes into the Ether and dissolves) the Spirits which are eternal might have their Joy and Recreation^t with them.

^t In.

58. Therefore we must search and see, what Kind of Image that is, and how it takes its Beginning so, that Man bears an earthly, elementary, and also an heavenly Image. And not only so, but he bears also a hellish [Image] on him, which is inclined [or prone] to all Sins and Wickedness; and all this takes Beginning together with the Beginning of the Life.

59. And further, we must look, where then the own Will sticks, [whereby] Man can in [his] own Power yield up himself how he will, [either] to the Kingdom of Heaven, or to the Kingdom of Hell. To this Looking-Glass, we will invite them that hunger and thirst after the noble Knowledge, and show them the Ground, whereby they may in their Minds be freed from the Errors and contentious Controversies in the antichristian Kingdom. Whosoever now shall rightly apprehend this Gate, he shall understand the^u Essence of all Essences; and if he rightly considers it, [he shall so] learn to understand what *Moses*, and all the Prophets, and also what the holy Apostles have wrote, and in [or from] what Kind of Spirit every one has spoken; also what has ever been, and what shall or can be afterwards.

^u Being of all Beings, or Substance of all Substances.

The most precious Gate in the Root of the Lily.

60. Now if we consider the three Principles, and how they are in their Original, and how they generate themselves thus, then we [shall] find the Essence of all Essences, how the one goes out of the other thus, and how the one is higher graduated than the other, how the one is eternal, and the other corruptible, and how the one is fairer and better than the other: Also thus we [shall] find why the one wills [to go]^x forward, and the other^y backward: Also, [thus we shall] find the Love and Desire, and the Hate [and Enmity] of every Thing.

^x In Resignation.

^y In Self.

61. But now we cannot say of the Originality of the Essence of all Essences otherwise, than that in the Original there is but one only Essence, out of which now goes forth the Essence of all Essences; and that one Essence is the eternal Mind of God, that stands [hidden] in the Darknes, and that same Essence has longed from Eternity, and had it in the Will to generate the Light: And that Longing is the Source [or eternal working Property,] and that Will is the Springing up. Now the Springing up makes the Stirring and the Mobility, and the Mobility makes the Attracting in the Will, and the Will makes again the Longing, so that the Will always longs after Light: And this is an eternal Band, that is without Beginning and without End: for where

* *Note.*

there is a ^a Willing, there is also Desiring, and where there is a Desiring, there is also in the Will's Desiring, an Attracting of that which the Will desires. Now the Desiring is four, hard, and cold, for it draws to it, and holds it; for where there is nothing, there the Desiring can hold nothing; and therefore if the Will desires to hold any Thing, the Desiring must be hard, that the Will may comprehend it; and seeing there was nothing from Eternity, therefore the Will also could comprehend and hold nothing.

^a Attracting.^b Attracting.

62. Thus we find now that the Three from Eternity are an unbeginning and indissoluble Band; *viz.* ^a Longing, Willing, and Desiring; and the one always generates the other, and if one was not, then the other also would not be, of which none know what it is; for it is in itself nothing but a Spirit, which is in itself in the Darkness; and yet there is no Darkness, but a Nothing, neither Darkness nor Light. Now then the ^b Longing is an Hunger, [Seeking,] or an Infecting of the Desiring, and the Will is a Retention in the Desiring; and now if the [Desiring] must retain the Will, then it must be comprehensible, and there must not be one [only] Thing alone in the Will, but two; now then seeing they are the two, therefore the Attracting must be the third, which draws that [which is] comprehensible into the Will. Now this being thus from Eternity, therefore it is found of itself, that from Eternity there is a Springing and Moving; for that [which is] comprehended must spring and be somewhat, that the Will may comprehend somewhat; and seeing that it is somewhat, therefore it must be four and attractive, that it [may] come to be somewhat. And then seeing it is four and attractive, therefore the Attracting makes the Comprehensibility, that so the Will [may] have somewhat to comprehend and to hold; and then it being thus comprehensible, therefore it is thicker [grosser or darker] than the Will, and it shadows the Will, and covers ^c that [which is attracted] and the Will is in ^c that, and the Longing makes them both; and seeing how that the Will is in that [which is] comprehensible, therefore that [which is] comprehensible, is the Darkness of the Will; for it has with its Comprehensibility inclosed the Will; now the Will not being ^d out of that [which is] comprehensible, it longs continually after the Light, that it might be delivered from the Darkness, which yet itself makes with the Longing and Attracting.

^c Which is comprehensible.^d Gotten out.^e *Essentia.*
Proceeding
Virtue.

63. From whence now comes the Anxiety, because the Will is shut up in the Darkness; and the Attracting of the Will makes the Mobility; and that [which is] moveable makes the Will's Rising up out of the Darkness. Now therefore the Rising up is the first ^e Essence; for it generates itself in the Attracting, and is itself the Attracting. And yet now the Will cannot endure the Attracting neither, for it makes that dark with the attracted Essence, [Being or Substance,] which the Will comprehends, and resists it, and the Resisting is the Stirring, and the Stirring makes a Parting or Breaking in that [which is] attracted, for it separates [it;] and this also the Sourness in the Attracting cannot endure, and the Anguish in the Will is [thereby] the greater, and the Attracting to hold the Stirring [is] also the greater. So when the Stirring is thus very hard knit together, and held by the four Attracting, then it eats [gnaws, presses, or nips] itself, and becomes prickly, and stings in the four Anguish. And when the Sourness attracts the more vehemently [or strongly] to it, then the Prickle becomes so very great in Anxiety, that the Will springs up horribly, and sets its Purpose to fly away out of the Darkness.

^f Property, or
Activity.
^g Flowing or
Working.

64. And here the eternal Mind has its Original, in that the Will will [go] out of that ^f Source, into another ^g Source of Meekness, and from thence the eternal Source in the Anguish has also its Original, and it is the eternal Worm which generates and eats itself, and in its own Fierceness in itself lives in the Darkness which itself makes;

and there also the eternal Infection [or Mixture] has its Original, back from which there is no further to be searched into, ^b for there is nothing deeper, or sooner; the same always makes itself from Eternity, and has no Maker or Creator. And it is not God, but God's original ¹ Fierceness [or Wrath,] an Anxiety [or aching Anguish,] generating in itself, and gnawing [eating or devouring] in it, and yet consuming nothing, neither multiplying nor lessening.

^b Than the eternal Property of Hell.
¹ Grim Sternness.

65. Seeing then the eternal Will, which is thus generated, gets in the Anxiety a Mind after somewhat else, that it might escape the Sourness [or Fierceness,] and exult in the Meekness, and yet it cannot otherwise be done than out of itself, therefore the Mind generates again a Will to live in the Meekness; and the Originality of this Will arises out of the first Will, out of the anguishing Mind, out of the dark Sourness, which in the Stirring makes a breaking Wheel; where the re-comprehended Will discovers itself in the breaking Wheel in the great Anxiety, in the eternal Mind, where somewhat [must] be which stood in the Meekness. And this Appearing [or Discovery] in the anxious breaking Wheel, is a Flash of a great Swiftness, which the Anguish sharpens thus in the Sourness, so that the Sharpness of the Flash is consuming, and that is the Fire-flash, as it is to be seen in Nature, when one ^k hard Substance strikes against another, how it [grinds or] sharpens itself, and generates a Flash of Fire, which was not before. And the re-comprehended Mind ¹ comprehends the Flash, and discovers itself now in the Sourness; and the Flash with its strong [or fierce] Sharpness consumes the comprehended Sourness, which holds it, [*viz.* the Will in the Mind] captive in the Darkness; and now it is free from the Darkness.

^k A Flint and Steel.

¹ Or conceives.

66. Thus the Sourness receives the Flash, and goes in the Terror [Shriek or Crack] backwards, as it were overcome, and from the Terror [Shriek or Crack] becomes soft; in which Meekness the Flash discovers itself, as in its own Mother. And from the Meekness it becomes ^m white and clear: And in the Flash there is great Joy, that the Will therein is delivered from the Darkness.

^m Or bright.

67. Thus now the eternal Mind ⁿ unites itself in the re-comprehended [or re-conceived] Will, in [or unto] the Meekness of the Deliverance out of the Dark-ness of the Anxiety; and the Sharpness of the Consuming of the eternal Dark-ness stays in the Flash of the Meekness; and the Flash ^o discovers itself in the anxious Mind in many thousand Thousands, yea, ^p without End and Number. And in that Discovery, the Will and the Inclination [or yielding up itself, discover themselves] always again in a great Desire to go forth out of the Darkness; where then in every Will the Flash stands again to [make an] Opening, which I call the *Centrum* [the Center] in my Writings all over this Book.

ⁿ Appropriates, or inclines.

^o Sparkles.

^p Infinitely.

68. Thus then the first Longing and Desiring (*viz.* the fierce [or stern] generating in the first Will) with the dark Mind, continues ^q in itself, and [has] therein the Discovering of the ever-enduring Fire-flash in the dark Mind; and the same dark Mind stands eternally in Anguish, and in the Flash, in the Breaking, Attracting, Rising-up, and Desiring without Intermission [to be] over the Meekness, when as in the Breaking, with the Fire-flash, (in the Sharpness of the Flash,) in the Essence, the Attracting springs up like a ^r *Centrum* or *Principium*.

^q Or for, or before itself.

^r Center or Principle.

The Gate of God the Father.

69. And thus now in the Sharpness of the Fire-flash, the Light in the eternal Mind springs up out of the re-comprehended Will to Meekness and Light, that it;

might be freed from the Darknefs; and fo this Freedom from the Darknefs is a Meeknefs and Satisfaction of the Mind, in that it is free from the Anxiety, and stands in the Sharpnefs of the Fire-flafh, which breaks the four Darknefs, and makes it clear and light in its [firft Glimpfe, Shining, or] Appearing.

70. And in this [shining or] appearing of the Sharpnefs, stands the Omnipotence; for it breaks the Darknefs in itself, and makes the Joy and great Meeknefs like that, when a Man is come out of an anguishing [or scorching] Fire to fit in a temperate Place of Refreshment; and thus the Flafh in itself is fo fierce and sudden, yea fiercer and more sudden than a Thought, and out of the Darknefs in itself (in its Kindling) fees into the Light; and then is fo very much terrified, that it lets its Power (which it had in the Fire) sink down. And this Terror [or Shriek or Crack] is made in the Sharpnefs of the Flafh; and this now is the Terror [Shriek or Crack] of great Joy; and there the re-comprehended Will desires the Crack or Joy in the Meeknefs; and the Desiring is the Attracting of the Joy, and the Attracting is the Infecting [or Mingling] in the Will; and that [which is] attracted makes the Will swell [or be impregnated,] for it is therein, and the Will holds it [fast.]

71. Now here is nothing which the Will with the Sharpnefs or Effence could draw to it but the Meeknefs, the Deliverance from the Dark; this is the Desire of the Willing, and therein then stands the pleasant Joy, which the Will draws to itself; and the Attracting in the Will dwells [or impregnates] the Will, that it becomes full.

72. And thus the comprehended Will is swelled [or impregnated] by the Joy in the Meeknefs, which it desires (without Intermiffion) to generate out of itself, for its own Joy again, and for its sweet Taste [or Relish] in the Joy. And the same Will to generate, comprehends the Meeknefs in the Joy (which stands in the swelled [or impregnated] Will) and it brings the Effences (or the Attracting) of the Willing again out of the Will, before the Will; for the Desiring draws forth the Swelling [or Impregnation] out of the swelled [or impregnated] Will, before the Will; and that [which is] drawn forth is the pleasant Virtue, Joy, and Meeknefs. And this now is the Desiring of the eternal Will (and no more) but to eat and to draw again this Virtue into it, and to be satiated therewith, and [it can] desire nothing higher or more * refreshing: for therein is the Perfection [or Fulnefs] of the highest * Joy and Meeknefs.

73. And fo in this Virtue (which is in God the Father, as is before mentioned) stands the Omniscience of what is in the Originality in the Eternity; where the Flash then ^y discovers itself in many thousand Thousands ^z without Number. For this Virtue of Joy in the [Refreshment or] Habitation, is proceeded from the Sharpnefs of the Flafh, and (in the Sharpnefs of the Omnipotence over the Darknefs) fees [or looks] again in the eternal Sharpnefs in the dark Mind; and that Mind inclines itself to the Virtue, and desires the Virtue, and the Virtue goes not back again in the Darknefs, but ^a beholds itself therein, from whence [it is] that the eternal Mind is continually longing [panting or lusting] after the Virtue [or Power,] and the Virtue is the Sharpnefs, and the Sharpnefs is the Attracting. This is called the ^b eternal *Fiat*, which there creates and corporizes what the eternal Will in the almighty Meeknefs, (which there is the Might and the Breaking [or Destroyer] of the Darknefs, and the Building of the Principle,) and what the Will in the eternal [Skill or] Knowledge discovers, and in itself conceives [apprehends, or purposes] to do. And whatsoever gives itself up to the Meeknefs, that will the Will create by the sharp *Fiat* which is the eternal Effence. And this now is the Will of God, whatsoever inclines itself to him, and desires him, that same he will create in the Meek-

^a Well-doing.

^c The appearing or flash.

^b Habitation.

^a Habitation.

^y Or sparkles into.
^z Infinitely.

^a As the Sun does in the Water.

^b Note.

ness; even all whatsoever (out of the many thousand Thousands, out of the Infinity) inclines itself in its Virtue to him.

74. Now thus the Infinity has the Possibility, while it is yet in the first Essence [or Substance,] that it can ^d incline itself to him; but here you must not understand it any more concerning the Whole, for God only is the Whole [*totum universale*] the great Deep all over; but this [which is] in the Infinity, is divided; and it is in the appearing [Flash or Sparkling] of the Plurality [or Multiplicity,] where the Whole, in and through himself in the eternal impregnated Darknes, [sparkles, or] discovers itself *in infinitum*, [or infinitely.] This Discovery, [or ^e these Sparklings,] stand altogether in the Originality of the Fire-flash, and may again, in the impregnated Darknes, (*viz.* in the ^f cold Sourness, and in the Flash of the Fire) discover [flash or sparkle,] and ^g give up themselves, or again conceive a Will out of the Darknes, to go out of the Anxiety of the Mind (through the Sharpness in the Flash) ^h in the Meekness, to God.

75. For the Sharpness in the Flash is always the *Centrum* [or *Center*] to the Regeneration in the second Principle; to which now the Worm in the Spark inclines [or unites] to generate itself [in,] whether it be in the eternal cold out of the sharp Essence through the Flash in the Fierceness [or Sternness] of the Fire, or out of the Sharpness in the Regeneration of the Meekness to God; therein it stands, and there is no ⁱ Recovery [back from thence.] For, the Meekness goes not back again into the dark, fierce, and cold Essence, in the first Attracting, which from Eternity is before the re-comprehended [or re-conceived] Will; but it comes to help that [Darkness,] and enlightens whatsoever comes to it out of the strong Might of God, and this lives in the Virtue, and in the light Eternity with God.

76. And the Deep of the Darknes is as great as the Habitation of the Light; and they stand not one distant from the other, but together in one another, and neither of them has Beginning or End; there is no Limit or Place, but the sharp Regeneration is the Mark [Bounds] or Limitation between these two Principles.

77. Neither of them is above or beneath, only the Regeneration out of the Darknes in the Meekness is said to be above; and there is such a [Bar or] ^k Firmament between them, that neither of them both does comprehend the one the other; for the [Bar or] Mark of Limitation is a whole Birth or Principle, and a firm Center, so that none of them both can go into the other, but [only] the sharp Fire-flash, the strong Might of God, that stands in the Midst in the Center of the Regeneration, and that only looks into the Worm of the Darknes; and with its Terror in the Darknes makes the eternal anguishing Source, the Rising-up in the Fire, which yet can reach nothing but only the Anguish, and in the Anguish the fierce [stern] Flash. And so now whatsoever becomes corporized there in the stern [fierce or strong] Mind, in the Sparkling [or Shining] of the Infinity, and does not put its Will (in the corporizing) ^l forward, into the Center of the Regeneration, in the Meekness of God, that remains in the dark Mind, in the Fire-flash.

78. And so that Creature has no other Will in itself, neither can it ever make any other Will from any Thing; for there is no more in it, but [a Will] to fly up in its own unregenerated Might above the Center, and to rule [or domineer] in the Might of the Fire over the Meekness of God, and yet it cannot reach it.

79. And here is the original [Cause] that the Creature of the Darknes wills to be above the Deity, as the Devil did; and here is the Original of Self-pride; for such as the ^m Source in the Creature is, such also is the Creature. For the Creature is [proceeded] out of the Essence; and on the other Side, the ^m Source (*viz.* its Worm) is [proceeded] out of the eternal Will of the dark Mind.

^c Or his.

^d Enter into Resignation.

^e Or these infinite Sparks.

^f Or Bitterness of the Frost.

^g Or unite themselves.

^h In true Resignation.

ⁱ Or Recalling.

^k Cliff, Door, or Gulf.

^l In Resignation.

^m Or Fountain.

80. And this Will is not the Will of God, neither is it God; but the re-conceived Will ⁿ to Meekness in the Mind, is God's regenerated Will, which stands there in the Center of the Birth in the Sharpness of the Breaking [or Destroying] of the Darkness, and in the pleasant ^o loving Kindness of the Fulness of the Joy and Springing up of the Light in the re-impregnating of the Will, and to generate the Virtue of the eternal Omniscience and Wisdom in the Love, that is, God; and the Procedure from him, is his Willing [or Desiring,] which the Essence (*viz.* the sharp *Fiat*) creates; and God dwells in the second Principle, which is eternally generated out of the eternal Center out of the eternal Will, [and this] is the Kingdom of God without Number and End, as it further follows.

ⁿ In Resignation.

^o Or Well-doing.

The Gate of the Son of God, the pleasant Lily in the Wonders.

81. Therefore as the Will does thus impregnate itself from Eternity, so also it has an eternal Willing [or Desiring] to ^p bring forth the Child with which it is big, [impregnated, or conceived.] And that eternal Will to ^p bring forth, brings forth eternally the Child which the Will is conceived withal; and this Child is the eternal Virtue [or Power] of Meekness, which the Will conceives again in itself, and expresses [or speaks forth] the Depth of the Deity, with the eternal Wonders of the Wisdom of God.

^p Generate.

82. For the Will [is it] that expresses; and the Child of the [eternal] Virtue, and the eternal Meekness, is the Word which the Will speaks; and the Going forth out of the spoken Word, is the Spirit, which in the sharp Might of God, in the Center of the Regeneration, out of the eternal Mind, out of the Anxiety in the Fire-flash in the Sharpness of the [Destroying or] Breaking of the Darkness, and ^q Breaking forth of the Light in the Meekness, out of the eternal Will from Eternity, goes forth out of the Word of God, with the sharp *Fiat* of the great Might of God; and it is the Holy Spirit of God, which is in the Virtue [or Power] of the Father, and goes eternally forth from the Father through the Word, out of the Mouth of God.

^q Opening or unshutting.

The Gate of God's Wonders in the Rose of the Lily.

83. Now Reason asks; Whither goes the Holy Spirit, when he goes forth out of the Father and Son, through the Word of God? Behold, thou sick *Adam*, here the Gate of Heaven stands open, and very well to be understood, by those that will, [or have a Mind to it.] For the Bride says, *Come, and whosoever thirsteth, let him come,* and whosoever comes, drinks of the Fountain of the Knowledge of the eternal Life in the Smell and Virtue of the Lily of God in Paradise.

84. As is mentioned above, so the Ground of the Holy Trinity is in one only divine and undivided Essence, [Being, or Substance,] God the Father, Son, and Holy Ghost, from Eternity arising from nothing, always generated from and out of itself from Eternity; not beginning nor ending, but dwelling in itself; comprehended by nothing, having neither Beginning nor End, subject to no Locality, nor Limit [Number] nor Place. It has no Place of its Rest, but the Deep is greater than we [can perceive or] think, and yet it is no Deep, but it is the unsearchable Eternity; and if any here will think [to find] an End or Limit, they will be confounded [or disturbed] by the Deity, for there is none; it is the End of Nature. And whosoever [goes about to] think [or dive with his Thoughts] deeper, does like Lucifer, who

^r Or further.

in

in [High-mindedness or] Pride would fly out above the Deity, and yet there was no Place, but he went on himself, into the fiery Fierceness, and so he perished [withered, or became dry as] to the Fountain of the Kingdom of God.

85. Now see the Lily, thou noble Mind, full of Anguish and Afflictions of this World; behold, the Holy Trinity has an eternal Will in itself, and the Will is the Desiring, and the Desiring is the eternal Essences, wherein then stands the Sharpness (*viz.* the *Fiat*) which goes forth out of the Heart, and out of the Mouth of God by the Holy Spirit of God. And the Will [that is] gone forth out of the Spirit, [that] is the divine Virtue, which conceives [or comprehends] the Will, and holds it, and the *Fiat* creates it [*viz.* that Virtue,] so that in it, as in God himself, all Essences are, and [so that] the Blossom of the Light in it may spring up [and blossom] out of the Heart of God; and yet this is not God, but [it is] the chaste Virgin of the eternal Wisdom and Understanding, of which I treat often in this Book.

86. Now the Virgin is [present] before God, and ^f inclines herself to the Spirit ^f Unites. from which the Virtue proceeds, out of which she (*viz.* the chaste Virgin) is; this is now God's Companion to the Honour and Joy of God; the same appears or discovers herself in the eternal Wonders of God. In the Discovery, she becomes longing after the Wonders in the eternal Wisdom, which yet is herself, and thus she longs in herself, and her Longing is the eternal Essences, which attract the holy Virtue to her, and the *Fiat* creates them, so that they stand in [or become] a Substance; and she is a Virgin, and never generates any Thing, neither takes any Thing into her; her Inclination stands in the Holy Ghost, who goes forth from God, and attracts nothing to him, but ^u moves before God, and is the ^u Blossom [or Branch] of the Growth. ^g Hovers. ^u Or God's Fruit.

87. And so the Virgin has no Will to conceive [or be impregnated with] any Thing; her Will is [only] to open the Wonders of God; and therefore she is in the Will in the Wonders, to discover [or make] the Wonders [appear] in the eternal Essences; and that virgin-like Will creates the four *Fiat* in the Essences, so that it is [become] a Substance, and stands eternally before God, wherein the eternal Wonders of the Virgin of the Wisdom of God are revealed.

88. And this Substance is the eternal Element, wherein all Essences in the divine Virtue stand open, and are visible; and wherein the fair and chaste Virgin of the divine Wisdom always discovers herself according to the Number of the Infinity, out of the many thousand Thousands without End and Number. And in this Discovering there go forth out of the eternal Element, Colours, Arts, and Virtues, and the ^x Sprouts of the Lily of God; at which the Deity continually rejoices itself in the Virgin of the Wisdom; and that Joy goes forth out of the eternal Essences, and is called Paradise, in regard of the Sharpness of the Generating [or Bringing forth] of the pleasant Fruit of the Lily [*in infinitum* or] infinitely; where then the Essences of the Lily spring up in Wonders, in many thousand Thousands without Number, of which you have a Similitude in the [springing or blossoming] Earth. ^x Fruits.

89. Beloved Mind, behold, consider this, this now is God and his heavenly Kingdom, even the eternal Element and Paradise, and it stands thus in the eternal Original from Eternity to Eternity. Now what Joy, Delight, and Pleasantness is therein, I have no Pen that can describe it, neither can I express it; for the earthly Tongue is too much insufficient to do it; [all that Men can say of it] is like Dross compared with Gold, and much more inferior; yea although the Virgin ^y brings it into the Mind, ^y Discovers it in the Mind yet all is too dark and too cold in the whole Man, so that he cannot express so much, as one Spark [or Glimpse] thereof sufficiently. We will defer it till [we come] into the Bosom of the Virgin; we have here only given a short Hint of it, that the Author of

^z Or in respect.

this Book may be understood; for we are but a very little Drop out of the Fountain of the Wisdom of God; and we speak as a little Sparkle [or Glimpse,] but [high] enough for our earthly [Understanding,] and ^z for our weak Knowledge here upon Earth; for in this Life we have no Need of any higher Knowledge of the eternal Substance [Being or Essence,] if we do but barely and nakedly speak of what has been from Eternity, it is enough.



The Fifteenth Chapter.

^a Or Understanding. *Of the ^a Knowledge of the Eternity in the Corruptibility of the Essence of all Essences.*

^b Being of all Beings, or Substance of all Substances.

1.  NOW if we consider of the eternal Will of God, [and] of the ^b Essence of all Essences; then we find in the Originality but one [only Being, Substance, or] Essence, as is mentioned above. Out of this [only] Essence is generated from Eternity the other [Being, Substance, or] Essence, *viz.* the divine Essence, and we find that both the [Beings, Substances or] Essences stand in divine Omnipotence, but not in one

^c Or working Property.

^c Source, neither do they mix together, nor can either of them both be [destroyed, dissolved, corrupted, or] broken.

2. But yet they have two Sorts of Inclinations [or Desires,] each in itself for its own. Yet because the divine [Being or] Essence from Eternity is generated out of itself, therefore it is inclined to help the Weak, and is rightly called *Barm-hertz-ig-keit* [Mercifulness.]

^d Or shone.

3. And now seeing the Virgin of the eternal Wisdom has ^d discovered herself in the eternal Original, and in the eternal Mind in the sharp Essence of the Breaking of the Darkness in the Fire-flash [has found] the Depth of the [^e very] Image of God, and that the Similitude of God is there in the eternal Original, therefore she has longed after the Similitude, and that Longing makes the Attracting in the Will, and the Will stood [^f right] against the Similitude; and the *Fiat* in the Attracting of the Willing, created the Will in the Similitude, out of which came the Angels all together. But now the eternal Essence were in the Similitude, and the Wisdom discovered [or manifested] herself in the Essences in many thousand Thousands, that the eternal Wonders might be revealed [or made manifest;] and thereupon there went forth (according to every Essence, as out of a Fountain) many thousand Thousands.

^e Eben-Bild.

^f Or presented before.

^g Or Fountain.

4. And from thence came the Names of the Thrones and Principalities, all according to the Essences of the first and great ^g Source, which in the Discovering of the eternal Wisdom of God goes forth again into many thousand Thousands, yet there is a certain Number [of them,] and in the Center of God none, [or no Number but Infinity;] and thus out of the Fountain of every Essence are gone forth, first the

^h Or Throne-Angels.

^h Thrones, and in the Throne many thousand Thousands.

ⁱ Or presented itself before.

5. These the *Fiat* created to a Similitude and Image of God, and overshadowed the same in the *Fiat* with the overflowing Virtue of God; and the Will of God ⁱ set itself [right] against the Image and Similitude, and they now which received the Will, they became Angels, for they set their Imagination, in the Will, in the Heart of God,

and they did eat of the *Verbum Domini* [of the Word of the Lord;] but they that set their Imagination in the dark Mind, as Lucifer [did, that he might] fly out above the Deity and Meekness in the Might of the Fire in the Flash, in the sharp Might of God, and be Lord alone, they became Devils, and they have that Name from their being thrust [or driven] out of the Light; for they were in the Light when the *Fiat* created them, for the *Fiat* which created them stood in the Light.

6. Thus the Devil is the Fault, and guilty of his own Fall, for he suffered himself to be moved by the Matrix of the ^k Sternness, [Fierceness, Sourness, or Wrath,] whereas he yet had his own Will to take hold of Light or Darkness. And Lucifer was a Throne (that is, a ^l Source [or Fountain] of a great Essence) from whence went forth all his Servants [or Ministers,] and they did like him; and also they were thrust back into the Darkness, for the Light of God goes not into the [Grimness, Wrath or] Fierceness.

^k Or Grimness.

^l A Fountain with a great many Veins, or as a Stock with many Branches.

7. And there the *Fiat* (which created the fierce [wrathful or grim] Devils, in Hope that they would of Devils become Angels, who set their Imagination therein, that thereby they might domineer over God and the Kingdom of Heaven) was infected in the Figuring of the Similitudes; and so instantly kindled the Element in the Similitude, *viz.* in the Out-Birth [or Procreation,] in the Speculating [or Beholding,] so that the Essence has generated to the highest Essences, from whence go forth the four Elements of this World, of the third Principle; and the sharp *Fiat* of God, which stood in the Out-Birth [or Procreation,] has created the Out-Birth, out of which the Earth and Stones are proceeded.

8. For when the *Fiat* kindled the Element in the Out-Birth, then the kindled *Materia* [or Matter] became palpable [or comprehensible,] this was not now fit for Paradise, but it was created outward, [or made external.] Yet that the Element with its Out-Birth might no more generate thus, therefore God created the Heaven out of the ^m Element, and [caused or] suffered out of the Element, (which is the heavenly *Limbus*) the third Principle to spring up; where the Spirit of God again discovered [or revealed] itself in the Virgin, *viz.* in the eternal Wisdom, and found out, in the Out-Birth, in the corruptible Substance, the Similitude again. And the Discovering stood in the sharp Attraction of the *Fiat*, and the *Fiat* created it so, that it became essential [or substantial;] and the same are the Stars, a mere *Quinta Essentia*, an Extract of the *Fiat's*, out of the *Limbus* of God, wherein the hidden Element stands.

^m The one pure Element.

9. But that the sharp and severe Essence with the Attraction might cease, therefore God generated a Similitude according to the Fountain of the Heart of God, *viz.* the Sun; and herewith sprung up the third Principle of this World, and that [*viz.* the Sun] put all Things into Meekness and ⁿ well doing.

ⁿ Kindness.

10. Seeing then that the eternal Wisdom of God (*viz.* in the chaste Virgin of the divine Virtue) had discovered itself in the Principle of this World, in which Place the great Prince Lucifer stood in the Heaven, in the second Principle, therefore the same Discovering was eternal, and God desired to shed forth the Similitude out of the Essences, which the *Fiat* created according to the Kind of every Essence, that they should (after the Breaking [or Dissolution] of the outward Substance) be a Figure and Image in Paradise, and a Shadow of this Substance.

11. And that there should go nothing in Vain out of the Substance of God, therefore God created Beasts, Fowls, Fishes, Worms, Trees and Herbs out of all Essences; and besides [created] also figured Spirits out of the *Quinta Essentia*, in the Elements, that so, after the completing of the Time (when the Out-Birth [shall] go into the Ether) they should appear before him, and that his eternal Wisdom in his Works of Wonder might be known.

12. But seeing it was his Will also in this Throne, in the eternal Element, to have Creatures that should be instead of the fallen Devils, and possess the Place [of them] in the Heaven in Paradise, therefore he created Man out of the ° Element.

° The eternal
one Element.
° Or in.

13. And as this Place was now twofold, and ° with the eternal Originality threefold, viz. [having] the first Principle in the great Anxiety, and the second Principle in the divine Habitation in Paradise, and then the third Principle in the Light of the Sun, in the Quality of the Stars and Elements, so must Man also be created out of all three, if he must be an Angel in this Place, and receive all Knowledge and Understanding, whereby he might have eternal Joy also with [or in] the Figures and Images, which stand not in the eternal Spirit, but in the eternal Figure, as all Things in this World are [or do.]

14. And there God manifests himself according to his eternal Will, in his eternal Wisdom of the noble Virgin, in the Element, which in Paradise stands in the Sharpness of the divine Virtue [or Power.] And the *Fiat* created Man out of the Element in Paradise, for it attracted to it out of the Quintessence of the Sun, Stars, and Elements in Paradise in the Elements of the Originality, from whence the four Elements proceed, and created Man to the Image of God (that is, to the Similitude of God) and breathed into him into the Element of the Body (which yet was nothing else but paradisaical Virtue) the Spirit of the eternal Essences out of the eternal Originality; and there Man became a living Soul, and an Image of God in Paradise.

° Shone forth,
or appeared.

15. And the Wisdom of God, the pleasant Virgin, ° discovered herself in him, and with the Discovering opened *Adam's* Center, in [or to] many thousand Thousands, which should proceed out of this Fountain of this Image; and the noble Virgin of the Wisdom and Virtue [or Power] of God, was espoused [or contracted] to him, that he should be modest and wholly chaste to his Virgin, and set no Desire in the first, nor in the third Principles, to qualify [mix with] or live therein, but his Inclination or Longing must be to get into the Heart of God, and to eat of the ° *Verbum Domini* [of the Word of the Lord] in all the Fruits of this World.

° The Word
that proceeds
out of the
Mouth of
God.

° The divine
Habitation.

° Or in the
Stomach or
Maw, where

the Meat turns
to corrupt
Dung.

° Discover or
manifest.

° Or mix with
her, or work
in her.

16. For the Fruits were also good, and their Inclination [or that which made them to be desired] proceeded out of the inward Element, out of the ° Paradise. Now *Adam* could eat of every Fruit in the Mouth, but not ° in the Corruptibility, that must not be, for his Body must subsist eternally, and continue in Paradise, and generate a chaste Virgin out of himself, like himself, without rending of his Body; for this could be, seeing his Body was [proceeded] out of the heavenly Element, out of the Virtue of God.

17. But when the chaste Virgin found herself thus in *Adam* with great Wisdom, Meekness, and Humility, then the outward Elements became lusting after the eternal, that they might ° raise themselves up in the chaste Virgin, and ° qualify in her; seeing that *Adam* was extracted out of them, [viz. the four Elements,] out of the *Quinta Essentia*, therefore they desired their own, and would qualify therein, which yet God did forbid to *Adam*, [saying,] that he should not eat of the Knowledge of Good and Evil, but live in [the] one [only Element,] and be contented with Paradise.

18. But the Spirit of the great World overcame *Adam*, and put itself in with Force, in *Quintam Essentiam*, [into the Quintessence,] which there, is the fifth Form, the Extract out of the four Elements and Stars; and there must God create a Woman [or Wife] for *Adam* out of his Essences, if he must be to fill the Kingdom, according to the Appearing [Discovering, Shining, or Sparkling] of the noble Virgin [with many thousand Thousands,] and build [or propagate] the same. And thus Man became earthly, and the Virgin departed from him in Paradise; and there she warned

[called and told] him that he should lay off the Earthliness, and then she would be his Bride and loving Spouse. And now it cannot be otherwise in this World with Man, he must be ^y generated in the Virtue of the outward Constellation and Elements, and live therein till the Earthliness falls away.

^y Begotten, conceived, born, nourished, and preserved.

19. And thus he is in this Life threefold, and the threefold Spirit hangs on him, and he is generated therein, neither can he be rid of it, except he [corrupts or] breaks to Pieces; yet he can be rid of Paradise, whensoever his Spirit imagines in the Fierceness [or Wrath] and Falshood, and gives up himself thereto, that so he might be above Meekness and Righteousness in himself, as a Lord, like Lucifer, [and] live in Pride [and Stateliness;] and then Paradise ^z falls [away,] and is shut up; and he loses his first Image which stands in the hidden Element in Paradise.

^z Ceases, vanishes, or disappears.

20. For the Adamical ^a however (according to the inward Element which stands open in the Mind) can live in Paradise, if he strives against Evil, and wholly with all his Strength gives himself up to the Heart of God, then the Virgin dwells with him, in the inward Element in Paradise, and enlightens his Mind, so that he can tame the Adamical Body.

^a Though he lives in the four Elements.

21. For these ^b three Births are [inbred or] generated together with every one in the Mother's [Womb or] Body, and none ought to say, I am not elected; for it is a Lye, [and he] belies the Element, wherein Man also lives; and besides [he] belies the Virgin of Wisdom, which God gives to every one which seeks her with Earnestness and Humility. So [likewise] the Possibility of Seeking is also in every one, and it is inbred [or generated] in him with the all-possible hidden Element, [to which all Things are possible,] and there is no other Cause of Perdition in Man, than [was in or] with Lucifer, whose Will stood free; he must either reach into God in Humility, Chastity, and Meekness, or into the dark Mind, in the Climbing up of Malice and Fierceness [or Grimness,] which yet (^c in its Flowing forth) desires not to lift itself up above God, but it inclines itself only above the Meekness, in the Fire-flash, in the stern [or fierce] Regeneration: But the Devils would (as Creatures) be above all, and be Lords wholly [of themselves,] and ^d so it is also with Man here.

^b Or these three Properties, Darkness, Light, and the four Elements.

22. The Pride of Nature indeed inclines one Man more strongly than another, but it forces [or compels] none that they must be proud; and if there be a Force [or strong Compulsion upon any,] then it is when Man willingly for temporal Honour and Pleasure Sake lets the Devil into his eternal Essences; and then he [the Devil] sees presently how that Man is inclined [or led] by the Spirit of this World, and in that Way tempts him accordingly; if Man lets him but in, he is then a Guest very hardly to be driven out again; yet it is very possible, if that Man intirely and sincerely purposes to turn, and to live according to the Will of God, then the Virgin is always ready [before-hand] in the Way to help him.

^c The Fierceness in its Working would not lift up itself above God.

^d Note, the Evil of Nature is not in fault, but the Creature is in fault, and guilty.

23. It goes very hard, when the [Grain of] Mustard-Seed is sown, for the Devil opposes strongly, but whosoever perseveres, finds by Experience what is written in this Book. And although he cannot be rid of the Untowardness of the Incitements of the four Elements, yet nevertheless the noble Seed in the ^e *Limbus* of God continues with him, which Seed springs and grows, and at last becomes a Tree, which the Devil favours [or relishes;] not, but he goes about the Tree like a fawning Cur which pisses against the Tree; and then by his Servants he casts all Mishaps upon him; and by his Crew [of Followers and Confederates] he thrusts many out of ^f his House, that he may do him no more Displeasure: But it goes well with him [that fears God,] and he comes into the Land of the Living.

^e In the pure eternal one Element.

^f Out of this earthly rotten Tabernacle.

24. Therefore we say now, according to our high Knowledge, that the Source [or active Desire] of all the three Principles does imprint itself together ^g with the Child's

^g Or in.

Incarnation [or becoming Man,] in the Mother's Body. For after that Man is figured [or shaped] from the Stars and Elements, by the *Fiat*, so that the Elements have taken Possession of their Regions, {Kingdoms, or Dominions,} viz. the Heart, Liver, Lungs, Bladder, and Stomach, wherein they have their Regions, then must the ^h Artificer in his twofold Form rise up out of all Essences; for there stands now the Image of God, and the Image of this World, and there also is the Image of the Devil. Now there must be Wrestling and Overcoming, and there is Need of the Treader upon the Serpent, even in the Mother's [Womb or] Body.

^h Or Work-
master, the
Fiat.

25. Therefore, ye Fathers and Mothers, be honest and live in the Fear of God, that the Treader upon the Serpent may also be in your Fruit. For Christ says, *A good Tree cannot bring forth evil Fruit, and an evil Tree cannot bring forth good Fruit.*

ⁱ Or comes to
act of itself.

And although this indeed is meant of the Mind that is ⁱ brought up; which has its own Understanding [or Meaning] thus, that no false Mind brings forth good Fruit, nor no good Mind evil Fruit; yet it is effectually necessary for the Children, [that the Parents be honest and virtuous,] because the Child is generated from the Essences of the Parents.

^k Operation.

26. And though it be clear that the Stars in the outward Birth [Geniture or Operation] alter the Essences in every one according to their ^k Source [Quality, Influence, or Property,] yet the Element is still there, and they cannot alter that with their Power, except Man himself does it; they have only the outward Region; and besides, the Devil dares not ^l image [or imprint] himself, before the Time of the Understanding, when Man can incline himself to the Evil or to the Good. Yet none must presume upon this [Impotency of the Devil, and four Elements,] for if the Parents be wicked, God can well forsake a wicked Seed. For he willeth not that the Pearl should be cast before Swine; although he is very inclined to help all Men, yet it is [effectual] but for those that turn to him; and although the Child is in Innocency, yet the Seed is not in Innocency; and therefore it has Need of the Treader upon the Serpent [or Saviour.] Therefore, ye Parents, consider what ye do; especially you Knaves and Whores; you have a hard Lesson [to learn] here, consider it well, it is no jesting Matter, it shall be shown you ^m in its Place, that the Heaven thunders, [and passes away with a Noise.] Truly the Time of the Rose brings it forth, and it is high Time to awake, for the Sleep is at an End, there shall a great ⁿ Rent be before the Lily; therefore let every one take Heed to his Ways.

^l Or give him-
self into the
Imagination.

^m In the Book
of Election
and Predesti-
nation.

ⁿ Cleaving
asunder,
Shaking and
Alteration,
as by an
Earthquake.

^o Or
Thoughts.

^p Catalogue,
or Relation.

27. If we now search into the Life of Man in the Mother's [Womb or] Body, concerning his Virtue [or Power,] Speech, and ^o Senses, and the noble and most precious Mind; then we find the Cause why we have made such a long ^p Register concerning the eternal Birth; for the Speech, Senses, and Mind, have also such an Original, as is above-mentioned concerning the eternal Birth of God, and it is a very precious Gate [or Explanation.]

^q The Master,
the *Fiat*.

28. For behold, when the Gate of this World in the Child is made ready, so that the Child is [become] a living Soul out of the Essences, and now [henceforth] sees only [by or] in the Light of the Sun, and not in the Light of God, then comes the true ^q Artificer, instantly in the Twinkling of an Eye, when the Light of the Life kindles, and figures [that which is] his; for the Center breaks forth in all the three Principles. First, there are the four Essences in the *Fiat* in the stern Might of God, which there are the Child's own, the Worm of its Soul, which stands there in the House of the great Anxiety, as in the Originality. For the Seed is sown in the Will, and the Will receives the *Fiat* in the Tincture, and the *Fiat* draws the Will to it inwardly, and outwardly [draws] the Seed to a ^r Mass; for the inward and outward ^r Artificer is there.

^r Concretion,
Substance, or
Body.

^s Or Master.

29. When the Will thus draws to it, then it becomes inwardly and outwardly impregnated, and is darkened; the Will cannot endure this, *viz.* to be set in the Dark, and therefore falls into great Anxiety for the Light; for the outward *Materia* [or Matter] is filled with the Elements, and the Blood is choaked [checked or stopped;] and there then the Tincture withdraws, and there is then the right Abyſs of Death, and ſo the inward [*Materia* or Matter] is filled from the Eſſences of the Virtue, [or Power,] and in the inward there riſes up another Will, out of the ſtern Virtue of the Eſſences, [that it might] liſt itſelf up into the Light of the Meekneſs; and in the outward ſtands the Deſire to be ſevered, the Impure from the Pure, for that the outward *Fiat* does.

30. We muſt conſider in the Virtue [or Power] of the Virgin, that the Will firſt is threefold, and each in its Center is fixed [ſtedfaſt or perfect] and pure, for it proceeds out of the Tincture. In the firſt Center there ſprings up between the Parents of the Child the Inclination [or Luſt,] and the beſtial Deſire to copulate; this is the outward elementary Center, and it is fixed in itſelf. Secondly, there ſprings up, in the ſecond Center, the inclinable Love to the Copulation; and although they were at the firſt Sight angry and odious one to another, yet in the Copulating the Center of Love ſprings up, and that only in the Copulating; for the one pure Tincture receives [or catches] the other, and in the Copulating the ^t Maſs receives them both.

^t *Maſſa*, or Concretion.

31. Now thus the Love qualifies [or mixes] with the inward [one] Element, and the Element with the Para-diſe, and the Para-diſe is before [or in the Preſence of] God. And the outward Seed has its Eſſences, which qualify firſt with the outward Elements, and the outward Elements qualify with the outward Stars, and the outward Stars qualify with the outward Sternneſs, [Grimneſs, Fierceneſs, Frowardneſs,] Wrath and Malice, and the Wrath and Malice in the Fierceneſs, [Severity, or Auſtereneſs,] qualifies with the Original of the firſt Fierceneſs of the Abyſs of Hell; and the Abyſs qualifies with the Devils.

32. Therefore, O Man! conſider what thou haſt received with thy beſtial Body, to eat and to drink of Evil and Good, which God did forbid. Look here into the Ground of the Eſſences, and ſay not with Reaſon; It was merely for Diſobedience, which God was ſo very angry at, that his Anger could not be quenched. Thou art deceived, for if the clear Deity was angry, it would not have become Man for thy Sake to help thee; look but upon the ^u Mark in the Eternity, and then thou wilt find all.

^u Or Aim.

33. Thus alſo the Kingdom of Darkneſs and of the Devil is ſown together in the Copulating, and the third Center of the ^x great Deſire ſprings up along with it, out of which the Fierceneſs, [Grimneſs, or Wrath,] and the Houſe of Fleſh is generated. For the pure Love, which reaches the Element, and conſequently the Para-diſe, has a wholly modeſt and chaſte Center, and it is ^y fixed in itſelf, of which I here give you a true Example, diligently and deeply to be conſidered.

^x Or hot Zeal.

^y Perfect or complete.

34. Behold two young ^z People, who have attained unto the ^a Bloſſom of the noble Tincture in the Matrix and *Limbus*, ſo that it be kindled, how very hearty, faithful, and pure Love they bear one towards another, where one is ready to impart the very Heart within them to the other, if it could be done without Death; this now is the true paradifiſal Bloſſom, and this Bloſſom ^b qualifies, with the [one] Element and Para-diſe. But as ſoon as ever they ^c take one another, and copulate, they infect one another with their ^d Inflammation [or burning Luſt,] which is generated out of the outward Elements and Stars, and that reaches the Abyſs; and ſo they are many Times at deadly Enmity [or have venomous ſpiteful Hatred] one againſt another. And though it happens that their Complexions were noble, ſo that ſtill ſome

^z Text, Menſchen.

^a Or Power.

^b Mixes or unites.

^c Or marry.

^d Or brand, or Luſt burnt to Aſhes, as it were a Fire-brand.

Love remains, yet it is not so pure and faithful as the first before Copulation, which is ^e fiery, and that in the Burning [or burnt] Lust, [is] earthly and cold, for that must indeed keep faithful while it cannot be otherwise; as it is seen by Experience in many, how afterward in Wedlock they hunt after Whoredom, and seek after the Devil's ^f Sugar, which he strows in the noble Tincture, if Man will let him.

^e Or warm.
^f Wanton Lust.
^g The divided Nature in Lust and Wantonness.
35. Whereby then you see here, that God has not willed the earthly Copulation. Man should have continued in the fiery Love which was in Paradise, and generate out of himself. But the ^g Woman was in this World in the outward elementary Kingdom, in the Inflammation of the forbidden Fruit, of which *Adam* should not have eaten. And now he has eaten and thus destroyed us; therefore it is now with him [the Adamical Man,] as with a Thief that has been in a pleasant Garden, and went out of it to steal, and comes again and would fain go into the Garden, and the Gardiner will not let him in, he must reach into the Garden with his Hand for the Fruit, and then comes the Gardiner and snatches the Fruit out of his Hand, and he must go away in his burning Lust and Anger, and come no more into the Garden, and instead of the Fruit there remains his desirous burning Lust with him; and that he has got instead of the paradisaical Fruit, of that we must now eat, and live in the ^h Woman.

^h In the divided Nature, and in the earthly Tabernacle, and feed and multiply therein.
36. Thus I give you accurately to understand what Man is, and what Man sows, and what grows in the Seed, *viz.* three Kingdoms, as is above-mentioned; and seeing the three Kingdoms are thus sown, so are they in like Manner before the Tree of Temptation; and there begins the Struggling and great Strife; there stands the three Kingdoms in one another. The Element in Paradise will keep the pure Mind and Will, which stands in the Love in the Tincture of the Seed; and the outward Elements, *viz.* that which went forth from the Element, will have the Element, and mix itself therewith; and then comes the outward Fierceness of the Stars, and draws it together ⁱ with the outward *Fiat*, and sets itself [in the Rule or Dominion,] whereby the inward Will in the Love together with the Element and the Paradise becomes darkened; and the Love in the Paradise goes into its Ether, and is extinguished in the Tincture of the Seed; and the heavenly Center goes under, for it passes into its Principle.

ⁱ Or by.
37. And then comes the Woman with her stopped [or congealed] Blood, with the Stars and Elements, and sets herself in [the Dominion.] And here is the paradisaical Death, where *Adam* in the living Body died; that is, he died [as] to Paradise and the Element, and lived to the Sun, Stars, and the outward Elements; concerning which, God said to him, *That Day thou eatest of Good and Evil, thou shalt die the Death*; and this is the Gate of the first Death in the Paradise, in which now Man lives in the elementary Woman of this World in the Corruptibility.

^k The Creature.
38. And it highly concerns us to know and apprehend, that when the Seed is sown in the Matrix, and that it is drawn together by the *Fiat* (when the Stars and the outward Elements set themselves in [the Dominion,] and that the Love and Meekness is extinguished; for there comes to be a fierce Substance in the Stopping [or Congealing] of the Tincture) that before the Kindling of the Light of Life, in the Child, there is no heavenly Creature. And although ^k it be figured [or shaped] with all the Forms [or Parts] of the Body, yet notwithstanding the heavenly Image is not therein, but the bestial. And if that Body perishes [corrupts, or breaks] before the Kindling of the Spirit of the Soul in the springing up of the Life, then nothing of this Figure appears before God on the Day of the Restitution, but its Shadow and Shape; for it has yet had no Spirit.

39. This Figure does not (as many judge) go into the¹ Abyfs, but as the Parents[†] were, so is also their Figure; for this Figure is the Parent's, till the Kindling of its Life, and then it is no more the Parent's, but its own. The Mother affords but a Lodging, and the Nutriment; and therefore if she destroys it willingly in her Body, she is a Murderer, and the divine Law judges her to the temporal Death.

40. Thus now the Stars and the Elements (after the withdrawing of the Love in the Tincture) take the House into Possession, and fill it in the first^m Month. And in the second; they sever the Members [or Parts] by the four *Fiat*, as is mentioned before. And in the third, the Strife begins about the Regions of the Stars and Elements, where then they separate, and every Element makes its own House and Region for itself; *viz.* the Heart, Liver, Lungs, Bladder, and Stomach; as also the Head to be theⁿ House of the Stars, where they have their Region [or Dominion], and their princely Throne, as it follows further.

41. And now after that the Stars and Elements (as is mentioned before) have got their Region and the House to dwell in, then begins the mighty Strife in great Anxiety about the King of the Life. For the Chamber of the Building [or Fabrick] stands in very great Anguish, and [here] we must consider the Original of the Essence of all Essences, the eternal Birth and the Root of all Things; as that there is in the House of the Anguish, first one only Essence [or Being,] and that^o Essence is the Mixing of all^p Essences, and it has first a Will to^q generate the Light, and that Will is attractive, [astringent or four.]

42. For the Desiring is the attracting of whatsoever the Will desires; and that Will is first pure, neither Darknes nor Light, for it dwells in itself, and it is even the Gate of the divine Virtue that fills all Things. And thus the Attracting fills the Will with the Things which the Will desires; and although it be pure, and desires nothing but the Light, yet there is no Light in the dark Anxiety that it can attract, but it draws the Spirit of the Essences of the Stars and Elements into itself, and therewith the Will of the divine Virtue is filled, and the same is all rough and dark. And thus the Will is set in the Darknes, and this is done also in the Heart.

43. The Will now standing thus in the dark Anxiety, it^r gets another Will to fly out of the Anxiety again, and to generate the Light; and this other Will is the Mind, out of which proceed the Senses [or Thoughts] not to continue in the Anxiety: And the Will [appears,] discovers itself in the Essences of the Sourness, as in the fierce Hardness of Death; and the Glimpse [or Glance] breaks through the Essences of the four Hardness, as a swift [or sudden] Flash, and sharpens itself in the four Hardness, that it becomes [pale, white, or] glimmering like a Flash of Fire, and in its sudden Flight breaks the four Darknes; and there stands the Hardness, and the harsh Sourness of Death like a broken turning Wheel, which with the Flash of the Breaking flies swiftly as a Thought; as also then the re-conceived Will (which is the Mind) appears so very suddenly. And seeing it cannot fly forward out of the Essences, it must go into the turning Wheel, (for it cannot get from that Place,) and so it breaks the Darknes. And when the Darknes is thus broken, [then] the sharp Glance discovers itself in the pleasant Joy without [or beyond] the Darknes in the Sharpness of the Will, *viz.* in the Mind, and finds itself habitable therein, from whence the Flash (or Glance) is terrified, and flies up with strong Might through the broken Essences out of the Heart, and would go out at the Mouth, and raises itself far from the Heart, and yet is held by the four [or harsh] *Fiat*, and it then makes itself a several Region (*viz.* the Tongue) wherein then stands the Shriek [or the Crack] of the broken Essences. And seeing then it reflects [or recoils] back again into the Heart, as into its first Dwelling-house, and

[†] Or Hell.

^m Or Moon.

ⁿ A Dwelling for the Senses and Thoughts.

^o Being.

^p Or Beings.

^q Or brings forth.

^r Or conceives.

^s Text, Blanck.

^t Or dispelled.

finds itself so very habitable and pleasant, because the Gates of the Darknes are broken, then it kindles itself so highly in the loving Will, by Reason of the Meekness, and goes no more like a stern [or fierce] Flash through all Essences, but [it] goes trembling with great Joy; and the Might of the Joy is now many hundred Times stronger, than first the Flash [or Glance] was, which yielded [or discovered] itself through the four harsh Essences of the Death, and goes with strong Might out of the Heart into the Head, in the Will [or Purpose] to possess the heavenly Region.

¹ The Will.

^v Break with treading upon it.

^z Imagined, figured, or formed itself.

^y *Viz.* in the Place of the Springing-up of the Life.

44. For ^u it is paradifical, and it has its most inward Root therein. When *Adam* in Sin died the first Death, then said God, *The Seed of the Woman shall ^v break the Serpent's Head.* The same Word ^x imprinted itself in *Adam*, in the Center of the Springing-up of his Life, and so in like Manner with the Creation of *Eve* in the Springing up of her Life, and so in like Manner in all Men, so that we can, in our first Mind, through the Word and Virtue of God in the Treader upon the Serpent, who in the Time became Man [or was incarnate,] trample upon [or break] the Head and Will of the Devil, and if this Might [or Power] was not ^y in this Place, then we were in the eternal Death. Thus the Mind is its own, in the free Will, and moves in the Virtue [or Power] of God, and in his Promise, in the free Substance [or Being.]

45. Seeing then that the Shriek of the Joy in the Virtue of God (which breaks the Doors of the deep Darknes) thus springs up in the Heart, and flies with its Glimpse [or Sparkling] into the Head, then the Virtue of the Joy sets itself above, as being the strongest, and the Flash [or Glance] beneath, as being the weakest; and so when the Flash [or Glance] comes into the Head into its Seat, then it makes itself two open Gates. For it has broken the Doors of the deep Darknes, and therefore it continues no more in the Darknes, but it must be free as a victorious Prince [or Conqueror,] and will not be held captive. And this signifies to us the Resurrection of Christ from the dead, who is now free, and will not be held [therein,] which in its due Place shall be very deeply described. And those Gates which the Glance holds open, they are the Eyes, and the Spirit of Joy is their Root, which [Spirit] springs up at first in the Kindling of the Life.

^z Of the Ways of the Ungodly.

46. Thus then the strong re-conceived Will (to fly out from the Darknes and to be in the Light in the Heart) generates itself; and therefore we cannot know [or apprehend] it to be any other than the noble Virgin, the Wisdom of God; which thus springs up in Joy, and in the Beginning marries herself with the Spirit of the Soul, and helps it to the Light, which after the springing up of the Soul (*viz.* after the Kindling of the Virtue of the Sun in the Essences) puts herself into its paradifical Center, and continually warns the Soul, ^z of the ungodly Ways, which are held before it by the Stars and Elements, and brought into its Essences. Therefore the Virgin keeps her Throne thus in the Heart, and also in the Head, that she may defend and keep them off from the Soul, all over.

^a Think, or conceive.

47. And we must further ^a consider, that when the Shriek [or Crack] makes its Dwelling-house, in its strong Breaking-through, out of the Gate of the anxious Darknes, *viz.* the Tongue, that the Shriek [or Crack] has not then yet seen the Virgin; but when it reflected [or shined] back again into the Heart, into the opened Darknes, and found her so habitable, there then first sprung up its Joy, and Pleasantness, and it became paradifical, and desired not [to go] into the Tongue again, but into the Head, and [desired] there to have its Region out of the Source of the Heart. Therefore the Tongue ought not in all [or altogether] to be ^a believed, for it fits not in the heavenly Region, as the friendly pleasant Virtue.

[does ;] but it has its Region in the Crack and Flash, and the Flash is as near the hellish Region, as the Crack is, for they are both generated in the ^b Sharpness of the Stars, in the Essences, and the Tongue speaks both Lyes and Truth; in which of the two the Spirit arms itself, according to that it speaks: Also it many Times speaks Lies in ^c great Men; when it is armed from the Essences, then it speaks in the Crack, like a Rider in his [haughty, furly, vaunting State,] or high Mindedness.

^b Or stern grim Sharpness.

^c Such as have Esteem, Authority, and Riches, or such as are high minded, and stout, and have the World at Will.

^d Or was.

The Life of the Soul. The Gate.

48. Thus now when the Virtue of the Life and the Spirit of the second Principle, ^d is generated in the first Originality of the first Principle (*viz.* in the Gate of the deep Darknes, which the Will of the Virtue of the Virgin, in the fierce earnest Flash of the fierce Might of God, did break, and set itself in the pleasant Habitation) then instantly the Essences of the Stars and Elements, in the Flash of the Springing-up of the Life, pressed in also, yet after the Building of the pleasant Habitation first [made.]

49. For the Habitation is the Element, and the Virtue of the inward Element is the paradisaical Love, which the outward Elements (being generated out of the Element) will have for their Mother, and the sharp *Fiat* brings them into the Habitation. And there the Light of the Life becomes rightly kindled, and all Essences live in the Habitation. For in the Beginning of the Life, each Principle ^e takes its Light.

^e Or catches.

50. The first Principle (*viz.* the Darknes) takes the fierce and sudden Fire-flash; and so when the ^f re-comprehended Will, in the first Will of the first attracted Darknes of the Harshness, discovers itself, and breaks the Darknes in the Flash, then the harsh dark Fire-flash remains in the first Will, and stands over the Heart, in the Gall, and kindles the Fire in the Essences of the Heart.

^f Re-conceived.

51. And the second Principle retains its Light for itself, which is the pleasant ^g Habitation, which shines there, where the Darknes is broken, [or dispelled,] wherein the courteous loving Virtue, and the Pleasantness arises, from whence the Shriek [or Crack] in the strong Might becomes so very joyful, and ^h turns its forcible Rushing into a joyful Trembling; where then the Fire-flash of the first Principle sticks to ⁱ it, which causes its Trembling. But its Source [or active Property] is Pleasantness and Joy, that cannot sufficiently be described; happy are they that find it [by Experience.]

^g Or Joy.

^h Or allays it with Trembling for Joy.
ⁱ The Shriek or Crack.

52. And the third Principle retains its Light wholly for itself, which (as soon as the Light of Life springs up) presses into the Tincture of the Soul, to the ^k Element, and reaches after the Element; but it attains no more than to the Light of the Sun, which is proceeded out of the *Quinta Essentia*, out of the Element. And thus the Stars and Elements rule in their Light and Virtue, which is the Sun's, and qualify with the Soul, and bring many Distempers, and also Diseases into the Essences, from whence come Stitches, Agues, Swellings and [other] Sicknesses, [as] the Plague, &c. into those [Essences,] and at last their Corruption and Death.

^k The inward one Element.

53. And now when the Light of all the three Principles shines, then the Tincture goes forth from all the three Principles, and it is highly [worthy] to be observed, that the middlemost Principle receives no Light from Nature; but as soon as the Darknes is broken up, [or dispelled,] it shines in most joyful Inhabitation, and [has] the noble Virgin dwelling in the Joy, *viz.* in that Tincture; and the Deity appears

so very highly and powerfully in Man, that we cannot find it so in any other Thing, let us take what we will else into our Consideration.

The daz-
zling Light
of the Sun.

54. In the first Principle is the Fire-flash; and in the Tincture thereof is the ¹ terrible Light of the Sun, which has its Original very sharply out of the eternal Originality, out of the first Principle, with its Root out of the fifth Essence, through the Element, which may be explained in another Place, it would be too long to do it here. And besides it should be hidden; he that knows it, will conceal it, as he would also [conceal] the Springing-up of the Stars and Planets. For the cornered Cap will needs have it under the Jurisdiction of his School-learning, though indeed he apprehends little or nothing at all in the Light of Nature. Let it remain [hidden] till the Time of the Lily, there it stands all ^m open: And the Tincture is [then] the Light of the World.

* Free, dis-
covered, or
known.

^a Appro-
priates, or
yields itself
up to it.

55. And it is here very exactly seen how the third Principle ^a unites itself with the first, and how they have one [only] Will, for they proceed from one another; and if the second Principle was not in the Midst [between them] then they were but one [and the same] Thing. But speaking here of the Tincture in the Life, we will therefore show in the Light of Nature the true Ground of all the three Births.

56. The noble Tincture is the Dwelling-house of the Spirit, and has three Forms; one is eternal, and incorruptible; the other, is mutable [or transitory,] and yet with the Holy [or Saints] continues eternally; but with the Wicked it is mutable [or transitory,] and flies into the Ether; the third is corruptible ^o in Death.

^o Or as in
Death.

^p Or the Re-
freshment.

57. The first Tincture of the first Principle is properly the ^p Habitation in the Fire-flash, which is the Source, [Life, or active Property,] in the Gall, which makes the Brimstone-Spirit (*viz.* the indissoluble Worm of the Soul, which rules powerfully in the sharp Essences, and moves and carries the Body whithersoever the Mind, in the second Center will) to be its Dwelling-house; its Tincture is like the fierce, [austere or grim,] and sharp Might of God; it kindles the whole Body, so that it is Warm, and that it grows not ^q stiff [or congealed with Cold,] and upholds the Wheel in the Crack in the Essences, out of which the Hearing arises. It is sharp, and proves the Smell of every Thing in the Essences; it makes the Hearing, though itself is neither the Hearing nor Smelling; but it is the Gate that lets in Good and Evil, as the Tongue and also the Ear [does.] All which comes from hence, because that ^r its Tincture has its Ground in the first Principle; and the Kindling of the Life happens in the Sharpness, in the Breaking through the Gate of the eternal Darkness.

^q Numb.

^r The active
Life of the
Gall.

58. Therefore are the Essences of the Spirit of the Soul so very sharp and fiery, and [therefore] the Essences go forth out of such a sharp fiery Tincture, wherein now stand the five Senses, *viz.* Seeing, Hearing, Smelling, Tasting, and Feeling; for the fierce Sharpness of the Tincture of the first Principle, proves in its own Essences [in or] of the Soul, or [in the Essences] of the Worm of the Soul, in this Place rightly so called, [it proves] the Stars, and Elements, *viz.* the Out-birth out of the first Principle, and whatsoever unites [or yields] itself to it, it takes that into the Essences of the Worm of the Soul; *viz.* all whatsoever is harsh [or sour,] bitter, stern, [or fierce,] and fiery, all whatsoever generates itself in the Fierceness, and all whatsoever is of the same Property with the Essences; all that which rises up along there in the fiery Source, and elevates itself in the Breaking of the Gate of the Darkness, and boils, [springs, or flows up] above the Meekness; and all whatsoever is like the sharp austere Eternity, and qualifies [or mixes] with the Sharpness of the fierce Anger of the God of the Eternity, wherein he holds the Kingdom of the Devils captive. O Man! consider thyself here, it is the sure Ground, known by the Author, in the Light of Nature, in the Will of God.

59. And in this Tincture of the first Principle, the Devil tempted Man; for it is his Source, [Well-spring, or Property,] wherein he also lives. Herein he reaches into the Heart of Man, into his Soul's Essences, and leads him away from God, into the Desire to live in the sharp (*viz.* in the fiery) Essences, that it might be elevated above the Humility and the Meekness of the Heart of God, and above the Love and Meekness of the Creatures, [on Purpose to seem] to be the only fair and glistering Worm in the Fire-flash, and to domineer over the second Principle. And [thus] he makes the Soul of Man so extreme proud, as not to vouchsafe himself to be in the least like any Meekness, but to be like all whatsoever lives in a Quality [or Property] contrary to it.

60. And in the bitter Essences^f he makes the Worm of the Soul prickly, spiteful, envious, and malicious, grudging every Thing to any; as the Bitterness indeed is in Friendship with nothing, but it stings and grinds, raves and rages like the Abyfs of Hell, and it is the true House of Death as to the pleasant Life.

61. And in the four [or harsh] Essence of the Tincture of the Worm of the Soul, he infects the four^t harsh Essence, whereby it becomes sharply attractive, and gets a Will to draw all to itself, and yet is not able to do it; for the conceived Will is not easily filled, but is a dry hellish thirsty Hunger to have all; and if it did get all, yet the Hunger would not be the less, but it is the eternal Hunger and Thirst of the Abyfs, the Will of Hell-fire, and of all Devils, who continually hunger and thirst, and yet eat nothing; but it is their satiating, that they [suck or] draw into themselves, the strong Source of the Essences of the harsh, bitter Might of the Fire, wherein consists their Life and Satiating; and the Abyfs of the Wrath and of Hell is also such [a Thing.]

62. And this is the Source of the first Principle, which (without the Light of God) cannot be otherwise, neither can it change or alter itself; for it has been so from Eternity. And out of this Source, the Essences of the Worm of the Soul, in the Time of its creating, were extracted by the *Fiat* of God, and created in Paradise, [and set]^u before the Light of God, which enlightened the Fire-flash, and put it into very high Meekness and Humility.

63. For because Man was to be eternal, therefore he must also come to be out of the Eternal; for nothing is created out of the Fountain of the Heart of God. For that is the End of Nature, and has no such Essences; no comprehensible [or palpable] Thing enters therein; otherwise it would be a Filling and Darkness, and that cannot be: Also from Eternity, there has been nothing else but only the Source [or working Property] where the Deity continually rises up, as is mentioned before.

64. And this Source of the Spirit of the Soul is eternal, and its Tincture is also eternal; and as the Source is [in it] at all Times^w of this World, (while it sticks in the elementary House of Flesh,) so is the Tincture also, and the Dwelling-house of the Soul; and in which Source the Mind inclines itself, whether it be in the divine, or hellish, in that [Source] the Worm lives, and of that Principle it eats, and is either an Angel or a Devil; although its Judgment is not in this [Life's] Time, for it stands in both the Gates, so long as it lives in the Flesh, except it dives [or plunges itself] wholly into the Abyfs, whereof (when I write of the Sin of Man) I shall treat deeply and exactly. Read of it concerning *Cain*.

65. The Mind (which knows [or understands] nothing in the Light of Nature) will marvel at such Writings, and will suppose that it is not true, that God has extracted and created Man out of such an Original. Behold, thou beloved Reason and precious Mind, bring thy five Senses hither, and I will show thee whether it be

^f The Devil.

^t Or astringent Substance.

^u Or for.

^w Or in.

true [or not.] I will show thee [plainly,] that thou hast not the least Spark [or Degree of Reason or Cause] to allow any other Ground [to build upon,] except that thou wilt let thy Heart be embittered by the Devil in bestial Reason, and except thou wilt wilfully condemn the Light of Nature, which stands in the Presence of God. And indeed, if thou art in such a bestial Way, leave my Writings, and read them not, they are not wrote for such Swine, but for the Children [of Wisdom,] that are to possess the Kingdom of God. But I have written them for myself, and for those that seek, and not for the Wise and Prudent of this World.

66. Behold, what are thy five Senses? In what Virtue do they consist? Or how come they in the Life of Man? Whence comes thy Seeing, that thou canst see by the Light of the Sun, and not otherwise? Consider thyself deeply, if thou wilt be a Searcher into Nature, and wilt boast of the Light of Nature. Thou canst not say that thou seest only by the Light of the Sun, for there must be something which can receive the Light of the Sun, and which mixes with the Light of the Sun (as the Star does which is in thine Eyes) which is not the Sun, but consists of Fire and Water; and its Glance, which receives the Light of the Sun, is a Flash, that arises from the fiery, sour and bitter Gall, and the Water makes it soft [or pleasant.] Here you take the Meaning to be only, concerning the outward, viz. the third Principle, wherein the Sun, Stars, and Elements are; but the same is also true in every one of the Creatures in this World.

67. Now what is it that makes the Hearing, that you can hear that which stirs and makes a Noise? Wilt thou say that it is caused by the Noise of that outward Thing which gives the Sound? No! there must also be somewhat that must receive the Sound, and qualify or mix with the Sound, and distinguish the Sound of what is played or sung; the outward cannot do that alone, the inward must receive and distinguish the Noise. Behold, here you find the Beginning of the Life, and the Tincture wherein the Life consists; for the Tincture of the Crack in the Springing up of the Life, in the Breaking-open of the dark Gate, stands in the Sounding, and has its Gate open (next the Fire-flash near the Eyes) and receives the Noise of whatsoever sounds.

68. For the outward Sounding qualifies with the inward, and is severed [or distinguished] by the Essences; and the Tincture receives all, be it evil or good, and thereby testifies that itself, with its Essences that generate it, are not generated out of the Deity, else the Tincture would not let in the Evil, and [that which is] false into the Essences of the Soul.

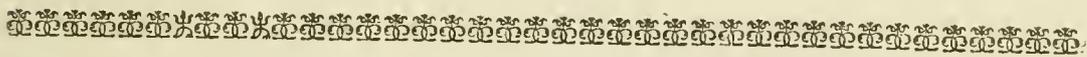
69. Therefore we must consider, that the Noise in the Tincture of Man is [of a] higher [Nature] than [that] in the Beasts; for Man searches and distinguishes all Things which give a Sound, and knows from whence it comes, and how it exists, which the Beasts cannot do, but stare at it, and knows not what it is; whereby it may be understood, that the Original of Man, is out of the Eternal, because he can distinguish all Things that in the Out-Birth came out of the Eternal. And hence it is, that the Body (seeing all Things out of the eternal Nothing are caused to be Something which is comprehensible [or palpable,] and yet there, that Nothing is not a mere Nothing, but is a * Source) after the Corrupting shall stand in the eternal Figure, and not in the Spirit, because it is not out of the eternal Spirit; for otherwise, if it were out of the [eternal] Spirit, then it should also search out the Beginning of every Thing, as [well as] Man, who in his Sound receives and distinguishes all Things.

70. Thus now the Habitation of Man's Sound, wherein the Understanding is, must be from Eternity, although indeed in the Fall of *Adam*, Man has set himself in the

* Or active Property.

Corruptibility, and in great Want of Understanding, as shall follow here. In like Manner also we find concerning the Smelling; for if the Spirit did not stand in the Sound, then no Smell of any Thing would press [or pierce] into the Essences; for the Spirit would be whole and swelled. But it standing thus in the Gate of the ^y broken ^y Disrupted. Darkness in the Crack and in the Sound, therefore all Virtues of all Things press in into that Gate, and try themselves by one another, and what the Essences of the Spirit love, that it desires, and draws the same into the Tincture; and then Hands and Mouth fall to it, and stuff it into the Stomach, into the ^z outward Court of the four ^z Or Atrium. Elements, from whence the earthly Essences of the Stars and Elements feed.

21. And the Taste also is a Trying and Attracting of the Tincture in the Essences of the Spirit. And so the Feeling also, if the Spirit of Man with its Essences did not stand in the Sound, there would be no Feeling; for when the four Essences draw to them, then they awaken the bitter Prickle [or Sting] in the Fire-flash, which stirs itself, either by Griping, Thrusting, or Striking, and thereupon in all driving the bitter Prickle in the Fire-flash is awakened; and therein stands the Moving; [and] all in the Tincture.

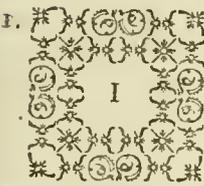


The Sixteenth Chapter.

Of the noble Mind of the Understanding, Senses and Thoughts. Of the threefold Spirit and Will, and of the Tincture of the Inclination, and what is inbred in a Child in the Mother's Body [or Womb.] Of the Image of God, and of the bestial Image, and of the Image of the Abyss of Hell, and Similitude of the Devil, to be searched for, and found out in ^a [any] one Man.

^a Or in every one.

The noble Gate of the noble Virgin. And also the Gate of the Woman of this World, highly to be considered.

1.  F we consider ourselves in the noble Knowledge, which is opened to us in the Love of God, in the noble Virgin of the Wisdom of God, (not for our Merit, Honesty, [Virtue,] or Worthiness, but merely of his own Will, and original eternal Purpose) even in those Things which appear to us in his Love, then we must needs acknowledge ourselves to be unworthy of such a Revelation; and seeing we are Sinners, we are deficient in the Glory that we should have before him.

2. But seeing it is his eternal Will and Purpose to do us good, and to open his Secrets to us according to his Counsel, therefore we ought not to withstand, nor to bury the bestowed Talent in the Earth; for we must give Account of it in the Appearing of his Coming. Therefore we will thus labour in our Vineyard, and commend the Fruit to him, and will set down in Writing a Memorial for ourselves, and leave it to him. For we can search or conceive no further, than only what we apprehend in the Light of Nature; where our Gate stands ^b open; not according to the

^b Or our Comprehensibility.

^c Or goes.

Measure of our Purpose, when and how we will, but according to his Gift, when and how he wills. We are not able to comprehend the least Sparkle of him, unless the Gates of the Deep be opened to us in our Mind; where then the zealous [earnest] and highly desirous kindled Spirit ^c is as a Fire, to which the earthly Body ought to be subject, and will grudge no Pains to serve the desirous fiery Mind. And although it has nothing to expect for its Labour but Scorn and Contempt from the World, yet it must be obedient to its Lord, for its Lord is mighty, and itself is feeble, and its Lord leads, [drives,] and preserves it, and yet in its [Ignorance, or Want of] Understanding, it knows nothing of what it does, but it lives like all the Beasts. And yet its Will is [not] to live thus, but it must follow the worthy Mind, which searches after the Wisdom of God; and the Mind must follow the Light of Nature; for God manifests [or reveals] himself in that Light, or else we should know nothing of him.

3. And now when we consider our Mind, in the Light of Nature, and what that is, which makes us zealous [or earnest,] which burns there [in] as a Light, and is desirous [thirsty or covetous] like Fire, which desires to receive from that Place where it has not sown, and would reap in that Country where the Body is not at Home [or dwells not,] then the precious Virgin of the Wisdom of God meets us, in the middlemost Seat in the Center of the Light of Life, and says; The Light is mine, and the [Power or] Virtue and Glory is mine, also the Gate of Knowledge is mine, I live in the Light of Nature, and without me you can neither see, know, nor understand any Thing of my Virtue, [or Power.] I am thy Bridegroom in the Light; and thy Desire [or Longing] after my Virtue [or Power] is my Attracting in myself; I sit in my Throne, but thou knowest me not; I am in thee, and thy Body is not in me. I distinguish [or separate,] and thou seest it not. I am the Light of the Senses, and the Root of the Senses is not in me, but near me. I am the Bridgroom of the Root, but she has put on a rough Coat. I [will] not lay myself in her Arms till she puts that off, and then I will rest eternally in her Arms, and adorn the Root with my Virtue [and Power,] and give her my beautiful Form, and will espouse myself to her with my Pearl.

4. There are three Things which the Mind has in it, and which rule it, yet the Mind in itself is the desirous Will. And those three Things, are three Kingdoms, or Principles; one is eternal, and the second is eternal, but the third is corruptible; the one has no Beginning; the second is without Beginning, eternally generated; and the third has a Beginning and End, and corrupts again [or perishes.]

^d Or perpetual working Property.

5. The eternal Mind is in the great unsearchable Depth, and from Eternity is the indissoluble Band, and the Spirit in the ^d Source, which continually generates itself, and never decays, and therein in the Center of the Deep is the reconceived Will to the Light; and the Will is the Desiring, and the Desiring attracts to it, and that which is attracted makes the Darknes in the Will, so that in the first Will, the second Will generates itself again, that it might fly out of the Darknes; and the second Will is the Mind, which discovers itself in the Darknes, and the [Discovery or] Glance breaks [or dispels] the Darknes, so that it stands in the Sound and in the Crack; where then the Flash sharpens itself, and so stands eternally in the broken Darknes, so that the Darknes thus stands in the Sound of the Stars. And in the Breaking of the Darknes, the reconceived Will is free, and dwells without the Darknes, in itself; and the Flash which there is the Separation and the Sharpnes, and the Noise [or Sound] is the Dwelling of the Will, or of the continually conceived Mind; and the Noise and the Sharpnes of the Flash are in the Dwelling of the Will free from the Darknes. And the Flash elevates the Will, and the Will triumphs in the Sharpnes of the Flash, and

and the Will discovers itself in the Sharpness of the Sound in the Flash of the Light, without the Darkness in the Breaking, in the Infinity. And in that Infinity of the Flash, there is in every Discovery of the Whole ^e in the Particular (in every Reflection) ^f again a Center of such a Birth as is in the Whole. And those Particulars are the Senses, and the Whole is the Mind out of which the Senses proceed; and therefore the Senses are mutable [or transitory,] and not in the ^g Substance; but the Mind is whole, and in the Substance.

6. My beloved Reader, just thus is our Mind also. It is the indissoluble Band, which God by the *Fiat* in the moving Spirit breathed into *Adam* out of the eternal Mind, [from whence] the Essences are a Particular, or a Sparkle out of the eternal Mind, which has the Center of the Breaking, and in the Breaking has the Sharpness in itself; and that Will drives [forth] the Flash [or Glimpse] in the Breaking, and the Sharpness of the Consuming of the Darkness is in the Glimpse [or Flash] of the Willing, and the Will is our Mind. The Glimpse is the Eyes in the Fire-flash, which discovers itself in our Essences ^h in us, and without us, for it is free, and has both the Gates open, that [Gate] in the Darkness, and that Gate in the Light. For although it continues in the Darkness, yet it breaks the Darkness, and makes all Light in itself; and where it is, there it sees. As our Thoughts, they can ⁱ speculate a Thing that is many Miles off, when the Body is far from thence, and it may be never was in that Place; the Discovery or Glimpse [or piercing Sight of the Eye of the Mind] goes through Wood and Stone, through Bones and Marrow, and there is nothing that can ^k withhold it, for it pierces and breaks the Darkness every where without rending the Body of any Thing, and the Will is its Horse whereon it rides. Here many Things must be concealed, because of the devilish Inchantment, (or else we would reveal much more here,) for the *Nigromanticus* [Necromancer] is generated here.

7. But now the first Will in the Mind is out of the sour Anxiety, and its Glimpse [or Discovery] in the Original, is the bitter, strong [or sour] Fire-flash in the Sharpness, which makes the Stirring and Noise, and also the Seeing in the Glance of the Sharpness of the Fire-flash, that so the reconceived Glimpses [Discoveries or Glances in the Thoughts] have a Light in them from whence they see, when they run [along] like a Flash.

8. Yet this ^l first Will in the Mind ought not to stay behind in the Abyss of the sour Fierceness, (in which the fierce Malice is,) but ought to go forward in the Center of the Breaking forth out of the Darkness into the Light, for in the Light there is mere Meekness, Lowliness, Humility, Good-Will, and friendly Desires, that it might with its re-conceived Will go out of itself; and to open itself in its precious Treasury. For in the re-conceived Will to the Birth of the Light, there is no Source of Anxiety, but only mere friendly Desires; for the Glimpse rises up out of the Darkness in itself, and desires the Light; and the Desiring draws the Light into itself, and there the Anguish becomes an exulting Joy in itself, an humble Cheerfulness, a pleasant Habitation. For the re-conceived Will in the Light is impregnated, and its Fruit in the Body is Virtue [or Power,] which the Will desires to generate, and to live therein; and this Desiring brings the Fruit out of the impregnated Will, [and presents it] before the Will, and the Will discovers itself [glimmers or shines] in the Fruit in an infinite pleasant Number; and there goes forth, in the pleasant Number, in the discovered [or manifested] Will, the high Benediction [or Blessing,] Favour, loving Kindness, pleasant Inclination [or yielding Pliableness,] the Taste of Joy, the Well-doing of Meekness [or Affability,] and [further] what my Pen cannot

^e Extra.^f Or into a particular.^g Whole or fixed.^h The Glance of our Eyes can look upon the Evil and Good both within and without us.ⁱ Or see into.^k Obstruct or hinder it.^l Or earthen Will.

express. The Mind would much rather be freed from Vanity, and live therein without Molestation or Disturbance.

9. Now these two Gates are in one another; the nethermost goes into the Abyss, and the uppermost goes into Paradise; and a third Gate comes to these two, out of the Element with its four Productions, and presses in together with the Fire, Air, Water, and Earth; and their Kingdom is the Sun and Stars, which^m qualify with the first Will; and their Desire is to be filled, to swell, and to be great. These draw into them, and fill the Chamber of the Deep, [viz.] the free and naked Will in the Mind; they bring the Glimpse [or Glance] of the Stars into the Gate of the Mind, and qualify with the Sharpness of the Glimpse [or Flash;] they fill the broken Gates of the Darkness with Flesh, and wrestle continually with the first Will (from whence they are gone forth) for the Kingdom [or Dominion,] and yield themselves up to the first Will, as to their Father, which willingly receives their Region [or Dominion.] For he is obscure and dark, and they are rough and sour, also bitter and cold; and their Life is a seething Source of Fire, wherewith they govern in the Mind, in the Gall, Heart, Lungs, and Liver, and in all Members [or Parts] of the whole Body, and Man isⁿ their own; the Spirit which stands in the Flash brings the Constellation into the Tincture of its Property, and infects the Thoughts, according to the Dominion of the Stars; they take the Body and tame it, and bring their bitter Roughness into it.

^m The four Elements own.

ⁿ Element-Water.

10. Now the Gate of the Light stands between both these Regions, as in one [only] Center inclosed with Flesh, and it shines in the Darkness in itself, and it moves towards the Might of the Darkness and Fierceness, and sheds forth its Rays, even to the Noise of the Breaking through, from whence the Gates of Seeing, Hearing, Smelling, Tasting, and Feeling, go forth; and when these Gates apprehend the sweet, loving, and pleasant Rays of the Light, then they become most highly joyful, and run into their highest Region into the Heart (as into their right Dwelling-house) into the Essences of the Spirit of the Soul, which receives it with Joy, and refreshes itself therein; and there its Sun springs up (viz. the pleasant Tincture in the^o Element of Water) and by the sweet Joy becomes Blood. For all Regions rejoice therein, and suppose that they have got the noble Virgin again, whereas it is but her Rays, as the Sun shines upon the Earth, from whence all Essences of the Earth rejoice, spring, grow, and blossom. Which is the Cause that the Tincture rises up in all Herbs and Trees.

^o The Sun and Stars.

11. And here we must accurately consider wherein every Region rejoices; for the Sun and Stars apprehend not the Divine Light, as the Essences of the Soul [do,] and yet only that Soul which stands in the new Birth; but^p they taste the Sweetness which has imprinted [or imaged] itself in the Tincture; for the Blood of the Heart, wherein the Soul moves, is so very sweet, that there is nothing to be compared to it. Therefore has God by *Moses* forbidden Man to eat the Flesh in its Blood; for the Life stands in it. For the bestial Life ought not to be in Man, that his Spirit be not infected therewith.

^p That is, the Tincture or kindling of the Life of the Abyss.

12. The three Regions receive every one of them their Light, with the Springing up of the Tincture in the Blood; and each [Region] keeps its Tincture. The Region of the Stars keeps the Light of the Sun; and the first Principle [keeps] the^q Fire-flash; and the Essences of the holy Souls receive the most dear and precious Light of the Virgin, yet in this Body only her Rays, wherewith she fights in the Mind against the crafty Assaults of the Devil, as *St. Peter* witnesses. And although the dear Light stays for a While in many in the new Birth [or Regeneration,] yet it

is not steady in the House of the Stars and Elements, in the outward Birth, but it dwells in its [own] Center in the Mind.

The Gate of ^r Speech.

^r Or Language.

13. Seeing now that the Mind stands in free Will, therefore the Will discovers itself according to that which the Regions have brought into the Essences, whether it be Evil or Good; whether it be fitting for the Kingdom of Heaven, or for the Kingdom of Hell; and that which the Glimpse [or Flash] apprehends, it brings that into the Will of the Mind. And in the Mind stands the King, and the King is the Light of the whole Body; and he has five Counsellors, which sit altogether in the ^r Noise of the Tincture; and each of them tries that which the Glimpse with its Infection has brought into the Will, whether it be Good or Evil; and these Counsellors are the five Senses.

^r Or Sound of the Kindling.

14. First the King ^r gives it to the Eyes, to see whether it be Good or Evil; and the Eyes give it to the Ears, to hear from whence it comes, whether out of a true, or out of a false Region, and whether it be a Lye or Truth; and the Ears give it to the Nose, (the Smell,) that must smell, whether that which is brought in (and stands before the King) comes out of a good or ^u evil Essence; and the Nose gives it to the Taste, which must try whether it be pure or impure, and therefore the Taste has the Tongue, that it may ^x spit it out again if it be ^y impure; but if it be a Thought to [be expressed in] a Word, then the Lips are the Door-keepers, which must keep it shut, and not let the Tongue forth, but must bring it into the Region of the Air, into the ^z Nostrils, and not into the Heart, and stifle it, and then it is dead.

^r Or sends.

^u Or false.

^x Or spew.

^y Or false.

^z Text, *Blasen* or *Breatb.*

15. And when the Taste has tried it, and if it be good for the Essences of the Soul, then it gives it to the Feeling, which must try what Quality it is of, whether hot or cold, hard or soft, thick or thin, and then the Feeling ^a sends it into the Heart, [presenting it] before the Flash of the Life, and before the King of the Light of Life; and the Will of the Mind ^b pierces further into that Thing, a great Depth, and sees what is therein, [considering] how much it will receive and take in of that Thing, and when it is enough, then the Will gives it to the Spirit of the Soul, *viz.* to the eternal ^c Emperor, who brings it (with his strong and austere Might) out of the Heart, in the Sound upon the Tongue under the Roof of the Mouth, and there the Spirit ^d distinguishes according to the Senses, as the Will has discovered [or manifested] it, and the Tongue ^d distinguishes it in the Noise.

^a Or gives.

^b Flashes or discovers.

^c Chief Ruler.

^d Divides, or separates.

16. For the Region of the Air must here drive the Work through the Throat, where then all the Veins in the whole Body tend and concur, and bring the Virtue of the noble Tincture towards that, and mingle themselves with the Word; and there also all the three Regions of the Mind come, and mingle themselves with the Distinguishing, [Framing, Articulating, or Separating] of Words; and there is a very wonderful Form, [or Manner of Work.] For every Region [or Dominion] will distinguish [or separate] the Word according to its Essences, for the Sound goes out of the Heart, out of all three Principles.

17. The first will fashion it according to its fierce Might and Pomp, and mingles therein prickly [stinging] Sourness, Wrath and Malice. And the second Principle with the Virgin stands in the Midst, and sheds its Rays of loving Meekness therein, and resists the first [Principle.] And if the Spirit be kindled in ^e that, then the Word is wholly gentle, friendly, and humble, and inclines itself to the Love of our Neighbour; it desires not to seize upon any with the haughty Sting [or Prickle]

^e The second Principle.

^f Blunts or
mollifies.

of the first Principle, but it ^f covers the Prickles of the Thorns, and qualifies the Word with Clearness [and Plainness,] and arms the Tongue with Righteousness and Truth, and it sheds abroad its Rays, even into the Will of the Heart. And when the Will receives the pleasant friendly Rays of Love, then it kindles the whole Mind with the Love, Righteousness, Chastity of the Virgin, and the Truth of all those Things that are by all Regions tried upon the Tongue. And thus it together with the five Senses makes the Tongue shrill, and [thereby] the dear Image of God appears inwardly and outwardly, so that it may be heard and seen in the whole ^g Abyss, what Form it is of. O Man! behold what the Light of Nature discovers to thee.

^g Or Deep of
the Mind.

^h Or the third
Principle.

ⁱ Greatest.

^k Looks upon
itself.

18. Thirdly, there comes the ^h third Regimen to the Imaging [or Forming] of the Word, from the Spirit of the Stars and Elements, and it mingles itself in the House and Senses of the Mind, and desires to form the Word from the Might of its own Self, for it has ⁱ great Power, it holds the whole Man captive, and it has clothed him with Flesh and Blood, and it infects the Will of the Mind, and the Will ^k discovers itself in the Spirit of this World, in Lust and Beauty, Might and Power, Riches and Glory, Pleasure and Joy; and on the contrary, in Sorrow and Misery, Cares and Poverty, Pain and Sicknes: Also in Art and Wisdom; and on the contrary, in Folly and Ignorance.

^l Or according
to the Com-
plexions.

^m Or the
Child's be-
coming Man.

ⁿ Or the
Dwelling of
the Senses and
Thoughts.

^o Different
Thoughts.

19. All this the Glimpse [or Discovery] of the Senses brings into the Will of the Mind [and sets it] before the King, before the Light of the Life, and there it is tried. And the King gives it first to the Eyes, which must see what Good is among all these, and what pleases them. And here now begins the wonderful Form [or Framing] of Man, ^l out of the Complexions, where the Constellation has formed the Child in the Mother's Body [or Womb] so variously in its Regions. For according to what the Constellation, in the Time of the ^m Incarnation of the Child, in the Wheel that stands therein, and has its Aspect, (when the Dwelling of the four Elements, and the ⁿ House of the Stars in the Head, in the Brains, are built by the *Fiat*,) according to that is the Virtue also in the Brains, and so in the Heart, Gall, Lungs, and Liver; and according to that is the Inclination of the Region of the Air; and according to that also a Tincture springs up, to [be] a Dwelling of the Life, as may be seen in the wonderful [^o Variety in the] Senses and Forms [or Shapes] of Men.

20. Although indeed we can say this with Ground of Truth, that the Constellation images and forms no Man, as to [make him to be] the Similitude and Image of God; but [it forms only] a Beast in the Will, Manners, and Senses; and besides that, it has no Might nor Understanding, to be able to figure [or form] a Similitude of God: Though indeed it elevates itself in the highest [it can,] in the Will after the Similitude of God, yet it generates only a pleasant, subtle, and lusty Beast in Man (as also in other Creatures) and no more. Only the eternal Essences, which are propagated from *Adam* in all Men, they continue with the hidden Element (wherein the Image consists) standing in Man, but yet altogether hidden, unless the new Birth in the Water, and the Holy Ghost [or Spirit] of God [be attained.]

^p Or suddenly.

21. And thereupon it comes, that Man many Times in the Dwelling of the Brains, and of the Heart, as also in all the five Senses, in the Region [or Dominion] of the Stars, is in his Mind ^p often like a Wolf, a churlish Dog, crafty, fierce, and greedy; and ^p often like a Lion, stern, cruel, sturdy and active in devouring of his Prey; ^p often like a Dog, snappish, envious, malicious; often like an Adder and Serpent, subtle, venomous, stinging, poisonous, slanderous in his Words, and mischievous in his Deeds, ill-conditioned and lying, like the Quality of the Devil in the Shape of a Serpent at the Tree of Temptation; ^p often like a Hare, timorous, or fearful, starting and running away; ^p often like a Toad, whose Mind is so very venomous, that it

poisons a tender [or weak] Mind to the temporal Death by its Imagination, which many Times makes Witches and Sorcerers, for the first Ground serves enough to it; ^p often like a tame Beast; and ^p often like a merry Beast, &c. all according as the Constellation stood, in ^q its Incarnation in the wrestling Wheel, with its Virtue of the *Quinta Essentia*, so is the Starry Mind on ^r its Region figured; although the Hour of Man's ^r Birth alters much, and does ^r hold in the first, whereof I will write hereafter in its Place, concerning Man's Birth [or Nativity.]

22. And now if the Glance out of this Mind, out of this or any other Form not here mentioned, glances [or darts] through the Eyes, then it catches up its own Form out of every Thing, as its starry Kingdom is most potent at all Times of the Heaven, in the Good or in the Bad, in Falshood or in Truth. And this is brought before the King, and there must the five Counsellors try it, which yet are unrighteous Knaves themselves, being ^u infected from the Stars and Elements, and so set in their Region [or Dominion.] And now those [Counsellors] desire nothing more than the Kingdom of this World; and to which Sort the starry House of the Brains and of the Heart is most of all inclined, for that the five Counsellors also give their Advice, and will have it, be it for Pomp, Pride, Stateliness, Riches, Beauty, or voluptuous Life, also for Art and ^x Excellence of earthly Things, ^y and for poor *Lazarus* there is no Thought; there the five Counsellors are very soon agreed, for in their own Form they are all unrighteous before God; but according to the Region of this World they are very firm. Thus they counsel the King, and the King gives it to the Spirit of the Soul, which gathers up the Essences, and falls too with Hands and Mouth. But if they are Words [that are to be expressed] then it brings them to the Roof of the Mouth, and there the five Counsellors distinguish [or separate] them according to the Will of the Mind; and further [the Spirit brings them upon the Tongue, and there the Senses [divide or] distinguish them in the Flash, [Glance, or in a Moment.]

23. And there stand the three Principles in Strife. The first Principle, *viz.* the Kingdom of Sternness [or wrathful Fierceness] says, Go forth in the Midst of the strong Might of the Fire, it must be [so;] then says the second [Principle] in the Mind, Stay and consider, God is here with the Virgin, fear the Abyss of Hell; and the third [Principle,] *viz.* the Kingdom of this World says, Here we are at Home, we must have it [so,] that we may adorn and sustain the Body, it must be [so;] and it takes the Region of the Air, *viz.* its own Spirit, and brings that [Region] out at the Mouth, and keeps the ^z Distinction according to the Kingdom of this World.

24. And thus there goes forth out of the earthly ^a Senses and Mind, Lyes and Folly, Deceit and Falshood, [also] mere Subtilty, [with Lust and Desire] to be elevated; many [to be elevated] in the Might of the Fire, as by Force and Anger; and many by human Art and ^b Policy of this World, ^c which is but a Knave in the Sight of God, yet wrestles [or holds fast] till it has prevailed; many in the Form of a tame and gentle Beast, very cunningly alluring, and drawing to itself, under a ^d fair Pretence; many in Pride, and Stateliness of Body [in Carriage] and Manners, which is a right diabolical Beast, who contemns all that does not please him, and elevates himself above all Meekness and Humility, and over the Image of God; yea, there is so very much of false Untowardness, that I may not mention it; every one follows the Region [Rule or Dominion] of the Stars, even that which serves most to the Voluptuousness of the earthly Life.

25. ^e In Brief, the Regimen of the Stars [or starry Region] ^f makes not a holy Man; and although Men may converse under a holy Show, yet they are but Hypocrites, and desire to get Honour [and Esteem] thereby, their Mind sticks nevertheless in Covetousness and Pride, and in fleshly Pleasure, in mere base Lechery and Lust, and

^p Or suddenly.

^q The Child's.

^r In the Mind of the Child.

^r Or Nativity.

^t Or over-

powers the first

Complexion

of the Hour

of the Incar-

nation or be-

coming Man.

^u Or poisoned.

^x Or Virtue.

^y Or the sick

Soul is not re-

garded.

^z Difference

or Separation.

^a Or

Thoughts.

^b Or Virtue.

^c World.

^d Or Colour

of Good.

^e In Summa.

^f Or generates

no holy Man.

² Will or Lust. they are in the Sight of God (according to the ² Desire of this World) no other than mere Knaves, proud, wilful, [self-conceited] Thieves, Robbers, and Murderers. There is not one, who as to the Spirit of this World is righteous, we are altogether Children of Deceit and Falshood; and according to this Image (which we have received from the Spirit of this World) we belong to eternal Death, but not to Paradise; except it be, that we become regenerated anew, out of the Center of the precious Virgin, who with her Rays averts the Mind from the ungodly Ways of Sin and Wickedness.

^h Or parting Limit or Mark. ⁱ Or departs. 26. And if the Love of God (which so dearly loved the Image of Man, that itself is become Man) did not stand in the Center of the Mind in the [Midst or] ^h Point of Separation, then Man had been a living Devil, and he is indeed such a one, when he despises the Regeneration, and ⁱ goes on according to the inbred Nature of the first and third Principles.

^k The Wisdom of God. 27. For there remain no more than two Principles eternally, the third [Principle] wherein he lives here, perishes; and if he desires not now the second [Principle,] then he must remain in the first Original eternally with the Devils; for after this Time it will be no otherwise, there is no Source which can come to help him [hereafter;] for the Kingdom of God goes not back into the Abyss, but it rises up forward in the Light of Meekness; this we speak seriously and in earnest, as it is highly known in the Light of Nature, in the Ray of the ^k noble Virgin.

The Gate of the Difference between Man and Beast.

28. My dear and loving Reason, bring thy five Senses hither, and consider thyself, according to the Things above-mentioned, what thou art, how thou wast created the Image of God, and how thou in *Adam* (by the Infection of the Devil) didst let thy Spirit of this World take Possession of thy Paradise which now sits in the Room of Paradise. Wilt thou say that thou wast created thus [as] as to this World in *Adam* at the Beginning? Then behold and consider thyself; and thou shalt find another Image in thy Mind and Speech.

^l Animal or living Creature. ^m of. 29. Every ^l Beast has a Mind, ^m having a Will, and the five Senses therein, so that it can distinguish therein what is good or ill for it. But where remain the Senses in the Will [that come] out of the Gates of the Deep, where the Will discovers itself [or glimmers] in the first Principle *in infinitum*, [infinitely,] out of which the Understanding proceeds, so that Man can see into all Things into their Essences, how high they are graduated, whereupon follows the Distinction [or different Articulation] of the Tongue? For if a Beast had them, then it could also speak, and distinguish Voices, and speak of the Things that are in Substance [or Being,] and search into the Originality. But because it is not out of the Eternal, therefore it has no Understanding in the Light of Nature, be it never so nimble and crafty; neither does its Strength and Force avail to the lifting it up into Understanding; no, it is all in vain.

ⁿ Inceptive. 30. Man only has Understanding, and his Senses reach into the Essences and Qualities of the Stars and Elements, and search out the Ground of all Things in the Region of the Stars and Elements: And this now has its Original in Man, in the eternal Element, he being created out of the [eternal] Element, and not out of the Out-Births of the four Elements. And therefore the Eternity sees into the ⁿ beginning Out-Birth in the Corruptibility; and the Beginning in the Out-Birth cannot see into the Eternity, for the Beginning takes its Original out of the Eternity, out of the eternal Mind.

31. But that Man is so very blind and ignorant, or void of Understanding, is because he lies captive in the Regimen [or Dominion] of the Stars and Elements, which many Times figure [or fashion] a wild Beast in the Mind of Man, a Lion, a Wolf, a Dog, a Fox, a Serpent, and such like; though indeed Man gets no such Body, yet he has such a Mind; of which Christ spoke to the *Jews*, and called some of them Wolves, Foxes, and Serpents. Also *John the Baptist* said so of the Pharisees, and we see apparently, how many Men live wholly like Beasts, according to their bestial Mind, and yet are so audacious, that they judge and condemn those that live in the Image of God, and ° subdue their Bodies.

° Tame, or bring under Subjection.

32. But if he speaks or judges any Thing well, he speaks not from the bestial Image of the Mind, wherein he lives, but he speaks from the hidden Man, which is hidden in the bestial [Man,] and judges against his own bestial Life; for the hidden Law of the eternal Nature stands hidden in the bestial Man, and it is in a hard Restraint, and judges [or condemns] the [malicious] Wickedness of the ^p carnal Mind.

^p Fleahly.

33. Thus there are three in Man that strive against one another, *viz.* the eternal proud malicious Anger, [proceeding] out of the Originality of the Mind. And secondly, the eternal holy chaste Humility, which is generated out of the Originality. And thirdly, the corruptible Animal wholly bestial, generated from the Stars and Elements, which holds the whole House in Possession.

34. And it is here with the Image of Man, as *St. Paul* said; *To whom you give yourselves as Servants in Obedience, his Servant you are, whether it be of Sin unto Death, or of the Obedience of God to Righteousness*, that Driving [or Property] you have. If a Man yields his Mind up to Malice, Pride, Self-power, and Force, to the Oppressing of the Miserable, then he is like the proud, haughty Devil, and he is his Servant in Obedience, and loses the Image of God; and out of the Image comes a Wolf, Dragon, or Serpent to be, all according to his Essences, as he stands figured in the Mind. But if he yields up himself to another swinish and bestial Condition, as to a mere bestial voluptuous Life, to Gormandizing, Gluttony, and Drunkenness, and Lechery, Stealing, Robbing, Murdering, Lying, Cozening, and [Cheating] Deceit, then the eternal Mind figures him also in such an Image as is like an unreasonable ugly Beast and Worm. And although he bears the elementary Image in this Life, yet he has indeed the Image of an Adder, Serpent, and Beast, hidden therein, which will be manifested at the Breaking [or Deceasing] of the Body, and it belongs not to the Kingdom of God.

35. But if he gives himself up to the Obedience of God, and ³ yields his Mind up into God, to strive against Malice and Wickedness, and the Lusts and Desires of the Flesh, also against all Unrighteousness of Life and Conversation, in Humility under the Cross, then the eternal Mind figures him in the Image of an Angel, who is pure, chaste, and virtuous, and he keeps this Image in the Breaking of the Body, and hereafter he will be married with the precious Virgin, the eternal Wisdom, Chastity, and paradisaical Purity.

³ Or unites.

36. Here in this Life he must stick between the Door and the Hinges, between the Kingdom of Hell, and the Kingdom of this World, and the noble Image must suffer much Wrong, [or be wounded,] for he has not only Enemies outwardly, but also in himself; he bears the bestial and also the hellish Image of Wrath in him, so long as this House of Flesh endures. Therefore that causes Strife and Division against himself, and also without him, against the Wickedness of the World, which the Devil mightily ^f presses against him, and tempts him on every Side, mis-leads, and distorts him every where, and his own Household in his Body are his worst Enemies; therefore the Children of God are Bearers of the Cross in this World; in this evil earthly Image.

^f Laits.

^f Or drives.

37. Now behold, thou Child of Man, (seeing thou art an eternal Spirit) thou hast this to expect after the Breaking [or Deceasing] of thy Body; thou wilt be either an Angel of God in Paradise, or a hellish ugly diabolical Worm, Beast, or Dragon; all according as thou hast ^tbeen inclined [or given to] here in this Life; that Image which thou hast borne here in thy Mind, with that thou shalt appear; for there can no other Image go forth out of thy Body at the Breaking [or Deceasing of it;] but even that which thou hast borne here, that shall appear in Eternity.

^t Hast behaved thyself.

38. Hast thou been a proud vain-glorious, selfishly Potent, and one that has for thy Pleasure Sake oppressed the Needy, then such a Spirit goes forth from thee, and then so it is in the Eternity, where it can neither keep nor get any Thing for [to feed] its Covetousness, neither can it adorn its Body with any Thing, but with that which is there, and yet it climbs up eternally in its Pride, for there is no other ^uSource in it; and thus in its Rising it reaches into nothing else but the stern Might of the Fire in its Elevation; it inclines itself in its Will continually in such a Purpose as it did in this World; as it was wont to do here, so all appears in its Tincture, therein it climbs up eternally in the Abyfs of Hell.

^u Or working rising Properly.

39. But hast thou been a base Slanderer, Lyar, Deceiver, false murderous Man, then such a Spirit proceeds from thee, and that desires in the Eternity nothing else but mere Falshood; it spits out from its fiery Jaws, fiery Darts full of Abomination and Reproach; it is a continual Stirrer and Breaker in the fierce Sternness, devouring in itself, and consuming nothing; all its [Things, Beings, Essences, Works, or] ^{*}Substances appear in its Tincture; its Image is figured according as its Mind has been here.

^{*} Or whatsoever he has ever been.

40. Therefore I say, a Beast is better than such a Man, who gives himself up into the hellish Images; for a Beast has no eternal Spirit, its Spirit is from the Spirit of this World, out of the ^vCorruptibility, and passes away with the Body, till [it comes] to the Figure without Spirit, that [Figure] remains standing; seeing that the eternal Mind has by the Virgin of the eternal Wisdom of God discovered itself in the Out-Birth, for the manifesting of the great Wonders of God, therefore those [creaturely Figures,] and also the figured Wonders, must stand before ^zhim eternally; although no bestial Figure or Shadow suffers or does any Thing, but is as a Shadow or painted Figure, [or limned Picture.]

^v Or Fragility.

^z God or the eternal Mind.

41. Therefore in this World all Things are given into Man's Power, because he is an eternal Spirit, and all other Creatures [are] no other than a Figure in the Wonders of God; and therefore Man ought well to consider himself, what he speaks, does, and purposes, in this World; for all his Works follow after him, and he has them eternally before his Eyes, and lives in them. Except it be, that he is again new regenerated out of Evil and Falshood, through the Blood and Death of Christ, in the Water and the Holy Spirit, and then he breaks forth out of the hellish and earthly Image, into an angelical [Image,] and comes into another Kingdom, into which its Untowardness [or Vices] cannot follow, and that [Untowardness, Contrariety, or Vice] is drowned in the Blood of Christ, and the Image of God is renewed out of the earthly and hellish.

42. Thus we are to consider, and highly to know in the Light of Nature, the Ground of the Kingdom of Heaven, and of Hell, as also [the Ground] of the Kingdom of this World, and how Man in the Mother's Body inherits three Kingdoms, and how Man in this Life bears a threefold Image, which our first Parents by the first Sin ^ainherited for us; therefore we have Need of the Treader upon the Serpent, to bring us again into the angelical Image. And it is needful for Man to tame his Body and Mind, [or bring them under Subjection,] with great Earnestness [and Labour,] and

^a Or purchased.

and to submit himself under the Cross, and not to hunt so eagerly after Pleasure, Riches, and the Bravery of this World, for therein sticks Perdition.

43. Therefore said Christ; *A rich Man shall hardly enter into the Kingdom of Heaven*; because they take such Delight in Pride, Haughtiness, and fleshly Voluptuousness, and the noble Mind is dead to the Kingdom of God, and continues in the eternal Darknes. For the Image of the Spirit of the Soul sticks in the Mind; and to whatsoever the Mind inclines and gives up itself, in that is the Spirit of the Soul figured by the eternal *Fiat*.

44. Now if the Spirit of the Soul remains unregenerated in its first Principle, which it has inherited out of the Eternity, with the Beginning of its Life, then also (at the Breaking [or Deceasing] of its Body) there proceeds out of its eternal Mind such a Creature, as its continual Will has been here in this Life.

45. Now if thou hast had an envious [spiteful] dogged Mind, and hast grudged every Thing to others, as a Dog does with a Bone which himself cannot eat, then there appears such a doggish Mind, and according to that Source [or Property] is its Worm of the Soul figured, and such a Will it keeps in the Eternity, in the first Principle. And there is no revoking, all thy envious wicked proud Works appear in thy ^b Source, in thy own ^c Tincture of the Worm of the Soul, and thou must live eternally therein; nay, thou canst not conceive or apprehend any Desire [or Will] to Abstinence [or Forbearance of it,] but thou art God's and the holy Soul's eternal Enemy.

^b Or active Property.
^c Or Kindling.

46. For the Door of the Deep to the Light of God appears to thee no more; for thou art now a perfect Creature in the first Principle. And now though thou dost elevate thyself, and wouldst break open the Door of the Deep, yet that cannot be [done;] for thou art a whole Spirit, and not merely in the Will only, wherein the Door of the Deep can be broke open; but thou fliest out aloft over the Kingdom of God, and canst not enter in; and the higher thou fliest, the deeper thou art in the Abyss, and thou seest not God yet, who is so near thee.

47. Therefore it can only be done here in this Life (while thy Soul sticks in the Will of the Mind) so that thou breakest open the Gate of the Deep, and pressest in to God through a New Birth; for here thou hast the highly worthy noble Virgin of the divine Love for thy Assistance, who leads thee in through the Gate of the noble Bridegroom, who stands in the Center in the parting ^d Mark, between the Kingdom of Heaven, and the Kingdom of Hell, and generates thee in the Water and Life of his Blood and Death, and therein drowns and washes away thy false [or evil] Works, so that they follow thee not [in such a Source and Property,] that thy Soul be not ^e infected therein, but according to the first Image in Man before the Fall, as a new, chaste, and pure noble Virgin's Image, without any Knowledge of thy untowardness [or Vices,] which thou hadst here.

^d Or Limit of Separation.

^e Or figured therein.

48. Thou will ask, What is the New ^f Regeneration? Or how is that done in Man? Hear and see, stop not thy Mind, let not thy mind be filled by the Spirit of this World, with its Might and Pomp. Take thy Mind, and break through [the Spirit of this World] entirely, ^g incline thy Mind into the kind Love of God; make thy Purpose earnest and strong, to break through the Pleasure of this World with thy Mind, and not to regard it; consider that thou art not at Home in this World, but that thou art a strange Guest, captivated in a close Prison, cry and call to him, who has the Key of the Prison; yield thyself up to him, in Obedience, Righteousness, Modesty, Chastity, and Truth. And seek not so eagerly after the Kingdom of this World, it will stick close enough to thee without that; and then the chaste Virgin will meet thee in thy Mind highly and deeply, and will lead thee to thy Bridegroom, who

^f Or second Birth.

^g Or unite or give up thy Mind.

has the Key to the Gate of the Deep; thou must stand before him, who will give thee to eat of the heavenly Manna, which will ^b refresh thee, and thou wilt be strong, and struggle with the Gate of the Deep, and thou wilt break through as the ¹ Day-break; and though thou liest captive here in the Night, yet the Rays of the Break of Day will appear to thee in the Paradise, in which Place thy chaste Virgin stands, waiting for thee with the Joy of the Angels, who will very kindly receive thee in thy new-born Mind and Spirit.

^k Swim or bathe.

^l In Contempt and Disesteem.

^m Or Doings.

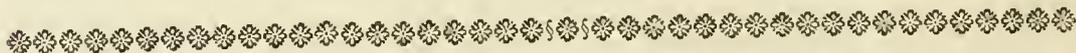
ⁿ The Evil.

^o The Counsel of the Wisdom of God.

49. And though indeed thou must ^k walk here with thy Body in the dark ¹ Night among Thorns and Thistles, (so that the Devil and also this World does rend and tear thee, and not only buffet, despise, deride, and vilify thee outwardly, but also many Times stop thy dear Mind, and lead it captive in the Lust of this World into the Bath [or Lake] of Swines,) yet then the noble Virgin will help thee still, and will call upon thee to desist from thy ungodly ^m Ways.

50. Look well to it, stop not thy Mind and Understanding; when thy Mind says, Turn, do ⁿ it not, then know that thou art so called by the dear Virgin; and turn instantly, and consider where thou art lodged, in how hard a House of Bondage thy Soul lies imprisoned; seek thy native Country, from whence thy Soul is wandered, and whither it ought to return again.

51. And then if thou will follow ^o it, thou will find in thyself, not only after this Life, but in this Life also in thy Regeneration, that she will very worthily meet thee, and out of what Kind of Spirit this Author has wrote.



The Seventeenth Chapter.

Of the horrible, lamentable, and miserable Fall of Adam and Eve in Paradise.

Man's Looking-Glass.

1.  F the Gate of the Deep was not opened to me in my Mind (so that I can see the Strife that is against the Kingdom of God) then I should also suppose, that the Matter [of the Fall] was merely a Disobedience about the Biting of an Apple, as the Text in *Moses* barely passes it over, though *Moses* has wrote wholly right.

2. For [the Matter] was about the earthly Eating and Drinking, wherewith the paradisaical Man was captivated by the Spirit of this World, which now must qualify [or mix] with all Men. This the Holy Scripture witnesses, and also Reason, that Man is not at Home, in the elementary Kingdom of this World. For Christ said; *My Kingdom is not of this World*: And to his Apostles he said; *I have called you out from this World*: Also, *Flesh and Blood cannot inherit the Kingdom of God*.

3. Also we see that the Kingdom of this World dies to Man, and [passes away or] breaks. Seeing then, that *Adam* did bear the Image of the Kingdom of God (which was eternal and uncorruptible, and stood in Paradise) therefore we can with no Ground

say, that he ^p did bear the Image of the Kingdom of this World. For this World is ^p transitory and ^q corruptible: But the Image in *Adam* was not transitory, or corruptible. Also if we will say, that *Adam* (before his Fall) lived in the Source [or Property] of the four Elements, then we can no Way maintain, that *Adam* was not a corruptible Image. For at the End, the four Elements must pass away, and go into the eternal Element.

^p Before the Fall.
^q Or fragile.

4. Besides, he should have been subject to the ^r Source, for Heat and Cold should have ruled over him; which we may see plainly in *Moses*, that God first after the Fall (by the Spirit or Angel of the Counsel of this World) made Cloaths of Skins, and put them [then first] upon them; as the Vail of *Moses* does cover it, that Men cannot see his Face, as is to be seen by [the People of] *Israel*. Besides, if he had been merely of Earth, and of the four Elements, then he might have been burnt in the Fire, or drowned in the Water, and be stifled in the Air; also Wood and Stone could have bruised him and destroyed him, and yet it is written, that he [the Adamical Man] at the Day of the Restitution shall pass through the Fire, and be approved, and the Fire shall not hurt him.

^r Or stirring Property of the four Elements.

5. Now no other Man shall rise [again] but that which God created in the Beginning; for he is created out of the eternal Will, as to his Soul, which was breathed into him; and his Body is created out of the eternal Element, which was and is Paradise; and the four Productions (of the four Elements) out of the one [eternal] Element, ^s are this World, wherein *Adam* was not created.

^s Or constitute.

6. The Text in *Moses* says; he was created in the Paradise; that is, in the Gate of the Deep between the Deity and the Abyss of the Kingdom of Hell. His Body was out of the [one pure] Element, and his Spirit was breathed into him out of the eternal Mind of God the Father, from the chaste Virgin of the divine Wisdom and Love.

7. For the Element ^t is without Understanding, and that is that [which is attracted or] concentered in the Will of God, wherein the eternal Wisdom of God does [sparkle or] discover itself *in infinitum* [infinitely,] and in that spring up Colours, Arts, Virtues, and the eternal Wonders; out of which [Element] in the Beginning (in the Kindling of the Fire in the stern Fierceness) are the four Elements proceeded.

^t As Man's Body without the Spirit is void of Understanding.

8. For this is very well to be apprehended and perceived in the Earth and Stones, that the four Elements are of one only Substance, and that the Earth and Stones were generated in the Fierceness from the Kindling of the Elements. For a Stone is but Water; and therefore we should do well to consider, what Kind of Fierceness there must have been, that has ^u drawn the Water so hard together.

^u Congealed or knit.

9. Moreover, what has proceeded from the four Elements may be perceived in the Fierceness of the Fire, how instantly the strong Air goes forth from the Fire; and the Stone or Wood is nothing else but a ^x Sulphur from the Water and from the Earth; and if the Tincture be consumed by the Fierceness, then the [Wood or Stone] would come to Ashes, and at last to nothing; as indeed, at the End, this World with the four Elements will come to nothing, and there shall remain nothing else of ^y them in the eternal Element, but the Figure and the Shadow in the Wonders of God. How then canst thou think that God has created the eternal Man out of the four Elements, or what has proceeded from them, which are but corruptible?

^x Or Body.

^y The four Elements.

10. Yet as concerning *Eve*, we must acknowledge that she was created to this corruptible Life, for she is the Woman of this World; and at this Time it could not be otherwise. For the Spirit of this World with its ^z Tincture, had overcome and possessed *Adam*, so that he fell down into a Sleep, and could not generate out of himself the Image of the Virgin according to the ^a Discovery of the noble and chaste

^z Kindling or Life.

^a Or Appearance.

Virgin, the Wisdom of God which was the Matrix in him, which was joined [or espoused] to him out of the heavenly^b *Limbus*; where according to which (in his being overcome) the elementary Woman was given to him, viz. *Eve*, who (in the Spirit of the World's overcoming) was figured after a bestial Form.

^b Out of the heavenly Extract, Seed, or Substantiality.

^c Or Perception.

^d Foreseen or resolved.

11. But that we may, in a brief Sum, give the Reader to understand what our Knowledge and high^c Sense in the Light of Nature has highly apprehended, we therefore set it down thus, according to our Knowledge. *Adam* was the Image of God, according to the Similitude of God, which God (the holy Trinity in one only divine Substance) through the Virgin of his eternal Wisdom, in the Wisdom had [manifested or^d discovered, [or purposed,] in the eternal Element to have in the Room of the fallen Devil. For his Counsel (in the eternal Will) must stand; there should and must be a Throne and Princely Region in this Place, which should manifest the eternal Wonders.

12. And so now God created the Image, and Similitude, out of the eternal Element, in which the eternal Wonders are originally, and [God] breathed into him the Spirit of the Essences, out of his eternal original Will, out of the broken Gate of the Deep, through where the Wheel of the Stirring and Breaking-through stands in the eternal Mind, which reaches the clear, true, and pure Deity of the Heart of God.

13. This [Image] is not the Heart of God, but it reaches into the Heart of God, and it receives Virtue, Light and Joy from the Heart and Light of God. For it is in the eternal Will of the Father, out of which he [the Father] continually generates his Heart and Word from Eternity; and^e his Essences, which, in the Element of his Body, viz. [in the Element]^f of Ignorance in the eternal Wonders of God now breathed into him, they (in respect of the high triumphing Light, out of the Heart and Light of God) were Paradise; his Meat and Drink was Paradise, out of the^g Element, in his Will; whereby then he drew the Virtue of the eternal Wonders of God into him, and generated the Noise [Voice] Sound, or the eternal Hymn of the eternal Wonders of God, out of himself before the Will; and all this stood before the chaste, high, noble, and blessed Virgin, the divine Wisdom, in a pleasant Sport, and was the right Paradise.

^e *Adam's* Essences.

^f Or wanting Understanding.

^g The one inward pure Element.

14. But now, what this is, my Pen cannot describe. I rather long after it, to comprehend it more in Perfection, and to live therein; which we here in the Light of Nature (in the Gate of the Deep)^h know and behold; but we cannot raise our threefold Mind into it, till ourⁱ rough Garment be put off, and then we shall behold it without Molestation.

^h Apprehend or understand.

ⁱ *Adam's* Garment, or this earthly Tabernacle.

15. But because the four Elements went forth now further out of the [one] Element, and made, with the Quintessence of the Stars, and with the Heart of the Essences, viz. the Sun, the third Principle, wherein also the great Wonders stood; and because there was no Creature found that could manifest those [Wonders,] but only that Image and Similitude of God, viz. Man, who had the chaste Virgin (the Wisdom of God) in him; therefore the Spirit of this World pressed so hard upon the Image for the Virgin, that it might manifest its Wonders, and possessed Man; from whence he first got the Name *Mensch* [Man] as a mixt Person.

16. But when the Wisdom of God saw that Man, from the Spirit of the World, came to lust, to mingle himself with the four Elements, then came the Commandment and said; *Thou shalt not eat of the Knowledge of Good and Evil*. Now the Knowledge of Good and Evil is not manifest in the Paradise, and in the Kingdom of Heaven, but only in^k what is proceeded out of the Element, in the Fierceness, there only stands the Knowledge of Evil manifest; and there only the Essences

^k The four Elements that are gone forth out of the inward one Element.

are capable of being kindled, and so therein Death sticks; of which God said, *When thou eatest thereof, thou shalt die.*

17. God intended that the Body which he should get from the Infection of the four Elements, must die; and it did also presently (in his tender ¹ virgin Mind) die to the Paradise, and got the Mind of this World, wherein sticks nothing but patching and piecing, as also Frailty, and at last Death. ¹ Virgin-like.

18. But that the four Elements, with the Sun and Stars, had such Power to press upon Adam, and to ^m infect him, the Cause of it was, because he was extracted out of them, *viz.* out of the Element; and had (in the Originality) all the three Kingdoms (all three Principles) in him; and therefore it was that he must be tempted whether he could stand in the Paradise, in the Kingdom of Heaven, and there both heavenly, and also earthly Fruit was set before him. ^m Or poison him.

19. For the Tree of Temptation was earthly, as now all the Trees are; all the other were paradisaical, from which Adam could eat paradisaical Virtue in his Mouth, and had no Need of Stomach and Guts; for they [the Trees] were like his Body, and [like] the ⁿ Element, and the Tree of Temptation was like the four Elements. ⁿ One pure Element.

20. But that Moses presses so hard upon it, and says, *God created Man of a Lump of Earth*; there the Vail is before his Face, so that the earthly Man cannot look him in the Face; indeed he was rightly a Lump of Earth, and Earth, when he had eaten earthly Fruit, which God did forbid him; but if Adam (before the Fall) had been of the Earth earthly, then God would not have forbid him the earthly Fruit; as also, if he had been created out of the earthly Element, why did not the earthly Element put its Cloaths upon him instantly with a rough Skin? Why did that [earthly Element] leave Man naked and bare? And when it had plainly possessed him, yet it left him naked.

21. Moses speaks only of the Tables of God, which were ^o graven through with the Ten Commandments, so that they could see through them into the Paradise. He hung the Vail before his Face (as is to be seen concerning [the People of] Israel) because Man was become earthly, and therefore must put off the earthly again, and then he must with *Josua* (or Jesus) enter into the paradisaical promised Land, and not with Moses stay in the Wilderness of this World, where the Vail of this World hangs before him, before the Paradise. ^o Or ingraven.

22. Reason must not imagine, that God ever made any Beast out of a Lump of Earth, as a Potter makes a Pot. But he said, *Let there come forth all Sorts of Beasts, every one after its Kind*; that is, out of all Essences, every one after the Property of its Essence; and so also it was (by the *Fiat*) figured according to the Property of its own Essence; and in like Manner, all Trees, Herbs, and Grass, all at once together. How then should the image of God be made out of the fragile [or corruptible] Essences? But it [must be and] was made in the Paradise out of the eternal [Essences.]

23. The Earth is not eternal, and for the Sake of the Fragility [or Corruptibility,] therefore Man's Body must break [or perish,] because he has attracted the Corruptibility to him. Thus also the paradisaical Knowledge, Delight and Joy is departed from him, and he is fallen into the kindled Anger, of the kindled four Elements, which (according to their Fierceness) ^p qualify with the eternal Anger in the Abyss; although the outward ^q Region of the Sun is mitigated, so that it is a pleasant Habitation, as is seen before our Eyes; yet if the Sun should vanish away, then thou wouldst well see and feel the Anger of God. Consider it well. ^p Or mingle. ^q Or Working.

24. Thus it is shown us in the Light of Nature, that when Adam was thus impregnated [or possessed] from the Spirit of this World, then God ^r built [or made] a Gar- ^r Or planted.

^f In the divine
and angelical
Habitation
and Joy.
^r Or out-flow-
ing substantial
Virtues.

den in *Eden* upon Earth, ^f in the Paradise, and caused to grow up all Sorts of paradisaical Fruit, pleasant to behold, and good to eat, and the Tree of Temptation in the Midst [of the Garden of *Eden*,] which had its ^t Essences from the Spirit of this World; and the other [Trees and Fruits] had paradisaical Essences.

25. In this [Garden] now the Image of God stood altogether free. It might embrace [and take] what it would, only the Tree of Temptation, that was forbidden. There he was forty Days in the paradisaical Knowledge, Joy, and Habitation, where yet there was neither Day nor Night to him, but only the Eternity; he saw with his Eyes [from or] out of the divine Power [and Virtue.] There was in him no Shutting of his Eyes; he had no Need of the Sun at all, yet all Things must serve and be subject to him. The Out-Birth [or Production] of the four Elements did not touch him; there was no Sleep in him, nor Pain, nor Fear. A thousand Years were to him but as a Day; he was such an Image as shall rise at the last Day; there will rise no other Image than that which God created in the Beginning, therefore consider it well.

26. But that I have said, that he was forty Days in the Paradise, the second *Adam's* (Christ's) Temptation testifies so much to me; as also the Temptation of *Israel* at Mount *Sinai* by *Moses* [staying twice] on the Mount, both which lasted forty Days, which you may read in *Moses*; and you may read concerning the Temptation of Christ; and you will find Wonders.

^u Generate or
beget.
^x Gone.

27. But when *Adam* was infected from the Lust to eat of the Knowledge of Good and Evil, and that the Spirit of this World pressed [or swayed] *Adam*, where also the subtle Devil (which in the Spirit of this World slipt in) shot mightily at *Adam*, so that *Adam* became weary, and blind to the Kingdom of God; [then] said God, *It is not good for Man to be alone*, for he will not now ^u bring forth the paradisaical Virgin; because he is infected from the Spirit of this World, so that the Chastity of the Modesty is quite ^x at an End; we will make a Help for him, to be with him, out of whom he may build his Principality, and propagate himself, it cannot be otherwise now; and he let a deep Sleep fall upon Man, and he slept.

28. Here it may be very properly and well understood, how the Virgin in *Adam* departed into the Ether, into her Principle; for the Text says, *God let a deep Sleep fall upon Adam*; now where Sleep is, there the Virtue [or Power] of God is hidden in the Center; for where that [Virtue of God] grows, there is no Sleep; for the Keeper of *Israel* neither slumbers nor sleeps; as it is written.

If thou askest, How long did Adam sleep?

29. Then consider Christ's Rest in the Grave, and thou shalt find the Ground; for the second *Adam* must (with his Resurrection out of the Grave) awaken [or raise] the first (out of his eternal Sleep of the Darkness of Hell) out of the Grave of this World again.

^y *Adam's*.

30. And so God, in ^y his Sleep, made the Woman for him out of himself, by which he must now generate his Kingdom, for now it could not otherwise be. And when he awaked, he saw her, and took her to him and said; *This is Flesh of my Flesh, and Bone of my Bone*; for *Adam* was (in his Sleep) become quite another Image; for God had permitted the Spirit of this World in him to make his Tincture weary to Sleep.

31. *Adam* was in an angelical Form before the Sleep; but after the Sleep he had Flesh and Blood; and he was (in his Flesh) a Lump of Earth, and he saw from a three-fold Spirit. With his Eyes he apprehended the Light of the Sun, and knew the first Image no more; although the four Elements had not yet fallen upon him, nor touched him; for he was yet in Innocence.

32. And there the Devil bestirred himself, and slipt into the Serpent, (which he himself is, in his own proper Form,) and laid himself at the Tree, and ^z strewed Sugar upon it; for he saw well that *Eve* was a Woman, and that she was infected with the four Elements; and although she did strive a little, and objected God's Command [against the Devil,] yet she suffered herself very easily to be persuaded, when the lying Spirit said, That the Fruit would make her wise, and that her Eyes should be opened, and she be as God, knowing Good and Evil; yet he told her not, that (if she eat thereof) she must die; but [he said] she should be wise and fair; which Disease [Desire or Lust] sticks still in the Brains of the Woman, that she would fain be the fairest Beast.

^z Or set the sweet Light and Pleasants forth.

33. So she pulled off an Apple and did eat, and gave to *Adam* also, and he eat of it likewise. That was a Bit at which the Heavens might well have blushed, and the Paradise have trembled, as it was indeed really done, as is to be seen at the Death of Christ, (when he entered into Death, and wrestled with Hell,) that the Earth and the Elements trembled, and the Light of the Sun was darkened, when this Bit of the Apple was to be ^a healed up.

^a Or cured,

The Gate of the great Affliction, and Misery of Man.

34. Reason sticks at the Vail of *Moses*, and sees not through the Tables that were graven through, which God gave him upon Mount *Sinai*; as also Reason cannot take off the Vail from before ^b his Eyes, and look him in the Face, for he has a brightened [clarified or shining] Countenance in the Crack of the Fire; it [Reason] is afraid of it [that Countenance,] and trembles at it; it says continually to *Moses*, Speak thou with the Lord, for we are afraid, and moreover, altogether naked [and unclean.]

^b The Eyes of *Moses*.

35. It presents indeed the Wrath of God to itself, and trembles at its Fall, but it knows not what has happened to it; it only presents the Disobedience before itself, and makes [as if] God was an angry malicious Devil, that cannot be reconciled, having indeed put on the Garment of Anger (in *Adam* and *Eve*) on to itself in Body and Soul, and has set itself (against the Will of God) in the Bath [or Lake] of Anger, on which God took such ^c Pity [or Compassion,] that he has not spared his own Heart, to send it into the Depth of Anger, into the Abyss of Hell, [as also] into the Death and Breaking of the four Elements from the eternal holy Element, to help fallen Man, and to deliver him out of the Anger and Death.

^c Or Mercy.

36. But the Vail (in the Death of Christ) was since taken away from the Face of *Moses*, instead whereof the Stars with the four Elements have yet cast a Mist and Cloud (through the Infection of the Devil) before Man; for the ^d Region of this World has generated the Antichrist, and set [him] before the Countenance of *Moses*, in a ^e Cloud, as if he were Christ; so that the Countenance of *Moses* cannot be apprehended [or beheld.] Therefore we have Need of the Lily, which grows through the Tables of *Moses*, (that were graven through,) with its strong Smell, which reaches into the Paradise of God; from whose Virtue, the People [or Nations] shall be so virtuous and strong, that they shall forsake the Antichrist, and shall run through the Darkness to the Smell of the Blossom. For the Breaker-through the Gates has planted the Lily, and he has given it into the Hand of the noble Virgin, and this [Lily] grows in the Element wonderfully against the horrible Storm of Hell, and [against] the ^f Kingdom of this World; where then many ^g Branches will fall to the Ground, from whence Antichrist becomes blind, and grows stark mad and raving in the Fog and Mist, and stirs the ^h four Elements in the [Wrath and grim] Fierce-

^d Or the worldly Kingdom.

^e Or Darknes.

^f Or Dominion.

^g Or Twigs.

^h The Anger and Malice in the four Elements.

ness; and then it is needful for the Children of God to awake from the Sleep of the Fog; this the Spirit intimates, in the Light of Nature, seriously and earnestly.

^l Gives full
Testimony.
^k Fopperies or
foggy Expla-
nations.

37. Therefore, according to our Knowledge, we will set down an Explanation of the Fall of Man, which is very perfectly manifested, and appears in the Light of the Day, and ⁱ convinces us. And we have no Need of the ^k Fooleries of the Antichrist, who with the Blood and Death of Christ does but seek his own Covetousness, Pride, and Voluptuousness, and draws the Vail of *Moses* before our Eyes, that we should not see through the Tables that were graven through [through] *Joshua* or *Jesus*, into the promised Land of Paradise; that he may only sit and ride upon his horrible and devouring Beast of Covetousness and Pride, which [Beast] is become so very great and strong, that it shadows the Circuit of the Earth, and rules so wonderfully over ^l Mountains and Valleys, with his Fierceness; which [Beast] yet shall be broken by the Lily without Hands. At which the [People or] Nations shall wonder, and say; How art thou, O terrible and great Might [and Power,] founded upon so weak and loose a Ground!

^j High and
Low.

38. Now then, if we consider the miserable Fall of *Adam* and *Eve*, we need not to run long after the mad Antichrist, to fetch [or learn] Wisdom from him; he has none. Let us only consider ourselves, and compare the heavenly and earthly Images one with the other, and so we [shall] see the whole ^m Root and Ground thereof: We have no Need of a Doctor, nor of any strange Language about it, it stands written in our Body and Soul; and when we see it, it terrifies us so much, that we tremble at it, as *Eve* and *Adam* did in their Fall.

ⁿ Or Drift.

39. And if we do not come to know [or have a Glimpse of] the Treader upon the Serpent in the Mark of the Partition, [or Limit of Separation,] in the Gate of the Deep, between the World and the Kingdom of Hell, then we see [indeed] nothing else but mere Misery and Death, which might ⁿ well awaken us from Sleep.

ⁿ Persuade us
to awake.

^o Or Image.

40. Do but behold thyself, thou blind Mind, and consider thyself, where is thy angelical ^o Form in thee? Why art thou so angry, stern, [fierce, froward,] and malicious? Wherefore dost thou elevate thyself still in thy Wickedness, in Pride, in Might [or Authority,] and Pomp, and boastest thyself for a brave and potent Beast? What is it that thou dost? Wherefore hast thou let the Spirit of this World into thee, which seduces thee (as it lists) into High mindedness, into [proud] Stoutness, into ^p Potency and Pomp, into Covetousness and Lying, into Falshood and Treachery, as also into Sickness and Corruption, [or Frailty?]

^p Authority,
and Stateli-
ness.

^q Keepest or
takest with
thee.

41. What is it now that thou ^q hast after thy Corrupting, when thou diest? Consider thyself, what is it that thou art [then?] Thou art a Spirit: But what Kind of Source [or Property] is it that thou hast in thee? [Surely thou hast in thee] Anger, Wickedness, Pride, Self-seeking, Wilfulness, (in raising up thyself after temporal Pleasure, but finding none;) [thou hast] a false Mind in the Spirit, full of Lyes and Deceit, and murderous, [arising in thee] out of the Essences. As thou wast upon Earth towards Men, just so it is [then] with such a Spirit as is gone forth from thee out of the corruptible Body of the Element. And where shall that [then] remain when this World perishes? Dost thou suppose that it shall [then] be an Angel? Has it an angelical Quality, [Source or Property?] Is its Source [or Quality] in Love, Humility, and Meekness? Is it in the divine Obedience, in the Light of Joy?

42. O thou blind Mind, with thy Might and Stateliness, full of Wickedness and devilish fierce Wrath, [wilt thou know where thou art after that thy Body perishes?] Thou art even with all the Devils, in the Abyss of Hell, if thou dost not turn, and by earnest unfained Sorrow and Repentance for thy Abominations, enter into the angelical Footsteps, that the Saviour and Treader upon the Serpent of fierce Wrath, Wicked-

ness,

ness, Lying, and Deceit, may meet thee, and embrace thee in his Arms, and [that thou] mayest be new-born in him, and be yielded up into the Bosom of the chaste Virgin, and become an Angel; or else thou art in the eternal Death, in the eternal Darkness, and canst not in all Eternity reach the Kingdom of God any more.

† The Wisdom and Mercy of God.

43. Or dost thou suppose, that I write of the Fall of Man without † Light and Understanding? Or that I do not look and see into the Holy Scripture, what that says of it, [when I say] that Man before his Fall was angelical in his Mind and Body? Then hear and see what Christ says of it, *In the Resurrection of the Dead, they will neither marry, nor be given in Marriage, but they are as the Angels of God.* And such an Image God created in the Beginning, [according] to his Similitude.

† Or Knowledge.

† Matth. xxii. 30.

44. For an angry, malicious, proud Seeking of Self-Honour, and Dignity, a mendacious, [or lying,] thieving, robbing, murderous, lascivious, lecherous Mind, is not the Similitude of God. But an humble, chaste, modest, pure, courteous [Mind,] which inclines itself with a longing Desire and Love to the Heart of God, that is the Similitude of God; in which the fire-flaming Spirit in the Joy and Meekness goes forth out of the Will, and for its Brethren the Will of its Spirit (which goes forth from it) readily inclines towards them; and as the Proverb says, *It imparts the very Heart to them,* which is done in the Spirit, wherein the heavenly Joy (in the eternal Element) springs up, and the Wonders of God are manifested in the Virgin, by a Hymn of Praise to the eternal Mind of God; where the Mind plays upon the Harp of *David* an Hymn to God; where then (in the eternal holy Mind) there springs up Knowledge and Colours in the [eternal] Element, and in the Spirit Wonders, with Works and Powers [or Virtues.]

45. And this is the Image of God, which God created for his Glory and Joy, and no other; and let not the mad Antichrist persuade thee concerning any other [Image of God,] for there is no other. Thy Body and Soul convinces thee of it, as also Heaven and Earth, the Stars and Elements; look upon what thou wilt, all Things convince thee; and if thou dost not turn and enter into that Image to which God created thee, then in the Breaking of thy Body (when thy Mind in the Spirit of the Soul shall stand naked without a Body) thou shalt be ashamed before all Creatures; this we speak according to its high Worth, as it is highly known in the Will of God.

46. Thus it is highly [necessary] for us to know the miserable Fall of our first Parents; why it was so with God, that his Anger is in us, and that we must die, and (if we apprehend not the Treader upon the Serpent) must also perish eternally. But that we may set down a short Summary of the Fall (because of our simple, cold, dull, and dark Mind) for the Reader's Understanding, who it may be does not yet apprehend our Sense and Knowledge, therefore we will explain it briefly and clearly, and also readily impart our Knowledge and Mind to him, as indeed (according to the divine Image) we ought to do.

‡ Or in.

47. *Adam* stood forty Days in an angelical Image before his Sleep, and there was neither Day nor Night in him, also no Time; though indeed he was not (as an Angel) a mere Spirit; for his Body was out of the * Element, which is no understanding Spirit, but [is] the Attraction [Concretion or Congelation] in the Will of God, or the † *Limbus*, which stands before God, wherein the chaste Virgin, the divine Wisdom dwells, which discovered and created the Image out of the Element by the *Fiat*.

* The inward Element.

† Or the eternal Earth.

48. And out of this *Limbus* (at the Time when the Earth was corporised) went forth the four Elements, as out of a Fountain; and that which was discovered [or manifested] by the Virgin (the Wisdom of God) in the Innumerability, were the Stars, as a Virtue [Power] or Procreation out of the *Limbus*. And they are the Quintessence

^a Or before.

^a The Stars with their fierce Property are extracted out of the four Elements.

^z of the four Elements, not separated from the four Elements, but qualifying [or mixing Virtues] one with another, ^a and yet extracted from the four Productions, with their sharp Essences; and they are the Seeking [Longing or Hunger] of the four Elements, or, as I may express it by a Similitude, [they are] the Man, and the Elements are the Woman; and the Heart of these Things is the Element, in one only Substance, and the Essences in that [one Element] are the Virtues [or Power] of the Wonders of the Wisdom of God, and are called Paradise, an exulting Joy.

^b Or into Resignation.

^c Or Stirring.

^d Or as the Fire is behind the Light.

49. And the Spirit of the eternal Essences (which has Understanding and Knowledge, and also the Trial and Proving of every Thing, in which the Source [or active Property or Quality] which is in Man, consists) that was breathed into him, by the Wisdom of God, through the driving Will, which goes ^b forward, out of the eternal Mind, out of the opened Gates of the Deep, through the Word, [together] with the moving Spirit of God. And he had the ^c Touch of the Center of the Abyss. [viz.] the eternal Source ^d behind him, as a Band, and before him, the Heart and Light of God, as a Glance of the Joy and Kindling of Paradise, which springs up in the Essences with the Light of the Joy; and beneath him [he had] the four Elements in the Budding out of the *Limbus* which was in him.

^e Or Property, as the Fire is the Cause of the Light and Shining.

50. And as long as he set his Imagination in the Heart of God, the Paradise was in him, [and he in the Paradise,] and the Band of the Abyss in him (in the ^e Source) was a Paradise of transcendent Joy; and the Kingdom of this World held him from beneath also in the Band, because it goes forth from the Element. But so long as he set his Mind in the Heart of God, it [the Kingdom of the four Elements] could not lay hold on him [or master him,] and it was impotent, as to him, as this World is impotent as to God.

^f Three had a Desire to have him.

51. And thus the Spirit and Soul of *Adam* stood in the Midst (in the joyful Paradise) forty Days, as one [only] Day, and all ^f inclined to him; one [whereof was] the Kingdom of Hell, of the eternal Originality out of the dark Mind, out of which his Worm of the Soul (in the opened Gate) was gone forth; and secondly, [there inclined to him] the Deity of the Kingdom of Heaven in the opened Gate, in the pleasant Luster; and thirdly, the Spirit of the Stars and Elements [inclined to him] drawing him to their Bands, and heartily desiring him.

52. And thus *Adam* stood upright in the Temptation; for his angry Mind (out of the Originality of the first Principle) stood in Joy [being enlightened] from the Light of God; and the Source of the fierce Wrath made the rising Joy, for the Light made all meek and friendly, that he might incline himself to Love; and thereby he stood (on Earth) rightly in the Paradise.

53. The four Elements of this World, together with the Sun and Stars, could not qualify [or mix] with him; he drew no Air into him; but the Spirit of God (in the Virgin) was his Breathing, and [his] Kindling of the Fire in the Spirit.

^g Or the Day.

54. But while he thus stood (between the Kingdom of Hell and the Kingdom of this World) in the Paradise, bound with Bands, and yet also wholly free, in the Might of God, he [reflected himself into or] discovered himself in the great Deep of the Kingdom of this World; in which the great Wonders also stand hidden in the Center, as we see, that Man has (by his eternal Mind) discovered it, and brought it to ^g Light, as is seen before our Eyes. And in his Discovering [or Reflecting] he imagined, and fell into Lust, for the Spirit of the World took hold of him, as a Mother makes a Mark upon a Child in the Mother's Womb, and [he] became (in the Lust) impregnated from the Spirit of this World, and then was blind as to God, and saw neither God nor the Virgin any more in his Mind. And thus the Kingdom of Heaven continued in the opened Gate of the Omnipotence, (in the Paradise) in its [own]

Principle to itself (and the Virgin in it) hidden in the Center, and was in *Adam*, and yet *Adam* (with his Mind) was not in God, but in the Spirit of this World; and he became feeble as to the Kingdom of God, and so fell down and slept.

55. And then God (by the Spirit of this World through the *Fiat*) built [or formed] out of ^h him the Woman of this World, by whom he ⁱ increased his Kingdom. The Woman was out of the Matrix, which (before the Infection) was a chaste Virgin, which *Adam* should have ^k brought forth out of himself; but when the Modesty of the Wisdom, and Ability [or Potency] departed from him, when he passed into the Spirit of this World, he could not then bring forth [or generate;] for in his Sleep the Spirit of this World clothed him with Flesh and Blood, and figured [formed or shaped] him into a Beast, as we now see by very woful Experience, and know ourselves to be blind and naked as to the Kingdom of God, [being] without any Virtue, [or Strength,] in the Sleep of the great Misery, clothed with corruptible [frail and transitory] Flesh and Blood.

56. And now when *Adam* awaked from Sleep, then he was a Man, and no Angel; he drew Breath from the Air, and therewith kindled his ^l starry Spirit, which had taken Possession of him; he knew his Wife to be a Woman, and that she was ^m taken out of him, and took her to him, as all Beasts couple together; yet he had then pure Eyes, for the Fierceness [or grim Wrath] did not yet stick in them, but the Infection [or Longing.] The Element of Fire with its Bitterness (which qualifies, [or mixes Properties] with the Abyfs of Hell) had not pressed him wholly.

57. Thus now *Adam* with his Wife went (in great Lust and Joy) into the Garden of *Eden*, where *Adam* told her of the Commandment concerning the Tree: But *Eve* (being a Woman of this World) regarded it but little, and turned her from *Adam* to the Tree, and looked upon it with Lust; and the Lust instantly took hold of her; and the lying Devil (when she was talking with him, whom she knew not, neither had heard of any Devil) persuaded her, and she laid hold on the Tree, and broke off [an Apple,] and did eat of the Fruit of the four Elements and Stars, and gave to *Adam*; and when *Adam* saw that *Eve* died ⁿ not, then he eat also.

58. And then their Eyes were opened, and they knew that they had Flesh and Blood, and were quite naked. For the Spirit of the great World took them captive with the four Elements, and figured [or framed in] them Stomach and Guts; though indeed in the Sleep of *Adam* (when the Matrix was severed from the *Limbus*) the same Forms were already figured, but they knew it not, till after the Biting of the Apple; and then the Spirit of the Fierceness first got in, and made its Region, as may be seen in the Heart, Liver, Lungs, Gall, and Bladder, as also in the Stomach; this Regimen had *Adam* got in his Sleep, and with the Biting of the Apple the Spirit of the great World has set itself in that [Government.]

59. And then they looked one upon another, and were ashamed one before another, and they were afraid of the Wrath [or Severity] that entered into them, for it was the Anger of God; and thus they were captivated by the first Principle, as by the Abyfs of Hell, which held *Adam* and *Eve* captive in their Souls in the eternal [Part;] for it sprung up with Terror, Fear, and Doubt, concerning the Kingdom of God; and they could have no Comfort, [in that Condition,] for they saw the Paradise no more, but the Garden in *Eden*; so also they had lost the Deity, they could set no Will [or Desire] into it, for the Wrath and Doubt stood in the Way.

60. Then came the Spirit of this World with its rough Garment, with Heat and Cold, and pressed upon them, as upon naked People, and so struck the Image of God half dead, (with their Fierceness, Anguish, and Doubt, with their Quality [or Property] of hot and cold,) and let it lie in Pain, Anguish, and Doubt. And here Man

^h *Adam*.
ⁱ Multiplied
or propa-
gated.
^k Or gene-
rated.

^l Or astral
Spirit.
^m Or gene-
rated.

ⁿ By eating.

went from *Jerusalem* (out of the Paradise) to *Jericho*, into the House of Murderers, who stript him of his paradifical Garment, and robbed him, and struck him (with their Poison, Torment, Plague, and Sicknefs, from their Infection) half dead, and fo left him and went their Way, as the fecond *Adam* faid in the Gofpel, in a Similitude [or Parable.]

61. And here now was no Remedy, neither in Heaven, nor in this World, they were captivated in hard Slavery, in Mifery and Death; the Abyfs of Hell held the Soul, and the Spirit of this World held the Body [captive.] Death and Corruption was in the Body; and there was nothing elfe in them but Enmity to itfelf, [proceeding] from the tart Effences of the Stars, wherein one Source [or Quality] ftrives againft the other, and one breaks [or deftroys] the other with greater Pain and Torment to the Body, with Trembling and Shrieking; and at laft [comes] Corruption and Death, as it is before our Eyes.

62. There the Devil got the Game for the Kingdom of this World to be his again; he got an Entrance into Man, and he could reach into the Effences of his Soul; for they were ° now both in one Kingdom.

° Man and the Devil were both in the Wrath void of Grace.

63. He [the Devil] fupposed, [faying;] The Kingdom of this World is thine; thou fhalt sport thyfelf according to thy Power with the Image of Man, which fhould have poffeffed thy Throne, his Spirit is in thy Kingdom; and fo [the Devil] mocked God in his Mind, [faying;] Where is now thy noble Image, which thou didft create to rule over my Throne? Am not I Lord of the great Might of the Fire? I will rule over thy Throne, the Might [or Strength] and Virtue is mine: I fly up above the Thrones of Virtue and Strength, and no Might [or Power] can withftand me.

64. Yes indeed he flies up above the Thrones, but he cannot fly into the Thrones; he flies up in the firft eternal Source of Fire, which is stern, fow, dark, hard, cold, rough, and burning, but he cannot get through the open Gate of the Deep, into the Light of God, but he flies up aloft in his Abyfs, in the Eternity, in the wrathful Source [or Quality] of Hell, and reaches nothing elfe. And therefore he is a Prince, though in the Abyfs of Hell, which was well enough known to Man after his miserable Fall.

65. And becaufe I may not be well underftood by the Reader, in that I write, that Man dwells in the Abyfs of Hell with the Devils, therefore I will fhew him the Ground, that he may touch and handle it; and if he will not feel it, yet it is given to him that he may know it, and it fhall be a Witnefs againft him.

66. It is not without a Caufe, that Chrift calls the Devil a Prince of this World, for he is fo, according to the firft Principle, according to the Kingdom of Wrath, and continues fo to Eternity. But he is not fo according to the Kingdom of the four Elements and Stars; for if he had full Power in that, then there would be no vegetative [Fruit] nor living Creature upon the Earth. He cannot master the ^p Exit of the four Elements; for he is in the Originality, and there is a [whole] Principle between; only when the ^q Constellations awaken the fierce Wrath of the Fire, in the Elements, as in a tempeftuous Storm, then he is Master-Juggler [in Mifchief,] and rejoices himfelf [therein.] Though indeed he has no Power there neither, except it be permitted him from the Anger of God, then he is the Hangman [or Executioner,] and executes the ^r Right as a Servant [Minifter or Officer;] but not as a Judge, but as an Executioner.

^r That which proceeds from.

^q Or Aspects of the Stars.

^r The Sentence, Judgment, or Juftice.

67. He is Executioner in the Kingdom of this World; the Stars are the Council, and God is the King of the Land, and whofoever departs from God, falls into the Council of the Stars, which run many upon the Sword, and make them lay violent

Hands upon themselves, and [bring] some to a Rope, others to the Water; and there he is very busy, and is the Driver or Executioner.

68. Into this great Misery Man is fallen; and he is fallen quite ^f home to the Kingdom of the Stars and Elements, as to his Body; what these do with him, that he is, and that stands in the Substance; they make one great, another small; one straight, another stooping and crooked; they send one Fortune and Riches, and another Poverty; of one they make a crafty subtle Man according to the Council and Kingdom of this World, and of another they make an Idiot; they make one a King, and they break and pull down another; one they kill, another they bring into the World; and they continually drive the Mind of Man, yet into nothing else but into vain Troubles, Discontent, and Vexation.

69. Besides, the Kingdom of Hell, and of [fierce] Wrath, always gape after the Soul, and set their Jaws wide open to devour the captive Soul; which is held fast fettered with two strong Chains; the one of the Kingdom of Hell; the other of the Kingdom of this World; and it is continually led by the heavy, lumpish, bestial, and sickly Body, as a Thief who is often led to the Place of Execution, and still by a Petition reprieved, and laid in Prison again, and the poor Soul must lie thus in Prison the whole Time of the Body; where the Devil on the one Side very suddenly rushes upon it with his devouring Fierceness, Wrath, and Malice, and would carry it into the Abyss. Then instantly [it is beat upon by] the glittering [flattering] World, with Pomp, Bravery, Covetousness, and Voluptuousness of Perdition; presently [again come upon it] Sickness and Fear, and it is continually trembling and quaking; and when Man goes but in the Dark, how is it amazed, and continually afraid that the Executioner will take it, and ^t do Execution upon it!

^f Into the Bosom.
^t Or execute Justice.

The Gate [or Explanation] of the great Sin, and Contrariety of Will against God, ^u in Man.

70. If we did well consider the Abominations and great Sins of Man before God, which our first Parents inherited for us, then we should scarce ever be merry in this World at all, if the Spirit of this World did not cast foolish Fancies, and seeming Joys and Pleasures before us, in our Imprisonment; or if the Regeneration did not cause us so highly to rejoice, that we shall once be delivered out of this Prison; for in this Life, we find nothing else but mere Abomination, Sin, Misery, and Death, and scarce attain (in this [temporary] Life) so much as a Glimpse of the eternal Joy.

71. Now the Mind asks, What is Sin then? How is it Sin? Why has God a Loathing against the Substance which he has created? Behold, thou Child of Man, there is no Sin in Heaven in the Presence of God; only in thyself there is Sin, and Sin separates us and our God asunder; otherwise all Things are fixed, [or perfect,] and good in their own Being [or Substance;] the Kingdom of Hell and of Wrath is good in itself, according to its [own] Region, it does not vex or torment itself; but its Woe [Pain or Smart] is its Birth, and the Rising of its Source; also it desires nothing else.

72. And so also the Kingdom of this World is fixed [or perfect,] and good in itself; neither does it vex or torment itself; but the elevating of the Elements (*viz.* the Kindling of the Heat, Cold, Air, and Water,) is its Growing and Springing; neither does it torment itself in itself, nor has it any Distress or Fear in itself.

^u Committed by or through Man.

73. Only Man (who is proceeded out of another Principle) has in both those [forementioned] Principles, Woe, Misery, Sorrow, and Distress; for he is not in his native Country; and none of these two Principles can attain his native Country. Therefore the poor Soul must be thus ^u plagued and tormented, that it may attain its native Country again; it must go again through the Gate of the deep Anguish of Death; it must break through two Kingdoms, and it sticks here ^x between the Door and the Hinges, and is continually infected with those Things which keep it back and plague it; it sticks as it were in a Press.

^u Pinched and squeezed.
^x In the Chink, or Closing of the Door.

74. If it stretches to God, then the Devil holds it on one Side with one Band, and the World with another Band; and they ^y set upon it; the Devil handles it in Fierceness, [Sternness, Frowardness, or Wrath, which is a Source [or Quality] and Sin, which cannot attain to the Kingdom of God; and the World leads it into Pride, Covetousness, and fleshly Lust, so that the ^z Essences of the Soul grow full [or impregnated] with the fleshly Will; for the Will of the Mind draws these Things into the Soul, and so the Soul (from that which is attracted) becomes wholly unclean, ^a swelled and dark, and cannot attain the Light of God; its Essences, that should give up themselves to God, cannot: For they are too rough, and cannot get into the Light, that kindles not itself in its Essences. The Gates of the Deep must be broken open first, and then the Essences [of the Soul may] press into the Liberty, ^b without the Darkness; but if the Mind be ^c filled, then it cannot [come into the Liberty,] and then begins Horror, Fear, Distress, and Despair of the Kingdom of God, and this makes mere Torment, [Woe, Pain, and Smart,] in the Soul.

^y Or assault it.
^z Or budding substantial Virtues.
^a Muddy.

^b Beyond.
^c Or big with Pride, Covetousness, Envy, Anger, Might and Pomp.

75. Thus thou shalt know in what Manner it is Sin before God; thou hast in thyself the [one eternal pure] Element, which is a Joy in the Presence of God; and now if thou ragest and ravest with the Source [Quality or Property] of Hell, then thou touchest [or troublest] the Element; and thou stirrest up the ^d Wrath [and makest it] to go forth, and thou doest as the Devil did, when he awakened [or stirred up,] and kindled the Fierce ^d Wrath in the *Fiat*, whereby the ^d Fierceness generated Earth and Stones; thou sinnest [piercing] into the Heaven in the Presence of God, upon which the Prophets complained in many Places, That the Disobedient did grieve their God. Though (in himself) he felt no Pain, yet his Wrath was kindled in the first Principle, in the Gate of the Deep, wherein the Soul stands, and that is a mere Abomination before him.

^d Or fierce Grimness.

76. Behold, all whatsoever thou lettest into thy Mind (if thy Soul be not inclined [or yielded up] to God, so that ^e it believes and trusts in him) then all whatsoever thou doest is Sin; for thou bringest an earthly Mind into the Gate of the Deep, where the Spirit of God [moves, walks, or] goes, and thou defilest the Element which is in the Presence of God.

^e Stands in Belief and Confidence towards God and Goodness.

77. Thou wilt say, How? God dwells in Heaven. O! thou blind Mind, full of Darkness; the Heaven where God dwells is also in thee, as *Adam* was both upon Earth, and also in Paradise at once; and give not Way to Antichrist to direct thee aloft without [the Place of] this World above the Stars, for he tells thee a Lye, as the Devil himself did. God is every where, as the Prophet *David* says: *If I fly to the Day-break, or into Hell, thou art there. Also where is the Place of my Rest? Am not I he that fills all Things? Yet I behold the miserable and those that are of a broken Spirit, and I will dwell in them: Also, I will dwell in Jacob, and my ^f Tabernacle shall be in Israel: Understand it right, he will dwell in the contrite and broken Spirit, which breaks the Gate of Darkness, he will press into that [Spirit.]*

^f Or Tent.

78. Therefore beware of the ^s Longing [Lust or Desire;] and say not in thyself, I stand in the Dark, the Lord sees me not, [nor] what I think and do. He stands in the Gate of the Mind, where the Soul stands (before the clear Face of God) in the opened Gate; and all thy Abominations are known before God, and thou makest the Element of God blush [or change Colour] with them; thou grievest the chaste Virgin (which dwells in her own Center, and is given to be a Companion to thee in thy Mind) and makest her sad; she warns thee of the Way of the Ungodly; if thou followest [her Counsel,] and turnest, and breakest in unto her, by earnest Repentance, then she crowns thee in thy Mind with Wisdom and Understanding, that thou mayest then very well avoid the Devil; but if thou doest not, then thou fallest out of one Sin and Abomination into another, and makest thy Measure full and running over, and then the Devil helps thee into his Kingdom, and thou art very serviceable to him; for thou art a true ^h Scourge to the Children of God, not only with Reproaching, but also in Deeds [or in the Work of thy Hands,] which the Devil dares not do; thou doest him acceptable service. He amuses thee finely with the Name [ⁱ of God,] so that thou bringest forth from thy Lips, and teachest it; but thy Heart is a Thief and a Murderer, and thou art wholly dead to the Kingdom of Heaven.

^s Infection or Hunger.

^h Rod or Whip.

ⁱ Of a godly, zealous Man, Professor, or godly Divine.

79. Therefore, O thou beloved Mind! examine thyself to what thou art inclined; whether thou art inclined to Righteousness, Love, Fidelity, and Truth, also to Chastity, Modesty, and Mercifulness; if so, it is well for thee; but if not, then dive into thy Bosom, and consider thy fleshly Heart, and try it, wrap thy ^k Senses together, and put them in Prison, and storm thy fleshly Heart, that the Elements in thee may quake and tremble. The flattering and lying Devil (who has possessed thy fleshly Heart) shall feel these ^l Strokes (which he will not like) and then he must be gone, and thou will be of another Mind: This is no ^m Conceit from a Mind not opened; itself has tried this, and therefore it shall stand for a Memorial, and a continual Monitor; and whosoever pleases, let him try it, and he shall find Wonders indeed.

^k Or Thoughts.

^l Earnest Zeal of Repentance.
^m Or Invention.

80. Now when *Adam* and his Wife had eaten of the earthly Fruit, then they were ashamed one of another, for they perceived the bestial Members for ⁿ Propagation; and they broke off ^o Boughs, and held them before their ^p Shame; and the Voice of God went into the Garden, highly into their Minds, and they hid themselves behind the Trees in the Garden.

ⁿ Bodily.
^o Or Branches of Leaves.
^p Privities.

81. Here we see clearly, yes we feel, that God (in the Beginning) created no such Image with bestial Members for Propagation, for that which God created for Eternity, that has no ^q Shame before it. Yet also they then first perceived that they were naked; the Elements had taken Possession of them, and yet put no earthly Garment [like the Beasts hairy Skin] upon them; for the Spirit of Man was not from the Essences and Properties of the Elements, [as the Spirit of the Beasts,] but [Man] was out of the Eternal.

^q Or Privities.

82. And here in this Place there is nothing more palpable, than that it is seen and known, that *Adam* had no bestial Form before his Sleep, before his Wife [was formed;] for he was neither Man nor Woman, but a chaste Virgin without bestial Form; he had no ^r Shame nor Breasts, neither had he need of them; he should have generated in Love and Chastity (without Pain or Opening of his Body) a Virgin as himself was; and it should have been possible, that the whole Host of angelical Men should have proceeded out of one only Man, (as the Angels did,) out of one Fountain, if he had stood in the Temptation; even as all those who come to the only Arch-Shepherd, to his Rest, were redeemed by one only Man from the eternal Death and Torment of Hell.

^r Privities.

83. Here now we find, that they heard the Voice of God in the Garden; for the Element, which is before God, wherewith Man qualifies [or mixes,] that did trouble because of Sin; and Sin was manifested in the Element of the Mind, first in *Adam* and *Eve*, and then Fear and Terror fell into the Essences of the Soul; for the first Principle in the [fierce] Sternness was stirred, so that [Principle] got (as a Man may say) Fewel for its Source of Fire. And it is risen up in the Kindling, in a Contrariety of Will, in the Essences, where one Form has continually opposed the other, viz. the four Tartness, and the Cold, with their Attracting, have awakened the bitter Stinging and Tormenting in the Essences of the Tincture of the Blood in the Spirit; and the bitter Raging and Rising has awakened the Fire.

84. And so instead of the paradisaical Joy and Refreshment, there has been a mere Brimstone-Spirit, which stands in Anguish and Trembling of Corruption [or Fragility,] which kindles the Tincture of the Blood, wherein Tearing, Stinging, and Tormenting is wrought; and if the Fire in the Brimstone-Spirit be too much kindled, then it burns the Tincture up, and the Light of Life goes out, and then the Body falls away to be a dead Carcase; and if the tart Sourness be kindled too much by the hard Attracting and Holding, then also the Light of Life goes out, and the Body perishes; so also of the Water; if the Tincture kindles itself in the Meekness, then it becomes ^r windy, gross, swelled, wholly dark, also infectious and ^s corrupt, wherein the Flash of the Life is as a pricking Thorn. And so Man's Life is every where begirt with Enemies, and the poor Soul is always in a close Prison fettered with many Chains, and is continually in Fear that (when the Body shall [die or] break) it may fall into the Kingdom of the Executioner, the Devil.

^r Purfy with Fat.
^s Sore or aching.

85. Thus in *Adam* and *Eve* in the Garden of *Eden* (after the biting of the Apple) there sprung up the first Fruit in the Gate of the Deep, where the Soul stands before God, and qualifies [or mixes] with the Will of the Justice of the Father, who sets his Will before him (in the Breaking of the Darkness) in the Light of the Meekness, and continually generates his beloved Heart and Son in the Virtue of the Meekness of the Will, viz. his eternal Word, from Eternity.

86. And so should the angelical Man also set his Will in the broken Gates of the Darkness, through the Will of the Father, wherewith the Soul qualifies [or mingles] in the Meekness of the Heart of God, and then the Source [or Quality] of the Darkness, in the [fierce] Wrathfulness, should not have ^t stirred him, but he should have continued a glorious Prince of Paradise, in Triumph over the Kingdom of Hell and of this World.

^t Touched or hurt him.

^u Thoughts, Mind, Desire, or Lust.
^x The Concretion, Mafs, or Lump.
^y Or Joints.

87. But when he set his ^u Imagination in the Kingdom of this World, then the bright and clear Will of his Soul drew the swelled Kingdom of the Out-Birth to the Soul in its Will; and so the pure paradisaical Soul became dark, and the Element of the Body got the ^x *Mesch* or *Massa*, which the Will of the Soul of the Mind attracted into the Element [of the Body;] and then he was a fleshly Man, and got the Fierceness of the first Principle, which the strong Breaking-through to God, in the Gate of the Deep, made to be hard ^y Gristles and Bones.

88. And we are seriously and highly to know (for it is seen in the Light of Life) that the Marrow in the Bones has the noblest and highest Tincture, wherein the Spirit is sweetest, and the Light clearest; which may be known in the Fire, if you be not blind with your Gain-saying; and it is accurately known, that those ^z Places (where the hard Bones now are) were Wonders and Virtue [or Power,] which have broken the Gates of the Darkness, in which [Power] the angelical Man in the Light stood.

^z Passages or Ways.

89. There-

89. Therefore the Providence of God, when *Adam* fell into Longing [Desire or Lust,] environed that Virtue and Strength with the Might of the first Principle (*viz.* with the Might of the Stars and Sharpness of God) that the Source [or Quality] of the first and third Principle might not so easily touch it; and this was done in *Adam's* Sleep, when God built *Adam* to [or for] this World, from whence *Saint Paul* also says, *That the natural Man was created in the corruptible Life of this World*; which was done at the Temptation of *Adam*, at that Time when God made his natural Wife out of him: But he was a holy Image before, and ^a he must be the same again in his Restoration at the last Day.

^a The adamical Man.

90. Though the Devil and this World rage and rave against this, yet it is nevertheless the Ground of Truth, highly known in the Wonders of God, and not from the Fables or Suppositions, such as the proud seeming holy or hypocritical World now ground their ^b Babble upon, about the Cup of Jesus Christ, for the advancing of their Pomp and Haughtiness, their own Honour and supposed Wisdom, for their Pleasure, and the ^c filling of their Bellies, like the proud Bride in *Babylon*, who rides upon the evil Beast, which devours the Miserable; therefore thus saith the Spirit against *Babel* in the Confusion, *I have spewed thee out*; in the Time of the Wrath, thou shalt drink of the Cup of thy Pride, and thy Source [or Torment] shall rise up in Eternity.

^b Or Inventions, Conceits, and Notions.

^c Gorman-dizing.

*Of the Voice of God in the Garden of Eden, and the Conference between God and those * two, about Sin.*

^a *Adam* and *Eve*.

91. So now when *Adam* and his *Eve* (after the Biting of the Apple) beheld themselves, then they perceived the monstrous Image and bestial Form, and they felt in themselves the Wrath of God, and the Fierceness of the Stars and Elements; for they took Notice of the Stomach and Guts, into which they had stuffed their earthly Fruit, which begun to ^d take Effect, and they saw their bestial Shame; and then they lift up their Minds towards Paradise, but they found it not; they run trembling with Fear, and crept behind the Trees; for the Wrath had stirred their Essences in the Spirit with the earthly Fruit, and then came the Voice of God in the Center of the Gates of the Deep, and called *Adam*, and said; *Adam, Where art thou?* And he said, *Here I am: And I am afraid, for I am naked.* And the Lord said; *Who hath told thee that thou art naked. Hast thou eaten of the Tree, whereof I said unto thee, that thou shouldest not eat thereof?* And he said, *The Woman gave to me, and I did eat.* And he said unto the Woman, *Why hast thou done so?* And she said, *The Serpent beguiled me, so that I did eat.*

^d Qualify or mingle in them.

92. Here it may be seen very plainly, that the Devil had lost his angelical Image; and comes now in the Form of a Serpent, with his murderous Lying, and ^e beguiles the Woman. Because he had not been able to overthrow *Adam* wholly, therefore he sets upon the Woman; and promises her ^f Wisdom, and the Riches of this World, and that she should be therein like God; the Devil mingled Lyes and Truth together, and said, *She shall be as God*; but he meant, according to the Kingdom of this World, and according to the first Principle of the [fierce] Wrath, and let Paradise out; but *Eve* understood it, that she should continue in the Paradise, in the divine and pleasant Joy.

^e Or deceives.

^f Cunning, Subtilty, or Skill.

93. Therefore it is not good to tattle with the Devil, he is a Lyar and Murderer from the Beginning of his Kingdom, and a Thief also; he comes only to murder

and to steal, as here [with *Eve*.] And the Devil is the highest Cause of the Fall ; for he strewed ^z Sugar upon *Adam*, so that he imagined [or lusted] after the Kingdom of this World ; though *Adam* indeed did not see him, yet he slipt into the Effences of the [fierce, four] Sternness ; and did there strow Hell's paradisical Sugar before him, so that *Adam* lusted.

ⁿ From the earthly Voluptuousness, and dainty Delicacies, the Dung. [!] Or Oven.

94. But because he beguiled *Adam* and *Eve* with his Sugar, therefore God has prepared such a Dwelling-House for him, as *Adam* lets forth (from the ⁿ earthly Sugar) at the nethermost Exit ; and that shall be left for him at the Corruption of the Earth, when it goes into its Ether ; and then that pleasant Smell of the Stink of Sin and Abominations (in the Kingdom of the fierce Wrath) shall remain for him, and that Sugar he shall eat eternally, and frame his Will continually therein to get other Sugar in the [!] Furnace of the Fire, and then he may make that ready for him, as may best suit with his Pallate ; at which he quakes and trembles, when he hears the Spirit declare such Things. And hereby it is also signified to all the Ungodly, that they shall also eat the same Sugar eternally, which they have continually baked here, with their Blaspheming, Cursing, Covetousness, Scorn, Backbiting, [Thornytaunting,] Murdering, Robbing, and taking the Sweat of the Needy and Miserable to maintain their haughty stately Pride.

^{*} Appeared, or discovered itself, to &c.

95. And now when these two, thus captivated by the Devil and this World, stood before God with Fear and great Horror, and felt the Anger of God, and the severe Judgment ; then the Heart of God, which had made them, pitied them, and it ^k looked whether there was any [Remedy or] Counsel that might help poor Man, and redeem [or deliver] him from the Bands of the eternal [Fierceness or] Wrath, and from the mortal Body of this World. But there was nothing found, neither in Heaven, nor in this World, that could make them free ; there was no Principality or Throne-Angel, which had the Ability to do it ; all was lost, they were in the eternal Judgment of the temporal and eternal Death. For the first Principle had captivated them, in the Spirit of the Soul, and qualified [or mingled] with the Soul ; the Kingdom of Heaven in the Light was shut up, [and there was a firm Enclosure] of a whole Principle between, and [!] it could not reach the Kingdom of Heaven again, except it were born of God again ; otherwise there was no Council, nor Help, nor Refuge in any Thing at all.

[!] The Soul.

96. Then the Devil mocked the Image, and Hell opened its Jaws wide, and had the Bridle in their Effences, and continually drew them therewith towards the hellish Fire of the fierce Wrath ; and then there was Trembling and Horror in the Mind, and they could not reach the Love of God. Heaven was their Enemy, no Angel came near them, but the horrible Devils, they showed themselves, and hooped, crying, Ho, ho ! we have gotten the Game, we are Princes over Men, we will torment them soundly, because they would have possessed our Throne ; we should have been their Footstool, and now we are their Judges ; what Care we for God, he dwells not in our Kingdom ; why has he thrust us out ? we will be sure to wreak our Spleen upon his Image.

The most pleasant, and most lovely Gate [or Explanation] of the Promise of the Treader upon the Serpent, highly to be considered.

97. Now when no Counsel [or Remedy] was found, and Man was sunk down into Hell, to the great Triumph of the Devils, then said God to the Serpent (the

Devil;) *Because thou hast done thus, be thou cursed; and the Seed of the Woman shall tread upon [or break] thy Head, and thou shalt bruise [or^m wound] his Heel;* at which the Abyſs of Hell did quake and tremble, but the Devil understood not wholly what that should be; only he saw that the Word imagined [or represented itself] in *Adam* and in *Eve*, in the Center of Life, and that it opposed the Fierceness of the Kingdom of Hell, of which he stood in Fear, and his Jollity was lessened, for he did not relish that.

98. *Moses* writes here as if the Serpent had beguiled *Eve*, because God cursed it, [and said;] *That it should eat Earth, and creep upon its Belly;* but *Moses* here puts the Vail before our Eyes, that he cannot be looked in the Face. For all Prophecies stand in dark Words, that the Devil may not know [nor apprehend them,] and learn the Times, and that he may not strow his false Seed, before the Wonders of God appear; as may be seen in all the Prophets, who prophesied of the Treader upon the Serpent.

99. We know, that the Devil slipt into the Serpent, and spoke out of the Serpent; for God did not mean [by it] that the Treader upon the Serpent should tread upon the Head of the bestial Serpent; but that he should destroy the Devil and the Abyſs of Hell. But that was the Punishment of the bestial Serpent, that it should remain a poisonous Worm without Feet, and eat Earth, and have Communion with the Devil; for so all evil Spirits in Hell appear, in their own Form, according to their Source [or Quality,] as Serpents, Dragons, horrible Worms, and evil Beasts.

100. This now the Devil did not understand; because God spoke of the Serpent, and cursed it to [be] a horrible Worm, and he supposed that it did not concern him; neither does he yet know his own Judgment, he knows only what he learns from Men, thatⁿ declare [Things] in the Spirit of God; yet the Spirit of God does not wholly intimate his Judgment to him, but all in the Depth, afar off, so that he cannot wholly understand it. For to the enlightened Men all Prophecies (even concerning the Wickness of Men) are thus given, and they dare not set them down clearer, that the Devil may not wholly learn the Counsel of God, and strow his Sugar upon it; though in this Place there are very excellent Things, that ought not to be revealed to the World, for they remain till the Judgment of God; that the Devil may bring no new Sects into it, and lead Men into Doubt; and therefore they shall be passed over till the Time of the Lily.

101. So now when we consider the great Love and Mercifulness, in that God has turned to Man, we find Cause enough to write and teach these^o Things; for it concerns our eternal Salvation and Redemption out of the Jaws of Hell; therefore I will set down the Ground of the promised Messiah, that the following Writings may be the better understood, especially *Moses* in his Book of the Law, where there is need of it. Now he that will see nothing, God help him, he must needs be blind; for the Time of the Visitation of the hardened Jews, Turks, and Heathens, comes now. Whosoever will see, let them see; the Lamps for the Bridegroom are shortly to be kindled. He comes, whosoever desires to be a Guest, let him prepare him a Wedding-Garment.

102. Now, says Reason, how could *Adam* and *Eve* know what God meant by the Treader upon the Serpent? Indeed, they did not wholly and altogether know; only they saw that the Devil must depart from them, and not show himself outwardly any more; but the Mind (in the Center of the Breaking through of the Life into the Element, into the Presence of the chaste and modest Virgin, the Wisdom of God) that understood it well: For^p he lodged a precious and worthy Guest; for the Word^p Man, (which God the Father spoke concerning the Treader upon the Serpent) went out of

the Heart, and out of the Mouth of God, and that was the Spark of Love [proceeding] out of the Heart of God, which was from Eternity in the Heart of God, wherein God the Father had known and elected Mankind (before the Foundations of the World were laid) that they should live therein; and that the same [Spark or Promise] should stand in the Rising-up of the Life; and *Adam* also in his Creation stood therein.

¶ This the Author writes of in his Book of the Election of Grace.
 ¶ Or desire.

103. And this is that which Saint *Paul* said, *That Man is elected in Christ, before the Foundation of the World*; and not those Dregs of Despair that are now taught about the Election of Grace; they are not the right Understanding. I will show thee *Paul's* [Meaning about] his Election of Grace in its due Place, when I shall write of the^a bestial, wolfish, and dogish Minds of Men, that will not^r give Way that the Treader upon the Serpent may enter into them, so that the heavenly Father (in his Son Jesus Christ, through his Incarnation, Sufferings and Death) might draw them to him; they will not endure that Drawing, for they have the Essences of the Serpent which draw into Hell: But this is not from God, as if he did willingly leave them; no, but from the dogish Nature, ingrafted from the Stars and from the Devil; which God knows well, and will not cast the Pearl before Swine. Whereas [nevertheless] it were possible, if they did but turn, and did step into the new Birth, they should obtain the Jewel, though indeed it seldom happens, therefore God knows [who are] his.

¶ The Wisdom of God.

104. As is mentioned above, so has that same Word out of the Heart of God (which God spoke to *Adam* and *Eve*) imaged [or formed] itself in *Adam* and *Eve*, in the Light of the Life in its own Center, and espoused itself with the dear and worthy^r Virgin of the Chastity, to continue eternally with *Adam* and *Eve*, and to defend them from the fiery Essences and Darts of the Devil; as also, if they would incline to that same Word, that then they should thereby receive the Rays of the holy Trinity, and also the Wisdom of the Virgin.

105. And this Word should enlighten the Soul, and at the Departure of the Body be the Light of the Soul, and bring the Soul through the Gate of the Darknefs into Paradise, before the bright Countenance of God, into the second Principle, into the Element, where there is no Pain.

¶ Wrath, Corruption, Sin, Dross, or the Grimness.

106. For [there] the Word clothed the Soul, and shut up the Kingdom of Hell, and there it shall wait till the Day of the Restitution, and then it shall get a Body again out of the Element, out of the Body that was here [in this Life,] when the^r Fierceness shall be washed and melted away in the Fire at the last Day; and not a strange Body, but the same it did bear, in the [one] Element hidden in the four Elements, that same shall go forth and flourish as *Adam* [had done] in [his] Creation.

The Gate of the Redemption.

¶ Menschen.

107. And the same Word is propagated by the two first^u Persons, [or People,] from one to another, [and that] in the Birth of the Life, and [in the] Kindling of the Soul, yet, in the Center; and the Kingdom of Heaven is near in every one's Mind, and they can attain it, if they will themselves; for God has bestowed it to every one, out of Grace.

108. Yet thou must know that the Word sticks not in thy [mortal] Flesh and Blood; as thy Flesh cannot inherit the Kingdom of Heaven, so therefore it cannot stick in the Flesh; but [it sticks] in the Principle, in the Center of the Soul, and it

is the Bridegroom of the Soul. If the Soul be ^x faithful, then he rests in its Bosom; but if it turns unfaithful, then it [the Soul forsakes or] goes away out of the Word.

^x Or continues in true Resignation.
^r The Soul.

109. For ^y it stands in the Gate in the Center, *viz.* in the Door [Way,] between Heaven and Hell; and the Word is in the Heaven. And if the Soul gives Way to be drawn away from that Gate, then it loses the Word; but if the Soul reaches ^z forward again, towards the Gate, then it attains that again; and the Virgin (who is the Servant of the Word) goes continually [along] with the Soul, and warns it of the evil Ways.

^z Inclines to Resignation.

110. But if the Soul be a Dog, an Adder, or Serpent, then the Virgin goes away to the Word into the Heaven, and then the Door is shut. And then there is a whole Birth between the Soul and the Word, whereas else there is but half [a Birth between the Word and the Soul;] and then there is Need of hard Striving, and [such a Soul] will hardly enter into the Kingdom of Heaven; yet it is possible enough.

111. This Word has brought the Souls of Men which have ^a inclined their Minds to it, ever since the Beginning of the World (when their Bodies have been dead) into the Bosom of *Abraham*, into the Element, into the Rest, [which is] without Source, [or Pain,] and there the Soul, [being yet] without a Body, has no Paradisical Source, [or active Property or Faculty,] but dwells in the ^b broken Gate, in the meek Element, in the Bosom of the ^c Virgin, in the Presence of their Bridegroom, ^d after the long Strife of Unquietness, and waits for its Body without Pain. And as to the Soul there is no Time, but it is in Stillness; it sleeps not, but it sees (without Disturbance) in the Light of the Word.

^a Yielded to the Word.

^b Or opened.
^c Or Wisdom of God.
^d Or upon.

112. But because the Essences of the Soul were infected with the Poison of the Devil, and of Hell, so that the Soul could not be helped again, except it were ^e born anew through the Word, out of the Mouth of God, *viz.* through his beloved Heart, (if ever it should attain the paradisical Joy and Source, [Condition or Quality] again, and qualify or mingle in the ^f paradisical Essences, and if ever its Body should come out of the Element again to the Soul) then the Word (in the Virgin-Chastity) must ^g become Man, and take Man's Flesh and Blood, and become a human Soul, and enter into Death, as also in the first Principle, into the dark Mind of the Eternity, where the Soul has its Original, into the Ground of Hell, and break in Pieces the dark Gate in the Ground of the Soul, and the Chains of the Devil, and generate [or beget] the Soul anew again out of the Ground [thereof,] and present it as a new Child (without Sin and Wrath) before God.

^e New-born, or Regenerated.

^f Or be strengthened with paradisical Power.

^g Or be incarnate.

113. And as the first Sin did [pass or] pass from one upon all, so also the Regeneration [passes] by one upon all; and none are excluded, except they will themselves. Whosoever says otherwise, has no Knowledge in the Kingdom of God, but tells mere Stories, [or speaks but according to the History or Letter only,] without the Spirit of Life.

114. Now as follows we will highly and orderly set down God's great Deeds of Wonder, for the comforting of the sick *Adam*, which for the present sticks in the Press, and must suffer ^h Anguish; yet this (which is set down) shall stand against all the Gates of the Devil, also against all Sects and Schisms, and that in the Ground of the Light, as it is given to us of God, and besides, out of the Ground of the holy Scriptures, upon the highly precious Words of the Promise in the Prophets, and the Psalms, as also the apostolical [Writings.] And though we do not here alledge the Scriptures, yet we will sufficiently prove it to every one who will not be contented with this summary Description.

^h Squeezing and Oppression.

* Or becom-
ing Man. *The Gate of the * Incarnation of Jesus Christ the Son of
God.*

The firm Articles of the Christian Faith.

115. Beloved Mind, we write no Conceits and Tales, it is in Earnest, and it is as much as our Bodies and Souls are worth; we must give a strict Account of it, as being the Talent that is committed to us. If any will be ⁱ scandalized at it, let them take Heed what they do; truly it is high Time to awake from Sleep, for the Bridegroom comes.

116. I. We Christians believe and acknowledge, that the eternal Word of God the Father became a true self-subsisting Man (with Body and Soul) in the Body [or Womb] of the Virgin *Mary*, without Man's ^k interposing: For we believe, that he was conceived by the Holy Spirit, and born of the Body of the Virgin, without ^l blemishing of her Virgin [Purity or] Chastity.

^m Or having
any Thing to
do in it.
ⁿ Or defiling.

II. Also we believe, that (in his human Body) he died and was buried.

III. Also [we believe,] that he descended into Hell, and has broken the Bands of the Devil (wherewith he held Man captive) in Pieces, and redeemed the Soul of Man.

IV. Also we believe, that he willingly died for our Iniquities, and reconciled his ^o Father, and has brought us into ^p Favour with him.

V. Also we believe, that he rose again from the Dead on the third Day, and ascended into Heaven, and there sits at the Right-Hand of God.

VI. Also we believe, that he shall come again at the last Day, to judge the Living and the Dead, and take his Bride to him, and condemn the Ungodly.

VII. Also we believe, that he has a Christian Church here upon Earth, which is begotten in his Blood and Death, [and so made] one Body with many Members, which he cherishes, and governs with his Spirit and Word, and unites it continually (by the holy Baptism, of his own appointing, and by the Sacrament of his Body and Blood) to [be] one only Body in himself.

VIII. Also we believe, that he protects and defends the same, and keeps it in one Mind.

And now we will, in what follows, set down all out of the deep Ground (according to every Thing's own Substance) what our Knowledge is, as far as is now necessary.

The Eighteenth Chapter.

Of the promised Seed of the Woman, and Treader upon the Serpent. And of Adam's and Eve's going forth out of Paradise, or the Garden in Eden. Also of the Curse of God, how he cursed the Earth for the Sin of Man.

1.  E will not concoct the ^a Meat in the Mouth, and play with the Mysteries, to write one Thing, and confess another with the Mouth, to please the Ear, as is used now-a-days, where they cover themselves continually with a strange Cloak, whereas all is nothing else but mere Hypocrisy, Appearance, and [Juggling] or fighting with a Shadow. The Spirit of God is not in such a one, but he is a Thief and a Murderer, and he uses his Pen for nothing else but his own Pride. If he had ^o Power, then he would himself cast all away, though he should [under a strange Cover] acknowledge it but with half a Mouth: He is to speak freely out of the Abyss of his Heart, and to write without a Cover; for Christ has done away his Covering [or Vail,] and his loving Countenance appears to the whole World, for a Witness to all People.

^a That is, we must not speak of the Mysteries with the Mouth only, but with an earnest zealous Heart.
^o Or if he was from the true Spirit.

2. Therefore let every one look to it, and take Heed of the seeming holy Hypocrites and Flatterers, for they are Antichrist's (and not Christ's) Ministers [or Servants;] for Antichrist has set his Foot upon the Breadth of the Earth, and rides upon the abominable devouring Beast, which is as great as himself, and indeed greater. Therefore it is highly necessary, that every one should feel [or grope] in his own Bosom, and consider his Heart, how it is inclined, that he do not deceive himself, and unknown to himself yield himself to be the [Servant or] Minister of Antichrist, and fulfill that Prophecy; for ^p he stands now ^a in the Light of the Eyes, the Time of his Visitation is at Hand; he shall be manifested in the Light of Life. And beware of Covetousness, for thou shalt not enjoy it; for the Wrath of the Beast breaks the Mountains and Hills to Pieces; and thy Covetousness will partake of the ^r Fierceness; the Time is near.

^r Antichrist.
^a Manifest.

3. Now when poor fallen Man (viz. *Adam* and *Eve*) stood thus in great Fear, Horror, and Trembling, being fast bound with the Bands of the Devil, and of Hell, in great Scorn and Shame before the Heaven and Paradise, then God the Father appeared to them with his angry Mind of the Abyss, into which they were fallen; and his most loving Heart went forth through the Word of the Father in *Adam* and *Eve*, and ^t placed itself before the Wrath, highly in the Gate of Man's Life, and enlightened the poor Soul again; yet they could not comprehend it in the Essences of the Soul; but received the Rays of the Almighty Power, whereby *Adam* and *Eve* became ^u glad again; and yet they stood trembling, by Reason of the Wrath [or fierce Horror or Grimness] that was in them, and heard the Sentence which God pronounced; for God said, *Because thou hast eaten of the Tree whereof I told thee that thou shouldst not eat, cursed be the Ground for thy Sake; with Care thou shalt maintain thy Life thereon all thy Life long; Thorns and Thistles shall it bring forth to thee; and thou shalt eat the Herb of the Field, till thou become Earth again, from whence thou wast taken; for thou art now Earth, and to Earth thou shalt return again.*

^t Or Grimness, and Wrath or Plagues.

^u Or opposed.

^v Or were comforted.

4. Here now stand the great Secrets (which we cannot see with ^u our earthly Eyes) wholly naked and plain, and there is no Vail before it, only we are blind to the Kingdom of God; for God cursed the Earth, and said, it should now bear Thorns and Thistles, and Man ^x should eat the Fruit of the accursed Earth. This indeed is a new Thing. He allowed them not in Paradise to eat of the earthly Herbs, but of the pleasant Fruit. And if he had eaten of the Herbs of the Fields, yet that which he had eaten, was heavenly; and when the Lord cursed the Earth, then all became earthly; and the holy Element was withdrawn, and the Fruit did grow in the Proceeding-forth of the four Elements, in the Kindling of the Fierceness, out of which Thorns and Thistles grew.

5. We must conceive, that there ^y was then a very pleasant Habitation upon the Earth; for all the Fruits did grow [spring and bud] out of the hidden Element, through the Fierceness of the four Elements; and although the four Elements had also their Fruits, yet Man should not (but the Beasts of the Field should) have eaten thereof. But now when the Lord cursed the Earth, then the Element withdrew from the Root of the Fruit, for God's Cursing is nothing else, but his Flying from a Thing; and thus God's Holiness is flown from the Root of the Fruit, and so the Root [of the Fruits] remains in the four Elements, in the Out-Birth; and *Adam* and *Eve* were also fallen ^z thereinto. And thus now like came to like; his Body also was become earthly, and must turn to Earth again.

^y Before the Curse.
^z Into the four Elements.

6. But that God said, *Thou shalt turn to Earth from whence thou wast taken*, that is also very true; but the Understanding is [hidden] in the Word, and the earthly Vail hangs before it, we must look under the Vail. For *Adam* was taken out of the Earth, not out of the four Productions of the Elements, [but he was] an Extract out of the Element, which qualified [or mingled] with the Earth. But when he fell into the four Elements, then he became Earth, as also Fire, Air, and Water. And now what should the bestial Man do [with] the heavenly paradifical Fruit? He could not ^a eat of it; and therefore God does not cast his heavenly Kingdom to Beasts and Swine, but it belongs to Angels.

^a Or enjoy it.

7. So also it is very clear and manifest, that before the Curse there grew not such venomous [or poisonous] Thorns and Thistles, and poisonous Fruits; and if God had not cursed the Earth (from the [one] Element) then no Beast should have been so fierce and [mischievous or] evil; for God said, *Let the Earth be cursed for thy Sake*. From whence now is also arisen the Disobedience of the Beasts towards Man, and their Wildness, [or flying in their Face,] as also, that they are so [cruel,] fierce, [mischievous,] and evil, and that Man must hide himself from their fierce Rage [and Fury;] whereas God (in the Creation) gave all into his Power, all Beasts of the Field should be in Subjection under him, which now is quite contrary; for Man is become a Wolf to them [in devouring the Beasts,] and they are [like] Lions against him, and there is mere Enmity against one another; he can scarce order the tame Beasts, much less the wild.

^b The wonderful Reason why one Beast was better than another.

^c Or divine Wisdom.

^d Infallibly.

^e Or transparent Lave.

^f Or Jesus.

8. And we are to know, that there was a great Difference in the Beasts before the Curse; for some (*viz.* the tame ones) were very near of Kin to the Element, with whom Man should have had Joy and Delight; on the contrary, some *viz.* the wild ones, which fly from Man, [were very near of Kin] to the four Elements; for the ^b Causes of those Wonders stuck wholly in the Essences, and they were very well known and seen in the Light of the Life in the Knowledge of the ^c Virgin. There is nothing so deep that Man cannot search into, and see it most ^d assuredly, if he does but put away the Vail, and look (through the Tables ^e graven through) with ^f *Jesus*, into the promised Land.

9. And

9. And God said; *In the Sweat of thy^s Face, thou shalt eat thy Bread till thou turn^s to Earth again.* Here now all is clear [and manifest] in the Light; for he had lost the heavenly Fruit, which grew for him without Labour [or Toil of his;] and now he must dig and delve in the Earth, and sow and plant, and so in the four Elements must get Fruit, in Cares, Labour, Toil, and Misery. For while the Element, or the Virtue [or Power] out of the Element, sprung forth through the Earth, there was so long a continual lasting Root to the Fruit; but when the Element (by the Curse) withdrew, then the^h congealed Death, Frailty, and transitory Fading, was in the Root, and they must now continually beⁱ planted again: Thus the turmoiling Life of Man took Beginning, wherein we must now^k bathe ourselves.

^h Or frozen.
ⁱ Or transplanted.
^k Or swelter ourselves.

10. God could well have created Creatures which should have managed the Beasts, [so] that Man might well have staid in Paradise in the angelical Form; and besides that, there are already, in all the four Elements, Creatures without a Soul; God would well have laid the Labour [or Charge] of Managing the Beasts upon another Generation, which were also^l earthly. But he saw well that Man would not stand, therefore instantly the Burthen was laid upon him, as *Moses* also writes of it.

^l Or of the four Elements.

11. But if God^m would have had bestial Men, then he would have created them so in the Beginning, and given them no Commandment, neither should they have been tempted; as indeed the Beasts have noⁿ Law.

^m Had desired bestial Men.

12. Therefore all Objections, which fall into Reason, are nothing else but the subtle Contradictions [or Fallacies] of the Devil, who would very fain maintain, that God did will the Fall of Man. There are also Men that dare to say, that God did will it; [and say] that he fitted the Tongue of the Serpent to seduce *Eve*; whose Judgment is very justly upon themselves, because they [offer to] confirm the Devil's Word with Lying, and [go about to] make God a Lyar.

ⁿ Or Commandment laid upon them.

13. It is very true, according to the first Principle (*viz.* the Abyfs of Hell) he has willed it; but that Kingdom is not called God; there is yet another Principle and fast Inclosure between. But in the second Principle (where God^o appears) he has not willed it. Indeed all is God's. But the first Principle is the Band of Eternity, which makes itself; from whence God the Father goes forth from Eternity into the second Principle; and therein he generates his Heart and Son [from Eternity to Eternity;] and there the Holy Ghost proceeds forth from the Father and the Son, and not in the first [Principle;] and Man is created for the second Principle.

^o Or manifests himself.

14. And therefore also the Heart to the second Principle (by himself) has new regenerated him [Man] out of the Band of the first Principle, and delivered him from the harsh [or wrathful] Band; and each [Principle] shall stand, to itself, in its own Eternity: And yet God alone is Lord, and alone Almighty; but the eternal Band is indissoluble, or else the Deity also would be dissoluble. But now all must be to his Honour, Glory, and Joy; and he is alone the Creator of all Things; and all must stand [naked] before him; as the Scripture says; *Thou shalt see, and rejoice, when the Wicked are recompensed*; whereas in the second Principle, there is no Desire of Revenge^p at all; but in the Sharpness of the Breaking-through out of the first [Principle] into the second, where the Soul strains through from the Torment into the Joy, there it rejoices that the^q Driver (who plagued [and vexed] it) is imprisoned, and because now it is securely freed from him; even as it is the Joy of the Kingdom of Heaven, that the Devil (in the first Principle) is imprisoned, so that he cannot molest the Heaven any more, and kindle the Habitation of the Element.

^p As the Light of the Fire does not consume any Thing.
^q Hunter or Tormentor.

† At.

15. Therefore there is also very great Joy in Heaven, † for this World, because there is a Principle generated, so that the Devil can make no more Use of the fierce Wrath, which he poured forth and kindled in the Time of his Creation; but is imprisoned between the † two Principles, which are both good.

† The second and the third.

† As the Fire's consuming is the Joy of the Light.

‡ As there would be no Light without Fire.

16. Thus you must understand what it is [or means] when the Scripture speaks of revenging the Ungodly, that there is Joy in the Saints at it; for the fierce Wrath [or Grimness,] and the Source [or Torment] of Hell, is the † Joy of the Heaven: For if there was no Source [or Pain,] there would be † no Flowing-up [or Springing.] But if the Light comes [to be] in the fierce, [auftere, four] Source, then there is mere Joy; and in the Darkness there is a peculiar Enmity in itself, and therein is the eternal Worm generated.

17. Therefore we must know, that God, as he is all in all, so where he is not (in the Love) in the Light, there he is (in the Darkness) in the Fierceness, and Source [or Torment;] for before the Time of the Creation there was nothing but the Source, and over it the Deity, which continues in Eternity. There is no other Ground, you [can] find nothing more, therefore give over your deep Searching, for it is the End of Nature.

† Or Manifestations.
‡ The World.

‡ *Mysterium.*

18. Although such † Revelations have been hidden [or concealed] from the Beginning of the World, yet because † it must now go into its Ether, and into the Breaking-through, therefore all stands naked, whatsoever has been hidden in Nature; and there shall very great Things (which have been hidden) be revealed [or manifested;] and this † Mystery is the Break of Day. Therefore it is Time to awake, for the Awakening of the Dead is near at Hand.

19. Now when God had pronounced his Sentence upon *Adam*, and ordained the Treader upon the Serpent for him, for his Comfort and Assistance in his Toil and Misery upon Earth, then he pronounced *Eve's* [Sentence] also, and established her perfectly to be a Woman of this World, and said to her; *Thou shalt bear Children with much Pain, and thy Will shall be in Subjection to thy Husband* [or Man,] *and he shall be thy Lord, and I will cause many Pains to thee, when thou art conceived with Child.*

† Or Smart.
‡ Conception, or growing big with Child.

20. And here it is as clear as the Sun, that it was not intended that Man (in the Beginning) should generate in such a Manner, for it should have been done without † Pain, without bestial † Impregnation, without a Wife [or Woman,] and without a Husband [or Man.] And therefore the Treader upon the Serpent was born of a Virgin, without the Seed of Man; although now that [also] must come to be done in such a human Manner, yet that was to this End only, that the Deity might enter into Flesh, and [so might] generate the Soul of Flesh again out of the dark Flesh, out of Death into Life. But otherwise, the Saviour [or Champion] is wholly the Virgin's Son, and a virgin Mind, as the first *Adam* [was] in the Creation; for you must earnestly and accurately [consider and] understand what Manner of Person he is.

† Or begets.
‡ Or comprehends.

† Or to be the Will.

‡ A Word comprehended by the second Will.

21. First, he is God, and is in the Father of Eternity, generated out of the Father of Eternity from Eternity, without Beginning and End, out of the Depth of the Omnipotence, out of the broken Gates of the Sharpness [or Depths] of God in the Joy, [or Habitation,] where the Father † attracts the pleasant Joy in his eternal Will, whereby the Will is impregnated, with the attracted Virtue of the Light, out of which [Impregnation] the Father † conceives the other [or second] Will to generate the Virtue; and that Conception [or Comprehension] is his Word, which the Father speaks (out of the Will, † before the Will) out of himself; and this Speaking remains in the Mouth of the Father, as † a comprehended Word, with the second

Will; and the proceeding forth out of the spoken Word (which goes forth out of the Will through the Word) is the Spirit; and that which is spoken forth² before the Will, is the eternal Wisdom of God, the Virgin of the Chastity.

² Or to be the Will.

22. For God generates nothing else but his Heart and Son, and will never generate any other Thing out of himself. Therefore that which is spoken forth before [or from] the Will, is a Virgin of Chastity, which never generates any Thing else neither; but she discovers herself in the Holy Ghost *in infinitum* [infinitely] in the Deep of the Wonders of the Omnipotence, and opens them; and she has the strong *Fiat* of God for an Instrument [to work with,] whereby she creates, and did create all in the Beginning, and she discovers herself in all created Things, so that (by her) the Wonders of all Things are brought to the Day-light.

The strong Gate of the [Incarnation or] becoming Man of Jesus Christ the Son of God.

23. And out of this Heart and Word of God the Father, with and through the chaste Virgin of God, of his Wisdom of the Omniscience, is proceeded the Treader upon the Serpent, in and with the Word of the Promise of God the Father to *Adam* and *Eve* and their Children, and it has imaged [or imprinted] itself in *Adam's* and *Eve's* Mind, and espoused itself in Eternity [therein;] and opened [for] the Soul the Gate to the Kingdom of Heaven; and has with the chaste^b Virgin set itself in the Center of the Light of Life, in the Gate of God, and has given the Virgin to the Soul for a perpetual Companion, from whence Man has his Skill and Understanding, or else he could not have Understanding. She is the Gate of theⁱ Senses, and yet she^k leaves the Counsel of the Stars, because the Soul lives in the Source [or Quality] of the Stars, and is too rough, [crude, or sour,] and therefore she cannot imprint [or unite] herself with the Soul, yet she shows it the Way of God. But if the Soul becomes a hellish Worm, then it withdraws into her Gate, and stands before God, before his Word and Heart.

^a The Wisdom of God.

ⁱ Or Thoughts.
^k Or avoids.

24. But because the Souls of *Adam* and of *Eve*, and of all the Children of Men, were too rough, wild, and too hard kindled from the first Principle, so that they had the Source of Hell in them, being inclined to all Evil, [Malice, or Mischief,] therefore the Word and the Treader upon the Serpent did not so instantly image [or imprint] itself in the Soul of *Adam*, but stood opposite to the Kingdom of the Devil and of Hell, and [against] their poisonous Darts, in the Mind; and in the Mind of those Men which incline and yield themselves to the Treader upon the Serpent, it breaks the Head of the Serpent, the Devil.

25. And so it was tried for a long Time, whether it were possible that Man should be recovered this Way, so that he might yield himself wholly to God, that the Soul might be born in the Word, and at last stand before God; yet all was in vain, the kindled Soul could not stand, but there came to be Man-slayers and Murderers, also self-willed People, in mere Lechery and Unchastity of the Flesh; also aspiring in State, Pride, and Domineering, according to the¹ Regimen of the Stars and Elements, that drives the Body and the Soul of Man at all Times; and there were but few that did cleave to the Word of God.

¹ Rule, or Dominion.

26. Then God sent the Deluge [or Flood] upon the whole World, and drowned all Flesh, except *Noah*, who cleaved to the Word of God; he and his Sons and their Wives were preserved; and so the World was tried, whether it would be afraid of the

horrible Judgment, and cleave to the Word, but it was all in vain. Then God chose to himself the Generation of *Shem*, (which cleaved to the Word,) that so he might erect a Light and Office of Preaching, that the World might learn from them. But all availed nothing; the Stars ruled Men according to their Source [or Quality,] in mere Covetousness, Unchastity, and Pride; which was indeed so very great, that they purposed to build a Tower, whose Top should reach to Heaven. Such blind People they were as to the Kingdom of God.

27. And then God confounded their Language, that they might yet see that they had only confounded Senses [or Thoughts,] and should turn them to God; that they also might see that they did not understand the Language of the Saints [or holy People,] of the Stock of *Shem*; and that they must be scattered abroad over the whole World, so that a holy Seed might be preserved, and that all might not perish; but it availed not, they were wicked.

28. Then God (out of the Fierceness of the first Principle) burnt *Sodom* and *Gomorrab*, those five Kingdoms, with Fire, for a Terror; but it availed not, Sin grew like a green Branch. And then God promised the chosen Generation, that if they would walk before him, he would bless them as the Stars of Heaven, and make them so great [that they should not be numbered,] and yet there were still among them evil Birds hatched. And then God brought them into a strange Land, and prospered them, to try whether they would acknowledge his Goodness, and depend on him, but they were yet worse.

29. Then God stirred up a Prophet among them, even *Moses*, who gave them Laws, and sharp Doctrines, as Nature ^m required; and these were given them (through the Spirit of the ⁿ great World) in Zeal, in the Fire. Yet seeing they would live still in the Roughness, therefore they were tried [or tempted to see,] whether they would live in the Father; and God gave them Bread from Heaven, and fed them forty Years, to try what Manner of People they would be, and whether they would by any Means be brought to cleave to God: He gave them Ordinances and Customs [to observe,] in Meats and Drinks, and also a priestly Order, with heavy and hard Precepts and Punishments, which he published also to them; but it availed not, they were only wicked, and walked in the Dominion [or Regimen] of the Stars; and yet far worse, [they walked] altogether according to the Wrathfulness of Hell.

30. And there is a great Matter for us to see in the several Meats which God forbid them, especially Swine's Flesh, whose Source [Quality or Property] will not subsist in the Fire, but affords only a Stink; and so it does also in the Fire of the Soul, which reaches [or stirs] the Originality of the first Principle; from whence the first Principle (in the Soul) stinks [or makes a Stink,] which is ^o contrary to the Word, and the noble Virgin, and it makes the Gates of the Breaking-through [into the Light] swelled, [thick, misty, fummy,] and dark: For the Soul is also a Fire, which burns; and if it receives such a ^p Source, [Quality, or Property,] then that darkens it the more, and burns in the Vapor, like a Flash [of Lightning,] as may be seen in the Fat of Swine; for which Cause God did forbid it them.

31. And there was no other Cause of their Employment about offering Sacrifice, than because Man was earthly; and so the Word standing near the Soul in the Gate of the Light of Life, ^q he heard their Prayers through the earthly Source [Quality or Property] of their Smells, [^r or Incense;] and so they had a Token in the Fire, that their Prayer was acceptable to God; as may be seen in many Places in *Moses*, which shall be explained in its due Place.

^m Promoted
or thrust
forth.
ⁿ Macro-
cosm.

^o Or loath-
some.

^p Or Fuel for
its Burning.

^q God.
^r Or Offer-
ings of In-
cense.

32. And there is a very great Matter to be seen in *Moses*, concerning his ^f brightened Face; where he was tried whether it was possible that the Soul could be ransomed by the Father's Clarity [or Brightness] in the Fire, if they did live in his Law, which was sharp and consuming, and a great piercing to the Soul; but it was in vain, it might not be.

^f Glorious Shining.

33. And there the noble Virgin (in the Spirit of the Prophets) ^t pointed at the Seed of the Woman, at his Incarnation [or becoming Man,] his suffering and dying for the poor Soul of Man, that it might be delivered from the eternal Death, and be regenerated anew, in the Son of the Virgin; which was done after three Thousand nine Hundred and ^u seventy Years; and then the Word of the Promise, which God promised to *Adam* and *Eve* in the Paradise in the Garden of *Eden*, when they fell into Sin, and which imaged [or imprinted] itself in the Center of the Life, through which all Men that come to God are justified, became Man.

^t Or prophesied of.

^u 3970 Years.

34. It continued a long Time in the Covenant of Circumcision (in the Life and Light of the Father) with the Shadows and Types of the Incarnation of the Son; but these could not ^x reach the Earnestness of the Coming again of the Body out of the Grave; but the Word must become Man, if Man must rise again out of the Grave. It [the Covenant] ransomed the Soul indeed, so that it could stand before the Father (in the Gate of the Corruptibility) in the Fire of the Sharpness, but not in the pleasant Joy, before the Light of the holy Trinity; and besides, it could not bring the new Body forth out of the Element, for it was defiled too much with Sin.

^x Or comprehend the Rising again.

35. Thus in that fore-mentioned Year, the Angel *Gabriel* came, being sent of God the Father to *Nazareth*, to a poor (yet chaste and modest) Virgin, called *Mary*, (her Name signifies plainly in the Language of Nature, *A Redemption out of the Valley of Misery*; and though it is plain, that we are not born of the high ^y Schools, with ^z many Languages, yet we have the Language of Nature in our School of Wonders [or Miracles,] fixed, [stedfast, or perfect,] which the ^a Master of Art, in his *Pontificalibus*, will not believe,) and he greeted her ^b through God, and brought the eternal ^c Command of the Father out of his Will, and said to her; ^d *Hail, full of Grace, the Lord is with thee, thou blessed among Women: And when she looked upon him, she was terrified at his saying, and [considered] in her Thoughts what Manner of Salutation this was. And the Angel said to her, Fear not, Mary, thou hast found Grace with God; behold, thou shalt ^e conceive in the Womb [or Body,] and bear a Son, whose Name thou shalt call Jesus; he shall be great, and be called the Son of the most High, and God the LORD will give unto him the Throne of his Father David, and he shall be King over the House of Jacob eternally, and of his Kingdom there will be no End. Then said Mary to the Angel, How shall that come to pass, since I know not a Man? And the Angel answered her, and said; The Holy Ghost will come upon thee, and the Virtue [or Power] of the most High will overshadow thee, therefore also that Holy One, that shall be born of thee, shall be called the Son of God. Then said Mary; Behold! I am the Handmaid of the Lord, let it be done to me as thou hast said; and the Angel departed from her. Now when this Command [or Message] from God the Father came, then the Nature of the Spirit of the Soul in *Mary* was astonished, as the Text says; for ^f it was stirred by a precious Guest, who went into a wonderful Lodging [or Inn.]*

^y Universities, or Academies.

^z School-learning or Tongues.

^a Or learned Doctor.

^b Or from.

^c Or Message.

^d Luke 1.

^e 28—35, 38.

^f Be impregnated.

^f The Spirit of the Soul.

36. But the Reader must not here understand it, as if the Word for this Incarnation at this Time did first come down, out of the highest Heaven above the Stars, hither beneath, and became Man, as the World teaches in Blindness. No; but the Word, which God spoke in Paradise to *Adam* and *Eve*, concerning the Treader upon the Serpent, (which imaged [or imprinted] itself in the Door of the Light of

^e Or being. Life, ² standing in the Center of the Gate of Heaven, and waiting perceptibly in the Minds of the holy Men, even till this Time) that same Word is become Man; and that same divine Word is again entered into the Virgin of the divine Wisdom, which was given to the Soul of *Adam* ^b near the Word, to be a Light, and a ⁱ Hand-maid as to the Word.

^a Or joined to.
ⁱ Or Maid-servant.
^k Or Espousal.

37. And the Will of the Heart of God in the Father, is from the Heart entered into the Will of the Wisdom, before the Father, into an eternal ^k Contract; and the same Virgin of the Wisdom of God, in the Word of God, has in the Bosom of the Virgin *Mary* given itself into her virgin Matrix, and united itself, as a Propriety, not to depart in Eternity; [you must] understand, into the Essences, and into the Tincture of the Element, which is pure and undefiled before God. In that, the Heart of God is become an angelical Man, as *Adam* was in the Creation; and the going forth out of the Heart of God, with the whole Fulness of the Deity (out of which also the holy Spirit of God, and out of the Spirit the Virgin, goes forth) maketh his high angelical Image greater than *Adam*, or ever any Angel was; for it is the Blessing, and the Might of all Things, which are in the Father eternally.

38. For the Word (by its being given into the Element, into the virgin Matrix) is not separated from the Father; but it continues eternally in the Father, and it is (in the Heaven of the Element) every where present; into which [Element] the same [Word] is entered, and is become a new Creature in Man; which [new Creature] is called God. And you must here very highly and accurately understand, that this new Creature in the holy Element is not generated of the Flesh and Blood of the Virgin, but of God, out of the Element, in a total Fulness, and Union ^l of the holy Trinity; which [Creature] continues with total Fulness without ^m ending therein eternally: Which [Creature] every where fills all, in all the Gates of the Holiness, whose Depth has no Ground, and is without Number, [Measure,] and Name.

^l Or with.
^m Fading.

39. Yet you must know, that the Corporeity of the Element of this Creature is ⁿ inferior to the Deity; for the Deity is Spirit, and the Element is generated out of the Word from Eternity; and the Lord entered into the Servant, at which all the Angels in Heaven wonder. And it is the greatest Wonder that is done from Eternity, for it is against Nature; and that may [indeed rightly] be [called] Love.

ⁿ Or less than the Deity.

40. And after that this high princely angelical Creature, in the Twinkling of an Eye, in the Word and Holy Ghost (in the holy Element) was figured, [fashioned, formed, or made] a self-subsisting Creature (with perfect Life and Light) in the Word; then also in the same Twinkling of an Eye the four Elements (with the Dominion of the Sun and Stars) in the Tincture of the Blood, together with the Blood and all human Essences, which were in the Body of the Virgin *Mary* in her Matrix (according to the Counsel of God) in the Element, ^o received the Creature, wholly and properly, as one [only] Creature, and not two.

• Assumed.

41. And the holy [pure] Element of the Heaven, which incloses the Deity, that was the *Limbus* (or the masculine Seed) to this Creature; and the holy Spirit, with the holy *Fiat*, in the Virgin of the divine Wisdom, was the Master-builder, and the first Beginner; and every Regimen built its own (in its own Center) therein.

42. The holy Spirit of God built the Formation in the Wisdom of the Virgin, in the [holy] Element, in its Center of the Heaven, even the highly worthy princely and angelical Formation; and the Regimen of the Stars and Elements of this World formed the outward Man wholly, with all Essences of our human Bodies, with a natural Body and Soul (wholly like us) in one only Person.

43. And yet every Form has its own Height, Source, [or Quality,] and Perception; and [yet] the divine [Source] has not so mixed, that [thereby] it is the less;

but what it was, that it continues to be ; and that which it was not, that it is, without severing from the divine Substance ; and the Word abode in the Father ; and the natural Humanity, in this World, in the Bosom of the Virgin *Mary*.

Of the three Regions of the [Incarnation, or] becoming Man ; the forming [or imaging] of the Lord Jesus Christ.

44. The Forming of this highly worthy Person is severally [done ;] first there is the Word, or the Deity, which has had its Forming from Eternity in the Father ; and assumed in the becoming Man no other Forming [or Image,] but continued in the Father, as it was from Eternity, in its Seat.

45. The second Forming is done naturally, in the same Time of the Angel *Gabriel's* greeting, when the Virgin said to the Angel, *Let it be done unto me as thou hast said.* In the Performance of the same Word, the Imaging [or Forming] in the ^p Element was done, which [Image] was like the first *Adam* before the Fall, which then should have generated such an angelical Creature out of himself ; and the whole Propagation of the angelical Men [should have been] so ; and that he could not do now, because he had entered into the Spirit of this World ; and therefore there must be such a Virgin-like Creature born in the earthly Virgin, which must bring the earthly Virgin (with her Brethren and Sisters) out of the Earthliness again into the [pure] Element (before God) through himself. And this Forming [or Imaging] is done in the Twinkling of an Eye, wholly and perfectly without any Defect ; and nothing at all has happened to it the more with the Length of Time.

^p Inward Element.

46. And the third Forming was together, in the same Twinkling of an Eye, with the other Formings also at once (out of the [pure] Element) produced, just as if an earthly Seed was sown, out of which a whole Child springs forth, and took its Beginning naturally ; and the new Creature (in Perfection of the Element) was the masculine Seed of the earthly Man, which the earthly Matrix of the Virgin conceived in the Bosom of the Virgin *Mary* ; yet the Earthliness defiled not the *Limbus* of the new Creature in the holy Element, for the Word of the Deity (which was the Mark of the Limit of Separation) hindered that.

47. And the angelical Image, as to the *Limbus* of the [holy pure] Element, came naturally to be Flesh and Blood, with the Infecting and Figuring of all natural Regions of human Members, as in all the Children of Men, and attained his natural Soul in ¹ the Beginning of the third Month, as all other Children of *Adam*, which has its Ground out of the first Principle, and has raised up its Throne and Seat into the divine Element, into the Joy [or Habitation] wherein it sat (in the Creation) in *Adam* ; and there it has attained its princely Throne (in the Kingdom of Heaven, before God) again, out of which it was gone forth with Sin in *Adam*.

¹ Or End.

48. And thither the second *Adam* (with his becoming Man) brought it in again, and [there] as a loving Child it was bound up with the Word of God, in Love and Righteousness ; and there the new Creature (out of the Element) came to be the Body of the Soul. For in the new Creature of the *Limbus* of God, the Soul was holy, and the earthly Essence (out of Flesh and Blood) clave to it, in the Time of the earthly Body ; which [Essences] Christ (when his Soul with the new Creature went into Death) left in Death, and with the new Body in the natural Soul he arose from Death, and triumphed over Death ; as hereafter you shall see the Wonders concerning the Death and Resurrection of Christ.

49. But that the Soul of Christ could be generated both in the new, and also in the old earthly Creature, it is because the Gate of the Soul in the first Principle stands in the Source [or Quality] of the Eternity, and reaches into the deep Gate of the Eternity, in the Father's original Will, wherewith he breaks open the Gate of the Deep, and shines [or appears] in the eternal Light.

50. Now then as the Word of God is in the Father, and goes forth out of the Father into the [pure] Element, and that the same Word was given to Man again in the Fall (from out of the [holy] Element, through the Voice of the Father, with the Promise of the Treader upon the Serpent) out of Grace, in the Center of the Light of Life; so the natural Soul of Christ, with its first Kindling in its Center of the Light of Life (where the Word, with the Consent of the Virgin *Mary*, had set itself, by the Word in the Father of Eternity) received the Principle of the Father in the Light.

† In this Manner or Way.

51. Thus Christ († according to this Form) was the natural eternal Son of God the Father; and the Soul of Christ (in the Word) was a self-subsisting natural Person in the holy Trinity.

• Over the Creatures of the inward Element.

52. And there is in the Depth of the Deity no such wonderful Person more, as this Christ is, which the Prophet *Isaiab* calls (in the Spirit highly known by him) Wonderful Power, [or Virtue, Champion, or] Saviour, eternal Father, and Prince of Peace; whose Dominion is great, and upon his Shoulders; † understand [upon] the Creatures of the Element.

53. And the second Birth of the Soul of Christ stood in the natural Propagation, like [the Souls of] all Men; for he also as well [as other Men] was in the six Months wholly figured [framed or formed] with a natural Body and Soul, with all the Gates of the Mind and Senses; the Soul in the first Principle, and the Body in the third Principle; and then Christ (the true Breaker through) continued standing in the second Principle, in the Kingdom of God, and after nine Months was born a Man, out of the Body [or Womb] of the Virgin *Mary*, and we saw his Glory as the Glory of the only begotten Son of God the Father.

† The Foundation; hit the Mark, or get the Prize.

‡ Or Nativity.

§ Or dead Teaching, or other Men's Explanations.

¶ Or approved.

‡ That which we call I, or self, in our Reason.

‡ The Throne of Resignation in the Mercy of God.

‡ Or Degree of Master, or Doctor.

54. And here the Light shone in the Darkness of the natural outward Body, as Saint *John* witnesseth; he came into [or to] his own, and his own received him not, for they knew him not; but those which received him, [to them] he gave the Might to be the Children of God; they were through him begotten to the Kingdom of Heaven. For his is the Kingdom, the [Power or] Might, and Glory in Eternity. *Amen.*

55. Thus consider here, thou beloved Mind, thou shalt here find the † Root, whereby Men (before the ‡ Birth of Christ) entered to Salvation; if you understand this Writing right (as the same is known by the Author in the Grace of God) then you understand all whatsoever *Moses* and the Prophets have wrote; as also all whatsoever the Mouth of Christ has taught and spoken; thou hast no Need of any † Mask or Spectacles about it. That Knowledge needs not to be † confirmed by the antichristian Throne [or Stool,] who saith, The divine Ordinances must be established by his See or Throne, and whatsoever Men must teach and believe, [as if] he could not err †.

56. The Light of Nature shows us now (in the Love of God) quite another Throne, which God the Father with his Son Jesus Christ has established; the same is the eternal † Throne in [or of] Grace, where our Soul may be new regenerated, and not in the antichristian Throne; that is nothing else but the Throne of *Babel* the Confusion, where he may continue to be the Ape of Christ upon Earth with his brave † Hood; where of late we saw a young Lad, [Disciple, or Scholar,] who plucked

plucked the Pearl from his ^a Hatband, and his Hatband broke; and then he became as another earthly Man, and none saluted [reverenced or regarded] him.

^a His Might, Power, and Authority.

The Difference [or Distinction] between the Virgin Mary, and her Son JESUS CHRIST.

The Earnest and true Gate of Christian Religion; and of the Articles of Belief, earnestly to be considered for the Sake of Man's Salvation, and because of the Inventions and Opinions of Heretics and Schismatics, forged by the confused Babel of Antichrist.

The high and deep Gate of the Aurora and Day-spring in the Root of the Lily.

57. The *Mysterium* [or Mystery] which we knew not before, meets us, nor did we know the Ground of it; neither did we ever esteem ourselves worthy of such a Revelation; but seeing it appears unto us of Grace, through the Mercy of the gracious Son of God, our Lord Jesus Christ, therefore we must not be so lazy, but labour in the Garden of the Lily, in Love to our Neighbour, and for the Sake of the Children of Hope, especially for the Sake of the poor sick *Lazarus*, who lies wounded in *Babel*; who (after his painful Sickness) shall be healed, ^b in the Smell of the Lily; and when he shall begin to go out from *Babel*, we will set a Root before him in *Hebron*, which shall afford him Strength, to get quite out of ^c *Babel* for his Health.

^b Or by.

^c Out of the contentious wrangling Opinions.

58. For the Virgin [the Wisdom of God] has graciously bestowed a Rose upon us, of which we will write in such Words as we behold in that Wonder; and we cannot [write] otherwise, but our Pen is broke, and the Rose taken from us, and then we are as we were before the Time [of our Knowledge;] whereas yet the Rose stands in the Center of Paradise, in the Hand of the Virgin, which she reaches forth to us, in the same Place where she came to us in the Gate of the Deep, and proffered us her Love, when we lay on the Mountain towards the ^d North, in the Strife and Storm before *Babel*, which [Virgin] our earthly Man has never seen nor known.

^d Or Midnight.

59. Therefore we write out of a School, wherein the earthly Body (with its ^e Senses) never studied, nor never learned the ^f A, B, C; for in the Rose of the Virgin we learned that ^f A, B, C, which we supposed we could have learned from the ^g Thoughts of the Mind; but that could not be, they were too rough, and too dark, they could not comprehend it. And therefore the earthly Body must not learn in this School, and its Tongue cannot raise itself up to it; for the Mind of this School stood hidden in the Gate of the Deep, in the Center. Therefore we ought not to boast of this School at all, for it is not the proper one of the Senses [or Thoughts,] and Mind of the earthly Man; and if we go forth from the Center of the noble Virgin, then we know as little from this School as others; just as it was with *Adam* when he went out of the Paradise of God, into the Sleep of being overcome, then at his awaking in this World he knew no more of Paradise, and he knew his loving ^h Virgin no more.

^e Or Reason,
^f Introduction.
^g Senses.

^h The noble *Sophia*, the eternal Wisdom of God.

60. Therefore we have no Ability, Might, nor Understanding (in our earthly Will) to teach of the Wonders of God, we understand nothing thereof, according to our in-bred Nature; and none ought to require any Thing from our own Will, for we have nothing [in it.]

ⁱ Declares or foretells.

^k Or the secret Mysteries.

61. But the Spirit ^l intimates, that if you shall go out from *Babel* into the Meekness of Jesus Christ, then the Spirit in *Hebron* will give you Teachers with great Power, at whose Power the Elements will tremble, and the ^k Gates of the Deep fly open: And thou shalt go out from *Lazarus*, his Sicknesses [and Sores,] through the Word and Wonders of these Men, for the Time is near, the Bridegroom comes [to fetch home his Bride.]

^l Or Authority.

62. And now if we consider in our own Reason, and (in the Consideration of our high Knowledge) look upon what the World at *Babel* has introduced in this high Article [of Prayer,] whereof we are about to treat, in that Antichrist has set himself therein, and shown his great ^l Power therein, then our Reason might well keep us back, because of the great Sting and Danger that might befall us from the fierce Wrath of Antichrist. But seeing it appears to us without our Knowledge, therefore we will rather obey the Voice of God, than the earthly Fear, in Hope to be recompenced. And though it should happen that Antichrist should destroy our earthly Body, which yet stands in the Permission of God, which we must not withstand, yet we will more highly esteem that which is to come, than that which is transitory, which [Things to come,] if we attain them, are our true native Country, out of which we (in *Adam*) are gone forth; and the Spirit invites all Men's Attention before this Glass.

63. Hitherto the Honour of Invocation [or Worship] has been paid and afforded to the Virgin *Mary*, and other Saints, [or holy People,] that have been here [in this Life;] whereas yet (in the Ground of the Light of Nature) this Command or Law was not known at all, and it is most highly necessary to be known, that the Ground thereof has been taken in the confused *Babel*, when Men were weary of the poor Christ, who in this World had not whereon to lay his Head. Then they did as *Israel* with *Moses*, who made themselves a Calf to be their God, and said; *Behold, Israel, these are thy Gods, which brought thee out of the Land of Egypt*; and they made a calvish Worship of God, for their voluptuous Life, and looked no more after *Moses*, but said; *We know not what is become of this Man Moses; and they said to Aaron, Make thou us Gods which may go before us, and he made them the Calf; but when Moses came and saw it, then he was wroth, and took the Tables of God, and broke them, and threw them away, and said; Hearken, you that belong unto the Lord, gird every Man his Sword to his Side, and slay his Brother, the Worshipers of the Calf.*

^m Or in the Bravery and Glory of this World.

64. In such a Form [or Condition] also is the confused *Babel* (in the Kingdom of Christ upon Earth) in the blind Earnestness of Man's own Reason, where Men seek Christ in the ^m Kingdom of this World; whereby they could not find him, as *Israel* [could not find] *Moses*, while he was on the Mount. And thereupon they have made other Gods to [go before] them, and [have instituted and set up] the divine Service [or Worship] of God, with the richest [and most costly Ornaments] and holy Show; and they continually say [in their Mind,] we know not what is become of this Jesus, for he is gone from us; we will erect a divine Service for him in our Country, and we will make merry at it, and that shall be done according to our own Will and Pleasure, that we may be rich and fat with it, and refresh ourselves fully with this Jesus.

65. Are we not Lords in his Kingdom? And being in his Ministry, [Service or Worship,] we are the most holy and best. Who may compare himself with us? He is ascended into Heaven, and he has given us his Dominion on Earth. The Keys of

Peter, he must be [Deputy, Vice-Roy, Vicar, or] Keeper of the City, and those he has left us to [open] the Kingdom of Heaven and of Hell. Who will take them away from us? We can get into Heaven well enough, though we be evil, it matters not, we have the Keys that can open it; we are Priests in Power, [or Ministers having Authority,] we will let those in that make much of us, [fatten us,] and give much to our Kingdom; and then the Christian Church will be in great Honour, [Glory, and Esteem,] when they so highly honour her Ministers [or Servants;] that will well please our Lord [and Master.] Where is there such a Kingdom as we have? Should not that [Kingdom] be crowned with the ⁿ most glorious Crown of this World? And should not all bend and crouch before it?

66. Yes indeed, say they, we ourselves confess that we are evil wicked Men, but this ^o Order makes us holy. Our Office is holy, we are the true Ministers of Christ in his Service; and although we be evil [mere natural wicked carnal] Men, yet our Office remains holy; and the highest Dignity is due to us for our Office-sake. As *Aaron* (with his Worship of the Calf) must be called holy in his Office, though they forgot *Moses*, and rose up (^p from eating and drinking) to dance and to play; and so also *Aaron* must be highly honoured [and revered] for his Ministry or Service to the Calf.

67. But that the Kingdom of Christ on Earth in *Babel* might stand in great earnest [Zeal,] they say, we will ordain a holy divine Service [and Worship of God,] that may be diverse [or separated and set apart] from the World, and procure there, that our Laws may be in force [and put in Execution by them.] We will impose great fasting Days, and holy Days of Feasting, that the World also may have a Looking-Glass of Holiness, and highly honour and reverence us, and acknowledge that our Ministry [or Worship,] which we perform [when we pray] before God, is holy; we must be the holy Priests of God; whosoever judge otherwise, we will condemn them; and we do right in it, and do God good Service by it. For though an Angel should come from Heaven, and preach any other Doctrine than we, he is accursed, as *Paul* says.

68. Whatsoever we have ^q ordained at the Convention of the chief Fathers, with the whole Consent of our *Concilium* [or Council,] that is holy; for it is written, *Thou shalt not curse the Chief* [or Ruler] *of thy People*. And when our Hearts (before the Light of Nature) ^r condemn us, or that we must stand ashamed of ourselves before God, and acknowledge ourselves great Sinners, then we will invoke the holy Mother of Christ, and his Disciples, that they may pray for us, that so our Sins may not be known. When we go in Pilgrimage to honour them and perform divine Service, or Worship, then she will make Intercession, and speak to her Son for us, and pray for us, so that we may thus (in her Service) be holy; and though we stick continually in bestial Lechery, Self-honour, and Voluptuousness, yet that is no Matter, we have the Keys of *Peter*, and the Mother of Christ for our Assistance.

69. [Thus it is with the holy Priests,] as it was not *Israel's* Meaning (in *Moses*) concerning the Calf, to acknowledge it for a God, and to account it for the true God; because they knew that [the Calf] was Gold, and that the true God had made himself known to be otherwise; and also they had good Experience [of the true God,] by the Wonders [which were wrought] before *Pharaoh*; but they would thereby worship and reverence the absent God, and make a Remembrance and Worship of God for themselves: As King *Jeroboam* with his Calf-worship, where yet the Honour must be ^s done to the true God.

70. And as *Jeroboam's* Calves were an Abomination to God, which he yet with earnest Zeal set up to serve the true God thereby, only that he might preserve his worldly

ⁿ With Riches, or the best Treasure of this World.
^o Holy Orders, Ordination of Ministers, or Institution of the Spirituality or Clergy.
^p Their Gluttony and Drunkenness.

^q Or concluded.

^r Challenge, accuse, and fright us.

^s Intended by it.

worldly Kingdom, that the People might not fall from him, when they were to go up to *Jerusalem* to offer Sacrifice; and God rejected him and his whole House for it; and as *Moses* came (in Wrath) because of their divine Service before the Calf, and broke the Tables of the divine Law, and took his Sword, and one Brother must slay the other, because of their Abominations and Sins of false Worshipping of God; so also (thou blind World in *Babel* of Confusion) seeing thou art fallen away from the omnipresent, omniscient, all-seeing, all-hearing, all-smelling, and all-feeling Heart, Jesus Christ, and set upon thy own conceited Ways, and dost not desire to see the gracious Countenance itself of Jesus Christ, and wilt not lay aside thy Shame and Whoredom, thy appearing Show of Holiness or Hypocrisy, thy self-conceited wilful Pride, Might, Authority, Pomp and State, but livest in thy invented Holiness, for thy Pleasure, in Covetousness, Gormandizing, Gluttony, and Drunkenness, and in mere exalting of thyself in Honour; therefore the second *Moses* (who was promised by the first, and whom Men should hear) has broken the Tables of his Law, whereupon his precious Incarnation, suffering Death, Resurrection, and entering into Heaven stood, and has stopt their Entering into thy Ears; and has sent thee strong Delusions (out of the Spirit of thy own invented Show of Holiness) as *St. Paul* says; so that thou believest the Spirit of Lying, and livest according to thy fleshly Lust, that so thy own invented Show of Holiness with thy false Key (which does not open the Suffering and Dying of Jesus Christ in his Death) deceives thyself.

71. For thou art not entered into the Father by the Intercession of Men, but by the precious Incarnation of Jesus Christ; and if thou dost not instantly turn in the last Voice of God's Call (whereas many of you have been much called) and go out from *Babel*, then *Moses* stands in Wrath, and says, *Gird every one his Sword to his Side, and slay his Brother in Babel*, and so thou destroyest thyself. For the Spirit of thy own Mouth will destroy thyself, so that thou shalt be no more called *Babel*; but Fierceness, Wrath and Sword within thyself, which will consume thee, and not spare; for thou murderest thyself, thou great Wonder of the World.

72. O how have all the Prophets wrote of thee, and yet thou knowest not thyself; thou ridest so upon thy fat pampered Beast, and that Riding pleases thee so well, that thou wilt rather go to the Devil into the Abyss of Hell, than that thou wilt light off thy Beast. What shall become of thee then, thou blind *Babel*? Do but light off from thy great ugly Beast, [which indeed is] thy Might, Pomp, State, and Pride. Behold! thy Bridegroom comes, and reaches forth his Hand to thee, and would lead thee out of *Babel*.

73. Did not he walk on Foot upon Earth? He did not ride in that Manner. He had not whereon to lay his Head. What Kingdom do you build for him? Where is the Place of his Rest? Does he not rest in thy Arms? Wherefore dost thou not embrace him? Is he [according to thy Reason] too poor in this World? Yet he is rich in Heaven. Who wilt thou send to him to be reconciled to thee? The Mother of Jesus? O no, that will not avail; he does not stand behind thee and absolve thy Wickedness, for thy Inclination of Falshood. He knows not thy Letters which thou sendest to him by the Saints, who are in the still Rest before him in the heavenly Element.

74. The Spirit of their Souls is in the Stillness, in the still Habitation before God. It does not let thy rough Sins come into it to sleep upon them, but its Imagination and whole Will stands directly bent into the Heart of God, and the Spirit of the first Principle of its original Source says, Lord, when avengest thou our Blood? And the Meekness of Jesus Christ says; Rest in the Stillness, till thy Brethren also come to thee, who shall be slain in *Babel* for the Witness of Jesus.

* Thy Embassies and Messages.

† The original Property of the Spirit of their Souls faith.

75. * They make no Intercession for thee, neither does it avail any Thing; for thou must be regenerated anew, through earnest Sorrow and Repentance; thou must light down from off thy Beast, and must go on Foot with Christ over the Brook *Kedron*, into his Sufferings and Death; and through him thou must rise again out of his Grave; thou thyself must come to this. Another cannot save thee; thou must enter into the Birth of Jesus Christ, and with him be conceived by the Holy Ghost; thy Soul must in the Word, and in the new Man Christ, in the [one eternal] Element, be born [or brought forth] out of the four Elements into the Water of the Element of eternal Life; thy antichristian feigned Fables help thee not; for it is said, Such ^y Belief as People have, such a God also they have to bless them.

* The holy Souls do not pray for thee.

^y Or Faith.

76. But that thy ^z Predecessors after their Death have ^a appeared in Deeds of Wonder, upon which thou buildest, that was caused by the Faith of the Living, and their ^b Imaging in [or Impression upon] their Tincture, which is so strong that it can remove Mountains. An evil Faith also (if it be strong) can (in the first Principle) stir up Wonders, as may be seen by ^c Incantation, and by the wicked Showers of Signs before *Pharaoh*: ^d As they believed, so it was done.

^z Fore-fathers.
^a Or done Miracles.

^b Or Imagination.

^c Of Witches and Conjurors.

^d Or it was according to their Faith.

77. And while the Faith of the Living [at the Time of thy Forefathers] was yet somewhat good and pure, [as] to the Kingdom of God still, and they did not seek their Bellies and Pomp [as they do now,] therefore their Faith [or Belief] pierced into the Heaven, into the [pure] Element, to the Saints [or holy Souls;] who thus did also naturally appear with Works of Wonders [or Miracles,] to the living Saints (in their Element) in the strong Faith, which [Works of Wonder] were only comprehended [or taken hold of] in the Faith, and that ^e not imparted to the Ungodly.

^e Or the Ungodly did not partake of them.

78. For one Tincture caught hold of the other, so that the Saints [departed,] in the Element, became longing after the strong Faith; especially those [Saints departed] that on Earth had turned many to Righteousness; for as every one's Works of Faith follow after them, so also their Will to turn more Men, still follows after them; and therefore one Faith (in the Tincture of the holy Element) caught the other, and so [Miracles or] Works of Wonder were done at the Memorials of the Saints; this God permitted for the Heathen's Sakes, that they might see, that the Saints that were slain, [or departed,] were in God, and that there was another ^f Life after this, that they should turn and be converted; and therefore God suffered these Works of Wonder to be done.

^f So that God is the God of the Living, and not of the Dead.

79. But in the Ground of the Originality it is not so, that one that is departed has Power to help one that is living into the Kingdom of Heaven; or that they should undertake to bring and report the Miseries of the Living before God, and pray for them; for that were a great Disrespect to the Heart of God, which without Intercession, or their Prayer, pours forth his Mercy over all Men with stretched-out Arms; and his Voice is never any other than only thus. ^g *Come ye all to me, ye Hungry and Thirsty, and I will refresh you.* He said, Come to me, I will do it willingly. Also, It is Delight to me to do Good to the Children of Men.

^g *Matth. 11.*

80. Who is it that will presume to undertake to stand before the Source [or Spring] of the Mercifulness, and make Intercession [or pray] for one that invokes them? As if the Love in the Heart of God was dead, and did not desire to help those that call to him; whereas his Arms continually without End stand stretched out, to help all those that turn to him with their whole Heart.

81. Thou wicked Antichrist, thou sayest, that Faith alone does not justify the Soul, but thy invented Works, for thy Avarice or Covetousness, these must do the Deed. Wherein wilt thou be regenerated? In thy *Maozim*, [or Belly-God,] or through the Birth of Jesus Christ? Which is nearest of all to the Deity? Thy Works.

pass away, and follow thee in the Shadow; yet the Soul has no Need of any Shadow, but it must be earnest; it must enter in through the Gates of the Deep, and must pass through the Center of the [grim] Fierceness of Death, through the Wrath of the eternal Band, to the meek Incarnation of Jesus Christ, and become a Member of the Body of Christ, and receive of his Fulness, and live therein; his Death must be thy Death; his Essences must flow in thee; and thou must live in his Source, [Property or Virtue.] Thus thou must be regenerated anew in him, if thou wilt stand before his Father; otherwise nothing will help; if there had been any Thing in the whole Depth of the Deity, that could have helped, God would have bestowed it upon *Adam*, and would not have let his Heart (against the Course of Nature) to become Man. But there was no Counsel, [or Remedy,] neither in Heaven, nor in this World, except God did become Man. Therefore be thou in earnest, and do not seek By-ways to *Babel*.

^h *Viz.* Those that are learned in Reason, in the Universities.

82. God indeed (in former Times) permitted much for the Conversion-sake of the Heathen; but he has not ordained the Antichrist to be so, in his Covetousness, Ordinances [or Laws,] and Babble in their Councils; where Men have stopped the Mouth of the Spirit of God, that it should speak no more, but that the ^h Spirit of this World should speak, and build a Kingdom of Heaven upon Earth, in Laws, Disputations, and great Talking; and therefore that Kingdom of Heaven, upon Earth, must be bound up with precious Oaths or Covenants, because it stood not in the Liberty of the Holy Ghost, that so it might be fat and lusty, great and wanton, and never be broken. But it is come to be a *Babel* of Confusion thereby, and in the Confusion it breaks [or destroys] itself.

83. If now thou wilt behold the Virgin *Mary*, with her Son Jesus Christ, then thou shalt find that she has been justified and saved through her Son; although she is come into great Perfection, as a bright Morning-Star, above other Stars. And therefore also the Angel called her blessed among Women, and said; *The Lord is with thee*: But she has not the divine Omnipotence.

ⁱ In the Element before God.

^k He is in the Father, and his Members are in him.

84. For the Word (which God promised in the Garden of *Eden*) sprung [and budded] in the Light of her Life, in the Center of God; and when the Angel *Gabriel* (from the Command of the Father) stirred that [Word of the Promise] with the Message, then it let itself into the chaste Virgin ⁱ in the Element; and not so wholly and altogether into the Soul of the Virgin, or into the earthly Body, that she was deified. No; for Christ himself says, None goes into Heaven but the Son of Man, who is come from Heaven, and who is in Heaven; all others must go through him into Heaven; ^k he is their Heaven, and the Father is his Heaven; he was in the Heaven, and also (in the Bosom of the Virgin) in this World: The World was made through him, how then could it comprehend him?

^l Four Elements.

85. The Virgin comprehended [or contained him] as a Mother does her Child, she gave him the natural Essences which she inherited from her Parents; those he assumed to the Creature, which was God and Man, the Essences of his Mother (in her Virgin-matrix, out of Flesh and Blood) he assumed to the *Limbus* of God (out of the [holy] Element) and in these became a living Soul, without blemishing of the [holy] Element; and the Word was in the Midst; the Might [Strength,] Height and Depth of the Soul, reaches even into the Father; and the outward Kingdom of this World hung to the inward, as the four Elements hang to the [one] Element, ^l which in the End shall pass away again, and go through the Fire.

86. And as the Child is another Person than the Mother, and as the Child's Soul is not the Soul of the Mother, so also here in this Place. For the outward Virgin could not comprehend, that she did bare the Saviour of the World; but she com-

mitted that (in her Virgin-chastity) to God; whatsoever he did with her, she would still be contented with it.

87. But thou abominable antichristian Beast, that wouldst devour all, this thou shalt know concerning the Holiness of the Virgin *Mary*; that the Virgin *Mary* is higher, and has a greater Fulness of the Glance [or Luster] than another Child, out of another Body. Though (thou evil Beast) art scarce worthy to have this told thee, thou art such a Devourer, yet because the Counsel of God has concluded so, ^m it shall stand for a Witness against thee in thy Judgment.

^m It shall be manifested.

88. Behold, dost thou know how a Child comes to be Flesh and Blood, and in the End a living Soul? And do you not know that the Tincture of the Mother is first, when a Child shall be conceived? which is done in the Desire of the Will between Man and Woman; where then the Seed [for the Child] is sown, and then the Tincture in the Matrix assumes it, with the Mixture of the *Limbus* of the Man. And though the outward Mother does not desire [to have] ⁿ the Child, but desires many Times only to have her Pleasure; yet the inward [Mother] desires it, and also first of all impregnates itself in the Tincture, and then attracts the ^o *Fiat* to it, and holds the *Limbus* of the Man, and becomes impregnated.

ⁿ Or the Impregnation.

^o Or the Word which then forms and creates.

89. But now that Tincture qualifies [or mixes] with the whole Body, and also with the Soul; for if it [the Tincture] be faithful, then it reaches the Virgin of God in the Element, and it is rightly the Habitation of the holy Soul, in which God affixes ^p it.

^p The Soul.

90. Now thus the Child qualifies [or mixes] with the Mother, and with all Essences, till it kindles the Light of Life, and then the Child lives in its [own] Spirit, and the Mother is its Dwelling-House. But now seeing the Soul of the Child is generated out of the *Limbus*, and out of the Essences of the Mother, therefore ^q it is indeed half the Mother's, though now it is become the proper own of itself.

^q The Soul of the Child.

91. Thus also in Christ; the Will [to the Child] was the Mother's, when the Angel declared the Message to her, and the Tincture (which received the *Limbus* of God, and brought it into the Will that she was thus impregnated in the Element) that was also the Mother's, and thus the Deity was conceived, in the Mother's Tincture, in her Will, like another natural Child.

92. Seeing then that the Soul of her Child was in the Holy Trinity, what dost thou think here? Seeing it went forth out of the Mother's Essences, whether might not the Holiness of the Child (especially his high Light) in the Mother shine bright and gloriously? And whether this Mother may not rightly stand upon the Moon, and despise that which is earthly, as is to be seen in the Revelation [of *St. John*?]

93. For she bore the Saviour of all the World, without any earthly Mixture; and she is also a Virgin of Chastity, highly blessed by her Son Jesus Christ, in the divine Light and Clarity, ^r more than the Heavens, like the princely Thrones of the Angels. For out of her went forth the Body, which attracts all Members to it, which are the Children of God in Christ. And therefore her Glance [Luster or Brightness] is above the Glance of Heaven; and the Glance of her Soul is in the Holy Trinity, where all other Children of *Adam* (which are born [or begotten] in Christ) are also Members therein, in that one Christ Jesus.

^r Or above the Clarity of the Heavens.

94. Or dost thou think I make a God of her? No, the Invocation does not belong to her; for the Might [or Ability] to help comes only out of the Father, through the Son; for in the Father only is the Source [or Fountain] of the Omnipotence, which he in the Son speaks forth, for the Might of the Strength is in the first Principle, which is the Father himself, and the Son is his Love, and ^s Light; so now the Virgin *Mary* dwells in the Heaven, in the Light and in the Love of the Father, as also all other Saints [do.]

^s Brightness or Glance.

95. But that they feign [or babble] that she was taken up into Heaven alive with Soul and Body, and that she can carry our Miseries, and present them before her Son, I would fain know what Understanding and Knowledge the Author of such an invented Fable has had of the Kingdom of Heaven. Surely he took the Kingdom of this World to be Heaven.

96. I let it pass, and it is true, that she may be in Heaven with Body and Soul; but with such a Body as *Moses* and *Elias* had upon Mount *Tabor*, in the Apparition before Christ [at his Transfiguration,] viz. that new Body out of the Element; the transitory [corruptible Body] belongs to the Earth, for if we could have subsisted in God, with this [transitory and corruptible] Body, God would not have become Man, and have died for us. Even as all the Apostles of Christ are dead, and yet live; and so may it also be, that the Body of the Virgin was changed into a heavenly, and laid off the earthly. What does that avail us? She is no Goddess.

97. And the Invocation of the Saints, is wholly against the Nature of the first Principle. She is with God indeed, we need not to dispute that; but we should only look to it, that we also may come to her [where she is] in her Son, and then we shall have eternal Joy with her, for that she is (from the Grace of God) become the blessed of [all] Women, and that we see the green lily Twig on her, and that she is the Mother of our Salvation, out of whom Salvation is born through God.

† Or purifying
Fire.

Of † Purgatory.

98. That invented and well-forged Purgatory has some Ground in Nature, but in such a Way (as it is taught) it is a Lye; and the greedy [Desire of] filling the unfeatable Belly of the fierce [ravens] Beast sticks therein: For it has founded its Kingdom of Heaven thereon, and has taken upon it to have the Keys of *Peter*, which it never had at all, to [open and shut] Purgatory.

99. Yet I grant that it has the Key to open Purgatory with; but the other Key which it has, will not open the Kingdom of Heaven, but only the rich Chest of Gold, out of which the [supposed] Maids [or Virgins] receive their Wages, and are sent (with fine Passports) into Purgatory; then the † Strumpet thinks she goes to Heaven, to *St. Peter*, and thus the false God beguiles the false Goddess.

‡ The Whore,
the apostate
unfaithful
Soul.

100. O! thou blind World, with thy forged Masses for Souls, such as thy Blessing is, such thou art thyself; thou dost all for Money; if nothing be given thee, thou wilt keep no Solemnity or Procession. If thou wilt pray for thy Neighbour's Soul, do so whilst it is between Heaven and Hell, in the Body of this World, then thou mayest effect somewhat; and it is very pleasing [and acceptable] to God, that thou desirest to be one Body in Christ; and thou helpest the Necessity [or Want] of thy Fellow-member, to bring him into God; it is the Pleasure and Will of God, that one [helps] to bear the Burden of another, and to be saved in one brotherly Love, and in one Body.

101. Thou blind Minister to the Kingdom of Antichrist, when thou sayest Mass for Souls, how is it, that sometimes thou takest upon thee to ransom a Soul which is in Heaven, or altogether in the Abyss with the Devil? Dost thou not think that the Devil mocks thee? Or how canst thou help them that are in Heaven? Thou criest out [and sayest,] They are in Pain [and Torment,] and thou art a Lyar in the Presence of God. And how then will that holy Soul bless thee, and give thee Thanks? How is it, when thou thyself art in the Abyss with all Devils, that thou standest, and wilt ransom others out of Purgatory, and that for Money, which thou afterwards

spendest

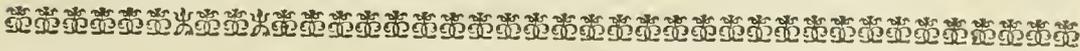
spendest with Whores? O fie upon thee! thou great Whore [or Harlot,] how hast thou made for thyself a heavenly Kingdom upon Earth, for thy Voluptuousness, and deceivest the poor Soul of Man? Thou must either turn, or go into the eternal Purgatory.

102. And now seeing there is somewhat in Purgatory, and that all is not so dead, ^x as the Wolf of the Beast feigns, whereby he may devour the Beast, and the Woman that sits thereon, and he is himself a Wolf, and there hangs a Fox behind him, and in the Fox there grows up an [other] Antichrist again, never a whit better than the first; he goes flattering with his ^y Fox's Skin, smelling about (and the Wolf sticks therein) till he gets the Kingdom [or Dominion.] If he should come to be old enough, how would he devour the poor People's Hens, in the fierce [Cruelty!] Therefore the Lily in the Wonder destroys him, which grows towards the North [or Midnight,] in the [bitter or] fierce Storm.

^x Or the Wolf of the Beast gives it forth.

^y Or Fox's Tail.

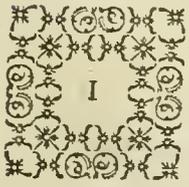
103. Seeing the World forges so much concerning Purgatory, therefore I will also set down the Ground of it in the Light of Nature, and see how it will be endured; and whether we can search it out or no; for we must look upon Life and Death, and upon the Gate where the Soul enters through Death into Life, and [upon] all the three Principles, because the Root [the Pith or Kernel] lies therein.



The Nineteenth Chapter.

Of the Entering of the Souls to God, and of the wicked Souls Entering into Perdition.

Of the Gate of the Body's Breaking off [or Parting] from the Soul.

1.  F we consider now (in the Light of Nature) of Man, the Image of God, of his Beginning, and of his eternal Enduring, Being, [or Substance,] and then of the Breaking of his Body, how Body and Soul part asunder, and whither the Souls go, when the Spirit of their Breath does break [or dissolve] in them, and the Springing or Moving in the Tincture of this World does cease, then we find the Ground of the Unquietness of the Soul, when it is separated from the Body, [being] unregenerated; from whence Lamentation and Desiring arise; from whence then the *Babel* of Confusion has risen, so that very many Things have therefore been invented to ransom Souls [out of Distress.]

2. Many of which [Things] have no Foundation in the Light of Nature, nor can be found [therein,] but were rather invented for Covetousness, and for ^z Filling of the Belly, and for Deceit, upon which the antichristian Kingdom is founded. And from thence is a right *Babel* of Confusion come to be, out of which then also the [grim,] fierce, cruel Enmity and Hatred is arisen, from whence *Babel* is broken in herself, and [Enmity] is generated out of ^a *Babel*; and it is the fierce Wrath of God which appears in the Breaking [or Destruction] of *Babel*, because she is generated in the Deceit.

^z For Livings.

^a Wrangling, Diffention, and Warring.

3. But now that the Wrath devours all, and wholly darkens the *Mysteria*, [Mysteries or hidden Secrets,] and makes the Source [or Quality] of the eternal Birth [to be] a Darknes, only that it may exalt its Wrath, and sees nothing in the Birth of Eternity, but brings all Things that are therein to nothing; that is a very great *Babel*, for it not only devours itself, but makes itself ^b stark blind in Nature; and it makes of Man's Image mere evil wolfish Beasts, which think that they are gone out from *Babel*, and yet are begotten in *Babel*, and are in the Body of the evil devouring Beast, and so devour the House of their Mother, and manifest it to be a vile stinking Lake, and yet themselves will not go out from it, and it is altogether a Kingdom, which continually generates itself, in its own Voluptuousness and Pride, and also continually manifests its own Shame, and devours itself in the Wrath of its own Sins, and is rightly called *Babel*.

^a Or quite blind.

4. But if we go out from *Babel* into the new Regeneration, and consider our Corruption, wherein the poor Soul lies captive, and also consider our Regeneration in Christ Jesus, how we are regenerated out of God, and then, how Man must enter into this new Regeneration, and be regenerated in the Birth of Christ Jesus, how we are regenerated out of God, and then, how Man must enter into this new Regeneration, and be regenerated in the Birth of Christ, then we shall well find what the Unquietness of the Soul is after the [Departure,] or Breaking off of the Body.

5. For the Soul which is out of the first Principle (out of the Band of the Eternity) was breathed into the Element of the Body, to [be] the Image of God, out of the strong Might of God, and enlightened from the divine Light, so that it has received an angelical Source [or Quality;] but when it went forth out of the Light of God into the Spirit of this World, then there sprung up in it the Source of the first Principle; and it neither saw nor felt the Kingdom of God any more, till that the Heart of God set itself in the Midst again; into that the Soul must enter again, and be born anew.

6. And that it might do this, therefore the Heart of God became a human Soul, and slew (by his entering into Death) the Spirit of this World, and brought the Fullness of the Deity again into his human Soul, so that we also may altogether in his (as in our own) human Soul, through him, press into the holy Element before God. And now there is nothing to hinder us but our own vile sluggish Drowsiness, that we suffer ourselves to be so wholly and altogether led by the Spirit of this World, with Pride, exalting of ourselves to Honour and Esteem, and greedy Filling of the Belly [with Plenty;] and we look no further, [to consider] that we are but Pilgrims, and that as soon as the Spirit of this World has laid hold of us in the Mother's Body [or Womb,] we are then Pilgrims, and must travel with our Souls into another Country, where the earthly Body is not at Home.

7. For as this World breaks and passes away, so also all Flesh (which is generated out of the Spirit of this World) must break and pass away. Therefore now when the poor Soul must depart out of this Body, wherein yet it is generated, if then it has not the new Garment of the Regeneration of the Holy Ghost in it, and is not clothed with the Mantle of Christ, with his Incarnation, Suffering, Death, and Resurrection, in him, then there begins great Sorrow and Unquietness, [viz.] in those only which at the Breaking of their Bodies are but in the Gate, and so swim between Heaven and Hell; and there then ^d is Need of Wrestling and Struggling, as is to be seen by very many when they are dying.

^a Or begins the Wrestling.

^c Swings, or swims.

8. There then the poor Soul in the first Principle ^e moves in the Door of the Deep, being clothed with the Virtue [or Power of the Dominion or] Region of the Stars, appearing in that [Shape or] Form of the Body, which it had here; and many of them desire this or that, which was their last Will, in Hope thereby to attain Absti-

nence, and [Quietness or] Rest; also many by Night (according to the syderial Spirit) show themselves very disquiet with Tumbling and Tossing of the Body; which our learned Men from the School of this World ascribe to the Devil, but they have no Knowledge [or Understanding] in it.

9. Seeing therefore that this is the weightiest Article, and cannot be apprehended in such a Way, we will describe the Dying of Man, and the Departure of the Soul from the Body, and try if it might so be brought to Knowledge, that the Reader may comprehend the [true] ^f Meaning of it.

10. Man's Image born of a Woman, here in this Life, is in a threefold Form, and stands in three Principles [or Beginnings;] *viz.* the Soul, that has its Original out of the first Principle, out of the strong and four Might of the Eternity; and it swims [or moves] between two Principles, begirt with the third [Principle;] it reaches with its original Root into the Depth of the Eternity, in the Source [or Quality] where God the Father from Eternity enters (through the Gates of the Breaking through, and Opening) in himself, into the Light of Joy; and it is in the Band, where God calls himself a jealous, angry, and austere God, and is a Sparkle out of the Omnipotence, ^g appearing in the great Wonders of the Wisdom of God, through the dear Virgin of Chastity; and with the Form of the first Principle [it stands] in the Gate of the Sourness of Eternity [mingled, united, or] qualified with the Region of the Sun and Stars, and begirt with the four Elements; and the holy Element (*viz.* the Root of the four Elements) that is the Body of the Soul, in the second Principle, in the Gate [before or] towards God; and according to the Spirit of this World, the Region of the Stars is the Body of the Soul; and the Production of the four Elements is the Source-house, [or House of Operation,] or the Spirit of this World, which kindles the Region, so that it [springs forth or] operates.

11. And thus the Soul lives in such a threefold Source [or working Quality,] being bound with three Cords, and is drawn of all three. The first Cord is the Band of Eternity, generated in the Rising up of the Anxiety, and reachès the Abyfs of Hell. The second Cord is the Kingdom of Heaven, generated through the Gates of the Deep in the Father, and regenerated out of the Birth of Sins, through the Humanity of Christ, and there the Soul also (in the Incarnation of Jesus Christ the Son of God) is tied up, and is drawn by the dear Virgin, in the Word of God. The third Cord is the Kingdom of the Stars, qualifying [or mingling] with the Soul, and it is hard drawn and held by the four Elements, and carried and led by them.

12. But the third Kingdom is not also in the Eternity, but is generated out of the one Element in the Time of the Kindling of the *Fiat*; that now is corruptible, and has a certain *Seculum*, Limit and Time, [how long it shall last;] and so this Region in the Soul (when the Light of Life kindles itself) has also a certain *Seculum*, and Time of its Breaking; and that Kingdom ^h brings Man up, and gives him the Source of his Manners [Conditions and Disposition,] Will and Desires to Evil and Good, and sets him in Beauty, Glory, Riches and Honour, and makes him an earthly God; and it opens to him the great Wonders ⁱ in him, and runs along with him inconsiderately to the End of his *Seculum*, Term, and End, and then it departs from him; and as it helped Man to his Life, so it helps him also to Death, and breaks off from the Soul.

13. First, the four Elements break off from the [one] Element, and then the Source [or working Faculty] of the third Principle ceases; and that is the most horrible Thing [of all,] when the four Elements break in themselves; and that is the Death, when the Brimstone-spirit (which has its Original from the Gall, and kindles the Tincture of the Heart) is choaked; where then the Tincture with the Shadow of

^f Or Understanding of it.

^g Sparkling forth, or discovered.

^h Or educates Man.

ⁱ In the Kingdom of the four Elements.

Man's Substance goes into the Ether, and remains standing with the Shadow, in the Root of the one Element; from which [one Element] the four Elements were generated and gone forth; and therein only consists the Woe in the Breaking, where one Source-house is broken off from the Soul.

^k Or substantial Faculties, or Virtues.

14. But if now the ^k Essences of the first Principle of the Soul have been so very conversant about [or addicted to] the Kingdom of this World, so that the Essences of the Soul have sought after the Pleasures of this World only, in temporary Honour, Power, and Bravery; then the Soul (or the Essences out of the first Principle) keeps the starry Region to it still, as its dearest Jewel, with a Desire to live therein; but then [the starry Region] has the Mother (*viz.* the four Elements) no more, and therefore it consumes, with the Time itself, in the Essences out of the first Principle; and so the Essences of the first Principle continue raw, [or naked without a Body.]

^l Or refining Fire.

^m Or strong.

15. And here stands the ^l Purgatory; thou blind World, if thou canst do any Thing, then help thy Soul through the ^m strait Gate. Now here if the Treader upon the Serpent has not hold of the Cord, then it must indeed continue in the first Principle. Here now is the great Life, and also the great Death, where the Soul must enter into the one or the other, and that is its eternal Country afterwards. For the third Principle falls away, and leaves the Soul, and it can use that no more in Eternity.

ⁿ Exit.

Of the ⁿ Going-forth of the Soul.

^o Deep essential Virtues or Faculties, which are of a higher Original than the four Elements.

16. Seeing then that Man is so very earthly, therefore he has none but earthly Knowledge, except he be regenerated in the Gate of the Deep. He always supposes that the Soul (at the Deceasing of the Body) goes only out at the Mouth; and he understands nothing concerning its ^o deep Essences above the Elements. When he sees a blue Vapour go forth out of the Mouth of a dying Man (which makes a strong Smell all over the Chamber) then he supposes that is the Soul.

17. O no, beloved Reason, it is not so; the soul is not seen nor comprehended in the outward Elements; but that is the Brimstone-spirit, the Spirit of the third Principle; for as when thou puttest out a Candle, a filthy Smell and Stink comes from it, which was not before when the Candle burned, so here also, when the Light of the Body breaks, then the Brimstone-spirit is smothered, from whence that Vapour and deadly Stink proceeds, with its working [Spirit, or infecting] Poison.

18. Understand [or consider] it right; it is the Source-spirit [or working Spirit] out of the Gall which kindles the Heart, whereby the Life was stirred, which is choaked as soon as the Tincture in the Blood of the Heart is extinguished. The right Soul has no Need of such Going-forth, it is much more subtle than the Brimstone-spirit, though (in the Life-time) it is in one only Substance.

19. But when the Spirit of the four Elements parts, then the right Soul (which was breathed into *Adam*) stands in its Principle; for it is so subtle, that it cannot be comprehended; it goes through Flesh and Bones, also through Wood and Stone, and ^p stirs none of them.

^p Breaks or disturbs.

^q Been enamoured, and not broke off from it.

20. It may be comprehended [as follows;] if it has ^q promised something in the Time of the Body, and has not recalled it, then that Word and the earnest Promise comprehends it, which we ought to be silent in here; or else there is nothing that comprehends it, but only its own Principle wherein it stands, whether it be the Kingdom of Hell, or of Heaven.

21. It goes not out at the Mouth like a Bodily Substance; it is raw [or naked] without a Body, and instantly passes (at the Departure of the four Elements) into the

Center, into the Gate of the Deep, [in the hidden Eternity;] and that which it is clothed with, that it comprehends, and keeps it: If its Treasure be Voluptuousness, Might, [or Power,] Honour, Riches, Malice, Wrath, Lying, or the Falshood of the World, then the fierce Might of the Essences out of the first Principle comprehends these Things, through the syderial Spirit, and keeps them, and ^r works there-
 with according to the Region of the Stars; yet the [starry Region] cannot bring the Spirit of the Soul into its own Form, but it practises its juggling therewith, and so there is no Rest in its ^r Worm, and its Worm of the Soul hangs to its Treasure; as Christ said, *Where thy Treasure is, there is thy Heart also.*

^r Buds or flows.

^r Or Conscience.

22. Therefore it happens often, that the Spirit of a deceased Man is seen walking, also many Times it is seen riding in the perfect Form of Fire; also many Times in [some] other Manner of Disquietude; all according as the Clothing of the Soul has been in the Time of the Body, just so has its Source [or Condition] been; and such a Form, according to its Source, it has (after the Departing of the Body) in its Figure, and so rides (in such Form) in the Source [or Working] of the Stars, till that Source also be consumed; and then it is wholly ^r naked, and is never seen more by any Man. ^r Or without a Body.
 But the deep Abyss without End and Number is its eternal Dwelling-House, and its Works which it has here wrought, stand in the Figure, in its Tincture, and follow after it.

23. Has it wrought Good here? then it shall eat that Good; for all Sins stand before it in its Tincture: If it thinks inwardly in itself of the Kingdom of Heaven, which yet it neither sees nor knows, then it sees the Causes why it is in such a Source [or Misery;] for itself has made that. And there all the Tears of the Oppressed and Afflicted are in its Tincture, and they are fiery, stinging and burning in a hostile Manner, fretting and gnawing in themselves, and make an eternal Despair in the Essences, and an hostile Will against God; the more it thinks of ^u Abstinence, the more the gnawing Worm rises up in itself. ^u Or Forbearance.

24. For there is no Light, neither of this World, nor of God, but its own fiery Kindling in itself, and that is its Light, which stands in the horrible Flash of the Grimness, which also is an Enmity to itself; yet the Source is very unlike, all according to that which the Soul has here burdened itself with. For such a Soul there is no [Remedy or] Counsel, it cannot come into the Light of God; and although St. Peter had left many thousand Keys upon Earth, yet none of them could open the Heaven for ^x it; for it is separated from the Band of Jesus Christ, and there is between it and the Deity, a whole Birth ^y; and it is as with the ^z rich Man, where those that would come from thence to us cannot. And this must be understood of the unrepenting Souls, which thus in Hypocrisy [or Show of Holiness] depart from the Body, being unregenerated. ^x That Soul. ^y Principle or Gulf. ^z Luke 16.

25. But there is a great Difference in Souls, and therefore ^a the going to Heaven is very unlike; some of them are through true Repentance and Sorrow for their ^b Misdeeds, through their Faith (in the Time of their Bodies) set [or ingrafted] into the Heart of God, [and] new regenerated through the Birth of Jesus Christ; and they instantly (with the Breaking of their Bodies) leave all that is ^c earthly, and instantly also lay off the Region of the Stars; and they comprehend, in their Essences of the first Principle, the Mercy of God the Father in the kind Love of Jesus Christ; and [these] also stand, in the Time of their Bodies, according to the Essences of the Soul, (which they receive from the Passion and Death of Christ) in the Gate of the Heaven; and their Departure from the Body is a very pleasant Entering into the Element before God, into a still Rest, expecting their Bodies, without [irksome] Longing; where then the Paradise shall flourish again, which the Soul tastes very well, ^a Or their Departure is also unlike. ^b Or evil Deeds. ^c Transitory or corruptible.

^d Or be its
Clothing
again.

but effects no Source [or Work] till the first *Adam*, [as he was] before the Fall, ^d be again upon it.

26. These holy Souls Works also follow them, in their Tincture of the Spirit of the Soul, in the holy Element, so that they see and know how much Good they have wrought here; and their highest Delight and Desire is still continually (in their Love) to do more Good; although without the paradisical Body (which they [shall then] first attain at the Restoration) they work nothing, but their Source, [Quality or Property,] is mere Delight and soft ^e Welfare.

^e Or Well-
doing.

27. Yet you are to know, that the holy Souls are not so void of Ability [or Power;] for their Essences are out of the strong Might of God, out of the first Principle; although (because of their great Humility towards God) they do not use that [Might,] whereas they continually expect their Bodies in that still Rest with great Humility, and yet their Love and Delight is so very great, that at several Times they have wrought great Wonders [or Miracles,] among the Faithful upon Earth; which [faithful People] so vigorously set their Love and Desire in them, that one holy Tincture took hold of the other, and so through the Faith of the Living, Wonders are thus done, for *there is nothing impossible to Faith*.

^f Or upon.

28. And it is not hard for the holy Souls, which are departed from the Body, to appear ^f to a strong Faith of one that is living; for the firm Faith of the Living (if it be born of God) reaches also unto the Kingdom of Heaven, into the holy Element, where the separated Souls have their Rest.

29. And now if the deceased (or separated) Soul was here in this World a Candlestick, and a Declarer [of the Name] of God, and that it has turned many unto Righteousness, then it appears also to the living Saints, which incline their Faith so strongly to them; and it is not a Jot harder now than in former Times, when (in the Times of the Saints) great Wonders were done; for the Faith of the Living, and the Love of the separated [Souls] towards the believing Saints, has wrought them in the strong Might of God; and God has permitted it for the Conversion of People, that they might see the great Might of those [that were] deceased in God, and that they are, and live in another Kingdom, that so they might be assured of the Resurrection of the Dead, by the great Miracles of the deceased Souls: All which, in general, were put to Death for the Witness of Jesus; that the Heathen and all People might thereby see, what Manner of Reward the holy [People] had, when they laid down their Life for the Testimony of Christ; by whose Example many People also were converted.

^g Chair or
Throne.

30. But now that a *Babel* of Confusion is come out of this (in that it is come so far, that the Saints departed are invocated [or worshipped,] as Intercessors to God, and that divine Honour is done them) this the holy Souls departed are not guilty of, neither here did they desire any such Thing, neither do they present the Miseries and Necessities of Men before God. But the Fault lies in the forged Superstition of the wicked deceitful Antichrist, who has founded his ^g Stool of Pride thereon; not as a living Saint, which (with the holy) inclines himself to God; but as an earthly God, he thereby arrogates divine Omnipotence to himself, and yet has none, but is the greedy, covetous, proud Antichrist, riding upon the strong ^h Beast of this World.

^a The Arm
of the civil
Power.

31. The Souls departed do not present our Wants before God; for God is nearer to us than the Souls departed are; and [besides] if they should do so, then they must have Bodies, as also paradisical Sources [or flowing Properties] springing up and working, whereas they are in the still Humility and meek Rest, and do not suffer our four Miseries to enter into them, but one holy Tincture takes hold of another, to [increase] the Love and Delight. But they make not of Christ (their great Prince) a

deaf Hearer, as if he did neither hear, feel, nor see any Thing himself; who stretches out his Arms, and himself without ceasing calls with his holy Spirit, and invites all the Children of Men to the Wedding; he will readily accept all, if they would but come.

32. How then should a Soul come before Christ, and pray for a living Invocator, whereas Christ himself does stand and invite Men, and is himself the Atonement of the Anger in the Father? For the Father has given Men to the Son, as himself witnesses; *They were thine, and thou has given them to me, and I will that they be with me, and see my Glory which thou hast given me.*

33. O thou confounded *Babel*, go out from Antichrist, and come (with a penitent Heart and Mind) before thy merciful Brother, and Saviour of all Men; he will more readily hear thee, than thou come to him. Step only out of this wicked *Babel* into a new Birth, and be not so much in Love with the Kingdom of this World; thou art but a mere Guest and Stranger in it. What avails thee, thy ⁱ transitory Honour [from Men,] which scarce lasts one Moment? Thou shalt indeed get much greater [surpassing] Joy and Honour in the new Regeneration, where the holy Souls in the Heaven, and the Angels will rejoice with thee. Consider what Joy and Gladness thou wilt stir up thereby in the Heart of Jesus Christ, where then instantly the precious Talent (the Holy Ghost) will be given thee, and thou wilt get the Keys of the Kingdom of Heaven, that thou thyself mayest open it. Or dost thou think it is not true? Do but seek and try with an earnest Mind, and thou wilt find Wonders indeed; thou thyself shalt know, [understand,] and (without any Doubt at all) assuredly see in thy Mind, out of what School this is wrote.

ⁱ Or corruptible.

34. Now the Mind thinks, that if all the Works of a Soul (which it wrought here) shall follow it in the Figure, then how shall it be, if a Soul here has for a long Time ^k committed great Abominations, but that they will be great Shame to it, if they must stand in the Figure before its Eyes? This is a great Stumbling-Block of the Devil's, which plagues the poor Soul, and usually forces it thereby into Despair, so that itself continually presents its Sins before it, and despairs of the Grace of God.

^k Or wrought great Crimes, Sins, and Blaspheemies.

35. Now behold, thou beloved Soul, who art dearly redeemed by thy Saviour Jesus Christ, with his Enterance into the Humanity, and with his Enterance in the Abyss of Hell, and plucked off from the Kingdom of the Devil, in the Might of the Father, and sealed with his Blood and Death, and covered with his Ensign of Triumph, all thy Works, [both] the evil and the good which thou hast done, follow thee in the Shadow, but not in the Substance, nor in the Source, [or in the working Property.] Yet they will not be any ^l Prejudice in the Heaven to the holy Souls, which have turned into the Regeneration in Christ, but they shall have their highest Joy concerning them, in that they have stuck in such hard Misery and Sins, and have been plucked out of them by their Saviour Christ; and from thence will arise mere Joy and Rejoicing, that they are redeemed from the ^m Driver of their Sins, and from great Misery, and that the ⁿ Driver is captivated, which tormented them Day and Night in such ^o Sins.

^l Detraction, Shame, or Disgrace.

^m Hunter, or the Devil.

ⁿ Sinfulness.

36. And there all the holy Souls and Angels (in one Love) will highly rejoice, that the poor Soul is delivered from such great Necessity [or Misery;] and the great Joy then takes its Beginning from thence, of which Christ said; *That there is more Joy for one Sinner that repents, than for ninety and nine Righteous that need no Repentance.* And the Soul will praise God, that he has redeemed it out of these great Sins; and herewith the Praise of Christ [in] his Merit, Passion, and Dying for the poor Soul, springs up in Eternity, and it is the right Song of the redeemed Bride, which rises up in the Father, where the Souls so highly rejoice, that the Driver is captivated, and his ^o Confe-

^o Dependants, Accomplices.

Occasion, or
Stirrer up of
Evil.

37. And here is fulfilled that which King *David* descants upon; *Thou shalt rejoice to see how the Wicked are recompensed*; how the wicked Driver, [Hunter or Oppressor,] and ^p Incendiary of Malice and Wickedness, is tormented in his Prison; for the Sins that are washed away shall not appear in Heaven (as in the Abyss of Hell) in the Form of Fire; but as *Isaiab* said, *Though thy Sins were as red as Blood [or Scarlet,] (if thou turn) they shall be like Wool, white as Snow*; they shall stand in a heavenly Figure, for Men to sing of in a Hymn of Praise, and a Psalm of Thanksgiving, for their Deliverance from the Driver.

Or Torment.

Or have a
Purgatory for
a tedious
While.

38. And now seeing the Departure of Souls is various, so also their ^q Source [Quality or Condition] after their Departure is various; so that many of the Souls departed ^r are indeed for a long Time in Purgatory, if the Soul had been defiled with gross Sins, and has not rightly stepped into the true earnest Regeneration, and yet hangs a little to it; as it used to be with those that have been laden with temporal Honour and Might, [or Authority and Power,] where many Times their own Power and Profit prevails over Right, where Wickedness or Malice (and not Wisdom) is the Judge; and here a great Burden is laid upon the poor Soul, and that poor Soul also would fain be saved.

39. Here comes Man, and prays before God for Forgiveness of Sins, and the Fox hangs behind his Cloak; he would be justified, and his Unrighteousness sticks in the Abyss, and that will not suffer him to enter into the new Regeneration; his Covetousness has taken too much hold of him; his wicked *Babel* (of Antichrist's Opinions) will not let him come to the true earnest Conversion; they bar up the Gate of Love, [and] the Spirit of this World (in the Lust of the Flesh) continues always [Predominant or] Chief.

40. And yet however, when the Point [or Hour] of Death comes, that the Conscience is roused, and that the poor Soul begins to tremble for great Fear at the [Torment or] Source of Hell, then these also would fain be saved, though there is very little Faith in them, only mere Unrighteousness, Falshood, and Pleasure of the earthly Life. The Groanings and Tears of the Poor stand hard before it, and the Devil reads the Book of Conscience to the Mind; and there stands also before the Mind the Pleasure of the World, and [the Person] would fain live [somewhat] longer, and promises to lead a Life in [Forbearance of Evil, or] Abstinence; and the Mind inclines a little towards God, [or Goodness,] but the Sins beat that [Inclination] down again, and then there arises great Doubt in ^s Unquietness; yet, nevertheless, many of them lay hold on the Saviour by a Thread.

Or Unrighteousness.

Budded essential Virtues.

Boil up in it.

41. And now when Death comes and separates the Body and Soul asunder, then the poor Soul hangs by a Thread [of Faith,] and will not let go; and yet its ^t Effences stick fast in the Anger of God, the Source [or Pain] of the gross Sins ^u torment it, the Thread of Faith (in the new Regeneration) is very weak; and here therefore now they must press through the Gate of the Deep, through the Passion, and through the Death of Christ, [through the Kingdom of Hell,] to God; and Hell has yet a strong Band about the Soul, the Falshood is not yet washed off.

42. There then says the Bridegroom, *Come!* On the other Hand, says the poor Soul, *I cannot yet, my Lamp is not yet trimmed.* Nevertheless it holds the Saviour fast by the Thread [of Faith,] and sets its Imagination [or Desire] (through the Thread of Faith and Confidence) further into the Heart of God; where then at last it is ransomed out of the Putrefaction, through the Passion of Christ.

43. But what its Putrefaction is, my Soul does not desire to try by participating with them; for it is their abominable Sins, which are kindled in the Anger of God; there must the poor Soul ^v bathe, till it comes into the Rest, through the small Faith, where

Or swim.

where its Clarification [or Glorification] shall not in Eternity be like the true-born Saints. Although indeed they are redeemed out of Hell, and have Fruition of the heavenly Joy; yet the greatest Joy stands in the earnest Regeneration, wherein there springs up paradisaical Virtue [or Power,] and Wonders.

44. And thy worldly Bravery, Glory, Beauty, and Riches, will not exalt thee before God, as thou supposest, nor yet thy Office which thou didst bear here, be it the kingly or priestly Office; if thou desirest to be in Heaven, then thou must (through thy Saviour) be new born; thou must endeavour to bring thy Subjects to Righteousness, and then thou wilt shine (with thy Office) as bright as the Luster of Heaven, and thy Works will follow thee. O Man! consider thyself in this.

45. But thou earthly *Babel*, what shall I write much of thee for? Indeed I must show thee the Ground, that thy Hypocrisy may be brought to Light, and that the Devil may not continue (in such a Manner) to stand in an angelical Form, and in the voluptuous Kingdom of this World (in Man) be a God, which is his highest Endeavour.

46. Behold; thou callest thyself a Christian, and thou boastest [that] thou art a Child of God; this thou confessest with thy Mouth, but thy Heart is a Thief and a Murderer; thou endeavourest after nothing else but Honour and Riches, and thy Conscience regards little by what Means thou attainest them. Thou hast a Will, one Day, to enter into earnest Repentance, but the Devil keeps thee back, that thou canst not; thou sayest Tomorrow, [Tomorrow,] and that is always so, from Time to Time; and thou thinkest with thyself, if I had my Chest full, then I would give to him that has Need, [and become another Man.] If I had but enough to serve my Turn [beforehand,] that I may not come to Want myself; this is thy Purpose till thy End, which the Devil persuades thee that it is far off from thee.

47. In the mean Time, thou consumeest the Sweat and Blood of the Needy, and thou gatherest all his Miseries and Necessities on a Heap in thy Soul; thou takest his Sweat to maintain thy Pride therewith, and yet thy Doings must be accounted holy; thou givest Scandal to the Poor, so that by thy Example and Doings, he comes to be vile [and wicked,] and to do that which is not right in the Presence God; he curses thee, and therewith causes himself to perish also; and thus one ^y Abomination generates another, but thou art the first Cause thereof. And though thou settest forth thyself never so wisely and handsomely, yet the Driver is still before thee, and thou art the Root of all those Sins, [which thou causest in others by thy Hardness or Oppression.]

^y One Sin brings forth another.

48. And though thou prayest, yet thou keepest thy dark Garment on still, which is defiled with mere ^z Calumny, with Usury, Covetousness, High-mindedness, Lechery, Whoredom, Wrath, Envy, and Robbery, [thy Mind] is murderous, envious, and malicious; thou criest to God that he shall hear thee, and thou wilt not pull off this furred Coat. Dost thou think that such a Devil shall enter into God, or that God will let such a rough Devil into him? Thy Mind stands in the Figure of a Serpent, Wolf, Lion, Dragon, or Toad; and when thou ^a carriest thyself so sprucely, thou art scarce [thought] a subtle Fox; but as the Will and the Source [or Quality] of thy Heart is, so stands thy Figure also [before God,] and such a Form thy Soul has. And dost thou suppose that thou shalt bring such a pretty Beast into the Kingdom of God?

^a Dost prank thyself so demurely and devoutly.

49. Where is thy Image of God? Hast thou not turned it into a horrible Worm and Beast? O! thou belongest not to the Kingdom of God, except thou be born a new, and that thy Soul appears in the Image of God, then the Mercy of God is upon thee, and the Passion of Christ covers all thy Sins.

50. But if thou perseveres in thy bestial Form till the End, and dost then stand, and givest God good Words, that he shall receive thy Beast into Heaven, whereas there is no Faith in thee at all, and thy Faith is nothing else but an historical Knowledge of God, which [History] the Devils also know very well; then thou art not fastened to the Band of Jesus Christ, and thy Soul continues to be a Worm and a Beast, and it bears not the Image of God; and when it departs from the Body, it continues in the eternal Fire, and never more reaches the Gate of the Breaking-through.

The earnest Gate of the Purgatory.

51. Then the Mind asks, May not a Soul by the Intercession of Men, [or their praying for them,] be ransomed out of Purgatory? Antichrist has played many juggling Tricks with this, and has built his Kingdom upon it; but I shall here show you the Root, which is highly known [by us] in the Light of Nature.

f Or Intercession.

52. Men's^f praying for, prevails thus far; if a Soul hangs to the Thread of the new Regeneration, and that it is not a total Worm and Beast, and that it presses into God with an earnest Desire, and if there be true Christians [there,] which stand unfeignedly in the new Birth, and that their Spirit of the Soul (in their burning Love towards the poor Soul) does press into God with the Thread of the Band of the poor Soul, then indeed it helps the poor Soul to wrestle, and to break in Pieces the Chains of the Devil, especially if it be done before the poor Soul be departed from the Body; and especially by Parents, Children, Sisters, and Brothers, or Kindred of the Blood. For their Tinctures qualify [or mingle] therewith, as being generated from one and the same Blood; and the Spirit of their Soul enters much more freely and willingly into this great Combat, and gets Victory much sooner and more powerfully than Strangers, if they stand in the new Birth; but without the new Birth no Victory is gained. There is no Devil that does destroy another [Devil.]

53. But if the Soul of the dying Party be quite loosed off from the Band of Jesus Christ, and that itself (by its own pressing in) does not reach the Thread [of Faith,] then the Prayers of those that stand by about it help not, but it is with them, as Christ said to his seventy Disciples, which he sent abroad; *When you enter into a House, salute them [that are in it.] And if there be a Child of Peace in that House, then your Salutation of Peace shall rest upon it, but if not, then your Salutation shall return to you again.* Thus also their hearty Wish of Love, and their earnest Pressing in to God, returns again to the Faithful, who were so heartily inclined to the Soul of their Friend.

g Pope or Ministers.
h Or is founded.
i In thy unrepenting Garment of Sins.

54. But concerning the feigned Masses for Souls which the^g Priests say for Money, without any true Devotion, and without hearty Pressing in to God, that is altogether false, and^h stands in *Babel*; it helps the Soul little or nothing; it must be an earnest Fight that must be had with the Devil, thou must be well armed; for thou enterest into Combat with a [mighty] Prince, look to it that thyself (in thyⁱ rough Garment) be not beaten down.

k Or between Time and Eternity.
l Princely Potentates.
m Pope or Minister.

55. I will not say, that one that is a true Believer, [or truly faithful] in the new Birth, cannot (with earnest Combating) help a Soul, which moves in the^k Door of the Deep between Heaven and Hell; but he must have sharp Weapons, when he has to do with^l Princelities and Powers, or else they will deride and scorn him; as it is done for certain, when the^m Priest, with his glistering Cope [or fine Cloaths,] comes between Heaven and Hell, and will [undertake to] fight with the Devil.

56. O! hear thou ^m Priest, there belongs neither Gold nor Money, nor any self-chosen Holiness about it; there is a very worthy Champion which assists the Soul; and if it gets no Victory in him, then thy Hypocrisy shall not help it. Thou takest Money, and sayest Mass for every one, whether they be in Heaven or in Hell, thou dost not inquire after that; and besides, thou art altogether uncertain of it, but only thou mayest be sure, that thou appearest before God to be a perpetual Lyar.

^m Pope or Minister.

57. But that they have hitherto ascribed such acute Knowledge to the Soul, after the Departure of the Body, that thing is very various, according as the Soul is variously armed. If it here (in this Body) entered into the new Birth, and if itself was entered, with its noble Champion [Jesus Christ,] through the Gates of the Deep, to God, so that it has received the Crown of the high Wisdom from the noble Virgin, then indeed it has great Wisdom and Knowledge, even above the Heavens, for it is in the Bosom of the Virgin, through whom the eternal Wonders of God are opened. This [Soul] has also great Joy and Clarity, [Brightness or Luster,] above the Heavens of the Elements; for the Glance of the holy Trinity shines from it, and clarifies, [brightens, or glorifies] it.

58. But that they should ascribe great Knowledge to a Soul (which scarce at the End, with great Danger, is loosed from the Band of the Devil, and which in this World did not so much as once care for the Wisdom of God, but looks after its Pleasure only, and which has not in this World been once crowned with the Holy Ghost) that is not so. Does not Christ himself say, *The Children of this World are wiser in their Generation than the Children of Light?*

59. If the Soul be freed from the Bands of the Devil, then it lives in Meekness, and in great Humility, in the Stillness of the ⁿ Element, without the Springing-up of any Works; it does no Miracles, [or shows no Works of Wonder,] but humbles itself before God. Yet it is possible for the highly-worthy champion-like Souls to do Wonders; for they have great Knowledge, and Power, [or Virtue,] though they all appear (in the humble Love) before the Countenance of God, and there is no Grudging among them.

ⁿ Eternal Element, or Mercy of God.

The true Door of the Entrance into Heaven, or into Hell.

60. Reason always seeks for Paradise, out of which it is gone forth, and it says; Where is the Place where the Souls go to rest in? Whither flies it when it departs from the Body? Does it go far, or does it stay here?

61. Although we may be hard to be understood, in our high Knowledge; (because a Soul that desires to ^o see it, must enter into the new Birth; or else it stands behind the Vail [of *Moses*,] and asks continually, Where is the Place?) Therefore we will set it down for the Sake of the Lily-Rose, where then the Holy Ghost will open many Doors in the Wonders, which Men now hold for impossible ^p; and in the World none is ^q therein, but they are ^r in *Babel*.

^o Or understand it.

^p To be opened.

^q Or at home.

^r Or at Babel.

62. Therefore now if we will speak of our native Country, out of which we are wandered with *Adam*; and will tell of the Resting-Place of the Souls; we need not to ^t cast our Minds far off; for far off and near is all one and the same Thing with God; the Place of the Holy Trinity is ^t all over. Heaven and Hell is [every where] all over in this World, and the Man (Christ) dwells all over, for he has laid off the Corruptibility, and has swallowed up Death, as also that which is [fragil or] temporal, and he lives in God; his Body is the Substance of the Element, which

^t Or to think of some far distant Place.

^t Or every where.

out of the Word of the Mercifulness, is from Eternity generated out of the Gates of the Deep; it is the ^u Habitation, where the Sharpness of God breaks open the Dark-ness, where the eternal Virtue [or Power] appears in Wonders; and it is the Tincture of the Deity, which is before God, out of which the heavenly Virtues are generated; its name is wonderful; the earthly Tongue cannot express it.

^u Or Refreshment.

63. And *Adam's* Body was also created out of it; and the whole World was made through the Element out of its Proceeding forth. Now therefore this Gate is [every where] all over; that which is most inward is also the most outward, but the Middlemost is the Kingdom of God; the outward World hangs to the outermost, and yet is not the outermost; but the Ground of Hell is the outermost; and none of them all comprehends the other, and yet they are in one another, and the one is not seen in the other, but the ^x Source which is broke forth.

^x Or Property is felt.

64. We find indeed the Virtue of the Kingdom of Heaven in all Things; and also we find the Virtue [or Effect] of the Kingdom of Hell in all Things; and yet the Thing is not hurt [or disturbed] by either of them, but what is not generated out ^y of one [of them alone.]

^y Or the one eternal.

^z The Spirit of this World.

65. The Soul of Man is generated out of the Gates of the Breaking-through out of the Outward into the Inward, and is gone forth out of the Inward (in ^z the Out-birth of the Inward) into the Outward; and that [Soul] must enter again into the Inward; if it remains in the Outward, it is in Hell, in the deep great Width, [*Vacuum* or Space,] without End, where the Source, [or the rising tormenting Quality,] generates itself according to the Inward, and in itself goes forth into the Outward.

66. The Source in the Breaking-forth out of the Outward into the Inward, is the Sharpness and the Omnipotence of the Kingdom of the Heavens over the Outward; the Outward is the eternal Band, and the Inward is the eternal Virtue and Light, and cannot perish. And thus God is all in all, and yet there is nothing that comprehends or detains him, and he is included in nothing.

67. Therefore the Soul (when it departs from the Body) needs not to go far; for at that Place where the Body dies, there is Heaven and Hell; and the Man Christ dwells every where. God and the Devil is there, yet each of them in his own Kingdom. The Paradise is also there; and the Soul needs only to enter through the deep Door in the Center. Is the Soul holy? Then it stands in the Gate of Heaven, and the earthly Body has but kept it out of Heaven; and now when the Body comes to be broken, then the Soul is already in the Heaven; it needs no going out or in, Christ has it in his Arms, for where the four Elements break, there the Root of them remains, which is the holy Element, and therein the Body of Christ stands, and also the Paradise, which stands in the springing Source of Joy; and that Element is the soft still Habitation.

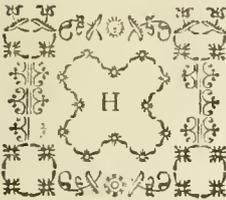
^a Beyond.
^b Or aching Property.

68. So also it is with the damned [Soul,] when the Body breaks, the Soul needs no flying forth, or departing far away; it remains in that which is Outermost ^a with the four Elements, in the Darkness, and in the ^b anguishing Source; its Source is [that which comes] after the Light, and its Rising [or Springing-up] is Enmity against itself, and so climbs continually aloft over the Thrones of the Deity, and finds them not to Eternity; but it rides in its Pride aloft over the Thrones, in their own Game, with the strong Might of the Grimness; of which you shall find at large, about the Description of the last Judgment.

The Twentieth Chapter.

Of Adam and Eve's going forth out of Paradise, and of their entering into this World.

And then of the true Christian Church upon Earth, and also of the Antichristian Cainish Church.

1. ERE we shall not be acceptable to the Antichrist, much less to his stout Horse [or stately Beast.] But seeing it thus appears to us in the Wonder, we will describe it for a Memorial to ourselves, and behold how the Beginning and End of every Thing is, that we also (in our Combat) may labour in the ° Gate of the Deep; although it is plain that we have nothing else to expect, in this World, for this Revelation [or Manifestation,] from Antichrist and his Beast, but Scorn, [Contempt,] Disgrace, and Danger of our temporal Life, yet we comfort ourselves with the eternal Conquest in our Saviour Christ, wherein we have to expect our great Recompence, the Glimpse of which appears to us here, ^d in the great Wonder; for which Cause we will proceed, and not look upon this World, but esteem that which is to come greater than all.

° Or in the hidden My-
steries.

^d Or in great
Wondering.

2. Our Writing also will serve in its due Time, when the ° Lily-Rose shall blossom; for in these [Writings] there is many a noble Rose-bud, which at present (because of the great Darkness in *Babel*) cannot be known; but there is a Time, wherein it shall ^f stand according to its Spirit.

° The Blossom of the
sweet smell-
ing Purity.

3. Now if we here discover the Antichrist, the Devil (^g in his Beast) will mightily resist us, and cry out upon us, as if we would stir up [Sedition,] Tumults and Uproars; but that is not true. Do but earnestly consider what a Christian is; it belongs not to him to make Uproars, for he is a Sheep, in the Midst among Wolves, and must be in the Form and Mind of a Sheep, and not of a Wolf.

^f Or be
known.
^g Or by.

4. Though indeed the Spirit of God (in Zeal and in the great Might of the Father) arms many in the Fierceness [or Wrath,] as may be seen by *Elias*; where sometimes the Sword of the Wrath of God is given to the Angel, for the Slaying of *Baal's* Priests in *Babel* by *Elias*. Also, where *Moses* broke the Tables, and employed the Sword against the Sin of the Worshipers of the Calf; which neither *Moses* does, nor *Elias*; but the Fire of the Wrath of God by *Elias* on the Mount.

5. Now when God the Lord had pronounced *Adam* and *Eve's* Sentence, about their earthly Misery, Labour, Cares, and hard Burden, which they must bear, and [that he had confirmed them] Husband and Wife, and also bound them in the Oath of Wedlock, to keep together as one [only] Body, and to love and help one another, as the Members of one [and the same] Body, they were then wholly naked, they stood and were ashamed of their earthly Image, and especially of the Members of their ^b Shame; also [they were ashamed] of the ⁱ Excrement of the earthly Food of their Bodies, for they saw that they had a bestial Condition, according to the outward Body with all its Substance; also Heat and Cold fell upon them, and the chaste Image of God was ^k extinct; and now they must propagate after a bestial Manner.

^b Or Privi-
ties.
ⁱ The Dung.
^k Or lost.

6. And then God the Lord, through the Spirit of this World, made them Cloaths of the Skins of Beasts, and put those on them through the Spirit of this World, that they might see, that (according to this [outward] World) they were Beasts; and [he] taught them how they should seek the Wonders, in the Spirit of this World, and manifest them, and cloath themselves out of the Wonders.

7. And here it may be seen very perfectly, that Man in this World is not at Home, but he is come into it as a Guest, and has not brought the Cloaths of this World with him, as all other Creatures that are at Home therein do, but must borrow Cloathing from the ¹Children of the Stars and Elements, and must cover himself with strange Cloathing, which he brought not along with him when he entered into the Spirit of this World, with which he struts like a proud Bride, and shows himself, supposing that he is very fine and brave in it; and yet it is but borrowed from the Spirit of this World, which in its due Time takes it away again, and lends it him but for a While, and then consumes it again.

8. And this is done to the End (because the Spirit of this World continually seeks the noble Virgin of the divine Wisdom, and knows that she is in Man) that Man should seek the great Wonders that are in ^m it, and bring them to Light: ^m It still supposes, that it shall through Man bring the noble Tincture to light, that the Paradise might appear, and that ^m it might be freed from Vanity.

9. For the holy Element continually ⁿ longs, [or groans] through the four Elements, to be released from the Vanity of the four Elements; in like Manner also the Qualifying [or Influence] of the grim [Constellations or] Stars [labours;] and therefore it drives Man to seek such wonderful Forms [or Ways,] that the eternal Wonders of God might be ^o manifested, which (in the Breaking of the World) shall stand all (in the ^p Figure) in the Shadow.

10. Therefore all Arts and Sciences, [or Trades,] are (through the starry Spirit of this World) from God, ^q manifested in Man, that they may appear in Wonders; and to that End God created this World, that his Wonders might be made ^r manifest; and therefore God permitted, that Man is entered into the Spirit of this World, that he might manifest his Wonders through him. Yet he desires also that ^r he should not misuse this World, but that he should go again out of this World into him; he desires that Man should be where he is. And therefore he instantly showed *Adam* and *Eve* their monstrous Form, by the ^t bestial Cloathing which he put on them, *per Spiritum majoris Mundi*, [by the Spirit of the great World.]

11. But now if *Adam* had continued in Paradise, he should have been able to manifest the Wonders much better, for they should have been much nearer to the Form of Angels, and such great Sins and Abominations had not been brought to Effect with ^u many, as is usually done now.

12. But the Spirit of the Grimness [or Fierceness] in the eternal Source [or working Property] would also be manifested, and open its Wonders; of which much may not be written, for it is a *Mysterium* [Mystery or hidden Secret] that belongs not to us to open, though indeed we have the Knowledge of it; let it stay till the Time of the Lily, wherein then the Rose will blossom, and then the Thorns in *Babel* will not prick us.

13. When the ^x Chains of the Driver are broken, and the thorny Bush is burnt, then one may go more safely by the Thorns of the Burner; and then this *Mysterium* [or hidden Secret] may well stand in the Light; for it is great and wonderful, and reaches into the Gate of the Father.

14. The Rose-branch in the Wonders will understand us well; but *Babel* is not worthy of it. She seeks nothing but the Thorns, and loves to strike with them;

¹ Or from the Creatures of the four Elements.

^m The Spirit of this World.

ⁿ Or labours.

^o Or discovered.

^p Figure of the World.

^q Or brought to Light.

^r Or known.

^r Man.

^t The Cloathing of the Skin of Beasts.

^u Many Arts and Sciences, or Trades.

^x Or Snares of the Hunter.

therefore we will give the ^y Driver no Cause [to do so,] but rather ^z let these Mysteries stand for the Children of the Lily-Rose; they are ^a wise, and have the noble Tincture ^b in the Light; the Luster of the Driver will be no more so esteemed, for the Guests of this World have that [Government] in Hand.

^y Hunter or Oppressor.
^z Or reserve thy Mysteries.
^a Or understanding.
^b Or in their Knowledge.

15. Thy proud Horse [or Beast,] thou shameful Whore, shall ride no longer alone over the bended Knees; in that Time it will no more be said, The Power [Might or Authority] sticks in my Chest of Money; that Mineral [or Metal] becomes a Blossom in the Light; and the Tincture stands in the Blossom of the Lily; Stones are of as much worth [as that Metal is;] ^c the Cloathing of the Virgin is brighter than thy Pride. How finely does the Ornament of this World stand on Modesty and the Fear of God, if the Heart be humble? How does thy silken and golden Cloaths adorn thee? Dost thou not appear in God's Deeds of Wonder? Who will call thee a false Woman, if thou be so very chaste? Dost thou not stand to the Honour of the great God? Art thou not his Work of Wonder? Is there not a friendly ^d Laughter before thee? Who can say that thou art a wrathful Woman? Thy modest Countenance shines over ^e Mountains and Valleys. Art thou not at the End of the World, and [will not] thy Glance [or Luster] be espied in Paradise? Wherefore stands thy Mother in ^f *Babel*, and is so very malicious? O! thou shameful Whore; get thee out, for *Babel* is ^g on Fire, or else thou wilt be burnt thyself.

^c Or the Humility of the divine Wisdom.

16. Or dost thou suppose that we are mad? If we did not see thee, we would be silent. Thou boastest now (by the Flatterers) of a golden Time; but they are most of them Wolves of *Babel*; when the Day breaks, then they will be known. Or should I not tell the this, thou proud Whore? Behold, when thou with *Adam* and *Eve* wentest out of Paradise into the Spirit of this World, then thou wast as a God in the Spirit of this World; thou mightest seek all Mysteries, and use them for thy Ornament. If thou hadst always gone cloathed in Silk and Purple, [or Scarlet,] yet thou hadst not [thereby] offended God; but thou hadst gone [in them] to the Honour of the great God in his Deeds of Wonder. Why hast thou forsaken the ^h Love, and art become a Murderer? Was not Covetousness thy Sin, in that thou affordest not thy Members so much as thyself? Thou desirest to be only fine thyself alone. Thy Way only ⁱ should be holy. Wherefore was the Fratricide between *Abel* and *Cain*? The self-honouring Pride brought it about, so that *Cain* envied *Abel's* ^k Uprightness, for the Sake of which he was so much beloved of God. Why was not *Cain* also humble and pious?

^d Mirth or Cheerfulness.
^e High and low.
^f Or in confused Jangling.
^g With Wrath, or with the devouring Sword.

^h Or God and Goodness.

ⁱ Or must.

^k Honesty.

17. Wilt thou say, the Devil beguiled him? Yes indeed, and he beguils thee too, so that thou enviest the Comeliness and Beauty of others. Has God made thee a Degree higher? Art thou not a Child of *Eve*? Pray tell me the Truth, Art thou not the Antichrist, which under a Cloak [of being counted the Minister and Servant of God] ridest upon the Devil's Horse? Methinks I see thee. Harken! When thou wentest out of Paradise into this World, why didst thou not continue in one [only] Love? Why didst thou not rejoice in thy Neighbour? Why didst thou not love the Members of thy Body? Why dost thou not adorn thy Brother with thy Ornament? Didst thou not see him plainly? Was not the Earth thy own? Thou mightest have made what thou wouldst of it. Who did hinder thee in it? Why didst thou not eat with thy Brother? Thou mightest have had fully enough; there would never have been any Want. If thy Humility towards thy Brother had continued, then his also had continued towards thee. And then what a fine Habitation and Dwelling had there been upon Earth? What need had there been for thee to have coined Silver and Gold, if Unity had continued? Thou mightest have made thy Ornaments of it well enough; if thou hadst adorned thy Brother and Sister, then they would have adorned

thee again with their ready serviceable Love. Dost thou think it had been a Sin, if thou hadst gone in pure Silk and Gold, for the Benefit of thy Brother, and to the Honour of the great God?

18. O thou blind *Babel*! I must tell thee, how thou becamest thus mad; thou hast suffered thyself to be possessed by the Region of the Stars, and to be led by the abominable Devil, and art become a perjured [or forsworn] Whore to God, and nevertheless, thou hast built thyself a Kingdom upon Earth; as ^l they lead their Region, thou ledest thine; as they generate by the Elements, and consume it again, so dost thou with thy Children also; thou generatest them and killest them again; thou makest War, and art a Murderer for thy Pride and Covetousness Sake, so that thou hast no Room at all upon the Earth.

^l The Stars
order their
Government.

19. Dost thou suppose that God takes Pleasure in it? Yes, the Spirit of the great World is pleased with it; and through that Spirit the fierce Anger of God [is also pleased,] because they qualify [or mingle] one with another, and out of one and the same Root.

20. Dost thou suppose that all the Prophets have spoke from the pleasant kind Love of God, from the Heart of God, when they said to the Kings of *Israel*, Enter into Battle, thou shalt overcome, God shall give you Victory? Indeed they spoke from God, but from his fierce Wrath against Sins, through the Spirit of the great World, which would devour again what it has made, because the Love was extinguished.

21. Or dost thou suppose that God sent *Moses* to slay the Kings of the Heathens in the promised Land, and that he is so well pleased with Murderings? No, Friend, look under the Vail of *Moses*, and thou shalt find it quite otherwise.

22. Why did God keep *Israel* forty Years in the Wilderness, and fed them with ^m heavenly Bread? That they should be a People full of Love, such as love one another, and should depend on God in one Love; and therefore he gave their Laws, Brightness [or Clarity,] to see if they could live in the Love of the Father, and then he would have sent them among the Heathens, to turn them with their Wonders; as was done at the Time of the Apostles. And in that he fed them from the Heaven, and that none of them (which gathered much or little) had any Want, thereby they ought to have known, that the Kingdom [the Power and all] is God's, and that they were in him; they ought to have left their Covetousness, and to converse among one another with brotherly Love, none ought to look after Covetousness, because he horribly punished ⁿ it.

^m With
Manna.

ⁿ Covetous-
ness.

23. Also when the Heathens should hear, that God would send this People, which he had brought out of *Egypt* with great Wonders [or Miracles,] among them to destroy them, that they should turn to God, and depart from Covetousness, and enter into brotherly Love, therefore he gave ^o them a long Time of Respite; as also to *Israel* (whom he fed from Heaven) for an Example, that one People should be an Example to the other, that there is a God that is Almighty. But they being earthly both of them, and only evil, and seeing they did live in the Father's fierce Anger, therefore the Anger and Severity of God lusted also to devour them, because they continually kindled ^p it.

^o The Hea-
thens.

^p His Wrath.

24. Therefore he said to *Joshua*, Pass over Jordan, and destroy that People; and leave none of them among you, that you be not polluted. This (Saying of his) proceeded not out of his Love, when he bid him kill the Heathens; as also the Prophets did not all speak from his Love, but from his Anger, which was awakened by the Wickedness of Man; so also he speaks many Times through the Spirit of the Prophets in the great World (in the Prophets and in *Moses*) in the Fire, or in other Terrors, in an angry Zeal.

25. And

25. And should we therefore say, that God is well pleased with Anger and Strife? No, the Prophets complained often (in the Holy Spirit of God) that this evil People offended their God, when they moved him to Anger, so that accordingly his severe Wrath went forth and devoured them. *David* says in the fifth *Psalms*; *Thou art not a God that art pleased with wicked Ways.*

26. Now if Man awakens Sin, then the fierce Anger [or Severity] of God is stirred in himself, viz. in Man, which otherwise (if Man stood in Humility) would rest and be turned into great Joy, as was often mentioned before. But now when he burns [in Wrath,] then one People devours the other, and one Sin destroys another. If *Israel* had been ⁹ upright, they had not been put to make War, but they should have entered in with Wonders, and have converted the People; *Moses* should have led them into the [promised Land] with his [Miracles] or Deeds of Wonder. But because they were wicked, they could not enter in (with the Brightness of *Moses*, with Deeds of Wonder, in the Luster [or Glance] of the Father) to convert the Heathens; but *Moses* (with his Deeds of Wonder) must stay in the Wilderiness, and the whole People was consumed and devoured in the Wrath; and *Joshua* must war with the Heathens, and destroy them, for one ^r Wrath devoured the other.

⁹ Honest, virtuous, or had feared the Lord.

27. Whereas *Joshua* was an Image and Similitude, that *Israel* (because they could not subsist in the Father's Clarity and Love) should be led by the second *Joshua* (or *Jesus*) out of the Wrath into the Love, through the Breaking of his Body, and Entering into Death. *Moses* must enter through Death into Life, and bring his Clarity through Death into Life; even as he appeared with *Elias* on Mount *Thabor* to the second *Joshua* or *Jesus*, in the Clarity of the Father, and showed him the Pleasure of the Father, [viz.] that he (the second *Joshua*) should bring *Israel* through his Death and Clarity into the Promised Land of Paradise.

^r Or one Sin.

28. Yet it could not be (how vigorously soever it was sought after) that Man (in his own Power) could enter into Paradise. And therefore poor captive Man must sit in this World in the Devil's murdering Den; where now the Devil has built his Chapel close by the Christian Church, and has quite destroyed the Love of Paradise, and has in the Stead of it set up mere covetous, proud, self-willed, [or self-conceited,] faithless, sturdy, malicious Blasphemers, Thieves and Murderers, which lift themselves up against Heaven and Paradise, and have built themselves a Kingdom according to the Dominion of the fierce four [Stars or] Constellations, wherein they domineer (with Silver and Gold) and consume the Sweat one of another; whosoever is but able, oppresses the other to the Ground. And though he flies before him, yet then he only puts forth his Dragon's Tongue, and spits Fire upon him; he terrifies him with his harsh Voice, and plagues him Day and Night.

29. What can be said of thee, O *Cain*? Dost thou suppose that God does not see thee? Thou monstrous Beast, thou shalt stand naked, as the Spirit in the Wonders signifies, that thy Ornament may be made known. How art thou become thus? O *Eve*! are not all thy Children, which thou hast brought forth, all come out of thy Loins? Was it then the Purpose of God that the Evil should domineer among the Good, and one plague another?

30. O no: But the Devil, who is a Cause of the ^r Wrathfulness. *Adam* was made good out of the pure Element, but the Longing [Desire or Lust] of the Devil deceived him, so that he went into the Spirit of this World.

^r From the grim Wrath the Devil's Weeds or Tares are sown among the Wheat.

31. And now it cannot be otherwise, the two Kingdoms wrestle one with another in the Children of Men; the one is the Kingdom of Christ, [generated] through the new Birth into Paradise; that (in this World) is miserable and contemned, there are not many that desire it, for it has mere Scorn and Contempt from the Devil and his

Followers ; it consists in Righteousness and Truth, and that is not valued in this World, and therefore it must lie at the rich Man's Door with poor *Lazarus*, and at his Feet. If any do but let it appear that they are the Children of God, then the Devil will away with them presently, or else will put them to such Scorn and Disgrace, that they cannot be known ; that so the Devil may continue to be the great Prince upon Earth, and that the World may not learn to know him.

32. The other Kingdom is that of Antichrist, with a golden [Splendor or] Glance, prancing in State, glittering on every Side. Every one says, It is a happy Thing, for it adorns itself most sumptuously, and sets its Seat over the Hills and Mountains ; every one salutes it, [or does it Reverence.] It draws the Tincture of the Earth to itself, that it may glister alone ; it bereaves the Kingdom of Christ of its temporal [Food, Livelihood, or] Bread ; it devours the Sweat of the Needy, and says to him, You are mine, I am your God, I will set you where I please ; you are the Dog that lies at my Feet : If I had a Mind to it, I could hunt you out of my House, you must do what I will ; and the needy Worm must say, I am your poor Servant, do but spare my Life. And if he squeezes out the Sweat of his Brows, so that he smarts, which his ^t Master consumes [or spends,] then he grows impatient with his Master, and curses him, and seeks out Ways of Lying and Deceit, and by what Way he might make his heavy Burden lighter.

^t Lord or Superior.

^v Or false.

^x Or plagues.

33. And then if he finds his Master so unjust, that he rises up against him, and takes away his ^u unrighteous Bread, which he thinks to eat under a soft Yoke, and ^x worries him to the uttermost, and leaves him no Time to escape, he sticks full of Impatience under that heavy Burden, and grumbles and murmurs, and seeks all evil Devices to ease his Yoke, that he might eat his Bread in Quietness ; and yet it will not be, the Driver [Hunter, cruel Tyrant his Master] is behind him, and takes away his Bread, and feeds him with Sorrow under his Yoke.

34. And then he studies Cunning and Deceit, and casts about [to find] which Way he may by Shifts and Tricks fill his Belly and live ; he curses his Master secretly, and though he steals away covertly by some Slight the Bread of another needy Man, yet that must be right [with him ;] and his Master does not regard it, so he eats not of his Cost, and so that he continues to be his Dog under his Yoke. Thus the Master [Lord or Superior] is unrighteous and ^v wicked, and makes also that his Servant is unrighteous and ^v wicked ; whereas otherwise (if he might eat his Bread under an easy Yoke) he would not be so cursed, and cunning in Thievery.

^v Evil or false.

^z Or exhort.

35. But what will the Spirit of this Kingdom say ? Art thou not shining in Splendor ? Hast thou not taken Possession of all ? Hast thou not the Earth in Possession freely as God gave it thee ? Dost thou not right ? Dost thou not punish the Wicked, and look to it, where the Enemy breaks it ? Dost thou not defend thy Country ? Art thou not a Light to the Blind, and appointest Teachers for them, which ^z drive them to Patience ? The Kingdom is thine indeed, thou hast purchased it ; the Poor is thy Servant indeed, that [in thy Opinion] cannot fail [but be right.]

36. But the divine Answer in the Light of Nature says to me ; Behold, out of what art thou grown ? Have I planted thee ? Art thou not grown in my wild Garden ? When *Adam* went into the wild Garden, there he ^a planted thee. How art thou grown so great ? Who has given thee Virtue [or Sap,] thou wild Tree ? My Love never stirred thee up, all thy Branches are wild, and thy Fruit is wild. Dost thou think that my Soul lusts after thy Food ? I will not eat of thy Fruit : I am strong, and the Kingdom is mine ; he that comes under my ^b Wings, I will shelter him, no Storm can touch him ; moreover, the Country is mine. I have left it to you, to be used in unanimous Love ; and have set you out of one [and the same] Root, that you should be alike, and love one another, and prevent one another in chaste Love.

^a Grafted or inoculated.

^b Or Fatness.

37. Thou wild Beast, how comest thou so great and strong? Hast thou not trampled in my Garden of Roses, and there made thee a Couch? Where are thy Brothers and Sisters? How comes it to pass, that they lie at thy Feet, and that they are so lean, and thou only art strong [and lusty?] Hast thou not devoured my Branches, and brought forth young Wolves, which devour thy ^c Cattle also? and thou art a Beast with thy young ones: Should I suffer thee in my Garden of Roses? Where is the noble Fruit which I sowed? Have you not turned them all into wild Branches? And where now shall I seek for the Fruit and Profit of my Garden of Roses? My Soul would fain eat of the good Fruit, but thou hast trampled all under-foot, and made it a Den of Murder.

^c Kine,
Calves,
Sheep,
Lambs, &c.

38. Besides, I hear a great Howling and Lamentation, that all thy Servants cry Woe over thee, because thou plaguest them; and moreover, thou hast shed my noble Seed, and not sown it, but [thou hast sown] thy wild [Seed] for [the promoting of] thy great Devouring and Pomp. Behold, I have spewed thee out towards *Babel* in the Prefs of my fierce Wrath, and there I will press thee; and I will plant my Lily-Branch in my Garden of Roses, which brings me forth Fruit, after which my Soul lusts, of which my sick *Adam* shall eat, that he may be strong, and may go into Paradise.

Of the Thrusting Adam and Eve out of the Paradise of the Garden in Eden.

39. And when God had thus provided *Adam* and *Eve* a bestial Garment to cover their Shame, and to defend them against the Cold, then he let them out of the Garden, and set the Cherubim with a naked ^d two-edged Sword before it, to keep the Way to the Tree of Life, and he [Man] must now till the Ground. But the Understanding of us poor Children of *Adam* and *Eve* is ^e sunk so much, that at our last old Age we scarce reach [the Understanding of] any Thing concerning the lamentable Fall of *Adam* and *Eve*, seeing we must seek very deep for it in the Center of the Light of Life; for it is very wonderful which *Moses* says, *God set the Cherubim before the Garden, to keep and guard the Way to the Tree of Life.* Who could understand it? If God did not open our Eyes, we should speak simply of a Keeper with a Sword; and Reason sees nothing else.

^d Or warning
flaming
Sword.
^e Darkened,
chilled, shut
up, or frozen
so hard.

40. But the noble Virgin shows us the Door, [and] how we must enter again into Paradise, through the Sharpness of the Sword; yet the Sword cuts the earthly Body quite away from the holy Element, and then the new Man may enter into Paradise by the Way of Life. And the Sword is nothing else, but the Kingdom or Gate of the Fierceness in the Anger of God, where Man must press in, through the fierce [bitter] Death, through the Center, into the second Principle, into the Paradise of the holy Element before God; where then the fierce [grim] Death cuts off the earthly Body (*viz.* the four Elements) from the holy [one] Element.

41. And the Keeper of the Garden is the Cherubim, the Cutter off of the Source [or Quality] of the Stars, which holds the four Elements for a while, and then breaks them, and with its bitter Sharpness severs them from the Soul, and passes away itself also with its Sword. This [Keeper] is here in the Way, that we cannot come to the Tree of the eternal Life; he is in the Midst, and suffers us not to come into Paradise. The gross Garden of *Eden* (which is our earthly Flesh) is the Hedge [or Fortification] before the Garden.

f Into his
Power or Ju-
risdiction.
g Shut, barred,
or closed.
h Generation
or Operation.

i Working or
Revelation.

k No harsh
Law.

l *Evangelium.*

m Instead of
the Law, or
declared it to
us.

n The great
World, or
Macrocosm.

42. Now if any Body would come into the Garden, he must pass in through the Sword of Death; though indeed Christ has broken the Sword, so that now we can much easier enter in with our Souls, yet there is a Sword before it still; but he that finds the Way right, him it does not cut very much, for it is blunt, and it is bent; and if the Soul goes but into the Gate into the Center, then it is presently helped by the noble Champion Christ; for he has gotten the Sword into his f Hands. He is the slain Lamb of the House of *Israel*, in the *Revelation* of *John*, which took the Book of the g first Principle, out of the Hand of the Ancient [of Days] who sat upon the Throne, with his four and twenty Elders, which [Book] had seven Seals, or seven Spirits of the h Birth of God, and opened them; where the Elders fell down before him, and worshipped the Lamb that was slain, and gave Praise and Honour to him which sat upon the Throne, because the Champion of the House of *Israel* had overcome. The seven golden Candlesticks are his Humanity, the seven Stars are his Deity, as the divine i Birth in itself stands in a sevenfold Form, as it is explained in the Beginning of this Book, in the first four Chapters.

43. Thus *Moses* has a Vail before his Eyes; and if thou wouldst see his Face, then thou must only set Christ thy Champion before thee, that he may lift up his Vail, and then thou shalt see that *Moses* has k no Horns, but that he is a patient Lamb, fast bound to the Death of Christ, and that his Vail was the Book that was shut, so that we could not be well enough till the Champion came, and broke its seven Seals with his Entering into Death, and there the Vail [or Covering] was done away; and in that Book there stood the holy l Gospel of the Kingdom of God, which our worthy Conqueror Jesus Christ has m left us.

44. Now when *Adam* and *Eve* went out of the Garden, they kept together, as now married People do, and now would make Trial of their bestial Condition, [to try] what Wonders might proceed from them; and the Spirit of the great World did well enough teach them, in their Reason, what they were to do. *And Adam knew his Wife Eve, and she conceived and bore a Son, and called him Cain; for she said, I have a Man from the Lord.* These are sealed Words which *Moses* writes, that she said, *I have a Man from the Lord.* [For] then said the n Major Mundus, *I have the Lord of this World.* *Eve* spoke no otherwise, than as the Apostles thought, that Christ was to erect a worldly Kingdom; so *Eve* thought that her Son (as a strong Champion) should break the Head of the Devil, and set up a glorious Kingdom; from whence instantly a twofold Understanding [or different Condition] followed, and two Sorts of Churches; the one [built or relying] upon the Mercy of God; and the other, upon their own Might, [Authority or Power.] And therefore *Cain* could not endure his Brother, because *Abel* pressed hard upon the Mercy of God, and *Cain* [relied] upon his own Power [Might and Authority.] He thought himself to be the Lord of the whole World, as his Mother had instructed him; and therefore now he would break the Head of the Serpent in his own Might as a Warrior [or Soldier,] and began with his Brother *Abel*, for his Faith relied not on God, but on his own Power; and here the Serpent stung the Treader upon the Serpent in the Heel the first Time.

The Gate of the Mysteries, [or the Explanation of the hidden Secrets.]

45. Reason saith; how might that come to pass, that the first Man born of a Woman was [so evil] a malicious Murderer? Behold, thou immodest vile whorish World, here thou shalt find a Glass; behold thyself [and see] what thou art. Here again the great Secrets meet us in the Light of Nature, very clearly and plainly to be under-

stood. For *Adam* and *Eve* were entered into the Spirit of this World, and the Region of the four Stars, with the Infection of the Devil, had miserably possessed them. And although they did somewhat stick to the Word of the Promise, yet the true Longing and Love towards God was very much extinguished; and on the contrary, the Longing and Desire after this World was kindled in them; and besides, they got (from the Region of the Stars) a bestial Lust [or wanton Desire] towards one another, so that their Tincture thus became a fierce bestial [Lust or] Longing; for they had no Law but the Light of Nature, which they suppressed, and kindled themselves in wanton [Lust,] to which the Devil helped them.

46. And now when *Eve* ^o was impregnated, her Tincture was wholly murderous and false, for her Spirit in the Love looked not upon God with a total Trust and Confidence. Also the Wisdom of God stood hidden in the Center of the Light of her Life. *Eve* did ^p not unite [or yield herself] to it with Love and Confidence, but much rather to the Lust of this World; she must bring it to pass, if any Thing was to be done; and seeing her Trust was not in God, so also God was not in her, but in his own Center [or Principle;] and the Wrath begun to flow forth [boil or work;] and this is that which Christ said, *An evil Tree brings forth evil Fruit*; and so out of a false Tincture grew a four evil Root, and consequently such a Tree and Fruit. Also that which goes forth [is] as the Tincture in the ^q Mixture was, and such a Child is generated, for the Spirit of the Life generates itself out of the Essences.

^o Now begun to be conceived with Child.

^p Or incline.

^q Or Copulation.

47. And seeing *Adam* was gone out of Paradise into the Spirit of this World, therefore now the Strife was already between the two Kingdoms (*viz.* the Kingdom of Heaven, and the Kingdom of Hell) about the Children of *Eve*; and here it is seen that the Wrath had the Victory; and the Spirit of God complains, not without Cause, [saying,] *I am as a Grape-Gatherer that gleaneth, and yet fain would eat of the best Fruit.*

48. But the Fault lies in Man; if he did put his Trust in the Love of God, then the Kingdom of God would have the Victory; but if he puts it in his evil Lust and Wantonness, in himself, in his own Ability [or Power,] then he is captivated by the Wrath, and his Body and Soul are in the Wrath. But when he puts his Mind and Confidence in God, then he goes out from the Wrath, and the Kingdom of God works (in him) to Righteousness; and thus it is seen as clear as the Sun, what the Cause is that the first Man born of a Woman became a Murderer.

49. For as the Tree was, so was the Fruit; and though the Tree was not wholly evil [or false,] yet as to the ^r becoming Man, the Tincture (by the Wrestling ^t of the two Regions) became false [or evil.] And besides, afterwards *Eve* (his Mother) helped ^u him forward very much, because she sought after an earthly Lord and Treader upon the Serpent, and instructed him, [telling him,] that he was the Warrior [or Soldier to overcome] against the Devil, he must do it; and so the Wrath held him captive, and his Offering [or Sacrifice] was not acceptable to God, because (in Wrath) he built upon himself, and so his Prayer reached not the Gate of Heaven, but the ^v Driver took it up, because it proceeded out of Self-Pride, like the proud Pharisee, out of an [evil or] false Mind.

^r Or Incarnation.

^t Or Kingdoms.

^u Cain.

^v The Hunter, the Devil.

^w In *Eve's* Fruit.

50. And ^x here, thou fair lascivious Whore in *Babel*, full of Immodesty and Lechery, in such Whoredom thou hast a Gloss in thy [evil or] false Copulation without the Fear of God; thou shouldst look [well to it] what thou sowest, that there grows not a Tree in Hell-Fire. Thou supposest that it is a small Matter to commit Whoredom. But I pray consider thyself, whither dost thou send thy Tincture? Which, if it be true [or faithful,] reaches the Element of God; and now, if you pour it forth thus, in such a false [or evil] Way, in the Impulsion of the Region of the Stars,

with the Infection of the Devil, and also into such an unclean Vessel, what dost thou suppose shall accept it? Dost thou not know that the Tincture in the Seed is a Blossom of the Life, which qualifies [or mingles] with thy Body and Soul, which (as often as it is generated) is a Figure before God? How dost thou think, whether does it stand in the Love, or Anger of God?

51. O thou *Babylonish* Whore, when thou thus committest Whoredom, and
^y Or destroy-
est. ^y breakest afterwards the *Limbus*, together with the Matrix, wherein the Figure of the Image of God stands, only for thy filthy Lechery Sake; what dost thou think, how shall this Figure appear? Seeing all (whatsoever is generated at any Time out of the Tincture) shall after the Breaking of this World stand before God. And will not these Figures appear in the Anger of God? Or hast thou an Absolution for that which thou sowest in Hell? Look to it that this Figure does not qualify [or mingle] with thy Body and Soul; for the Tincture [then] is not yet become a Spirit, it reaches thyself; if thou art not new-born (through the Blood of Christ) then thou must bathe [swim or swelter] therein eternally. It is not I that say this, but the high Spirit in the Bosom of the Virgin.

52. Therefore consider thyself, and say not, I stand in the Dark, and ^z exercise
^z Or play a
Trick of
Youth. Love, none sees it. Thou standest before the clear Countenance of God; also thou standest before the Abyss of Hell, before the Council of all Devils, who mock at thee; and besides, thou hast an evil [false] or unfaithful Love, and it is no other than a [wanton] Lechery; if ^a it was faithful, thou wouldst not defile thy Brother or Sister; both of you miserably defile the Image of God, and are the worst Enemies one of another; you cast one another into the Devil's murdering Den, and are in the Wrestling; but the Devil amuses you, and strows Sugar, that he may catch you and bind you fast; and then he leads you ^b to *Jericho*, and scourges, [wounds,] and plagues you sufficiently.

53. And then when the poor Soul shall travel [Home,] there are great Mountains in its Way; and then thy fair Tincture will appear before the [holy] Element like a defiled Cloth; and there stands the Devil and reads the ^c Law to you about it; and then the poor Soul quakes, and begins to doubt; and when it is to break through the bitter Gate [of the Cherubim,] then it continually fears that the fierce Anger of God shall seize upon it, [as upon hellish Brimstone,] and kindle it; as it comes to pass for certain, if it be not born anew in Christ, through earnest Repentance.

54. Therefore, O Man, consider what thou sowest here, that thou shalt reap; take an Example in *Cain*. Or dost thou suppose, that it is an invented Fable, [which I here write?] Do but ask thy own Mind, that will convince thee, except thou art too much captivated by the Devil. Behold the horrible Punishments from the Anger of God, since the Beginning of the World; the Flood [or Deluge] was a Punishment for the Unchastity, [or Uncleannefs,] whereby God would drown the ^d Matrix of the burning Lust of Lechery; and therefore he punished the World with Water; for the Water is the ^d Matrix of all Things.

55. Therefore God established the State of Wedlock with *Adam* and *Eve*, and bound it fast with a strong Chain, in that he said; *A Man shall leave Father and Mother, and cleave to his Wife, and they two shall be one Flesh*. And God tolerates their ^e Lust; and because it is to be bound with faithful chaste Love, as one Body ^e and its Members, and must aim (in the Fear of God) at the Getting of Children; or else the Wantonness [or Lust] in itself (without that true Love of the State of Wedlock) is ^f continually a bestial Lust, [Infection,] and Sin. And if you (in the State of Wedlock) seek nothing but the Lust and Lechery, then in such a Condition, thou art not a Jot better than a Beast. And do but consider it rightly, that without this, thou

^d Mother or
Root.

^e Or their
burning Un-
chastity.

^f Or in.

^z Or every
Way.

standest [already] in a bestial Birth [or Generation,] contrary to the first Creation, like all Beasts. For the holy Man in *Adam* was not predetermined to have propagated so, but in great modest Love out of himself.

56. Therefore, O Man, look to it! [have a care] how you use the bestial Lust; it is (in itself) an Abomination before God, whether it be in the State of Wedlock, or out of it. But the right Love and Fidelity (in the Fear of God) covers it before the Countenance of God; and (through the Sun of the Virgin) it is regenerated to be a pure undefiled Creature again, in the Faith, if thy Confidence be in God.

57. But for the Whores and Rogues (who run a whoring without marrying in lustful Lechery) we have no other Language for them^b; neither can we find any otherwise in the Light of Nature, than that it is an Abomination [or Loathing] in the Anger of God; and if earnest Repentance (with *Mary Magdalene*) be not there performed in the Regeneration, then we find nothing else but the Anger of God and Hell-Fire to be their Wages. *Amen.*

^b Than that which is mentioned a little before.

Of the innocent and righteous Abel.

The Gate of the Christian Church.

58. Seeing then that *Adam* and *Eve* had yielded themselves to the Spirit of this World, and lived in two [Kingdoms,] *viz.* in the holy Element before God; and also in the Out-Birth, [*viz.*] the four Elements, which reaches that which is most outward, [*viz.*] the Kingdom of the [four, fierce] Grimness, so there were also two Sorts of Children generated out of them, *viz.* one a Mocker [or Scornor,] and another a plain honest Man; as is sufficiently to be seen by *Isaac* and *Ismael* [the Sons of] *Abraham*; also by *Jacob* and *Esau*.

59. And although the Church in *Babel* will prattle much here about the Election from the Purpose of God, yet it has as little Knowledge thereof as the *Babylonish* Tower, whose Top should reach to Heaven, [had] of God. As if it was not possible, that a Child should go out of the Anger into the Love of God, whereas the Love in the Breaking of the Anger doesⁱ fully appear, [or shine forth;] and it is for Want of Repentance, that Man suffers himself to be held by the Devil.

ⁱ Or in Perfection.

60. And the Hardening is not so wholly in the Birth, that the Soul (from the Mother's Womb) should be quite dead to God, or that God did not desire it. The Anger is in the Flowing [Working or Boiling] of the Father, and the Father is God indeed, and generates his dear Heart and Love (in the Breaking of the Gate in the Habitation) out of himself. Should he then be at odds with himself, because his Anger is under the Root of his Love? Should he be at Enmity against himself? his Anger is his Strength and Omnipotence, and consuming Fire; and his Heart in the Love is his^k Meekness; and so now, that which approaches and enters into his Anger, is captivated in the Anger.

^k Or Humility.

61. But it is possible to go from the Anger; as his dear Heart is generated out of the Anger, which [cools, pacifies, or] stills the Anger, and is rightly called the Paradise or the Kingdom of Heaven. And his Anger is not known in the Heaven; and so there also, his Election goes always over the Children of Love, which belong to the Kingdom of Heaven. And *St. Paul* speaks no otherwise of his Election, but means [it of] them that draw near to him, and enter into his Covenant, and give up themselves to him; and these the Father draws with the Holy Ghost, through the

* Malah 44. 4. Death of Christ into the pure Element [that is] before the Father. * *Fear not thou*
 † Honest, fin- [O] *my Servant Jacob, and thou* ^m *upright [one] whom I have chosen.*

62. But that God (out of his Purpose) should harden the Will of any, and make it dark, that is not true; the Spirit of God is withdrawn from the Wicked, who only wrestle for the Might [or Power] of the Fire, for he himself goes out from God, and desires not [to enjoy] God. God withdraws himself from none. Man has a free Will, he may lay hold on what he will; but he is held by two, by Heaven and by Hell, to which he yields, he is in that.

63. *Cain*. was not rejected in the Mother's Womb [or Body:] though it is plain, that God does not love such a false [or evil] Seed, yet it stands free, it may press into the Love, or into the Anger, ⁿ the one as well as the other will receive it, as *Paul* also saith; *To whom you yield yourselves Servants in Obedience, his Servants you are whom you obey; whether it be in the Obedience of God to Righteousness, or of Sin unto Death.*

ⁿ Or both will receive it.

64. Now God has no malicious Soul [to be] in the Love, but in the Anger; and he is the ^o Searcher of the Hearts, and knows well what is in Man, and what he will do, even while [Man] is in the Seed, and will not cast the Pearl before Swine; and yet the false [or evil] Seed is not [come] out of his Will and Purpose, else he must also have willed the Devil to be a Devil.

^o Or Knower of the Hearts.

65. And know you not that the Band of the Eternity stands free, and makes itself? But that which inclines to him, is also ^p generated in God. And yet the Love presses not into the Anger, ^q but the Love is generated out of the Anger, and is wholly free; and therefore the Heart of God in the Love, is ^r another Person than the Father, and the ^s Proceeding forth from them is the Holy Ghost, who goes not [back] again into the Anger.

^p Or born of God.

^q As the Light is generated out of the Burning of the Fire, and is free from the Fire.

^r As the Light is another Thing than the Fire.

^s As the Air goes forth from the Fire and the Light.

^t Sincerely, or unfeignedly.

66. Then why does not the Soul of Man go also [therewith] out of the Anger into the Love, and so it should be generated [to be] another Creature in the Love? *Saint Paul* says; *Whom he hath foreseen, those he has sanctified, that they may be like his Image;* the Foreseeing, is in his Election; he always elects [or chuses] his Sheep. Those who come to him, he assures them the eternal Life. But that he hardens those that desire ^t earnestly to come to him, and will not foresee, [predestinate or elect them,] that is not so. His Will is to help all Men. And Christ himself says, *Come ye all to me that are weary and heavy laden,* (here it is, those that are laden with Sins) *I will refresh you;* that is, certainly foresee, [or elect,] and draw [them] to me; and there wants only to come.

67. What is it now that lies in the Way of the Wicked, that he cannot come? It is the Angry-sword of the Angel (or Cherubim) which he will not break; the fair, glistering, hypocritical, dainty World in his Bosom, [Malice or Wickedness,] in Flesh and Blood, pleases him too well; he will not break his Mind, which yet he is able to do; and if he does break it, then he is drawn of God (by Christ) to the Father, and instantly is chosen to [be] a Child of God; and out of the Image of the Serpent there comes [to be] the Image of an Angel.

68. For so long as the Image stands in the Anger, it is the Image of the Serpent; but if it goes forth [from the Lust of Sin, or Desire of Evil] into the breaking [or destroying thereof,] then a heavenly Image is figured by the Treader upon the Serpent, and ^u the Serpent's Head is broken; the two Kingdoms fight [or wrestle] one with another, and that which overcomes, figures the Image.

^u The Evil is overcome with Good.

69. Whereby it is seen, how great the Anger was in *Adam* and *Eve*, in that the wrathful Kingdom sooner overcame than the Kingdom of Heaven; and the Scornor is sooner generated than the ^v upright. But yet the Fault of this was in the Parents; had

^v Honest or innocent.

had they not sinned, and let the Anger into them, then it had not been so, as at this Day.

70. Although indeed, Nature takes hold of the Child in the Mother's Body [or Womb,] and [shapes, figures, or] images it; yet the ^y Region of the Stars has no other than the ^z Image in the four Elements, and not [that] in the holy Element. And although indeed it images [or frames] a Man in the outward bestial Mind with a little Understanding many Times, yet that is no Matter; the outward Man is the Beast of the Stars, but the inward in the [one] Element is the Image of God; and the divine Framing [Figuring or Imaging] is not performed in the ^a outward, but in the inward Element.

^y Or Dominion.
^z Or the four elementary Image in the holy Element.
^a Four Elements, but in the one holy Element.
^b Or angry, or vexed with, and abhors himself.

71. For a Man is many Times (in the outward) so very evil natured, [or malicious, froward Conditioned,] from the Stars, that he becomes ^b loathsome to himself; but when he considers himself, then he enters into himself, into the inward Man, and reaches after Abstinence [or Forbearance of Evil,] and yet cannot be quite loosed from, [or rid of] the outward wicked malicious Man, but must continually (with the inward) break the Head of (the outward) the Serpent.

72. For the Serpent stings many in the outward; but if it ^c gets the inward Man, then the Image of God is gone. The Evil [or Malice] of the Stars drives many [strongly] to murder, steal, lye, and ^d deceive, till they come to the Gallows, and Sword, [or Block,] and yet have not wholly [captivated] the inward; he is yet in the Gate, and is able (through Repentance) to go into another Image, which is not like the outward. Man cannot judge the inward Man so wholly according to the outward, except that they see that he despises God, and blasphemeth the Holy Ghost; in such a one there is ^e no divine Image. And it is hard [^f with him;] yet his Judgment is not [in the Time of] this Body; the Gate of the Mercifulness stands open towards him, while he is in this Tabernacle.

^c Or overcomes the inward.
^d Or cheat.

73. But after this Life he shall attain it no more, except he has [hold of] the Mercifulness [of God] by a Thread; for God will not quench the smoking Flax, as *Isaiab* says; though indeed he must bathe [swim or swimmer] in his Sins, ^g till the Anger (through the Death of Christ) be overcome; on which Thread he must hang, and the Putrefaction is his Purgatory in his Sins, and no strange [or distinct heterogeneous Purgatory] of which Antichrist feigns and prates, but his own self [Purgatory] in his Sins.

^e Or no Image of God.
^f Or for him to attain the Image of God.
^g Between Time and Eternity: See more in the preceding Chapter.

74. And it is all vain and idle [which is said] concerning Purgatory, as the Wolf of the Whore's Beasts feigns [or conceits,] for it is well known, that after the [outward] Life, there is an eternal Life, and that all Sins are ^h remitted here; but as long as thou art between the Door and the Hinges, and hanged by a small Hair, thou art yet not wholly in the ⁱ eternal Life; but if thou be once in the eternal Life, then thou art perfect, [or fully there,] whether it be in the Heaven or in the Hell, out of that there is no Redemption, for it is the ⁱ eternal Life.

^h Or forgiven.
ⁱ The eternal hellish or heavenly Life.

75. But while we are thus speaking of the ^k upright *Abel*, we cannot say, that the Kingdom of Heaven was not assisting in him, and that he merely out of his own Might and Power made himself such an upright [honest] Man; for ^l it was in the Wrestling, and overcame the Anger. For Man is weak and ^m ignorant, and can do little by his own Power [or Ability,] ⁿ yet he has the Imagination, and the Choosing, or the free yielding [to a Thing,] where then the Maker is ready before-hand, which makes him [to be] according as his Lust [or Desire] is; as it is to be seen by *Adam*, for when he longed and lusted in the Spirit of this World, there instantly the Maker was present, and made (of an angelical Image) a Man,

^k Innocent.
^l The Heaven.
^m Or void of Understanding.
ⁿ Note, what Free-will is.

° Or of.

76. The Lust [or longing Desire] is the introducing ° into a Thing, and out of the Lust comes the Form [or Image] of the Lust, viz. a Body, and the Source [or active Quality] of Sins sticks therein; and you may more easily hinder the Lust, than break the Body, which is very hard; therefore it is good to turn away the Eyes, and then the ° Tincture goes not into the Essences by which the Spirit is impregnated; for the Lust indeed is not the Mind wholly, but they are Sisters; for when the Lust impregnates the Mind, then it is already a half ° Substance, and there must necessarily follow a Breaking, or there comes to be a whole Substance, and an Essence of a Thing.

° The Kindling is not brought into the essential Powers.

° Or Body.

° The Abelish Church.

77. Now *Abel* is the first Christian Church in Patience, which God established, that the Cainish Church should be converted by *Abel*; he has not therefore so rejected the Cainish Church, that he would have no Member of it. Understand it thus; the true Christian Church stands like a Sheep among Wolves; though indeed we are Men and not Wolves, but in Mind and in Figure. It teaches the Wicked; and if he be converted, then it has gained him, and he is figured into an Image [of God;] and thereby Joy is caused among the Angels of God, that the Kingdom of Heaven has the Victory.

§ Dan. 10.

78. Or dost thou suppose, that the Word in *Daniel* is nothing, concerning the Angel *Gabriel*, who said; ' that the Prince in Persia withstood him one and twenty Days, and that our Prince *Michael* came to help him? Thereby it may be seen how the Princes and Throne-Angels strive against the Kingdom of the fierce Wrath, and assist Men; the Cause whereof is this, the Devil awakens the Anger against Men; and the Angels of God (viz. the Throne-Princes) keep it back, because God ' yet wills not Evil.

† Notwithstanding the Devil's stirring up, or awakening of his Anger.

79. We are especially to observe in *Cain* and *Abel*, what their Purpose was. *Cain* was a Plowman [or Tiller of the Ground,] and *Abel* was a Shepherd [or Keeper of Sheep.] *Abel* relied upon the Blessing of God towards his Flock, to maintain himself by the Blessing of God. *Cain* relied upon his own Labour, to maintain himself by his own Skill and Industry. *Eve* took Part with *Cain*, and *Adam* with *Abel*; for *Eve* counted him to be the Prince on Earth, to whom the Kingdom did belong, and supposed that he (as a Champion) would chase and hunt away the Devil; al-

‡ The Devil.

though she knew " him not.

80. But if Men search very deep, this [that follows they will find] is the very Ground. *Eve* was the Child in the Matrix of *Adam*, which *Adam* (if he had not been overcome) should have generated out of himself, in great Modesty [Purity] and Holiness; but because *Adam's* Matrix was impregnated from the Spirit of this World, therefore God must frame a fleshly Woman out of it, which afterwards (in her first Fruit) became lustful, and infected from the Devil, as well as the *Limbus* in *Adam*.

81. And therefore they also generated such a towardly Child as looked only after Covetousness; as *Eve* also did, who would be like God; and surely *Adam* had some Mind that Way, or else he should not have entered into the Spirit of this World.

82. And such also now was their Son *Cain*; he supposed that he was Lord on Earth; and therefore he grudged that his Brother should have any Thing; especially when he saw that he was accepted before God, that vexed him, and he thought that *Abel* should come to be Lord on Earth; in his Sacrifice, he regarded not the Fear of God, though he, as a seeming holy Man [or Hypocrite,] sacrificed also; but he regarded only the " Region.

" The highest Place of earthly Dominion.

83. And here the Antichristian Kingdom took its Beginning, where Men ^x give God good Words, and their Heart is possessed with Covetousness, and seek after nothing but Power and Authority, to domineer over the Needy and Miserable, who trust and rely upon God. Therefore Antichrist has his God in his Chest, and in the Strength of his Power, and behind his Cloak there hangs a Fox. He prays, yet he desires nothing else but the Kingdom of this World; his Heart does not leave off to persecute and to hunt poor *Abel*. But *Abel* prays to the Lord, and his Heart inclines itself to the Love of God, in the true Image, for he desires the Kingdom of Heaven, and the Blessing of God here, for his ^y Maintenance.

^x Or speak good Words before God.

84. Now the Devil cannot endure that a holy Church should grow up in his Dominions, he will murder *Abel* still, as he did then; because *Cain* feared not God, therefore the Devil got an Access to him, and stirred up the inbred Wrath in *Cain* against *Abel*, that he slew him. Here surely all the Devils danced at it, and thought, now is the Kingdom ours again; whereat *Adam* and *Eve* were much amazed and affrighted, when they saw that he whom they accounted for a Prince, became a Murderer; and they copulated [or knew one another] no more in seventy Years after.

^y Necessity, or Subsistence of the Body.

85. Now it being thus, therefore they sought for quite another Treader upon the Serpent; also now they inclined their Heart to God, so that seventy Years after this Murder, they begot a very upright [virtuous] holy Son that feared God, (who established again the pure Church of the Fear of God and promised Seed of the Woman,) whose Name was *Seth*; who also begot a very upright [virtuous] Son, whose Name was *Enos*, and then Men began to preach openly [or plainly] of God; and the Christian Church always rose up like a small Flock, in spite of all the Ragings of the Devils.

86. But *Cain* exalted himself to be a Lord over his Kindred; from whence arose the Dominion, and Rule or Government of this World, all (according to the Influence of the Stars) generated *per Spiritum majoris Mundi*, [by the Spirit of the ^z great World,] and is not, as *Cain* supposed, so ordained by the clear Deity.

^z Or Macrocosm.

87. It is true indeed, when the World became so evil, malicious, and murderous, then there must needs be Judges and Magistrates, that the fierce Wrath might be stopped by Punishment and Fear; but if thou hadst continued in Love, then thou shouldst have had no Lords, but loving Brothers and Sisters. O *Cain*! thy potent Kingdom comes not from God, but has its Influence from the starry Heaven in Anger, which domineers over thee, and many Times gives thee Tyrants, who consume thy Sweat in Pride, and this thou hast for thy Paradise.

88. Saint *Paul* writes very well, that there is no [Power, Authority, or] Magistracy, but of God; but he says, it is an ^a Avenger of the Wicked, and bears not the Sword in Vain; herein thou hast Ground enough, that God uses the Worldly Government, and the Sword thereof, for the Wicked's Sake, under which thou must now (for the Sake of Sin) bear thy Yoke, because thou art a continual Devourer and Murderer; do but behold thyself, together with the avenging Sword, perhaps thou wilt see thyself.

^a Or for the Punishment of evil Doers.

89. But if any say, that God does [abhor or] loath the great Tyranny and Oppression, when they domineer and take away the Sweat of the Poor and Needy, and consume it in Pride and Stateliness, that *Cain* cannot endure; if the terrible Example of the Flood [or Deluge] did not stand there, then [Tyranny] would be accounted Holiness; but thy ^b Kingdom, O *Cain*! is set up in *Babel*, and thy Beast rules in *Sodom* and *Gomerrab*; there is a Fire from the Lord of Heaven in it; it is Time to go with *Lot* out of *Sodom*, Sin is awakened in *Cain*.

^b The Time will not bear the Explanation of this, let every one find it with their own Eyes.

90. Now when *Cain* had murdered his Brother, then he went securely as a Lord, and thought, now thou art sole Prince on Earth; but the Voice of the fierce Anger of God came, and said; *Where is thy Brother Abel?* and he answered, *I know not, shall I be my Brother's Keeper?* And ^b he said, *What hast thou done? Behold, the Voice of thy Brother's Blood cries to me from the Earth; and now thou art curst upon the Earth, which has opened its Mouth to receive thy Brother's Blood from thy Hands. When thou shalt till the Ground, it shall not yield its Strength to thee henceforth; thou shalt be a Vagabond and Fugitive upon Earth.*

^a God's Anger.

91. And now when the Anger of God stirred the Sin in *Cain*, then it became awakened, and he was perplexed [or troubled,] and then his false Faith was seen; for he despaired, and said, *My Sins are greater than that they can be forgiven me; behold thou drivest me away from the Lord this Day, and I must hide myself^c from thy Countenance, and I must be a Fugitive and Vagabond upon the Earth; and it shall so befall me, that whosoever^d findeth me will slay me.*

^e Or before.

^d Or meets.

^c This concerns Christendom to consider it.

92. Here there appears to us the most terrible, lamentable, and miserable Gate of Despair, upon the Committing of Sins; for when God said, *Curst art thou upon the Earth, which has opened its Mouth, and received thy Brother's Blood from thy Hands;* then the lofty, self-potent, glittering, hypocritical, flattering Kingdom of Antichrist was rejected of God; and it has (with its entering into the fierce Wrath, in the Murder) separated itself from God.

93. Therefore said God; *Be thou curst;* and the Distinction of this Cursting or Flying out of the Fierceness ^f is, that the Love of God will not dwell in the Fierceness, and that Kingdom must not be called after his Name; for God consented not to the Murder, but the Fierceness [or Wrath] of which God warned *Cain* at his sacrificing, [saying,] *Be thou upright, and thou shalt be accepted; if not, then Sin* (and the Kingdom of fierce Wrath) *lies at the Door;* he should not let ^g it have any Power, but should rule over it; but when he lets it have Power, then it rules and vanquishes him.

^f Or shows.

^g The Wick- edness or Fierceness.

94. Thus also God withdrew, that is, *Cain* went out from God, from the Kingdom of God into the Kingdom of the Fierceness of the Devil; therefore also his Affairs (which he further [managed, held forth, and] pretended) were not of God, but from the Kingdom of the fierce Wrath; that [Fierceness] led him, and generated or awakened its ^h Wonders through him, that the [Kingdom of the Fierceness] might be also manifested, even as it was a great Wonder, ⁱ how the noble Image in *Abel*, by the Fierceness of Hell, and of this World, ^k could be separated in the ^l Breaking of the Body; whereas the Kingdom of Hell would fain have found [or felt] it; and therefore the first Death must be hastily [or suddenly,] where then the Treader upon the Serpent showed his ^m first Master-piece, when the Kingdom of this World ⁿ parted from *Abel*, when the Cherubim did this first Time ^o cut off the four Elements from the holy Element.

^h The Wonders of the fierce Wrath.
ⁱ Or that.
^k Or was.
^l Dissolution.

^m Scholarship.
ⁿ Or was severed.
^o With his Sword.

95. And there the Word, or the Treader upon the Serpent, stood in the new regenerated Element, in the Soul of *Abel*, in the Center, in the Gate of the Deep, and did break the Serpent's Head (that is, the Kingdom of the Fierceness) of its Might; for the Head signifies the strong Might of the fierce Anger. And there the Love of God (out of the Heart of God) ^p let itself into the Hell of the Anger, and smothered the kindled Fire of the poor Soul in the Love again; and here the first Work was proved, according as was promised from God to *Adam* and *Eve*.

^p Or put.

96. Secondly, also the terrible Work of the Entering into the Fierceness [or Anger] was proved in *Cain*, for each Kingdom proved its own. And now when *Cain* went into the Anger, then the Love of God stood in the Center before him, wholly hidden;

there *Cain* (as a Champion) should have broken the Serpent's Head, which he before supposed, that he was the Man that should do it, and would do it in his own Power and Might; and here it was rightly tried, whether it was possible in one's own Self-power (through the Luster of the Father in the Fire) to possess the Kingdom of God.

97. But it was miserable, and all in vain, for *Cain* (in his tender Humanity) cried. Wo, wo is me. His Sins were greater than ⁹ he, he could not in his own Power press into God; he trembled, and at length stood amazed before the Abyfs of Hell, which had captivated him, and held him in it; he severed himself now also from [the Company of] Men, and said, *Now whosoever shall find me will slay me, for I must fly from my Face.*

⁹ Or above his Power.
¹ Separated.

98. And here is seen the separating of the Christian Church from the Cainish, where God expelled *Cain*, that he must dwell in another Place; and the true Understanding of these high hidden Secrets sticks wholly in the Word, under the Vail [of *Moses*,] and was almost never known [yet,] but (in the Time of the Lily) it shall stand in the Wonders. And thou Antichristian Church on Earth shouldst know, that all (whatsoever thou inventest without the Spirit of God for thy Adorning and Pride, also for thy Strength and Power) is gone forth with *Cain* from *Abel*, out from the Church of Christ, beyond *Eden*, into the Land of *Nod*; if thou art so highly learned, and dost understand this in the Language of Nature, what it is, as thy Flatterers in their Bonnet [or Promotion] suppose [they do;] but they apprehend nothing but the ¹⁰ four Elements in the Going forth with *Cain*, and not the [one] Element before God; therefore the same is the *Babel* of Confusion and of various Opinions, and not the Ground ^x in the [one] Element, which stands in one alone, and not in Multiplicity.

^r Or be known.

^t This Speech of *Moses*.
^u Or the Strife, Contention, and wrangling Disputations.

99. Thou hast been a clear ^y Glass (in him) of Men's own Conceits [or Opinions,] what one's own good Meaning (without the Spirit of God) is. *Cain* went not into the Sheepfold at the Door (which God made for *Adam* and *Eve*, with the Word, and Treader upon the Serpent,) but climbed into it another Way, by his strong lionish Mind, and would be a Lord over the Sheep, and became a Thief and Murderer of the Sheep, and the Sheep followed him not, but they went (with *Abel*) through the Sword of the Angel [or] Cherubim (out of this frail and corruptible Life) with the Treader upon the Serpent, into their resting Sheepfold, where there is not one Wolf; for the Cherubim will let none of them in. And if any of them come, then he cuts their Wolf's Heart of the Fierceness of the Kingdom of this World quite away, and then they also become Sheep, and lay themselves patiently among the Sheep, and seek no more after the Wolf, for ^z he is beyond *Eden*, in the Land of *Nod*; but they are gone through the Sword of the Cherubim into Paradise, where no Wolf enters in; there is a Wall of a Principle and whole ^a Birth before it.

^x In the agreeing Love and Unity.
^y Or Example.

^z The Wolf.
^a Or a great Cliff or Gulf before Paradise.

100. And thou Cainish Church (with thy Laws and Pratings, thy acute Comments, and Explanations of the Writings of the holy Men who spoke in the Spirit of God) should look well upon thyself, and do not build thy voluptuous and soft Kingdom so much upon those Things; for ^b they ^c are most of them in Paradise; they speak out of the Root of the holy Element through the ^d Out-Birth of the four Elements, and many Times apprehend (in the Out-Birth) the fierce Wrath, which Men had awakened; therefore look to it, that thou build not Stubble, Straw, or Weeds thereupon. If thou hast not the Spirit of Understanding out of the holy Element, then let them alone, do not ^e daub them with the four Elements, or else those Things stand in *Babel*, it is not good to build the four Elements thereupon; for the Cherubim stands between, and he will cut off whatsoever does not belong to the Sheepfold; thou wilt have no Benefit of it, for thy Labour [or Work] itays ^f in the Land of *Nod*.

^b They that have spoken and wrote in the Spirit of God.

^c When they speak and write in this World.

^d Or Strife.

^e Defile them with turning them to selfish Purposes, and Divisions.

^f In Self.

101. O Cain! look but upon thy Kingdom, and consider what befel thy great [grand] Father Cain, who built this Kingdom, who cried out; Wo is me! my Sins are greater than can be forgiven me, when he saw himself (with his Kingdom) to be without God, in the Abyfs of Hell. And if the loving Word of God had not recalled it, (when it said, No; *Whofoever killeth Cain, it fhall be avenged fevenfold; and God made a Mark upon him, that none that met with him fhould kill him*) he had been quite loft. Thofe are wonderful Words, *Mofes's Face* is fo very much under the Vail; for the Vail is rightly the Cainifh Church, which covers the Kingdom of Chrift.

102. Here is the clear and plain Ground and Root of the falfe Cainifh Church; for Cain had made himfelf a Lord of this World, and built [or relied] upon himfelf. Yet now he had in himfelf nothing for a Propriety, but the firft and the third Principles; for as to his Soul, he was in the firft Principle, as all Men [are,] and as to the Body, he was in the third Principle in the Kingdom of this World. And now he fhould with his Soul go out of the Kingdom of this World, and prefs into the fecond Principle, (*viz.* into the Truft in God, into the Word of the Promife) to God, as *Abel* did, and labour with his Hands in this World, and plant and build; but his Mind fhould be directed to God in Confidence, and fhould commend the Kingdom of this World to God, and carry himfelf therein as a travelling Stranger, which only with this ftrange Body is in his Propriety, as to the Body, and a Stranger only as to the Soul, and befides as an afhamed Guest like a Prifoner in it, whose only Study fhould be, to get again into his true native Country, out of which he is gone forth with his Father *Adam*; but he let the fecond Principle, the Kingdom of Heaven go, and yielded himfelf wholly with his Soul into the Kingdom of this World, where he would be Lord; and fo the Anger took hold on him, for he went out from the Word, the Promife of Grace.

* Rule or Government.

103. And then the Word flood againft him, in the Center of the Heaven; and he flood (in the Root of the Fiercenefs) againft the Word; for his Spirit went out of the Gate of the Center of Heaven, and flood in the Source [or active Property] of the Original of the Creation in the fierce Root of the Fire, and defired the Out-Birth out of the holy Element (which alfo flood in the Kindling in the Fiercenefs) *viz.* the four Elements.

104. His Anger againft *Abel* came from hence, becaufe *Abel* ^b flood not in his Birth, and his Spirit would not endure the Kingdom of *Abel* in his Kingdom; for he would rule (as by his own Power) in the ^c two Principles wherein he flood; and therefore he flew *Abel*.

^b Or took no Pleasure in the Kingdom of this World.

^c The firft and the third.

^k Or awakened the gnawing Worm.

^l Or Wickednefs.

105. Yet God would not have it fo; but ^k kindled the Anger in Cain, which refted before in the fwelled Kingdom of the four Elements, and was only climbed up in great and mighty Joy, whereas Cain did not know the Anger, nor understand any Thing of it; only the Effences of the Soul knew that they dealt falfly, but they knew not the fierce Source in the Kindling of the Fire, till they went forth from the Center of God into the ^l Falshood, and there they felt the Fire of the Anger with great Horror, Trembling, and Crying; for they were gone out from God, and neither faw nor felt the heavenly Source any more; and therefore they defpaired, becaufe they found [or felt] themfelves in the Source of the Wrath; and the Body with all its Effences cried; *My Sins are greater than that they can be forgiven.*

106. And here is apparently feen the Glafs of the Abyfs of Hell, and [of the] eternal Defpair; when the Anger of God riles up in the Source, that the Malice [and Wickednefs] is made ftirring, and there begins Trembling, Galling, and Crying, and Defpair in itfelf as to God; there the Soul feeks Abftinence in the Kingdom of

this World, and finds^m none; and then it leaves the Kingdom of this World also, and runs also into the Originality, into the Root of the eternal Birth, and seeks Abstinence, and yet finds nothing; and then casts itself into the abominable Deep, supposing to reach the Original of the Abstinence, or the Gate of the Breaking in; but it mounts only above the Heaven, out (into the most outermost) into the fierce [wrathful, grim] Eternity.

107. Then it begins venomously to hate the Body, wherein it has borne the Image of God; and many run headlong into the Water, or take a Rope, or a Sword, and murder the Body, which has bereaved it of the Image of God, through temporal Pleasure, through false Confidence, relying upon itself, to contemn and scorn its Brother and Sister, to murder him, to take away his daily Bread, and also to give Occasion of Wantonness to their Brethren and Sisters.

108. And thou Cainish Church, here thou hast a Glass, in thy Rising up in Pride, and Self-Power, also in thy voluptuous self-honouring Life, behold thyself [in it.] For thou art gone into the Spirit of this World, and thou hast made the Kingdom of this World thy Kingdom of Heaven, and thou trustest only in thyself; thou makest thyself a Lord over *Babel*, and thou drawest the Kingdom of this World to thee only byⁿ cunning [Subtilty;] and thou makest thyself a Patron therein, and therewith thou goest out from God; thou supposest that thou art holy, though thou suppressest the poor *Abel* under thy Yoke, and vexest him Day and Night; he must here be thy Blood-Hound, and thou accountest him thy Slave, though thou hast not right to the least Hair of his Head as thine own; and therefore thou art no other than his Driver [or Hunter] in *Jericho*, thou art his Murderer, who strippest him, beatest, and killest him.

109. Dost thou ask why? Behold, I will tell thee, thou art *Cain* the Lord of the World, for thou hast made thyself so; and now *Abel* is thy Servant, who is entered into this World as a Guest, yet he stands and desires to be^o gone out of this World into his native Country, which thou canst not endure; thou pressest him to the Ground, two Manner of Ways, very subtilly, and in Self-Power. First with thy hypocritical false Doctrine, [teaching or preaching] *Babel*, where he shall and must believe whatsoever thou^p prescribest him, without the Spirit of God, that thereby thou mayest but strengthen thy gorgeous^q fat Kingdom, whereby thou drawest him away from God, into the Spirit of this World, so that he must^r gape upon thy Prating; and if he does not so, then thou murderest him, as *Abel* [was murdered.]

110. And secondly, thou hast set thyself to be Lord over him, and hast made him thy Slave, and so bravest it over him, as the proud Woman of this World, thou vexest him Day and Night, and consumeest his Sweat in High-mindedness, all according to the^s Fury of the Wrath [or Fierceness.] And so he sticks not only in the^t Darkness, but [also] in great Misery, Cares, and Perplexity, and seeks Ways to get out of them, and how to come to the Light again, and escape the Driver.

111. But he finds nothing in thy Gates but the Way of Falshood, Bribery, Cunning, Subtilty, Lying, and Deceit, also Covetousness, and to wind himself about so under thy Yoke, that he may but live; and so himself murders his own poor Soul, under thy Yoke, and rends himself off thus from the Kingdom of God, and gives himself up to the^x Kingdom of this World, kneeling and praying before thy Beast, and honours thy proud Bride that rides upon thy Beast, as the Spirit of God in the *Revelation* of *John* witnesses.

112. Thus thou continually murderest poor *Abel* two Manner of Ways, and givest him great Occasion of stumbling; by thy Pomp and Power thou drawest him away from God into the Spirit of this World, where he then grows stark blind, and so he

^m Or no Comfort.

ⁿ Artifices, Devices, or Deceit.

^o Regenerated.

^p Or enjoined him as orthodox.

^q Or stately Dominion.

^r Or must esteem your artificial Teaching as the Means of Salvation.

^s Plaguest or tormentest.

^t Kingdom, Vengeance, or Rage.

^u Contempt and Scorn.

^x Or Spirit.

¶ Use all the
Might and
Authority he
can, as thou
dost.

▪ Dragon or
Serpent.

• His own
elected God
Maazim.

• As the Dust
under their
Seat.

• With all
Manner of
Slanders and
Lies.

• Or should
go into Hell.

• Or Myste-
ries.

will continually ride ^γ after thee; he will still sit upon thy Beast, and be Lord also, and ride over the bended Knees; and thus the Kingdom of this World is a right Den of Thieves, and in the Presence of God a Lake of Abominations.

113. The Spirit of thy stout Beast is the hellish ^z Worm; the crowned Bride that sits upon it is the false Woman [or Whore] of *Babel*: She drinks only out of the Cup of Whoredom and Abominations, her Drink in that Cup is the Fierceness of the Anger of God, of which the People [or Nations] drink, and become drunk, and and so in their Drunkenness they become Murderers, Robbers, Thieves, false perfidious Mockers, Jesters, Scorners, proud, high-minded, Self-honourers, stern malicious People, there is no End of the Number of those that hate one another; every one supposes his Way is right, and that he walks in the right Path; if his Brother and Sister go not in the same Way with him, he scorns them, and calls them *Hereticks*; and so one Wolf bites another; his Way is in his own Opinion, as his Master teaches him, who yet never regards any Thing but his ^a Belly-God, that his Esteem and Glory may be great among Men; thus one Hypocrite deceives the other, and they are Scorners and Persecutors one of another among themselves; and one is a Wolf as well as another; and the poor *Abel* (who stands in true Resignation, and relies upon God) must continually be their ^b Footstool, he is continually murdered in a two-fold Manner.

114. One is, that he is deceived, and goes along into *Babel*, and is murdered, as to the Kingdom of Heaven. The other is, that if he remains constant, then the Devil (with *Cain*) will not endure him, but murders him outwardly, as to the Body, or takes away his good Name and Credit, and ^c covers him so that he may not be known, that so the Kingdom of *Cain* and the Antichrist may remain in *Babel*; of which we know well how to speak by our own Experience, if Wrath and Anger did please us. But it fares very well with our *Abel*, and our being scorned springs up in the Blossoming of the Lily, whereat we will rejoice well enough, when we return again from *Jericho* to *Jerusalem* to our Father *Abel*.

115. And now what hast thou to expect, thou proud Bride of *Babel*, for thy stately Pride, from the Spirit of this World, that thou servest it so faithfully? Behold, thou hast a threefold [Reward to expect;] first, that the Spirit of this World leaves thee, and departs from thee, and tears away thy proud Body from thee, and turns it to Dust and Ashes; and it takes thy Goods, Power, and Pomp, and gives them to another, and torments him for a while therein.

116. And secondly, that it receives all thy Purposes and Deeds, and sets them in the Tincture of thy Soul, and makes of it another Dwelling-house for thy Soul, that it may not send thee so naked away from it.

117. And then, thirdly, that it has brought thy Soul out of Heaven into the Pleasures of this World, and now leaves it in its Misery, wholly naked and bare, sitting in its Filthiness, and goes away and regards no more where the Soul is, or how it is with it, if it ^d was in the Abyfs of Hell [it were all one to the Spirit of this World;] this thou hast to expect for thy Recompence from the Spirit of this World, because thou hast so truly served it.

118. Therefore, O *Cain*! fly away from the Spirit of this World, there is a Fire (out of the Root of the Originality) from the Lord of Heaven in it; thy swelled secret Kingdom is kindled, that Men may see [or know] thee in every Place; thou shalt stand quite open [or naked] with all thy ^e Secrecies; for the *Spiritus majoris Mundi* [or Spirit of the great World] has found the Tincture, and its Roses blossom in the Wonders.

The Twenty-First Chapter.

Of the Cainish, and of the Abellish Kingdom; how they are both in one another. Also of their Beginning, Rise, Essence, and Purpose; and then of their last Exit. Also of the Cainish Antichristian Church, and then of the Abellish true Christian Church; how they are both in one another, and are very difficult to be known [asunder.] Also of the Variety of Arts, ^f States, ^g Conditions and Courses, and Orders of this World: Also of the Office of Rulers [or Magistrates,] and their Subjects; how there is a good and divine ^e Ordinance in them all, as also a false, evil, and devilish ^h Or Order. Where the Providence of God is seen in all Things; and the Devil's Deceit, Subtilty, and Malice, [is seen also] in all Things.

1.  We find by the divine Providence in all Things, as also in Arts and ^b States, that the Things of this World are all good and profitable, and that only the Devil's Poison brought into them is evil; and so we find also all States [or Conditions,] high and low, come out of one ⁱ only Tree, and one always proceeds out of the other, so that ^j the divine Providence comes to help all Things, and so the eternal

Wonders (in all the three Principles) are ^k manifested; to which End God brought to ^l Light the Creation of all Things, which from Eternity in themselves stood only in the [Flowing, Budding, or] ^m Springing up, but by the Creation of this World are put into the Wonders. ⁿ Or discovered.

2. Therefore now we can speak or write of nothing else but of his Wonders; for we have a great Example of them in *Cain*, when the Kingdom of the fierce Wrath (after his Murder) awaked in him, and would have ^o devoured him, that God came to help him; when the divine Justice (in his Conscience) sentenced him to Death, then the divine Answer spoke against it, [saying] No: *Whosoever slayeth Cain, it shall be avenged sevenfold*; by which Speech the fierce Vengeance of the Abyss of Hell was driven away from him, so that *Cain* did not despair; and though he was gone forth from God, yet the Kingdom of Heaven stood towards him, he might turn, and enter into Repentance. God had not yet quite rejected him; but his malicious, murderous, and false Confidence he accursed, and would not ^p be therein. ^q Or consent thereto.

3. For God departed not from *Cain*, but *Cain* went himself from God: If he had been strong in Faith and Confidence in God, then he might have been able to enter into God again; even as he thought before the Fall [into the Murder,] that he would break the Head of the Serpent, but there it was seen what Man's Ability was. If he had laid hold on the true Treader upon the Serpent, then he might have gone instantly (in the Virtue of the Treader upon the Serpent) into God again.

° Or was.

° His Facul-
ties that were
in Doubt were
again assured
of God's
Grace.

4. But *Cain* ° had Flesh and Blood, and understood not the Meaning of the eternal Death; yet when he was assured from God that none should slay him, he became chearful again; for the ° Essences of his Soul were refreshed again by God's Recalling [him.] for the Door of Grace stood open towards him, he should return, for God would not the Death of a Sinner.

5. And here may be seen very exactly, who was the accuser of *Cain*, viz. the Blood of *Abel*, which cried to God from the Earth, and awakened the fierce Anger against *Cain*; where the Essences of the Soul of *Abel*, through the deep Gate of Anger, pressed into God, through the Treader upon the Serpent, and so stirred the Root of the Fire in *Cain*, whereby the Anger was awakened. Here consider what the Sighings of the Righteous, and their Pressing into God (in their being unequally oppressed) can do, how it kindles the Anger of God, as in *Cain*; whereas then fiery Coals are heaped upon the Driver's [or Oppressor's] Head.

° The Wrath
or the gnaw-
ing Worm of
his Consci-
ence.
° The Beasts,
and that
which grows
out of the
Earth.

6. But when ° it was allayed again by the Voice of God, then *Cain* did not know how that came to pass, and set his Murder at Rest, like one who has a secret gnawing Dog sitting in the Dark; yet he proceeded and built his powerful earthly Kingdom, and did not wholly put his Trust in God. For when he saw, that he must seek for his Bread out of the Earth, and must take his Clothing from the ° Children of the Earth, therefore all his Business lay in the Art of seeking how and which Way he might find, and how possess the Treasure of that which was found, that he might always have enough; because he saw God no more, therefore he did like *Israel*, who were brought out of *Egypt* by *Moses*, and when they saw him not (because he was on the Mount) then they began their Dancing and false Worship of God, and asked after *Moses* no more.

° Husbandry,
Ploughing or
Tilling of the
Ground.

7. Thus *Cain* now built his earthly Kingdom, and began to search all Manner of Arts, not only in ° Agriculture, but also in Metals, and further [all Arts] according to the seven Spirits of Nature, which in the ° Letter is well to be seen, wherein our Schools [or Universities] will now be Masters; but they are not yet Scholars in the Ground.

° In the Name
of *Cain*, and
the other Cir-
cumstances.

° That is, in
Cain's Time
they had the
Tincture in
their Power.

° The Myste-
ries were not
so dark to
them.

° Or naked,
open and
plain.

° Or Kinds.
° Speech or
Word.

° Or Kind.
° Or Feings.

° Or shining,
or enlighten-
ed.

° Or warm
hatching.

8. And it is excellently shown, that they had ° the Light of the Tincture in their Hands, wherein they found [their Inventions,] though it was not wholly known, for Sins were not then in such Multiplicity upon the Earth; and therefore the ° Mysteries were not so very hard and close hidden to them, but all was found out very easily; especially by *Adam*, who had the Mysteries ° in his Hand, and was [but] entered out of the Wonders of Paradise into the Wonders of the Beasts, but also all Plants not only the Essences, ° Natures, and Properties of all the Beasts, but also all Plants and Metals; he knew also the Ground of the seven liberal Arts [arising] out of the seven Forms of Nature; yet not so altogether out of the Ground [or fundamentally.] But he was the Tree, out of which afterwards all the Roots and Branches grew.

9. But the Depth in the Center of the Birth he knew much better than we in our Schools [or Universities,] which is shown by that ° Saying, That he gave Names to all Things, to every Thing according to its Essence, ° Nature, and Property, as if he had stuck [or dwelt] in every Thing, and tried all ° Essences; whereas he had the Knowledge of them only from their Sound, also from their Form and Aspect, Smell and Taste; the Metals he knew in the Glance of the Tincture, and in the Fire, as it may yet well be known.

10. For *Adam* was the Heart of every Thing in this World, created out of the Originality of all Things; his Soul was out of the first Principle, thoroughly ° illustrated with the second [Principle,] and his Body was out of the [one] Element, out of the ° *Earm*, or Birth, out of the divine Virtue [which is] before God, which [Body] was

entered into the Out-Birth of the [one] Element, *viz.* into the four Elements, and wholly gone into the Spirit of this World, *viz.* into the third Principle. And therefore he had the Tincture of every Thing in him, by which he reached into all Essences, and proved [or searched] all Things in the Heaven, Earth, Fire, Air, and Water, and all whatsoever is generated from thence.

11. And so one Tincture took hold of the other, and the Stronger has proved [or tried] the Weaker, and given Names to all Things, according to their Essences; and that is the true Ground of *Adam's* Fall, that he went out of the eternal [Being] into the Out-Birth of the corruptible [Being,] and has put on the ¹ corruptible Image, ¹ Or transitory.

12. And here the two strong Kingdoms of the Eternity are to be seen, which have been in Strife with one another, and are always so; and the Strife continues to Eternity, for it is also from Eternity, *viz.* [between]^k the Fierceness and the Meekness. If the Fierceness was not, there would be no Mobility; but it overcomes in this World only^h according to the Kingdom of Hell, and in the Heaven it makes the ascending Joy, and the Meekness. ^k The Wrath and the Love. ^h The Wrath rules in all that is evil in the four Elements, and in that which is good it makes the exulting Joy.

13. And it is highly to be found and considered by us, in the Light of Nature, how the Fierceness [or Wrath] is the Root of all Things, and moreover the Originality of the Life; therein only consists the Might and the Power, and from thence only proceed the Wonders; and without the Fierceness [or Wrath] there would be no Enmity, but all [would be as it were] a nothing, as is formerly mentioned.

14. And then we find also, how the Meekness is the Virtue and the Spirit, so that where the Meekness is not, there the Fierceness (in itself) is nothing but a Darkness and a Death, where no ¹ Growing can spring up, and it cannot generate nor discover its Wonders; and thus we find that the Fierceness [Wrath or Sourness] is a Cause of the Essences, and [that] the Meekness [is] a Cause of the Joy, and a Cause of the Rising and [Budding] or Growing forth of the Essences; and then that the Spirit is generated by the Flowing, [Working, Springing,] and Rising up, out of the Essences, and that the Fierceness so becomes the Root of the Spirit, and the Meekness is its Life. ¹ Working, Fruit, or Bringing forth.

15. Now there can be no Meekness without Light, for the Light makes the Meekness, and there can be no Fierceness without the Light, for the Light makes a ^k Longing in the Darkness; and yet there is no Darkness there, but the Longing makes the Darkness in the Will, so that the Will attracts to itself, and impregnates the Longing, so that it becomes thick and dark; for it is thicker than the Will, and therefore it shadows the Will, and is the Darkness of the Will. ^k A Desiring, or Attracting.

16. And if the Will be thus in Darkness, then it is in Anguish; for it desires to be out of the Darkness, and that Desiring is the Flowing [or Working,] and the Attracting in itself, where yet nothing is attained but a fierce Source in itself, which by its Attraction makes Hardness and Roughness, which the Will cannot endure, and thus it stirs up the Root of the Fire in the Flash, as is before-mentioned, whereupon the re-comprehended Will goes forth from the Flash, into itself, and ¹ breaks the Darkness, and dwells in the broken Darkness, in the Light, in a pleasant [Joy or] Habitation in itself; after which [Joy or] Habitation, the Will (in the Darkness) continually lusts, from whence Longing arises, and thus it is an eternal Band, which can never be ^m loosed; and thus the Will now labours in the broken Gate, that it may manifest or discover his Wonders out of himself, as may be seen well enough in ^m Or dissolving. ^{ed.} the Creation of the World and all Creatures.

17. But we should not here again wholly set down the Ground of the Deity, so far as it is otherwise meet and known by us, we account that needless [here,] for you may

find it before the Incarnation of a Child in the Mother's [Womb or] Body. We set down thus much here, to the End that the Region of this World may be understood. And thus we give the Reader exactly to understand and know how the Region of Good and Evil are in one another, and how it is an unperishable Thing [or Substance,] so that one is generated out of the other, and that also the one goes forth out of the other into another Substance [or Being,] which it was not in the Beginning; as you may learn to understand this in Man, who in his Beginning, in the Will of Man and Woman, *viz.* in the *Limbus*, and in the Matrix, is conceived in the Tincture, and sown in an earthly ⁿ Soil; where then the first Tincture (in the Will) breaks, and his own ^o Tincture springs forth out of the anxious [or aching] Chamber of Dark-ness, and of Death, out of the anxious Source [or Property,] and blossoms out of the Dark-ness, in the broken Gate of the Dark-ness in it, as a pleasant Habitation, and so generates its Light out of the anxious Fierceness out of itself; where then (in the Light) there goes forth again the endless Source of the [Thoughts or] Senses, which make a Throne and Region of Reason, which governs the whole House, and desires to enter into the Region of Heaven, out of which it proceeded not. And therefore now this is not the original Will, which there desires to enter into the Re-
gion of the Heaven; but it is the ^p reconceived Will out of the Source of the Anxiety, [which Will is a Desire to] enter through the deep Gate of God.

ⁿ Field, or
Ground.
^o Or Life.

^p Or recom-
prehended
Will out of
the Property.

^q Or of
Death.

18. Now seeing it was impossible for the human Spirit, how much so ever it was attempted, [tried or sought,] therefore God must enter again into the Humanity, and help the human Spirit to break the Gate of ^r Dark-ness, that so it might be able to enter into the divine [Power or] Virtue.

^r Meaning, or
Signification.

^s The Learn-
ed in their
own Conceit,
or Reason.
^t Balance of
the Scales,
or the
Weights.

19. And thus he dwells in two [Properties,] both which draw him, and desire to have him; *viz.* one fierce [Property,] or Source, whose Original is the Dark-ness of the Abyss; and the other is the divine [Power or] Virtue, whose Source [or active Property] is the Light and the divine Joy in the broken Gate of Heaven; as the Word *Himmel* [Heaven] in the Language of Nature has its proper acute ^t Under-
standing, from the Pressing through, and Entering in, and then with its Root conti-
nuing to sit in the Stock of Eternity, wherein the Omnipotence is rightly understood; which my ^u Master in Arts will scarce give any Credit to, for he has no Knowledge therein; it belongs to the Lily.

20. Thus Man is drawn and held of both; but the Center stands in him, and [he] has the ^v Balance between the two Wills, *viz.* between the original and the recon-
ceived [Will] to the Kingdom of Heaven; and in each Scale there is a Maker, who forms what he lets into his Mind; for the Mind is the Center of the Balance, the Senses [or Thoughts] are the Weights that pass out of one Scale into the other; for the one Scale is the Kingdom of the Fierceness, and of Anger; and the other is the Regeneration (in the Virtue [or Power] of God) in the Heaven.

^w Or grows.

^x Or
Thoughts.

21. Now behold, O Man, how thou art both earthly and also heavenly, as [it were] mixt in one [only] Person, and thou bearest the earthly, and also the heavenly Image, in one [only] Person; and thou art also the fierce [wrathful Property or] Source, and thou bearest the hellish Image, which ^y springs in the Anger of God, out of the Source of the Eternity; thus is thy Mind, and the Mind holds the Balance, and the ^z Senses put [Weight] into the Scales.

22. Therefore consider what Weight thou puttest in by the Senses: Thou hast the Kingdom of Heaven in thy Power, for the Word of the divine Virtue [or Power] in Christ, has given itself to thee to be thy own; and so also thou hast the Kingdom of Hell in a Bridle, in the Root, and thou hast it for thy own by the Right of Nature; and thou hast the Kingdom of this World also (according to thy Humanity received from *Adam*) for thy own.

23. Now consider what thou lettest into thy Mind by thy Senses, for thou hast in each Kingdom a Maker, which there ^y makes [an Image of] whatsoever thou layest into the Scales, by the Senses; for all lies in the Making [or Formation,] and thou art (in this Body) a Field [Ground or Soil;] thy Mind is the Sower, and the three Principles are the Seed; what thy Mind sows, the Body of that grows, and that thou shalt reap to thyself, and so when the earthly Field or Soil breaks, then the new-grown Body stands in [its] Perfection, whether it be ^z grown in the Kingdom of Heaven, or in the Kingdom of Hell.

^y Forms, fashions, or creates an Image.

^z Or figured.

24. By this now you might find and understand the Ground, how the Kingdom of this World is generated, and how one Kingdom is in the other, and how one is the Chest and Receptacle of the other, and where yet there is no captivating at all, but all is free in itself; and Man stands manifested in all three [Principles,] and yet knows neither of them in the Ground, except he be generated out of the Darkness into the Light, and then that ^a Source knows the fierce Eternity, as also the ^b Out-Birth of the Eternity. But he is not able to search out the Light, for he is environed therewith, and it is his Dwelling-House; whereas yet he is (with this Body) in this World, and with the Originality of the Soul in the Ground of the eternal Source, and with the noble Blossom of the Soul in the Kingdom of Heaven with God, and is thus rightly a Prince in the Heaven, over Hell and Earth; for the fierce Source [or Torment] touches it not; but the Blossom makes out of the fierce Source [or Quality] Paradise, [*viz.*] the high exulting Joy in the Springing up.

^a Or Property.
^b The third Principle, or the created World.

25. And thus thou earthly Man mayest see, how thou livest here in three Principles, if thy Mind inclines itself to God; but if it gives up itself to the ^c Source of this World, then thou standest ^d before Heaven, and thou sowest two Principles, *viz.* the Spirit of this World, and the fierce Source of Eternity.

^c Kingdom, or Course.
^d Or without.

The Well-Spring [or Fountain] of the Antichristian Kingdom.

26. Man possesses this World, and has built him a glorious Kingdom for his own Glory, as is plain before our Eyes; yet he is not to be condemned therein, (though indeed that is Cause of Sins,) because God (of his Grace) has sent his beloved Heart into the Flesh, that Man might (thereby) go out from the Flesh again, and enter into the Kingdom of Heaven. But now his earthly Body must have Sustenance, that it may live and propagate; and all the Governments and Arts of this World stand in this Necessity, for the earthly Body cannot want them; and they are ^e borne withal (by divine Patience) that the great Wonders may thereby be manifested.

^e Or permitted.

27. But this is Man's Condemnation, that he sows only the earthly and the hellish Seed, and lets the heavenly stay in his Barn; he stays without, before Heaven, and enters not in for the noble Seed; but he gives God good Words, that he may be gracious to him, and receive him into his Kingdom, and sows nothing but the Devil's Weeds in Body and Soul. And then what new Body shall there grow? Shall it stand in the Heaven in the Holy Element, or in the Abyss? Or shall the Pearl be cast before Swine?

28. If thy Maker in thee does not make the Image of God, but the Image of the Serpent, how wilt thou then bring thy Beast into the Kingdom of Heaven? Dost thou suppose that God has Adders and Serpents in the broken Gate of the Regeneration in the pleasant Habitation? Or dost thou suppose that he looks after thy Hypocrisy, that thou buildest great ^f Houses of Stone for him, and therein dost exercise thy Hypocrisy and Pomp? What cares he for thy Songs and roaring Noise, if thy

^f Colleges, Churches, or Monasteries.

Heart be a Murderer and Devourer? He will have a new-born Man, who yields himself up to him in Righteousness, and in the Fear of God; him, the Treader upon the Serpent takes into his Arms, and makes him an heavenly Image; such a one is a Child of Heaven, and not thy ^e Fox.

^e Or thy subtle, cunning seeming Holiness.
^a Or against Christ.

29. Now it may be asked, why art thou called the Antichrist? Hearken, thou art ^a the Opposer of Christ, and thou hast built thyself a seeming [holy] hypocritical Kingdom, with a great Show; therein thou exercisest thy Hypocrisy, thou carriest the Law of God upon thy Lips, and thou teachest it, but with thy Deeds thou deniest the Power thereof, thy Heart is only bent upon the Spirit of this World, the Kingdom of thy Hypocrisy tends only to thy own Honour [and Repute] under a pretended Holiness; all Knees must bend before thee, as if thou wast Christ, and thou hast the Heart of a greedy Wolf.

ⁱ Canons, Ordinances, and Orders.

30. Thou boastest that thou hast the Keys of the Kingdom of Heaven, and yet thyself is in the Abyss; thy Heart hangs on thy Keys, and not on the Heart of God, thou hast the Keys of the Chest of Gold, and not of the Breaking through, by Confidence in God; thou makest many ⁱ Laws, and yet thyself keepst none, and thy ⁱ Law is to as much Purpose as the Tower of *Babel*, which should have reached to Heaven, and thy Laws reach to Heaven as much as that did.

^k Or Kingdom.

31. Thou prayest before God, but in thy wolfish Beast; the Spirit of this World (and not God) receives thy Prayers; for thy Heart is a Devourer, and enters into the Devourer; thou desirest not earnestly to enter into God, but merely with thy historical hypocritical Mouth, and thy Heart presses earnestly into the Spirit of this World; thou desirest only much temporal Goods, Honour, Power, and Authority in this World, and so thereby thou drawest the ^k Region of this World to thee.

^l Or stir up.

32. Thou suppressest the Miserable and Needy under thy Feet, and thou constrainest him with Necessity, and makest him vain, [or carelessly wicked,] so that he runs after thy Beast, and gazes upon thee, and also becomes a Servant of the Opposer of Christ; thy Beast whereon thou ridest is thy Strength and Power, which thou usurpest to thyself, thou fattenest thy Beast with the Fatness of the Earth, and thou crammeest it with the Sweat of the Needy; it is filled with the Tears of the Miserable, whose Sighs and Groans press in through the Gate of the Deep to God, and (with their Pressing in) they ^l awaken the Anger of God in thy Beast; as the Blood of *Abel* did the Anger in *Cain*.

^m Rest, Forgiveness, or Comfort.

33. Thus thou comest galloping with thy prancing Horse, and thou ridest before the Gate of Heaven, and desirest ^m Abstinence, and in thy Shape thou art a Wolf. What shall St. *Peter* say to it? Dost thou suppose that he will give thee the Keys of the Kingdom of Heaven? O! no; he has none for Wolves; he has but one for himself, he had never any to spare for others.

ⁿ Closet, or Cell.

34. Wouldst thou get into Heaven? then thou must put off thy Wolf, and get into a Lamb's Skin; not with Hypocrisy, in a Corner [ⁿ Chamber,] Cloister, or Wilderness [and Hermitage,] but with Earnestness in the new Birth; and thy Light must shine forth in Righteousness and Mercifulness, to the Overthrow of the Kingdom of the Devil, and it must destroy his Nest, with kind Well-doing to the Needy.

35. Hearken, thou antichristian Scornor; it is not enough for thee to stand and say, I have the true Ground of the Knowledge [that leads] to the Kingdom of Heaven. I have found the true Religion, and condemnest every one that has not thy Knowledge, or does not consent to thy Opinion; thou sayest, Such a one is a Heretick, and of the Devil; and thou art a Wolf, and dost nothing else but confound the Sheep with thy Fierceness, and causest them to offend, and to calumniate those whom neither thou nor they know, as the *Ephesians* did by *Paul*. Dost thou suppose that thou hast hunted

away the Wolf by this Means? Or hast thou not rather generated a Heap of young scornful Wolves, which howl and yell, and every one would devour, and yet know not where the evil Beast is, nor especially that most evil Beast of all, which generated them? O blind *Babel*, the Kingdom of Christ does not consist herein, but the abominable Antichrist of Confusion in *Babel*.

36. But what can be said? The Devil will have it no otherwise. When his Kingdom begins to be stormed [battered and assaulted] at one Place, then he blows up the Storm all over, [as well in one as in another,] in the Children of God; the Spirit of Punishment [Vengeance or Reproof] is stirred up; and in the worldly bestial Man, the Devil blows up mere scorning and disgracing Mockers; for they have the Kingdom of Christ in the History, and the Devil's Kingdom in themselves, as their own Possession.

37. What does thy Knowledge avail thee, thou Opposer of Christ, that thou knowest how to speak of the Kingdom of Heaven, of the Suffering and Death of Christ, and of the New-Birth in Christ, when thou art without it, sticking merely in the History? Shall not thy Knowledge be a Witness against thee, which shall judge thee? or wilt thou say, Thou art not the Antichrist of *Babel*? Surely thou art the Hypocrite, and thou fattenest thy evil Beast yet more and more, and thou art the Devourer in the Revelation of *Jobn*. Thou dwellest not only at *Rome*, but thou hast possessed the Breadth of the Earth. I have seen thee in the Spirit, and therefore it is that I write of thee, thou Wonder of the World, of Heaven, and of Hell.

38. Thus this Kingdom took Beginning with *Cain*, and it has its Ground from the Devil, who is a Mocker of God; for the Devil desires nothing else but strong and mighty Exalting in his own Power above the Thrones of Heaven; but he cannot get in, and therefore he is so maliciously enraged, and his Source [or Quality] stands in the Anguish, not towards the Birth, but towards the ° Source of Fire.

° Or Torment of Fire.

Of the Kingdom of Christ in this World.

39. Seeing now Man is entered into the Spirit of this World, and has all Gates in [him,] viz. the Kingdom of Heaven, and the Kingdom of Hell, and also the Kingdom of this World, and must thus live in the Press, [or narrow Chink,] between Heaven and this World, where the Devil stirs up one Mocker after another, (who are brought up by the Kingdom of Fierceness,) and continually stirs them up against the Children of God, so that the World is full of Tyrants, and bestial, bloody, incestuous Persons, also Murderers and Thieves, and because Covetousness grew up, therefore the Office of Ruling was most profitable, that the wicked ° Driver might be stopped by Power [and Authority.]

° Hunter, Persecutor, or Oppressor.

40. And so it is seen, how the Providence of God is come to the Help of the Kingdom of this World, and has by the Spirit of this World stirred up Rulers, who have inflicted Punishment; yet the Spirit of God complains of them, that they are turned Tyrants, who suppress all with their Power; and the Abellish Church in Love consists not therein, but the strong Might of God, for the suppressing of Evil-doers.

41. It is true indeed, the Judges and Kings, as also Princes and Rulers [or Magistrates,] are the Officers of God in the House of this [four elementary] World, whom God (because of Sin) has set to punish secretly, that thereby the wicked Drivers [and Oppressors] might be stopped.

42. And their State, [Condition, Jurisdiction, or Authority,] is founded in the Originality of the Essence of all Essences, where God in the Beginning created the Thrones, according to his eternal Wisdom; where then (both in Heaven and also in Hell) there are ^q Thrones and Principalities, and also a Region [or Dominion] according to the seven Spirits of the eternal Nature, of which here much ought not to be said, for the World holds it impossible to know such Things; whereas yet a Spirit born in God ^r searches into the Kingdom of Heaven.

^q Or Throne-Princes.

^r Or has Knowledge of.

43. But a true Judge, who judges according to Righteousness, he is God's Steward, [Vice-Roy or Vicegerent,] in the Kingdom of this World; and that it might not be needful that God should always pour forth his Wrath upon the People [and Nations,] therefore he has put the Sword into their Hands to protect and defend the Righteous, and to punish the Evil. And if any do so, in earnest Uprightness (in the Fear of God, and nothing partially for ^s Favour) then he is great in the Kingdom of Heaven; for he bears the [Sword] for Righteousness, and he shines, as the Sun and Moon, exceeding the Stars.

^s Or for partial Respect.

44. But if he turns Tyrant, and does nothing but devour the Bread of his Subjects, and only adorns his State and Dignity in Pride, to the Oppression of the Needy, and hunts after nothing but Covetousness, accounting the Needy to be but his Dogs, and places his Office only in Voluptuousness, and will not hear the Oppressed, then he is an insulting, tormenting Prince and Ruler in the Kingdom of Antichrist, and is of the Number of the Tyrants, and he rides upon Antichrist's Horse.

45. And we are to consider, how the true Christian Church is environed with the Cainish Antichristian Church, and how they live in one only Kingdom in this World. As the first Principle incloses all, and yet can comprehend or hold nothing, but the Kingdom of Heaven is (from Eternity) brought forth out of the Anger, as a fair sweet smelling Flower, out of the Earth, so also the holy Church stands in the Antichristian; where they both together go to pray before God, and one is accepted by God, and the other [is accepted] by the Spirit of this World; each Image goes into its own Region [or Kingdom.]

46. There is nothing more secret in this World than the Kingdom of Christ, and also nothing more manifest than the Kingdom of Christ; and it is often so, that he who supposes he has it, and lives therein, has it not, but has the Kingdom of Antichrist, and he is an Hypocrite and Scornor, and has the Serpent's ^t Figure; and his Heart also is but the Heart of a greedy Wolf, and he stands not in the angelical ^t Figure.

^t Or Image.

^u The Kingdom of Christ.

^x Forgiveness, Comfort or Rest.

47. On the contrary, many a one is in great Anguish, and longs after ^u it, and generates very painfully, he would fain have ^u it; but then the Devil rushes upon him, and after stirs up Irksomeness [Vexation] and Discontent, and also overwhelms him with great Sins, so that he knows not himself, and then dejects him with Impatience and Doubting; and his Heart stands continually in Anguish, it would fain get out of Evil, and endeavours continually for Abstinence or ^x Forbearance, many Times with Groans, Sighing, and Longing, but then the Devil holds his Sins before him, and bars up the Door of the Grace of God, that he might despair.

^y Sect.

48. Yet he sows the Pearl in his afflicting Anguish, and the Devil covers it in him, that he may not know it, neither does he know himself; he sows in the Kingdom of God, and knows not his own Seed, but the Seed of Sin, and of the Hunter. And so he consents not to the Sins which he commits; but the Devil with his ^y Followers [or Associates] overpower him, so that the Adamical Man in the Anger does that which the new-born [Man] in the holy Element wills not; now though he

does

does it, yet the new Man in the Image does it not, but the old Man in the ^z Anger. ^z Or in the striving four Elements. And therefore there is in him a continual Strife, and he runs continually to Repentance; where yet the hidden Man in the ^z Anger cannot reach the Lily, but the hidden Man [does it.]

49. Therefore he stands often in Doubt and Impatience; and in such a Man there is great Strife; he knows not himself. He sees and knows nothing else but his Wickedness, and yet is born in God; for his Spirit continually breaks the Gate of the Darkness, but then the Anger in him holds him back that he cannot enter in, but yet sometimes he reaches a Glimpse, from whence the Soul is cheared, and the Pearl is sown in a very dark Valley.

50. And then when he considers the sweet Fore-taste of the Pearl which he had, then the Soul would fain go through, and it seeks the Pearl; but then comes the black Spirit, and covers it from him, and then the Storm and Strife about the Pearl begins, each would have its Right; the Soul would have it, and then the Devil covers it, and casts the Wrath and ^a Sin before it, that the Soul should behold itself therein; then there falls to be Weakness and Neglect, so that the poor Soul becomes weary, faint, and timorous, and so sits still, and thinks continually of some other Way to Abstinence, [or ^b Amendment,] how it might best get the Pearl. ^a Or Infirmities in the Way to the Pearl. ^b Comfort or Rest.

51. But the ^c Hunter is a cunning Artist, who comes then with the Region of this World, with worldly Lusts of the Flesh, with temporal Honour and Riches, and holds them before the poor Soul, that it might bite at his ^d Swine's Apples; thus he leads many a one for a long Time, with his Chains, captive in the Anger of God. ^c Driver, or Persecutor, the Devil. ^d Husks, or Crabs.

52. But if the noble Grain of Mustard-seed be sown, then the noble Virgin of God preserves it, and makes the poor Soul continually careful to endeavour for Abstinence, and to enter into Fight with the Devil. O what a wonderful Way is it the Children of God go in this miserable House of Flesh! which the Reason of the Hypocrites neither comprehends, nor can believe, only they that have tried it, know it.

53. Though indeed the high precious Knowledge is not [attained,] except one has overcome in the Storm, and has vanquished the Devil, so that the Soul has once attained the heavenly Gate, and gotten the Garland of Victory, which the lovely Virgin of Chastity sets up, as a triumphant Ensign of its Conquest in its dear Champion, Christ, and there rises up the ^e wonderful Knowledge, yet not in Perfection. ^e Or the Knowledge in the Wonders which neither Eye has seen, nor Ear heard, nor ever entered into the Heart to conceive.

54. For the old Enemy is subtil, and strong, who still assaults the Soul again, to try how he may afflict and deceive it; if he cannot overwhelm it with Sins, then he begins an outward War with it, and stirs up the Children of ^f Malice against it, so that they contemn, mock, deride, vilify it, and do all Manner of Evil to it; and so they lay Wait for its Body and Goods, they jeer, reproach, and scorn it, and account it as the Off-scouring of the World; they upbraid it for its Infirmities; if it does but reprove their Faults and Unrighteousness, then it must be an Hypocrite [with them.] ^f Or Iniquity.

55. Not only the Children of Malice do thus, but the Devil many Times brings the Children of God, by his Snares, to be against it, so that in their Blindness they grow furious and raging, as *Saul at Jerusalem* did against *Stephen*. Thus the poor Soul must be afflicted among Thorns and Thistles, and continually expect when the evil World shall tear away the Body.

The victorious Gate of the poor Soul.

56. Now says Reason, What is the best Counsel and Remedy for the poor Soul? What shall it do in this Bath of Thorns and Thistles? Behold, we will show thee the Counsel of the ^s Virgin, as it is given us for a victorious Comfort, and we will write it for a firm Memorial to ourselves; for it may come, that we ourselves may stand in Need of it, as we have already for a tedious While sweltered in this Bath of Thorns and Thistles, wherein we also attained this Garland; and therefore we must not be silent, but set forth the Gift of the Virgin, which helps against all the ^b Gates of the Devil.

^s Or Wisdom of God.

^b Or Power.

57. Behold, thou poor Soul in thy Bath of Thorns, where is thy Home? Art thou at Home in this World? Why then dost thou not seek the Favour and Friendship of the World? Why dost thou not hunt after temporal Honour, after Pleasure and Riches, that it may go well with thee in this World? Why dost thou make thyself a Fool to the World, and art every one's Owl and Footstool? Why dost thou suffer thyself to be despised and abused by those that are inferior to thee, and know less than thou? Why shouldst thou not be stately and brave with those seeming holy Hypocrites? And then thou wouldst be beloved, and no Body would abuse thee; and thou wouldst be more safe and secure in thy Body and Goods, than in this Way, wherein thou art but the World's Owl and Fool.

58. But my loving Virgin says; O thou my beloved Companion, whom I have chosen, go with me, I am not of this World. I will bring thee out of this World into my Kingdom, there is mere pleasant Rest and Welfare; in my Kingdom is mere Joy, Honour, and Glory, there is no ⁱ Driver in it. I will adorn thee with the Glory of God, and put thee on my bright Ornament. I will make thee a Lord in Heaven, and a Judge over this World; thou shalt help to judge the Driver in his Wickedness; he shall be laid at thy Feet for a Foot-stool, and he shall not open his Jaws against thee, but he shall be barred up for ever in his fierce Gate; thou shalt eat at my Table, there shall be no Grudging nor Want; my Fruit is sweeter and pleasanter than the Fruit of this World, thou shalt never have any Woe arise from it; all thy Doings shall be pleasant Cheerfulness and amiable Discourse: Mere Humility in great Love shall shine before thee. All thy Companions are so very beautiful, thou shalt have Joy in them all. Why dost thou esteem thy corruptible Life? Thou shalt enter into an incorruptible Life that shall endure eternally.

ⁱ Hunter, Persecutor, or Oppressor.

59. But I have a little against thee. I have drawn thee out of the thorny Bath, wherein thou wast a wild Beast, and have figured thee for my Image, and yet thy wild Beast stands in the thorny Bath, which I will not take into my Bosom, thou standest yet in ^k thy wild Beast; now when the World takes its wild Beast which belongs thereto, then I will take thee, and so every one shall have its own.

^k In the four Elements in Flesh and Blood.

60. Why dost thou love that wild Beast so much, which does but afflict thee? And besides, thou canst not take it with thee, neither does it belong to thee, but to the World; let the World do what it will with it, stay thou with me; it is but a little While before thy Beast breaks, and then thou art unbound, and abidest with me.

61. But I also have a Law in my Love, *viz.* I not only desire [to have] thee, but also thy Brothers and Sisters which are in the World, who are yet in Part unregenerated, whom the ^l Driver holds captive; thou must not hide nor bury thy

^l Hunter, or Persecutor.

Pearl, but show the same to them, that they also may come into my Arms; thy Mouth must not be shut, thou shalt walk in my Law and ^m declare the Truth.

^m Or tell the Truth.

62. And although the Driver compasses thee about, and will fetch thee away, yet there is a Limit set for thy Beast, how far it shall go, the Hunter cannot break [or destroy] it sooner than the limited Time; and then if he breaks it, it is done only for [the Manifesting of] God's Deeds of Wonder, and for thy best Good; all thy Stripes in the thorny Bath shall stand in my Kingdom for a fair Ensign of thy Victory; and moreover, thou shalt have great Joy in it, before the Angels of God, in that thou hast despised the Hunter, and art gone out of a wild Birth into an angelical one. O how thou wilt rejoice, when thou shalt think upon thy wild Beast, which ⁿ plagued thee Day and Night, in that thou art ^o loosed from it.

ⁿ Vexed and tormented.
^o Or released.

63. Then thou has great Honour for thy great Shame. And therefore why art thou so sad? Lift up thyself out of thy wild Beast, as a fair Flower springs out of the Earth. Or dost thou suppose, thou wild Beast, that my Spirit is mad, that it so little esteems thee? Thou sayest I am indeed thy Beast, yet thou art born out of me; if I had not grown forth, thou hadst not been neither. Hearken thou my Beast, I am greater than thou; when thou wast to be, there I was thy Master-framer; my Essences are out of the Root of the Eternity, but thou art from this World, and thou breakest [or corruptest,] but I live in my Source [or Quality] eternally; therefore am I much nobler than thou; thou livest in the fierce [wrathful] Source, but I will put my strong fierce Property into the Light, into the eternal Joy; my Works stand in Power, and thine remain in the Figure; when I shall once be released from thee, then I shall take thee no more to be my Beast again, but [I will take] my new Body which I brought forth in thee, in thy deepest Root of the holy Element. I will no more have thy rough Productions of the four Elements, Death swallows thee up. But I spring and grow out of thee, with my new Body, as a Flower out of its Root; I will ^p forget thee. For the Glory of God (which ^q cursed thee together with the Earth) has grafted my Root again in his Son, and my Body grows in the holy Element before God. Therefore thou art but my wild Beast, which dost plague me, and make me sick here, upon which the Devil rides, as upon his accursed Horse; and although the World scorn thee, I regard not that, it does that for my Sake; and yet it cannot see me, neither can it know me. And why then is it so mad? It cannot murder me, for I am not in it.

^p Or leave thee.
^q Or fled from thee.

64. But thou mad World, what shall the Spirit say [of thee?] art thou not my Brother? The Essences of my Spirit stir thee, go forth out of thy Beast, and then I go with my Companions into the Garden of Roses, into the Lily of God. Why keepest thou back, and sufferest thyself to be held by the Devil? Is he not thy Enemy, he does but hunt after thy Pearl; and if he gets it, then thy Spirit becomes a Worm and Beast in its Figure. Why sufferest thou thy angelical Image to be taken away, for temporal Pleasure Sake? Thy Pleasure is only in the corruptible Beast. But what does that avail the Soul? If thou dost not go out from it, thou wilt get eternal Woe and Sorrow by it.

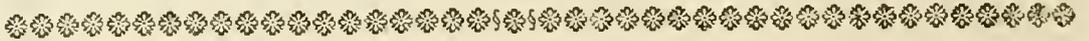
65. Or what shall thy noble Warrior Christ say to it? Have not I [says Christ] broken thy wild Beast? Am not I entered into Death? I have cut off from thy Soul the four Elements, and the Wickedness [or Malice] of the Devil, and have ^r inoculated thy Soul into my Virtue [or Power,] that thy Body might spring and grow again out of my Body, out of the holy Element before God; and I have bound myself to thee by my Spirit. Have I not made a Covenant with thee, that thou shouldst be mine? Have I not given thee my Body for Food, and my Blood for Drink? Have I not given thee my Spirit for a ^s Conductor, and allotted thee my

^r Or ingrafted.

^s Or Leader.

Wrath, Malice, Sins and Wickedness.

Kingdom for thy own? Why dost thou despise me, and go away from me? Thou runnest after the Wolves and the Dogs, and howlest with them, and thou seekest only after Anger, and how thou mayest bite [and devour;] thou swallowest nothing but Fierceness [into thee.] What shall I say? I have in my Suffering and Death (by my Regeneration) generated no such Beast, and therefore I will not have it, except it be again born anew in me, to an angelical Image, and then it shall be with me.

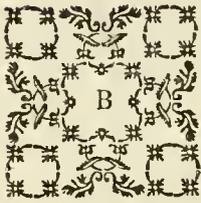


The Twenty-Second Chapter:

Of the New Regeneration in Christ [from] out of the old Adamicall Man.

The Blossom of the Holy Bud.

The noble Gate of the right [and] true Christianity.

1.  E C A U S E we have written hitherto of the Originality of the Essence of all Essences, how all [Things] take Beginning, and have showed the eternal enduring [Substance,] and also the transitory; therefore we will now show further, what is most profitable for him to do, and to leave undone; wherein we will show what God by his eternal Word has ever spoken (by his holy Spirit, by *Moses*, and by the Prophets; as also what the Mouth of Christ and his Apostles have spoken, what God will have us Men to do, and leave undone.

Man.

2. Seeing we poor Adamicall Men are, with our Father *Adam* and Mother *Eve*; gone forth out of the incorruptible, and unchangeable Inheritance, out from our true native Country, into a strange Inn, where we are not at Home, but are merely Guests, and where we must in so great Misery continually expect, when our strange Host will thrust us out, and bereave us of all our Ability, and take away from us all we have, so that we are truly swimming in a deep Sea of Misery, and swelter in a strange Bath of Thorns and Thistles; and we know for certain, and see it also daily before our Eyes, that we are no other than Pilgrims in this Inn, which must continually expect when the Breaker [or Destroyer] will come, and take our Heart, Senses, and Mind, also our Flesh and Blood, and Goods; therefore it is indeed most necessary for us, to learn to know and find the Way to our true native Country, that we may avoid the great Misery and Calamity, and enter into an eternal Inn, which is our own, whence none may drive us out.

3. But because there are two of these Inns, which are eternal without End and Expulsion; the one standing in eternal Joy (in great Brightness and Perfection) in mere Love and Meekness; but the other in great Perplexity, Anguish, Misery, Distress, Hunger, and Thirst, where never any Refreshment from the Love of God comes; therefore it is very necessary that we learn, with great Earnestness, to know

the true Way of Entrance into the eternal Joy, that we may not with the Devil's Dogs howl eternally in the anguishing Inn.

4. And now if we look round about us every where, upon Heaven and Earth, the Stars and Elements, yet we can see and know no Way [or Passage] where we may go to our Rest; we see no other than the Way of the Entrance in of our Life, and then of the End of our Life, where our Body goes into the Earth, and all our Labour (also our Arts and Glory) is inherited by another, who also vexes himself therewith for a While, and then follows after us; and that continues so from the Beginning of the World to its End.

5. We can in our Misery never ^x know where our Spirit abides when the Body breaks, and comes to be a Carcase, except we be again new-born out of this World, so we may dwell in this World as to our Body, and as to our Mind in another eternal perfect new Life, wherein our Spirit and Mind put on a new Man, wherein it must and shall live eternally; and then we first know what we are, and where our Home is.

^x Understand, or comprehend.

6. Seeing then we clearly see and understand, that we have our Beginning altogether Earthly, and are sown in a Field (as Grain is sown in the Earth) where our Life springs up, grows, and at length flourishes, as Corn [or Grain] does out of the Earth; where we can know in us nothing but an earthly Life; yet we see very well that the ^y Constellations and Elements qualify [or work] in us, and nourish, drive, govern, and guide us, also fill us and bring us up, and so preserve our Life a While, and then break it again, and turn it to Dust and Ashes; like all Beasts, Trees, Plants, and all [Things] that grow; but we see not how it is with us afterwards, whether all be ended with it, or whether we go with our Spirit and Conversation into another Life; and therefore it is most necessary to learn, and to seek the right Way.

^y Or Stars.

7. Now that is testified to us by the Writings of those who have been regenerated out of this ^z Earthliness, and at length are entered into a holy and incorruptible Life, who have wrote and taught of an eternal joyful Life, and also of an eternal perishing and anguishing Life; and have taught us how we should follow after them, and how we should step into a new Birth, where we should be regenerated out of this Earthliness, into a new Creature, and that we should do nothing else about it but follow them, and then we should find, ^a in Deed and in Truth, what they had spoke, wrote, and taught. Yea even in this Life we should see our true native Country in the new Regeneration, and ^b know it (in the new-born Man) in great Joy, whereas then our whole Mind would incline to it; and in our new Knowledge (in the new Man) true Faith would grow, and the hearty Desire of the unfeigned Love towards the hidden God; for which noble Knowledge Sake, many Times they have yielded their earthly Body and Life to the unregenerated Gainfayer (according to his devilish, malicious Revenge) into Death, and have taken it with great Joy, and have chosen for themselves the eternal incorruptible Life.

^z Or Transitoriness.

^a Or really.

^b Understand, or apprehend.

^c Holy People.

8. There is then the greatest and highest Love in the new Birth, not only towards God, or oneself, but also towards Men, our Brothers and Sisters: So that those that were regenerated, have had their Desires and Love so carried towards Men, that they have very earnestly taught Men with Meekness and Reproving, and their Love to them in their Teaching has been so great, that they have even willingly yielded their Life up to Death, and left their earthly Goods, and all they had, in assured Hope, (in their strong and firm Knowledge) to receive all again in great Honour [and Glory.]

9. And therefore we also have longed to seek after that Pearl, of which we write at present; and though now the Unregenerated (in the Kingdom of this World)

will give no Credit to us (as it has happened to our Forefathers, from the Children of this World) we cannot help that, but it shall stand for a Witness against them, which shall be a Woe to them eternally, that they have so foolishly ventured [and lost] so great an eternal Glory and Holiness, for a little Pleasure of the Eye, and Lust of the Flesh.

^a The holy Forefathers.

^e Essence or Being.
^f Or Regimens.

10. And we know (in our deep Knowledge) that ^a they have rightly taught and written, that there is one only God, which is threefold in personal Distinction, as is before-mentioned. And we also know that he is the Creator of all Things; that he has generated all out of his own ^e Substance, both Light and Darkness, as also the Thrones and ^f Dominions of all Things. Especially we know (as the holy Scripture witnesseth throughout) that he has created Man to his own Image and Similitude, that he should eternally be, and live in the Kingdom of Heaven in him.

^g The World of four Elements.

11. And then we know also, that this World (wherein we now are and live) was generated out of the eternal Original in Time (through the pure Element) in the *Fiat*, and so created; and so, ^g it is not the Substance of the holy Element, but an Out-Birth out of the eternal *Limbus* of God, wherein the eternal Element consists, which is before the clear Deity, wherein consists Paradise, and the Kingdom of Heaven; and yet the *Limbus*, together with the pure Element, is not the pure Deity, which is alone holy in itself, and has the Virtue of the eternal Light shining in it, but has no Essences (in the Light of the Clarity) in it; for the Essences are generated from the Virtue, ^h according to the Light, as a Desire; and the Desire attracts to it, from whence the Essences proceed, as also the eternal Darkness in the Source, as is before mentioned.

^h Or of.

12. Seeing then God is all in all, and has created Man to his Image and Similitude, to live with him eternally in his Love, Light, Joy and Glory, therefore we cannot say, that he was merely created out of the Corruptibility of this World, for therein is no eternal perfect Life, but Death, and Perplexity, Anguish, and Necessity; but as God dwells in himself, and goes through all his Works incomprehensibly to them, and is hindered by nothing, so was the Similitude before him out of the pure Element; it was indeed created in this World, yet the Kingdom of this World should not comprehend that [Image,] but the Similitude (Man) should mightily, and in perfect [Power or] Virtue, rule through the Essences (with the Essences out of the pure Element of the paradisaical holy *Limbus*) through the Dominion of this World.

ⁱ Or Son of God.

^k Or Power.

^l Hurts, or moves.

13. Therefore he breathed into him the living Soul out of the eternal Will of the Father; (which Will goes thither only to generate his eternal Son;) and out of that Will he breathed into Man; the same is his eternal Soul, which must set its regenerated Will in the eternal Will of the Father, merely in the ⁱ Heart of God, and so it receives the ^k Virtue of the Heart of God, and also his holy eternal Light, wherein Paradise, the Kingdom of Heaven, and also the eternal Joy springs up; and in this Virtue [or Power] it goes through all Things, and ^l breaks none of them, and is mighty over all [Things,] as God himself is; for it lives in the Virtue [or Power] of the Heart of God, and eats of the Word [that is] generated out of God.

^m Above the Heart of God, as *Lucifer* did.

14. Thus also we know, that the Soul is a Spirit, generated out of God the Father, in the Throne and Entrance out of the recomprehended [or reconceived] Will, out of the Darkness into the Light, to the generating of the Heart of God; and that [Soul] is free to elevate itself above ^m it in the Will, or in the Meekness in the Will of the Father, to comprehend and incline itself to the Birth of the Heart of God the Father.

15. But its Body (which is the true Image of God, which God created) stands before the clear Deity, and is in and out of the holy pure Element; and the *Limbus* of

the Element (out of which the Effences generate) is the Paradise, an Habitation of God the Holy Trinity. Thus was Man an Image and Similitude before God, wherein God dwells, in which (through his eternal Wisdom) he would manifest his Wonders.

16. And now as we understand, that Man (with the Similitude wherein God dwells) is not merely at Home in this World, much less in the stinking ^a Carcase, so it is manifest (in that we are so very blind as to Paradise) that our first Parents (with their Spirit) are gone out of the heavenly Paradise into the Spirit of this World, where then the Spirit of this World instantly captivated their Body, and made it earthly, so that Body and Soul are perished; and now we have the pure Element no more for our Body, but the Out-Birth, (*viz.* the four Elements, with the Dominion of the Stars) and the Sun only is the Light of the Body; also this Body does not belong to the Deity. God does not discover himself in the stinking Carcase [or Corpse,] but in the holy Man, in the pure Image which he created in the Beginning.

^a Cadaver,
Corpse.

17. Now Man being thus fallen out of the Holy into the Unholy, out of the Image of God into the earthly Corruptibility, therefore his Body stood in the corruptible Death, and his Soul in the eternal Will of the Father, yet ^o turned away from the Heart of God, into the Spirit of this World, captivated by the eternal Darknes; for whatsoever goes out from God, goes into the eternal Darknes, and without the Heart of God there is no Light.

^o Or averted.

18. And now there was no [Remedy or] Counsel for this Image, except it were new regenerated by the Soul, through the Heart and Light of God, through which the new Element before God (*viz.* the Body of the Soul) is regenerated; or else the Deity would not, and could not dwell therein; this, Man (by his own Virtue or Power) was not able to ^p attain; therefore if it was to be done, then the *Barmhertzigkeit*, Mercifulness, or Mercy of God must do it.

^p Or bring to pass.

19. And here we give the Reader (that loves God) to understand clearly in the great Deep, what the pure Element is, wherein our Body (before the Fall of *Adam*) stood, and in the new Regeneration now at present stands also therein. It is the heavenly Corporeity, which is not barely and merely a Spirit, wherein the clear Deity dwells; it is not the pure Deity itself, but [it is] generated out of the Effences of the holy Father (as he continually and eternally goes in through the eternal Gate, in the eternal Mind in himself through the recomprehended Will) into the eternal Habitation, where he generates his eternal Word.

20. Thus the pure Element is the *Barm* [or warm] in the Effences of the Attracting to [be] the Word; the Effences are Paradise, and the *Barm* [or warm] is the Element. Thus now the Father continually speaks the eternal Word, and so the Holy Ghost goes forth out of the Speaking, and that which is spoken forth is the eternal Wisdom, and it is a Virgin; and the pure Element, *viz.* the *Barm* [or warm,] is her Body, wherein the Holy Ghost discovers himself through the out-spoken Wisdom; and so the Flash [or Glance] out of the Light of God in the Holy Ghost, is called *hertz* [or Heart,] this receives the Element in the Effences of Paradise, that it may be substantial, and then it is called *ig* [or ed,] and the Strength of the Father, and the great Might of the Fire, goes as a Flash into the Essence, and that is called *keit* [or *ness*,] like a Might [or Force] which presses through, as a Sound [or Noise] which severs not the Substance asunder; and this together is called *Barm-hertz-ig-keit* [*Warm-heart-ed-ness*,] or ^q *Mercifulness*, and this stands before God; and God (the Holy Trinity) dwells therein.

^q Or Mercy.

21. And the Virgin of the Wisdom of God is the Spirit of the pure Element, and is therefore called a Virgin, because it is so chaste [or pure,] and generates no-

† Or brings that which is hidden to Essence.

thing; yet as the flaming Spirit in Man's Body generates nothing, but opens all Secreties, and the Body is that which † generates, so also here; the Wisdom, (or the eternal Virgin) of God, opens all the great Wonders in the holy Element, for there are the Essences, wherein the Buds [or Fruits] of Paradise spring up; and if we take the eternal Band (and that together) wherein the Deity generates from Eternity, then it is called the eternal *Limbus* of God, wherein consists the Essence of all Essences.

22. For in the Root of the *Limbus* in the dark Anxiety, is the Anger and the Darkness, and the first Cause of the Essences; but because we have before handled it at large, therefore here we leave it thus, for we should not be well understood [in Brief,] and so we will reach after our *Immanuel*.

† Or Mercy.
† Or predestinated.

23. Thus know (my beloved Reader) that our Father *Adam* is gone out of this Glory into the Out-Birth of the Substance of this World; and now if he is to be helped, then the *Barmbertzigkeit*, or † Mercifulness of God (as above-mentioned) must new regenerate him; and in this † Mercifulness of God Man was † foreseen (before the Foundation of the World was laid) to live eternally therein, for (as to his Soul) he is out of the eternal Will of God the Father, out of which this Mercifulness is generated.

The Gate of Immanuel.

24. Therefore know (beloved Christian Mind) how thou art helped, and consider this Gate diligently, it is an earnest one; for *Moses* and all the Prophets witness concerning these Things, *viz.* concerning our Salvation in restoring [us;] be not drowsy here, it is the fairest Gate of this Book; the more thou readest it, the more thou wilt be in Love with it.

‡ Heavenly Man.

25. Seeing now we know, that we lost our heavenly Man in our first Fall, so also we know that a new † one is generated to us in the Mercifulness of God, into which we should and must enter, if we will be the Children of God; and without † this we are the Children of the Anger of God.

* Or in.

26. And as the Prophets have written of it, so the new Man, (which is born * to us of God) is the Son of the Virgin, not of earthly Flesh and Blood, also not of the Seed of Man, but conceived by the Holy Ghost, and born of a pure divine chaste Virgin, and (in this World) revealed [or manifested] in our Flesh and Blood, and is entered with his holy Body into Death, and has separated the earthly [Body,] together with the Might of the Anger, from the holy Element, and has † restored the Soul again, and has opened the Gate to the Light of God again, so that the averted Soul can (with the Essences of the Father in the holy Will) reach the Light of God again.

‡ Brought it into the Soul again.

‡ Or in an earthly, but heavenly Manner.

27. Therefore now we know, that we were not created to generate [‡ that which is] earthly, but heavenly, out of the Body of the pure Element, which [Body] *Adam* had before his Sleep, and [before] his *Eve* [was,] when he was neither Man nor Woman [Male nor Female,] but one only Image of God, full of Chastity, out of the pure Element. He should have generated an Image again like himself; but because he went into the Spirit of this World, therefore his Body became earthly, and so the heavenly Birth was gone, and God must make the Woman out of him, as is before mentioned. Now if we, the Children of *Eve*, are to be helped, then there must come a new Virgin, and bear us a Son, who should be God with us, and in us.

28. And therefore instantly at the Fall, the Word of God the Father (and in the Word the Light) through the Holy Ghost, entered into the holy Element, and into

the

the chaste Virgin of the Wisdom of God, and made a precious Covenant, to become a Creature in this Virgin, and to take away the Devil's Power in the Anger, and to destroy his Kingdom; and this Christ would yield himself to be in the perished Humanity, and with his Entering into Death separate the Hell of the Anger, and the Kingdom of this World from us; and God the Father discovered this Word (of the promised Seed of the Woman) instantly (after the Fall) in the Garden of *Eden*, where instantly it gave up itself (in the eternal Espousal) into the Center of the Light of Life, and separated all the Souls of Men, who have inclined themselves, and yielded themselves up to him, in the Dying of their Bodies, from the Anger of God, and from the Kingdom of this World, and brought them into him (into the pure Element of the Paradise) into the Joy, and into the chaste Virgin of God, there to wait, till God breaks the Kingdom of this World, with the Stars and Elements, where instantly the pure Element shall be instead of the Out-Birth; and there shall spring and grow the new Body upon the Soul in the holy Element before God eternally.

29. Now if we [would] consider his precious Incarnation, then we must rightly open the Eyes of the Spirit, and not be so earthly minded, as at present they are in *Babel*; and we must rightly consider, how God is become Man, for the Scripture says, *He was conceived and born without Sin, of a pure Virgin.* Here consider now, beloved Mind, what kind of Virgin that was, for all whatsoever is born of the Flesh and Blood of this World, is impure, and there can no pure Virgin be generated, in this corrupted Flesh and Blood; the Fall of *Adam* destroyed all; and it is all under Sin, and there is no pure Virgin generated of Man's Seed; and yet this Christ was conceived and born of a pure Virgin.

30. Here the Learned of the Schools [or Universities] of this World must stand still, and the Scholar (born of God) must here begin to ^a learn concerning this Birth; for the Spirit of this World apprehends no more here, this is Foolishness to it; and though he goes very far ^b, yet he is but in *Babel*, in his own Reason.

31. Therefore we set it down here according to our Knowledge, that the pure chaste Virgin, in which God was born [or generated,] is the chaste Virgin [that is] in the Presence of God, and it is an eternal Virgin; before ever Heaven and Earth was created, it was a Virgin, and that without Blemish; and that pure chaste Virgin of God put itself into *Mary*, in her ^c Incarnation, and her new Man was in the holy Element of God; and therefore she was the blessed among all Women, and the Lord was with her, as the Angel said.

32. Thus now we may know, that God is All in All, and fills All, as it is written; *Am not I he that filleth all Things?* And therefore we know, that the holy pure Element in Paradise is his Dwelling, which is the second Principle, and is in all Things, and yet the Thing (as a dead dark Out-Birth) knows it [the second Principle] not, as the Pot [knows not] its Potter, so also that [Thing] neither comprehends nor apprehends that [second Principle.] For I cannot say (when I take hold of, or comprehend any Thing) that I take hold of the holy Element, together with the Paradise and the Deity, but I comprehend the Out-Birth, the Kingdom of this World, *viz.* the third Principle and the Substance thereof, and I move [or stir] not the Deity therewith. And so we are to know [and understand] that the holy new Man [is thus] hidden in the old, and not separated, but in the temporal Death.

33. And now seeing the holy [Thing] is in all Places, and seeing the Soul is a Spirit, therefore there is nothing wanting, but that our Soul comprehends the holy [Thing,] so that it has that for its own, and if once it be united with that, then it attracts [and puts] on the pure Element, wherein God dwells.

^a Or teach.

^b In studying the literal Wisdom of Reason, and excels therein.

^c In *Mary's* becoming to be a human Creature.

34. And therefore thus we say of *Mary*; She has comprehended the holy heavenly eternal Virgin of God, and put on the holy and pure Element, [together] with the Paradise, and yet was truly a Virgin in this World [generated] by *Joachim* and *Anna*. But she was not called a holy pure Virgin according to her earthly Birth; the Flesh which she had from *Joachim* and *Anna* was not pure, without Spot; but her Holiness and Purity is according to the heavenly ^d Virgin. Besides, she brought not the heavenly Virgin to her out of her own Ability; for the Angel said to her, *The Holy Ghost shall come upon thee, and the Power of the most High shall overshadow thee; therefore the holy [Thing] that shall be born of thee, shall be called the Son of God.*

* The Wisdom of God.

35. Here understand [and consider] it rightly; the Virtue [or Power] is the heavenly Virgin, for she is the ^e Mercy of God; and the holy [Thing] is the Center in that [Virtue or Power,] and that is the eternal Birth of the holy Trinity; and the Holy Ghost (which goes forth out of the Center of God) overshadowed the Humanity of *Mary*. Thou must not think that the corrupted Humanity has comprehended the holy Deity as its own, so that we might as it were say, that *Mary* (in her corrupted Humanity) is like God: No; the very pure Element together with the Paradise is inferior to God; and though indeed we are generated out of his [Power or] Virtue, yet that [Virtue] is substantial, and God is purely Spirit; for the Name of God has its Original in the Center of the Spirit, and not in the Heaven; only the Light in the Center is the holy [Thing,] and [the Light] has no Center, for it is the End of ^f all Things.

† Or of Nature.

36. Therefore we say of *Mary*, that she has received the heavenly Pledge, which was unknown to Nature, and which she (in her outward Man) knew not at all, *viz.* the heavenly chaste Virgin of God; and in that [she received] the eternal Word of God the Father, which continues eternally in the Father; out of which the Holy Ghost goes forth eternally, wherein the whole Deity is comprehended.

‡ Barmhertzigkeit, *Mercifulness.*

37. We cannot say, that the heavenly Virgin of the [‡] Mercy of God (*viz.* that which entered into *Mary* out of the Council of God) is become earthly; but we say, that the Soul of *Mary* has comprehended the heavenly Virgin; and that the heavenly Virgin has put the heavenly new pure Garment of the holy Element out of the chaste Virgin of God, *viz.* out of the [*Barmhertzigkeit*, *Mercifulness*, or] Mercy of God, on to the Soul of *Mary*, as a new regenerated Man; and in that same she has conceived the Saviour of all the World, and borne him into this World. Therefore he said to the *Jews*, *I am from above, but you are from beneath, and of this World. I am not of this World.* And he said also to *Pilate*, *My Kingdom is not of this World.*

This ought highly to be considered.

38. You are to know, that as *Mary* did bear the heavenly Image, *viz.* a new Man born out of the Mercy of God in the old earthly [Man,] *viz.* in the Kingdom of this World, which Kingdom she had in her as her own, which yet did not comprehend the new Man; so also the Word of God entered into the Body of the Virgin *Mary*, into the heavenly Matrix, into the eternal Virgin of God, and that [Word] in that [eternal Virgin of God] became a heavenly Man, out of the paradisaical holy pure Element, in the Person of the new regenerated Man of the Virgin *Mary*, and (with his eternal Deity) was together generated in the Beginning, of the own proper Soul of *Mary*, and with his Entrance of his Deity has brought the Soul of *Mary* again into the holy Father; so that the Souls of Men (which were gone out from the Deity) were new-born again in the Soul of Christ, and begotten to the Heart of God.

39. For Christ brought no strange Soul out of Heaven with him, into the highly blessed heavenly pure Virgin; but as all Souls are generated, so Christ also received

his Soul in his Body, though in his undefiled Body of Holiness, which was become *Mary's* own: For we must say, that the pure Element in the ^b Mercy of God, became *Mary's* own, wherein her new Body (ⁱ in her original Soul) consists.

^b Barmhertzigkeit, *Mercifulness.*
ⁱ Or belonging to.

The most precious Gate.

40. For no ^k other Soul is generated in any Man, but a new Body, but the Soul is renewed ^l with the pure Deity; and Christ with his Entrance into Death (where he severed his holy Man from the Kingdom of this World) severed ^m it also from the Fierceness of the eternal Anger, and from the ⁿ Source of the Originality.

^k New or strange.
^l Or by.
^m The Soul.
ⁿ Or working Property.

41. And as the pure Element (which is in the Presence of God, and wherein God dwells) is truly every where in the whole Space of this World, and has attracted to it the Kingdom of this World, *viz.* ^o its own Out-Birth, as a Body, and yet this very Body does not comprehend the Element, no more than the Body [comprehends] the Soul; so Christ also has truly, in the Body of the Virgin *Mary*, attracted to him [or put on] our human Essences, and is become our Brother; yet these human Essences cannot comprehend his eternal Deity, only the new Man, born in God, comprehends the Deity, after the same Manner as the Body does the Soul, and no otherwise.

^o The pure one Element's own Out-Birth.

42. Therefore the Body of Christ is inferior to the Deity; and in these our human Essences he suffered Death, and his Deity of the holy Man in the pure Element entered together also into Death, and bereaved Death of its Power, and separated the natural Soul (which Christ commended to his Father, when he died on the Cross) from the Kingdom of this World, also from Death, from the Devil, and from Hell, in the strong divine Might [or Power,] and opened a Gate for us all, who come to him, and incline ourselves (with Mind and Thoughts) to him; then the Father draws our Soul (which is in him) into the pure Love of Christ; where then it puts its Imagination again through Christ ^p forward into the holy Trinity, and is fed again from the *Verbum Domini* [the Word of the Lord,] where then it is an Angel again, quite separated from the Kingdom of the Devil, and of this World, in the Death of Christ.

^p Or in true Resignation.

43. And for this Cause God became Man, that he might in himself new generate the Soul of Man again, and might redeem it from the Chains of the Fierceness of Anger, and not at all [for the bestial Body's Sake] which must melt again into the four Elements, and come to nothing; of which nothing will remain, but the Shadow in the Figure of all his Works, and ^q Matters, which he has wrought at any Time.

^q Or Substance, Things, or Business.

44. But in the new Man (which we attract on to our Souls in the Bosom of the Virgin) we shall spring and flourish again; and therein is no Necessity nor Death, for the Kingdom of this World passes away. Therefore he that has not this Image in the new Birth, shall, in the Restoration of the Spirit of the eternal Nature, have the Image of what his Heart and Confidence has been set upon here [put upon him,] for every Kingdom images [or figures] its Creatures, according to the Essences which were grown here in their Will.

45. And that you may rightly and properly understand us; we [mean or] understand here no strange Christ, who is not our Brother; as himself said at his Resurrection, *Go to my Brethren, and your Brethren, and tell them, I go to my God and to your God.* As indeed the Body (which we here carry about us) is not the Image of God, which God created; for the Kingdom of this World puts its Image upon us, when *Adam* consented to yield to it; and we (if we be regenerated) are not at Home in this World with our new Man; as Christ said to his Disciples, *I have called you out of this*

World, that you shall be where I am; and Saint Paul says, *Our Conversation* (as to the new Man) *is in Heaven*. Thus we understand also, that our *Immanuel*, [who is] the most holy of all, with his true Image of God (wherein also our true Image of God does consist) is not of this World; but as the old mortal Man (from the Kingdom of this World) hangs to us, so our mortal Man also hung to the Image of God in Christ, which he drew from his Mother *Mary*, as the pure Element [draws] the Kingdom of this World [to it.]

46. But now we must not think, that the holy Man in Christ died, for that died not; but the mortal [Man] from the Kingdom of this World [is that which died,] that [was it which] cried (on the Cross) *My God, my God, why hast thou forsaken me!* And we see very clearly the great Might [and Power] of the holy Man in Christ, when the Mortal (which was taken from this World) went into Death, how the holy almighty [Man] wrestled with Death, insomuch that the Elements shaked with it, and the Sun (which is the Light of the Nature of this World) lost its Splendor, as if it were then to perish; and then the living Champion in Christ fought with the Anger, and stood in the Hell of the Anger of God, and loosed the Soul (which he commended into his Father's Hands) quite off from the Anger of God, also from the Source [or Torment] of Hell; and this was that which *David* said; *Thou wilt not leave my Soul in Hell, nor permit thy holy [one] to^r perish.*

^r Rot, consume, or corrupt.

47. The Deity was in the human Soul, and here it broke the Sword of the Cherubim; so that as *Adam* had brought his Soul into the Prison of Anger, and so afterwards all Souls from *Adam* are generated such, and are all of them, as in one Root, imprisoned in the Anger of Death, till Christ; so the noble Champion Christ here destroyed Death in the human Soul, and brought the Soul through Death into his eternal new Humanity, and put it into an eternal^r Covenant.

^r Contract, Espousal, or Marriage.

48. And as *Adam* had opened the Gate of the Anger, so has the Deity of Christ opened the Gate of the eternal Life, so that all Men can press in to God, in this opened Gate. For the third Principle is broken here, and Judgment passed upon the Prince of Darkness, which so long held us Prisoners in Death.

49. But since Man is so slow of Apprehension, it may be, we shall not sufficiently be understood, and therefore we will once more set it down briefly and accurately, how these great Mysteries are; for we know what Adversary we have, *viz.* the Prince of this World; he will not sleep, but try what he can to suppress this noble Grain of Mustard-Seed.

50. Behold, thou noble Mind, thou who desirest the Kingdom of God, to thee we speak, and not to the Antichrist in *Babel*, who desires nothing else but the Kingdom of this World; take Notice of it, the Time of Sleep is past, the Bridegroom comes, for the Bride says, Come, be in Earnest, gaze not at the Hand that used this Pen, it is another Pen that has wrote this, which neither thou nor I do know; for the Mind (if it be faithful) apprehends the Deity; and do not so slight thyself; if thou art born in God, then thou art greater and more than all this World.

51. Observe it; the Angel said to *Mary*, *Thou shalt conceive and bear a Son, and shalt call his Name Jesus; he shall be great, and be called a Son of the most High; and God the Lord shall give him the Throne of his Father David, and he shall be a King over the House of Jacob eternally, and of his Kingdom there shall be no End.*

52. You must understand, *Mary* was to conceive in the Body, *viz.* in her own Body, not in a strange assumed [Body,] as the Unenlightened (who apprehend not the Kingdom of God) might interpret our Writings to mean. Besides, it is not the Ground neither, which the Ancients and those heretofore have set down (which yet went very high) as if *Mary* from Eternity had been hidden in *Ternario Sancto* [the holy Ternary or

Trinity,] and that she entered at that Time only into *Anna*, as into a Cafe, [or ^{House,}] and was not of the Seed of *Joachim*, and Blood of *Anna*. They say, she was an eternal Virgin out of the Trinity, of whom Christ was born; because he came not out of the Flesh and Blood of any Man, and as himself witnesses, that he was not of this World, but was come from Heaven. He says, *That he came forth from God, and must return again to God*; and to *Nicodemus* he said, *No one goes into Heaven, but the Son of Man which is come from Heaven, and who is in Heaven.*

53. And there he spoke clearly of the Son of Man, of his Humanity, and not of his Deity merely; for he says plainly, *The Son of Man*. But God from Eternity was not the Son of Man, and therefore no Son of Man can proceed from the Trinity; therefore we must look upon it right. If *Mary* had proceeded out of the Trinity, where should our poor captivated Souls have been? If Christ had brought a strange Soul from Heaven, how should we have been delivered? Had it been possible to redeem Man [without it,] what Occasion was there for God to come into our Form, and be crucified? If it could have been so, then God should instantly have separated or freed *Adam* from Death, when he fell. Or dost thou suppose that God is so maliciously zealous, as to be so angry without a Cause?

54. Indeed, when his Wrath was sprung up in Man, then he would manifest his Wonders, but that was not the Purpose of God when he created *Adam*; but it was tried which of them should get the Victory, the Meekness, or the Fierceness in the eternal Root; but the Soul in *Adam* was yet free, and there was nothing else that could perish, but the ' own Will.

55. And so now the Soul was the Will, which was breathed into *Adam*, by the Spirit of God out of the eternal Will of the Father, and yet out of that Place where the Father (*viz.* God) out of the Darkness, in his own re-conceived Will, enters into himself, and in himself generates the Meekness in his own re-conceived Will.

^c Self-will, or Free-will.

56. And so the Soul of Man is out of the same Balance in the Angle of the re-comprehended Will, towards the Light, and also in the first Will in itself, in its own Center, where behind it the Darkness is comprehended, and before it is the End of the eternal Band, and in itself there would be nothing but an anxious Source [or Property;] and if any Thing else were to be in it, then the first Will (in the eternal Band) must conceive another Will in itself, to go out of the dark Source [or Property,] into a joyful Habitation without a Source.

57. If now the first eternal Will does thus conceive another Will, then it breaks the Source of Darkness, and dwells (in itself) in the joyful Habitation, and the Darkness remains Darkness still, and a Source [or working Property] in itself, but touches not the re-conceived Will, for that dwells not in the Darkness, but in itself; thus we understand the Soul's own Power [to be,] which God breathed into *Adam*, out of the Gate, the Breaking through, in himself into the Light of the Habitation of Joy.

58. This Soul (being clothed with the pure elementary and paradisaical Body) severed its Will, [which came] out of the Father's Will, which tends only to the Conceiving of his^a Virtue [or Power,] from whence he is impregnated to beget his Heart, [and severed it] from the Father's Will, and entered into the Lust of this World; where now (backward in the Breaking [or Destruction] of this World) there is no Light; and forward there is no Comprehensibility of the Deity; and there was no Counsel [or Remedy,] except the pure Will of the Father enters into it again, and brings it into his own Will again, into its first Seat, that so its Will may be directed again into the Heart and Light of God.

^a Or Son.

59. And now if it is to be helped again, then the Heart of God with its Light (and not the Father) must come into it; it stands in the Father however, yet turned away from the Entrance (to the Birth of the Heart of God) backward into this World, where no Light is to be comprehended, either behind or before it; for the Substance of the Body breaks, and then the poor Soul stands imprisoned in the dark Dungeon; and here the Love of God towards the poor imprisoned Soul is [made] known: Consider thyself here, O dear Mind.

60. Here was no Remedy now, neither in God, nor in any Creature; only the mere Deity of the Heart of God must enter in *Ternarium Sanctum*, [into the holy Ternary,] viz. into the *Barmbertzigkeit*, [the Mercifulness,] which is from Eternity generated out of his Holiness, wherein the eternal Wisdom, which [coming] out of the Speaking of the Word, through the Holy Ghost, stands as a Virgin before the Deity, and is the Great Wonder, and a Spirit in the *Barmbertzigkeit*, [the Mercifulness,] and the Mercifulness makes the holy Ternary (the holy Earth) the Effences of the Father in the Attracting to the Word, viz. the holy Constellations, as may be said in a Similitude.

* One eternal Element.

61. And as we perceive that in this World there are Fire, Air, Water, and Earth, also the Sun and the Stars, and therein consist all the Things of this World, so you may conceive, by Way of Similitude, that the Father is the Fire of the whole [holy] Constellations, and also in the [* holy] Element; and that the Son (viz. his Heart) is the Sun, which sets all the Constellations in a light pleasant Habitation; and that the Holy Ghost is the Air of the Life, without which neither Sun nor Constellation would subsist; and then that the concreated *Spiritus majoris Mundi* [or Spirit of the great World] is the chaste Virgin before God; which Spirit of the great World, in this World, gives to all Creatures, Mind, Sense, and Understanding, through the Influence of the Stars; and so also [does the chaste Virgin] in the Heaven.

† Or Water-Spirit.

62. The earthly Earth is like the holy Ternary, wherein is the heavenly † Aquaster (viz. in the heavenly Earth, which I call the [one holy] Element) which is pure. Thus God is a Spirit, and the pure Element is heavenly Earth, for it is substantial; and the Effences in the heavenly Earth are paradisaical Buds [or Fruits;] and the Virgin of Wisdom is the great Spirit of the whole heavenly World, in a Similitude, and that not only opens the great Wonders in the heavenly Earth, but also in the whole Deep of the Deity.

63. For the Deity is incomprehensible, and invisible, yet perceptible; but the Virgin is visible like a pure Spirit; and the [one holy] Element is her Body, which is called *Ternarius Sanctus* [the holy Ternary,] the holy Earth; and into this holy Ternary the invisible Deity is entered, that she may be an eternal Espousal [or Union;] so that (in a Similitude) the Deity is in the pure Element, and the Element is the Deity; for God and *Ternarius Sanctus* is become one Thing, not in Spirit, but in Substance, as Body, and Soul. And as the Soul is above the Body, so also God is above the holy Ternary.

‡ In former Time.

§ The Image of God.

¶ Or Corruptibility.

64. And this now is the heavenly Virgin, of which the Spirit of God spake, in the wise Men ‡ of old; and *Ternarius Sanctus* is our true Body in the § Image which we have lost, which now the Heart of God has taken to him for a Body; and this noble Body (as also the Virgin of God) was put upon *Mary*, not as a Garment, but very powerfully in her Effences, and yet incomprehensibly as to the Effences of this World of Flesh and Blood in the Body of *Mary*, but comprehensible as to the Soul of *Mary*; for the Soul passed into the holy Ternary; and yet she could not so be severed from the ¶ fierce Wrath, but that was to be in the Breaking of the earthly Body from the heavenly, in the Death of Christ.

65. Thus the Word in the holy Ternary let itself into the Earthlinefs, and received to it a true Soul out of the Effences of the Soul of *Mary* (like all other Men) in the Time, *viz.* in the End of three Months, not out of the holy Ternary, but our Soul; yet not our Body, wherein the Kingdom of this World and Sin did stick.

66. It is true indeed he took our Body on him, but not mingled with the holy Ternary; for Death stuck in our Body, and the *Ternarius Sanctus* was ^c his Death, and Victory; and in the holy Ternary was his Deity; and that Man is come from Heaven, and has put on the earthly [Man,] and brought to pass the Redemption between the earthly and the heavenly, whereby the Soul was ^d severed from the Anger and Wrath.

^c Or its Death. The Death of the Death of our Body.
^d Or freed.

67. You must not say that whole Christ with Body and Soul came from Heaven. He brought no Soul out of the holy Ternary; the heavenly Virgin was the Soul in the holy Ternary; and that he brought with him for a Bride to our Soul, as this whole Book does treat of it. For what would it help me, if he had brought a strange Soul with him? Nothing at all. But that he has brought my Soul into the holy Ternary, I rejoice at that; and thus I can say, that Christ's Soul is my Brother, and his Body is the Food of my Soul; as he says in the sixth Chapter of *John*, *My Flesh is Meat indeed, and my Blood is Drink indeed.*

68. Come hither, ye contentious ^e Shepherds of *Babel*, open your Eyes, and consider what his Testaments of the Baptism and his Last Supper are: I shall show you well enough, if you be but worthy; however, we write for the Children of the Lily; therefore let every one see where he harbours; it is in Earnest. We slight not the Understanding of the Ancients. It may be, it was purely generated in the Beginning, but we find how Antichrist has set up himself upon it, and made Gods of the Creature.

^e Pastors, Priests, or Ministers.

69. Yet Men cannot say, that *Mary* was born out of a barren Womb, although the Body of *Anna* was unfruitful, which was from the Council of God; in that they were honest [virtuous] People, fearing God, that their Tincture might not be defiled, because they were to generate that which the Lord would highly bless. God knew how to open it in due Time, and that in old Age, when the wanton Lust of this World from the Elements was extinguished, as in *Sarah*, *Abraham's* Wife.

70. For if the Soul stands in the Fear of God, then the Tincture also (in which the Soul springs up) is purer; although that be not free from the original [or inherited] Sin. Thus *Mary* is indeed truly generated of *Joachim*, and Christ has his natural Soul from the Tincture of *Mary*, yet but half; for the *Limbus* of God was the Man [or masculine Seed,] and therein was the chaste Virgin of God in the holy Ternary, and in the holy Ternary the Trinity, the whole Fulness of the Deity; and the Holy Ghost was the Work-Master.

71. Here we clearly find what Christ said to his Father concerning us Men; *Behold the Men were thine, and thou hast given them to me; and I will that they be with me where I am, that they may see my Glory.* When the Word (or Heart of God) went into the holy Ternary, there it was the Son of the Father, and also his Servant, as *Isaiab* says, and as it is in the *Psalms*; for he had [united or] espoused himself ^f to the Element, and had the Form of a Servant; but the Word which went into the [pure] Element, was his Son; and thus he took our Soul upon him, not only as a Brother, for the *Limbus* of God (in the heavenly Tincture) was the Man, and that was our Lord; for the whole World stands in the Might thereof, and that Might shall sweep the Threshing-Floor of this World. And thus we are his Servants, and also his Brethren in respect of his Mother; but in respect of his Father we are his

^f In or Into.

Servants ; and before the Fall we were the Father's, also till his Humanity [or Incarnation,] though in the Word of the Promise [it was,] in which the faithful entered into God.

Or Fan.

72. Thus he is a King over the House of *David* eternally, and his Kingdom has no End, and he has the Throne of his Father *David*, for this World is become his ; he is entered into this World, and has taken Possession of it ; he stands in the holy Ternary, and in the Trinity, and also in this World ; he has the ^e Casting-Shovel in his Hand, as *John the Baptist* says, the Judgment is his, at which the Devils tremble. He has the Throne of *David* from the Council of God ; for *David* was a Type of him, and had the Promise, and God set him upon the Throne, in the Promise ; for the Scepter of his Kingdom was the Scepter of the Faithful, who looked upon God, who was the King ; and so also indeed the outward Kingdom was his. Thus also Christ was a King in the holy Ternary, and this World also was his own.

Of the dear Name Immanuel.

" The outward Tongue cannot express the Secret of this Name.

73. And thus we can truly say, *Immanuel, God with us, God in us.* In the Language of Nature it sounds right ; but our Tongue [we have] from this World does but stammer it, and ^b cannot name it according to our Understanding. For *Im* is the Heart of God in the holy Ternary, for it is conceived [or comprehended,] as thou mayest understand it in the Conception [or Comprehending, or Expressing] of the Word. *Ma* is his entering into the Humanity in the Soul ; for that Word [or Syllable] presses out from the Heart ; and we understand that he conceived [or comprehended] the Heart (*viz.* the Virtue of the Father) in the Soul, and goes with the Word [or Syllable] *nu*, aloft, which signifies his Ascension into Heaven, as to his Soul. *El* is the Name of the great Angel, which with the Soul triumphs above the Heaven, not only in the Heaven, but in the Trinity.

‡ Zebaoth.

74. For the Word *Himmel*, [Heaven,] has another Meaning in the Language of Nature. The Syllable *Him* goes out from the Heart (*viz.* out of the Virtue of the Father) or out of the Essences of the Soul, and puts forth upwards into the holy Ternary ; and then it compresses it with both the Lips, and brings the Angel's Name downwards (*viz.* the Syllable *Mel*) which signifies the Humility of the Angels, that they do not exalt their Heart in Pride, flying into the Trinity ; but as *Isaiab* says, that *they cover their Faces in Humility* (before the holy God) *with their Wings*, and continually cry, *Holy, holy, holy is the Lord ⁱ of Hosts.*

75. So now you understand that this Angel is greater than any Angel in Heaven, for he has a heavenly human Body, and has a human Soul, and has the eternal heavenly Bride, the Virgin of Wisdom, and has the holy Trinity ; and we can truly say, [he is] a Person in the holy Trinity in Heaven, and a true Man in Heaven, and in this World, an eternal King, a Lord of Heaven and Earth.

76. His Name *Jesus* shows it more properly in the Language of Nature ; for the Syllable *Je* is his Humbling [In-coming] out of his Father, into the Humanity ; and the syllable *sus* is the bringing in of the Soul above the Heaven, into the Trinity ; as the Syllable *sus* indeed presses aloft through all.

77. Much more is understood in the Name *Christus*, which comprehends not his Incarnation, but goes as a Man [that is] born, through Death ; for the Syllable *Chris* presses through the Death ; and the Syllable *tus* signifies his strong Might, in that he

he thus goes forth from Death, and presses through; and it is very properly understood in the Word, how he severed the Kingdom of this World and the angelical Man asunder, and continues in God, in the angelical Man, for the Syllable *tus* is pure without Death.

78. Though indeed here we shall be as one that is dumb to the World, yet we have written it for ourselves, for we understand it very well; and it is plain enough to the Tree of the Lily. But that the Person of Christ, with his Deeds and Essence, might be rightly demonstrated to the Reader, that he might apprehend it right, I therefore direct him to the Temptation of Christ in the Wilderness after his Baptism; whereat thou shouldst open thine Eyes, and not speak like the Spirit in *Babel*, which says, we know not what his Temptation was, and lay the Fault upon the Devil, that he was so impudent to presume to tempt Christ; saying moreover, we ought not to dive into it, [nor be so inquisitive about it,] we will let that alone till we come thither, [into the other Life,] and then we shall see what it is. Besides, they forbid him that has Eyes to see, none must search into it, [if they do,] they are called *Enthusiasts*, and are cried out upon for *Novellists* [such as broach new Opinions and pretend to new Lights] and for *Hereticks*.

79. O ye blind Wolves of *Babel*, what have we to do with you? We are not generated from your ^k Kingdom. Why will you rend and tear our dear *Immanuel* out of our Hearts and Eyes, and so would make us blind? Is it a ^l Sin for us to enquire after God our Salvation, and after our true native Country? Sure it is much more ^l Sin to hearken after your Prating and Blasphemy, whereby you make our Women and Children Scoffers, so that they learn nothing but scornful and reproachful Speeches, and so persecute and vex one another therewith in ^m *Babel*. Can the Kingdom of Christ be found in such Things? Or rather do you not build the scornful and reproachful Church of *Babel*? Where is your apostolical Heart, [consisting] in Love? Is your Scorn and Derision of others Christ's Meekness, who said, *Love one another, be ye Followers of me, and so it shall be known that ye are my Disciples?* To you it is said; the ⁿ Anger burns in *Babel*; when the Flame thereof rises up, then will the Elements shake and tremble, and *Babel* shall be burnt in the Fire.

^k The Schools and Universities.

^l Or Heresy.

^m In the contentious Wrangling.

ⁿ Or Wrath of God.

80. The Temptation of Christ rightly shows us his Person; therefore open thy Eyes, and let not *Babel* trouble thee, it is the Price of thy Body and Soul; for that [Temptation] in the hard Combat of *Adam* in the Garden of *Eden*, which *Adam* could not hold out in, here the worthy Champion went through with it, and has obtained Victory, in his Humanity in Heaven, and over this World.

81. As we have demonstrated the true Christ, who is God and Man in one undivided Person, so we must now show what Kind of Man he is, according to the Kingdom of this World; for the great Wonders cannot sufficiently be described, they are still greater; there is need of an angelical Tongue as well as of an earthly, and because we have but an earthly, therefore we will write from an angelical Mind, and speak the great Wonders of God with the earthly Tongue.

82. Let us look upon his Baptism, and then upon his Temptation instantly after his Baptism, and so we shall find our new Regeneration, as also in what Kingdom we lie imprisoned; and we very highly rejoice (in this Knowledge) that God is become Man: And if now we would apprehend it, we must first set down the Baptism of Christ, and then the Temptation in its right Order.

Of the Baptism of Christ upon Earth, in Jordan.

83. It is known to us, that (in *Adam's* Fall) we are fallen into the Anger of God, when the Spirit, or Soul of *Adam*, turned from the Heart of God into the Spirit of this World, where instantly the holy heavenly Image was extinguished, and the Anger in the Darknes held the poor Soul captive, and where the Devil instantly got his Entrance and Habitation in the Anger of the human Soul; and if the Treader upon the Serpent had not entered instantly into the Mark of Separation, in the Center of the Light of Life, then the Wrath would have devoured us, and we should have continued eternally to be Companions of the Devils; but when the Treader upon the Serpent thus entered into the Middle (though not so presently into the Humanity, but into the Center of the Light of Life) then the poor imprisoned Souls which turned themselves to God again, were (in the Center) bound or knit to the Deity again, till the Champion [or Saviour] came into the Humanity, where (in his Conception and Humanity) he received the whole Man again, and this we see clearly in his Baptism; for there was that one Person which was both God and Man, he had the heavenly and also the earthly Body.

o As a Mediator or Arbitrator.

84. But now Baptism was not instituted in respect of the earthly corruptible [Man,] which belongs to the Earth, nor for the heavenly [Man's] Sake, which was pure and spotless without that, but for the poor Soul's Sake. Seeing the heavenly Man in Christ took our natural Soul (in the Body of the Virgin *Mary*) to his heavenly Man, and that also the earthly Man hung to the Soul, therefore the holy Trinity [by the Hand of Man] took the Water of the eternal Life in the pure Element, and dipt the Soul therein, as I may so speak.

p Tied or knit.

q Or impregnated.

r In true Resignation.

85. See, thou beloved Soul, thou wast gone out from God; but his Love caught hold of thee again, and p fastened thee (with the Promise) to his Thread; and then came the Fulfilling of the Promise, and put another new Body on to thee; but thou canst not have another Soul, for thy Soul was out of the Eternity. Therefore now as the Holy Ghost overshadowed and filled [or impregnated] *Mary*, so the Water out of the Heavenly Matrix (which has its Beginning out of the Trinity) in the Baptism of Christ (and in all baptized Christians) overshadowed and q filled the Soul of Christ in the Baptism in *Jordan*, and also the Souls of all Christians, and so renewed the earthly Water (of the Out-Birth) in the Soul, and washed it clean, that it is r in itself a pure Angel, which of itself may eat of the heavenly Fruit; and that is the Cause of the Baptism.

O Man consider thyself.

s In Ternario Sancto.

t In true Resignation.

u In self.

86. Now when the poor Soul was thus bathed in the Water of eternal Life (out of the pure Element) which is s in the Holy Ternary, that it not only enjoyed the same outwardly, but was also filled [or impregnated] therewith, as the Holy Ghost impregnated *Mary* in the Holy Ternary; then it stood [inclined] t forward, viz. right forward towards God, and into God, as a new half generated and washed Creature, and u behind it was the Anger of the Darknes in the Kingdom of this World still fast bound to it, so that it could not be wholly freed from it, except it entered into Death, and quite broke off the Kingdom of this World.

Of the Temptation of Christ.

87. Therefore must Christ now (after the Baptism) be tempted; and he was set against the Kingdom of the fierce Wrath, to see whether this [second] *Adam*, thus new prepared, could stand in the new and old Man, with the half new born and washed Soul, and set his Imagination upon God, and eat of the Word of the Lord. And there it was tried whether the Soul would press in to God, or into the Spirit of this World again.

88. And here you may clearly know, that the Spirit of God brought this Christ into the Wilderness to be tempted, in that the Devil was permitted, in the Kingdom of God's Anger, to set upon him, and to tempt this second *Adam*, as he had tempted the first *Adam* in the Garden of *Eden*.

89. And there now was no earthly Meat or Drink; and the Soul of Christ understood now very well what Inn [or House] it was in, that it was in God, and that it could of Stones make Bread, seeing there was none there; but it must eat no earthly Bread, but heavenly [Bread] out of the holy Ternary, in its heavenly Body; and the earthly Body must be hungry, that the Soul might be rightly tempted. For the earthly Body was hungry, as the Text in the Gospel says very right.

90. Now the heavenly [Body] must overcome the earthly, that the earthly may be as it were dead and impotent, and that the heavenly may ^x keep the Dominion. And now as *Adam* stood in the ^y Angle (between Love and Wrath) when he was tempted, there stood both Kingdoms against him, and pulled at him; and as God the Father (direct forward in his reconciled Will) is the Kingdom of Heaven, and the clear Deity; and backward (in the eternal Root of Nature) there is his Wrath and Anger, and yet ^z both of them are in the eternal Father; and as in the eternal Nature of the Wrath, the Light or the Kingdom of Heaven is not known, and also in the eternal Light, the Kingdom of Fierceness and Wrath is not known, because each Kingdom is in itself, so is the Soul of Man also; it has Kingdoms in it, in which it ^a trades, in that it stands. If it trades in the Kingdom of Heaven, then the Kingdom of Hell is dead in it; not that it is ceased, but the Kingdom of Heaven is predominant, and the Kingdom of Fierceness is changed into Joy; so also, if it trades in the Kingdom of Wrath, then that is predominant, and the Kingdom of Heaven is as it were dead; although indeed (in itself it does not vanish) yet the Soul is not in it.

91. Thus also the Temptation was to try, which Kingdom in the Soul might overcome, and therefore the Food and Drink was withdrawn from the earthly Body, and the Kingdom of Heaven was predominant in him, in the holy Ternary, and in his Deity, and the Kingdom of Wrath and the Kingdom of the Devil were against him. And there the new-washed and half-regenerated Soul stood in the Midst, and was pulled at by both Kingdoms, as *Adam* in Paradise.

92. The Deity in Christ in the holy Ternary said, Eat of the Word of the Lord, and go forth from the outward Man, rest in the Kingdom of Heaven, and live in the new Man, and then the old Man is dead, for the new Man's Sake; on the contrary, the Devil said to the Soul, Thy earthly Body does hunger (because there is no Bread for it) therefore make Bread of Stones, that thou mayest live; and the strong Soul in Christ as a Champion stood and said; *Man lives not by Bread alone, but by every Word that proceeds out of the Mouth of God*: And he rejected the earthly Bread and Life, and put his Imagination into the Word of God, and did eat of the

^x Or be predominant.
^y Of the Balance.

^z The Kingdom of Heaven and Kingdom of Hell.

^a Imagines, is inclined, or yielded itself to, or converses with.

Word of the Lord, and then the Soul in the Kingdom of Heaven was predominant, and the earthly Body was as it were dead for the Kingdom of Heaven's Sake; whereas yet it was not dead, but it became the Servant of the heavenly Body, and lost its potent ^c Dominion.

^c Regimen,
or Govern-
ment.

^d Or Jurisdic-
tion over the
earthly Body.

93. And now when the Kingdom of Hell had this mighty Blow, and was thus overcome, then the Devil lost his Right in the Soul; yet he said in himself, Thou hast a ^d Right in the earthly Body, and somewhat was permitted to him; and then he took the Body with the Soul, and set them upon the Pinnacle of the Temple, and said, Cast thyself down (for thou art powerful and canst do all Things) and then the People shall see that thou art God, and hast overcome; this is the right fluttering Spirit, wherewith the Devil would fain always fly above the Thrones over the Deity, and yet goes but in himself into the hellish Fire, and apprehends not the Deity.

^e Or herein.

^f Or submit
to it.

^g Alledges
Scripture.

94. And ^e here also was *Adam* tempted, [to try] whether he would stedfastly put his Imagination into the Heart of God, and then he should have continued in Paradise; but when he turned away his Mind from the Heart of God into the Spirit of this World, and would fly out beyond the Humility, and would be like God, then he went forth beyond the Throne of God, in the Spirit of the Fierceness of the Anger. Therefore here the Soul of Christ must be accurately tempted, [to try] whether it would (seeing it had retained the heavenly Bread) fly out also in Pride in the Might of the Fire; or whether it would in Humility look only upon the Heart of God, and ^f give itself up to that, that it might be carried only in the Will of God, and become an Angel in Humility, and not rely only upon itself, to fly in its own Might [or Power.]

95. And here the Devil's Master-piece is seen, in that he ^g uses the Scripture, and says, *The Angels will bear thee up*; whereas here the Matter was not about the Body, but about the Soul, which he would bring into Pride, that it might tear itself off from the Love of God, and rely upon the Angels bearing it up; and that it should break itself off again from the new Body (which can fly well enough with that) and leap down in the old Body, and rely upon the Angels, and so should fly out from God into the Spirit of this World again.

96. But here his Valour is seen; though he stood (with his earthly Body) upon the Pinnacle of the Temple, yet he committed his earthly Body to God, and trusted in him, and that he was every where in God; and said to the Devil; *It is written, thou shalt not tempt the Lord thy God*. Here the Devil's Pride (in the Kingdom of Wrath) was rightly overcome; and the Humility, the Strength, and the Might remained to be our Christ's; and the Soul of Christ is entered into the holy Ternary, as into the humble Love, and espoused itself with the humble chaste Virgin of the Divine Wisdom.

97. Now when the Devil had lost twice, then he came at last, with his last powerful Temptation, as he did also to *Adam*, *he would give him the whole World, if he would fall down and worship him*. The Business with *Adam* also was about this World, he would draw this World to him, and so be like God with it, that as God had drawn this World to him, to manifest his great Wonders therewith, so the Soul in *Adam* thought [with itself,] thou art the Similitude of God, thou wilt do so too, and so thou shalt be like God; but thereby he went forth from God into the Spirit of this World. Now therefore the second *Adam* must hold out the Standing of the first *Adam*, whereby it was tempted [or tried,] whether the Soul would continue in the new holy heavenly Man, and live in the *Barmhertzigkeit*, [the ^h Mercifulness] of God, or in the Spirit of this World.

^h Or Mercy.

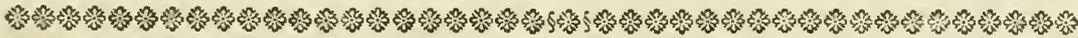
98. And thus stood the Soul as a valiant Champion, and said to Satan; Get thee hence, Satan, thou shouldst worship the Lord thy God, and serve him only. I have no more to do with thee. There the Devil, Hell, and the Kingdom of this World, were commanded to be gone, and the valiant Champion got the Victory; and the Devil was fain to get him gone, and the earthly [Part] was overcome. And here now the noble Champion stands upon the Moon, and receives all Might, in Heaven, Hell, and on Earth, into his Power, and rules (with his Soul, in the holy Ternary, in this outward Body) over Death and Life; and here this World is become Christ's own, for he has overcome it; he could live in God, and needed not the earthly Food nor Drink.

99. And the Reader must know, that the Combat (with the Temptation) was held in Body and Soul; and that this Temptation concerns us also; he has overcome for us. If we put our whole trust in him, then we have Victory in him, over Sins, Death, Hell, and the Devil, and also over this World; for he held the last Victory in his Death, when he broke the Sword of the Cherubim, and destroyed the Hell of the Devil, and has led Captivity captive, that thereby thou mightest live by the Death of Christ.

100. And we see that all is true, as is above-mentioned; for when he had overcome in the Temptation, and had stood forty Days, then he had wholly overcome till the last Victory in Death, for so long *Adam* was in the Temptation, in the Garden of *Eden*; and¹ there he begun his priestly Kingdom (as a King over Heaven and this World) with Signs and Wonders; and in his first Miracle turned Water into good Wine; he also healed the Sick, made the Blind to see, the Lame to go, and cleansed Lepers; also he raised the Dead, and showed himself to be the true King over the^{*} Quick and Dead, and sat upon *David's* Throne of Promise, and was the true Priest in the Order of *Melchisedech*. All whatsoever *Aaron* was (in the Father's Might) in a Type, that this High-Priest was in Virtue [and Power,] with Deeds and Wonders; which we will clearly describe in the succeeding Book, if we live, and God shall give us Leave to do it.

¹ *Viz.* after the Temptation.

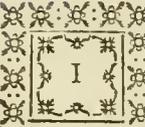
^{*} Over the Living and the Dead.



The Twenty-Third Chapter.

Of the highly precious Testaments of Christ, viz. Baptism and his last Supper, which he held in the Evening of Maundy-Thursdai with his Disciples; which he left us for his Last [Will,] as a Farewel for a Remembrance.

The most noble Gate of Christianity.

1.  It is apparent, how they have hitherto in *Babel* danced [or contended] about the Cup of Jesus Christ, and about his holy Testaments, for which they have caused many Wars and Blood-shedding; but what Kind of Knowledge concerning those [Testaments] they in *Babel* have, appears by their Works of Love among one another, which their Councils have brought to pass, where Men have stopt the Mouth of the

^l Rule or Government. holy Spirit, and have made a worldly ^l Dominion out of the Priesthood of Christ.

^m Or the Learned in the Scripture.

2. O you High-Priests and ^m Scribes, what Answer will you make to Christ, when you shall be found thus [at his Coming?] Or do you suppose you stand in the Dark? No, you stand in the Presence of the clear Countenance of Jesus Christ, who is Judge of the Quick and Dead; do but open your Eyes, and rightly feed the Flock of Jesus Christ, he comes and demands them of you. You are not all Shepherds or Pastors, but intruded covetous Wolves; you rely on your School-Art, [or University-Learning and Schollarship.] O, that avails nothing in the Presence of God; the Holy Ghost speaks not from that, he would not be bound up. If you will be Pastors, then you must hold out in the Temptation, and put on the Garment of the Lamb in your Heart; you must not take the Wool of the Sheep only from them, but you must give them the Food of the Holy Spirit in true Love, and be Practisers of it yourselves. But ⁿ how will you give it, if you be in the Wilderness still, and have chosen the Kingdom of this World to yourselves in the last Temptation? What shall be said of you? Is not the Anger broke out and burning? Carry Fuel to it, for *Babel* is on Fire, the ^o Water is dried up. Or what have I to do with thee, that I must write thus?

ⁿ Note this.

^o Humility and Love.

3. We have shown in few Words the Incarnation and Birth of Jesus Christ the Son of God, and yet we are so very earthly, and cannot apprehend it, but are continually asking, Where is Christ with his Body? Where shall we seek for him? And therefore our Soul longs to write of his Omnipresence, and that notwithstanding all the Raging and Fury of the Devil, and of Antichrist.

^p Government, Discipline, or Form of Religion.

4. We having clearly described, how God out of his Love and Mercifulness of Grace has turned his beloved Heart to us again, and how he has opened the Gate to the Kingdom of Heaven for our Souls, therefore now we are further to consider of the Body of Christ. For Reason says continually, The Body of Christ is gone up into Heaven, he is far from us, we must erect a ^p Kingdom, that we may serve him in his Absence, as *Jeroboam* did with the Calves; and so that Kingdom is rightly called *Babel*.

^q Symbols of his Satisfaction.

^r The new Man feeds upon the pure Element, and the outward Man eats of the four Elements.

^s *Corpus*, and they differ as Body and Spirit.

5. Dost thou boast thyself to be a Christian, why dost thou not then believe his Word, when he said; *He would be with us to the End of the World*; and said moreover, *He would give us his Body for Meat, and his Blood for Drink; also his Body is Meat indeed, and his Blood is Drink indeed?* What do you understand by this, an absent [Christ?] O thou poor sick *Adam*, why art thou gone again out of Paradise? Has not Christ brought thee in again, why didst thou not stay there? Dost thou not see, that the Apostles of Christ and their Successors (who dwelt in the Paradise of Christ with their Souls) did great Wonders? Wherefore art thou again entered into the Spirit of this World? Dost thou suppose that thou shalt find the Paradise with thy Reason in thy Art? Dost thou not think it has another Principle, and that thou shalt not find it, except thou art born anew?

6. Thou sayest, Christ is ascended into Heaven, how then can he be in this World? And when thou reachest furthest, thou thinkest that he is present only with his holy Spirit, here in his Testaments, and that the Testaments are only ^q Signs of his Merits. What sayest thou then of thy new Man? When indeed the Soul is fed with the Holy Ghost, what [Food] has thy new Man then? ^r For each Life feeds upon its Mother.

7. Now if the Soul eats of the clear Deity, what [Food] has the Body then? For thou knowest that the Soul and the Body are not one and the same Thing; it is indeed a [very] ^s Body, but the Soul is a Spirit, and must have spiritual Food, and the

Body must have bodily Food. Or wilt thou give the new Man earthly Food? If thou meanest so, thou art yet far from the Kingdom of God. The heavenly Body of Christ did eat no earthly Food, but the outward Body only did eat that. Is not Christ's Body now in the 'holy Ternary, and eats paradisaical Food? Why then shall not our new Man do so? Did he not eat heavenly Food forty Days in the Wilderness, and always afterwards? And did he not tell his Disciples at *Jacob's Well*, *I have Meat to eat that ye know not of*; and further, *It is my Meat to do the Will of my Father which is in Heaven*? Is the Will of God his Food, why then is it not ours, if we live in him? Has not the Deity of Christ put on the Kingdom of Heaven for a Body? Is not the pure Element (wherein the Deity dwells) his Body?

† The pure holy Substantiality, viz. the angelical World, the holy Earth.

8. But Reason says, The Body of Christ is but in one Place, how can he then be every where? He is indeed a Creature, and a Creature cannot be in all Places at once. Hearken, beloved Reason, when the Word became Man in the Body of *Mary*, was he not at that Time also aloft above the Stars? When he was at *Nazareth*, was he not then also at *Jerusalem*, and every where in all the Thrones [of Heaven?]? Or dost thou suppose, when God became Man, that he was shut up and confined within the Humanity, and was not every where? Dost thou suppose, that the Deity (in Christ's Incarnation) divided itself? O no; he never went from his Place, that cannot be.

9. And now he is become Man, therefore his Humanity is every where, wherefoever his Deity was; for thou canst not say, that there is any Place in Heaven or in this World, where God is not; now wherefoever the Father is, there also is his Heart in him, and there also is the Holy Spirit. Now his Heart is become Man, and in the Humanity of Christ; and therefore if you will think, that the Body of Christ is far of in Heaven, yet you must also say, that the Heart of God is in him; and now when you say that God the Father is here present, will you say, that the Heart in him is not here present with him? Or wilt thou divide the Heart of God, and wilt only make it, that there is but a Spark of it in the Body of Christ, and that the rest of it is every where all over? What do you do? Desist, and I will truly and exactly show you the true Ground.

10. Behold, God the Father is every where, and his^u Heart and Light is every where in the Father, for it is always from Eternity begotten every where of the Father, and his Birth has neither Beginning nor End, he is even at this very Day continually generated of the Father; and then also when he was in the Body of *Mary*, yet he stood in the Father's Birth, and was continually begotten of the Father, and the Holy Spirit proceeded continually from Eternity, from the Father through his^x Heart; for the whole^y Generation of the Deity is no otherwise, neither can it be otherwise.

^u Or Son.

11. Now the Father is greater than all, and the Son in him is greater than all, and his^z Mercifulness is also greater than all; and the [one pure] Element consists in his^z Mercifulness, and is as great as God; only, it is generated of God, and is substantial, and it is under [or inferior to] God, and so there is the *Ternarius Sanctus*, with the Wisdom of God in the Wonders; for all Wonders are manifested therein, and that is the heavenly Body of Christ, with our (here assumed) Soul in it, and the whole Fulness of the Deity is in the Center therein; and thus the Soul is environed with the Deity, and eats of God, for it is Spirit. Thus, my beloved Soul, if thou art regenerated in Christ, then thou puttest on the Body of Christ, [which is] out of the holy Element, and that gives thy new Body Food and Drink; and the Spirit of this World in the four Elements gives our old earthly [Body earthly Meats and Drink that is earthly and elementary.]

^x Son or Word.

^y Geniture or Working.

^z Barmhertzigkeit. *Mercy*.

12. Thus understand and know this precious Depth; as Christ made a Covenant with us, in the Garden of *Eden*, that he (as above-mentioned) would thus become Man, so also after he had laid off that which was earthly, he made a Covenant with us, and has appointed his Body for Food, and his Blood for Drink; and the Water of the eternal Life (in the Originality of the Deity) for a holy Baptism, and commanded that we should use it till he comes again.

13. Now thou wilt say, What did Christ give to his Disciples in his last Supper, when he sat with them at Table? Behold, the Deity is not comprehensible [or circumscriptive,] and the holy Body of Christ is also not measurable, it is creaturely indeed, but not measurable; he gave them his holy heavenly Body, and his holy heavenly Blood, for Food and for Drink, as his own Words import. Dost thou say, How can that be? Then tell me, how it can be that the holy Element has put on this World, and has another Principle in the Body of this World? That holy Element is the heavenly Body of Christ. Thus he gave them outward Bread and outward Wine in the Kingdom of this World, and therewith his holy heavenly Body in the second Principle, which comprises the outward, and likewise his heavenly Blood, wherein the heavenly Tincture and the holy Life consists.

14. Now says Reason; That was another Body, in another Blood, and not his own creaturely Body. Prethee Reason tell me, how can it be another Body? Indeed it is in another Principle, but of no other Creature. Did not Christ say, *I am not of this World?* And yet he was really, according to the outward Man, of this World. Or dost thou understand it only of his Deity? What becomes then of his eternal Humanity, according to which he was a King of the Promise upon the Throne of *David*? If the Promise had been able to ransom us, then the Work need not have followed; and *Moses* likewise had been able to have brought the People of *Israel* into the true promised Land; which verily *Joshua* (who was a Type of this Christ) could not do, but he brought them only into the Land of the Heathen, where there was continually War and Strife; and it was only a Valley of Misery.

^a Joshua.

^b One Copy has *Prophet*.

15. But ^a this Christ sits upon the Throne of *David*, upon the Throne of the Promise; like as *David* was an outward King, and in his Spirit a Prophet before God, and so sat outwardly as a Champion in the World, and inwardly as a ^b Priest before God; who prophesied of this Christ that he should come, and commanded all Doors to be set open, and all Gates to be lift up on high, that this King of Glory might enter in. Thus he speaks not only of his Deity, from which he prophesied (for that was however with him, and in the Power and Knowledge of the same he spoke) but he prophesied of his eternal Humanity. For that was not a King, who only sat there in the Spirit, we could neither see him, nor converse with him; but that is a King who sits in the Humanity.

16. Now this King was promised of God, that he should possess the Gates of his Enemies, and should lead his Enemies captive; and the Devils are these Enemies. Now how dost thou conceive, that when this Creature bound the Devils at *Jerusalem*, and as a confined Creature that did reach no further, did lead them captive, who then bound them at *Rome*? Thou sayest; his Deity. O no! that was not its Office; the Devils are however in the Father's most internal Root; in his Anger. A Creature must only do it, who was so great as could be every where with the Devils.

17. Therefore must Christ in his Temptation overcome the Kingdom of the Anger, and this external Birth; and by his Entrance into Death, he broke the Head of the Serpent, *viz.* the Devil, and all Devils, and took them captive. Thou must understand it thus; That the inward Element (which comprises the whole Body of this World) became Christ's eternal Body; for the whole Deity, in the Word and Heart of

God,

God, entered thereinto, and ^e espoused itself to remain therein to all Eternity; and this same Deity became a Creature, even such a Creature as can be every where, as the Deity itself; and this same Creature has captivated all Devils in the Kingdom of this World. And all Men who with their Mind draw near to this Christ, and desire him in right Earnest, they are drawn by the Spirit of the Father, (*viz.* of the clear and pure Deity) into the Humanity of Christ, that is, into the pure Element ^d before the Trinity. And if they continue stedfast, and do not again depart from God into the Desire of the Devil, then the precious Pearl, *viz.* the Light of God, is sown in their Soul, which [Light] attracts to itself the precious Body of Jesus Christ, with Paradise, and the Kingdom of Heaven. And thus the right new Man (*Christus*) grows on the Soul in the heavenly Virgin of God's Wisdom, in the Holy Ternary, in the Kingdom of Heaven. And thus such a Man is according to the new Man in Heaven in the Body of Jesus Christ, and as to the old earthly Man, which hangs unto the holy [Man,] he is in this World in the House of Sin, and the Deity actuates the new Humanity, and the Spirit of this World the old, until he puts him off in Death; for he is a Man in Heaven, born in the ^e Mercy of God in the Body of Jesus Christ.

^e United or
cont. acted.

^d Wherein the
Presence of
the Trinity is
every where
manifest.

^e *Barmbertzig-
igkeit*, Mercifulness.

^f Sparkled,
beheld, or
appeared.

^g Or Extract.

^h Agreement,
or Compact.

ⁱ *Barmbertzig-
keit*.

18. I set you a deep Consideration; behold, how the angelical Thrones and Principalities ^f were in the Beginning beheld [apprehended or aspected] by the Wisdom of God; which Aspect [Manifestation or Idea] the *Fiat* took to create; and in the angelical Throne the infinite Multiplicity, according to the eternal Wisdom in the Wonders of God. All which was so created in the *Fiat* of God, according to all the Essences of the eternal ^g *Limbus* of God, so that all Angels, in every Throne, gave their Will unto the angelical Throne or Arch-Angel; as it is sufficiently to be known by the Fall of Lucifer; and also may be discerned in the Regions of the kingly Governments of this World; if the Devil did not so destroy the right ^h Union, as is very clearly to be seen. Thus likewise (understand us, I pray thee, thou very precious and noble Mind) this second surpassing excellent Creation is in the *Fiat*; when God saw and took Notice of our miserable Fall, he did illustrate [or manifest] himself by the holy eternal Virgin of his Wisdom in the eternal Wonders, in ⁱ Mercy which always flows out of his Heart, and comprehended with his Speculation [or Manifestation] the Throne; and further illustrated himself in the Throne into many Millions without Number, and established his Covenant with his Oath therein, with his precious Promise of the Woman's Seed.

19. Thus, my very precious Mind, apprehend it right. This same Throne was made in Time (when the Time of his Covenant was revealed) an angelical Principality in the Mercy of God, in the holy pure Element, in the sacred Ternary, that is, in the holy Earth, wherein the Deity is substantially known; so that the whole Mercy of God (which is unmeasurable, and every where in the sacred Ternary; which is likewise so great in the holy Element, that it comprises Heaven and this World) became a Man; that is, a substantial Similitude of the Spirit of the Trinity, in which Likeness the Trinity dwells with compleat Fulness; and in this great angelical Throne and Principality stood in the Beginning, and from Eternity the Aspect in the infinite Multiplicity proceeding from all the Essences in the *Limbus* of the Father, and became truly illustrated [or manifest] in the Time of the Promise.

20. Thus now even unto this very Day all Things are yet in the *Fiat*, or Creating, and the Creation has no End until the Judgment of God, where that which has grown on the holy Tree shall be separated from the unholy Thistles and Thorns; and we Men are these innumerable Aspects (or Ideas) in the *Fiat* of the great princely Throne; and we, who are holy, shall be created in the Body of this Prince in God;

* Fruit.

but we that degenerate, or perish, shall be cast out as naughty * Apples unto the Swine of the Devil.

21. Thus we were foreseen [or elected] in Christ Jesus before the Foundations of the World were laid, that we should be his Angels and Servants in his high princely Throne, in the Body of his Element, in which his Spirit, *viz.* the Holy Trinity, will dwell.

¹ As by an Example.

22. This I would clearly demonstrate unto thee ¹ in the Kingdom of this World, yea in all Things; thou shalt not be able to name any Thing out of which I will not demonstrate it unto thee, if God gives us Leave; but seeing it will here take up too much Room, I will write a Book by itself of it, if the Lord permits.

23. Therefore, my beloved Soul, be lively, and see what thy noble Bridegroom has left thee in his Testaments for a Legacy; as namely, in the Baptism, the Water of his Covenant, flowing from his holy original Body. Whereas we in this World, *viz.* in the external Birth of his Body, do acknowledge four Things, namely, Fire, Air, Water, and Earth, wherein our earthly Body consists; so likewise in the heavenly Body there are four such Things. The Fire is the Enkindling of the divine Desire. The Water is that which the Fire desires, whence it becomes meek, and a Light. The Air is the joyful Spirit which blows up the Fire, and makes in the Water the Motion. And the Earth is the true Essence which is born in the three Elements, and is rightly called *Ternarius Sanctus* [the Sacred Ternary,] in which the Tincture is brought forth in the Light of the Meekness; and therein also is born the holy Blood out of the Water, being an Oil of the Water, in which the Light shines, and the Spirit of Life consists.

^m Or Seed.

ⁿ Or Celebration.

24. Understand it thus, that Water is the Water of the eternal Life in the ^m *Limbus* of God in the Holy Ternary; and that is the Water which baptizes the Soul, when we keep the ⁿ Use of his Testament, for the Soul in his Covenant is dipped and washed in that Water, and it is rightly the Bath [or Laver] of Regeneration, for by its dipping in the holy Water, it is received and quickened by the holy Water, and comes (in the Covenant of Christ) into the Soul of Christ; indeed not fully into his Soul, but into his Body, and becomes the Brother of the Soul of Christ; for Christ's Soul is a Creature, (as our Souls are,) and is in the Body of the Mercifulness in the Trinity, being surrounded therewith, and has the same in it for Food and Strength [or Refreshment.] So also our Souls in the Covenant, if they be faithful and continue in God, they are the Brethren of Christ's Soul.

• Spoil or hurt me.

• Or rid of the Driver.

• Or from Corruption.

• God's.

• Or Seed-time.

25. For Christ has taken this Pledge (*viz.* our Soul) from us Men in *Mary*; at which we rejoice in Eternity, that the Soul of Christ is our Brother, and the Body of Christ our Body, in the new Man. And should I not rejoice that my Soul is in the Body of Christ, and that the Soul of Christ is my Brother, and that the Holy Trinity is the Food and Virtue [or Strength] of my Soul? Who can judge me, lay hold of me, and ^o destroy me, when I am (in my true Man) in God? When I am immortal in my new Man, why should I be much afraid in the earthly Man, which belongs to the Earth? Let every Thing take its own, and then my Soul will be ^p freed from the ^q Driver.

26. Or what shall I say? Must I not in this Body (which I here in the Earthlinefs carry about me) through the new Man, reveal the Wonders of God, that so his Wonders might be manifested? I speak not only concerning myself, but concerning all Men, good and bad; every one must manifest the great Wonders (wherein he stands) in ^r his Kingdom, whether it be in Love or Anger, after the Breaking [or Dissolution] of this World, it must all stand in the Figure. For at present this World stands in the Creating, and in the ^r Sowing, and is like a Field which bears Fruit.

27. Thus we every one of us labour and finish our Day's Work, every one in his own Field, and in the Harvest every one shall stand ^t by his Labour, and enjoy his Fruit which he has sown; therefore my Hand shall not be weary of ^u digging; this we speak seriously, according to its high Worth in the Wonders of God, known in the Council of the ^x noble Virgin.

^t Or be in his Employment.
^u Diving or Searching.
^x The Wisdom of God.

Of the ^y Use of the highly precious Testaments of Christ the Son of God.

^y Celebration or Participation.

28. Christ begun the Use of the Baptism by *John*, who was his Fore-runner, and *John* was born into this World before Christ, which has its Signification, therefore open thy Eyes. As the Water is in the Originality, and a Cause and Beginning of the Life, and [then] in the Water (by the Tincture) the ^z Sulphur is first generated, wherein the Life becomes stirring, and the ^a Tincture generates again the Sulphur and the Water, wherein afterwards the Blood in the Tincture comes to be; thus now, as the Beginning of the Life is, so must also the ^b Order in the Regeneration be, that the poor Soul first receives the Water of eternal Life, and be baptised therein, and then God gives it the Grain of Mustard-Seed of the Pearl, that so, if it receive the same, it may become a new Fruit in God.

^z Or Beginning of the Body.
^a Beginning of the Life.
^b Or Ordinance.

29. And therefore he sent his ^c Angel hither before him, that he should baptize with the Water of the eternal Life; for so ^d can the eternal Body (into which the Soul must enter, and in its Tincture, in its Blood, be new-born again) be translated into the Body of Christ; to describe which, a great Deal of Room is requisite. But I will finish here briefly, and mention it more in another Book. And now we will handle the Matter of the Use [or Celebration,] for it is very hard to be apprehended by the Simple. And therefore we will deal with him after a childish Manner, to try whether he may come to see, and find the Pearl, for all shall not find what we in the Love of God have found; though indeed we could earnestly wish that all might have it, yet there is a great Matter between it; *viz.* the ^e swelled puffed-up Kingdom of this World and the Devil will set themselves against it, as raging Dogs, but the Smell of the Lily will make ^f him faint; and so now we will speak as a Child.

^c Or Messenger.
^d Came or begun.

30. The ^g Minister (in a brotherly Christian Office) of the Covenant and Testament of Christ, takes Water, and (upon the Commandment of Christ in his Covenant and Testament) sprinkles [or pours] it upon the Head of the Infant, in the Name of the Covenant, and in the Name of the Holy Trinity, of the Father, of the Son, and of the Holy Ghost; this was the Command of Christ, and therewith he has set up his Covenant with us, as it is a Testament which he afterwards confirmed with his Death, and we must do it also, and not leave it undone; it is not in the ^h Liberty of a Christian's Will to do it, or leave it undone; but if he will be a Christian, he must do it, or else he contemns his Testament, and will not come to him.

^e The vapouring four elementary Life in the Learned.
^f The Devil.
^g Or Servant of Christ.

31. For the Testator stands in the Covenant, and says, *Come*; and whosoever does not desire to *come*, goes not in to him. Therefore it lies not in our high Knowledge, for he stands in his Covenant; and the Child that is newly born is as acceptable to him, as an old sinful Man that repents and steps into his Covenant. For it laid not in us that he became Man, and received us into his Love, but it laid in his Love, in his ⁱ Mercy; for we knew nothing of him, nor did we know whether we could be helped or no; but he alone chose us, and came to us out of Grace, ^k in our Humanity, and took Pity on us; and so also the Covenant of his Promise was a Covenant of

^h *Arbitrium.* or Free-will.

ⁱ *Barmhertzigkeit,* Mercifulness.
^k Or into.

Grace, and not out of our Foreknowing or Merit. And therefore whosoever teaches otherwise is in *Babel*, and confounds the Covenant of Christ.

32. For Christ said also, *Let little Children come to me, for to such belongs the Kingdom of God.* Say not, What does Baptism avail a Child, which understands it not? The Matter lies not in our Understanding, we are altogether ignorant concerning the Kingdom of God. If the Child be a Bud, grown in thy Tree, and that thou standest in the Covenant, why bringest thou not also thy Bud ¹ into the Covenant? Thy Faith is its Faith, and thy Confidence towards God in the Covenant is its Confidence. It is indeed thy ^m Essences, and generated from thy Soul. And thou art to know, according to its exceeding Worth, if thou art a true Christian, in the Covenant of Jesus Christ, that thy Child also (in the Kindling of its Life) passeth into the Covenant of Christ, and though it should die in the Mother's Womb, it would be found in the Covenant of Christ. For the Deity stands in the Center of the Light of Life; and so now if the Tree stands in the Covenant, then the Branch may well do so.

¹ Or in

^m Or Children are thy Branches.

33. But thou must not omit Baptism notwithstanding; for when the Child is born into the World, then it is severed from its Tree, and is in this World, and then itself must pass into the Covenant, and thou must with thy Faith present it, and with thy Prayer give it to God, in his Covenant; there needs no ⁿ Pomp about it, that does dishonour the Covenant; ^o it is an earnest Thing.

ⁿ Finery, or Sumptuousness.

^o And not a mere Show, or Scene to be acted.

34. There are three Witnesses to this Covenant, the one is called God the Father, the other God the Son, and the third is God the Holy Ghost; these are the Workmasters who do the Office, they baptise [or administer Baptism.] But if thou filthy trimmed Whore now comest thus stately, and bringest the poor Soul to the Covenant of Christ, and dost but stand there in Pomp and Bravery, and understandest even nothing of the Baptism, and dost not put up the least Prayer to God, what thinkest thou? How dost thou stand in this Covenant before the Holy Trinity? Even like a Swine before a Looking-Glass.

35. Or shall I be silent? I must speak, for I see it; do what thou wilt, this is the Truth; thou carriest a new-washed Soul from the Baptism, but thou art a filthy Swine, even in the Kingdom of all the Devils. But the ^p Laver of Regeneration, (if thou art a Beast, and far from the Kingdom of God,) lies not in thee, but it lies in the Covenant of Christ.

^p Or Bath.

36. But this I say, according to my Knowledge, (and not out of any Command,) that if the Parents are wicked, and indeed in the Kingdom of the Devil, and that they have thus begotten their Fruit out of their false [or evil] Essences (in which [Parents] there is no Faith, but only a false Hypocrisy, and yet will ^q in an apish Mockery be counted Christians; and as the Devil oftentimes changes himself into the Likeness of an Angel, so they also send their Children with the like trimmed false Angels before the Covenant of Christ;) such Doing is very dangerous, which also instantly shows itself in the Growing of the Tree; indeed the Covenant continues still, but there must be Earnestness in avoiding of the Devil. It may be, that very many are baptised in the Anger of God, because they do but contemn the Covenant; and many Times wicked drunken Priests use it, who even stick in Hell-fire over Head and Ears; and therefore the Covenant of Grace stands as a Testimony against the ^r Congregations of the Wicked. And that which they see and know (and do not perform it with earnest Sincerity) that shall judge and condemn them.

^q Mock Christ, and yet be accounted Christians.

^r The Heap or Multitude.

37. Now says Reason, How is the Baptism then? I perceive nothing but Water, and Words. I answer; Harken, beloved Reason, thy outward Body is in this

World only, and therefore outward Water is requisite. But as the hidden Man Christ, with his pure Element, holds the Out-Birth of this World (*viz.* the four Elements, wherein our Body consists) and as all is his, so he holds also the outward Water, and baptises with the inward Water of his Element, with the Water of eternal Life, [coming] out of his holy Body. For the Holy Ghost in the Covenant baptises with the inward Water, and the Minister baptises with the outward; the outward [Man] receives the earthly elementary Water, and the Soul [receives] the Water of the Washing in the Regeneration.

38. The Soul is washed in the holy Water, and the Word is presented to it, and the Soul stands in the Covenant. And now it may reach after the Pearl; although the Soul be tied backward in the Kingdom of this World, yet it stands in the Covenant notwithstanding. And if, in the unfeigned Faith of the Parents, of the Priest, and of the Standers by, it be thus washed in the Laver of Regeneration, and so passes into the Covenant, then the Devil may not touch it, till [the Time] that it ^t understands what Evil and Good are, and enters into one of them in a free Will.

^t Or perceives, or discerns.
^t Wickedness, or Malice.

39. And now if it enters into the ^t Evil of this World, and suffers itself to be drawn by the Devil, then it goes away out of the Covenant, and forsakes God and the Kingdom of Heaven; and there then the noble Virgin of God stands in the Center of the Light of Life (which instantly in the Entering of the Light of Life yielded herself into the Center of the Light of Life, as a Conductor and loving Companion to the Soul) and warns the Soul of the ungodly Ways, that it should turn, and step into the Covenant again. But if it does not, and that it continues in the Kingdom of the Devil, then she continues standing in the Center of the holy Paradise; and she is a Virgin of herself, but the Soul has afflicted her, and so they are parted; except the Soul returns again, and then it will be received again by its Virgin with great Honour and Joy.

40. And therefore it is that Christ made two Testaments, the one in the Water of the eternal Life, and the other in his Body and Blood; that (whenever the poor Soul should be defiled again by the Devil) it might yet in the other enter into the Body of Christ again; and if it turns with Sorrow for its Sins, and puts its Trust in the Mercy of God again, then it steps again into the first Covenant, and then it may come to the other Testament, and draw near to God, and then it will be received again with Joy; as Christ says, *That there is more Joy in Heaven for one poor Sinner that repenteth, than for ninety and nine Righteous that need no Repentance.*

41. Then says Reason, I can see nothing but Bread and Wine, and Christ also gave his Disciples but Bread and Wine. I answer, As the Baptism outwardly is outward Water, and the inward is the Water of the eternal Life, and the Holy Trinity baptises, as may be seen in *Jordan*, that three Persons appeared; the Son of God, in the Water; the Father, in the Voice of the Words; and the Holy Ghost over the Water, moving upon the Head of Christ; and so all three Persons in the Deity baptised this Man Christ; thus it is also in the Supper.

42. The outward is [earthly] Bread and Wine, as thy outward Man also is earthly; and the inward (in his Testament) is his Body and Blood, and that thy inward Man receives; understand it right, the Soul receives the Deity, for ^u it is Spirit; and thy [inward] new Man receives Christ's real Body and Blood, not like a Thought in the Faith, although Faith must be, but in Substance, incomprehensible to the outward Man.

^u The Soul,

43. Not that the Holy is changed into the Outward, that thou shouldst say (of the Bread which thou eatest with the outward Mouth, and also the Wine) that the outward is the Flesh and Blood of Christ; No, but it is the ^x Chest, and yet it cannot be com-

^x Case, Shell, or Cabinet.

* Case, Shell,
or Cabinet.

† Or in his
own Way.

‡ Or divine
Light.

§ Or he that
made the Te-
stament.

¶ God.

‡ Eimt Schalek.

prehended or inclosed by the * Chest, as this World cannot comprehend the Body of Christ in the holy Element, or as our outward Body cannot comprehend the inward new [Body] of the Soul. Also the first Supper of Christ teaches you this, when Christ sat with them at Table, and gave them his holy hidden Body and Blood to eat and drink (after † a peculiar Manner) under Bread and Wine.

44. For thou canst not say (when thou dost handle the blessed Bread) Here I hold the Body of Christ in my Hand, I can feel and taste it: No, my Friend, the outward is earthly Bread, from the outward Element; and the Incomprehensible in the holy Element is the Body of Christ, which (in this his Covenant and Testament) is offered to thee under the outward Bread, and that [Body] thy new Man receives; and the old [Man receives] the Bread; and so it is with the Wine.

45. Make me no Absence of the Body and Blood of Christ, the Soul needs not run far for it; and besides, the Body of Christ in his Blood (in this Testament) is not the Food of the Soul; but the mere Deity is the Food of the Soul; and the Body of Christ is the Food of the new Man, which the Soul has put on from the Body of Jesus Christ, and the Body and the Blood of Jesus Christ feeds the new Man; and if the new Man abides faithful in the Body of Jesus Christ, then the noble Pearl of the ‡ Light of God is given to him, so that he can see the noble Virgin of the Wisdom of God; and that Virgin takes the Pearl into her Bosom, and goes continually with the Soul into the new Body, and warns the Soul of the false [or evil] Way. But what Manner of Pearl this is, I would that all Men might know it. But how much it is known, is plain before our Eyes. It is brighter than the Splendor of the Sun, and of more Worth than the whole World; but how clear soever it is, yet it is also secret.

46. Now then Reason asks, What does the Wicked receive who is unregenerated? I answer, Harken, my beloved Reason, what St. Paul says; because he distinguishes not the Body of Christ, therefore he receives it to his own Judgment. As the Prophet says; *They draw near to me with their Lips, but their Hearts are far from me*; and as is before-mentioned, whosoever goes away from God, enters into his Wrath.

47. How wilt thou receive the holy Body in the Love, if thou art a Devil? Has not the Devil also been an Angel? Why went he away from God? If thy old Man [captivated] in the Wrath be only on thy Soul, and no new [Man,] then thy Soul receives the Wrath of God, and thy old Man receives the elementary Bread and Wine. The noble Pearl is not cast before Swine; indeed the Testament is there, and the § Testator invites thee to it, but thou makest a Mockery of it; he would fain help thee, and thou wilt not.

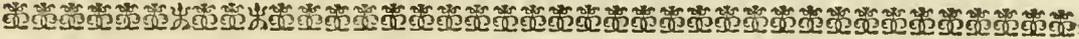
48. I say not that thou receivest the Wrath of God in the Bread and in the Wine, but in thy false Confidence; thou art with thy Body and Soul in the Anger, and wilt not go out from it. Why then dost thou approach often to the Covenant of God, ¶ seeing thou art captivated of the Devil? Dost thou think that ¶ he will adorn thy Hypocrisy, and will hang his Pearl on thee? Thou art a Wolf, and howlest with the Dogs; thy Mouth prays, and thy Soul is ‡ abominably wicked [and naughty;] when it goes from the Testament of Christ, it enters into the Stall of Robbery again, and is a Murderer; it howls with the Dogs; it is a perfidious Whore; when it goes away from the Covenant, it steps into whorish Corners, into the Den of Thieves; and there they stand, and pretend great Holiness. O, this Day is a holy Day to me, I must not sin; and yet they think, Tomorrow or next Day, they will go thither again.

49. O thou Knave, if thou bringest not another Man than such to it, stay away from the Testament of Christ; thou art but a Murderer, and dost scandalize thy

Neighbour, so long as thou art in such a Way; thy Prayer is false, it comes not from the Bottom of the Heart; thy Heart desires only the Pleasures of this World, and the ^d Driver receives thy Prayer, he is thy God; therefore consider what thou doest.

^d Hunter, Persecutor, or the Devil.

50. O Babel, we have a great Deal to say to thee, but not here; thou shalt once be talked with in the Anger, at which the Elements shall shake and tremble; go forth (it is high Time) that the Anger may be allayed.



The Twenty-Fourth Chapter.

Of true Repentance: How the poor Sinner may come to God again in his Covenant, and how he may be released of his Sins.

The Gate of the Justification of a poor Sinner before God.

A clear Looking-Glass.

1.  Y beloved Reader, we tell thee this, that all Things from the Original of the Essence of all Essences (every Thing from its Originality) has its Driving [or Impulse] in its own Form; and it always makes that very Thing, with which the Spirit is impregnated; the Body must always labour in that wherein the Spirit is kindled.

When I consider and think, why I write thus [many Wonders,] and leave them not for other sharper Wits, I find that my Spirit is kindled in this Matter, whereof I write; for there is a living running Fire of these Things in my Spirit, and thereupon (let me purpose what I will) yet this Thing continually moves and swims on the Top, and so I am captivated therewith in my Spirit; and it is laid upon me as a Work which I must exercise. Therefore seeing it is my Work that my Spirit drives, I will write it down for a Memorial, in such a Manner, as I know it in my Spirit, and ^e in such a Manner as I attained to it, and I will set down no ^f strange Thing, which myself have not tried [and known,] that I be not found ^g a Lyar concerning myself before God.

^e The Way how I attained it.

^f Other Thing than myself have tried.

^g Or to write. Eyes of myself.

2. Now then, if there be any that have a desire to follow me, and would fain have this Knowledge whereof I write, I advise him to follow me in this following Table, [Pattern or Way,] not presently with the Pen, but with the Labour of the Mind, and then he shall find how I could come to write thus; whereas I was not taught from the Schools of this World, but only a little of this mean Hand-writing, as may be seen here.

3. But now seeing I have in Hand the Articles of Repentance, therefore I certify the Reader, that in my Earnestness this Pen was given me, which the Hunter would have broke, with whom I began an earnest Storm, insomuch that he had cast me down to the Ground under his Feet, but the Breath of God helped me up; so that I stand up, and have the first Pen in my Mind still, wherewith I will write further, though the Devil for Malice should storm Hell,

4. Therefore now, if we will speak of this most serious Article, we must go from *Jerusalem* to *Jericho*, and see how we lie among Murderers, who have so wounded us, and beaten us, that we are half dead, and we must look about us for the *Samaritan* with his Beast, that he may dress our Wounds, and bring us into his Inn. O how lamentable and miserable it is, that we are so beaten by the Murderer (the Devil) that we are half dead, and yet feel our Smart no more! O if the Physician would come, and dress our Wounds, that our Soul might revive and live, how should we rejoice! Thus speaks the Desire, and has such longing hearty Wishes; and although the Physician is present, yet the Mind can no where apprehend him, because it is so very much wounded, and lies half dead.

5. My dear Mind, thou supposest thou art very sound, but thou art so beaten, that thou feelest thy Disease no more. Art thou not very near unto Death, how then canst thou account thyself to be sound? O my dear Soul, boast not of thy Soundness, thou liest fettered in heavy Bonds, yea in a very dark Dungeon; thou swimmeest in a deep Water, which riseth up to thy very Lips, and thou must continually expect Death. Besides, the ^h Hunter is behind thee with a great Company of thy worst Enemies, whereby he draws thee continually down by his Chains into the horrible Deep, into the Abyss of Hell, and his Crew thrust thee on behind thee, and run upon thee on all Sides, yelling and hunting, as if they had the Hind they hunt after.

^h Or corrupt Nature.

6. Then says Reason, Why do they so? O, my dear Soul, they have great Cause for it; behold, thou hast been their Hind, and thou art broken out of their ⁱ Garden; besides, thou art so strong, that thou hast broken down the Hedge of their Garden, and hast taken Possession of their Dwelling. Besides, thou hast made their Meat as bitter as Gall, that they cannot eat it; thou hast broken their Throne with thy Horns, and hast brought a strong ^k Host into their Garden, and thou hast used a strange Power, to drive them out of their Garden; and though they have thee in their Fetters, yet thou opposest them, as if thou wouldst destroy their Kingdom; thou breakest their Cords in Pieces, and breakest their Bands, and thou art a continual Stormer of their Kingdom; thou art their worst Enemy, and they thine; and if thou wast but gone out of their Garden, they would be contented, but thou being in it still, the Strife continues, and has no End, till the Ancient [of Days] comes, who will part you asunder.

ⁱ Or Park.

^k Company, or Army.

7. Or dost thou suppose, that we are mad, that we write thus? If we did not see and know it, we should then be silent. Or canst thou not once know the thorny Bath, wherein thou swimmeest? Dost thou still say, thou art in the Garden of Roses? If thou thinkest thou art there, see well whether thou art not in the Devil's Pasture, and art his most beloved Hind, which he fattens to the Slaughter for his Food.

^l In or of the World.

8. I tell thee for certain, and it is in Earnest; when I was at ^l *Jericho*, there my beloved Companion opened my Eyes for me, that I saw; and behold, a great Generation of Men and Multitudes of People and Nations were together, one Part were like Beasts, and one Part like Men, and there was Strife between them; and beneath there was the Abyss of Hell, and the Beasts saw not that, but the Men were afraid and would be gone; to which the Devil would not consent, because his Garden had no Doors [open;] but they ^m broke open his Garden, and so he must watch at the Door that they do not run away from him; but the Beasts (which were Men also) they did eat of his Food, and drank of his Drink, and he did nothing to them, because he fattened them for his Slaughter, and there was a continual Enmity between the right Men and the bestial Men.

^m Or destroyed.

9. Or dost thou suppose this is not true, which my beloved Companion has shown me, when he opened my Eyes, that I saw? Then come, and go with me to *Jerusalem*, we will go together along the Way to *Jericho*, and see it well enough; and by the Way is this Garden, wherein the Devil with this great Generation dwells; we will show thee great Wonders, thou shalt see and know all that which we mentioned above, if thou art but a Man, and not the Devil's fatted Beast.

10. Behold, we understand by *Jerusalem* the Paradise, and by the Way to *Jericho* the Going forth out of Paradise into this World, where then the World captivated us in her Garden, where continually the great Sea of Misery is wherein our Soul swims. Also the Devil is therein, who has bound us with the Chains of the Anger of God, and he leads the poor Soul captive (in the dark Garden of Flesh and Blood) into his fierce Garden of Anger; where the new-born Souls continually break out of his Garden, and break his hellish Kingdom in Pieces; also they have taken Possession of his royal Throne, where he was an Angel, and with their Horns (which are the Spirit of God) have broken in Pieces his hellish Kingdom which he set up; also they oppose him with their Storm out of Hell into Heaven, and assault his Kingdom; but he holds the poor Soul captive with the Chains of the Anger, in this evil Flesh and Blood, and continually sets on the Crew of the Wicked, that they seduce it, and baptise it in the Anger of God up to the very Lips; and there the poor Soul stands up to the Neck in the Sea of Misery, ready to be drowned; and there the Devil thrusts it down with the Vices and Sins of the Body, and would drown the poor Soul in the Anger of God in the Abyss of Hell. ⁿ Or dip it.

11. All malicious captivated Men (whom he has captivated) are his Hounds, which hunt the poor Soul with Haughtiness, Bravery, Covetousness, Unchastity, Anger, Cursing, and wrongful Oppression, so that the poor Soul is infected with these Things, and is very often set upon the Devil's Horse, as one of the [Devil's] Captives, and then the Devil will ride with it into Hell into the Anger of God. O how often does he rob the poor Soul of her fair Garment of the Knowledge of God! How does he rend away the Word of God from their Ears and Hearts, as Christ says clearly! Now if it will not do as he wills, and that it breaks out of his Garden, then he casts his Dirt and Filth upon it; and then he stirs up all his Blood-hounds, they must bawl at it, and cast mere Disgrace upon it; and then it stands as an Owl among the Birds, who one and other will have a Fling and a Pluck at it; and so it is also with the poor Soul, which steps through earnest Repentance (out of the Devil's Net) into the new Regeneration.

12. On the contrary, those others (who feed upon the Weeds of the Devil in Vices and Sins) are in Peace; for he fastens them in the Anger of God, and they are his Blood-hounds wherewith he hunts the Hind, the poor Soul, which would escape and storm his hellish Kingdom. The Devil would be well contented, though some Souls should escape (though he had rather increase than weaken his Kingdom) but that his Kingdom would be broken by it, which he cannot like.

13. For as he goes a Hunting in his Kingdom, and catches the poor Souls which Way soever he can, and lays wait for them by his Servants, with all Manner of Vice and Wickedness, and so continually sets such ^o Looking-glasses before the Soul, that it should behold itself in its own Wickedness, and amuses it also with fair Promises of great Honour, Power, and Authority, he sets the poor despised Sort before the Soul, and says, Wilt thou only be the Fool of the World, come along with me, I will give thee the Kingdom of this World for a Possession, as he said to Christ, so in like Manner, when the Soul has put on the Kingdom of Heaven, and yet sticks in the dark Valley in Flesh and Blood, and sees the Devil's ^p murdering of its Brethren and ^q Or massacre-
ing.

¶ Trap,
Snare, or
Pit-fall.

Sifters, then it comes to be armed of God to fight against the Devil, and to discover his ^a Burrow. For the Love to its Neighbour constrains it to do so, because it would help to increase the Kingdom of Heaven; therefore it teaches and reproveth thus, it warns against Sin, and teaches the Way to the Kingdom of Heaven; which indeed the bestial Body does not understand; it goes away, like the rude Ass, and thinks with the starray and elementary Mind, as follows.

14. O! what Mischief I do to myself, in making myself the Fool of the World! What do I get by it but Scorn and Disgrace? I am not sure of my Life, thereby I bereave me and mine of our daily Bread and Livelihood, and must always be expecting of Death, and swelter in the Scorn of People. O! how suddenly thou committest a Fault, and then thou art persecuted, and art thrown away like a rotten Apple. And what reward have those thou leavest behind thee, but to suffer [the more] for thy Sake?

¶ Or Order.

15. Thus Man in Flesh and Blood judges, and when the Devil understands it, how soon is he there watching, as a Cat watches for a Mouse, saying, O! who can tell, whether that be true or no, which thou teachest, thou hast not seen it; neither has any come from the Dead, and told it thee. There are many dead, that have taught just as thou dost; and yet does not the World stand in its old ^c Course, at one Time as at another? They were counted Fools, and so art thou, and after thee again Things will be still as they were before. To what Purpose then is thy Care and Pains?

¶ The Devil.

¶ Livings,
Pay, or Hire
for it.

16. At length ^e he comes with a subtil Snare, and says, through the Spirit of the great World in the Mind, in himself; O! The Heavens have caused thee to be born to it, that thou dost such foolish Tricks, and would play juggling Feats in thee, thy Gifts are not from God; God has never spoken with thee. And what canst thou know then? Leave off, let it alone, thou mayest be a Christian well enough, and be quiet; let the Priests teach, they have their ^f Wages for it. What hast thou to do with it? Beloved Reader, with these Blows this Pen was once thrown to the Ground, and the Driver would have broken it, but the Breath of God took it up again; therefore it shall write what happened to it, to be an Example for all Well-wishers; and it is an exceeding precious one.

17. Now when the Devil had thus thrown it down, then it was silent, and desired not only to write no more, but the Devil rushed in upon it, and beat it along, and would have broken it. He came forth with his four Apples, and held them before the Soul of this Pen, and would have it eat of his Dainties; also he strewed Sugar upon them [as he did for *Eve*.] If he had got the Soul again into his Chains, how would he have been revenged on it! as was afterwards known in the Storm, where his Mind was known very well. Now when it was thus, the Lily faded and lost its fragrant Smell, the Pearl hid itself, and the Virgin of the Pearl stood mourning, and the noble Mind sunk down in great Unquietness.

¶ Or Cabinet.

18. Indeed the Driver said at the Beginning, that it should have Rest with being quiet; but it was Rest only to Flesh and Blood, and yet it was no Quietness neither, but a Furtherance to the Hunting. But when the Mind found itself in great Unquietness of Soul, it recollected the Soul, and sought the Pearl which the Soul had before, and supposed that it laid as a Treasure in the ^g Case of the Soul, but it was gone; and then the Mind sought that [Pearl] in Body and Soul, and behold it was not there, it could not be found; and there was nothing to be seen but the Devil's four Apples, which were strewed before the Soul, that it should feed on them. But the Soul stood in great Perplexity, and would not eat of its evil Fruit; it called its Virgin, but she sat as if she was asleep.

19. Thus the Soul stood with great Longing and Desire; also was many Times in great Combat with the Hunter, who would still throw it to the Ground. When it set itself in Opposition against him, then he took all the Vices (which stuck in Flesh and Blood) and cast them upon the Soul, that he might intangle it with them, and hinder it from comprehending the Virgin again; he made a great Mountain of the Sins in the Flesh and Blood, and therewith covered and shut close up the * Mercy of God, viz. the new Man in Christ, and the Gates of Heaven, which stood open before, were shut up close: Misery and great Trouble were heaped upon the Soul, till at length once again, from the Breath of God (which came into it again) it was moved to break the Devil's Chains in Pieces, and it entered into Combat with him, so that he was quite thrown to the Ground, and its Covering was rent in Pieces, and then the Soul saw its beloved Virgin again. What ^y friendly Welcoming there was then, I had rather the Reader might find by Experience, than that I should write of it.

* Barmhertz-
igkeit, Mercu-
fulness.

^y Note, No
Pen in this
World can
sufficiently
describe it.

20. Thus the Soul desire the Pearl again, but it was gone, and must be generated anew, and be sown as a Grain of Mustard-seed, which is small and little, and afterwards there grows a great Tree out of it; and thus the Pearl grows in the Bosom of the ^z Virgin in the Soul. Therefore keep what thou hast, for Misery is an ill Guest; regard not what Sugar the Devil strows, though the Kingdom of this World seems as sweet as Sugar, it is nothing else but Gall; consider that the poor Soul in this World, and in the Flesh and Blood, is not in its true Home, it must travel into another Country. Therefore suffer not the Devil to cover it thus with the Untowardness of the Flesh, for great Earnestness is requisite for the Driving away of the Devil; though that would not be in our Ability [and Power,] if the exceeding worthy Champion did not aid and assist us.

^z The Wis-
dom of God.

21. Therefore none should be so presumptuous, as to mock and despise the Children of God, who are in the Combat against the Devil. But think that it will come to thy Turn also; if thou wilt not go about it when thou art well and in Health, thou must come to it at thy Death; when the poor Soul comes to part from the Body, then it must enter into the Combat, there is no Remedy; for it must depart from the Body out of the Spirit of this World, and then two Gates stand open, viz. Heaven and Hell, it must go in at one of them, there is no other Place out of this World.

22. If now it be hard captivated in Sins, and still goes on in sinning from Day to Day, so that it is clothed with the Anger of God, and has loaded itself with mocking the Children of God, and so sticks over Head and Ears in the Anger of God, and scarce hangs by a Thread [to Christ,] O! how hard it is with that Soul. Must not that Soul needs swelter a tedious While in the Scorn which it has put upon the Children of God? How can it suddenly reach the noble Virgin in the Love and Mercy of God? And then where is the noble Tree of Pearl [in the mean While,] which is sown as a small Grain of Mustard-seed, and in the Growing of it comes to flourish like a Bay-tree? Whence has it its Sap, if the Soul stands thus in the Bath of the Anger? O! it will (in many) not grow green in Eternity. And therefore says Christ, *In the Resurrection they shall excel one another in Glory, as the Sun, Moon, and Stars.*

23. And what then will thy Gold and Silver, thy Money, Goods, Honour, and Authority, which thou hadst here, avail thee, when thou must leave all, and part from them? What will it profit thee, that thou hast scorned and contemned the Children of God? Also, what will thy Covetousness and Envy avail thee, now thyself must swelter therein with great Shame and Anguish, where thou hast so great Shame before the Angels of God, and where all the Devils mock thee, that thou hast

been God's Branch, and hast had so long a Time [that thou mightest have been a great Tree,] and art now but a dry withered Twig?

24. Or what thinkest thou, if thy Twig be thus very dry and withered, and that thou must eternally swelter in the Anger of God, where instantly thy human Image will be taken away, and thou wilt be in the ^a Shape of the most abominable Beasts, Worms, and Serpents, all according to thy Deeds and Practice here, where then all thy Deeds will stand in the Figure in the Tincture eternally before thy Eyes, and will gnaw thee sufficiently, so that thou wilt continually think, if thou hadst not done this or that, thou shouldst have attained the Grace of God? Thy Mocking stands before thy Eyes, and thou art ashamed to let the least good Thought into thy Soul; for Good is as an Angel before thee, and thou darest not (for great Shame) so much as to touch it with thy Mind, much less look upon it. But thou must eternally devour into thyself thy great Scorning, with all thy Vices and Sins, and thou must eternally despair; and though thou thinkest to go forth after ^b Abstinence, yet the Light strikes thee down again, and so thou goest but forth aloft (in thy devouring fretting Worm, in thyself) without the Thrones of God; and it is with thee, as with one who stands upon a high stony Cliff of a Rock, and would cast himself into a bottomless Gulf; and the further he sees, the deeper he falls. Thus thy own Sins, Scornings, Deridings, and the further he sees, the deeper he falls. Thus thy own Sins, Scornings, Deridings, Cursings in Contempt of God, are thy Hell-fire, which gnaws thee eternally; this I speak in the Word of Life.

^a Or Figure.
^b Ease or Refreshment, or Forbearance of Evil.

25. Therefore, O dear Soul, turn, and let not the Devil captivate thee, and regard not the Scorn of the World; all thy Sorrow must be turned into great Joy. And though in this World thou hast not great Honour, Power, and Riches, that is nothing; thou knowest not, whether Tomorrow will be the Day it will come to thy Turn [to die.] Does not a Bit of Bread taste better to the Needy, than the best Dainties to the great Ones? What Advantage has the rich Man then, but that he sees much, and must be tormented and vexed in many Things, and in the End must give an Account of all his Doings and Stewardship, and how he has been a Planter in this World? He must give an Account of all his Servants, and if he has been an evil Example to them, and has been a Scandal to them, so that they have walked in ungodly Ways, then their poor Souls cry eternally ^c for Vengeance upon those their Superiors; there all stands in the Figure in the Tincture. Why then dost thou contend and strive so much after worldly Honour that is transitory? Rather endeavour for the Tree of Pearl, which thou carriest along with thee, and shalt rejoice eternally in its Growing and Fruit.

^c Woe be to those Superiors.

26. O! is not that a chearful Welfare, when the Soul dares to look into the Holy Trinity, wherewith it is filled, so that its ^d Essences grow [flourish and blossom] in Paradise, where always the Hallelujahs or Songs of Praise break forth in God's Deeds of Wonder, where the perpetual growing Fruit springs up [*in infinitum*] endlessly, according to thy Will, where thou enjoyest all, where there is no Fear, Envy, nor Sorrow, where there is mere Love one of another, where one rejoices at the Form and Beauty of another, where the Fruit grows to every one according to their Essences [and Taste or Relish,] as there was a Type of it in the Manna to the Children of *Israel*, where it tasted to every one according to their Essences [or Desire?]

^d Or Faculties.

Of the Way [or Manner] of the Entrance.

27. Beloved ^e Mind, if thou hast a Desire to this Way, and wouldst attain it, and the noble Virgin in the Tree of Pearl, then thou must use great Earnestness; it must

^e Mind this well, for it is a very precious Thing.

be no Lip-labour, or Flattery with the Lips, and the Heart far from it. No, thou canst not attain it in such a Way. Thou must collect thy Mind, with all thy Thoughts [Purposes] and Reason, wholly together in one Will [and Resolution] to desire to turn, and resolve that thou wilt forsake thy Abominations, and thou must set thy Thoughts upon God [and Goodness,] with a stedfast Confidence in his Mercy, and then thou wilt obtain it.

28. And though the Devil (in thy Sins) says it cannot be now, thou art too great a Sinner; let not any Thing terrify thee, he is a Lyar, and makes thy Mind fearful; he makes as if he was not present, but he is present, and snarls like a mad Dog; and thou mayest know for certain, that all doubting whatsoever, that comes into thy Mind, is nothing else but his Suggestions [and Objections.]

29. For there are but two Kingdoms that stir in thee; the one is the Kingdom of God, wherein Christ is, which desires to have thee; and the other is the Kingdom of ^f Hell, wherein the Devil is, which desires also to have thee. Now there must be striving here in the poor Soul, for it stands in the Midst. Christ offers it the new Garment, and the Devil presents the Garment of Sinfulness to it. And when thou hast but the least Thought or Inclination towards God, [and Goodness,] that thou wouldst fain enter into true Repentance, then truly that Thought is not from thy ownself, but the Love of God draws thee, and invites thee; and the noble Virgin of God calls thee thereby, and thou shouldst only come, and not neglect it. And so truly when (in such a Way) thy great Sins come before thee, and hold thee back (so that thy Heart many Times receives no Comfort) this is the Devil's staying of thee, who casts into thy Thought, that God will not hear thee, thou art yet in too great Sins, he will let no Comfort come into thy Soul, he lays the sinful Kingdom of this World over ^e it; but be not discouraged, he is thy Enemy. It is written, *If your Sins were as red as Blood, if you turn, they shall be as Wool; white as Snow: Also, As true as I live, I have no Pleasure in the Death of a poor Sinner, but that he should turn and live.*

^f Or of the Anger or Wrath of God.

^e Comfort,

30. Thou must continue stedfast in this resolute Purpose; and though thou gettest no Virtue [or Strength] into thy Heart, and though the Devil also should beat down thy Tongue, that thou couldst not pray to God, yet then thou shouldst desire and sigh to him, and continually hold and go on in this Thought and Purpose, with the Canaanitish Woman; the more thou pressest forward, the weaker the Devil is; thou must take the suffering Death and Satisfaction of Jesus Christ before thee, and must throw thy Soul into his Promise; where he says, *My Father will give the Holy Ghost to them that ask him for it. Also, Knock, and it shall be opened unto you; seek, and you shall find; ask, and you shall receive;* and the more earnestly thou pressest forth from the Devil, and from thy Sins, the more mightily does the Kingdom of God press into thee; but have a Care that thou dost not depart from this thy Will, before thou hast received the Jewel; and though it holds off from Morning till Night, and still from Day to Day, [let not that discourage thee,] if thy Earnestness be great, then thy Jewel will also be great which thou shalt receive ^h at thy Over-coming.

31. For none knows what it is, but he that has found it by Experience. It is a most precious Guest; when it enters into the Soul, there is a very wonderful Triumph there; the Bridegroom there embraces his beloved Bride, and the Hallelujah of Paradise sounds. O! must not the earthly Body needs tremble and shake at it? and though it knows not what it is, yet all its Members rejoice at it. O what beauteous Knowledge does the Virgin of the divine Wisdom bring with her! She makes learned indeed; and though one were dumb, yet the Soul would be crowned in God's Works of Wonder, and must speak of his Wonders; there is nothing in the Soul but longing to do so; the Devil must be gone, he is quite weary and faint.

^h Or in thy Victory.

32. Thus that noble Jewel (and in it the Pearl) is sown. But observe it well; it is not instantly become a Tree; O how often does the Devil rush upon it, and would fain root up the Grain of Mustard-seed! How many hard Storms must the Soul undergo and endure! How often is it covered with Sins! For all that is in this World is against it, it is as it were left alone and forsaken; even the Children of God themselves rush upon it; for the Devil does plague the poor Soul thus, to try if he can lead it astray, either with Flattery and Hypocrisy, that the Soul might flatter itself, or else with Sins in the Conscience. He never ceases, and thou must always strive against him; for so the Tree of Pearl grows, as Corn does in the tempestuous Storms and Winds; but if it grows high, and comes to blossom, then thou wilt enjoy the Fruit well enough, and understand better what this Pen has written, and where it was born. For it was a long Time in this Condition, many Storms went over its Head; and therefore this shall be for a lasting Memorial, and continual Remembrance to it; seeing we must sit here in the murdering Den of the Devil; if we do but overcome, our great Reward will soon follow us.

33. Now says Reason; I see no more in thee, nor in any such as thou art, than in other poor Sinners, it must needs be but a hypocritical Pretence; besides, says Reason, I have been also in such a Way, and yet I stick in my Wickedness still, and do that which I would not do; and I am still moved to Anger, Covetousness, and Malice. What is the Matter, that a Man does not perform what he purposes, but that he does even what himself reproves in others, and that which he knows is not right?

34. Here the Tree of Pearl stands hidden; behold, my beloved Reason, the Tree of Pearl is not sown into the outward Man, he is not worthy of it, he belongs to the Earth, and the Man of Sin sticks in him, and the Devil often makes his Seat therein, who heaps together Anger and Malice therein, and brings the poor Soul often into Lusts, to which it does not consent, so that the Body meddles with that which the Soul is against; and now when this is so, it is not always the Soul that does it, but the Spirit of the Stars and Elements in Man; the Soul says it is not right, nor well; but the [outward] Body says, we must have it, that we may live and have enough; and so it is one Time after another. So that a true Christian knows not himself, how then should he be known by others? Also the Devil can cover him sufficiently, that he may not be known; and that is his Master-piece, when he can bring a true Christian into Wickedness, to fall into Sins, so that outwardly nothing is discerned by him, but that he reproves the Sins of others, and yet sins outwardly himself.

35. But now when he does thus commit Sins, yet he commits them not in the new Man; but the old [Man] in Sin, who is subjected under Sin, who is in the Anger of God; he is driven by the Anger, so that he does not always that which is right; and if he does any Thing that is good, yet he does it not out of his own Will and Ability, but the new Man compels him to it, that he must do it; for the old [Man] is corruptible, but the Soul is incorruptible; and therefore the poor Soul is always in Strife, and sticks ^k between the Door and the Hinges, and must be often pinched and bruised.

36. But yet we do not say, that Sin in the old Man is no ^l Hurt; though indeed it cannot sway the new Man, yet it gives ^m Offence; and we must with the new Man live to God [and serve him,] though it is not possible to be perfect in this World, yet we must continually go on and hold out; and the new Man is in a Field, where the Ground is cold, bitter, sour, and void of Life.

37. And as an Herb (by the pleasant Sun-shine) grows out of the Earth, so our new Man in Christ grows out of the old, sour, cold, harsh Man of our earthly Flesh

^l Sins and Wickedness.

^k In the Chink of the Door.

^l Or Evil.
^m Scandalizes it.

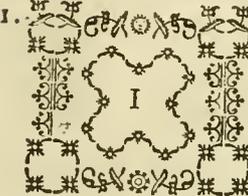
[and Blood.] And that is the true Light of the Pearl, when we apprehend it truly and really (in the Knowledge) in the new Man; and it is the Sword wherewith we can fight against the Devil. Only we must take the Sword of the Death of Christ into our Hand, which cuts so sharply, that the Devil must fly away.



The Twenty-Fifth Chapter.

The Suffering, Dying, Death, and Resurrection of Jesus Christ the Son of God: Also of his Ascension into Heaven, and sitting at the Right-hand of God his Father.

The Gate of our Misery; and also the strong Gate of the Divine Power in his Love.

1.  F we consider ourselves in our right Reason, and behold the Kingdom of this World, in which we stand with our Flesh and Blood, also with our Reason and Senses, then we find very well, that we have the Substance and Stirring of it in us; for we are its very proper own. Now all whatsoever we think, do, and purpose in the outward Man, that the Spirit of this World does in us Men; for the Body is nothing else but the Instrument thereof, wherewith it performs its Work; and we find, that as all other Instruments (which are generated from the Spirit of this World) decay, corrupt, and turn to Dust, so also our earthly Body, wherein the Spirit of this World works [and acts] for a While.

2. Therefore none should scorn or despise another, though he leads not the same Course that he does himself; or though he be not of that Way in his Mind and Will which himself is; or that another cannot learn and follow the same stately courtly Manners and Behaviour with himself. For the natural Heaven makes every one, according as its Form (in its Influences) is, at all Times; and so every Creature gets its Condition, Form [or Shape,] Inclination and Will, which cannot wholly be taken away from the outward Man, till the [natural] Heaven breaks its Beast. Therefore we ought to consider the great Strife in us; when we are regenerated out of the Eternal, then the Eternal strives against the Corruptible, against the Malice and Falshood of the Corruptible.

3. And now each Kingdom ⁿ effects its Will; the inward goes right forward, and consents not to the Wickedness of the outward, but it runs to its ^o Mark; and the outward also goes forward with its Desire, and performs its Work according to the Influence of its Constellation. ^a Works or performs. ^o It aims at.

4. But if it happens, that the outward does not what its Desire wills, that proceeds not from its Wisdom, but the Heaven has altered it by another ^p Conjunction; but if ^q it be compelled to leave off that which is evil, thar is not ^r by the Course of the Heavens, but the new regenerated Man (who is in Strife with the earthly) does many Times overcome, but cannot swallow up the earthly; for the earthly gets up ^p Or Aspect ^q The outward Man. ^r From the Influence or Acting.

again, as we see by our Anger; for if my new Man has the Upperhand, he will have no Anger, nor any evil Desire; but if this World's Driver assaults him, then the Fire of Anger rises up in the old Man, and his Desire is often kindled to do what he rejected, and reproved a little before.

5. Now we cannot say, that the Spirit of this World alone consents to, and does that which is evil and wrathful; for the whole Man oftentimes runs with all his Thoughts, and his whole Will after it. And here we find our great Misery, for the poor Soul (which lies yet tied in the Bands of Anger) is often kindled, that it burns like a Fire, and runs after [Evil;] for it is in the Band of Eternity, in the Father, and reaches (in its most inward Root) the Anger of God; and that is even the Birth of its Life, and its Originality; and the noble Grain of Mustard-seed (that was the new Garment of the Soul, which was new put upon it in its Repentance) is many Times destroyed; therefore none should be secure, though he does once attain the Garland of Pearl, he may lose it again; for when the Soul consents to sin, then it goes forth from Christ into Falshood, and into the Anger of God.

6. Now therefore as we know, that Christ (by his Enterance into the Incarnation) has opened a Door into Heaven, into his holy Body, so that we (through a true Repentance and Confidence) may come to him and put the new white Garment of his Innocence, in his Love, upon our Souls, so we know also that the Soul stands yet fast bound with two Chains. One is the Birth of its own Life, whose most inward Root is Poison and Wrathfulness; and so the Soul being [sprung] out of the eternal Source, and having its Originality out of the Eternity, none can redeem it in its own Root of Eternity, or bring it out of the Anger, except there comes one who is the Love in itself, and be born in its own very Birth, that so he may bring it out of the Anger, and set it in the Love in himself, as it was done in Christ.

7. The other Gate or Chain is the Flesh and Blood, with the Region [or Dominion] of the Stars; there the Soul is fast bound, and swims therein, as in a great Sea, which daily so stirs up the Soul, that it is kindled.

8. Concerning these two Chains, we know in our deep Knowledge, and see them in the Ground of the Originality, and know very exactly, that we could not be redeemed, except the Deity did go into the Soul, and bring forth the Will of the Soul again out of the Fierceness in itself, into the Light of the Meekness; for the Root of Life must remain, or else the whole Creature must be dissolved.

9. But because the Soul stood with its most inward Root in the Abyss of Hell, and according to the Kingdom of this World in the hard [frozen] Death, so that (if the Flesh and Blood, as also the Dominion of the Stars, should leave it) then it would continue inwardly in a Hardness, wherein there is no Source [or active Property,] and itself, in its own Property, would be but in the Fierceness of the Originality, in great Misery; therefore it was necessary, not only for God to come into the Soul, and generate it to the Light, (for there was Danger, that the Soul with its Imagination might go forth out of the Light again,) but also for God to assume a human Soul, from our Soul, and a new heavenly Body, out of the first glorious Body before the Fall, and put it on to the Soul, with the old earthly Body hanging on it, not only as a Garment, but really [united as one] in the Essences; so that it must be a Creature, that is, the whole God, with all the three Principles.

10. And thus yet the one must be parted from the other, viz. the Kingdom of this World, which is a Root, or Stirrer up of the Root of the Fierceness, and therefore it was necessary that God should pass with the new Body into the Separation of the Root, and of the Kingdom of this World, as into the Death of the Fierceness, and should destroy Death, and spring with its own Virtue and Power through Death,

as a Flower springs out of the Earth, and so hold the inward Fierceness captive^z in his own Virtue of the new Body.

^z In the new Body's own Virtue or Power.

11. And this we understand of Christ, who is truly entered in such a Manner, and has taken the strong Anger (and the Devil in it) captive, and has sprung with his holy heavenly Body through Death, and has destroyed Death, so that the eternal Life springs forth through Death; and thus Death was taken captive by the new eternal Body, and it is an eternal Imprisonment; so that an eternal Life is grown in Death, and the new Body treads upon the Head of Death, and of the Fierceness; the Property of Death stands in the Prison of the new eternal Life.

12. And so the Woman (in whom the eternal Life springs) stands upon the earthly Moon, and despises that which is earthly, for that which is earthly perishes; and then there remains (of that which is earthly) the hard [frozen] Death; and so now the Word of God (as a living^a Fountain) is entered into Death, and has generated the Soul in itself, and springs forth out of the Soul through Death like a new Flower; and that Flower is the new Body in Christ.

^a Source, or active Property.

13. After this Manner you may understand how he destroyed Death, by the Springing of the eternal Life in the Deity through Death; and you may understand how the new Body in the Love of God holds the eternal Source of the Anger captive, for the Love is the Prison [of the Anger,] for the Source of the Anger cannot enter into the Love, but continues only by itself, as it was from Eternity, and therein the Devils are imprisoned; for the Light of God strikes them down, they neither can nor dare behold that Light in Eternity; a Principle is between; for the Love springs forth in the Center of the Soul, and therein the Holy Trinity appears, [or shines.]

14. Thus we have got a Prince of the eternal Life, and we need do no more but to press into him with a firm Trust and strong Belief, and then our Soul receives his Love, and springs forth with him through Death, and stands upon that which is earthly, viz. upon Flesh and Blood, and is a Fruit in the Kingdom of God, in the Body of Jesus Christ, and triumphs over the Fierceness; for the Love holds that captive, and that is a Reproach to Death; as *Paul* says, *O Death! where is thy Sting? O Hell! where is thy Victory? Thanks be to God, who has given us Victory.*

15. And because we clearly understand and apprehend it in the Spirit, therefore we are indebted to show the Light to those that apprehend it not, and lie thus captivated in Reason, and continually search into the Circumstances, why it happened so [in the Passion of Christ.] For Reason says; If it must needs be so, that Christ must enter into Death, and destroy Death, and spring up through Death, and so draw us to him, what is the Cause then, that he must be so despised, and^b scourged, and crowned with a Crown of Thorns, and at last be crucified between Heaven and Earth? Could he not die some other Death, and so spring through Death with his heavenly Body.

^b Or whipped.

16. These hard Points cast down all Jews, Turks, and^c Pagans, and they keep them back from the Christian Faith. Therefore now we must write for the Sake of the Tree of Pearl, and not conceal what appears to us in the great Wonder. Behold, thou Child of Man, consider what we set down here; gaze not on the Hand of the Pen, if you do, you err, and will lose the Jewel, which in all Eternity you will be sorry for; consider thyself only, and thou shalt find in thyself all the Causes [of the Passion of Christ] that are here wrote down; for there was a wonderful Pen in the Writing of it, and neither thou nor the Hand knows him sufficiently that directed it in the Writing; though indeed the Spirit knows him very well, yet the natural Man is blind in it, neither can it be expressed with earthly Words. Therefore consider thyself, and if you search into the new-born Man, then you will find the Pearl.

^c Infidels or Heathens.

The very horrible wonderful Gate of Man's Sins.

^d Or Working. 17. As we have, in the Beginning of this Book, mentioned the eternal ^d Birth in the Originality, so we have mentioned the Birth of the Essences, and the seven Spirits of the eternal Nature; and therein we showed how there is a Cross-Birth in the eternal Birth in the fourth Form, where the Essences in the turning Wheel make a Cross-Birth, because they cannot go out from themselves, but that the eternal Birth is every where so in all Things, in the Essence of all Essences.

18. And we give you to understand thus much (in very exact Knowledge) at the Instant of this Text; that all Essences in all Qualities at the Time of the Overcoming of Death (when Christ was to overcome Death and destroy Hell and captivate the Devil) were predominant, for so it must be; he must release the Soul from all Essences.

^e The Cross-Birth. 19. Now the Cross-Birth is the Middlemost in the Essences, yet before the Fire; ^e it stands in the anxious Death in the Fierceness of the Hell, as you may read before; for from the fierce Flash in the Brimstone-spirit the Fire comes forth, and in the Flash the Light; and the Fierceness itself makes the Brimstone-spirit, and out of that (in the Light) comes Water, as is before-mentioned. Now then the Soul of Man is discovered in the Flash, as a Spirit, and held by the *Fiat*, and so is created or generated, and was brought in itself into the fifth Form of the Birth, as into the Love, where then it was an Angel in the Light of God.

^f The one pure Element. 20. But this World being created (as a Principle) in the fourth Form as an Out-Birth, and the Paradise [being] between the fourth and fifth Form, and the ^f Element [being] in the fifth Form, and therein the eternal Light of the Deity having opened another Center, and the Soul having reflected back again into the fourth Form, and entered thereinto, it made all Essences predominant in it, which stood in the fourth Form.

^g Or put. 21. And now when the Body of the Soul, in the fourth Form, was come to be a Mass out of the Water, with a Mixture of the other Forms, then stuck all Essences, out of the fourth Form, upon the Soul, and it was captivated with this Body; and it had continued in an eternal Prison, if the eternal Word had not instantly ^g given itself into the Center of the fifth Form, as was manifested in *Adam* and *Eve* in the Garden of *Eden*.

22. And now when the Time came that the Word became Man, then the dear Life came into the Soul again. But when the Strife came, that the fourth Form should be broken, then the outward Body of Christ and we all in the fourth Form were environed with Death, and then all the Forms in Nature stirred, and were all predominant together, whereupon the Person of Christ (in the Garden) did sweat Blood out of his Body, when he cried, *Father, if it be possible, take this Cup from me: Thus the outward Man cried out; and the inward said, yet not my Will* (understand [my] outward Will) *but thy Will be done.*

23. And now because the Devil had so highly triumphed, and had Man in the eternal Prison, therefore it was now permitted to the Spirit of this World, that they (*viz.* the Pharisees, who lived only according to the Spirit of this World) all of them might do and bring to pass whatsoever the Devil had brought into the Essences, in the Garden of *Eden*; and there all was turned into a Substance, and to an essential Work, for a terrible Example to [show] us, that all (whatsoever we suffer to come into the Soul; and fill the Soul full of with a total Will) stands in the Figure, and must come to Light at the Judgment of God.

24. For when *Adam* went out of the angelical Form into the Fierceness of the Form of the Serpent, then the Devils mocked him; and that Mocking must at this Time be essentially [or actually done] upon the outward Man Christ; and the Devil's fatted Swine (the High-Priests) must have their Pleasure upon him.

25. And so when *Adam* went out of the angelical Form and Property into the fourth Form, then all the fierce [wrathful] Essences fell upon him, and ^h wrought in him, and scourged him exceedingly. But the Word of God in the Promise mitigated that again, though indeed we must still feel it enough; if thou hast any Reason, consider it. And now the outward Man Christ underwent this Pain also outwardly, when he was scourged; for all the inward Forms, which the Man Christ must bear inwardly for our Sakes, which caused him to sweat Drops of Blood, they stood also outwardly on his Body, to show that the outward Man in this outward World stood and dwelt in such a Source [Property or Condition.]

^h Qualified or mingled in him.

26. And as *Adam* (in Pride) desired the Kingdom of this World, and would be like God in it, and wear the Crown of this World, so must Christ wear a Crown of Thorns, and must endure to be mocked by it, as a false King; for so the Devils also did to *Adam*, when they had set the Crown of Folly upon him, the Kingdom of this World.

27. And as *Adam* (after his Enterance into the Spirit of this World) must have his Essences broken, when the Woman was made out of him, and a Rib was broken from his Side for a Wife, so must Blood flow out of all the Essences of Christ in his Scourging, and his Side must be opened with a Spear, that therein we may behold the broken Man within us, which the Devil had mocked; thus this Christ must bear the Reproach for us in his Body.

28. And as *Adam* went out from the eternal Day into the eternal [dark] Night, wherein the Anger of God was, so this Christ must be bound in a dark Night, and be lead before the angry Murderers, who all opened their Jaws, and would pour out their Fury upon him.

29. And as *Adam* in Confidence of himself (desiring to be high and wise like God himself) went into the Spirit of the fierce Source [or Property] in this World, so the second *Adam* must endure all Mocking, Torment, and Pain, to be inflicted upon him from the wise ⁱ Scribes, that we might see that in our greatest Art (which we suppose to have from the Schools and Universities in this World) we are but Fools, and that such Wisdom is but Folly before God; and our own Opinions and Conceits stick therein, as in *Adam*, who thought he could not now fail, he was become Lord therein [*viz.* in his Self-Wisdom,] and he was but a Fool. Thus also, when we fall from God, and rely upon our own Reason, we are [but] Fools.

ⁱ Who were learned in the Scriptures.

30. How will you then (O antichristian Fools) bind us to your Art, that we should turn away from the Heart of God, to behold your invented Fables and Fopperies? Whereas in your Wisdom of this World you are but Fools, as *Adam* also was when he drew away his Spirit from the Heart of God. The same ^k Ignominy must our dear Lord Christ bear upon his Shoulders. Or do you think again, that we are mad? Truly our Folly will be set before your Eyes at the last Judgment, and to that we appeal.

^k Shame or Reproach.

31. And as *Adam* must carry the untoward gross Body, that the Spirit of this World had put upon him, and was scorned of all Devils, because he had changed his angelical [Body] into a monstrous Vizard, so Christ must carry his heavy wooden Cross, and was for our Sakes scorned of all these wicked People.

32. And as the fierce [wrathful] Essence of the Anger of God pressed into *Adam*, whereby he entered into Death, of which God spoke, saying, *If thou eatest of the*

Tree, thou shalt die the Death, understand the Death in the Flesh, even while they were in the earthly Life, so the sharp Nails must pierce through the Hands and Feet of Christ, and so he must enter into Death; and as there is in the human Essences (before the Light of God) a Cross-Birth, so when the Light of God shines therein, all is turned into a pleasant flourishing Blossom, wherein the sharp Essences are not found or perceived.

33. And when *Adam* with his Soul entered into the fourth Form, into the Spirit of this World, then that Cross-Birth was stirred; and when his Wife was made out of his Essences, he was ^ldivided in that Cross-Birth; and so the Woman has the one half of the Cross, and the Man the other half; which you may see ^m in the Skull, as also in the Essences; and therefore Christ must die upon the Cross, and destroy Death on the Cross.

^lParted asunder, or broken.

^m Upon the Brain-pan of a Man's Skull, and of a Woman's Skull, thus,



ⁿ Or Thieves.

34. And as the Soul of *Adam* hung between two evil Kingdoms, between the Kingdom of this World, and the Kingdom of Hell, so Christ hung on the Cross between two ⁿ Murderers; and thus Christ must restore again all that *Adam* had lost. And as the one Malefactor turned and desired to be with Christ in his Kingdom, so the one Kingdom, *viz.* the earthly Man, must also turn again, and the poor Soul must enter into Christ again through the earthly Death, and spring up again, like this Murderer, [Thief, or Malefactor,] on the Cross, who desired the Kingdom of Christ.

35. And thus you may well believe, that all whatsoever happened in the Fall of *Adam*, whereby *Adam* is fallen, the same was the second *Adam* fain to bear upon his Shoulders, for ^o he was fallen into the Anger of God; and now if that must be allayed and reconciled, then the second *Adam* must set himself therein, and yield his outward Body with all Essences therein; and he must go through Death, into Hell, into the Anger of the Father, and reconcile it with his Love; and so himself must undergo that hard Condition, wherein we must have been in Eternity.

^o *Adam*.

36. And now when this earnest Business was taken in Hand, that the Saviour of the World hung on the Cross, as a Curse, and wrestled with Earth and Hell, he said, *I thirst*. O that great Thirst! The fierce wrathful Kingdom was weary, as also the Kingdom of this World, they desired Strength; and the Kingdom of Heaven thirsted after our Souls; it was a Thirst of all the three Principles.

37. And when he saw *John* with his Mother under the Cross; he said, *Behold, that is thy Mother*; and to her he said, *Behold, that is thy Son*; and instantly *that Disciple took her to him*. His Mother signifies his eternal new Humanity, which he had ^p received in his Mother (*viz.* in the Holy Ternary) which we should take to us, and refresh ourselves with his Mother; and therefore he showed her to *John*, of which very much might be written; but this shall be explained in another Place.

^p Assumed.

38. And this is as clear as the Sun, that as the poor Soul in us hangs between two Kingdoms, which both keep it altogether imprisoned, so must Christ hang between two Malefactors; take this into great Consideration, and weigh it well, it is a most serious Matter, and we see the whole terrible earnest [Severity,] that when the Soul of Christ broke off from the earthly Body, when it passed into the Anger of the Father, *viz.* into Hell, then the Earth trembled, and the stony Rocks cleft in sunder, also the Sun lost its Light; and this we see clearly, and understand it from the Mouth of Christ.

39. When he now had undergone all the Reproach and Sufferings, he said on the Cross, *It is finished*; while he yet lived in the earthly Body, he said it was *finished*; understand, all that should have remained upon us eternally, and should have sprung up in us, with all the Ignominy in which we stood before Hell and the Kingdom of Heaven, he had all that laid upon him; concerning which, *Isaiab* says, *Surely, he bore*

our Infirmities, and took upon him our Transgressions; yet we held him as one smitten of God, tormented, and afflicted, but he took upon him our Diseases, and all our Miseries were laid upon him, and through his Wounds we are healed; we all went astray like Sheep, every one has looked upon his own Way; and yet we could not help ourselves, but we went as miserable half-slain Sheep, and we must let the Devil (in the Anger of God) do with us what he will; for we bear on us a monstrous Garment, and stand in great Ignominy before Heaven and Hell.

40. Even as God ^q reproached *Adam* in the Garden of *Eden*, when he had put the outward Garment upon him, saying; *Behold, Adam is become as one of us.* All this Reproach [and Scorn] must the Man Christ take upon him; also all Torment and Misery into which *Adam* was fallen this Champion in the Battle must bear upon him before his heavenly Father, and there was the Lamb of God, and he hung upon the Cross as a patient Lamb in our Stead; for we should have been afflicted eternally in our Cross-Birth, and therefore there hung in great Patience (as an obedient Lamb for the Slaughter) the Prince of the eternal Life, and set himself before his Father, as if he himself was the ^r Transgressor.

^q Or scorned.

^r Or guilty.

The Gate of the great ^t Secret.

^r Or hidden Mystery.

41. Hear, my beloved Reader, if thou art born of God, open the Eyes of thy Spirit wide, that the King of Glory may enter into thee, and open thy Understanding; consider every Syllable; for they are of great Moment, they are not ^t mute, neither are they from a blind Center brought forth into the Light. Behold, here hung on the Cross God and Man; there was the Holy Trinity; there were all the three Principles; and the Champion stood in the Battle.

^t Or dumb.

42. Now which was the Champion in the Battle? Behold, when Christ had finished, he said; *Father, I commend my Spirit into thy Hands, and he inclined his Head, and departed.* Behold, his Father is the Kingdom, Power, and Glory, and in him is All; and All is his; the Love is his Heart; and the Anger is his eternal Strength; the Love is his Light; and the Anger is the eternal Darkness, and makes another Principle, wherein the Devils are.

43. Now it was the Love that became Man, and had put on our human Soul; and the Soul was enlightened from the Love, and stood with its Root in the Anger, as in the strong Might of the Father; and now the new Man in the Love commended the Soul to the Father into his Might, and ^u yielded up the earthly Life, [which proceeded] from the Constellations and Elements, *viz.* the Kingdom of this World; and so the Soul now stood no more in the Kingdom of this World, in the ^x Source of Life, but it stood in Death; for the Kingdom of this World, the Blower up [of Life] the Air, was gone.

^u Quitted or left.

^x Or active Property.

44. And now there was nothing more on the Soul, but only that which itself is (in its own eternal Root) in the Father. And here we should have remained in the Anger, in the dark Hell, but the bright Father in his Glory took the Soul to him, into the Trinity. Now the Soul was clothed with the Love in the Word, which made the angry Father (in the innermost Source of the Soul) pleasant, and reconcilable, and so in this Moment (in the Essences of the Soul) the lost Paradise sprung up again; whereupon the Earth trembled, [*viz.* the Out-Birth out of the Element,] and the Sun, the King of the Life of the third Principle, lost its Light; for there rose up another Sun in Death; understand, in the Anger of the Father the Love was shining like a bright Morning-Star.

⁷ Note, out of what the Sun is proceeded.

45. ⁸ And thus the Body of Christ (on the Soul) was the pure Element before God, out of which the Sun of this World is generated, and the same Body included the whole World, and then the Nature of this World trembled, and the stony Rocks cleft in sunder; for the fierce wrathful Death had (in the *Fiat*) congealed and concreted the stony Rocks together; and now the holy Life went into the fierce wrathful Death, whereupon the Stones did cleave asunder, to show that the Life stood up again in Death, and sprung forth through Death.

46. And then also the holy Bodies went out of the Graves; consider this well; those that had put their Trust in the Messiah, had (in the Promise) got the pure Element for a new Body; and now when the promised Saviour went through Death into Life, and put on that pure Element for a Body, then their Souls in the Saviour (in whom they stood) in Hope got the Upperhand, and put on their new Body (in the Body of Christ) and lived in him, in his [Power and] Virtue; there were the holy Patriarchs and Prophets, who in this World had put on the Treader upon the Serpent in the Word of God, wherein they had prophesied of him, and wrought Miracles, they were now quickened in the Virtue of Christ; for the Virtue of Christ sprung up through Death, and reconciled the Father, who held the Soul captive in the Anger, and they now entered with Christ into Life.

⁹ He has laid off.
 ⁱ Corruption put on Incorruption.

47. Hear, ye beloved Sheep, observe: When Christ died, he did not cast away his Body (which he had here) and yield it up to the four Elements to be swallowed up, so that he must have wholly a strong Body; no, but ⁱ the Source [or Property] of this World, which is in the Stars and Elements; and the ⁱ Incorruptible swallowed up the Corruptible, so that it is a Body which lives (in the Virtue of God) in God, and not in the Spirit of this [four elementary] World; and *Paul* says concerning the last Judgment, *That the Incorruptible (viz. the new Man) shall overpower the Corruptible, and shall swallow up the Corruptible, so that Death shall be made a Scorn, according to that Saying, [O Death!] where is thy Sting? O Hell! where is thy Victory?*

48. You must know, that Christ, while he lived upon the Earth, and all we that are new-born in him, have and carry the heavenly Flesh and Blood in the earthly [Man,] and we carry it also in the new Man, in the Body of Christ. And when we die thus in the old earthly Body, then we live (in the new Body) in the Body of Jesus Christ, and spring up in him out of Death; and our Springing up is our Paradise, where our Essences spring up in God, and the earthly is swallowed up in Death, and we put on our Lord Jesus Christ, not only in the Faith and Spirit, but in the Virtue [and Power] of the Body, in our heavenly Flesh and Blood; and so we live to God the Father in Christ his Son, and the Holy Ghost confirms all our Doings; for all what we shall do, it is God does it in us.

49. And thus there will be a *Tabernacle of God with Men*, and the Body of Christ will be *our Temple*, wherein we shall know and see the great Wonders of God, and speak of them with Rejoicing. And that is the Temple, the new *Jerusalem*, of which the Prophet *Ezekiel* writes.

ⁱ Fierceness and Tyranny.
 ⁱ Oppressor.
 ⁱ Persecutor, Suppressor, Oppressor, or Tyrant.

50. And behold, I tell you a Mystery; as all whatsoever *Adam* was guilty of must stand yet [and be manifested] in this World on the Body of Christ, and must be seen in this World, so also you shall see this Temple (before the Time that the Incorruptible shall wholly swallow up the Corruptible) in the Lily in the Wonders; where the ⁱ Anger opposes the Lily, till it be reconciled in Love, and till the ⁱ Driver be put to open Shame (as was done also in the Death of Christ) which the *Jews* hope for. But their Scepter is broken, and their Life stands in the Birth of Christ; yet they come from the Ends of the World, and go out from *Jericho* again into the holy *Jerusalem*, and eat with the Lamb; *this is a Wonder*; but the ⁱ Driver is taken captive,

and therefore we speak thus wonderfully; and at present we shall not be understood, till the ^d Hunter is destroyed; and then our Life comes to us again, and stands in the ^e Valley of *Jehsaphat*.

^d Persecutor,
Suppressor,
Oppressor, or
Tyrant.
^e Or Victory.

The other Gate of the Sufferings of Christ.

51. It is clearly shown to us, why the Man Christ must thus suffer himself to be mocked, despised, scourged, crowned [with Thorns,] and crucified; also why he must endure to be cried out upon for one that had a Devil; and why he must be so spoken against by the Wise and Prudent; also why the simple People only hung to him, and but some few of the Honourable and Rich of this World. Though indeed we shall not please every one, yet we speak not our own Words, but we speak (in our Knowledge and Driving in the Spirit) that which is shown us of God: Therefore understand [and consider] it right.

52. Behold, the ^f guiltless Man Christ was set in our Stead, in the Anger of the Father; he must reconcile not only all that which *Adam* had made himself guilty of, by his going forth from Paradise into the Kingdom of this World, and so fell foully in the Presence of God, and was scorned of all the Devils; but all that which was done afterwards, and which is still done, or [will be] done by us.

53. And this we set before your Eyes, in the Knowledge of God, and in true earnest Sincerity; not that we will despise any Man, and exalt ourselves; we would rather be banished from this World, than that we should seek our own Praise in Pride; that is but Dung and Dross, and the Spirit of Knowledge would not stay with us; this ought well to be considered. Therefore we will write in our Knowledge for ourselves, and leave the Event to God.

54. Behold, when *Adam* entered into this World, Pride wrought in him; he would be as God, as *Moses* says, the Serpent (the Devil) persuaded him to it. He [Man] would have the Third Principle working and flowing in him, and thereby he lost God, and the Kingdom of Heaven. But that it is true that the Pride acted in Man, look upon *Cain*, he would be Lord alone, he would not that his Brother should be accepted before God, fearing that he should then get the Dominion, and therefore he slew him.

55. And so *Cain* and his Successors have set up a potent Kingdom, from whence Dominion proceeds, whereby one Brother aspires above another, and has made them Slaves. And thus horrible Tyranny has been hatched, and the Potent has done whatsoever he listed; he has oppressed the Needy at his Pleasure; he has got to him the Kingdom of the Earth, and therewith exercises Tyranny, Wickedness, and Wrong, and yet Men must say to him, it is right; he has contrived all Sorts of Policy and cunning Devices, and made Laws of them [and established them for Right,] and afterwards sold them to others for Rights, and has brought up his Children with Wickedness and Falshood. He has beaten down the Conscience of the Simple-hearted in his good Meaning; he has invented Rights, which in his Laws serve to promote his Deceit, contrary to the Light of Nature; all Reproach and Blasphemies have subsisted in his Strength and Authority, whereby he has terrified the Simple-hearted, that his Power might be great.

56. Thus Falshood is wrought with Falshood, and the Inferior is become false also, who has set Lyes to Sale for Truth, and so falsely cheated his Superior; from whence is grown Curling, Swearing, Stealing, and Murdering, so that they have continually held one another for cozening Cheats, Lyars, and Unjust; for they are so indeed,

³ The Superior and the inferior have returned the Reproach one upon another.

and ² they have exchanged Words for Words, and therewith in Lying and in Truth also they rub one another with the bitter unfavoury Salt of Devils in the Anger of God, whereby the Name of God is blasphemed and abused, and the World is found [to be] in the Anger of God, and is become a Den of Thieves and Murders.

57. Seeing then out of this unrighteous People, there should an Host [or Generation] be born to the Kingdom of Heaven, and seeing none lived upon Earth that was not defiled with this Wickedness, and yet that in the Love of God there was a Possibility found [that such a Generation might be brought forth out of Mankind,] so that we (who are sorry and grieved at this fore-mentioned evil Beast, and desire to go out from it) might come to the Grace of God, and yet no otherwise but in this Christ; and yet that it is daily found among the regenerated Christians, that the old earthly Body is so kindled in such Wickedness, and that (although they would fain go out from it and leave it quite) yet they cannot, for the Anger holds us captive in the old Man, and the Devil is Lord therein, who drives the Body (in the Spirit of this World) often into Evil and Wickedness, which Man intended not to do, for the Wickedness of the Ungodly (by his Cursing and Falshood) kindles the Anger of the ⁴ old Man, and although he be inwardly [new] born in God, yet it is not known, therefore (seeing our Falshood and Unrighteousness, as also our Offences are manifested before God, and appear in the Tincture, and that we could not [otherwise] be freed from such Evil) Christ has taken upon him all our Transgressions.

⁴ Wherein the new Man lives.

58. He suffered himself to be accounted one that had a Devil, and a Sorcerer, Seducer, and Deceiver, as if he would have set up an imperial Crown for himself, as the High-Priests laid to his Charge; he suffered himself to be mocked, scourged, spit upon, and smitten on the Face; he suffered a false Crown of Thorns to be set upon his Head; and as we proceed against one another, and vex one another with Falshood and Malice upon Earth, where the Potent does what he lists, to satisfy his Anger; and as we revile, deride, mock, vilify, and send one another to the Devil, to deprive one another of their Credit and Reputation through Falshood, so must Christ therefore take all this upon him.

59. And you see clearly, that the wicked Pharisees and Scribes put these Things upon him; for these Things did not happen to him for nothing, or without Cause; for it was of Necessity to be so; for the Pharisees, Scribes, and Rulers, had put that in his Dish for him, which he must eat. Or shall we be silent? We must tell it, though it should cost us our Life.

60. Behold, thou wicked Antichrist, thou art the same which thou hast always been; thou art an old, and not a new [Antichrist,] thy cunning Policy is born in the Anger of God; the Devil teaches thee to do what thou dost. Among Princes and Kings (who have their Ground and Foundation in Nature) thou stirrest up to Wars and Dissentions, that thou mightest be advanced by them, through thy Deceit, Hypocrisy, and knavish subtil cunning Policy; this thou dost out of Pride; thou pervertest the Scriptures of the ⁵ Saints, to promote thy vapouring Haughtiness, and art a Murderer of Souls; thou causest Mockings among the Ignorant, so that they think (when they many Times persecute a holy Soul) that they do God good Service in it; thou teachest them so, or else they would not think any such Thing; thus thou workest Confusion, and art *Babel*, a Habitation of Whores, and of all Devils; even so says the Spirit.

⁵ Or holy Men.

61. This is their Course one among another, one reproaches and condemns this, the other that, and it is a continual Howling of Devils; all Manner of Love, Charity, and Union, is extinct; the Mouth speaks one Thing, and the Heart thinks another; they all cry out one among another, and none knows where the Woe lies.

And Christ must thus take all this upon him. Many ignorantly cried (by the Instigation of the High-Priests) *Crucify him, Crucify him*, he has made Uproars and Disturbances among the People, and yet knew not any Cause why they said so. And so it is at this Day, if Antichrist * entraps any in his Fierceness, he cries out upon him for a Sectary, a Schismatic, a Disturber of the Peace, and Maker of Uproars; and then all cry, A Heretic! A Heretic! and yet their Hearts can say no Evil of him.

* Finds any that reprove Evil and Wickedness.

62. Thus behold, thou false Opposer of Christ, and Author of all Uproars, Mischief, and Disturbance upon Earth, how many ignorant silly People are there under this thy reproachful Blaspheming, which thou many Times causest to lay Aspersions upon a holy Soul? Behold, now if that persecuted Soul shall cry to God for Deliverance, then it all comes to be a Substance, ¹ and an Essence before God. And now if those poor Souls many Times (which thus ignorantly have slandered a holy Soul) come before God, and would fain be saved, then if Christ now had not taken all these false Reproaches and Aspersions upon him, and reconciled his Father in himself with his Love, where would you poor Sinners abide? Therefore Christ commands us to forgive [others,] as his Father in him has forgiven us; if we do not so, the same Measure that we meet to others, we shall have measured to us.

¹ Or in Remembrance before God.

The Gate of a poor Sinner.

63. Therefore, thou beloved Soul, if thou art fallen into heavy Sins and Blasphemies, through the Deceit of the Antichrist, and the Seduction of the Devil and his Followers, consider thyself instantly, continue not therein, do not despair in that Condition; forgive thy Adversary his Faults, and pray to God the Father, for Christ's Sake, who has borne all our Wickedness and Iniquities upon him as a patient Lamb, and then they shall be forgiven thee. Nay, we should not in Eternity have ever been able to come out of this Evil and Wickedness, if the ^m Mercy of God (without our Knowledge or Desert) had not helped us out of it.

^m Barmhertzigkeit, Mercifulness.

64. O how wholly of mere [Mercy and] Grace has God the Father given us his Son, who has taken upon him our Transgressions, and reconciled ⁿ him in his Anger. All Men are invited to this Grace, of what Condition soever they are, they may all come, whether they be Turks, Jews, Heathens, Christians, or what Name soever they are called by, none are excluded; all that are weary and heavy laden may come to Christ, he will receive them and refresh them all, as himself says. And whosoever teaches, or says otherwise, or seeks any other Way, is the Antichrist, and enters not by the Door into the Sheepfold. *Amen.*

ⁿ The Father.

65. And now if we consider the Scornings, Despisings, and Mocking of Christ, and that all was done by the Instigation of the great Ones; and that commonly they were the poor simple People that followed him, except some few that were wealthy; we then clearly find that which Christ said, *That a rich Man will hardly enter into the Kingdom of Heaven.* This is not meant concerning their Riches, but concerning their vain, glorious, proud, and covetous Life, whereby they consume the Sweat of the Needy in Pride, and forget God. O how hard it is for one that is proud, to humble himself before God and Man; and the Kingdom of Heaven consists only in the Virtue and Power of Humility.

66. Yet it is seen that some wealthy People drew near to Christ, whereby it may be perceived, that the Kingdom of Heaven consists not in Misery only, but in Joy in the Holy Ghost; and none ought to esteem himself happy, because he is poor and

* Or solitary reserved Life, in a Cloister or Monastery, or private Life.

miserable; he is in the Kingdom of the Devil notwithstanding, if he be faithless and wicked. Also none that is rich ought therefore to cast his Goods and Wealth away, or give them to be spent lavishly, in hope to be saved in so doing; no, Friend, the Kingdom of God consists in Truth, and in Righteousness, and in Love towards the Needy; to be rich damns none that use it aright; thou needest not to lay down thy Scepter, and run into a ° Corner, crying; that is but Hypocrisy. Thou mayest do Righteousness, and better Service to the Kingdom of God in holding thy Scepter, by helping the Oppressed, protecting the Innocent, and granting Right and Justice, not according to thy Covetousness, but in Love, and in the Fear of God; and then thou art also a Brother to *Joseph of Arimathea*, and shalt shine brighter than others, as the Sun and Moon compared with the Stars. It is only the Pride, Covetousness, Envy, Falshood, and Anger, that is the Crown of the Devil; therefore conceive it right.

Of Christ's Rest in the Grave [or Sepulchre.]

* Barmhertz-
igkeit.

67. We know that the Body without the Spirit is a Thing that lies still; for though the Body of Christ (which the holy Element generated in the^p Mercy) is from God, yet the Mobility and Life stands only in the Deity; and in us Men in the Spirit of the Soul, and in the Spirit of the great World, which are unseparated in this Body upon Earth.

68. Therefore now the Question is, Where was the Soul of Christ all the Time that the Body did rest in the Grave? Beloved Reason, do not like those that are blind concerning God, who say, the Soul [of Christ] went away from the Body down into Hell into the Earth, and during that Time, in the divine Power and Virtue, assaulted the Devils in Hell, and bound them with Chains, and destroyed Hell. O, it is quite another Thing. The Saints rising out of the Graves at the Hour of the Death of Christ declares otherwise.

* Rest contented with that which the Scripture says.

69. Reason knows nothing at all of God; and if it be not possible to attain further from the Gift of God, do not descend down into the Deep, but in Singleness of Heart stay^a on the Article; it will not endanger thy Happiness. God looks only upon the Will of the Heart. Thou must not search so deep into every Thing, if it be not given thee, as it is to this Pen; this Pen writes in the Council of God (that which the Hand knows not, and scarce understands the least Spark of it) and yet very deeply, as thou seest, that the Things to come are shown in a very difficult Depth, which God alone will discover in due Time, which is^r unknown to us.

* One Copy has it, known to us.

70. Thou knowest that God himself is all, and there are but Three Principles (*viz.* Three Births of Distinction) in his Essence; or else all Things would be one Thing, and all were merely God; and if it was so, then all would be in a sweet Meekness. But where would be the Mobility, Kingdom, Power, and Glory? Therefore we have often said, The Anger is the Root of Life; and if^s it be without the Light, then^s it is not God, but Hell Fire; but if the Light shines therein, it becomes Paradise and Fulness of Joy.

* The Anger.

71. Therefore we can say no otherwise of the Soul of Christ, but that he commended it into his Father's Hands, and the Father took it into his divine Power; it stood with its Root therein before; but its own Root was (without the Light of God) in the Anger. And now the Soul of Christ came with the Light of God into the Anger; and then the Devils trembled, for the Light took the Anger captive, and the Father (understand his Anger) in the Kingdom of Heaven was Paradise, and

in Hell remained the Anger still. For the Light shut up the Principle of Hell, so (to be understood) that no Devil dares to take one Glimpse [of Light] in there, he is blind before the Light, and [the Light] is his Terror and Shame.

72. And so thou must not think that the Soul of Christ was then gone a great Way from his Body. For all the Three Principles were on the Cross, why also not in the Grave? At that very Moment when Christ laid off the Kingdom of this World, the Soul of Christ pressed into Death, and into the Anger of God, and in that very Moment the Anger was reconciled in the Love, in the Light, and became Paradise; and the Devils were captivated in the Anger in themselves, together with all wicked Souls; and so instantly the Life sprung up through Death, and Death was destroyed, and made a Scorn; yet to the Wicked (which remain in the Anger) it is a Death, but in Christ it is a Life.

73. Thus the Soul of Christ rested in the Grave, in the Father, forty Hours present with its Body; for the heavenly Body was not dead, but the earthly only, the Soul sprung up in the heavenly through Death, and stood forty Hours in Rest; these were the forty Hours in which *Adam* was asleep, when his Wife was taken out of him; and also the forty Days when *Moses* was on the Mount, [and *Israel* was tempted to try] whether it was possible to live in the Virtue or Power of the Father in the Kingdom of Heaven. But when it was found to be impossible, then presently the People fell away from the Law of the Father, viz. from the Law of Nature, and worshipped a Calf that they had made, to be instead of God; and *Moses* broke the Tables of the Law.

74. And God spoke further to *Israel* in the Fire, that they should see, that it was not possible to enter into the Land of Promise, [into] Paradise, till the right *Josua* or *Jesus* came, who should bring them through Death into Life. Consider this further; I will set it down very clearly in the other Books concerning the Tables of *Moses*; search for it, and you will find the whole Ground of whatsoever *Moses* has spoke and done.

Of Christ's Resurrection out of the Grave.

75. As *Adam* went out of the clear Light of God into the dark Kingdom of this World, and the Soul of *Adam* stood between two dark Principles (as between Death and Hell) and grew up in the Body, so also would Christ (in his growing Body) rise up from the Dead at Midnight, and make the Night in his holy Body to be a clear eternal Day, whereinto no Night ever came, but the Light of God the Father and of the Lamb shone therein.

76. Thou shouldst not think that the Soul of Christ these forty Hours was in any other Place than in the Father, and in his Body, where it sprung up in great Meekness upon the Persecution [it had,] as a Rose, or fair Flower out of the Earth; as also our Souls in our Rest, in the Body of Jesus Christ, at the last Judgment-Day in the Destruction of this World, shall in the new Body break forth again out of the Old; and in the mean While the Soul grows up in the holy Element, in the Body of Christ, till our forty Hours also come about, and not one Hour longer than the appointed Time is. Thus is the Body of Christ in the Power or Virtue of the Father (through the Soul) risen again and gone forth, and has in it the Light of the Holy Trinity.

77. It was not needful that the Stone should be rolled away [from the Grave,] but to convince the blind Jews, that they might see it was but Folly in them to go about to detain or shut up God; also because of the Disciples weak Reason, that they

^t As Fire goes out in the Iron by the Water's quenching or killing of it, and yet remains in the Iron in its own Principle.

^u Our appointed time.

might see that he was risen for certain; for [when the Stone was rolled away,] they could go into the Grave and see it themselves.

78. Also the Angel appeared to them there, and comforted them. Thus will Christ comfort his afflicted ones, who are afflicted for his Sake; yea he is [present] with them, as he was with *Mary Magdalen*, and with the two Disciples going to *Emeus*.

79. Thou must know that no Stone or Rock can keep or retain his Body, he pierces and penetrates through all Things, and breaks nothing; he comprehends all Things, and the Thing comprehends not him; he comprehends this World, and the World comprehends not him; he is hurt by nothing, the whole Fulness of the Deity is in him, and is not included in any Thing; * he appears a Creature, in our human Form, in the same † Dimensions that our Bodies have, and yet his Body has no End or Limit; he is the whole princely Throne of the whole Principle.

* Note.
† Circum-
scription and
Bigness.

80. When he was here upon Earth in the earthly Man, his outward Body was circumscribed and limited, as our Bodies are, but the inward Body is unlimited; for we also (in the Resurrection in the Body of Jesus Christ) are unlimited, yet visible and palpable or comprehensible, in the heavenly Flesh and Blood, as the Prince of Life himself is; † we can in the heavenly Figure [or Shape] be great or little, and yet nothing be hurt or wanting in us; there is no Need of compressing the Parts of that Body.

† Note.

81. O dear Christians, leave off your Contentions about the Body of Jesus Christ; he is every where in all Places, † yet in the Heaven; and the Heaven (wherein God dwells) is also every where. God dwells in the Body of Jesus Christ, and in all holy Souls of Men, even when they depart from this outward Body; and if they be regenerated, then they are in the Body of Jesus Christ, even while they are in this earthly Body. A Soul here in our Body upon Earth has not the Body of Christ in a palpable Substance, but in the Word of Power [or Virtue,] which comprehends all Things. In Christ indeed Body and Power is one [Thing,] but we must not understand [this of the four Elementary] Creature, [which is] in this World.

† Note.

82. And the Spirit † signifies, that if you do not leave off this Contention, you shall have no other Sign [given you] than the † Sign of *Elias*, in Fire, in Zeal; the Zeal shall devour you, and your Contention must devour yourselves, you must consume yourselves. Therefore are you not mad? Are you not all Brethren, and are you not all in Christ? If you did converse in Love, what should you need to strive about your native Country wherein you dwell? O leave off, your Cause is evil in the Sight of God, and you are all found to be in *Babel*. Be advised; the Day breaks. How long will you keep Company with that adulterous Whore? Arise, your noble Virgin is adorned in her orient Garland of Pearl; she wears a Lily which is most delightful; be brotherly, and she will adorn you indeed; † we have seen her really, and in her Name we write this.

† Or wit-
nesses.

† When the
Fire devoured
the unbeliev-
ing Captains
and their
Fifties.

† Note.

83. There is no Need of Contention about the Cup of Jesus Christ, his Body is really received in the Testament by the Faithful, as also his Heavenly Blood, and the Baptism is a Bath [or Laver] in the Water of the eternal Life, hidden in the outward [Baptism with Water,] in the Word of the Body of Christ. Therefore all Contention [or Disputation] is in vain; be in brotherly Love, and forsake the Spirit of Pride, and then you are all in Christ.

84. These very deep and difficult Matters are not profitable for you, you ought not to look after them; we must only set them down, that you may see what the Ground is, and what the Error is. For we are not the Cause of these Writings, but you (in your high puffed up Lust) have stirred up the Spirit, that you might find

out the Thoughts of your Hearts ; let the Resurrection of Christ be powerful [and effectual] to you, for his Resurrection is your Resurrection, and in him we shall grow and flourish, and live eternally ; only stick to him, and then you cannot perish in any Distress, for if you have him, you have the Holy Trinity of God.

85. If you will pray to God, then call upon God (your heavenly Father) in the Name of his Son Jesus Christ, [desiring] that he would forgive you your Sins, for the Sake of his Sufferings and Death, and give you what is good for you, and may further your Salvation. Give up and yield all whatsoever is earthly to his Pleasure and Will ; for we know not what we should desire and pray for, but the holy Spirit helps us in Christ Jesus, before his heavenly Father. Therefore there is no Need of many Words [or long Prayers,] but a believing Soul, which with its whole earnest [resolved Purpose] yields itself up into the Mercy of God, to live in his Will, in the Body of Jesus Christ, and continues constant ; then he is sure and safe from the Devil.

86. That Fancy about the Intercession of the Saints is unprofitable ; it is but a Vexation, whereby you disquiet the Saints in their Rest. Does not God himself call you continually ? And does not your Virgin wait for you with a longing Desire ? Do but come, and she is yours ; you need not send any foreign Embassadors ; it is not here, as at Court. Christ would always willingly increase his Heaven in his Joy. Why stand you so long in doubt because of your Sins ? Is not the Mercy of God greater than Heaven and Earth ? What do you mean ? There is nothing nearer you than the Mercy of God ; only in your sinful impenitent Life you are with the Devil, and not with Christ, say what you will ; though you sent a Million of Embassadors to him, if yourself be wicked, you are but with the Devil still ; and there is no Remedy, but you must yourself rise with Christ, and be born anew, in the Body of Jesus Christ (through the Power of the Holy Ghost) in the Father, in your own Soul. If thou makest a Feast, [or keepest a Solemnity,] do it for the Benefit and Relief of the Afflicted and Needy, whereby God is praised in thy Love, and that is well ; but if it be for the rich Glutton, who only uses it out of Pride and Laziness, thou hast no Benefit of that ; for God is not praised therewith, neither does Paradise grow therein.

* Or Maintenance.

87. And do not rely upon the Hypocrisy of the Antichrist, he is a Lyar, and Covetous, and a Dissembler ; he minds only his Idol the Belly, and is a Thief in the Sight of God ; he devours the Bread that belongs to the Needy ; he is the Devil's Hell-hound ; learn to know him.

88. Speaking then of the true Resurrection of Christ, we will also show [some-what] concerning his Conversation (those forty Days) after his Resurrection, before his Ascension. Because we know that he is become a real Lord over Heaven, Earth, and Hell, therefore we show you how the Kingdom of this World, with all the Essences and Qualities thereof, has been subjected to him. And though he did not always converse visibly with his Disciples, yet many Times he showed himself to them visibly, palpably, and staying with them, ^f according to the Kingdom of this World, according to his Body which he had here, which was swallowed up by the new Body, which he must present again, as God would have it to be presented ; for God is Lord of every Thing, and every Thing must be changed (as he pleases) that he might thus show his Disciples his real Body, and the Print of his Nails, which stand in the Holy Christ, in his holy Body in Eternity, as a Sign of his Victory, and shine brighter than the Morning-Star.

^f According to the ruling Property of the four Elements.

89. He thereby confirmed his Disciples weak Faith, and so showed, that he is Lord also over the Kingdom of this World, and that all whatsoever we sow, build,

plant, eat and drink, is fully in his almighty Power, and that he can bless and increase it, and therefore he is not separated or parted from us; but as a Flower grows out of the Earth, so his Word, Spirit, and Power [or Virtue,] grows in every Thing; and if our Mind be sincerely inclined to him, then we are blessed of him, in Body and Soul; but if not, then the Curse and the Anger of God is in all Things, and we eat Death in all Fruits [or Food.] And therefore it is that we pray, that God will bless our Meat and Drink, also our Bodies and Souls in Christ, and that is right.

90. Secondly, we intimate also how Christ conversed upon Earth forty Days after his Resurrection, understand, in the Kingdom of this World, whereas yet he was in Heaven, yet he bore that Image without any outward Glory or Clarity before the Eyes of Men, and he had the Body wholly with every Essence, as it hung on the Cross, except the ^e Source of the Principle, which he had not; but else he had all Essences in Flesh and Blood, and yet the outward Flesh stood in the Might [and Power] of the heavenly. This we see, by his going in to his Disciples, the Door being shut, and he passed with his Body through the Wood of the Door. Thus you may understand, that the World is as nothing to him, and that he has Power over all Things.

^e Or working Property of the four Elementary World.

91. And further also we intimate to you, that these forty Days are the forty Days of *Adam's* being in Paradise before his Sleep, before the Woman was made out of him, where he stood in the paradisaical Temptation, where he was still pure and heavenly. And so this Christ must also stand forty Days in the paradisaical Source [or Condition,] in the Temptation, [to try] whether the Body would continue paradisaical before he was glorified; and therefore he did eat and drink with his Disciples in a paradisaical Manner (as *Adam* should have done) into the Mouth, and not into the Body; for the Consuming consisted in the Virtue [or Power.]

92. Here it was rightly tempted, whether the Body would live in divine Virtue and Power, as *Adam* also should have done, while he was in Paradise in this World; and though he was there, yet he was in this World, and yet he lived not in the Source of this World, but in the paradisaical Property above the World, and also above the Wrath of the Anger in the Hell; he should have lived in the Source of Love, Humility, Meekness, and ^h Mercy, in the friendly Will of God; and so he should have ruled over the Stars and Elements, and there should have been no Death nor Frailty or Corruption in him.

^h Barmhertzigkeit, *Mercifulness.*

93. Therefore, ye *Turks* and other superstitious People, you should observe and understand right, why Christ gave us such Laws, as command us not to be revengeful; and that when any strike us on the one Cheek, we should present the other to him; and so further, that we should bless them that curse us, and do well to them that hate us and hurt us. Understand you this?

94. Behold, a true Christian (who lives in the Spirit of Christ) must also walk in the Conversation of Christ; he must not walk in the fierce stern revenging Spirit of this World, but as Christ lived and conversed in this World after his Resurrection, and yet not in the Source or Property of this World. And though it is not possible for us (while we live in the Source of this World) to do so, yet in the new Man in Christ (whom the Devil hides and obscures) we may; if we live in Meekness, then we overcome the World in Christ; if we recompence Good for Evil, then we witness, that the Spirit of Christ is in us; and then we are dead to the Spirit of this World, for the Sake of the Spirit of Christ which is in us; and though we are in this World, yet the World does but hang to us, as it hung to Christ after his Resurrection; and yet he lived in the Father in the Heaven, even so do we also, if we be born in Christ.

95. Therefore let this be told you, ye *Jews*, *Turks*, and other Nations; you need not look for any other, there is no other Time at hand, but the Time of the Lily; and the Sign of that [Time] is the ¹ Sign of *Elias*. Therefore take Heed in what Spirit you live, that the Fire of Anger do not devour you, and ^k eat you up. It is high Time to cast *Jezabel* with her Whoredoms out of the House, lest you receive the Wages of the Whore, and as you revile one another, so you devour one another. Truly, if the contentious Disputations be not suddenly stayed, the Fire will burn out aloft over *Babel*; and then there will be no Remedy, till the Anger eats up and consumes all whatsoever is in it.

96. Therefore let every one enter into himself, and not speak of another, and hold his Way to be false; but look that he turn himself, and have a Care, that he be not found in Anger of the Devourer; else if he should hoop, and halloo, and laughing say, Look how *Babel* burns, then he must be burnt and consumed also, for he is Fuel for that Fire; and whosoever feels a Thought in himself, that does but wish for the Anger [to devour,] ¹ that proceeds from *Babel*.

97. Therefore it is very hard to know *Babel*; every one supposes that he is not in it; and yet the Spirit shows me, that *Babel* ^m incloses the whole Earth; therefore let every one look to his own Ways, and not hunt after Covetousness, for the ⁿ Driver destroys it, and the Stormer eats it up and consumes it; the Council of the wise Man will not help then; all the Wisdom of this World is Folly; for that ^o Fire is from the Anger of God; your Wisdom will turn to your Hurt and Scorn.

¹ And he is of *Babel*.

^m Includes and encompasses.

ⁿ The Wrath devours all that Covetousness gathers together.

^o Or the devouring Punishment.

Of Christ's Ascension into Heaven.

98. We know, when *Adam* had lived forty Days in the Paradise, then he went into the Spirit of this World, whereas he should have gone into the Trinity; for he stood in the Time of the Temptation, and if he had held out these forty Days, then he had been fully with his Soul in the Light of God, and his Body in *Ternario Sancto*, [in the Holy Ternary,] like this Christ.

99. For when he had conversed forty Days (after his Resurrection) in the *Proba* [or Trial] in this World, then he went up into a Mountain, whither he had appointed his Disciples to come, and went up aloft [or ascended visibly] with his own Body which he had offered up on the Cross (till a Cloud came and hid him from their Sight) for a sure Sign that he was their Brother, and that he (in his earthly Form and Body) would not forsake them; as he also said to them, *Behold, I am with you to the End of the World*.

100. Now then says Reason, whither is he gone? Is he gone out of this World, aloft above the Stars into another Heaven? Hearken, my beloved Reason, incline thy Mind to Christ, and behold I will tell it thee; for we see it and know it; not I; for when I say we, you must not barely understand it of my earthly Man, for the Spirit that drives this Pen is spoken of also; therefore I write and say we, when I speak of myself, as of the Author; for I should know nothing, if the Spirit of Knowledge did not stir it up in me, and there could be nothing found but in such a Way; the Spirit would not be in any other Way, but he did hide and withdraw himself, and then my Soul was very much disquieted in me, with great Longing after the Spirit, till I learnt how it was.

101. Behold, that which the Ancients have invented and taught, is not the Ground. They took upon them to measure how many Hundred Thousand Miles it is to ^p the ^p *Cælum Em-pyreum*, they call it.

upon Earth themselves, as their invented Kingdom shows and declares, which stands merely in *Babel*. Behold, when we speak of the Thrones, it is quite another Thing than that they mean; and their Blindness and Ignorance is found, though there is a Spirit in their Knowledge which is not so much rejected; but that Spirit is not [or comes not] *ex Ternario Sancto* [out of the Holy Ternary,] out of the Body of Jesus Christ, but it is out of the high Eternity, which flies up above the Thrones; which may be mentioned in another Place.

102. We must continue in this Throne [which is ours.] What are the other Thrones to me, where the Principalities of Angels are? They are indeed our Friends, and faithful Helps in the Service of God; we must look upon our own Throne wherein we were created and made Creatures, and upon our Prince in that Throne, upon God. The first Purpose of God when he created us, and beheld us in the eternal Band, that must stand.

103. This was the Throne of Lucifer with his Legions, but when he fell, he was thrust out into the first Principle; and then the Throne in the second Principle was empty. In the same Principle God created Man, who should continue therein, and it was tempted, [to try] whether that was possible; and to that End it was, that God created the Third Principle, in the Place of this World, that Man also (in the Fall) might not become a Devil, but that he might be helped again. Therefore the Enmity of the Devil against Christ is, because he sits upon his royal Throne, and besides holds him captive with his Principle.

104. Thus the Place of this World (according to the heavenly Principle) is the Throne and Body of our Christ; and all (whatsoever is in this World in the third Principle) is his own also; and the Devil (who dwells in this Place in the first Principle) is our Christ's Captive [or Prisoner.]

105. For all Thrones are in God the Father, and without him is nothing; he is the Band of the Eternity; but his Love in the Body of Christ (as in his Throne) holds the Anger in the Band of Eternity (together with the Devil's) captive. And you must understand, that all is creaturely, his Love, and also his Anger; and as is mentioned before, so the Difference [Distinction or Division] is a Birth; and so it cannot be said, that the Devils dwell far from Christ, no, they are near, and yet in Eternity cannot reach to him; for they cannot see the clear Deity in the Light, but are ^a blinded by it; and we shall in Eternity not see nor touch them, as at present we see them not, because they are in another Principle, and so that Principle remains.

^a As those Creatures that see in the Dark are blinded by the Sun.

^r As the Sun is the Center of all that live, move, and spring in the four Elements.

^s Or with.

106. Thus, my dear Mind, know, ^r that the Creature of Christ is the Center of this Throne, from whence every Life proceeds, *viz.* whatsoever is heavenly; for in the Center is the Holy Trinity, and not alone in this Center, but also in all angelical Thrones, also in the Souls of holy Men; only we must thus speak, that it may be understood. Now the Body (understand the Creature, the Man Christ) is set in the Midst of this Throne, and stands also in Heaven (understand in this Principle) sitting ^s in his Throne at the Right-hand of God the Father.

107. The Right-hand of God is where the Love quenches the Anger, and generates the Paradise, that must needs be the Right-hand of God, where the angry Father is called God in the Love and Light of his Heart, which is his Son; and this bodily Throne (*viz.* the whole Body of Christ) is wholly at the Right-hand of God. But when it is said, *at the Right-hand of God*, then understand the most inward Root of the sharpe Might of the Father, wherein the Omnipotence consists, where the Father himself goes forth into the reconceived Will, into the Meekness, and opens the Gate (in the dispelling of the Darkness) in himself; thus Christ is set therein,

therein, and sits thus at the Right-hand of the Virtue [or Power] and Omnipotence, in such a Manner, as we cannot more highly express it with our Tongue, we understand it well in the Spirit; therefore it is not needful for you to search any further into it, but only look that you attain the Body of Christ, and then you have God and the Kingdom of Heaven; but we must write thus, because of the Errors in the World, and for their Longing's Sake that are therein.

108. But when you ask; Does Christ sit or stand, or lie along? Then you ask, as if an Ass should ask about his Sack he carries, how the Man made it; yet the Ass must have Provender given him, that he may carry the Burden the longer. Behold, Christ sits in himself, and stands in himself, he needs no Chair, nor Foot-stool; his Power is his Stool, there is neither above nor beneath there. And as you see in the Vision of *Isaiab*, that was full of Eyes behind and before, above and beneath, so the Body of Christ, the holy Trinity shines in the whole Body, and needs no Sun nor Day-light.



The Twenty-Sixth Chapter.

Of the Feast of Pentecost. Of the Sending of the Holy Spirit to his Apostles, and the Believers.

The Holy Gate of the Divine Power.

1.  OW says Reason, If Christ ascended thus with his Body, which he offered up on the Cross, when was he glorified in his Body? Or how is his Body now? Is it now as his Disciples saw him ascend into Heaven? My beloved Reason, my earthly Eyes see it not, but the spiritual [Eyes] in Christ see it very well. The Scripture says; *He is glorified, and Lord over all*; but we will open to you the Gate of the great Wonders, that you may see what we see.

^t Sacrificed.

^u Clarified or brightened.

2. Behold, when God the Father had brought *Israel* into the WilderNESS to Mount *Sinai*, and would give them Laws, in which they should live, then he commanded *Moses* to come up the Mountain to the Lord, and the rest of the Elders must stay afar off, and the People below the Mountain; and *Moses* went up the Mountain alone to the Lord, and there appeared the Brightness [or Glory] of the Lord, and on the seventh Day he called *Moses*, and spoke with him concerning all the Laws. And the Countenance of *Moses* was glorified from the Lord, so that he could stand before him, and speak with him. Thus also the Man Christ in *Ternario Sancto* [in the Holy Ternary] when he was ascended into his Throne, was glorified on the ninth Day in the Holy Trinity.

^x Exodus 24.

^y Became bright, and shone like the Sun.

3. Understand it right; his Soul in the Creature was not first glorified, but his whole Body, or princely Throne; there went forth out of the Center of the Holy Trinity the Holy Spirit, as you see clearly, that those (who had put on the Spirit of Christ) were highly enlightened; for the Holy Spirit went forth from the Center of the Trinity into the whole holy Element, and flowed into the Mercy of God; and

^z Barmhertzigkeit, *Merci-fulness.*

as he triumphed in the Body of Jesus Christ, so also in his Disciples, and in the Believers.

4. There were opened all the Doors of the great Wonders, and the Apostles spoke with the Languages of all Nations; and so it may be seen clearly, that the Spirit of God had opened all the Centers of all Essences, and spoke out of them all; for Christ was the Lord, and the Heart of all Essences, and therefore the Holy Ghost went out of all Essences, and filled the Essences of all Men who turned their Ears with a Desire to it, and in that he pressed into all; and every one heard (out of his own Essences and Language) the Spirit of God speak out of the Disciples; and the Holy Ghost was born in the Bodies of all their Hearers, who had but an earnest Desire to it, and they were all filled; for the Spirit of God pierced through into their Hearts, as he pressed forth out of the Center of the Trinity into the whole Body and princely Throne of Jesus Christ, and filled all outwardly in the Clarity [or Glory.]

5. Thus all the holy Souls were filled, so that their whole Body in all Essences was made stirring from the exceeding precious Virtue [or Power,] which went forth in the Wonders in Power and in ^a Deeds that were done there. And here is set before us the Virtue [or Power] of the Father in the Fire, in his severe Omnipotence on Mount *Sinai*, also the still Loving Virtue of the Son of God in the Love and Mercy; for we see that we could not all live in the Father, in the Source of the Fire, and therefore *Moses* broke the Tables, and the People fell away from God.

6. But now when the Meekness was in the Father, then the Love held the Anger captive, and [the Love] went out of the Source of the Father, and that was the Holy Ghost, in the Wonders. There stood the highly worthy heavenly Virgin of the Wisdom of God, in the highest Ornament, with her Garland of Pearls; there stood *Mary* in *Ternario Sancto*, of which the Spirit (in the Ancients) has spoken wonderfully. And here *Adam* was brought into Paradise again.

7. And now if we will speak of the Glorification of Christ, and of his Body, which he visibly (and in that Form in which he had conversed upon Earth) ascended with, then we must say, that as the Love of the Heart of God has reconciled the Anger of the Father, and holds it as it were captive in it, so also the Holy Ternary has comprehended the hard palpable Body of Christ, *viz.* the ^b Kingdom of this World, as if it was wholly swallowed up, whereas it is not swallowed up, but the ^c Source of this World is destroyed in Death, and the Holy Ternary has put on the Body of Christ, not as a Garment, but virtually [or powerfully] in the Essences; and he is as it were swallowed up (to our Apprehension and Sight) and yet is really, and shall come again at the last Judgment-Day, and manifest himself in his own Body which he had here, that all may see him, be they good or bad; and he shall also come in the same Form to keep the Judgment of the Separation, for in his divine glorified Form we cannot behold him, before we be glorified, especially the Wicked. But thus all Generations shall see and know him, and the Unbelieving shall weep and wail, that they went so out of their Flesh and Blood into another Source [or Condition,] when they should and might in their own Essences have put on God, and yet put on the Kingdom of the Fierceness of the Anger of God with the Devils, and let the same into the Essences of their Souls, and caused themselves to perish.

8. Therefore we say, that in the Soul of Christ, in its Essences, the clear Deity, *viz.* the Light of God, is comprehended, which has quenched the Anger in the Source of the Soul; and thus that Light ^d clarifies the Soul, and (through the proceeding Virtue) the Tincture is always generated out of the Soul, and the Fiat in the Essences makes it comprehensible and palpable; and that is the *Ternarius Sanctus*, or the Holy Earth, that is, the Holy Flesh, for God enlightens in this Body all in all.

9. Thus his earthly Body is swallowed up in God, though indeed he never had such an earthly Body as we have, for he was not of the Seed of a Man; but we speak only of the Comprehensibility and Visibility of it to our Eyes, according to which he is our Brother; and he shall appear at the last Judgment-Day in our fleshly Form, in the Power of God, as Lord over all, for all Power in Heaven and in this World is subjected under him, and he is Judge over all; a Prince of Life, and Lord over Death.

10. And so the Kingdom of Heaven is his own Body, and the whole princely Throne of his Principle is Paradise, wherein the blessed Fruit in the Virtue of God springs up, for the Holy Ghost is the Virtue [and Power] of the Fruit; as the Air in this World is, so the Holy Ghost is the Air and Spirit of the Soul in Christ, and of all his Children; for there is no other Air in Heaven, in the Body of Christ; and God the Father is all in all. Thus we live and are (in Christ) all in the Father, and there is no Soul that searches out to the Depth; but we live all in Singleness of Heart, and in great Humility and Love one towards another, and rejoice one with another, as Children do before their Parents; and to this End God created us.

11. Thus, my dear ° Soul, seek Christ and incline thyself to him, and so thou shalt receive the Holy Ghost, who will new regenerate thy Soul, and enlighten, drive, and lead thee; and he will reveal [and manifest] Christ to thee. Leave off all Opinions and human Inventions, for the Kingdom of God is near to thee; and thou art kept out from God only by thy own Unbelief, by the evil Works, *viz.* by thy Pride, Covetousness, Envy, Anger, and Falshood; for thou clothest thyself with them, and so thou art in the Devil's Cloaths, without God. ° Or Friend.

12. But if thou leavest them off, and passest with the Desire of thy Heart into the Mercy of God, then thou goest into Heaven, into God the Father, and thou walkest in the Body of Christ in the pure Element; and the Holy Ghost goes forth out of thy Soul, and leads thee into all Truth; and the old corrupt Man does but hang to thee, which thou shalt destroy in Death, and with thy Love in Christ still overcome, and captivate the Anger of the Father in thy Soul; and thou shalt spring up with thy new Man through Death, and appear in the same at the last Judgment-Day.

The^f Gate to Babel.

^f The Gate by which Babel first entered.

13. When we consider with ourselves the many Sects and Controversies in Religion, and from whence they come and take their Original, it is as clear as the Sun, and it manifests itself indeed, and in Truth; for there are great Wars and Insurrections stirred up for the Cause of [Religion or] Faith; and there arise great Hatred and Envy about it, and they persecute one another for Opinions Sake; because another is not of his Opinion, he sticks not to say, he is of the Devil; and this is yet the greatest Misery of all, that this is done by the Learned in the high Schools [or Universities] of this World.

14. And I will show (thee, simple Man) their Venom and Poison; for behold, every one among the Laity looks upon them, and thinks, Sure it must needs be right if our ° Priest says it; he is a Minister of God; he sits in God's Stead, it is the Holy Ghost that speaks out of him. But Saint *John* says, *Try the Spirits*; for every one's Teaching is not to be believed; and Christ says, *By their Works thou shalt know them*; for a good Tree brings forth good Fruit, and an evil Tree brings forth evil Fruit; also he teaches us plainly, that we should not gainstay

° Minister, Pastor, Preacher, or Teacher.

the Prophecy, that is of God, but we should learn to try them by their Fruits.

15. We speak not of perfect Works done by the Body, which is captivated in the Spirit of this World, but [we speak] of their Doctrines, that we [must] try them, whether they be generated of God. For if that Spirit teaches Blasphemies, Slanders, and Persecutions, then it is not from God, but it proceeds from the Covetousness and Haughtiness of the Devil. For Christ teaches us Meekness, and to walk in brotherly Love, wherewith we may overcome the Enemy, and take away the Might of the Devil, and destroy his Kingdom.

16. But when any fall to Firing, killing with the Sword, to undo People, ruin Towns and Countries, there is no Christ, but the Anger of the Father, and it is the Devil that blows the ^b Fire. For the Kingdom of Christ is not found in such a Way, but in Power; as the Examples of the Apostles of Christ declare, who taught no Revenge, but they suffered Persecution, and prayed to God, who gave them Signs and great Wonders, so that People flocked to them; and so the Church of Christ grew mightily, so that it overshadowed the Earth. Now who is the Destroyer of this Church? Open thy Eyes wide and behold; it is Day-light, and it must come to the Light, for God would have it so, for the Sake of the Lily. It is the Pride of the Learned.

17. When the Holy Ghost spoke in the Saints with Power and Miracles, and converted People powerfully, then they flocked to them, they honoured them greatly, they respected them, and submitted to them as if they had been Gods. Now this was well done to the Saints, for the Honour was given to God, and so Humility and Love grew among them, and there was all loving Reverence, as becomes the Children of God, as it ought to be.

18. But when the Saints comprised their Doctrine in Writings; that thereby in their Absence it might be understood what they taught, then the World fell upon it, and every one desired to be such a Teacher, and thought the Art, Skill, and Knowledge stuck in the Letter; thither they came running, old and new, who for the most Part only stuck in the old Man, and had no Knowledge of God; and so taught according to their own Conceits, from the written Words, and explained them according to their own Meaning.

19. And when they saw that great Respect and Honour was given to the Teachers, they fell to Ambition, Pride, and Greediness of Money; for the simple People brought them Presents or Gifts, and they thought that the Holy Ghost dwelt in the Teachers, whereas the Devil of Pride lodged in them; and it came to that pass, that every one called himself after his Master's Name, [whose Doctrine he prized most;] one would be of *Paul*; another of *Apollos*; another of *Peter*; and so on. And because the Saints used not the same Kind of Words and Expressions in their Teaching and Writings, though they spake from one and the same Spirit, therefore the natural Man (which being without the Spirit of God knows nothing of God) begun all Manner of Strife and Disputations, and to make Sects and Schisms; and they set themselves up for Teachers among all Sorts of People, not for God's Sake, but for temporal Honour, Riches, and Pleasure's Sake, that they might live ^l brave Lives. For it was no very hard Labour and Work to hang to the bare Letter; and such Strife and Contention rose amongst them, that they became the most bitter Enemies and Haters one of another. And none of them were born of God, but their Parents held them close to the Scripture, that they might come to be Teachers, that so they might be honoured in and for their Children, and that their Children ^k might live bravely.

^l In Pride or Voluptuousness
^k Might have good Maintenance, or great Livings for their basical Man.

20. And so it fell out, that every one would get the greatest Conflux of People he could, that he might be esteemed by most People; and these Lip-Christians did so multiply, that the sincere hearty Desire to God was left, and they only looked upon the Lip-priests, who did nothing but cause Strife and Contentions; and they all vapoured and boasted of their own Art and Skill which they had learned in the Schools and Universities, and cried, Look here is Christ, come running hither, thus and thus has *Paul* written; and another says, Come hither, here is Christ, thus and thus has *Peter* written; he was the Disciple of Christ, and had the Keys of the Kingdom of Heaven, this cannot be amiss; they do but deceive you, follow after me.

21. Thus the poor ignorant People looked upon the ¹ Mouth-Apes, those greedy covetous Men, which were no other than ^m Vizard-Priests, and so lost their dear *Immanuel*; for Christ in them (from whence the Holy Ghost goes forth, which drives and leads Men, and who at first had begotten them with Power and Miracles) must now be nothing but a History, and they became but historical Christians; yet so long as the Apostles and their true Disciples lived, they stopped and reprov'd such Things, and showed them the right Way; but where ⁿ they were not, there the History-Priests misled them, as may be clearly seen in the *Galatians*.

22. And so the Kingdom of Christ grew not in Power only, but for the most Part in the History; the Saints born in Christ, they confirm that many Times with great Wonders [or Miracles,] and the History-Priests of *Baal*, they always built upon those [Miracles of the Saints] that which was good for the promoting Virtue and good Manners; many brought forth Thistles and Thorns, that they might make Strife and Wars; many sought only great Honour, Dignity, and Glory, that it should be conferred upon the Church of Christ and her Ministers, as it may be seen in Popery, out of what Root it is grown. And it came so far, that they mingled the Jewish Ceremonies in their Doings, as if the Justification of a poor Sinner laid in them, because they were of divine Appointment; for which Cause, the Apostles held the first Council at *Jerusalem*, where the Holy Ghost concluded, that they should only cleave to Christ in true Love one to another, and that was the only Justification before God.

23. But it availed not, Pride would erect its Throne, and set it above Christ, the Devil would be God; and they made ^o Glosses, that they might bring it to pass in such a Way, that the simple People might not take Notice of it; there the Keys of *Peter* must govern the City, and they drew together with the Keys ^p divine Authority to them, and so could use the divine Power in Deeds and Wonders no more; for they desired to be rich and wealthy upon Earth, and not to be poor with Christ, who in this World (as himself witnesses) had not whereon to lay his Head; they would not be such Christians in Power and Wonders; as *Adam*, who would not live in the Power, but in a great Heap [of Earth,] that he might have something to take hold of. And here may be rightly seen our Misery which *Adam* brought us into, that our Essences always reach after the Spirit of this World, and desire only to fill themselves with a great Heap, from whence *Adam* and we all have got such a swelled, gross, untoward Body, full of Sickness, Contrariety, and contentious Desires.

24. Now when the historical Christendom and the true Christians grew together, the Scepter was always among the Learned, who exalted themselves, and made themselves potent, and great; and the simple [Church] yielded to it as right; and yet there was a Desire after the Kingdom of God found in Men, *viz.* the noble Word of God (which had ^q imprinted itself in the Promise [in Paradise,] in the Light of ^r Life, and which was made stirring by Christ) that drove them indeed to the Fear of

¹ Such as aposthly teach the Words of holy Men, without the Understanding they had.
^m Mock Priests.

ⁿ The Apostles and their Disciples.

^o Subtil Pre- tences and Expositions of Scripture.
^p *Jus Divinum.*

^q Imaged or figured itself in the Mind.

^r Temples or Churches. God. And then they built great ^r Houses of Stone, and called every one thither; and they said that the Holy Ghost was powerful there, and they must come thither; ^t Saying, Do as we say, and not as we do. besides, they durst be so impudent as to ^t say (when they were found to be so wicked and malicious) that the Holy Ghost was powerfully in the Mouth of the Wicked.

^t The Dead in Trespasses and Sins.

25. But, thou Hypocrite, thou lyest; if thou art ungodly, thou canst not raise ^t the Dead, thou canst convert none that in this World lie drowned in Sins; thou mayest stir the Heart of the Believer indeed (through thy Voice) which is a Work of the Spirit, but thou bringest forth none out of Death [into Life;] it is an impossible Thing. For if thou wilt convert a poor Sinner, which is drowned in Sin, and lies captive in the Anger, then the Holy Ghost must be in thy Mouth, and thy Essences must take hold of his, and then thy Light will shine in him, and thou shalt raise him out of the Death of Sins, and with thy Love, in thy Tincture, catch him; and then he will come to thee with a hearty Desire, longing after the Kingdom of Heaven; and then thou art his Confessor, and hast the Keys of *Peter*; and if thou art void of ^u that, thou hast no Keys.

^u The Holy Ghost.

26. As the Confession is, so is the Absolution. Is the Patient an historical Christian? so is the Physician too. And in them both there is a Mouth-Hypocrisy. But has the Patient any Virtue [or Power?] Then the Voice blows that Virtue [or Power] up, not from the Power of the Physician, but in the Virtue [or Power] of God, who with his Power even in a Thorn-Bush makes it to grow, which is the Power in all Things; and so also in a Voice, which in itself has no Ability.

^x Or Fashion.

^y Disputations, and Controversies.

27. Thus it became a ^x Custom, that every one was bound [to come] to the Temple made of Stones, and the Temple of God in Christ stood and stands very empty; but when they saw the Desolation in the ^y Contention, they called Councils, and made Laws and Canons, that every one must observe upon Pain of Death. Thus the Temple of Christ was turned into Temples made of Stones, and out of the Testimony of the Holy Ghost a worldly Law was made. Then the Holy Ghost spoke no more freely, but he must speak according to their Laws. If he reprov'd their Errors, then they persecuted him; and so the Temple of Christ in Man's Knowledge became very obscure; if any came that was born of God, and taught by the Holy Ghost, and was not conformable to their Laws, he must be a Heretic.

^z False Power, usurped *Jus Divinum*.

28. And so their ^z Power grew, and every one had great Respect to it; and they strengthened their Laws still more and more with the Power of Saint *Peter*, till they raised themselves so high, that they impudently set themselves as Lords over the Doctrine of the Apostles before God, and gave forth, that the Word of God and the Doctrine of the Saints must receive their Value, Worth, and Authority from their Councils, and what they ordained and instituted, that was from God, they were God's Dispensers of the Word; Men must believe their Ordinances, for that was the Way and Means ^a for the poor Sinner to be justified before God.

^a Means of Salvation.

^b God *Maaxim*, the Belly-God.

^c Or Idol.

^d Terrible

Devouring, in that which thou hast made thy God.

^e Usurped

Jus Divinum.

29. But where then is the new Regeneration in Christ through the Holy Ghost? Art thou not *Babel*, a Habitation of all Devils in Pride? How hast thou adorned thyself? Not for Christ, but for thy own Pride, for thy ^b Idol the Belly's Sake, and thou art a Devourer. But thy ^c Belly is become a Stink, and has gotten a horrible Source; there is a great Fire of ^d Anguish in thy Source, for thou art naked and manifest before God, thou standest as an impudent whorish Woman. Why do you, Laity, hang [and depend] on such a Strumpet? Her own ^e usurped Authority is her Beast whereon she rides; behold, and consider her in the Revelation of *John*, how the Holy Ghost sets her forth in her Colours.

30. Wilt thou be an Apostle of Christ, and wilt be but a Minister for the Belly, and teach only according to thy Art? From whom dost thou teach? From thy Belly,

that thou mayest fatten thyself thereby. It is true, thou shouldst be fed, and thou shouldst have Subsistence from Men, if thou art Christ's Disciple; but thy Spirit should not stick in Covetousness, but in Christ; thou shouldst not rely only upon thy Art, but shouldst give up thyself to God, that God may speak from thee, and then thou art in the Temple of God, and not in the Temple of the Institution of Man's Inventions.

31. Look upon Saint *Peter*, on the Day of Pentecost, who converted three Thousand Souls at one Sermon, he spoke not from the Appointment of the Pharisees, but out of the Spirit of *Moses* and the Prophets, out of the Temple of the Holy Ghost, that pierced through and enlightened the poor Sinners. But thou teachest Persecution only, consider thereby whence thou didst grow, *viz.* out of that first Stock, where they fell from the Temple of Christ to human Conceits and Inventions; where they sent forth Teachers according to Man's itching Ears, for a fair Show, that thereby thou mightest grow great in thy Pride; and because thou hast sought nothing else, therefore God has suffered thee to fall into a ^f perverse Sense, so that out of thee there come those that blaspheme the true Doctrine of Christ.

^f Reprobate confounded Sense.

32. Behold, out of what are the *Turks* grown? Out of thy perverse Sense; when they saw that thou regardedst nothing but thy Pride, and didst only contend and dispute about the Temple of Christ, that it must stand only upon Man's Foundation and Inventions, then *Mahomet* came forth, and found an Invention that was agreeable to Nature. Because those other followed after ^g Covetousness, and fell off from the Temple of Christ, as also from the Light of Nature, into a Confusion of Pride, and all their Aim was, how the Antichristian Throne might be adorned, therefore he also made Laws and Doctrines [raised] from Reason.

^g For Greediness of Money and Gain, or filthy Lucre.

33. Or dost thou suppose ^h it was for nothing? It is most certain, that the Spirit of the great World has thus set him up in great Wonders, because the other were no better; and therefore it must stand in the Light of Nature in the Wonders, as a God of this World, and God was near the one as the other. Thy Symbols or Signs in the Testament of Christ which thou usest (which Christ left for a Covenant) stood in Controversy, and were in Disputation, and thou didst pervert them according to thy Pride, and thou didst bend them to thy Institution, Ordinances and Appointment; thou didst no more regard the Covenant of Christ, but the Custom of Celebration or Performance of it, the Custom must serve the Turn; whereas Wood that burns not is not Fire, though when it is kindled it comes to be Fire; so also the Custom without Faith is like Wood that burns not, which they will call a Fire.

^h The Rising-up and Doctrine of *Mahomet*.

34. Or shall not the Spirit set it down before thy Eyes, thou lascivious filthy Strumpet? Behold, how hast thou broken the State of Wedlock, and opened a Door to Whoredom, so that no Sin is regarded; hast thou not ridden ⁱ upon thy Beast, when every one gazed on thee, and rode after thee [in thy Train?] Or art thou not that fine painted [adorned Whore?] Dost thou suppose we set thee forth in vain? The Judgment stands over thee, the Sword is begotten, and it will devour. Go out [from] *Babel*, and thou shalt live; though we saw a Fire in *Babel*, and that *Babel* was burning, yet it shall not burn those that go out from ^k it.

ⁱ Upon thy Power, Might and Authority.

^k The Strife, Contention, and Warring that is in it.

The Twenty-Seventh Chapter.

*Of the Last Judgment, of the Resurrection of the Dead, and of the Eternal Life.**The most horrible Gate of the Wicked, and the joyful Gate of the¹ Godly.*¹ Or Saints and holy People.^m The outward Nature.

I.  E know Christ has taught us, that a Judgment shall be kept, not only for the Punishment of the Despisers of God, and for a Reward to the Good, but also for the Sake of the Creature, and of ^m Nature, that they may once be delivered from Vanity; and we know that the Substance of this World, and the Property thereof, must pass away; the Sun and the Stars, and also the four Elements, must pass away as to their Source [or Property,] and all must be restored again; and then the Life will spring forth through Death, and the Figure of every Thing shall stand eternally before God, for which End it was created; also we know that our Souls are immortal, generated out of the eternal Band; and when this World passes away, then also all its Essences pass away, which are generated out of it, and the ⁿ Tincture remains still in the Spirit.

ⁿ Or the Ground of the Essence or Substance.^o Field or Soil.

2. Therefore, O Man! consider thyself here in this World, in which thou standest in the Birth, thou art sown as a Seed or Grain, and a Tree grows out of thee; therefore now see in what ^o Ground thou standest, that thou mayest be found to be Timber for the great Building of God in his Love, and not for a Threshold [or Footstool] to be trodden under-foot, or that is fit for nothing but for the Fire, whereof nothing will remain but Dust and Ashes.

^p Ground or Field.
^q Sap. Juice, or Substance.

3. It is said to thee, that the Wood [or Fewel] of thy Soul shall burn in the last Fire, and that thy Soul shall remain to be Ashes in the Fire, and thy Body shall appear like black Soot. Why wilt thou then stand in a Wilderness, yea in a Rock where there is no Water? How then will thy Tree grow again? O! what great Misery it is that we are ignorant in what ^p Soil we grow, and what Kind of ^q Essences we draw to us, seeing our Fruit shall appear and be tasted, and that which is pleasant shall stand upon God's Table; and the other shall be cast to the Devil's Swine. Therefore let it move you, to look that you grow in the Ground or Soil of Christ, and bring forth Fruit that may be set upon God's Table, which Fruit never perishes, but continually springs, and the more it is eaten of, the pleasanter it is. How wilt thou rejoice in the Lord!

4. The last Judgment is appointed for that End; and as we know that all Things [in this World] have had a Beginning, so they shall also have an End; for before the Time of this World there was nothing but the Band of Eternity, which makes itself, and in the Band the Spirit, and the Spirit in God, who is the highest Good, which was always from Eternity, and never had any Beginning; but this World has had a Beginning from the eternal Band in the Time.

^r Or Up-holder.
^s The Seed.

5. For this World makes a Time, therefore it must perish; and as it has been Nothing, so it will be Nothing again; for the spirit moves in the ^r Ether; and therein the ^s Limbus (which is corruptible, is generated, from whence all Things proceed; and yet there was no Fashioner but the Spirit (or the Vulcan) in the Essences, and so also

also there were no Essences, they were generated in the Will of the Spirit, and in that Will is the ^t Fashioner, which has fashioned all Things out of nothing but merely out of the Will.

6. Seeing then it is fashioned out of the eternal Will, therefore it is eternal, not in Substance, but in the Will, and after the Breaking of the Substance this World stands wholly and altogether (like a Figure) in the Will for [a ^u Glass of] God's Works of Wonder. And so we know now, that where there is a Will, it must comprehend itself so that it be a Will, and that Comprehension makes an Attraction, and that which is attracted is in the Will, and it is thicker than the Will, and is the Darkness of the Will, and a Source in the Darkness; for the Will desires to be free, and yet cannot be free, except it goes again in itself out of the Darkness, and if it does, then the Darkness continues in the first Will, and the reconceived Will remains in itself in the ^{*} Light.

7. Thus we give you to understand, that this World (when the Will was moved) was created out of the Darkness, and the Out-going out of the Will in itself is God; and the Out-going out of God is Spirit, which has discovered itself in the dark Will; and that which was discovered were the Essences, and the ^y *Vulcanus* was the Wheel of the Mind, that divided itself into seven Forms.

8. And as is mentioned before, these seven Forms divide themselves again every one in itself into an Infinity of Forms, according to the ^z Discovery of the Spirit, and therein stands the Essence of all Essences, and it is all a great Wonder; and our whole Teaching does but aim at this, that we Men might enter into the light holy Wonders; for at the End of this Time all shall be manifested, and every Thing shall stand in that wherein it is grown; and then when that Substance (which at present it possesses and brings forth) perishes, then it is all an Eternity.

9. Therefore let every one have a Care how he uses his Reason, that he may therein stand in great Honour in the Wonders of God. We know that this World shall perish in the Fire; it shall be no Fire of Straw or Wood, that would turn no Stones to Ashes, and further to Nothing; neither will there any Fire gather together, into which this World shall be thrown; but the Fire of Nature kindles itself in all Things, and will melt or dissolve the Body of every Thing, or whatsoever is palpable, and turn it to Nothing.

10. For as all in the *Fiat* was held and created according to the [Will of the] ^a Fashioner, which was the sole and total Work-master in all Things, in the seven Spirits of Nature, which broke nothing when he fashioned it, nor threw one [Part] from the other when he had made it, but every Thing separated itself, and stood in the Source of its own Essences, so there shall not need much Blustering, Thunder and Lightening, and Breaking, as this World in *Babel* teaches, but every Thing ^b perishes in itself; the Source [or Flowing forth] of the Elements ceases, as a Man when he dies [ceases from working,] and all passes into its Ether [or Receptacle.]

11. And at the Time (before this Fabrick [of Heaven and Earth] perishes and passes into its Ether) comes the Judge of the Living and the Dead; there all Men must see him in his, and in their Flesh; and all the Dead must rise through his Voice, and stand before him; and there the angelical World shall be manifested. And all the Generations of the Earth (which are not comprehended in the Body of Christ) shall howl, and then they shall be separated into two Flocks; and the Sentence of Christ passes over all, both Good and Bad; and there will be Howling, Trembling, Yelling, Roaring, and cursing themselves, the Children cursing their Parents, and wishing that they had never been born.

^t Framer or Former.

^u Figure or Picture.

^{*} Liberty or Freedom.

^y Or the Striker of Fire, which strikes up the Thoughts of the Mind.

^z Or Sparkling.

^a Framer or Artificer.

^b Or passes away.

12. Thus one of the Wicked curses the other, who has caused him to commit such Wickedness; the Inferior his Superior that has given him Offence, [and been a Stumbling-block to him;] the Laity curse the Clergy or ^e Priests, who have given them evil Examples, and seduced them with false Doctrine; the wicked Curser, Swearer, and Blasphemer, bites and knows his Tongue, which has so murdered him; the Mind beats the Head against the Stones; and the Ungodly hide themselves in the Caves and Holes of the Earth, before the Terror of the LORD; for there is great Quaking and Stirring in the Essences of the Anger and fierce Wrath of the LORD; and the Anguish breaks the Heart, and yet there is no Dying; for the Anger is stirring, and the Life of the Ungodly flows up in the Anger. There the Ungodly curses the Heaven and the Earth that bore him, as also the Constellation [or Stars] that led him, and the Hour of his ^d Birth; all his Uncleaness stands before his Eyes, and he sees the Cause of his Horror, and condemns himself; he cannot look upon the Righteous for very Shame; all his Works stand in his Mind, and in the Essences cry, Woe to him that did them, they accuse him; the Tears of those he has afflicted and oppressed are like a fiery stinging Serpent; he desires ^e Rest or Ease, but there is no Comfort, Despair rises up in him, for Hell terrifies him.

^e Ministers or Teachers.

^d Nativity.

^e Abstinence.

^f Clarity, Luster, or Brightness.

13. Also the Devils tremble at the Kindling of the Wrath, whose Faces appear before the Eyes of the Ungodly; for they see the angelical World before them, and the hellish Fire in them; and they see how every Life burns, and every one in its own Source, in its own Fire. The angelical World burns in Triumph, in Joy, in the Light of the ^f Glory, and it shines as the clear Sun, which neither Devil, nor any of the Wicked dare look upon, and there is Praise [and Hallelujahs] that the Driver is overcome.

^g Really.

14. And there then the Judgment is set, and all Men (both the Living and the Dead) must stand there, every one in his own Body. And the angelical Quire of the holy Men (who have been killed for the Witness of Jesus) is set; there stand the holy Patriarchs of the Tribes of *Israel*, and the holy Prophets, with their Doctrine; and all that they have taught is made manifest and revealed, and stands before the Eyes of the Wicked; they must give an Account of all their Murderings of the Saints; for they that have been murdered for the Truth's Sake stand before the Eyes of their Murderers, whose Lives the Murderers must give an Account for, and yet have no Excuse to make, but stand Speechless; all a Man's slandering Reproaches which he has cast upon the Righteous stand there before him ^g in Substance, and is a Substance, about which the Law is there read to him.

^h Are really discovered in the Light.

15. Where is now thy Authority, thy Honour, thy Riches, thy Pomp and Bravery, thy Power, wherewith thou hast terrified the Needy, and hast made the Right bow and bend to thy Will? Behold, it is all in Substance, and stands before thee; the Oppressed read thy Lesson to thee; all that was rightly spoken [by thee] in this World, is there recalled again, and thou abidest (in thy Unrighteousness) a Liar, and thou must be judged by those that thou hast here judged in Falshood; all Lying and Deceit stand ^h manifest in the Substance, all thy Words stand in the Tincture in the Substance of Eternity before thee, and are thy Looking-glass; they will be thy eternal knowing Whelps, and the Book of thy Comfort and Trust. Therefore do but think what thou wilt do; wilt thou not then curse and judge thyself?

16. On the contrary, the Righteous stand there in unspeakable great Joy, and their Joy rises up in the Source [or Well-spring] of the Holy Ghost; all their Sorrow and Heaviness (which they have had here) stands before them in Substance, and it appears how they have suffered wrongfully; their Comfort springs up in the Body of Jesus Christ, who has redeemed them out of so great Misery; all their Sins are washed;

and appear as white as Snow; and there then they return Thanks to their Bridegroom, who has redeemed them out of such Necessity and Misery, wherein they laid captive here, and there is mere hearty Joy that the ^l Driver is destroyed; all their good Works, their Teaching and Well-doing, appear before them; all the Words of their Teaching and Reproving (wherewith they have shown the Ungodly the right Way) stand in the Figure.

^l The Evil, Malice, Wickedness, or the Devil.

17. Here will the Prince and Arch-Shepherd pronounce his Sentence, saying to the ^k Godly; ¹ Come, ye blessed of my Father, inherit the Kingdom that has been prepared for you from the Beginning; I have been hungry, thirsty, naked, sick, in Prison and Misery, and you have fed me, given me Drink, clothed me, comforted me, and visited me, and have come and helped me in my Misery, therefore enter into eternal Joys. And they will answer, Lord, when have we seen thee hungry, thirsty, naked, in Prison, or in Misery, and have served thee? And he will say, What you have done to the least of these my Brethren, you have done that to me. And to the Wicked he will say, Away from me, ye Cursed, into the eternal Fire; for I have been hungry, thirsty, naked, in Prison, and in Misery, and you have never ministered unto me. And they will answer, Lord, when have we seen thee so, and not ministered to thee? And he will say, What you have not done to the least of these my poor Brethren, that you have not done to me; and they must depart from him.

^k Honest, Virtuous, or Innocent.
¹ *Math.* 25.

18. And in that Moment of Departing, there ^m pass away Heaven and Earth, Sun, Moon, Stars, and Elements, and thenceforth Time is no more.

^m Perish.

19. And there then in the Saints, the Incorruptible attracts the Corruptible into itself, and the Death and this earthly Flesh is swallowed up; and we all live in the great and holy Element of the Body of Jesus Christ, in God the Father, and the Holy Ghost is our Comfort; and with this World, and with our earthly Body, all Knowledge and Skill of this World perishes; and we live as Children, and eat of the paradisaical Fruit, for there is no Terror, Fear, nor Death any more; for the Principle of Hell together with the Devils (in this last Hour) is shut up; and the one [Principle] cannot touch the other any more in Eternity, nor conceive any Thought of the other. The Parents shall no more think of their wicked Children that are in Hell, nor the Children of their Parents; for all shall be in Perfection, and that which is in Part shall cease.

20. And there then this World shall remain standing in a Figure and Shadow in Paradise, but the Substance of the Wicked perishes in that [Figure of the World,] and remains in the Hell, for the Works of every one follow after them; and there shall be eternal Joy over the Figures of all Things, and over the fair Fruit of Paradise, which we shall enjoy eternally.

Note, Read more of this, in the Answer to the thirtieth Question, in the Book of the Forty Questions concerning the Soul.

To which help us, O Holy Trinity, God the Father, Son, and Holy Ghost. Amen.

What is wanting here, you may seek for in the other Parts of my Writings, especially concerning Moses and all the Prophets, and concerning the Kingdom of Christ.

In the fourth Part of these Writings, being the Forty Questions of the Original of the Soul, and what it is from Eternity to Eternity, this is clearly described.

A true Information concerning the confounded Babel.

To the Comfort of such as seek; and set here for a Witness against the Mockers and Despisers.

21. Though now there be so many Doctrines and Opinions ⁿ manifested, yet the

ⁿ Or broached.

Scorner (who is born of this World only) ought not to fall on so, and cast all down which he cannot apprehend; for all is not false, there is much that is generated by Heaven, which [Heaven] will at present make another *Seculum* or Age, which discovers itself highly with its Virtue [or Power,] and seeks the Pearl; it would fain open the Tincture in its Substance, that the Virtue [or Power] of God might thereby appear in it, and that it might be freed from the irksome Vanity; this was done in all Ages, as Histories show, and as is well known to the Enlightened.

22. For now there are many that seek, and they find also: One Gold, another Silver, another Copper, another Tin; but this must not be understood of Metals, but of the Spirit, in the Power, in the great Wonders of God, in the Spirit of the eternal Power.

23. And though there be such Seeking in the Mystery by the Instigation and Driving of the Spirit of God, yet every one seeks (in his own ^o Manner) in his Field wherein he stands, and there he also finds, and so brings his Invention to Light, that it may appear, and this is the ^p Purpose of the Great God, that he may so be manifested in his Wonders. And it is not all from the Devil, as the World in *Babel* (in its great Folly) ^q teaches; where they cast all down to the Ground, and will make a Bon-fire of it, and set Epicurism in its Place.

24. Behold, I give you a fit Similitude in a Sower; a Sower tills his Ground the best he can, and sows good Wheat, but now there is other Seed among the Wheat, and though that was indeed wholly pure, yet the Earth puts forth Weeds among the Wheat, even Thorns and Thistles. And now what shall the Sower do? Shall he therefore reject the whole Crop, or burn it, for the Thistles and Darnels Sake? No, but he threshes it, and fans it, he separates the Weeds and Dross from it, and uses the good Seed for his Food, and gives the Chaff to his Cattle or Beasts, and with the Straw he makes ^r Compost for his Ground, and so makes good Use of his whole Crop.

^r Or Dung for his Land.

25. But to the Mockery be it spoken, he is a Weed, and shall be thrown to the Beasts. And now though other Seed be found among the Wheat (when it is fanned and sifted) that he cannot get out, shall he therefore not use his Wheat for Food? Every Kind of Grain has its Virtue; one strengthens the Heart, the other the Stomach, another the other Members of the Body; for one Essence alone makes no Tincture, but all the Essences together make the Senses, [Thoughts,] and Understanding.

Not:

26. Go into a Meadow, and look upon the Herbs and Flowers which grow all out of the Earth, and always one is fairer and more fragrant in Smell than the other, and the most contemptible [Herb] has many Times the greatest Virtue. Now then the Physician comes and seeks, and often turns his Mind to the lustiest and fairest, because they thrive so in their Growing, and smell strong; then thinks he, these are the best; whereas many Times a small regardless Herb will serve his Turn better in his Physick for his Patient, whom he has under cure.

27. Thus I must tell you; the Heaven is a Sower, and God gives him Seed, and the Elements are the Ground into which the Seed is sown; now the Heaven has the Conitellation, and receives also the Seed of God, and sows all together one among another; now the Essences of the Stars receive the Seed in the Ground, and qualify [or are united] with it, and carry themselves along in the Herb, till a Seed also be in the Herb.

28. Now since there are Varieties of Growth, according to the Essences of the Stars, and yet the Seed of God (which was sown in the Beginning) is in the Ground, and so they grow together, should God now therefore cast away the whole Crop because all have not the same Essences? Does it not all stand in his Wonders? And is it not the

Joy of his Life, and the Quickening of his Tincture? [This is] spoke by Way of Similitude.

29. Therefore, my beloved Mind, look what thou dost; and judge not so hastily and unadvisedly, and do not turn Back because of the Multitude of Opinions, to whom belongs only the Chaff of the noble Seed. The Spirit of God shows himself in every one that seeks him, yet according to the Manner and Kind of his Essences; and yet the Seed of God is sown along in the Essences; and if the Seeker seeks in a divine Desire, then he finds the Pearl according to his Essences, and so the great Wonders of God are manifested thereby.

30. If now you desire to know the Difference, and which is a false Seed or Herb, understand a false Spirit, in which the Pearl or the Spirit of God is not; consider it in its Fruit, Smell, and Taste; if he be vain-glorious, a Seeker of his own Honour, covetous, a Blasphemer, a Slanderer, and Despiser of the Children of God, which casts down all under his Feet, and would be Lord of ' all, then know, that such a one is a naughty ' Seed; and he is a Thistle, and shall be sifted out from the Seed of God. Go out from " such [a Spirit,] for he is a confounded Wheel, and has no Foundation, nor any Sap or Virtue from God, for the Growing of his Fruit; but he grows as a Thistle, which pricks only, and bears no good Seed.

31. The good Smell in the Herb, which you should now look for in the many Opinions, is only the new Regeneration out of the old corrupted Adamical mixt Man in the Body of Jesus Christ, in the Power of the Holy Ghost, viz. a new Mind towards God in Love and Meekness; which is not set upon Pride, Covetousness, and seeking his own Honour, Credit, and Esteem, nor upon War, or any Manner of Stir, or Insurrection of Inferiors against their Superiors, but grows in Patience and Meekness, as a Grain of Wheat among Thorns, and brings forth Fruit in its Season. And consider, that where there is such Fruit [in thy Mind,] that is born of God; and it is the noble Virtue in that [Man.] Go out from the other Fruit, which teaches Uproars and Dissention between Inferiors and Superiors, for such [Fruits] are Thistles, and will prick and sting [like Nettles.] God will fan his Wheat himself.

32. The Lily will not be found in Strife or Wars, but in a friendly humble loving Spirit, together with good sound Reason, this will dispel and drive away the Smoke of the Devil, and flourish in its Time. Therefore let none think, that when Strife goes on, and he gets the Upperhand, now it is well and right; and he that is under, and subdued, let him not think, sure I am found to be in the Wrong, I should now go to the other Opinion or Side, and help that Party to persecute the other; no, that is not the Way, such a one is merely in *Babel*.

33. But let every one enter into himself, and labour to be a righteous Man, and fear God, and do right, and consider that this his Work shall appear in Heaven before God, and that he stands every Moment before the Face of God, and that all his Works shall follow after him, and then the Lily of God springs and grows, and the World stands in its *Seculum*. AMEN.

† All Men's
Minds and
Opinions.

‡ Or Spirit.

§ Or be at En-
mity with such
a Property in
thyself, saying
with Paul,
*Who shall de-
liver me from
this Body of
Death?*

A N

A P P E N D I X.

O R

Fundamental and true DESCRIPTION of the
THREEFOLD LIFE in MAN.

First, Of the Life of the Spirit of this World in the Qualities and Dominion of the Stars and Elements.

Secondly, Of the Life of the Originality of all Effences, which stands in the eternal [indissoluble] Band; wherein the Root of Man's Soul stands.

Thirdly, Of the paradisaical Life in *Ternario Sancto*, viz. the Life in the new Regeneration, which is the Life of the Lord Jesus Christ; wherein the angelical Life is understood, as also the holy Life of the new Regeneration.

All searched out, very fundamentally, in the Light of Nature, and set down for the Comfort of the poor sick wounded Soul, that it might seek the holy Life in the new Regeneration, wherein it goes forth out of the earthly, and passes into the Life of Jesus Christ the Son of God.

By the same A U T H O R.

B ECAUSE in our * foregoing Writings, there are some Words which the Reader may not perhaps apprehend, especially where we have written, that in the Resurrection of the Dead, we shall be in the Body of Christ, in *Ternario Sancto*, where we call the *Ternarius Sanctus* Holy Earth, which must not be understood of Earth, but of the holy Body of the holy Virtue [or Power] of the Trinity of God; and by that Body *Ternarius Sanctus* is properly understood in our Writings the Gate of God the Father, from whence all Things proceed as out of one only Substance, therefore we wul instruct the Reader of the † second Book of our Writings a

* The *Aurora*,
and the Three
Principles.

† The Three
Principles.

little more fundamentally, that he may not hang so to the bare Letter, and make an historical Matter of our Writings, but that he may observe the Mind and Spirit, what that [Spirit] means, when it speaks of the Divine Life, and uses not always the same Words and Names.

2. For if we look into the Creation of God, we find very wonderful Things, which yet in the Beginning proceeded out of one only Fountain; for we find Evil and Good, Life and Death, Joy and Sorrow, Love and Hate, Weeping and Laughing; for we find that it all sprung out of one only Substance, for that may very well be seen in all Creatures, especially in Man, who is the Similitude of God, as *Moses* writes, and the Light of Nature convinces us. Therefore we ought to consider of the Threefold Life in Man, which is found so also in the Gate of God the Father.

^z Or a Substance or Reality.

^a Essence or Substance.

3. If we consider of the Alteration how the Mind is changed as it is, how suddenly Joy is turned into Sorrow, and Sorrow into Joy, then we ought well to consider from whence that takes its Original. For we find it all to be in one and the same Mind; and if one Form [Property or Quality] rises and gets above the other, then there presently ^z something follows, so that the Mind collects all its Thoughts together, and sends them to the Members of the Body, and so the Hands, the Feet, the Mouth, and all go to Work, and do something, according to the Desire of the Mind, and then we say, that Form [or Property that drives the Work] is predominant, qualifying and working above other Forms, wherein yet all other Forms of Nature lie hidden, and are subject to that one Form. And yet the Mind is such a wonderful ^a Thing, that suddenly (out of one Form, that is now predominant and working more than all others) it brings forth and raises up another, and quenches the [Form] that was kindled before, so that it becomes as it were a Nothing, as may be seen in Joy and Sorrow.

4. Now therefore when we consider whence all takes its Original, we find especially three Forms in the Mind; we speak not here of the Spirit of this World only, for we find that our Mind has also a Desire [or Longing] after another Mind, and that it is anxious for that which the Eyes of the Body see not, and which the Mouth tastes not, and the Feeling of the earthly Body does not perceive, neither does the earthly Ear hear it, nor the Nose smell it, which yet the noble Mind can see, taste, feel, perceive and hear, if the Form of the divine Kingdom in that Mind be predominant, or qualifies more than the other two; there then instantly the other two are as it were half dead and overcome, and the divine [Form] rises up alone, and then it is in God.

^t Or stands.

5. And we see also how instantly the Mind raises up another Form, and makes it predominant, *viz.* the Spirit of this World, in Covetousness, Pride, in the oppressing of the Needy, and lifting up itself only, and so drawing all to it; whereupon then instantly also the third Form breaks forth out of the eternal [indissoluble] Band, as Falshood, Envy, Anger and Malice; so that the Image of God is as it were dead and overcome, where then the Mind (in this Manner) ^u is in the Anger of God, in Death, in the Jaws of Hell, over which Hell in the Anger of God insults; for hereby its Jaws are set wide open, and it becomes predominant. But when the divine Form breaks forth again, then the Kingdom of Hell is overcome, and as it were dead, and the Kingdom of Heaven comes to be predominant and working again.

6. Therefore *St. Paul* says, *To whom you yield yourselves as Servants in Obedience, his Servants you are, whether of Sin unto Death, or of the Obedience of God to Righteousness,* and that Source or Property we have, and in that Kingdom we live, and that Kingdom with the Property thereof drives us. Seeing then here in this Life all is in the Sowing, and in the Growing, therefore the Harvest also shall one Day follow, where then the one Kingdom shall be separated from the other.

7. For

7. For there are in the Mind of Man Three Principles, all which Three in the Time [of this four elementary Life] he may open; but when the Body is broken, then he lives in one Principle only, and then he has lost the Key, and can open no other Principle more, he must continue eternally in that Source [or Quality] which he has kindled here. For we know that *Adam* (with his going out of Paradise into this World) brought us into Death. And Hell in the Anger of God grows from Death, and so our Soul is capable of [going into] the Kingdom of Hell, and stands in the Anger of God, where the Jaws of Hell then stand wide open against us, continually to devour us, and we have [made] a Covenant with Death, and wholly yielded ourselves up to it, in the Sting of the Anger, in the first Principle.

8. We not only know this, but we know also, that God has regenerated us in the Life of his Son Jesus Christ to a living Creature, to live in him. And as he is entered into Death, and again through Death into eternal Life, so must we enter into the Death of Christ, and in the Life of Jesus Christ go forth out of Death, and live in God his Father; and then our Life, and also our Flesh, is no more earthly, but holy in the Power of God, and we live rightly in *Ternario Sancto*, in the Holy Trinity of the Deity. For then we bear the holy Flesh (which is out of the holy Element in the Presence of God) which our loving Brother and Saviour, or *Immanuel*, has brought into our Flesh; and he has brought us in and with himself out of Death into God his Father, and then the Holy Trinity of the Deity is substantially [or really] working in us.

9. And as the eternal Word in the Father is become true Man, and has the eternal Light shining in him, and has humbled [and abased] himself in the Humanity, and has put upon the Image, which we here bear in this Life, the Image [which is] out of the pure unspotted Element in the Presence of God, which we lost in *Adam*, which stands in the Mercy of God, as is clearly mentioned in our ^c second Book, with all the Circumstances of it, so must we also put on to us that Image [which is] out of the pure Element, out of the Body of Jesus Christ, and live in that bodily Substance, and in that Source [Condition] and Virtue wherein he lives.

^c The Three Principles.

10. We do not here mean his Creature, that we must enter into that, but we understand his Source, for the Depth and Breadth of his Life in his Source is unmeasurable; and as God his Father is unmeasurable, so also is the Life of Christ so; for the pure Element in the Source of God the Father in his ^d Mercy, is the Body of Christ; and as our earthly Body stands in the four elements, so the new Man stands in a pure Element, out of which this World with the four Elements is generated; and the Source of the pure Element is the Source of the Heaven, and of Paradise, and so also it is [the Source] of our Body in the new Regeneration.

^d *Barmherzigkeit*, Mercifulness.

11. Now that Element is in the whole Principle of God every where, in all Places, and so is unmeasurable and infinite, and therein is the Body of Christ and his Quality, and in that is the Trinity of the Deity; so that the Father dwells in the Son, *viz.* in the Body of Jesus Christ, and the Son in the Father, as one only God, and thus the Holy Ghost goes forth from the Father in the Son, and is given to us, to regenerate us to a new Life in God, in the Life of Jesus Christ, and the earthly Man, in his Image and Source [or Quality and Property,] hangs but to us in this [Life] Time, [which is] well understood, if we be born of God with our Mind.

12. For as God the Father in his own Substance comprehends all the Three Principles, and is himself the Substance of all Substances, wherein both Joy and Sorrow are comprehended, which yet goes forth in itself out of the Source of the Anguish, and makes the Kingdom of Joy to himself, inconceivable to the Sorrow, and incomprehensible to the Source of his Anger in the Anguish, and generates to himself his Heart

in the Love, wherein the Name of God takes Original, so also the Mind has in it all the three Principles, and therein the Soul is comprized, *viz.* in the Band of Life, ^e which must enter again into itself, and create a Will in the Life of Jesus Christ, and endeavour after it, desiring it with a strong Will and Purpose, and not stay merely in the History, or in the Knowledge of it, and being able to speak of it, and suppose the Words and Discourse make a sufficient Christian, when the Mind is still in mere Doubt in *Babel*. No, that is not the Regeneration, but it must be an earnest Resolution; the Mind must in itself go forth into the Humility towards God, and enter into the Will of God, in Righteousness, Truth, and Love.

13. And though indeed the Mind is not able to do this in its own Ability, because it is captivated with the Spirit of this World, yet it has the Purpose in its Power, and God is presented with [and in] the Purpose, and receives it in his Love, and sows therein the Seed of Love in his Virtue [or Power,] out of which the new Man in the Life of Jesus Christ grows. Therefore all lies in the true earnest [Purpose,] which is called true Repentance; for the Receiving of the Word of God in the Obedience of Love grows not in the earthly Life, but in the new-born, in the Life of Jesus Christ.

14. Therefore the Kingdom of Heaven is a bestowed Bounty of Grace for all those that earnestly desire it; not that it is enough to say to one's self, I have indeed a Will to yield myself earnestly to God, but I have Need to have this World for a While, and afterwards I will enter into the Obedience of God, and that continues from one Time to another, and from one Day to another, and in the mean While the ^f evil Man grows; if you defer it to the End, and then desire [and think] to be a heavenly Fruit or Birth, when all the Time of your Life you have grown in the Anger of God, in the Abyss of Hell: No; that is Deceit, thou deceivest thyself.

^f Or the Child of Perdition.

15. The Priests in *Babel* have after that no Key to open the Kingdom of Heaven for thee; thou must enter in thyself and be new-born, or else there is no Remedy for thee in this World, nor in Heaven; thou standest here in this [Life] Time, in the Ground, and art a Plant, but when Death comes and cuts down the Stock, then thou art no more in the Growing, but art a Fruit; and then if thou art not Food for God, thou dost not belong to his Table, and then God will not dwell in thee.

16. For we know that the Deity only is the Virtue to the new Birth, which [Virtue,] if thou longest for it, and desirest it with Earnestness, sowest itself in thy Mind, and in thy Soul, out of which the new Man in the Life of Christ grows, so that in this World the earthly [Man] does but hang to it. Thus the new Man is in God in the Life of Jesus Christ, and the old Man is in this World; of which *St. Paul* writes clearly in his ^g Letter to the *Romans*, that if we thus live in the new Birth, we live to God, but as to the old *Adam* we are in this World; where then the Source of the eternal Band in the Soul is also changed, and the Soul enters in itself into the Life of Christ, into the holy and pure Element; which in some Places of my ^h second Book I call the *Ternarius Sanctus*.

^g Or Epistle.

^h The Three Principles.

17. This is not according to the Understanding of the Latin Tongue, but according to the Understanding of the divine Nature; by which Words is excellently expressed the Life of Jesus Christ in God the Father; as also the Characters or Letters themselves and the Spirit in the Syllables signify; wherein the Birth [Unigeniture or eternal Working] of the Deity is excellently understood; though it is hidden to the historical Man of the ⁱ School of this World, yet it is wholly comprehensible to those that are enlightened from God, who then also understand the Source [or working Property] of the Spirit in the Letter, which is not at this Time to be set down here, and yet it shall be brought to the Understanding.

ⁱ Or Universities.

18. And there is nothing more profitable for Man for his Beginning to the new Birth, than true earnest sincere Repentance, with great earnest Purpose and Resolution; for he must press into the Kingdom of Heaven, into the Life of Christ, where then his Regenerator is ready, deep in his Mind, in the Light of Life, and with Desiring and Earnestness helps [to wrestle,] and so sows himself as a Grain of Mustard-Seed into the Soul of Man, as a Root to a new Creature. And if the Earnestness in the Soul of a Man be great, then the Earnestness in his Regeneration is also great.

19. And it is not possible to describe the New Birth in Christ fully; for he that comes into it, can find it only in himself by Experience; there grows another Bud in his Mind, another Man with other Knowledge, he is taught of God, and he sees that all the Labour in the History, without the Spirit of God, is but a confused Work of *Babel*, from whence Strife and Contention (in Self-pride) come, for they aim only at Pride and Advancement, to recreate themselves in the Lusts of the Flesh, and in Self. They are no Shepherds or Pastors of Christ, but Ministers or Servants of the Antichrist, they have set themselves upon Christ's Throne; but they have erected it in this World.

20. Yet the Kingdom of Christ is not of this World, but consists in Power. And there is the true Knowledge of God in no Man, except he be regenerated in God, out of his corrupted House of Sins, where then the Fierceness changes itself into Love, and he is a Priest of God in the Life of Jesus Christ, who always seeks that which is in Heaven in the Wonders of God; and the New Man is hid in the old Man, and is not of this World, but he is *in Ternario Sancto*, in the holy Body of Jesus Christ, understand, in the Virtue of his Body.

21. For such also his Covenant with us is, both in the Baptism and the Last Supper. He took not the Flesh of his Creature and gave it to his Disciples, but he took the Body of the pure Element [that is] before God, wherein God dwells, which is present in all Creatures, but comprised in another Principle, and gave it to his Disciples to eat and to drink under earthly Bread and Wine; so also he baptised the outward Man with earthly elementary Water, but the inward new Man he baptised with the Water in the holy pure Element of his Body and Spirit, which Substance appears only in the second Principle, and is present every where, yet is hid to the third Principle, *viz.* to the Spirit of this World.

22. For as we know, that our Mind reaches all over this World, and also into the Kingdom of Heaven to God, so also the Life of the pure Element (wherein the Creature Christ, and our new Man in Christ stands) reaches every where all over, and it is all over full of the Fulness of the Life of Jesus Christ, but only in the [one pure holy] Element, and not in the four Elements, in the Spirit of the Stars.

23. Therefore there needs not in our Writings much toil, nor hard Consideration or Study, we write out of another Principle, no Reader understands us rightly in the Ground, except his Mind be born in God; there ought no historical Skill and Knowledge to be sought for in our Writings; for as it is not possible to see God with earthly Eyes, so also it is not possible that an unenlightened Mind in the Earthliness can comprehend^k it. Heavenly Thoughts and Meaning can comprehend^k it; like must be comprehended by like.

24. Indeed we carry the heavenly Treasure in an earthly^l Vessel, but there must be a heavenly^m Receptacle hidden in the earthly, else the heavenly Treasure

^k The Ground of our Writings.

^l Or Receptacle.

^m Or Vessel.

is not comprised nor held. None should think or desire to find the Lily of the heavenly Bud with deep Searching and Studying, if he be not entered by earnest Repentance in the new Birth, so that it be grown in himself; for else it is but a History, where his Mind never finds the Ground, and yet itself supposes it has comprehended it; but his Mind makes it manifest, ^a what Spirit's Child it is; for it is written, *They are taught of God.*

^a Of what Spirit it is generated.

25. We know that every Life is a Fire that consumes, and must have somewhat to feed its Consuming, or else it goes out; so also we know that there is an eternal Band of Life, where there is a Matter whereon the eternal Fire feeds continually, for the eternal Fire makes that Matter for Food to itself.

26. So also we know that the eternal Life is twofold, in a twofold Source [Quality or Property,] and each stands in its own Fire. The one burns in the Fierceness, and in the Woe, and the Matter thereof is Pride, Envy, and Anger, its Source is like brimstone Spirit; for the Rising up of the Pride, in Covetousness, Envy, and Anger, makes together a Brimstone, wherein the Fire burns, and continually kindles itself with this ^o Matter; for it is a great ^p Bitterness, wherein the Mobility of the Life consists, as also the ^q Striker up of the Fire.

^o *Materia*, or Material.
^p Like Gall.
^q Or Vulcan.

27. Now we know also, that every Fire has a Shining and Glimmer, and that Glimmer goes in itself forth from the Source [or Quality,] and enlightens the Matter of the Source, so that in the Source there is a Knowledge and Understanding of a [Thing or] Substance, from whence a Mind and the Might takes its Original of doing and comprehending a Will to somewhat, and yet was not there in the Originality; and that it will in itself, in the Source, go forth, and make a Liberty for itself in the Source, and the Will desires the Liberty, that it might stand therein, and has its Life from the Will in the Light, and in itself, in the Habitation, lives without Source, and yet there it stands in the Originality in the Ground of the Source.

^r Or Friend. 28. Thus, my beloved, worthy, seeking ^r Mind, know and observe that every Life stands upon the Abyss of the Fierceness; for God calls himself, *A consuming Fire*; and also, *A God of Love*; and his Name GOD has its Original in the Love, where he goes forth out of the Source in himself, and makes it, in himself, Joy, Paradise, and the Kingdom of Heaven.

29. We all in the Originality of our Life have the Source of the Anger, and of the Fierceness, or else we should not be alive; but we must look to it, and in ourselves go forth out of the Source of the Fierceness with God, and generate the Love in us, and then our Life shall be a joyful and pleasant Habitation to us, and then it stands rightly in the Paradise of God; but if our Life stays in the Fierceness, *viz.* in Covetousness, Envy, Anger, and Malice, and goes not forth into another Will, then it stands in the anguishing Source, as all Devils do, wherein no good Thought or Will can be, but a mere Enmity in itself.

30. Therefore these two Lives, *viz.* the Life in the loving Regeneration, and the Life in the Originality of the Source [or Property,] are one against another; and because the Life in the Love is not enmicious, therefore it must suffer itself to be pinched, pierced through and wounded, and upon it the Cross is laid to be borne with Patience of Meekness, and in this Bud, in this Ground, [Soil, or Field,] a Child of God must be a Bearer of the Cross; and for this End has God appointed in himself a Day of Judgment, and of Separation, where then he reaps what is grown in every Life; and herewith shall all Forms of the eter-

nal Life be manifested, all must stand to the manifesting of God's Deeds of Wonder.

31. Therefore, O Man! look to it, destroy not thyself; see that thou grow in the Ground [or Field] of Love, Meekness, and Righteousness, and enter with thy Life, in thyself, into the Meekness of Jesus Christ, in the Regeneration to God, and then thou shalt live in God's Source of Love; and so when the Field of this ^f Sprout is taken away, then thy Life is a Fruit and Plant of God, and thou shalt spring and grow with a new Body out of the holy and pure Element before God, in the Life of thy dear Saviour and Redeemer, Jesus Christ. Give up, [or dedicate] thyself to it, in this contentious Life, wholly and altogether, and so thou shalt with him, through his Death and Resurrection, grow up in a new Man before God. Or Bud.

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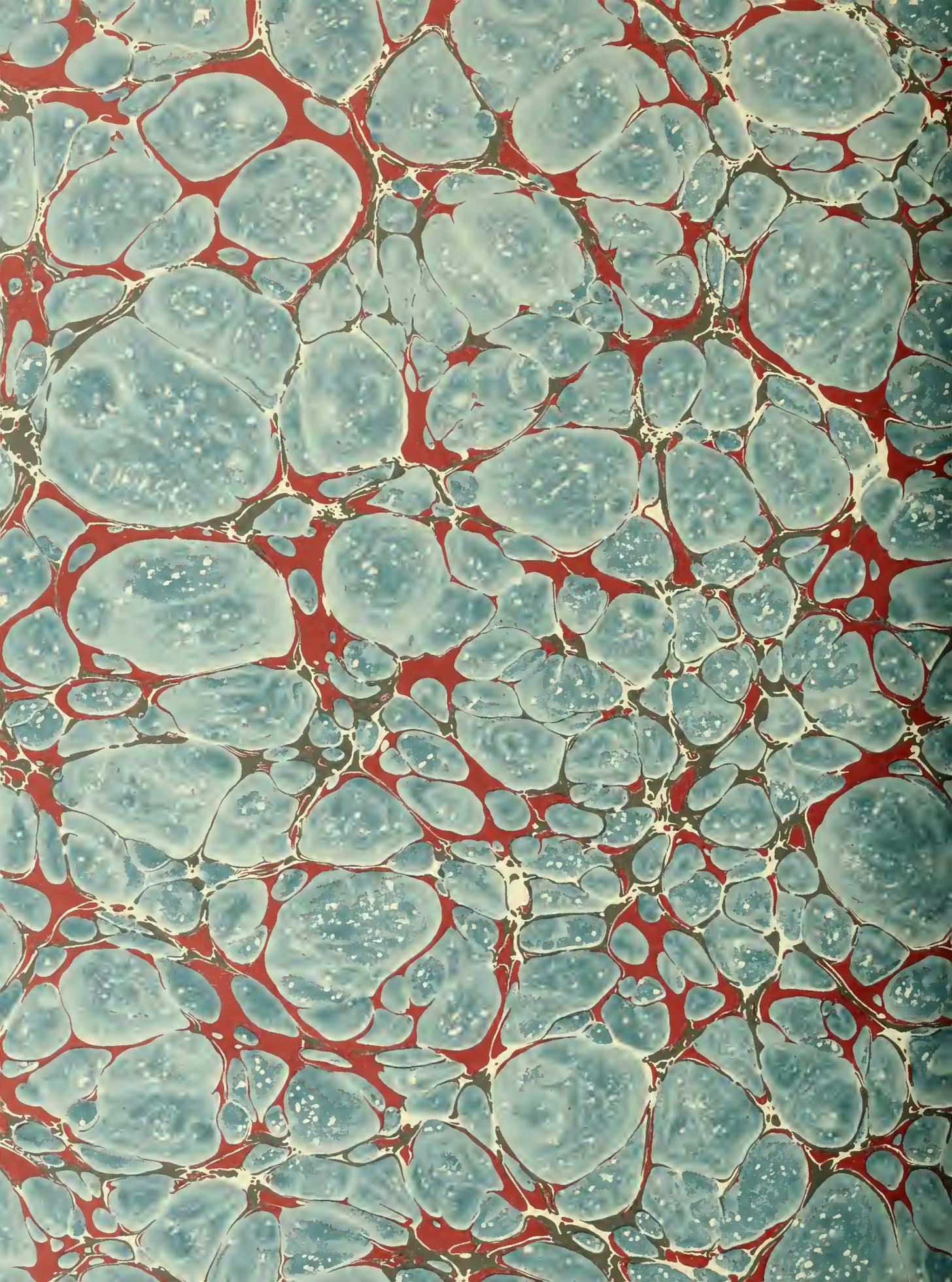
The Contents of the *Three Principles*.

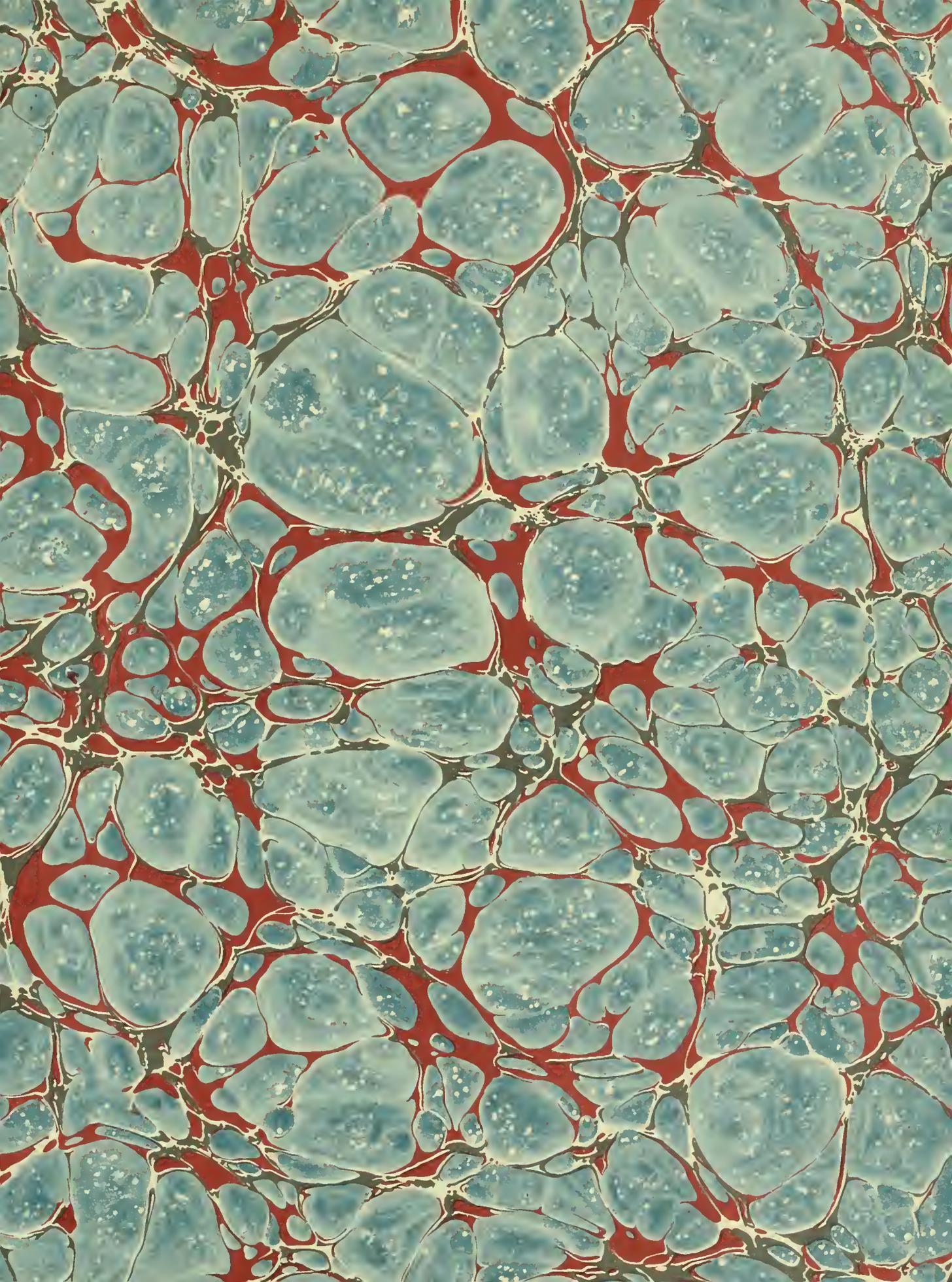
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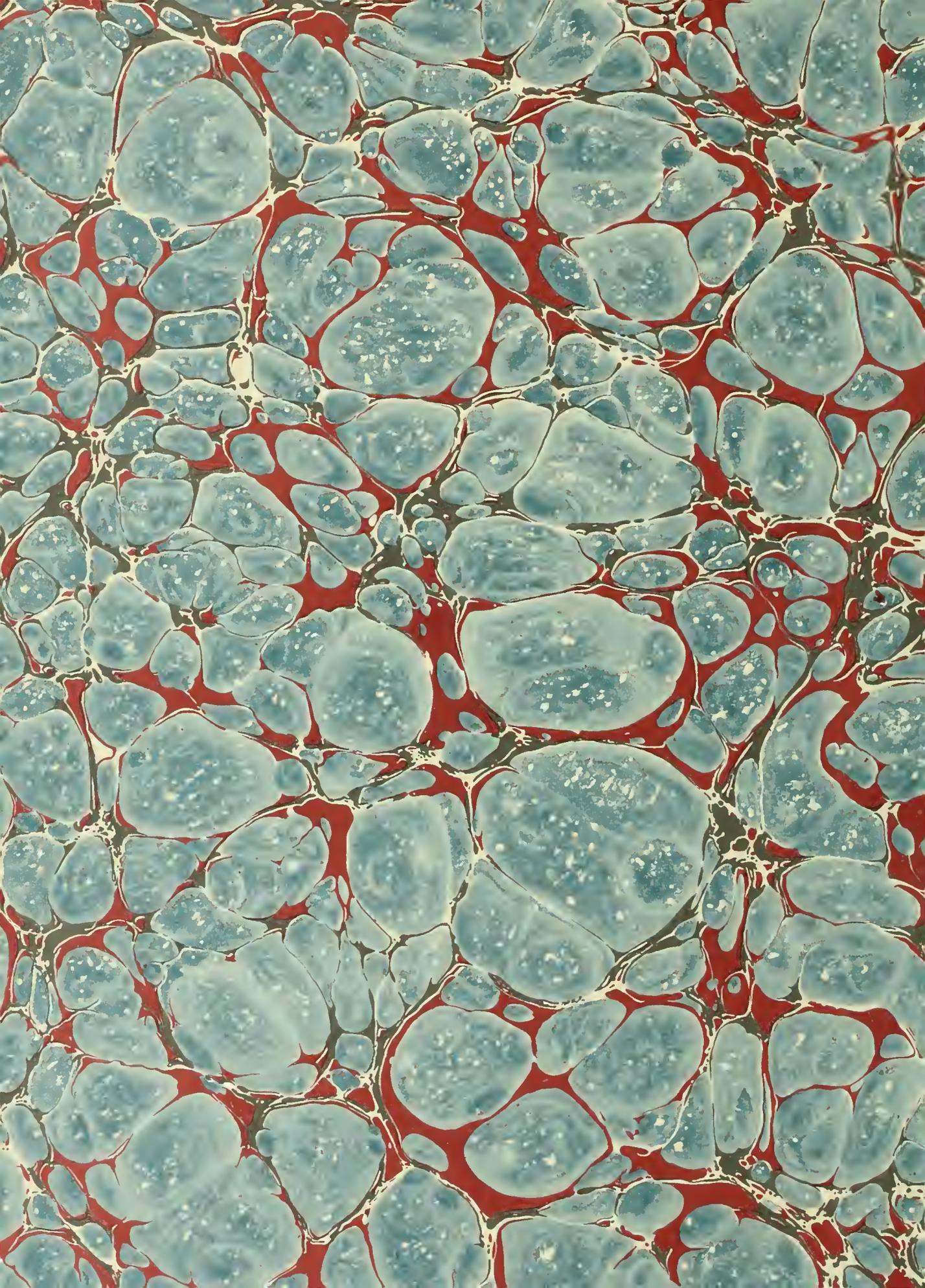


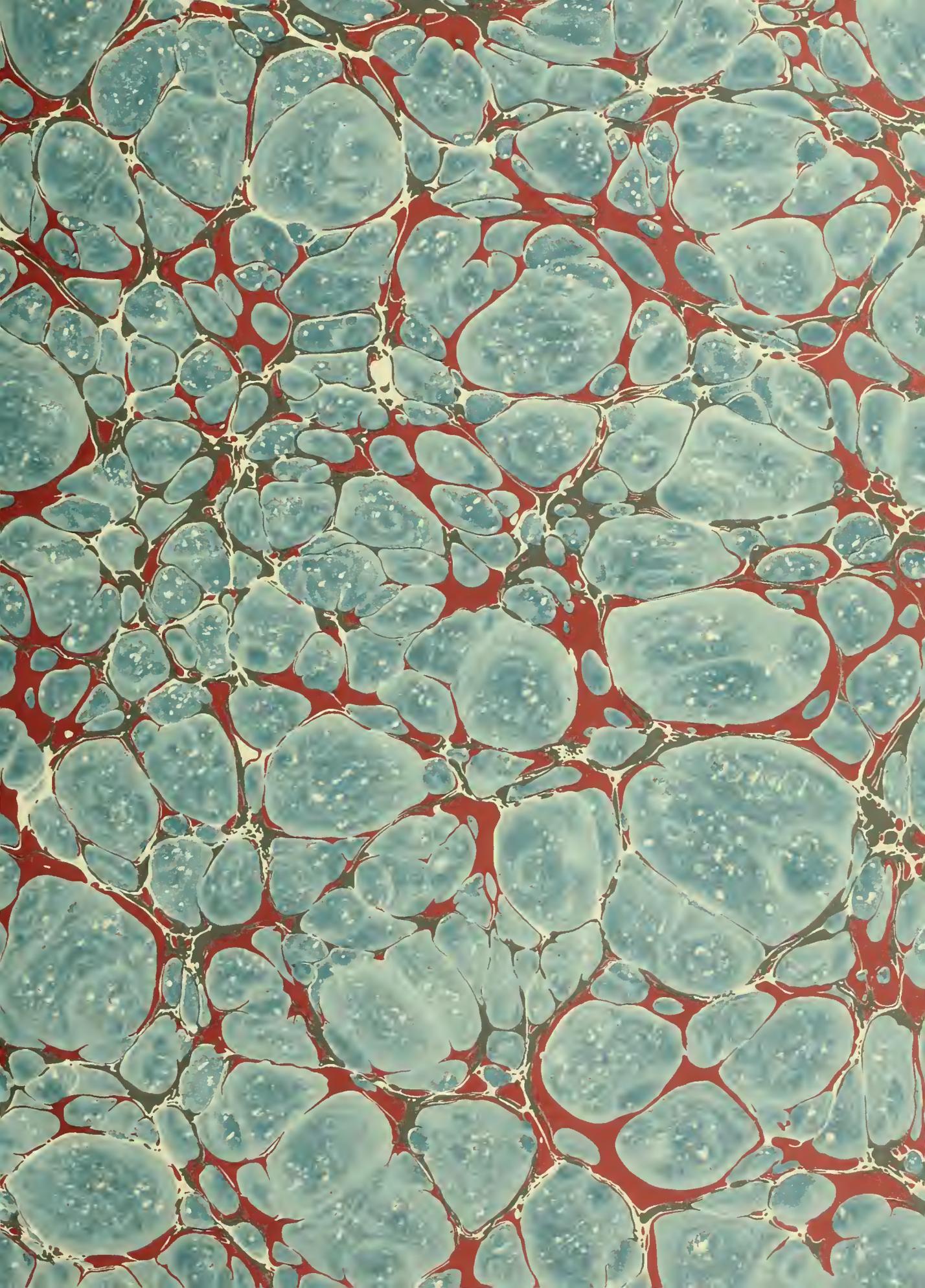














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T H E
W O R K S
O F
J A C O B B E H M E N,

The Teutonic Theosopher.

V O L U M E II.

C O N T A I N I N G,

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

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

L O N D O N,

Printed for M. RICHARDSON, in Pater-noster Row.

MDCCLXIV.

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

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

Through or according to

The THREE PRINCIPLES,

By JACOB BEHMEN, the Teutonic Theosopher.

THE HISTORY OF THE

OF THE

THIRTEEN OLD LIFE OF MAN

BY

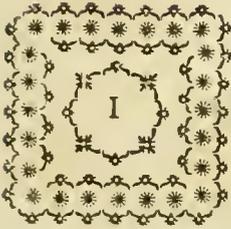
THE

OF THE

P R E F A C E

T O T H E

R E A D E R.



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

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

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

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

John 1. 3

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

O F
T H I S B O O K ;

By the A U T H O R.

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

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

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

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

^b Or, distinguishes.

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

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

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

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

A HIGH

HIGH and DEEP SEARCH

CONCERNING THE

THREEFOLD LIFE of MAN.

The First Chapter.

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

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

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

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

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

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

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

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

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

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

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

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

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

^b Being or substance.

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

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

^c Or sprouting.

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

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

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

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

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

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

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

^b Inspired or irrested.

ⁱ Or perceived.

^k That which is Eternal.

^l Genitare.

^m Being or substance.

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

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

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

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

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

^o Astringent or attractive.

^p Or to create the Wonders.

^q Or a vacuum.

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

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

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

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

^r Pricking or spurring to Motion.

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

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

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

^r Or is presented to it.

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

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

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

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

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

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

^a Or sound.

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

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

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

^b Or senses.

^c Attract, frame, or Create.

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

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

^d Canons and Ordinances.

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

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

^e Quality or Property.

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

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

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

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

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

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

^g Wicked.

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

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

^h Or a Fancy;

ⁱ Learn or find all things experimentally.

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

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

^k Inward senses or thoughts.

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

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

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

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



The Second Chapter.

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

^f Or perception.

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

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

^g Naturalists.

^h 

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

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

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

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

ⁱ Or thoughts.

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

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

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

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

^k Extra naturam.

^l Vexed or angred.

^m Shivered to pieces.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

^r Kindle the Fire in Nature.

^t Or Philosophers.

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

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

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

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

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

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

^u Or knocketh.

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

^w Philosophers.

^x Or substances.

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

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

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

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

^r The blindness of the world.

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

^s Or their utmost effect.

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

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

^a Or breaking.

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

^b The Eternal Darknes.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

^f Which other or second Will.

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

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

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

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

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

^g That which is perfect.

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

^h Which reacheth to heaven.

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

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

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

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

¹ Squarely.
Crosswise on
each side.

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

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

^k Not able to
subsist.

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

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

¹ Or several.

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

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

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

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

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

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

^a God the Father.

^b Or ariseth out of Nature.

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

^c Extra Nature.

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

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

^d Or wherein it is well pleased.

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

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

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

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

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

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

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

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

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

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

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

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

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

^f The seventh Seal is the Holy Ternary.

^t Or to shut up in Death.

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

The Third Chapter.

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

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

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

^a *Barmberzigkeit*, Mercifulness.

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

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

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

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

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

^d Ground or Foundation.

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

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

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

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

^e Or preserv-
ed.



^f A wheel with
four spokes a-
cross.

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

^g Or Ponde-
rosity.

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

^h Its Central
Fire.



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

^k Or in the
Center of the
Cross.

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

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

ⁿ It makes its
own Center
too.

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

^o Thoughts or
constellations.

^p Or inexpre-
sible.

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

^s Or Love.

^r Or Noise.

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

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

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

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

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

^r Wandel,
communion,
or conversa-
tion.

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

^r The Revela-
tion of John.

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

^s Merciful-
ness, warm-
heartedness.

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

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

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

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

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

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

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

Concerning the seventh Form of the Eternal Nature.

The Revealed Gate of the Essence of all Essences.

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

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

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

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

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

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

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

• Or: do Miracles.

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

• Note.

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

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

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

seven

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

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

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

^b Or force and wars.

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

^c Went a whoring after their own Inventions.

^d The seven Seals.

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

^e That which the Thunders declare.

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

^f Being or substance.

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

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

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

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

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

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

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

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

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

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

^h Verbum Fiat.

^h Alias seven Spirits.

ⁱ Express Image, Similitude, Resemblance, Portrait or Type.

^h Miracles.

ⁱ Be incarnate.

^h O. employ our senses, passions, and faculties in the same thing.

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

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

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

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

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

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

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

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

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

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

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

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

‡ Ordain, Preach, Teach, or Dict.

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

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

‡ *Jus Divinum.*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Dead. that were dead a thousand years ago? are not ⁱ they in the power of the Judgment of

^d Or your own Inventions and Concoits.

^e Or Holiness.

^f Supper of the Lord.

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

^h Baptism and the Lord's Supper.

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

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

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

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

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

The Fourth Chapter.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

⁷ Receptacle
or devourer.

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

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

⁸ Or find.
⁹ Mixture or
Copulation.

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

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

ⁱ⁰ Or changing.

24. But we have yet a greater knowledge of this, in the many materials or kinds of Earth, which we know to be created out of the Eternal Essences, as an Out-birth, and so are in substance as an Image of the Essences; where we may see ^{ⁱ⁰} the altering of the Will in the Essences, and the Great Wonders of the *Omnipotence* of God.

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

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

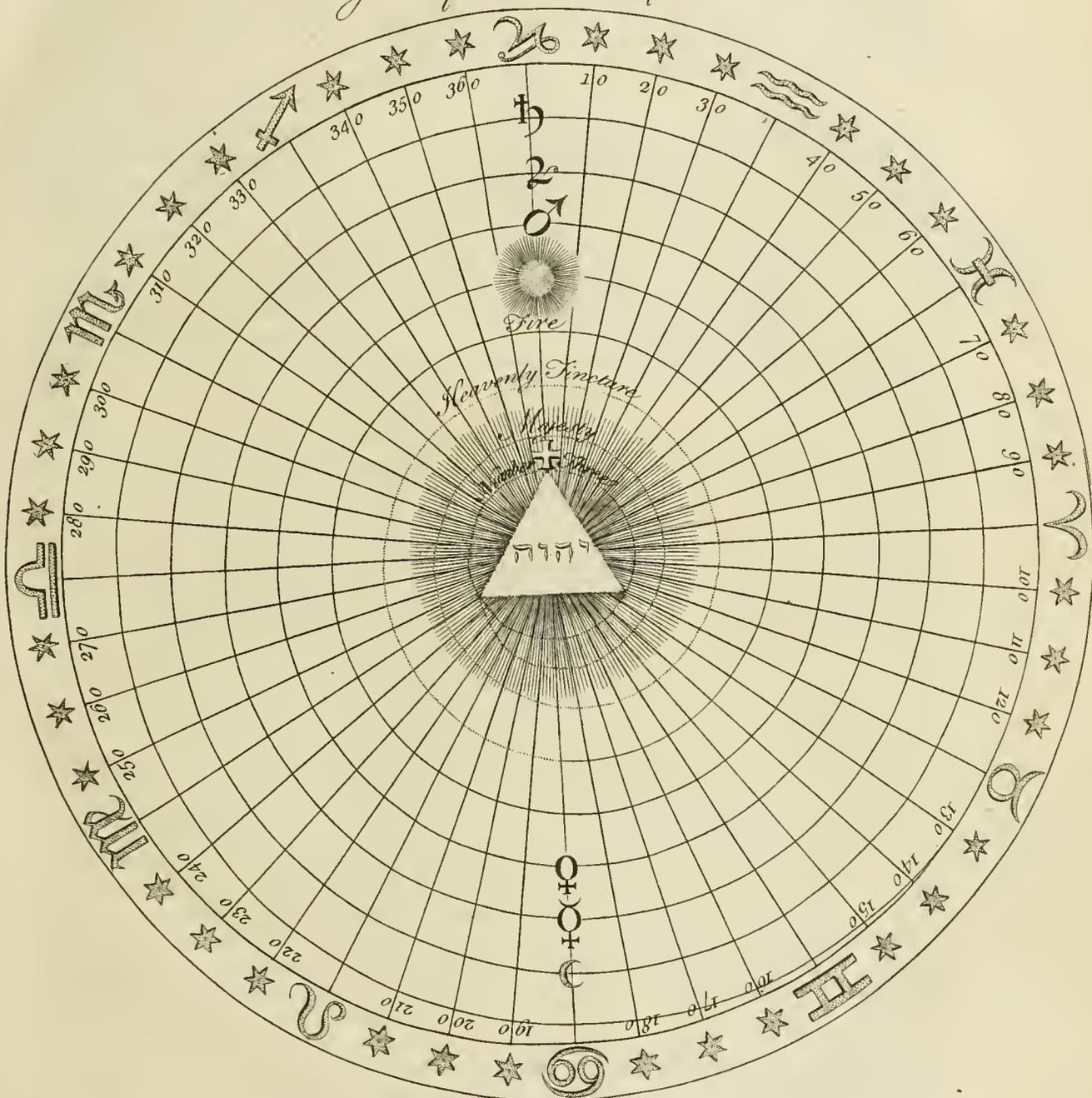
ⁱ¹ Being, Ef-
fence, or Sub-
stance.

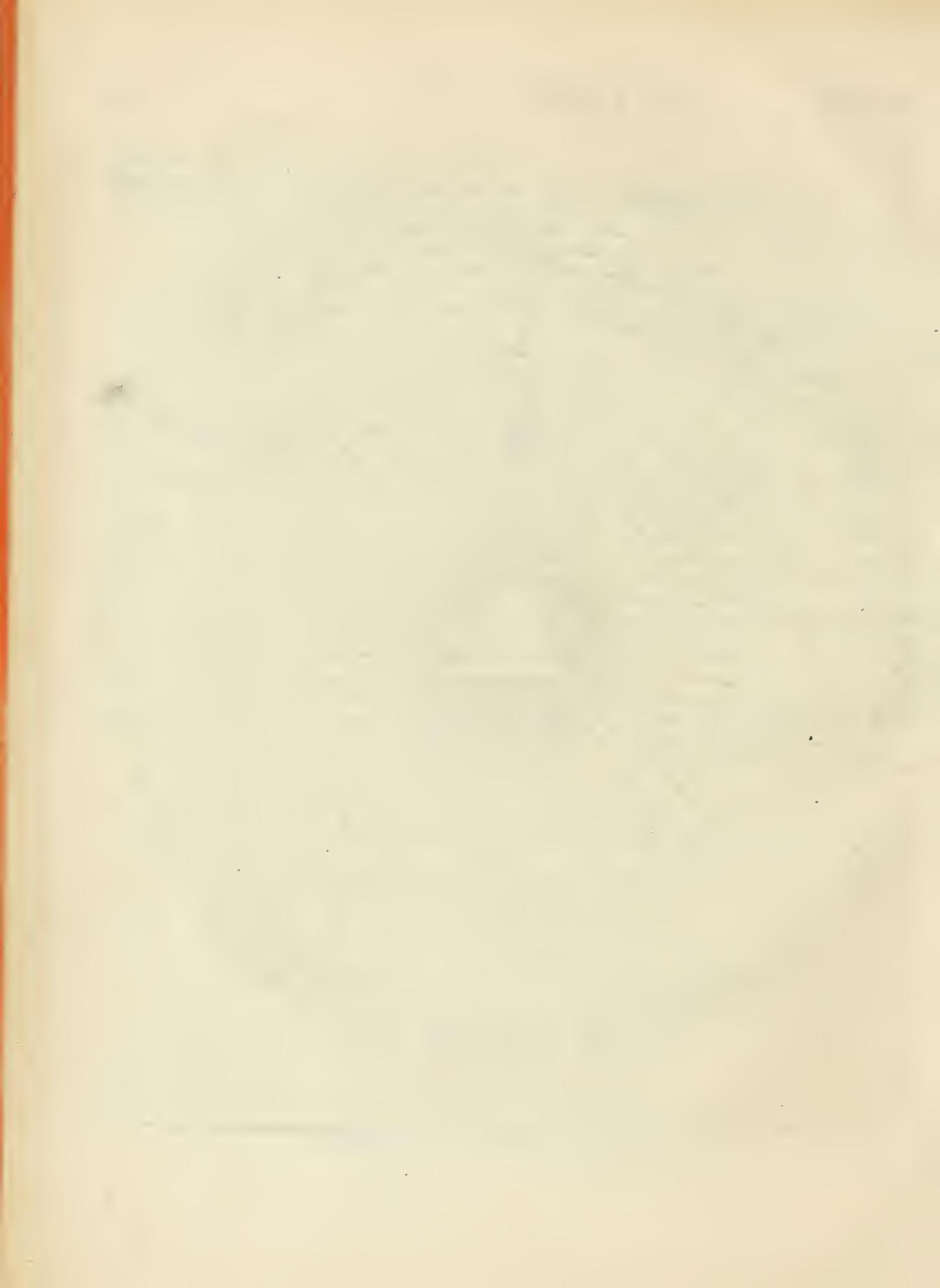
27. For he hath awakened the *Tincture*, to the Death in the Center (*viz.* to the Body or Corporeal substance of the Earth) and that is its Luster and Light, wherein its *life* doth consist. And, to the Deep above the Center, he hath given the *Sun*, which is a Tincture of the Fire, and reaches with its virtue into the Liberty, *beyond* Nature, wherein also it retaineth its Glance and Luster; and it [the Sun] is the *Life* of the whole wheel of the Stars, and an Opener of Death, in the Chamber of Anguish, [or in the wrathful Nature.] For all the Stars are its Children, not that they have their Essences from it, but it is their life, and in the beginning, they proceeded from its *Center*: it is the *Center* of the uppermost in the Liberty of the Life, and the Earth is the Center of the nethermost in the Death; and yet there is no dying in either of them, but an altering of one ^{ⁱ¹} thing into another.

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

The Figure of the Wheel of Nature.

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





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

^d Beheld, or aspected.

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

^e Or an Imagination.

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

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

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

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

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

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

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

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

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

^f To or for.

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

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

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

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

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

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

ⁱ Humble
comprehension.

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

^k Theologifts
called divines.

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

^l Purpose or
fixed resolution.

^m Or Folly,
human Tradition,
or Invention.

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

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

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

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

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

ⁿ Or Graven Image, trifle, or Folly.

^o Receptacle, or devourer.

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

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

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

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

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

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

^r Perish or v. nish.

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

The Gate ^c in *Ternarium Sanctum*.

^c Into the holy
Ternary or
Trinity.

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

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

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

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

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

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

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

^c Habitation.

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

^a Conceiveth,
frameth, or
purposeth.

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

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

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

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

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

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

^x Satiates, quenches, or allays.

^y Substance, being, or thing.

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

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

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

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

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

² Or Work-
master, Arti-
ficer.

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

³ Or Sound.

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

⁴ Or agreea-
ble.

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

^c Or that
which go-
verns thy
body.

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

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

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

^d Being or
substance.

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

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

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

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

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

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

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

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

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

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

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

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

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

† In the Holy Ternary, or Trinity.

The Fifth Chapter.

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

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

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

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

^a Pious or godly.

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

^a Or Kindled.

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

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

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

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

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

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

[*Further Information touching the holy Trinity.*]

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

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

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

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

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

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

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

I.
II.
III.
IV.

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

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

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

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

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

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

^k Or Bright-
 nefs.

^l +

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

^o Glance or
Brightness.

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

^p Cross-wife,
or square.

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

^s Or Trinity.

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

^t The Holy
Ternary.

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

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

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

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

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

The highly precious Gate for Man to Consider of.

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

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

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

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

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

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

^a Or Essentiality.

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

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

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

^b Or Vegetation.

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

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

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

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

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

^c Externally.

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

^d Total.

^e Various, distinct, and different.

^f Of different qualities and properties.

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

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

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

^g Or Hierarchy.

^h Worldly Dominion.

ⁱ Government.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

^r The Garment of our Mother's child.

^r The Language of our Mother.

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

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

^a Or Constellations.

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

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

^w Or Works.
^x Extra Naturam.

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

^y Starry Sphere.



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

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

^z Note; Concerning the Language of Nature.

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

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

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

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

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

^f Or Breath.

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

^z Or from the Center of the Cross.

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

^h Alias, one and the same Center.

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

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

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

ⁱ Enlightened by God.

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

^k Or of.

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

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

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

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

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

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

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



^m *Ein Gestüb.*
as dust of
flower sifted
or bolted as
small as A-
toms.

ⁿ Or con-
creted.
^o Or the
Light.

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

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

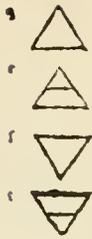
102. The *Air* [wind or breath] is not the spirit of the Number Three, but the awakened spirit out of the *Matrix*, *viz.* out of the Center of Nature: for the spirit of the Number Three is a *cause* of Nature, and hath in it the wisdom; but this [Spirit of the Air] is *without* understanding as the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

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

^p Dumb or
senseless.

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

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



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

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

^a Or Typifies, denotes, or betokens.

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

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

^w Or closure.

^x Essence, Being, or Thing.

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

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

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

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

^y Scope or meaning.

^z The second.

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

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

^a Or Jealousy.

^b Or to being.

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

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

^c Or is.

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

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

^d Substance or beings.

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

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

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

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

^e Eternal.

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

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

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

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

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

† Resolution
and purposes
into God and
Goodness.

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

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

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

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

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

† Death.

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

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

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

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

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

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

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

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

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

^b Transitoriness, or perishableness.

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

^l Or be incarnate.

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

^m Crucified.

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

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

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

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

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

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

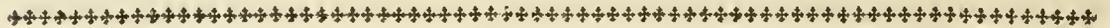
147. O ye Children of Men ! *Mark what is revealed to you*, do not account it a fiction and a History. It is known in *Ternario Sancto*, in the open seal of the Seventh Form, in the Center, therefore consider what it is.

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

* Or finished.

* From the Confusion of Tongues.

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



The Sixth Chapter.

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

Note ; more of the Language of Nature.



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

^a That substance, Essence, or thing.

^r *Ens Entium, Effentia Effentiarum. Substantia Substantiarum.*

^t Or Stars.
^t Or Expression.

^u Or Fathers

^v Or description.

^x Divinity.

^y Or University.

^z Or Queen.

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

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

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

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

^a The former zealous Seekers.

^b Done.

^c Be done.

^d From the Rising to the Setting.

^e Wit or skill.

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

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

^f Or leadest a wicked life.

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

^g Heap or Company.

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

^h Or purpose, and resolution.

ⁱ God and Goodness.

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

^k Choir.

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

^l JEHOVAH.

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

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

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

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

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

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

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

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

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

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

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

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

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

o Or lulled asleep.

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

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

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

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

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

p Or caused by the wrestling Wheel.

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

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

q Or observe us well here.

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

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

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

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

^r *Exgeneratum.*

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

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

^r Or cease to be.

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

^v Peculiar, singular, individual faculty or Office.

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

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

^w Point or Atom.

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

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

^x Was, or flood.

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

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

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

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

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

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

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

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

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

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

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

59. For

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

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

^f A Death.
or a dead.
thing.

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

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

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

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

^m Or fixed Stars.

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

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

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

^o As when a Candle goes out.

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

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

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



^r Text, under.
^s Or Purple.

^t Fly out.

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

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

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

^u Or above.

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

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

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

^v Or Incarnate.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

^{*} Or her, the Virgin.

^y Being, or Thing.

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

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

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

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

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

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

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

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

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

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

^a Or Mortal Flesh.

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

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

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

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

° The Noble Stone.

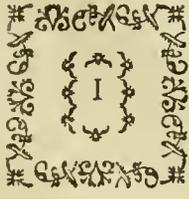
101. But the *seeker* findeth the Stone, and its virtue and benefit together, and when he findeth it, and knows that he is *certain* of it, there is greater joy in him than the world is able to apprehend, which no pen can describe, nor any tongue express, in an Adamicall manner.

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

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

^d High Schools or Academies.

The Seventh Chapter.

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

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

° Form, Condition, or Nature.

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

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

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

^f *Barmbertzigkeit*, the Mercifulness.

^z As a pair of Spectacles.

^h *Papists*.

ⁱ *Lutherans*.

^k *Calvinists*.

^l *Schwenckfeldians*.

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

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

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

^m Or Mind.

ⁿ Thought and Purposes.

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

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

^o *Sive Philo- sopherum.*

Lapis ° Philo-Angularis, The Chief Corner Stone.

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

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

^p Or the Par-
radical Ef-
fence.

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

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

^q The Stone
of the Wise
Men.

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

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

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

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

^r Or Con-
dition.

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

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

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

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

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

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

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

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

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

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

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

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

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

^c Being, Essence, or Substance.

^e Or Could not.

^u Glance, Luster, or brightness.

^w Rule, or Dominion.

^x Or in.

^y To stop or hinder.



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

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

^d Natures, conditions, or qualities.

^e Or set his Imagination.

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

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

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

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

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

^f Or about.

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

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

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

^z Or salvation.

^b Or University.

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

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

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

ⁱ Or followers.

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

^k Or shell.

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

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

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

^m Or sacrificed.

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

ⁿ *Samuel*.

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

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

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

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

^o Awakened
or stirred up
in her.

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

^p Or Glory,
or seeming
holy Luster.

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

^q Or Laver.

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

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

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

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

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

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

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

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

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

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

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

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

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

^u Untow-ardness,
waggery, and
perversefness.

^w Or Part, or
employment.

^x Lust.

^y Alias, Eter-
nal.
^z Or opinion.

^a *Máysu*.
Magi.

^b Seeming
holy, Gliter-
ing.

^c The Spirit
of God.

^d Or wicked-
ness.

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

[Here the Author again sheweth the Eternal Being.]

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

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

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

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

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

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

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

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

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

^f Or womb.
^g Through
and through.

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

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

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

^h Quintessence.

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

ⁱ Virtues.
^k Effects, operations, predominance.

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

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

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

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

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

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

ⁿ Or wit,

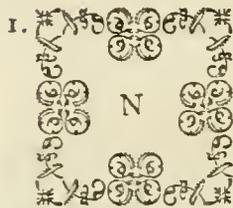
80. For that which the *Constellation* containeth in it, lies all in the *Earth*, and the *Constellation* *kindleth* the Earth : and it is *all* one Spirit and one Dominion, which I call *the third Principle*. For it is the Third Life in God, the awakened Life, and not an Eternal Life ; for in this Third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

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

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

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

The Eighth Chapter.



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

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

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

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

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

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

† A Red Hot
Iron.

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

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

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

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

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

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

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

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

^t Till it reach
to the poor
soul.

^u To Christ.

^w *Thy Divine*
num.

^x Or shrink-
eth.

^y Passes, Li-
cences, or
Warrants.

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

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

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

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

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

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

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

20. The poor soul is a kindled fire, and so when such a property cometh into the soul, dost thou suppose that God will dwell therein? And therefore Christ taught us, saying, *Be sober and temperate in eating and drinking; watch and pray; for your adversary the Devil goeth about like a roaring Lion, and seeketh whom he may devour.*

21. Thus you see how we stand in a *Threefold Life*: the soul standeth upon *the Abyss* between two Principles, and is tied to them both; and the body merely in the spirit of this world; and therefore that seeketh only after eating and drinking, power and honour, for it belongeth to the Earth, and careth little for the poor soul which cometh out of the Eternity, [and belongeth to the Eternity.]

22. Therefore we ought *to tame* the Body, and not give way to it, but to damp [or kill] *its desire*, and not ^d satisfy it when it pleaseth, but *for necessity* only; that it may not grow wanton, and invite the Devil to lodge in it.

23. The poor soul must watch and pray, and ^e continually put its will into God's will, it must not give way to the body in any thing, except it hath *yielded itself* to God *first*: the soul must not please itself at all in its own power; but cast itself merely upon God, as being itself weak and able to do nothing, (though it be strong,) and so continually *go out*

^z Or possibility.

^a A Storm.

^b Or in.

^c As with a Body of Flesh.

^d Alias, and commanded them to burn their fat; and consider the smell of it.

^d Fill it, or pamper it.

^e Refign its will to God in well-doing.

from itself; from its natural will, and so fall into the will of God, and then the Devil cannot meddle with it.

24. Indeed it is irksome and troublesome to the Body to be broken of its will; but that is no matter, *Eternity is very long*: the body hath but a short time of continuance, and then it returneth to its Mother [the Earth:] and you know not in what *moment* Death will come, when the body must be gone into its Mother; and then it lets the poor soul go whither it can: it is a very ^f unconstant Neighbour to the soul.

^f Slippery,
untrufty.

A True Open Gate. [Showing] How a Man may seek and find himself. [From whence he hath his beginning: and what he shall be in the End.]

25. Behold, O Man! and Consider thyself, what thou art from thy beginning, and what thou shalt be again in the End: and then thou wilt certainly find what home thou art in, in what lodging thou liest captive, and thou *wilt find* that thou art both a Man, and also a Beast; thou wilt *well see* the heavy Fall, if there be but a spark of God's light in thee.

26. For no Beast is able to apprehend it, because a Beast hath its Original only from the Life of this world; and therefore we know that there is another Manner of Life in us, in that we know the *Ground* of this world.

27. For if we were only from the Clay and Earth of this world, we should be but Clay and Earth like a Beast which hath *no understanding*, we should *not be able* to know the ground of this world. For a Pot knoweth not the Potter; nor doth a piece of work know its workmaster: and so a Beast knoweth not its Master, it has no desire after him, for it knoweth nothing of him.

28. The desire of a *Beast* is only to fill its Belly, to nourish and multiply itself, (as the Center of Nature in itself is [such a desire,]) and hath no understanding of any higher thing: for it hath its own spirit, whereby it liveth and groweth, and then again consumeth itself, and doth it as well at one time as at another: for such a thing is the *Band of Eternity*, which is called *Nature*.

29. But we that are Men have a higher apprehension and knowledge, for we can see into the *heart of every thing*, and see what manner of thing it is, and what *property* it hath. So also we have quite another longing and desire, after another thing and life, which is not ^e bestial, *nor Transitory*, nor desireth any Elementary Earthly food.

^e Or animal.

30. Thereby we know, that every life desireth its *own Mother*, whence it hath its Original, and wherein it subsisteth; as also we must understand, that every life desireth the *best* [thing] that is in its Center; *viz.* the Heart or Oil wherein the fire burneth, and wherein the life is opened that it is *Living*.

31. For every *living* life is a fire: and yet the proper source of the Fire is not the right life, but the *Tincture* which proceedeth from the Fire, is a pleasant Joy, and it is the *Liberty* of Nature, [which is the right life.] For Nature standeth in great Anguish, and reacheth with a strong desire after the Liberty till it attains it: and so Nature is a sharpness in the Liberty, and desireth continually to swallow it up into itself, that it might come *totally* to be the Liberty, and cannot; but the more eager it is, and raised up after the Liberty, the *greater* is the Tincture of the Liberty.

32. Thus *Nature* continueth to be a Fire, and the *Liberty* continueth to be a Light; what the Tincture buildeth up, the fire devoureth; for the Tincture maketh Substantia-

lity, its Center is meek, and is a sinking down [of Humility,] as the fire is a rising up [of Pride.]

33. But as the Light (*viz.* the Tincture) maketh substantiality in its sinking down, so that there is in the Light a substance like *water*, and yet is no water, but such a *spirit* and property; so the fire swalloweth up the same Substantiality into itself, and therewith quenched its wrath, and ascendeth in the Substantiality, and burneth like ^b *kindled Oil*; and this is the right Natural life of all Creatures, and is called *the Tincture*.

^a Oil set on fire.

^d Transitory, Corruptible.

34. But this life is ⁱ *fragil*, and consisteth only in four forms; *viz.* in Fire, Air, Water, and in Substantiality [or Earth] which is its Body. And we show you this *one thing* more in this Tincture-Life, (as you see naturally,) that out of every fire there goeth forth a source [or virtue] *viz.* Air, which is after this manner; when the fire strongly attracteth and swalloweth the Substantiality into itself, then the Substantiality flieth strongly again out of the source of the Fire.

^k Or flying away.

35. For it is so subtle, that the Fire cannot hold it, and so is an attracting and ^k recoiling again. For the Fire willeth eagerly to have that again which is flying forth, and so there is perpetual *strife*.

36. Thus you see it very plainly and openly, that the life of the fire letteth go the *Air*: for it will not stay in the source [or property] of the fire: for it flieth eagerly, and the source [or ^l property] of the fire continually attracteth the same back again into it: And so the fire is *blown up*, or else it would be smothered, and become dark: and for that cause it reacheth thus after the Substantiality, *viz.* after the *Air*.

^l Or virtue.

^m Virtue or Life.

37. For no ^m source desireth the shutting up in Death; and that is also called *Death*, when the Life is shut up; besides that, there is no Death.

38. For in the Eternity there was never any death at all, nor shall be ever; but that which is called *the Eternal Death*, is a shutting up of the Tincture, where the Tincture goeth away like a ⁿ shadow, and so the Center (*viz.* the source [or fountain] of the Fire) remaineth in the Darknefs, and floweth in mere wrath in itself; and would very fain *reach* the Tincture again, and yet it hath no power to do so, for the *Tincture* only is the power, which bloweth up the Fire.

^o Or figure.

39. Consider here what Hell and the Eternal Death is, for it is just so; and know, that the Devils have *lost the Tincture of Meekness*, who now are a wrathful fire-source without substantiality, for they have no *Body*.

40. Secondly, Consider also the Element of Water, and as you know that it hath its original in the spirit of the Creature; so also it hath its original in the Deep of the World, which is also a *Spirit*, and hath such a life as other Creatures have.

^o Or concreteth.

^p Heterogeneous body.

41. And, Thirdly, Consider, that there are *two sorts of Fires*, a Hot and a Cold: For, as the Heat ^o contracteth together, so doth the Cold, which turneth Water into Ice, and maketh a ^p strange body out of the Substantiality [or Water] which is not its own.

42. By this we give you clearly to understand, *the Fall of Lucifer*, who thus reached into the Center of Nature, into the harsh Matrix, and awakened it, so that it *concreted* the Substantiality, and so Earth and Stones came to be.

^q The fall of Lucifer.

43. You will say, Why did God suffer ^q it? [The Answer is:] He was a Prince and Throne-Angel, and was created with *the first Creation*: and therefore since he was a cause of the Third Principle, (understand of the Out-Birth,) therefore Christ called him also a Prince of this World; for he had also a *Free will*, like us Men. We oftentimes ^r do works which are contrary to God, only for our State and Honour, as is seen in Forts, Castles, and ^s Sumptuous Great Houses.

^r Or make.

^s Palaces.

44. So Lucifer also would be as a God and Creator, *all which might have been well enough*, for that was *not* his Fall, [no more than it was *Adam's Fall*, that he Imagined,

whereupon God suffered the Tree of Temptation to Grow,] but it was his Fall, that he *awakened* the Matrix of the Fire, and would *domineer over the Meekness* of the Heart of God.

45. That [awakened Matrix of the Fire] is now his *Hell*: and God hath captivated that Hell, with the Heaven, *viz.* the Matrix of the Water. For [Lucifer would fain that] the Place of this World ^t *should burn* in the Fire for him [to domineer in;] and therefore God moved himself to the Creation, and did create; and so there was *Water*, which captivated his wrathful Hell, [as the Pleasant Sun shutteth up the Astringent Cold, and turneth Ice into Water, whereby Fishes and other Creatures grow and Live.]

46. And the Cause of the Sea and of the Great Deep Waters, whose bottom cannot be fathomed, is, that the *Matrix* of Nature was in ^t *those places* so far enkindled in the Fire.

47. And here we give you an Example of this. Consider *Sodom* and *Gomorrah*, when their sins became Great, and that the Devil dwelt there, and would have a Kingdom there for himself; God permitted that the Prince of this world should burn those five Kingdoms (wherein the Devil intended to dwell) *with Fire and Brimstone*. But when the Devil thought to be Lord, and to have his Habitation there, then God *broke* his Pride and Stoutness, and caused *Water* to come upon that Place, and allayed his Pride.

48. And in this we have an Excellent Example of God's care for his children which depend on him: for when he saw the ^u *Wrath*, he brought forth Lot out of *Sodom*. And further, you have herein a full Example, that when the Wrath of God begins to be kindled, he maketh it *known* to his Children before hand, that they might flee from it, as he told it to *Abraham* and *Lot*, and commanded him to flee from it; and so he hath done from the beginning of the World. For the Prophets were for no other end but to *declare the Anger of God*, and to command the children of God to flee from it; as may be seen by what was done to *Jerusalem* and the *Jewish Nation*, and hath been always done to *all People* from the beginning of the world to this Time. [For when no Punishments or Judgments more can be expected, then Prophefying shall cease.]

49. Therefore let none blindfold themselves, but consider * what such a *Warning* and *Revelation* signifieth, which at present is propounded to the World. This is the Time of the overthrow of the Dragon with the Whore of *Babel*, which shall go down into the *Abyss*. Now, he that will not fly, yet let him have warning of it. He that will bring the Whore's marks forth into the Light, will have great ignominy and reproach by it; we speak what we ought: The Day dawneth, *the Sun will suddenly arise*, account it not for a Fiction, it is concluded and known in *Ternario Sancto*: Look into the Scripture in the *Revelation*, which the Sophisters had rather it were cast out of the Bible; but the understanding of it will soon *bud forth*: and then the *Pedlars* of the *Beast* and of the *Whore* will stand in great shame, and none will buy their ware any more. *No sword* destroyeth the Whore, but her own Mouth choaketh her; for there are nothing but Lies and Blasphemies in it, and yet she seemeth as if she were God. Therefore say we, let every one look to his own Doing: Lift up your heads, as Christ saith, for *the time of your Redemption draweth near*; you are baptized with water, but he that will baptize with the Holy Ghost, and with the Fire of his Wrath, *is already on his way*; be not wilfully blind.

50. Thus understand us right concerning the Life of Man as we have now mentioned: This last forementioned Life, is ^w *singly* in the Beasts, for it hath its Original only in the Principle of this world, in the *Matrix* of Nature, which is every where such a Spirit, and such a Life in itself.

51. And in Man, the life is *two-fold*: for Man hath also the life of this [outward] Principle in him: but he desireth also another Life, which is higher and better than this.

^f For the place of this world would have burnt in the Fire for Lucifer.

^t Where the Great Waters are.

^u Or that the Anger was kindled.

* Note.

^w Solely.

52. And now, where there is a Desire, there is a Mother, which is the Desire itself; for no Desire can make itself, it must arise out of a will, and the will must come out of the *Tincture*, which is the Life of the Will.

53. Thus we know, and have searched out, that in the *Tincture* of the Principle of this world, *viz.* in the life of this World, there is also *another Tincture* which we have an apprehension of in ourselves. If there were not *another Tincture*, the Life would desire nothing more.

54. Yet we cannot say, that the outward Life desireth any thing more: It desireth nothing else but its own Mother, *viz.* the Principle of this world, for it is only a Spirit therein; for no Principle desireth another, a Principle is a peculiar life, and hath its Center to Nature; and *therefore we call it a Principle*, because there is a *Total Dominion* in it, as there is in the Eternity; which Dominion desireth nothing more nor higher, but only that which may be generated in its own Center; as you may easily perceive it by the Kingdom of Heaven and the Kingdom of Hell; for the Kingdom of Heaven desireth nothing but the Divine Being: but Hell [desireth] that which is wrathful, murderous, fiery, sour, soaring, Astringent, and whatsoever is in the Property of Anger in the Fire.

55. Now, there being in us a desire after the highest Good, and after *the Eternity*, that desire must needs proceed out of the Eternal and highest Will, out of the highest Being, and its life is also out of the *highest Tincture*: for where there is a Desire, there is Fire; for the Fire desireth substantiality, that it may have whereon to feed, and yet itself can make no substantiality, but *it maketh the Tincture*, and the Tincture maketh the substantiality, as is above mentioned.

56. Now, *the Tincture is a Creature*, for it hath a Body: [as may be seen in the *Tincture* (or colour) of Gold;] though it be not palpable, yet it is ³ substantial; and the understanding is in the Tincture, for it is a wrestling with the Fire, and flieth before the Fire, and yet it cannot fly away, because the Fire ⁷ generateth it, and continually attracteth it again into itself, and it still *striveth* to get out from the fire with the substantiality, and is after the manner, as a Man fetcheth Breath.

³ Essential.

⁷ Desireth.

57. Therefore we give you now rightly to understand it thus: you see that the Tincture shineth, and in the shining there is no stirring, but a constant Luster; and yet in the Luster there is *all power*, as in the *Tincture*: and it is an Eternal Stillness, and the Tincture is the stirring, and also the life. Understand us rightly and deeply, for it is the deepest Ground, and *foundation* in Heaven.

58. The other Desire in Man after the Highest Good, is the *soul*, which standeth in the Eternal Mother: for every desire hath its original out of its own Mother: therefore this is a desire of the Eternity; and not the Eternity [itself,] but the *Tincture* of the Eternity, and the *Majesty*, *viz.* the glance in the Still Habitation, as is now mentioned.

59. Now, if a Spirit be in its own Mother, it desireth not to go out from her again; [as the Air-spirit doth not desire to go away from the Body;] neither doth it desire *any thing more* than what is in its Mother, and in its Center.

60. But yet we find and understand it in our mind, that the soul willeth to be out of this [*Earthly*] *Mother*, in which it standeth at present: and not only so, [but] it desireth the *house* of its own Mother, *viz.* its own Tincture, and the Majesty, also the Eternal Rest out of the Tincture.

61. And so we search and find, and have it in true knowledge, that the poor soul in the Spirit and in the Tincture [or life] of this [outward] world, *lieth captive* in a strange Lodging, and hath not its Light of the Majesty, for if it had that, it would be at Rest, and desire nothing more.

62. Also we find, that it lieth captive in *Death* in much weaknes: for if it had its [right] Tincture, then should the Majesty, wherein it is a child of God, *shine in it*.

63. Therefore we say, that the poor *soul of Adam* was captivated by the Spirit and Principle of this world, and received the Tincture of this world into it; and then instantly the Majesty and brightness of God remained standing in its [own] Principle: for the soul put its will and desire into the Spirit of this world, and *itself entered into it*.

64. Thus God shut up the Heaven in the soul, so that it knew its Majesty no more; and there was *perplexity* and great misery, that an Eternal Creature should come to be in another Principle in another Center. Here the seven Seals to the Book of the Eternal Life were *shut to the soul*, for the Center of its Life was shut up and captivated in the Eternal Death, it could no more stir any form in the Center of its Life, *it lay in Hell like dead^z Bones*, the Dragon had it in his Jaws.

65. For it was in the house of misery, there was none that could help it, no Angel, no Throne-Prince, no Creature, neither could the *Center of the soul* help it: for its fire was extinguished, the spirit of this world had swallowed it up [as the water devoureth the brightness of the flaming Iron:] For the will of the soul was entered into the Spirit [of this world,] and had married [or joined] itself thereto,^a it was in *another Mother* as it^a is now at this Day.

^z As a dead Corpse in the Grave.

^a The Will.

66. And so now, if the Mother of this world had been broken (as it doth break [indeed]) then the soul *should have stood* in the Eternal Death in the Darknes. Here^b Counsel was at an end, the fair Creature was captivated *by the Kingdom of Hell*, which triumphed over it.

^b Or Remedy.

The highly Precious Gate.

67. Here was no Counsel in the *whole Deity*, unless the Eternal Word and Heart of God *did become Man*, and did enter into the Third Principle into human flesh and blood, and assume a human Soul, and go into Death to the poor soul, and did take away the Power of Death (which held the soul captive) and the wrathful sting of Hell, which it had stuck into the soul, and did lead the poor soul out of Death, and out of Hell, *in^c himself*.

^c In, by, or through.

68. And here we see, that after the Word became Man, that Man suffered himself to be hanged on the Cross, and entered into Death on the Cross: Understand here, *the New Living Man born of God*, went into the Abyss, and broke Death in the soul, and opened the Center of the soul: He *broke all the seven Seals* of the Center of Nature, so that the soul came to have its own powers again; for he *kindled the Divine fire* in the soul again, so that the soul again reached the Eternal Tincture *out of* its own fire.

69. And thus it came again into its first Mother, in power and Majesty: and *the Old Adam* hung to the Cross as a *Curse*, to the scorn of all Devils, there they might do as far as they could with it, as indeed they were busy with the Sophisters, and Antichrists, the Pharisees.

70. There the Devils ran with other subtlety and *Tricks* into^d holes, and hid [covered and concealed] *the Resurrection*, through the Ministers of the Dragon, the Pharisees, which yet pretended to be the Ministers of God, but they served the Devil *in his lies*, as is done now a-days, where the Death and power of Christ is closed up and *denied*.

^d Corners and secret places.

71. This hanging on the Cross is nothing else, but that as the soul hath its original upon the Cross in the Center of Nature, (out of the Word of the Lord, *ex verbo Domini*,) where the *Name* of the Number Three *standeth*, there hath the Word of the Father moved itself, and is entered into the *Humanity*, as is heretofore mentioned concerning the Virgin, and is become Man on the Cross, in the Eternal and in the Earthly Virgin;

and hath been made a *spectacle* on the Cross, to the Old Adamical Man and all Devils, and their lofty Pride; and hath slain Death on the Cross, and thereby broke through it, and so brought the Adamical Man (with flesh and blood) as a *spectacle* into Death; and hath cast away from him all Earthliness, and brought *him powerfully* through Death into Life.

72. Thus he is new Born in God, and siteth upon the Rainbow, on the Substantiality and Colours of the Eternity, in the power of the Majesty, and is a Lord of Heaven and of this world, and a Judge of Hell, and a ^c Conquest over Death.

^c Or Power.

73. Of this you have a true ground, ye that are Regenerated in Christ, that as Christ brought his body, both the Heavenly and the Earthly, (which he received in his Mother *Mary*,) out from Death again, and cast away from him nothing else but the Earthly source [or property,] viz. *the Spirit of this [outward] world*.

74. So also must our Bodies in the power of the souls that are in him, (that is, in his Word and Heart, *which is everywhere*,) come forth again at the Last [Judgment] Day, and cast away no more from them, but this source and spirit [of the outward World;] for none rise again in the *intire corrupt Body*, but in the flesh and blood of Christ.

75. But the corrupted Spirit (which remaineth in the Earthly Matrix in its Tincture) *must appear* before the Judgment of God at the End of Days; and there shall the sentence and Judgment of the Judge Christ be pronounced; and then after the pronouncing all goeth into the ^f Ether: and then the Spirit of God, which Created the World, will execute that sentence.

^f Receptacle or Devourer.

76. But that I may not meet with false Interpreters that may *mistake this Text*, as the Spirit showeth me, therefore you must know, that when the soul is *Born a-new* in the Word and in the Spirit of Christ (in this [life] Time,) then also the first Substantiality (viz. the inward Body of the soul, which *Adam* had in Paradise) out of the Eternal Virgin (wherein he was created Man) becometh new born, and getteth the flesh of Christ.

77. *This new Body*, in which the New Regenerate soul sticketh, *sicketh* in the old corrupt flesh, and is incomprehensible and immortal: But the Old Man [which is] conceived from the Spirit of this World, must *perish* in the Earth: It goeth into its *Mother, who must bring it forth, and present it* at the Last [Judgment] day: but after the Sentence of Christ, it goeth into the Ether, and is only as a Figure ^z to the Eternal New Man; for *in that Figure* all a Man's works follow him.

^z For or before.

78. So also they that be alive at the *hour* of the last Judgment, the Old Man will fall away from them, with the *perishing* of the World, and pass into the Ether: *For all the Bodies of the wicked shall be presented there in the Mother*, viz. in the Spirit of this world, and *the souls* shall hear the Sentence: and then *their Bodies* also pass away with the Mother, and stand as a *Figure*: and their *Works* follow them *into the Abyss*.

The Ninth Chapter.

Concerning the Threefold Life. Also of the ^b Inclination and ^b Driving or Impulsion whole Government of Man in this World. Highly to be Considered.

1.  T is shown to me, what the Devil's Intention is, how he will endeavour to smother these High and precious Writings: therefore be watchful, ye children of God, believe not the Sophisters too much, who cry out, Heretick! Heretick! To the fire with them. That is not the voice of the Holy Ghost, but the voice of the Antichrist, and of the Dragon: for these Writings will exceedingly discover the Devil's smoking Pit; and not only so, but they show also the Whore of Babylon very plainly, like a whore ⁱ put to open shame.

2. But (because the Men of the Spirit of this world take care only for their Belly, and are loth to lose their honour, credit, reputation and Goods, but had rather part with God and the Kingdom of Heaven) we shall be persecuted by the Whore through the instigation of the Devil: therefore be watchful, ye children of God, and look not upon that which is high, and hath great authority; but regard the welfare of your souls. This we leave you for the last [farewel.]

3. Christ saith, No one kindleth a light, and setteth it under a cover, or under a Busbel, but setteth it upon a Table, that all that are in the house may see by the light thereof. Thus must we also do, and must not bury our Talent (which is so dearly bestowed upon us) in the Earth; for we must give an account thereof at the Day of the Judgment of God, as the Spirit of the Mother intimateth to us.

4. If this knowledge [or understanding] of this Spirit, shall happen to fall upon any, they will be then certain what it is ^k. We need no Letters of Commendation; Christ is our Letter of Commendation, which is sufficient for us. None ought to call themselves after my Name: All of us that know Christ, put on him, and are members of his Body: we call ourselves Christians and children of God, and brethren and sisters one of another.

5. Therefore now when we consider the Dominion [or Course] of our Life, we find a powerful strife therein, which the Devil hath with the soul, and also which the Spirit of this world hath with the soul. For there is a knowledge in the spirit of this world; indeed there is no divine understanding in it, but there is an apprehension planted in the Matrix, viz. in the Center of Nature.

6. For this world, before the Creation, stood from Eternity in the Eternal Wisdom, as an invisible Figure, and is now created as a proper Principle of its own, to the end that it might bring all its wonders and works into Essence, that they may appear in their figure after the Time [of this world.]

7. And so there is a natural strife with man therein, for no creature but Man can bring the Wonders of the world to light; and therefore also the Spirit of this world hath so very much longed after Man, and hath drawn him to it, that it might show forth its Wonders in him, that Man should produce all Arts and Languages in ^l it; moreover, ^l The Spirit of this world, the Spirit and Heart out of Earths and Metals, viz. that Precious Stone, the Philosopher's Stone, which indeed, since Solomon's Time, hath been found by few, but now at the End shall be found more clearly, as we know and understand.

^b Driving or Impulsion.

ⁱ Am Pranger.

^k Which is here written.

^l The Spirit of this world.

[^] Note.

8. * For he that rightly understandeth our Writings concerning the Center of Nature, and its progress to the Number Three upon the Cross, and to the Glance of the Majesty, may well find it in Metals, it is not difficult; if he learn but the *right entrance*, he hath the *end* at hand, of which we shall not here make mention; for it belongeth to the *Magi*, which are born *Magically*: we speak only of the Ground of Nature, and of the Spirit of this world.

9. And we declare unto you, that the Spirit of this world is created with such an inclination, and that it hath a natural will to reveal itself and all its *Mysteries*, as we see before our eyes by what it hath built or brought forth, how it hath erected a Dominion and Kingdom upon Earth.

^m Course.

10. Do but look upon the *doings* of Man, from the highest to the lowest: the Spirit of this world hath thus built the *whole* ^m Order of them, and God had permitted it. For God is not a destroyer, but a preserver of that which his power buildeth up, and accounteth it for *his Ordinance*: for there is nothing brought forth which hath not stood in the Eternity.

ⁿ Or soil.

11. But you must understand it right; Hell and the Anger are the *Abyss* which mingleth its Wonders also therein, as we see where there is good ⁿ ground, and that the Sower also soweth good seed, yet thistles and thorns grow up amongst it; according as *Christ* hath given us a *similitude of the Sower*: and as it is in the mind of Man, so it is also in the Spirit of this world.

^o Or formed its Image.

12. You are to know, that all weeds, as Thistles and Thorns, also Serpents, Toads, evil Beasts and Worms, have their original from the *Wrathful Matrix*: For in the time of the Creation, all, both good and evil, came forth, every thing according to its kind and property: there is good and evil in every thing, and the Kingdom of Anger hath also wholly ^o *imprinted* itself therein; and therefore the fruit is Good and Evil, and *Adam* should not have eaten of it.

13. I give you to understand, by the fruits of the Earth, how good and evil are in one another, and have each of them their usefulness, the *evil as well as the good*: All serve to manifest God's deeds of Wonder; and each is serviceable to the Spirit of this world; what the one hurteth, the other healeth, and that also is a wonder.

14. Further, we see the *Mysterium Magnum*, the Great Mystery, in the Trees; though indeed they are different and mixt, yet we discern the *Paradise* form [or condition in them;] for they bear their fruit upon Twigs, and the fruit is a thing different from the Tree: The tree is bitter, and the fruit is sweet: And we give you to understand, that the Trees and fruit we have now a-days were *Paradise*, if the Curse did not stick in them: the Paradise is flown from them, and now all fruit is *but such* as the Apple was from which *Eve* did eat Death. And you are to know, that the Kingdom of Anger did also *press* into the Garden of *Eden*, which brought forth a Tree that did bear such fruit, as all the Trees now a-days which we feed upon.

^r Mild or sweet.

15. Only we are to consider, that the fruits for Man do not grow of themselves, he must *plant* and *dress* them, as you see in all Trees, both in the wood and stalks of them: and Man desireth not willingly [to eat of] the [*first*] *Essences* of the Earth; except it be a very ^p pleasant *herb*, but he desireth the *second Birth* out of the Earth, *viz.* the *kernel* [seed or fruit;] which is indeed the second Birth out of the Earth, whereby we understand our high descent; but before the Fall, Paradise *sprung up* through all Trees, and through all the fruits which God created for Man.

^q Rottenness or putrefaction.
^r Or which is.

16. But when the Earth was cursed, the *Curse* entered into all fruits, and then all was Evil and Good; Death and ^q Corruption was in them all, which before was but in that *one Tree* only, which was named [the Tree of] Good and Evil; and therefore it is that we *Eat Death* in all the fruits, and the Spirit [^r of] Evil and Good *ruleth* in us. The Spirit

Spirit of this world ruleth in us, and so doth the Devil with the Spirit of Anger; and each of them show forth their wonders in and by Man.

[Of the Great Strife about the Image of Man.]

17. There is a great Strife about Man's Image, each Kingdom would have it: *Hell* in the Anger faith, It is mine by the right of Nature, it is generated out of my Root. Also the *Spirit of the world* faith, I have it in my body, and I give it life and nourishment, I bring it up, and give it all my powers and wonders; it is mine. And the *Kingdom of God* faith also, I have set my heart upon it, and have regenerated it, it is proceeded out of my Kingdom, I have fought and found it again, it is mine, it must reveal my Wonders.

18. Thus there is a vehement Strife in and about Man: Look upon his Conversation and *Doings*; his Desire standeth especially in *Three Things*, and they are Three Kingdoms which rule him: and into which of them he falleth, there he lieth.

19. *First*, He desireth power, honour, and glory, that all might fear and honour him. This is even the Poison of the Devil, who hath also such an intention, which he satisfieth by doing as much as he can.

20. *Secondly*, He desireth riches, goods, and money, much eating and drinking, and careth not by what means he cometh by it; it is the Spirit of this world which desireth only shelter and fullness as a Beast doth.

21. And, *Thirdly*, He desireth the Kingdom of Heaven also, he desireth and panteth after that, but in much weakness, and is always in doubt [thinking] he is a Sinner, [and that] God desireth not to have him: yet he sigheth and panteth after it, and would fain be saved: he prayeth and yet doubteth, he hopeth and yet feareth, he *hopeth* for amendment and *deliverance* from one day to another, and always supposeth it will be well to-morrow, to-morrow thou wilt have power to go from this [course of] life and enter into another: thus it is always with him.

22. This we do not speak concerning the *Swine-like* Men, who lie wallowing in the Mire, who never seek for any amendment: but we speak concerning the poor sinners that are *between* Heaven and Hell, who have incitements to both of them, and yet are held back.

23. Yet observe what Man doth: He *followeth* all these three [desires;] he continually seeketh power and honour till his end; he continually hunts after *covetousness, money, and goods*, to eat and drink; and though he have superfluity, yet in his covetousness he hath not enough; he doth as if he were to live here for ever; and then, *thirdly*, he hath also *panted* [after the Kingdom of Heaven,] for the poor soul is very much perplexed, and is ever *afraid* of the Devil, and the Anger of God, and would fain be released; but the *first two* Kingdoms do press it down, and bar it up in their Prison, in-somuch that many a poor soul casteth itself away into the Abyfs, and despaireth of the Kingdom of God.

[Of the Devil, who changeth himself into an Angel of Light.]

24. They say, The Devil cometh to Man in the form of an Angel, and it is true: Observe what he doth, that he is accounted an Angel, and is accounted good; when the poor soul is thus *disquieted*, and many times presenteth to the Body Death and the Anger of God, he hinders not that; he often lets the poor soul run with the Body to the Houses of Stone, [to the Churches,] or whither it will: *He puts it on* most willingly

of all to go to the *Stone Churches*, and there faith to the soul, Now thou art Godly and Devout, thou goest diligently to Church.

25. But what does he then? when any teach of the Temple of Christ, and of the *New Birth*, then he soweth other thoughts into the Spirit of this world in Man: Sometimes *Covetousness*; sometimes he sets the Eyes upon *Pride*, State, and Beauty; sometimes he catcheth the Spirit with the *Lust* and Imagination towards Men or Women, according to their sex, and tickles the Heart with wanton Lust; sometimes they are lulled fast asleep.

26. But when the Preacher is a *Sophister*, and a malicious slanderer or railer; or perhaps many times in performance of his *Office*, and from a good meaning, he rebuketh men according to their deserts; *there* the Devil sets open every Door and Gate, and tickles the Hearts [of the Hearers] therewith; and the Heart wisheth still more and more of that, that is *very fine* [to keep them from falling asleep.]

27. And when such people go from Church, they can *repeat* every word *very readily*, and that best of all which tends to the disgrace of others: With that they feast themselves the whole week long; it is *more acceptable* to them than the Word of God.

28. Behold, this is a Devil in an Angelical form; when they suppose, that if they do but run to Church together, then such are *very good* Christians. But if they have learnt no more but to scorn, mock, and deride others, and bring it *home* to their families, it had been better they had all that time been wallowing in the mire, or that they had been fast asleep, and then the Devil should not have defiled their souls in the *Church* of stone with *wantonness and scorn*: O how happy a sleep it is in the Church, when the Preacher invites the Devil into the Heart for a Guest! It is better to sleep, than to Imagine *Wantonness*, or to fill the heart with revilings and scorn.

29. O you Sophisters! that *fill* your sermons with reviling of your forefathers that are dead long ago; you that out of *Envy* often revile honest hearts according to your own pleasure; how will you be able to *stand* with your *Lambs*? whereas you should have led them into fresh green pastures, *into the ways of Christ*, viz. into love, chastity, and humility, but you have filled them with *revilings*; it were better you were in a stable or hog's sty with your revilings, than in a *Pulpit*, and there you would *seduce* no body.

30. I speak not this out of a desire [to reproach any body,] but I do only what I *ought* to do, I despise none, I only discover the smoky Pit of the Devil, that it may be seen what is in Man, as well in *one* as in *another*, *unless* he be regenerated a-new, and then he resisteth the Spirit of the Devil, and thrusteth it away from him.

31. The *other Devil* is more crafty and cunning than this, but is also a Glistering Angel with ^f cloven feet; when he seeth that the poor soul is afraid, and desireth to repent and amend, then he saith, *Pray, and be devout*; *Repent for once and away*; but when the soul goes about to pray, he slippeth into its heart, and taketh away the understanding of the heart, and putteth the heart into mere *doubting*, as if God did not hear it: he represents Sin before the Heart, and saith, To-morrow it will be better, leave off, you will not now be heard.

32. Thus the Heart standeth and repeateth over the words of a Prayer, as if it were learning somewhat without Book; and the Devil taketh away the virtue and efficacy of them out of the Heart, so that the soul cannot reach the Center of Nature: as Christ saith, *The Devil taketh the Word out of your hearts, that you may not believe and be saved.*

33. Then again the soul standeth and saith, it hath *Prayed*, but it hath *not* prayed, it hath only *rehearsed words*, not in the Spirit of the soul in the Center where the fire is to be struck, [or ^r kindled,] but in the Mouth, in the *Spirit* of this world, and they vanish in the Air, or else as words wherewith God's Name is taken in vain: But here this

^f Text, Cow's feet.

^r Or the earnest purpose awakened.

should be observed, *Thou shalt not use the Name of God in vain*, and unprofitably in thy mouth, for God will not leave him unpunished that useth his Name in vain.

34. There belongeth great *Earnestness* to prayer: for Praying is calling upon God: to intreat him, to speak with him, and to go out of *the house of sin*, and enter into *the house of God*: and if the Devil offers to hinder it, then storm his Hell: Set thyself against him, as he setteth himself against thee, and then thou shalt find what it is which is here told thee: if he opposes strongly, then oppose thou *the more* strongly; thou hast, in Christ, far *greater Power* than he.

35. And if you doubt of the Grace of God, you sin greatly, for he is always "*Merciful*", and there is *no other* will in him at all but to be Merciful: He cannot do otherwise, *His Arms are spread abroad Day and Night towards a poor Sinner*. And when any cometh [with the lost Son to the Father,] and so stormeth Hell, *Then there is amongst the Angels of God, greater Joy for such a-one, than for Ninety Nine righteous that need not that*; as Christ himself Teacheth us.

36. With such a Devil as *covereth* the Heart of Man, there is no better course to be taken with him, than not to dispute with him at all about the *multitude of sins*; but to wrap up all sins on a heap, (*though they were as many as the sand on the Sea-shore*) and throw them on the Devil's shoulders, and to say in his heart, Behold, thou Devil, thou art the *Cause* of all this Evil, I leave my *sins* to thee, but I take the Mercy of God, and the *Death of Christ* to myself, therein will I roll [involve] myself, devour me if thou canst.

37. Do but fix thy trust and confidence upon the Promise of Christ: and let your Storming be always grounded in *the Death of Christ, in his sufferings and wounds, and in the Love of Christ*: Dispute no further about your sins, for the Devil involves himself therein, and upbraideth thee for thy sins, that thou mightest despair.

38. Make *trial* in this manner, and you will quickly see and feel another Man, with another *sense* and will [in you:] We speak as we know, and have found by *Experience*: We speak not by way of Opinion, or as an Historical Relation, but that which we have *a ground for*, for a soldier knows how it is in the wars: but he that has *not tried and been present*; always thinketh otherwise than it is. This we mention out of Love for your Learning and Instruction, as *y* a Spirit which speaketh how it hath gone with it, for an Example to others, to try if any would follow us, and then they should find how true it is.

The Gates of the Deep Ground concerning Man.

39. Since the beginning of the world there has been a *Controversy* about this: because these Gates were *shut* with *Adam*, and we have been held captive in Darknes: but seeing God hath favoured us, and opened them to us, and also hath given us an earnest will to write it down, we shall therefore do it, and give thanks for it to God the Father in Christ Jesus in Eternity, who hath redeemed us out of the Darknes of Death.

40. Therefore when we would know *what Man is*, and why there is so great difference and *variety* amongst Men, so that one does not as another does, and that one differs in Form and Feature from another; we must set before us the most inward Ground of his [Incarnation or] becoming Man, and consider it, and then we shall find all.

41. For when a Man that is Regenerated in God, so that he seeth the Light, begins to search out *his original*, then the Spirit of the soul searcheth in all the Three Principles, what *he* is in each of them; for we know it, and cannot say otherwise, than that we, in the Image of the Spirit, and also of the Body, in all the Three Principles, have but one *only rule* [or *Dominion*] in us; but that *Dominion* is in three Sources [or qualities:] the

Spirit and the Body is driven according to *each* Principle, and what Principle it is which getteth the upper hand in Man, so that Man with his will inclineth to it, according to that *he performeth his work*, and the other [Principles] do but cleave to it, not having sufficient power.

42. But when we will speak of the Image, we must see what it is in the Ground of it. ^b Or womb. For we are sown as a seed in a field, into the ^b *Matrix*: Now, consider what precedeth that: Nothing but a longing will and desire of Man and Woman to Copulate, and yet the *fruit* is not always desired, of which we have an Example in Whores and Whoremongers, also indeed in the State of Marriage.

43. Now the Question is, What is that which provoketh [to copulation] in the male and female of all kinds, as also in Man? Behold, in the Eternity all hath been in one Being, *viz.* the *Tincture*, which is the Center and cause of Life, as hath been mentioned at large before; and also the *Substantiality*, which is generated out of the Tincture, which hath also all the forms of the Center, yet without Fire, for ^c it is a sinking down, and cannot kindle the Life in it, it is corporeal, and affordeth Body, but not life; for the fire affordeth life. ^c The Substantiality.

44. And we give you to understand, in the Copulation, that the Man hath the Tincture, and the Woman the Substantiality, *viz.* the Matrix, which is generated out of the Tincture: Now observe, *in the Eternity* they were in one another, and this world stood therein *as a Figure*; for the Wisdom had overshadowed the Tincture, and received it into itself as the Body doth the Spirit; and this could not be brought to a substance visible to the Angels, *unless* God did move the Eternity, for the Angels are in a substance.

45. Now when God, *viz.* the Number Three, moved himself, there was moved therewith also the *Center of Nature* in the Eternity, whereby all became Essential, Substantial: The *Tincture* became substantial, and prevailed; and the *Substantiality* became material, and yet was not divided, for that cannot be, it is one only ^d substance. ^d Or thing.

46. And now when God placed the *Fiat* in the Material Substantiality, or, as I may better say, did awaken [the *Fiat* therein,] so that the Word in the Substantiality said, *Let there come forth all sorts of Beasts, according to their kind*; then there went forth out of the Material Substantiality *two* ^e kinds, and that Corporeally; for through the ^f Word of the Lord, the Tincture took on it substantiality, and the *Spirit* of the Substantiality took also to it ^g a body, and so there were *two* sexes or kinds. The body of the Tincture had in it the Center of the Life; and the Body of the Substantiality had not the Center to the Striking up of the Fire; indeed it had the life, but an ^h impotent life. ^e Male and Female. ^f Verbum Domini. ^g Corpus.

47. This we demonstrate thus, that you may rightly understand it: Look upon a ⁱ flaming Iron, which sendeth two spirits forth from itself, one *hot* one, which hath the Center, and can kindle and awaken another fire; and one *airy* one, from which water proceedeth, which hath also all powers of the Fire; yet the Tincture therein is not fire, but it is an Eternal Bar that no fire can be therein, and yet is the Spirit of the Fire, which hath its source out of the Fire, and its life like to the Fire, for in the *Eternity* there is no Death. Therefore in the female kind, no life can proceed out of their Tinctures, but the Matrix must get the Tincture from the seed of the Male. ^h Or faint, weak. ⁱ Red hot.

48. Thus we declare unto you also the *Ground* of the difference between the Male and the Female kind: for when God created the *Material Substance*, there went forth the *kinds* of all Essences in the Center of Nature, according to all the Properties: for as you see the Stars, that one hath a property different from the other, which all are created out of the *Center of Nature*, according to the material Substantiality; and so all Essences stood in the Material Substantiality, and the *Fiat* attracted all towards the Created Earth.

49. And every form of the Tincture, and of the Spirit of the several kinds, has figured, every one its own body, according to its Properties, as to be Beasts, Fowls, Worms, Fishes, Trees and Herbs, also to be Metals and Earth, all according as the life was in them. And this you may well perceive by the difference of each Day's work [of the Creation.]

50. For on the first Day, God Created the Material Water, (which hath an impotent life, and is a Bar upon the Fire of the Anger, and upon the Devils smoky Pit, where he thought in the burning Fire to domineer over God,) Also [he then created] the Earth and the Stones, and so the * Gross part was separated, which consisted in mortal and fierce Effences, whereby Lucifer supposed to be King and Creator therein. ^k Dross.

51. When this was done, God said, *Let there be light*, (let the Light of the Tincture open itself,) and there was Light: then God separated the Light from the Darknes. Understand this rightly. He [God] shut up the fierce fire which Lucifer had kindled (which takes its Source out of the Darknes,) and let the Tincture in the Quintessence burn, as in the fat of the Water spirit, as in a Beast [the fire of its life burneth.]

52. Thus the life did burn in the Tincture, and turned the fat, viz. the Oil, into a Quintessence, viz. Blood, and so that life did burn in the Blood; for therein standeth the Noble Tincture: and God hath reserved in his own power the Center of the Fire: for he hath shut it up in the Darknes, as it hath stood from Eternity in the Darknes: and so every Life standeth in his hand: for if he let the Fire come into the Tincture, then the Spirit is in the hellish Fire.

53. Now, when the light did shine out of the Tincture, he divided the Tincture into two parts, even as it divideth itself, viz. into the Fire-life, and into the Light-life, as has been mentioned before, and created the two lives, the Fire-life to be a Heaven and a firmament between the Holy Meeknes, viz. the Heart of God, and the impotent Air-Spirit: and yet the Air goeth forth from its Mother, the Tincture of the Fire spirit, and God dwelleth between them both.

54. The Fire-spirit of the Tincture hath the Eternity ^l in its Root, and the Air-spirit ^l For. hath the material life, which sourced forth with the awakened Substantiality, and ruleth the outward Bestial Life: for it is the Bestial life of every Creature, also [it is the life] of Trees, Herbs and Grasse; it hath also a Tincture, but not strong enough.

55. Thus you see how the Life standeth in the Water, and hath two Dominions, viz. Fire and Air; and you see whence the Blood hath its original, which maketh a Creature [that hath blood] more Noble than one that hath not blood in it; for that Creature hath a false Tincture, and is proceeded from the Will of the Devil, as you see in Vipers and venomous Worms, they have not the Noble Tincture [or the Noble Life.]

56. But when the Devil intended to be Lord in the Tincture, and would Create, he awakened such a life in his will, which yet is not all his [life:] he is indeed of the same Effences, and the Devil's Bodies are figured also in Hell into such Serpents, venomous Worms, and ^m ugly Beasts: for they cannot in their own form be otherwise; although ^m Loathsome, indeed they have not a Body from the Divided Tincture from its Substantiality, but [they have a body] out of the Center of Nature, out of the fierce Matrix, out of the Eternal Substantiality, out of the Darknes, which is a Spiritual Body. deformed.

57. Now when God had Created the Earth, the water was over the whole Earth, which God separated, that the Earth became dry, and called the Water Sea, Méér, which in the Language of Nature signifieth a covering, and holding fast the fierceness of the Devil, a true reproach to the Devil, that his power was drowned: To expound this, very acute Writings are requisite, and ⁿ Man could hardly be able to apprehend it. ⁿ The natural Man.

58. Thus the Earth sprung ^o in its own Effences and Tincture, which were also ^p comprehended in the First Creation. ^o Put forth its own virtue. ^p Or conceived.

59. It shall also be rightly expounded to you what *Moses* saith, *God separated the Water above the Firmament from the Water under the Firmament*; that is, into the Water and Blood of the [living] Creatures; for the Water above the Firmament is Blood, and therein standeth the ^a Tincture, which separateth the Heaven from the water beneath the Firmament, *viz.* from the Elementary water; as we see that each of them hath its own habitation and Dominion: of which may be spoken more at large in another place.

^a Or life.

60. Only we understand therein two Kingdoms, *viz.* the soul dwelleth in the Blood in the Tincture, and in the Water dwelleth the Air-spirit, which is *corruptible*, for it had a beginning, but the soul had none; for the Tincture is from Eternity, and therefore *the figures of all kinds* must remain in Eternity; account it not for an opinion, it is really so.

^a Or senses.

61. Now, when Heaven, Earth, and the Elements were thus formed, then the fiery Tincture was as a shining Light, and was a Firmament, called Heaven: for this world had *no other Light*: And then God iuffered the Center of Nature to open itself in the Created Substantiality, (for this whole Principle became but one body,) and there broke forth its Heart, [*viz.* the Heart of this Principle] with its own proper will and ^r faculties out of the Essences; that is, the *Sun* and the *Stars* are its Essences, and the *six Planets* are the Spirits at the Center of the Heart, and the Sun is their Heart: all just as the Deity hath been from Eternity.

^r Senses.

^r Or Spirit of the Air.

62. Thus there came a true life and understanding, with reason and ^r perception, yet a Bestial one into the outward Tincture and the ^r Air-spirit, and so the Great Wonders stood there manifest; for God had manifested himself in a figurative form: And you see that it is true; do but consider what we have written before concerning the Center of Nature, and so on to the Light of the Majesty, and concerning the Number Three, and you will find here in this world a figurative similitude [of Him.]

Consider of the Planets.

63. *Saturn*, the first and highest, is astringent, cold, dusky, and maketh the desiring and attracting: for it is the sharpness. If you will have a right understanding of this, you must ^u transpose the Planets.

^u As in the Figure following.

The figure

is at page 34.

not at all.

the figure

is at page 34.

64. First, take the uppermost [Planet] and unto it the undermost, for in the wheel every where is uppermost and undermost: understand in *the Wheel of Life*, and it wheeleth the upper part undermost when it turneth round; which is only to be understood concerning fond conceited Men, and Beasts, with whom the wheel of Nature falleth a turning; for the Cross stayeth it. Therefore observe well: *Saturn* attracteth the *Moon*, which is beneath, and causeth in the Matrix of the Creature the ^x *Corporising*, *viz.* that there be flesh; for *Saturn* and the *Moon* make Sulphur [or Corporeity.]

^x Or Corporeity.

65. Now *Saturn* desireth only to shut up, it seizeth upon and holdeth fast; as [in turning] Liquor into a *Sulphur*. But *Saturn* hath not *ful*; for *ful* is from the Liberty, but *Saturn* hath a willing, and the will hath *ful*, for it originally proceedeth out of the Majesty.

66. Consider now, beneath *Saturn* standeth *Jupiter*, which is proceeded out of the virtue of *Sol* [or the Sun] as the Heart of *Saturn*, (else there would be no desiring, no *Saturn*;) for Nature desireth only the Heart and *Sol*, [or the Sun;] yet *Jupiter* is not *Sol*, but *is the brain*.

^r Representeth or revealeth.

67. And observe it, the wheel of Nature windeth itself *from without inwards* into itself; for the Deity dwelleth innermost in itself, and hath such a Figure [as follows.] Not that it can be delineated; it is only a natural similitude; *Even as God^v pourtrayeth himself in the Figure of this world. For God is every where Total and perfect, and dwelleth thus in himself.*

68. Observe; *The outward Wheel is the Zodiac, with the Constellations, and then the Seven Planets follow to Sol, after Sol standeth Fire, after Fire Tincture, after Tincture Majesty, after Majesty the Number Three, with the Cross.*

69. And observe it, the desiring goeth *inwards* into itself towards the Heart, which is God, as you may conceive by such a Figure : for the *Regeneration* goeth also into itself to the Heart of God.

70. Observe it also well, for it is the Center [or the Ground] of the outward Birth. In the *Eighth* Circumference [next] after the *Zodiac* is *the Globe of the Earth* ; after that, right against it, about on the wheel is ^z *Saturn*, and going about the wheel there is the ^{*} *Moon*, and again about on the wheel is ^a *Jupiter*, and again about on the wheel is ^b *Mercury*, and about again is ^c *Mars*, and then ^d *Venus*, and ^e *Sol* in the *midst*, and after *Sol*, the *Fire* which *Sol* affordeth, and after the fire the other World, *viz.* the *Heavenly Tincture*, and after the *Heavenly Tincture* the *Number Three*, *viz.* the *Eternal Heart*, and that is the *Eternal Center of Nature*, and in the *Eternal Center* is the whole Power of the Majesty of God throughout, held or shut up by nothing, and is of no substance or Nature [imaginable,] even as the shining of the Sun.

71. You may well perceive what we set before you, thus : The *Zodiac*, with the *Constellations*, belong to the Mind, as well in the Deep of the World, as also in the Creature, the *Twelve Signs* are the twelve parts which the *Cross* in the Center maketh ; from which the *Upper Dominion* is divided into twelve Parts, as also the Mind is : For the *six Forms* in the Center, besides *Sol*, each of them divide themselves into two Parts ([*Sol* divideth not itself but only into *the Number Three*, or into the splendour *Fire* and *Tincture*,]) *one* according to the *Tincture* that hath *Life* [in it,] the *other* according to the *Tincture* of the *Air*, which hath spirit [in it,] and yet maketh no *Life*.

72. Thus the *Signs* are *Twelve*, which divide themselves into *two Governments*, *viz.* into a *Heavenly*, according to the *Tincture*, and into an *Earthly* according to the *Spirit* of this world, *viz.* the *Air* ; and the two Kingdoms are also *twofold*, *viz.* in the *Tincture* of the *Fire* there is an *Angelical Kingdom*, and ^f *backwards* a *Hellish* ; and the Kingdom in the *Spirit* of the *Air* is also *twofold* : for the *inward* [Kingdom]-is the *Spirit* of God, and the *outward* is the *Spirit* of the *Creatures* ; as *David* saith, *The LORD rideth upon the wings of the Wind* ; that is, the *Spirit* of God which cometh to succour and relieve his work.

73. So also the *Tincture Kingdom* in God maketh also *six forms* ; and that of the *Spirit*, out of the *Tincture*, which is the *Heart* and *life*, and is the *Spirit* of God, maketh also *six* in *Number*, and they are together *Twelve* in *Number* : These *the Woman in the Revelation*, which *the Dragon would devour*, weareth upon her head, being *twelve Stars* ; for *one* *Number six* she received from the *Spirit* of this world, wherein the *Holy Ghost* ^g keepeth the *Eternal Life* ; and the *other* number *six* she hath from the *Eternal Tincture* out of the *Eternal Center* out of the *Word* : for she weareth the *Angelical Zodiac*, and also the *Human*.

74. And each *Center* hath *six* in *Number*, which make together the number *Twelve* : the *seventh* number of the *Center* is *Substantiality*, and the [Dominion or] *Kingdom* ; for God became *Man*, and brought the *two Kingdoms* into *one* : for *Men* and *Angels* are in one *Kingdom* in God.

75. And so the *Image* ^h in the *Revelation* hath *twelve Stars* upon the *Crown* : for the *Image* ⁱ representeth God ; it is the similitude of God, in which he revealeth himself, and wherein he dwelleth. The *Crown* signifieth the *Power* of the Majesty of God, as a *King* weareth a *Crown*, which signifieth *Dominion* and *Majesty*.

76. But that the *Image* weareth a *Crown*, with *twelve Stars* upon the *Crown*, it signifieth that the *Deity* is above the *Humanity*, and that *Mary* is not God himself ; but the *Crown* signifieth God, and the *Stars* [signify] the *Spirits* of God : *six* in the *Deity*, and *six* in the *Humanity* : for God and *Man* are become one *Person* : Therefore *Mary* also weareth *all* [the *twelve Stars*,] for we are God's Children.

77. Seeing then, that the number *Twelve* containeth *two Kingdoms* in the *Doubled* *Number* [of *six*,] *viz.* an *Angelical* and a *Human*, each in the *Number* of *six*, which

z ♄ Saturnus.
* ☾ Luna.
a ♃ Jupiter.
b ☿ Mercurius.
c ♂ Mars.
d ♀ Venus.
e ☉ Sol.

^f Or retrograde.

^g Retaineth, possesseth, or inhabits.

^h Of the Woman.
ⁱ Denoteth or signifieth.

together make Twelve, so also the two Kingdoms have *other two* numbers of *six* in them, (*viz.* the Fire, the Kingdom of the Abyſs; and the Air, the Kingdom of ^k living Creatures and all Earthly things;) and these have *each* of them in the Center the number *six*, according to the six Planets Earthy, and according to the six Planets Fiery, which now together make the number of *Four and Twenty*, which are the four and twenty *Letters in Languages*, whence they are sprung; and we perceive that the Tongue speaketh that which is Good, and that which is Evil, that which is Heavenly, and that which is Devilish, according to the *two* ^l sources of the Letters; as their proper names intimate, according to the Language of Nature.

^l Or propriety.

^m Or Trinity. 78. Now, when *this number*, according to the ⁿ *Number Three*, is numbered to *thrice* four and twenty, (as indeed the number Three doth manifest itself in *Three* Kingdoms and Persons, and according to the Number Three all is Threefold, but according to the Creatures all is Twofold,) then the sum is *seventy-two* in Number, which signify, and are the *seventy-two* Languages, which signify *Babel*, a Confusion and Wonder.

79. If we should go on here, we should show you the Whore and the Beast, which the *Revelation* speaketh of, and moreover *all the Wonders which have been since the world began*: The greatest Secret lieth herein, and is called *Mysterium Magnum*, the Great Mystery, and *all the Controversies* in matters of Religion and Faith arise from hence, and all willing Evil and Good.

80. *The Seven Spirits*, wherein the Son of Man consisteth, in the *Revelation*, are the seven Spirits of Nature; *one* of them is the Kingdom, and the *six* are the Center of Nature, (*viz.* the) Heavenly: if this be set down according to the ^o *Human Number*, it maketh the number *Twelve*, and according to the two Kingdoms, *viz.* the Kingdom of God, and the Kingdom of this world, out of ^o which the Faithful are Generated, then there are *Four and Twenty Spirits*, which are the *Elders before the Throne of God, who worship God, and the slain Lamb*: consider it well.

ⁿ Number of a Man.

^o Two Kingdoms.

^p Snatch.

^q Extra.

^r The twelve Signs in the Zodiac.

♈
Aries.

♉
Taurus.

♊
Gemini.

♋
Cancer.

♌
Leo.

♍
Virgo.

♎
Libra.

♏
Scorpio.

♐
Sagittarius.

♑
Capricornus.

♒
Aquarius.

♓
Pisces.

♄
Saturnus.

81. We further intimate, concerning this world's Center of Nature, thus: The Birth of Life windeth itself like a wheel *inwards* into itself, and when it cometh to the innermost point, then it attaineth the Liberty, yet not [the Liberty] of God, but only the Tincture out of which the Life burneth.

82. For that which will ^p catch hold of God must pass through the Fire; for no substantiality reacheth God, unless it subsist in the Fire: understand in a *peculiar* Fire: If that should kindle, the world would melt away. We mean not the Fire of the Out-birth, which is no Fire, but only a sharp fierceness, which consumeth the outward Substantiality which springeth from the water, *viz.* *Wood and Flesh*, but doth not stir the Inward Fire in Stone.

83. Therefore observe it; the Liberty, ^q without the Nature of this world, is only the Eternity *without substance*. Now, as the Eternal Center generateth itself out of the Desiring of the Eternal willing, as is mentioned before; so hath also the other Center of the Third Principle, (through the Word *Fiat* in the Out-birth, out of the Eternal,) generated itself [in like manner.]

84. For from the first Creation of the first Day, the Outward Center of Nature had wound itself *Thrice* about, (understand before the Sun and Stars were corporeally created,) and had attained *Six* Forms, *Three* superior, and *Three* inferior; and there are always *Twelve* of them that belong to *one* Form of the Center, where there is always a *Sign*; understand the ^r *Signs in the Eighth Sphere* (in the Crown.)

85. ^r *Saturn*, with his harsh, strong, attracting and cold, is one Form and Spirit in the Center, which shutteth up the Abyſs, and maketh darkness in the Deep, and attracteth the Substantiality of the Outward power of this Principle, and the Center windeth about like a wheel; and that which is concrete standeth over again Saturn, as in a wheel, and

and is called *Mond*, [the ¹ *Moon*,] in respect of its property, which would be too large to set down in writing.

86. Then the wheel windeth further Inwards into itself, and maketh ^u *Jupiter*: For Saturn, with its attracting, desireth the Liberty of the Divine Substance, but he maketh *Hirn*, [the Brain;] for it catcheth with its desire the power of the Liberty, and not the Liberty of the Divine Majesty itself, which is without substance.

87. But because there is understanding in the Power, and yet the Power cannot in its own might awaken the understanding, therefore Jupiter desireth a Life in the Power, and that is about on the wheel ^w *Mercury*: for the wheel is always winding about, and Mercury is a stirrer, a maker of a sound and a noise, and yet hath not the life, for ^x that existeth in the Fire; and therefore it desireth the fierce stormy Turbulence, which striketh up the Fire; and that about on the wheel is ^y *Mars*, which is a rager, stormer, and striker up of the Fire.

88. But now the Four Forms cannot subsist in the Fire: for they have Substantiality, and the Fire desireth Substantiality, (for the Fire itself subsisteth not, if it has not fuel to feed upon,) which Substantiality desireth Meekness, and that about on the wheel is ^z *Venus*: for it is the Meekness of the outward Nature, and maketh Love; for it is that which the other five Forms desire: for every Form windeth itself inwards and desireth the Liberty of God, which is meek stillness, and as *nothing*, and yet is *All*: and if they have the Meekness, which also maketh water [to be,] then the water is Thick, and is like a duskiness which desireth Light, and becometh pregnant with it, so that the Meekness, *viz.* Venus, hath a luster of its own above all the Stars in the Firmament; for the desiring catcheth the Light.

89. Now the Light is without substance, and only still and meek, which desireth life and spirit, and yet can produce no life nor spirit out of the Water and Meekness; therefore Venus desireth with its Meekness and Light the Heart; that is, the power and virtue of all Forms, and so it catcheth the Heart, which about on the wheel, in the point, is the ^a *Sun*, which is the Heart of all the six Forms, and they are the forms of their Heart, which together is a life. Now, if that were unsteadfast, it should ^b pass away, so often as the wheel windeth once about; and though it would be long, it would endure but *a* *Seculum* Age, or Term of *Twenty-nine years*.

90. Now *the seven Forms* desire Fire, [being the Eighth Number,] and the Eighth Number desireth a life,] which may continue, for the Heart is not alive without Fire, and [therefore] the Heart catcheth hold of the *Fire*: and that Fire is fierce and consuming, and consumeth all the seven Forms of the Center with their Substantiality.

[*The Heart standeth between two Worlds.*]

91. Thus the Heart is in Anguish, *vexed* within and without, for it hath nothing more in the substantial life outwardly; though it seeketh, yet it findeth nothing, and yet seeketh with anxious longing, and penetrateth through all forms, and seeketh mitigation of the Fire, and yet cannot so find it neither.

92. Thus all the six forms of the Heart receive the virtue of the Sun: for it penetrateth mightily into all the six Forms, and seeketh rest and ease, and if it find not that, then it presseth in itself forth from itself through the Fire, and desireth *the Eternal Liberty*, and attaineth the Liberty through desiring, and yet cannot be Free, for the sharpness of the Fire is in its desiring. But the Liberty attracteth itself in the desiring in the Fire; for the desiring presseth into it [*viz.* the Liberty.]

93. Thus the Liberty sharpeneth itself in the Fire, and appeareth through the Fire as a flash [of Lightning,] that is, the Glance and shining of the Sun, and that sharpened

Liberty desireth its Eternal Delight, viz. its meek still virtue, and presseth inwardly into itself into the virtue: and that Eternal virtue in the Liberty is the ^c Eternal Word, and that Word is generated out of the Eternal Heart, and in the Heart is *the* ^d Cross of the Number Three, and is the End of ^e Nature; and in the End is the Virtue and Glance of the Liberty, which is generated out of the Eternal Center, out of the Heart upon the Cross, and is called the divine Majesty of the Eternal ^f Substance.

^c The other world.

^d †

^e Heavenly and Earthly.
^f Or Essence.

94. Now consider, as the outward Desiring of the outward Nature goeth inwards into itself towards the Eternal Heart, which is God; (for the outward Nature longeth again after *the substance of the Liberty*, to be as it was before the Creation, that it might be delivered from the vanity, viz. the fierce Wrath;) so also the inward Heart longeth after the outward Nature, and would fain manifest itself outwardly in figurative ^g similitudes, and thus the inward desireth the outward for a figure, and the inward catcheth the outward in its Desiring.

^g Resemblances.

95. For *the similitude* of the Eternal Center was indeed already before the Creation of the Sun and Stars in the outward Substantiality: but it was *not figured and kindled*, [as a Limner before he draweth a Picture hath an Image in his Mind, but not framed exactly.]

^h Alias, seventh Form.

96. Thus God's Heart of *the Number Three* puts its will into the astringent *Fiat*, into the Matrix of Nature, into the Heart of the Out-birth, into the Firmamental Heart, viz. into the Place of the Sun, and Created with the Spirit of his Mouth [the spirit of the soul] through the *Fiat* round about on the wheel, the ^h seven Forms of the Center of Nature, for as the wheel turneth and windeth, so went the *Fiat* also Magically, in the midst, in the willing of the wheeling.

ⁱ ♄. 1.
♃. 2.
♂. 3.
☉. 4.
♀. 5.
♁. 6.
♃. 7.

97. And seeing the Out-birth of the *Earth* was a sinking down of Death, therefore the Life turned away from that Death upwards. And you see that the ⁱ *Three Planets*, viz. the Forms of the Center of Nature, (which make the Spirit of the Center and the House of the Spirit,) stand upwards above the Sun, as the life in its beginning taketh its Original: and the *Three* which belong to the body and to Mobility, beneath the Sun, one under another, even as the Corporifying taketh its Original; and the Heart, viz. the *Sun* in the *midst*; and the form standeth right upwards toward the firmament, as a Man.

^k Or senses.

98. Which you are to understand thus: Observe, above the Heart, *the Sun*, standeth *Mars*, which is the striker up of the Fire, and a kindler of the Heart, and a breaker in pieces of the Essences, that the thick Substantiality may not remain covered and stifled; it breaketh that, so that the Spirit can awaken the ^k faculties, for it maketh the Tincture in the Sun.

[*Mars* is Poison and Anger, and denoteth the fierceness of the Fire, as is mentioned before concerning the Center; it is the bitter raging Form in the Wheel, and causeth the Essences in the flash of the Fire: It is a cause of the Life. The *Sun* and *Mars* have together the Tincture-Life; and *Venus* with *Mercury* and the *Sun* have the Spirit-life, viz. the Air; that is, the Feminine Life; understand the Matrix, viz. a female Life of all kinds.]

99. And above *Mars* standeth *Jupiter*, which is the power and virtue of the Heart, (to which *Mars* giveth its fire-life, which it receiveth out of the Heart of the Sun,) that maketh *the Brain*, wherein *Mars* can dwell.

^l Or skull.

100. And above that, standeth *Saturn*, which attracteth the virtue, and maketh for the spirit a house, viz. *the* ^l *Brainpan*, and maketh the Substantiality, as the skin upon the Body; thus the Outward life upwards from the Sun, [or Heart,] is the Head, a house for the Spirit, which taketh its original in the Heart in the Fire, and dwelleth in the Head in the five senses in the Air-Life.

101. And *under* the Sun downwards, is *Venus*, which taketh its original from the pressing forth out of the Fire, out of the Tincture, and therefore hath *its peculiar luster*, it maketh Water and Love, and is a sinking down, for it is a cause of the Sun's Substantiality, and a beginner of the Inferior ^m Body; also it hath the Tincture, and is a cause and beginner of the Seed *to another Center* to Propagation; for it strengthneth itself with the superior power and virtue, and receiveth therewith the form of the Spirit, both from the Heart, and from the Brain: for all Forms desire to have it, and mingle with it: for it is Love and ⁿ Meekness. Thus it hath the power and virtue of all Forms, and is a pleasant ^o Lutinist: for it singeth a song that they all love to hear and ^p relish, which ought to be well considered.

102. And below *Venus* is *Mercury*, to whom *Venus* giveth its virtue, together with its sinking, and therefore *Mercury* is so pleasant, and loveth to *talk* of all the ^q Ingenuities of Nature, it is a nimble sudden awakener of the Seed which *Venus* giveth to it: for it will [needs] awaken *the Body*, [or bring the body into being:] and because it hath much skill, therefore it will ^r wander into every thing, and giveth speech to the Body, and awakeneth the Body, and giveth it senses, especially in the Brain, and in the Matrix of the Seed.

103. Under *Mercury* standeth *the Moon*, and there the sinking standeth still, and is a substance mixed of all: it affordeth the Carcass, and all that belongeth thereto: it taketh all to it, and maketh the whole Image as a Beast; it is the *Corporeity*: *Venus* congealeth in it; it retaineth all; for it letteth nothing sink down, and it standeth always in fear of falling, in respect of the *Earth*, which standeth under it; for it feeleth the Anger in the Earth, and therefore is afraid, and doth not sink down, but runneth and maketh haste about, as if it were fugitive: It is a false thing, for it desireth both that which is superior and that which is inferior, and *flattereth* with the Center of the Earth, and with the Center of the Sun.

104. And as this *Dominion* or *Government* in itself is, so is the Dominion in every Creature, also their life standeth thus: and you see how *the Wheel* turneth round, as [in] the Center, and the body with the Essences standeth still.

105. The *six Planets* run round about the Sun, as about their Heart, and afford virtue to it, and draw virtue from ^t the Sun: so also the life windeth itself thus about the Heart, and penetrateth into the Heart; for the Spirit-life penetrateth to the soul, which burneth as a light out of the Heart, out of the Tincture of the Heart, and windeth itself inwards thereinto, and they always drive forth one another: and so this form is as a *turning Wheel*: for the Life of the Spirit is thus in its Original.

106. They who say, *that* the Sun ^u goeth forth, speak as the blind do of colours, and have never known the Center [of Nature;] yet they are not to be blamed for that: for it was reserved [or sealed] till *the Seal of the Sun* opened itself at *the seventh sounding of the Trumpet*. Observe ^v this, it is no fiction or boasting: It does concern you all, or else you will die in blindness, for which God is not to be blamed.

107. The World, after the Fall, hath but *one Eye*, for it hath lived under the *six Seals*; understand, under the *six Planets*, with its knowledge: but you ^w shall see the *seventh Seal with the Eye of Sol*; we here speak what we know.

108. Understand us aright, thus, we will give light to those that hardly apprehend it: Behold, and observe: The *whole Government* of this world, in every life, cometh from the *Constellations*, good and evil; and they are also the cause, that the four Elements, Fire, Air, Water, and Earth, were stirred up: else all in this world would be still.

109. And so now you see the upper Government, especially in *the seven Planets*: for they are the Government or Dominion of the Spirit, and that is *twofold*: They have the Tincture-Government, *viz.* the Fire-life, and also the Air-government, *viz.* the

^m Alias, Life.

ⁿ Kindness.

^o Or Musician.

^p Or feel.

^q Or Wits, feats, and devices.

^r Or converse and meddle in every thing.

^s Alias, in the Sun.

^t Or runneth a course round in an Orb.

^v Note.

^w You shall see with solar eyes in the time of the seventh Seal.

Water-life : The Three Planets above the Sun, together with the Sun, manage the Fire-life and Government : and the Three beneath the Sun, are the going forth of the Fire's Tincture, and are a sinking down, and together with the Sun manage the Air-government, and have the female kind, for they have the Substantiality of the Matrix, and the Tincture of the Upper Matrix ; the *Tincture* retaineth the soul, and the lower *Matrix* of Venus [retaineth] the Spirit.

110. Thus the Upper desireth the Lower, and the Lower desireth the Upper, and is indeed but *one* body : for Sol is the Heart, and hath the Luster of the Majesty of this [outward Third] Principle.

^y Of Sexes.

111. Thus you understand the *Two* ^v *kinds*, the Male and the Female : The [Male or] *Man* is the *Head*, and hath in him the Upper Government, with the Fire of the Tincture, and he hath in his Tincture *the soul*, which is desirous of Venus, which is the Corporeal Matrix : for the soul will have spirit and also body, and that hath the Matrix of the [Female or] Woman.

^x The Moon.

^y Or Wit.

^z Or Thing.

112. And the Lower Government is the [Female or] *Woman*, and her Government consisteth in the Moon : for Sol affordeth it Heart, and Venus [affordeth it] Tincture, and yet hath no fiery, but a watery [Tincture:] and therefore ^x it affordeth the Air-spirit, and her Tincture doth *not* stand in the ^y *Wisdom*, and therefore *the Man must rule her* : for the Tincture of the Fire is the sharp Trial of every ^z Substance.

^a Women's.

^b Moon.

113. Mercury is the stirrer up of ^a *their* Tincture : and therefore they are so talkative ; and the Moon hath ^b their Matrix, which is out of all the Planets, and is afraid of the Earth, and therefore maketh such haste, and taketh virtue and power in the wheel, from all the Planets and Stars, *wherever it can* : It desireth Sol vehemently, and therefore draweth also his Luster to itself ; and, as the Moon longeth after the Sun, for itself is of an earthly quality, and desireth the Heavenly Heart, so also the Feminine Matrix longeth after the Heart of the Man, and after his Tincture, viz. *after the soul* ; for the soul is the Eternal Good.

^c Or Sex.

114. Thus Nature longeth after the Eternal, and would fain be delivered from the vanity. And thus the vehement desire in the Feminine and Masculine ^c Gender of all Creatures doth arise, so that one longeth after the other for Copulation. For the Body understandeth it not, nor the Spirit of the Air, only the *Two Tinctures*, the Masculine and the Feminine understand it, for a Beast knoweth not what it does, only the Tinctures know it, which drive it thus.

^d The two Tinctures.

115. For the *Fiat* sticketh in ^d *them*, they must manifest the great Wonders of God : For *the Spirit of God moveth upon the Water* of the Matrix in Venus, and in the Matrix of Jupiter, (viz. in the Matrix of the Brain,) and leadeth the *Fiat*.

116. For the Heart hath the Matrix of Venus, and the Brain hath the Matrix of Jupiter ; thus *the Spirit of God rideth upon the wings of the Wind* in his own Principle, and yet goeth forth from the Father and the Son in the [continual] Creation, and openeth the Wonders which were seen from the Eternity in the Wisdom : and therefore he is the Workmaster of Every Being, and is *sent of God* to that purpose.

The Tenth Chapter.

Further of the Creation of every Being : And how a Man may seek and find himself : Also how he may find all Mysteries, even to the Ninth Number, and no Higher.

1.  OUR seeking in the Stars and Elements, supposing to find the Mysteries of Nature, is but labour in vain, you find no more but one Eye, and see with but one Eye, and when you suppose you have found Sol, you have scarce found Luna, but only a Glance of Sol, and are far from the Heart, and do but run with the Moon about the Center.

2. There is but one way, which you must go, if you will find the Great Mystery, *Mysterium Magnum*, for if you should seek in Luna all your life long, it would be wholly in vain ; your desire would remain to be but Luna : If you should take great and hard labour and pains in Mercury, and suppose the Stone lieth therein, your Alchemy would prove but dung and dross.

3. When you come into Venus, you suppose you have Sol, and that it is Gold, but it is the Woman, [or female,] and hath only a watery Tincture, her life is Air, and so you vainly labour in the Body : but if you take the Spirit of the Tincture, then indeed you go in a way in which many have found Sol ; but they have followed on the way to the Heart of Sol, where the Spirit of the heavenly Tincture hath laid hold on them, and brought them into the Liberty, into the Majesty, where they have known the Noble Stone, *Lapis Philosophorum*, the Philosopher's Stone, and have stood amazed at a Man's blindness, and seen their labouring in vain.

Or upon the Body.

4. Would you fain find the Noble Stone ? behold we will show it you plain enough, if you be a Magus, and worthy, else you shall remain blind still : therefore fall to work thus ; for it hath no more but Three Numbers. First, tell from One till you come to the Cross, which is Ten, and is a Cross Number, (from one to Ten is one Number :) but you have power only over the Number Nine, you must stay at the Tenth, for it is the End of Nature, which the Creature ought not to search into : If the Creature stay under the Cross, it remaineth in the conceived will of God, and then it hath Ten times Ten, that is an hundred, and Ten times an Hundred is a Thousand : and there lieth the Stone without any great pains-taking, for it is pure, and is not defiled with any Earthly Nature : Make it thus, as I have written above [in the ninth Chapter] concerning the Center : Transpose the Planets that are about the wheel ; and take always one Masculine, and then one Feminine, one for the Spirit of the soul, and the other for the Air-spirit, you need not take care for the body : for each Planet maketh a body to itself well enough, according as its desire is : Begin with Saturn, (for he is the first to the Fire-Life to the Noble Tincture ;) and then go about the wheel to Luna ; for you must always take one Planet for the Life of the Tincture, and then one for the Spirit of the Air, for the one subsisteth not without the other, or else you get a Spirit without a Body, a fire-spirit, which burneth in a Lanthorn like a kindled Fire, but it yieldeth nothing, it is only a mere Pride, willing to be without a Body.

+ X. 10.

* 10.
10.

† 100.
10.

1000.

5. Go thus about in the wheel to Sol, which is the seventh Number in the first Num-

ber.

^b 8th Number.
ⁱ 9th Number.
^k + 10th Number.

ber [or account:] and when you get into that, you suppose you have the Stone: but it does not prove fixed, *Mars* destroyeth it: go on further through the Sun's fire, which is the ^b *Eighth Number*, and when you come through it, lay hold through the Tincture on the Eternity [which] is the ⁱ *Ninth Number*, and bring that upon the Cross upon the ^k *Tenth Number*, which is the End of Nature; here handle the Stone, and take as much of it as you will, no fire will destroy it: It is free from the Wrath and Out-birth: Its Splendor and Light stand in the power of the *Majesty*: Its Body is out of the Eternal Substantiality, its number upon the Cross is an Hundred, and in the Majesty a Thousand.

^l Hunger and thirst.

^m Made bright and beautiful.

ⁿ With the light of the Sun.

^o Erecteth its Habitation.

6. We give this to the Seeker: for none findeth the Stone in *Luna*, unless he comes upon the Cross into the *Tenth Number*: and then if he longs further to seek this world, and would fain have the splendor of this world, and desireth *the Stone of this world*, viz. in Metals, let him go thus from the inward into the outward; let him go into *Luna*, and divide or break it into a Thousand Parts, and give it a little of *Sol*; but if its ^l covetousness be great, then give it a seventh part of *Sol*, and then it is ^m complete.

7. For all the Planets and Stars run after the Heart, every one of them taketh strength and virtue from the Heart, and maketh to itself its own Body; for *Luna* is out of all the *six* Planets, and hath even *Sol*, but not the Heart; for it hath *Sol* only in Desire: as you see that it shineth with ⁿ *Sol*, and not with a splendor of its own: and therefore *the Spirit of the Heart* must be added to it, which was pure before, and then all the Planets resort to it, each of them desireth the pure child, and each ^o buildeth its house therein: But look to it, have a care of *Venus*, that it may not by *tattling* bring its feminine Tincture into it: for it appeareth bright and fair: but it is a Woman, and maketh a dark Body, and quickly devoureth *Sol*: Keep black *Saturn* in *Mars*'s heat, and so at length bounteous *Jupiter* will appear, who is courteous and kind, and hath the superior House, the House of the Spirit of the Tincture; when it is come out from black *Saturn*, then *that is the Metalline Stone*.

^r The Number 1000 is the Number of the Crown: The Number 100 is the Number of a Man.

8. Trouble not yourself so very much and long with *Fire*, it affordeth no more than it is able; or else you Number back again into loss; indeed not into perdition, but yet *in Solem Hungariae*, into the *Sol* of *Hungaria*: *Venus* exulteth the more, but your covetous hope and expectation is disappointed and taken away: Although indeed you ought justly to rest satisfied in the *Tenth Number*: for the riches of this world are but dung [and dross,] and if you attain to the *Tenth Number* with your former preparation, you need not take so great care about the *Number Thousand*: It standeth upon the Crown of the Virgin, in which are set *Twelve Stars*: *six* [of them] Divine, and *six* Human: ^p The Crown hath the Number Thousand, and the Virgin the [Number] Hundred.

9. Christ saith, *Seek first the Kingdom of God, and all other things will be added to you*. All lies in the willing, for the willing maketh the desiring, and the desiring receiveth where nothing is, though indeed there is something there; yet it is hidden to us Men, unless a Man hath *attained* the Stone upon the Cross, and then he findeth where Reason saith there is nothing; for that which hath not been from Eternity is not at all, and thereof we know nothing, we know only of that which is, and hath ever been, though indeed *not manifested to us Men*, but yet is of God in his Wisdom, from Eternity to Eternity.

10. Therefore, although we speak of *two* Kingdoms, viz. of the Kingdom of God, and of the Kingdom of this World, in that manner as if we saw them with bodily eyes, let it not seem a wonder; if God reveals himself in Man, then he is in *two* Kingdoms, and seeth with *twofold Eyes*, and yet this way is not so hard and difficult, as Reason's seeking in outward things: *It lies all in the willing*; the outward willing must enter into the inward, it must deny itself, as if it were dead to the outward, and had no life in the

outward, and yet liveth: As God liveth, and is in the outward, and the outward is dead to him, so that it cannot apprehend him, so also *thou, O Man*, thou art with thy soul in the inward; but thy soul's will hath turned itself about with *Adam* into the outward; therefore, if thou wilt behold God and the Eternity, *turn* thyself about with thy will into the inward, and then thou art as God himself; for thou wert thus created in the beginning, and thus thou livest according to the *inward* will unto God, and according to the *outward* [will thou livest] in this world, and hast *both* Kingdoms; thy own, and art indeed *rightly* an Image and Similitude of God; thou searchest out the *things*, and findest that which laid hidden in secret; for thou findest that in the Eternal and beholdest it standing backward in the Out-birth, in the Figure.

11. The Ground of the Creation of this world is much easier to be known in the *Inward Man*, in the Will of God, than visible things to the *outward* [*Man*:] The outward knoweth less, that which he seeth with his eyes, and taketh hold of with his hands, heareth with his ears, smelleth with his nose, and tasteth with his mouth, than the inward doth the *Ground* and the *Existence* of the outward: The inward sees indeed the Creature in the Ground of it; but is as it were dead to the outward, and yet liveth therein; and in that he liveth to the outward, he liveth to God in regard of his works of Wonder, in that he manifesteth, and bringeth into *Being* that which standeth hidden in the Figure.

12. And yet we say still, that the Eternal standeth in the willing, and the will maketh desiring, and in the desiring standeth the *Figure* of the willing. Thus it was before the Time of this world: But when God moved himself in his willing, he so created the desiring, that it stood in a *Being*, and other than this very thing we know nothing.

13. Therefore, now, the desiring is another thing than the willing, for the willing is *without* Being [or Substance,] and the desiring *maketh* Being; and so out of the Eternal Nothing is come whatsoever is: and before there was nothing but only a willing, which was a Virgin without Image, and yet was a *figure of an Image* in the willing; and this figure hath discovered the Spirit, and created it into a Being [or Substance,] as we perceive in the Form of this World: The Figure hath caused the Spirit, that it hath ^a Expressed the Wonders in Figure, and that is the *Matrix* of the *Genetrix*, and that is the Spirit of this world: for the Spirit could ^a express nothing but a similitude of itself; for there was nothing else.

^a Spoken forth, or Created.

14. Therefore we demonstrate the Creation to you thus; for to create signifieth to comprehend in the willing, whatsoever standeth in the figure in the willing: for when a *Carpenter* will build an House, he must first *Frame a Model* of it in his willing, how he will build it, and then he buildeth it according to the Model of his willing.

15. Thus also hath the Spirit of God *framed* in his will a Model after his likeness, and so created that *Model*; for you see in this world, that when the Spirit through the word *Fiat* (upon the *First Day*) created the Out-birth in the Wrath, *viz.* Water and Earth, he comprehended the Figure in the Will; and that was the Heaven which he created on the *Second Day*, and tried the Work on the *Third Day*, and suffered to proceed out of the Earth Forms and Images out of the Essences, *viz.* Trees, Herbs, and Grasse, which were Images of the Essences of the desiring; but the Image of the Spirit remained still hidden, and yet was in Being even unto the *Fourth Day*. (Here understand) a Day without the Sun, is one turning about of the wheel of Nature in the desiring of the willing, and the Inward Will hath the *Number Six*, according to the six Spirits, and the outward [Will] in the desiring of the Figure hath also the *Number Six*, according to the similitude of the Spirit; and the *two Kingdoms*, [*viz.* the inward and the outward] make with their *Number Sixes* ^r *four and twenty*; which divide themselves into *four* parts, *viz.* six before noon, and six after noon, six before mid-night, and six after mid-night, till the beginning or morning again.

^r The 24 hours in 4 Quarters, Morning, Noon, Evening, Midnight.

16. And according to this, the Spirit in the desiring did set a *sign*, and a Reckoning, whence Times and Years proceed, which were not before; for Every Number [of the] *Twelve*, which is Heavenly, Divine, and Earthly, Human or Bestial, hath a *sign* in the Firmament, which the Spirit created into a visible *Being*, together with the *Crown* of the Center, which is the ^f Circumference of the *Constellations*. And we give you notice, that the Creating of the Spirit, is a going forth out of itself into the outward. For in *Loco Solis*, in the place of the Sun, is the Point where the Spirit created the similitude; for the word *Fiat* stood there, and went forth from the inward *Number Ten* as a Body, and that is *Luna*, and in such a comprehension was the manner and form of the Deep apprehended: and the Spirit went forth, and drove the Essences of the Center even to the Crown, and there ^t comprehended them with the Signs, and all Forms of the Image, which stood in the Virgin in the Figure in the Willing, and they are the *Stars*, and created them as a Circumference [or Sphere] of the Spirit, and they are all together a Body of that Spirit, which is called *Sol*: for there the Eternal Spirit hath comprehended or conceived the similitude of the Spirit [of this world:] and it goeth thus forth out of the Natural Body of this World, as a Spirit; even as the Eternal Spirit [goeth forth] out of the Eternal Center of Nature, out of the *Number Ten*. And as they have ordered themselves with their Revolution in the *Three Days*, understand, before the Sun [was,] so they also remained standing in the *Fiat* in that ^u Order, and are not material or palpable, though as to the Eternity it is a material being, but *not as to Us*, but they are Powers; an Out-birth out of the Eternal hidden and secret Center, and a similitude of the Eternal, and have *power* and strength to shape and figure Bodies and Images, according to all the properties of Every Star.

^f Or Sphere.

^t Or framed them into the Signs.

^u Ordinance or Course.

^w Uppermost Stars.

17. Understand us thus: Out of the Place of the Sun, *Ex loco solis*, goes forth the Manifestation of all the Stars and Elements, and all the Stars are the Sun's Children, even unto *Saturn*, which is the house of the Sixfold Spirit: for the Planets are the Spirit, and the Crown, which is the ^w Uppermost, [is] the Body; and is in that Manner as we have mentioned before concerning the Center of Nature, and concerning the Thrones of the Angels. Very great things are herein contained, which we justly conceal, because of the wickedness of the World, which if they knew them, they would *misuse* the powers of Nature to their covetousness and falshood.

18. Therefore we tell you, that those to whom the *Number Ten* is opened, have it also given them into their will to speak *no more* than what is requisite and necessary for the World, and that at all times as need requires, and is known in God.

19. Thus we give you to understand, how God on the *Fourth Day* created the Sun, and with that Leading Spirit the Stars also; and what they are, being together nothing else but a *life* according to the similitude of God, *wherein* the Eternity hath manifested itself in a *Being*.

20. On the *Fifth Day* God moved this Being and Life, and set the *Fiat* therein, and created out of the Matrix all kinds of similitudes, according to every form in the Spirit; and in this Creation now hath the *Third Kingdom*, *viz.* the Kingdom of Anger, pressed hard in with it, and there went forth all manner of Beasts, Fowls, Fishes, Worms, and whatsoever moveth and liveth; all went forth out of the outward Matrix, and stood upon the Earth: and in the Deep went forth all sorts of Spirits of Fire, (such as are the *Ascendents* and *Phœnix*;) and in the Air also all Sorts of Spirits, according to the Substantiality of the Air; and in the Water, and in the Earth, all sorts of Spirits, every one according to the Property of its ^x *Mother*; and the whole Deep between the Constellations, so far as the World gave itself in unto the Creation, is nothing but a *Life* and *stirring* of Spirits.

^x Or Genesix.

21. Now Reason asketh, seeing the *Devil* dwelleth in this world, and hath his Princely Dominion there, whereabouts does he then dwell? Behold, O Man! Consider this well. There are in the whole Deep no more than *seven*^y *Revolutions*, which roll and turn about like a wheel, or as the Life windeth itself about the soul; and the *Heart*, as the Center, *standeth still* in the *midst*, that is, *the*^{*} *Sun*, and the *Revolutions* about the Sun, are *the six Planets*, as Spirits of the Center, and the *seventh* Revolution is the *Earth*, which turneth itself *once about* in four and twenty hours, and runneth along in the course of the Planets, *once a year*, and besides carrieth the *Moon* with it *about the Sun*, as the others do also, but some in shorter and some in much longer Time: as first^z *Saturn* in Twenty-nine years, in respect of his large Course. But the^a *Moon*, which runneth back, does it every Month, Twelve times in a Year, and passeth^b somewhat on yet further [in a Thirteenth Revolution.]

^y Or Orbs.

^{*} Note, The Sphere of the Orbs with the Sun standing still, and the Earth having its daily and yearly Course.
^z $\frac{1}{2}$ in 29 years.

^a $\frac{1}{2}$ in one Month.

^b Some days over.

22. Now *this together* maketh the wheel of the Birth; wherein standeth the *Verbum Fiat*, which hath driven the Devil out from this Circle, and so he dwelleth without this Circle, and there is a great Darknes about the Crown of Stars in the Firmament; so that many Stars in the Firmament *are not seen* because of the Darknes; and that otherwise hath a great signification as to Men, which we would indeed make mention of, if the world were not so mad, and suffered the *Devil* to drive it, who derideth *all manner of Revelations*, that thereby *he* may blindfold Men: It shall in the Last Time stand manifest to the Children, which see with *both Eyes*, [viz. with the Eye that seeth into the Eternity, and the Eye that seeth into that which is Temporary.]

23. Thus the Devil dwelleth near us, and yet hath a Princely Dominion much deeper, nearer towards the Constellations, in the midst [amongst them,] where it is darkest: for he^c may not come near the *shining Luster* of the Stars: and so is a Prisoner, and dares not Touch the *seven Governments* of the word *Fiat*, and hath no power therein, and so is the poorest creature in the Crown.

^c Dares not, or likes not.

24. *This* cannot be described by a Circle, for the Sun standeth innermost in the most inward Circle, and the other [Planets] always further outwards, even to the Crown which includeth the outwardmost Heaven: and it cannot be understood [by outward Reason,] but the Spirit *understandeth it* in itself; for, as^{*} it is, so is this Circle also: neither can it be set down in writing, for the Life windeth itself *inwards* to the Sun: and so also the Spirit of Life in Man windeth itself *inwards* into the soul, as you may consider concerning the Three Principles, where the outermost is also the innermost, which the outward spirit of our reason cannot conceive, for *it* is but *One* and not *Three* in Number. But the Spirit of the soul, if it be turned about, so that it looketh with its own eyes into the innermost, and with the Eyes of this world into the outermost, understandeth it: for this is *the Vision in Ezekiel*, of the Spirit^d with inward and outward Eyes, where the Spirit goes right forward wheresoever it goes.

^{*} The Spirit.

^d Having eyes within and without.

25. Although the wise *Magi* and *Mathematicians* have made a Sphere, and described the Wheel, yet that is not enough: It is indeed a *help* to the unskilful to consider of the *Mysterium Magnum*, the Great Mystery: but the wheel hath a much more subtle understanding, and cannot be made in any Circle after this manner: for it goes into itself towards the Heart of the *Sun*, and out from itself towards the *figure* of the Substantiality; it driveth upwards and downwards; for the Spirit of the Tincture, viz. the right fire-life, driveth *upwards* inwards towards the Liberty of God, and yet desireth the Spirit of the Substantiality, which driveth *downwards*, for without that the fire-life doth not subsist: Thus the fire-spirit turneth itself about, as it were *side-ways*, and always reacheth after the spirit of the Substantiality, and the spirit of the Substantiality flieth from the Fire; but since it is generated out of the Fire-life, and cannot be severed from it, therefore it is *wheeled about* with the fire-spirit: For when the fire-spirit wheeleth to the right

^e Or the Air comes to be Water.

side, and reacheth after the spirit of the Substantiality, then the spirit of the Substantiality wheeleth also on the left side upwards, and that maketh a wheeling round, and one maketh haste after the other; for the substantiality flieth from the Fire, and yet it comes out of the Fire, as you see that out of the Fire goes Air, and ^e out of the Air Water, which is the substantiality.

26. Thus the Fire, which is an Anguish, desireth meekness, and the Liberty, which is without source, [or pain,] and reacheth after the Water-source: and the Meekness, *viz.* the Water-source, desireth a Body, and that it may be free from the fire and covered, and the *Fire* runneth always after the *Water*, and the *Water* flies from the *Fire*; for if the fire should go away upwards, and the water go away downwards, there would then be a great separation between them, and *each* [both the fire and the water] would die and come to nothing. But seeing the Fire inclineth towards the Water, and refresheth itself therein, it so preserveth itself, and can send forth the Spirit of the Air again from itself, so that the life *subsisteth*.

^f Or according to.
^g The 8th Number, or Form.

27. Thus we show you the Great Mystery, *Mysterium Magnum*, that you might learn to understand how far you should go, and where your Number and End is; for the Fire, (^f after the seven Spirits of Nature,) is the ^g *Eighth Number*, and is a cause of the *seven Spirits*. Now, no creature subsisteth in the Fire, for the Fire consumeth the substantiality, wherein the Natural life standeth; but yet the Fire maketh Tincture; and that *Two-fold*: One reaching inward into itself after the Eternal Liberty, after the still Meekness [that is] without being; and the other reaching forth out from itself, after the outward substantiality, *viz.* after the *Oil*, which cometh out from the Water, which is from *Venus*, and wherein its outward splendor and shining spring up: and in the inward *Tincture*, in the desiring of the Eternal Liberty, the Majesty of the Liberty springeth up.

^h The 8th Number, or Form.
ⁱ The 9th Number, or Form.
^k The 10th Number or Form in the Eternal Fire.

28. Understand us rightly thus: The Fire has the ^h *Eighth Number*, and the inward Tincture has the ⁱ *Ninth Number*; and so far [only] we ought to go, for the ^k *Tenth Number* is the Eternal Fire of God, and holdeth in the midst of its Birth *the Cross*, which separates the Center of the Eternal Nature into *two* Kingdoms, of which we have made mention formerly: and what creature soever will go back through it, that creature cometh through the Kingdom of God back again into *the outermost* out from God, and out from this world back into the Center of the Fire, as into an *Eternal Darkness*, where the Fire is black, and a perpetual Hunger: The kindling of the Light of the Fire standeth only under the Cross, in the Meekness, in the Ninth Number, which is a ^l *single Number*; the Tenth Number is a *Two-fold Number*, and belongeth to Angels and Men, but they ought not to reach further into the Center of the Cross, but must stand there before the Cross of *the Number Three*, and cast their Minds down into the Tincture of Humility backwards into the Ninth Number, and look forward into the Tenth Number, but with a ^m *Timorous* Mind, not desiring to create and have [any thing] in the Tenth Number, *viz.* to go back into the Center of the Fire of God; but highly *rejoice* before the Tenth Number Eternally, and with their songs of Praise and *Hallelujahs*, sing, *Holy! Holy! Holy! is our God the Lordⁿ of Hosts*; and that song is a food to the Divine Fire, from whence goeth forth, in the Divine Essences, the Wonder, Paradise, the Element, and Heavenly Substantiality, and it standeth before the Number Three as a Virgin of the Eternal knowledge of God; and that is *the Wisdom of God*; for in the Wisdom appeareth the substantiality of all Divine Essences, which to write of here we have no more Pen nor Tongue.

^l In numeration, the Places signify,
1. Units.
2. Tens.
3. Hundreds.
4. Thousands.
^m Fearing God.
ⁿ Zeboath.

29. Only we show you, how far you should search into *such a Revelation*: for in the *Ninth Number* you see all things, for it is the Tincture of the Heavenly Life; you see

[in the Ninth Number] the ^o Hundredth Number of the Virgin of Wisdom, and also the ^p Thousandth Number of the Crown of the Majesty.

^o 100th Number.
^p 1000th Number.

30. But you must *not* search further into the *Tenth Number*, there to search and dive into the *Abyss*, else you go out from God as Lucifer did, who would fain be a *Creator* in the Tenth Number, and sought [to have] the fire of the *Eternal Original*, and therein he must remain as in the *Death*, in the *Darkness Eternally*.

31. Therefore let the Reader be warned, not to dive further into these very deep Writings, nor *plunge* his will deeper, than [so far] as he apprehendeth: he should always rest satisfied with his *apprehension*: for in the apprehension he standeth yet in the ² *Substantiality*, and there he ^{*} *erreteth not*, how deep soever the Spirit leadeth him: for to one more will be given than to another: And this only is the Mark [to be aimed at,] that every one continues steadfast in *Humility* towards God, and submits himself to God, that he may make the Will and the Deed as he pleaseth. When you do that, you are in yourself as dead: for you desire nothing but God's will, and the will of God is *your Life*, which goes inward even to the Thousandth Number, and searcheth into the Deep of the Deity with all Wonders: He leadeth your will, submitted to him, into the Virgin of his Wisdom, so that you may *behold all Wonders*: But you must not leave him, and imagine into the Wonders; so soon as you do so, you go quite out from God's will, which is the *Eternal Liberty*, and are captivated in your *Imagination*: Mark this; for Every Imagination maketh *Substantiality*, and therein you stand, and must go out from that again, or else *you shall not see God*.

² Or Matter.
^{*} Note.

32. Therefore Christ teacheth us *Humility, Love, Pureness of Heart, and to be Merciful*; and calleth upon us to seek after the will of God, and to submit ourselves to it: For in *God's will* we are able to do *ALL*; our own Nature must not do it; but God himself is *Zealous in Us*, and he is our doing if we work any ^r *Wonder*: For no human soul should say or think, I will do Wonders: *No, that cannot be*: for the wonders above the outward Nature, go forth only from the *Center* of the *Eternal Nature* out of the *Tenth Number*, which the Creature *cannot* [do:] but if it be yielded up into the will of God, then God in the creature does the Wonder: for it is his delight to manifest himself in the *weak*; for the strong is stiff in his own will, and will not submit it unto God: He relies upon his own Wit and Reason. Thus his will is out from God, and *is able to do nothing*; and then if he speaketh from himself concerning God's Being and Will, he is an ignorant liar, he speaketh not from God's Spirit and Will, but from himself, from *his own Opinion*, in which there is mere doubt; and from thence ariseth the Contention about [Matters of] Faith [and Religion,] about Divine knowledge, so that Men seek God in *their own* willing and knowing: Men will think to find God in their *own willing*, and he is not therein; for he dwelleth merely and barely in *that willing*, which yieldeth itself with all its reason and knowing wholly to him, and to *that* he giveth knowledge and power to *understand* his Being.

^r Or Miracle.

33. Therefore lift up your Heads and observe this; the will of God is *not* in any strife and contention, but Man's will and the Devil's, it is the will of the *Wrath of God*; let not the flattering Hypocrites seduce you, who enter in, boasting of the *History*, and say, *We have the Will of God by us, we are his Ministers*, look upon us, we are God's *Officers*, and though we be wicked, yet we rightly Bear the *Office*, and [dispense the] will [of God.] O Cursed Generation of *Cain* and *Judas*, you are neither born nor known in God: Why then Boast you of the will of God? How can you say that you ^f Bear the Great Mystery of God, whereas you are *without God*, in a strange will, and in yourself you carry not the *Mysterium Magnum*? But a *poor Sinner*, who converteth, but is captivated by the Devil, and is in strife against the Devil, he that panteth, sigheth, and crieth after God,

^f Or bear the office of dispensing the Great Divine Mysteries.

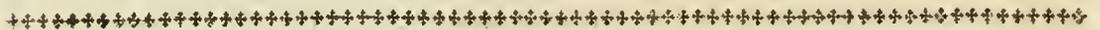
² The *Mysterium Magnum*. he runneth in sorrow and abstinence to the Office of the ¹ Great Mystery, which Christ hath given to his *Disciples and Children*, who are in the will of God, and *they* have the *True* ^u Key to Heaven and Hell.

^u Jus Divinum.

34. But you, *Sophister*, bear not the Office while you are without the will of God ; but the poor Repentant Man bringeth the *Mysterium Magnum*, the Great Mystery, *with him* to you, and renders himself up to the *Apostolical Power*, which you have *not*, but the Church or Congregation of Christ, which is in the will of God, [hath it :] and so One Faith receiveth the other, and the Church, or Congregation of Christ, *Absolveth* the repentant sinner, and *not you*, *Sophister*, who have neither virtue nor power, nor knowledge of the Kingdom of God, but are yourself the Devil's captive ; and you sit in the Anger of God, and are only the Proud *Whore of Babel*, and swim aloft upon the office of the Great Mystery, and are incapable of it, unless you be *in the will of God*, and then you are *Christ's Apostle*, and wear the Garment of *Aaron*, and God ^w openeth and shutteth by your Mouth, but your natural will does it not, that should always be dead, or else you are not capable of the Office ; also in your own will, you sit not in the Office of Christ, upon *Peter's Chair*, but upon the *Stool of Pestilence*, and are *the Antichrist*, as we have known you in the Number *Seventy Two*, which you bear : for you are in Contention about the *Cup* of Christ, and you have it not in your Power, but the Church or Congregation of Christ, which is submitted to the will of God, *has it* : The Ark of the Covenant is with them at *Shilo*, and not in your [contentious] Schismatical Sectarian *Jerusalem*, which you have made full of abominable Blasphemies.

* Bindeth and loofeth.

35. But what shall the Spirit Judge more concerning you, seeing you are an adulterous Woman, and have lost your *Faith* and *Fidelity* ? He hath given you time to Repent, and you do not Repent, but lie in Whoredom day and night, and therefore he will spew you out in the Wine-press, and Babel shall burn up itself. Thus Christ saith, *O Jerusalem, Jerusalem, how oft would I have gathered thy Children together, as a Hen gathereth her Chickens under her wings, but thou wouldest not : Behold your dwelling houses shall be left unto you Desolate.* And so he saith to you now, you desolate *Jerusalem* in *Babel*, The Time cometh that the children of Christ will go out from you, *and it is already*, and you shall perish in your whoredom. *Behold, your Merchants will stand afar off, and say, Behold ! Babel, in which we became rich and fat, is become Desolate.*



The Eleventh Chapter.

Of the True Knowledge concerning Man.

1.  WE have shown you, what the Essence of all Essences is, and what its Life and Spirit is, and what the *Matrix* of the *Genetrix* is, *viz.* that it standeth in the Eternal willing, and in that Eternal willing is the *Center* of Nature, and therein is the *Number Three*, which is the Heart, which manifesteth the Eternity in Creatures, Figures, and Similitudes ; especially in *Three Kingdoms* ; *viz.* the Heavenly Angelical ; and then the Hellish fiery Diabolical ; and thirdly, the Substantial Kingdom of the Out-birth, *viz.* this world.

2. Now you know very well that the Dear Man *Moses* saith in his first Book, [called *Genesis*,] *That on the Fifth Day, God created all the living Creatures at once* : which you are to understand thus ; that in one Revolution of the Earth, God created, (out of the Earthly Great Mystery, out of the *Matrix* of the Spirit of the Earthly Property, as an Out-birth out of the Eternal Property,) all living Creatures, that they should be *Images and Similitudes of the Eternal* ^x *Being* [*Essence or Substance.*]

^x Essence of all Essences.

^y Or Lunar.

3. Now they are indeed created out of the *Earthly Mysterium Magnum*, but yet the Spirit *there* is not so wholly Earthly ; for it is yet ^y *Luna*, as we see that the Earth standeth next the Moon, and [in the Circle about] from the Moon, and as every Circle is, so also is the Spirit in its own Inclination, and the property of the Wheel in that ^z Circumference.

^z Orb.

4. Thus the *Circle* between the Moon and the Earth, is both Earthly and Lunar ; for the Moon has the properties of all the Stars, and is as a sack or container of all the properties of the Stars, which it continually *poureth forth* in its Circle : for the Earth longeth vehemently after the Moon, and therefore attracteth the shining and Glance of the Moon, as also the shining and splendor of the Sun : for all things long after the Heart, and desire the Liberty, that so they may be *freed from the vanity.*

5. Thus the Earth in its longing Desire has attracted the *Spirit* of the sevenfold Wheel, and holdeth that in it as its peculiar *Matrix* of Nature, and would always fain awaken in itself the wheel of Life ; and therefore it ^a *wheeletb* itself *about*, for it has both fires, the hot and the cold ; and the nethermost always striveth upward towards the *Sun*, for it receiveth virtue and spirit from the Sun : and *therefore* it is so ^b *Rolled about* ; for the Fire wheeletb it about : it would fain be kindled, that it might have a life of its own, but though it must remain in Death, yet it has a longing after the upper Life, and attracteth the upper Life to it, and continually openeth wide its Center ^c after the Sun's Tincture and Fire.

^a Rolleth or turneth.

^b Wheeled or turned.

^c Or for.

6. Thus from the *longing after the Sun*, springeth forth the budding and growing out of the Earthly *Matrix* : for the Essences of the Earth climb forth (with the captivated life of the upper Center) always upward out of the Earth, and spread forth themselves into a Great Tree and Stalk : and you see very well, that upon the Tree and Stalk there grows a *Mixt* fruit, half Earthly, and half according to the Upper Center : and the fruit never comes into a joy [or to perfection,] unless it be satiated with the upper [part,] and then it is *Ripe*, for it has attained Venus's Body. But as Venus's Body is unfixed, and would soon fade, if the Sun did not stay it with the virtue of Saturn, so also [it is with the ripe fruit,] it is not durable, but soon turns to rottenness : It cannot be preserved [long,] *because the Paradise is out of it.*

7. And thus we give you to understand, that all creatures have been created out of the nethermost and uppermost Life : The *Matrix* of the Earth afforded Body, and the Constellations [afforded] Spirit, and their Life reacheth not up into the Sun ; for the Earth has *attracted* the Sun's virtue into its *Matrix*, and *so* all the Creatures that dwell upon the Earth, *have attained* the virtue of the Sun and of the Stars : but the Body of the *Fowls* is out of the Deep above the Earth, and therefore they delight most to *fly* in their own *Matrix* ; and you see also how all *Beasts* put *their* face and head forwards and downwards, and look after their *Matrix*, and desire only the food of it : for every life desireth its own Mother, as you may soon perceive in the *Fowls* which are near of quality to the Earth, that they Eat flesh and are Birds of prey ; for they proceeded from *two Mothers* in the Creation, *viz.* out of the Upper [Mother,] and out of the Earth.

8. The *Earth* is a peculiar Center, and therefore was created ^d severally on the First Day, and is an out-birth out of the Eternal Substantiality, a corrupted *Matrix*, [corrupted by the Fall of Lucifer :] in the Eternity was therein known the Virgin of God's Wife.

^d Apart by itself.

^e In the Wisdom.
^f Discovered or beheld.

^g In the Probability.

dom, ^e wherein all the *Wonders* of God are ^f seen : And in the Creation, and afterwards, even till Adam's Fall, Paradise sprung up through the Earth, and so the Upper Center of Nature, *viz.* the Sun's Heart, drew forth Paradisical fruit out of the Earth, which indeed was not eaten after an *Angelical manner* by any Creature, but only *Man*, though indeed he *had not eaten thereof neither*, for the longing of the Twofold Life caught hold of him suddenly, and there he stood till his sleep in ^g trial, whether his will would continue in God, and [whether] he [would] *Eat* after an *Angelical manner* : But the Beginning showeth how he stood, which we must ruminare upon, and must therefore *eat Earth*, and at last must become *food* for the Earth.

9. Thus, if you consider it, you may see the Creation of God, and how God created the other Creatures *before* Man, and you see how the life of all Creatures standeth only in the *Matrix*, out of which they were created.

10. Now you know what *Moses* saith, That *God consulted in himself to create a similitude of his Essence, an Image of himself, that should rule over all the Creatures of this world, over Beasts, Fishes, and Fowls, and over all that liveth and moveth*, and saith, *God said, Let us make Man according to our Image : and he Created Man to be his Image, yea to the Image of God Created be him* : But Reason asketh, out of what ? and *Moses* saith, God made Man's Body of a piece of Clay.

11. Beloved Reason, behold ! open both your eyes, and look not with one eye only into the hidden Mystery of *the Humanity*, as has been used for a long while hitherto. Do you hear what *Moses* saith ? *God placed Man in the Garden of Eden, which he had made, that he should till and keep it, and the Paradise was therein*. Do you now understand the hidden Mystery of Man ? He was in Paradise in the Creation, and was created in [and for] *Paradise* ; for Paradise grew up *through* the Earth ; and of *that Paradisical Earth*, wherein the Heavenly ^h property was, the Body of *Adam* was created ; for so it must be, seeing he was to be a Lord over the Earth, and All that was Earthly, and was to open the wonders of the Earth, else God had instantly given him an *Angelical Body* : But then the *palpable substance*, with its wonders, would not have been manifested, therefore he thus gave him a Palpable Body, but not so dark a rugged and Bestial one as ours are, but a *Paradisical* one.

^h Source or quality.

* Note, The Virgin of Wisdom.

12. You must understand it thus : The Eternal * Virgin of Wisdom, stood in Paradise as a Figure, in which all the *Wonders* of God were known, and was in its Figure an Image in itself, but *without substance* like to Man : and in that Virgin God created the Matrix of the Earth, so that it was a visible *palpable* Image in substance, wherein Heaven, Earth, Stars, and Elements, stood in substance, and all whatsoever liveth and moveth was in this one Image. The Matrix of the Earth could not overpower it, [*viz.* the *Image Man*,] much less could the outward Elements do it ; because it was higher in degree than them all : It had received the never-fading Substantiality with the Virgin : The Virgin was not brought into the Image ; but the Matrix of the Earth was brought into the Virgin-like Image ; for the Virgin is Eternally uncreated and ungenerated : It is the Wisdom of God and a [reflection, Anti-type, and] Image of the Deity in *Ternario Sancto*, in the Holy Ternary, according to the Number Three, and all the Eternal Wonders of the Eternal Center of Nature, and is known in the Majesty in the Wonders of God ; for it is that which bringeth forth to Light the hidden Things of the Deep of the Deity : *Thus, belovedⁱ Man, you see what you are.*

ⁱ Note here, all People, even all Mankind.

13. Now, saith *Moses*, *And God breathed into him the Living Breath into his Nostrils, and then Man became a living soul*. This is the Ground, O you Universities, and high Schools ! dance about this as much as you can, show yourselves here Doctors, Masters, or Batchelors [in Arts :] If you are what you please to conceit yourselves to be, why then are you blind in this ? Why will you be called Doctors, when in the *Ground* you are

yet scarce School-boys? What do you understand by that [inspiration or] *breathing-in*? Does not *Moses* tell you, that *God breathed into Man the^k Breath of Life*? What do you ^k Or Living understand here? Do you understand it to be only Air? That is not *solely* the breath of breath. God: for he breathed the Air into his Nostrils: but the Breath of God *cannot* be breathed in from without, for God himself is the *fullness* of all things, and is present there already before-hand, where any outward thing comes [to pass.]

14. Now therefore, that you may rightly and fundamentally, and also ^l certainly come ^l Affuredly, to understand it, look upon what we have before mentioned; *viz.* How God longed after the visible substance of his similitude and *Image*; and the *Image* of the Virgin, wherein his wonders stood, has thus caused it, so that the one imagination embraced and conceived the other; though indeed God is *without substance* and ^m *longing*; [for his ^m Or Lustful longing is only Majesty and Liberty:] But the Center of Nature, upon the Cross of the wonders, ⁿ *longed* after the *Image* which was beheld in the Virgin, where the Spirit of ⁿ Or Lusted. God goes forth ^o into the Wisdom, so that the Wisdom causeth *Substantiality*. ^o Or in.

15. Behold! God's *breathing-in* us was thus: *The Spirit of God moveth on the Waters, and rideth on the wings of the Wind*, as the Scripture speaketh: that [*Spirit*] had then comprehended the Dominion of this world with the word *Fiat*, and breathed it into *Adam's* Nostrils: Now, the Spirit breathed in *the Air* from without, and *itself* forth from within into the Center of the Heart; for it dwelleth not outwardly, but in the Center of Nature, and goes forth *from within* out of the Deity into the outward, and ^p openeth ^p Or manifest-eth in a Being. [or discloseth] an *Image* according to itself; understand, according to the Center of Nature.

16. We have told you before, how the Wheel of the outward Nature windeth itself *inwards*, even to the Sun, and further through the Fire into the Liberty of God, where then it keepeth its ^q station: and the inward Longing of the Eternal Center *presseth* ^q Condition. with the Spirit of God *forth* into the Heart of the Sun, which is the Great Life and Fire, which melteth away Stone and Earth, wherein the Eternal Tincture is known *within* in the Ninth Number.

17. You must also understand the Breathing-in thus: The outward Dominion of the Spirit of this world, which *reacheth* even into the Sun, was breathed into him *from without*, as an outward Life; and the Inward Dominion out of the Inward Fire in the Eighth Number was *from within* breathed into the Heart; for that was out of the Eternal Fire, which reacheth into the Ninth Number, towards the Cross, after its own Tincture which goes towards the Number Three, *viz.* into the Eternal Liberty; and there Man became a Living soul, with spirit and soul; for the soul has its original *a degree deeper* than the Sun, out of the Eternal Fire which burneth in the Eternal willing, which willing is, to generate the Heart of God, and to exalt the Majesty in the Wonders.

18. Understand us right, thus: God's Holy Spirit has *awakened the living soul*, out of the Center of the Eternal Nature upon the Cross, as a peculiar Center of its own; not out of the Number three, but out of the Eternal Nature, out of the fire of the Center of Nature, in the Fifth Form of the Center, where the *two Kingdoms, viz.* God's Love and Anger *part*: There hath the Spirit of God awakened the soul, and brought it forth from within, outwards into the Tincture of the outward Spirit, into the blood of the Heart, *through himself*, and *this is the soul*: Master Doctor, understand it aright, and do not vaunt so proudly, stately, and insultingly, for the soul is the child of God: Its will should always be inclined into the will of God in the Tenth Number, and then it is an Angel, and liveth in God, and eateth of the Word of God, of the virtue and life of God: *It should not* turn back into the Spirit of this world, into the fire of the Out-Birth, but into the fire of the Number Three, *in Ternarium Sanctum*, into the Holy Ternary.

19. And thus thou mayest understand *what thou art*, and what thou wast before the Fall, for thou couldst rule over the Sun and the stars, all was in thy power; the Fire, the Air, and the Water, together with the Earth, could not compel thee: no outward fire could burn thee, no Water could drown thee, no Air could suffocate or stifle thee, every living thing feared before thee, thou hadst thy own food of the Paradisical fruit to give to the outward life, and the *Verbum Domini* to the inward life of the soul: thou hadst lived Eternally without woe, or feeling of any sickness or disease, in mere joy and delight, and besides without care and toil: Thy mind was as the mind of a child that plays with his father's wonders [or workmanship,] *no knowledge* of any evil will was in thee: No covetousness, no pride, no envy, no anger, but all a sport of Love.

20. Now behold, that you may once apprehend this: God took to himself *a particular Day's work* about Man; if he would have had him to have been Earthly, Bestial, and Mortal, he would have created him on the *Fifth Day* with the other Beasts: And that yet you may well apprehend this, He created *but one Man*, with the * *whole Cross in the Brainpan*, which signifieth the Number-Three: He was *both Man and Woman*, yet you are not to understand any woman, but a virgin wholly pure and chaste; he had in him the Spirit of the Tincture of the Fire, and also the Spirit of the Tincture of the Water, *viz.* of Venus: He loved himself, and through himself [he loved] God: he could generate *Virgin-like* (out of his will, out of his Essences without pain, without tearing or dividing [his body]) such a Man as himself was; for he had *all Three Centers* in him: and as the Center of the Eternal Nature was not torn nor divided, when the Spirit of God conceived his soul upon the Cross, and brought it into the Wisdom, also as the Spirit of this world was not torn nor divided, when the Spirit of God breathed into him the spirit of this world, as an outward life, so he also was not torn or divided: for he had *a Body* that could go through Trees and Stones: If he had instantly gone on in the will of God, then had he brought *H I M*, [*viz.* God,] with him into the Great Wonders.



Adam had the whole Cross in the Brainpan of his skull. But now the Man and the Woman have each of them only one half of the Cross; thus,



† *Marwerkstein.*

21. The Noble *Philosopher's Stone* was as easy to be found by him as any other † stone, and then he *might have adorned* the outward life with gold, silver, and precious Stones, Jewels and Pearls, all to his own joy, and to [the manifestation of] God's deeds of wonder: He would not have had Occasion for Bestial Clothing; for he went naked, yet clothed with the Heavenly Tincture: He had no such Members as he might be ashamed of, as his Fall demonstrateth. † This was his *Fall*: His soul Imagined after the outward Fire of the Out-birth, after the spirit of this world, and turned himself away from God, and desired to live in his own property [or self,] and to be Lord; his will turned itself out from God's will, and was disobedient to God, and desired the *Earthly fruit*, out of the Earthly Essences, and caused God to suffer the Tree of Temptation to grow, that he might try what his Image would do; and *he forbad him that Tree*.

22. But his Lust was instantly gone after the Earthly Essences, Good and Evil, which the Devil did eagerly help forward, (as he does still,) till *Adam* was overcome, and went forth from the will of God, and suffered himself to be *wholly* captivated by the spirit of this world; and then all was done with him: The Heavenly Image became Earthly: The soul became captivated in the fire of God's Anger: It had the heavenly Tincture no more, and could not eat of the *Verbum Domini* any more; it had turned itself away into the spirit of this world, and was gone out from God's will into the Lust of this world; and so also, at the *instant* of the Fall, the spirit of this world made the body wholly Earthly: The Paradise, with all Heavenly † knowledge, retired into itself [and so departed from *Adam*,] and the Dear Virgin of Wisdom remained standing in Grief, till the *Word of the Lord* came again, and looked upon † her again with *the promise* of the Seed of the Woman, and then † she passed into the light of Life, and now warneth

† Wit, Wisdom, and Understanding.
† The Noble *Sophia*.

Men

Men of their ungodly ways ; concerning which we have mentioned at large in our former Writing, and also concerning " his Wife ; therefore we here forbear to write any further of it, and only further show you our Propagation as to body and soul.

23. We have " formerly mentioned, how the provocation between both kinds, Masculine and Feminine, to copulate, existeth ; viz. out of *two* Governments [or Dominions] of one [only] * substance : for when *Adam* could not subsist, then God let a sleep fall upon him, and took *the one* Dominion, viz. the Tincture of the Spirit from him, and left him [*the other*, viz.] the Tincture of the soul, and framed a Woman out of him : But that *she might have a soul* also, God took a Rib from his Body, with his flesh and blood, and comprized *the soul* therein, but without power of further Propagation, [of itself,] for her soul remained in Venus, being desirous of the Man's soul, even as the lower Dominion of the Three Planets under the Sun, which make Spirit and Flesh, desire the Three Uppermost for their Life, as is before mentioned : so also is the Dominion in *the Man and the Woman* : for the Man hath the Tincture of the Fire wherein the soul consisteth, in his Seed ; and the Woman hath in her the Tincture of the spirit of this world, viz. of Venus, naturally so called, in her seed and Matrix. If it were not for the scoffers, I could exactly demonstrate it in the Members of their Copulation : You would indeed wonder rightly why each are as they are : ' *It shall be set down in a Paper by itself*, for there is nothing without cause. Nature hath its own mouth, if it desires to have any thing, it maketh itself a mouth fit for it, and giveth a Form to that thing which it desireth, that it may fit the mouth according as Nature liketh best. Observe this.

v *Adam's*
Wife, the Wo-
man.
* In the 9th
Chapter of
the Threefold
Life.
* Being or
Essence.

v Note.

24. Now, when the Seed is sown, then not only the sower soweth, but the Ground also affordeth its *Essences* [or virtue] to it : The Man soweth soul, and the Woman soweth spirit, and both of them afford Body, and not the one without the other : The Tincture of the Fire hath indeed a Body, but it became very small in this corruption : and therefore the Nature of the Water (in *Venus*) must give a soft spirit to it ; for the Man and the Woman are one Body, and St. Paul saith, *If the Man have an unbelieving Woman* [to his wife,] *and the Woman have an unbelieving Man* [to her husband,] *let not the one forsake the other : for the Man knoweth not whether he shall save the Woman, or the Woman the Man.* Even as *Adam* saved his [wife] *Eve*, who first eat the bit [of the forbidden fruit,] for she was a part of the Life out of his flesh and blood : and the same spirit and the same soul which *Adam* had, and which *Eve* got from *Adam*, is now also in us in both kinds [or sexes.]

25. Therefore ground your Judgment thus : When the Man soweth his seed, he soweth flesh and blood, and the Noble Tincture of the soul, and *the Woman* receiveth that into her Matrix, and instantly affordeth to the Man's seed her Tincture of Venus, wherein standeth the Elementary Spirit, and that assumeth Saturn, and bringeth it round on the wheel about to Sol, and there the Natural Life with the life of the soul is disclosed ; for Saturn giveth it to the Moon, which breedeth it, and in a Circuit of all the Stars, maketh *Essences* therein : and then the *Essences* exist, and wind themselves about to Mars, which striketh up the Fire ; and there count the *Signs* in the Heavens, how many hours each of them hath, and double that with two Kingdoms, and then you have the *Ground* of the Incarnation [or becoming Man,] and what is done every hour with the *Sulphur*, [viz. with the substance which cometh to be Man,] for Man hath yielded himself over to the spirit of this world, and is fallen home to it : and so now *that Spirit* maketh an Earthly Elementary Child according to the Stars and their Dominion.

26. If God had not become Man [or been Incarnate,] we had remained *Beasts*, according to the Body, and according to the soul, *Devils* : and if we go not forth out of the house of our sins, we are such.

27. And therefore God has made his *Covenant* with us in Christ, that we should be *new born* again in Christ: for he hath given up his life into Death for us, and hath brought our soul again quite through the Eternal Fire, and turned it about, that so we may see into the *Tenth Number* again.

28. Christ saith [through the Apostle *Paul*,] *All shall be tried by the Fire: let every one have a care that his works burn not, for so he shall suffer loss.* And know this, that at the End, (when this world shall pass again into the *Ether*,) God will awaken the Fire in the Center, which is the Eternal [*Fire*,] and will purge this floor: Understand, it is the soul's Fire: and so then if the soul has been turned into the will of God, then the *Holy Ghost* with the Divine Tincture shall burn forth from the soul, and the Tincture of the soul shall be taken into the *Majesty* of God; which the soul attracteth again into itself, and that will be its refreshing and quenching, and so it will be able to *subsist* in the fire: But that soul which is turned back into this world, and that the substance of this world cometh to be in the fire, then the soul will be without God, for in the *Abyss* of this world is the *hellish fire*, and into that it must go, and there eat what it had Cooked here: *for every one's works follow him.*

29. And then they will say to the *Wise Virgins*; *O give us some of your Oil: but the wise Virgins will say; O no, lest we should want as well as you, and perish with you: Go to the Merchants of this world, to the Sophisters, and buy Oil for yourselves.* But before they shall bethink themselves how the Oil is to be bought, and where it is to be had, *the Gates of Heaven and Hell shall be shut*: and upon that followeth the Eternity, and this Being [of this Created World] *passeth away.* Consider this, for there is no dallying with the Spirit of this Revelation: It concerneth body and soul: he that will see, let him see, but he that will not, yet he is warned.

The Gates of the Great Misery and Lamentation, [showing] How the Image in the Mother's Womb, while it is yet a Sulphur, [viz. an inanimate Lump or Mass,] is ^a destroyed: so that many an Image, according to the spirit, is a Beast, also a Toad, and a Serpent; which afterwards appeareth plain enough by its ^a Condition, Will, and Conversation; and if it should not be helped again by God in Christ, so that it is new-born again, it must remain so Eternally in its Figure.

^a Infected or poisoned.

^a Substance.

30. Dear children in Christ, our purpose in revealing this, is not thereby to *reproach* Mankind: It is the very Truth, we have highly known it: Moreover, *Christ*, the Mouth of Truth itself, saith so, who calleth *Herod* a Fox, and the *Pharisees* a Generation of Vipers and Serpents: and the Scripture here and there calleth the *Tyrants*, Lions, Bears, Wolves, and cruel Beasts; and the *Revelation of Jobn*, also *Daniel*, and the other *Prophets*, have decyphered the Potent Rulers of this World, by evil, fierce, and cruel Beasts; truly they have not meant thereby the Image of God, for that were not right, that God should compare his Image, which is Angelical, to such abominable Beasts: and yet he is the Truth itself, and out of his Mouth proceedeth no deceit or falshood, nor any untruth: and seeing he hath called the Rulers of this World so, therefore it is [spoken] concerning their Governments; for they raise Wars, Murders, and all Mischief in their Dominions: and *are those* devouring Wolves, Lions, Bears, Foxes, Vipers, and Serpents; for they

appear so in the presence of God: though *outwardly* they have the Image of Man, yet the Spirit of their soul is such a Beast: and upon that followeth God's ^b *Predestination*: ^b Election. ^c Or saved. although God willeth that all Men should be ^c helped, yet he knoweth very well who *are desirous and capable* of any Help.

31. We do not here shut up the Grace of God from those that turn and become *New-born* out of this Bestial Condition: for Christ is therefore become Man on purpose to help us, that we may come again into the similitude of God: and *HE* hath therefore brought our human soul into the fire of the Anger of God, as into the Abyss of the Center into Hell, and into Death, where our souls lay shut up, and out of Death and Hell again, into the Tenth Number, into the Eternal Tincture of God, upon the Cross, from whence the soul Existed from Eternity, which appeared before the time of this World, in his Wisdom.

32. And you are to know, that *every soul*, while it is yet in the Seed, is no ^{*} creature, ^{*} Living Creature. but is in the Fire, or a Fire of the Tincture, and is a Will of the Creature; and it standeth yet in the *power of the Parents*, either to ^d quicken or destroy the Creature, which [to destroy] runs opposite against the order of the Creation, and is an abomination in the sight of God: and hereby is showed you, that *such as the Tree is, such is the Fruit that groweth out from it*: yet the compulsion is not ^e wholly perfect, for the two Kingdoms, ^e Or by necessity. *viz.* Love and Anger, stand presently in the wrestling one against another: For God hath brought his love in Christ again into the Humanity: and so it standeth in strife against the Anger.

33. But you must know, that a false *wicked seed* may well be forsaken: and if that comes to be so, then the nature of the fire often figureth the spirit of the soul in a *horrible form*, which is not known in the outward Image, but only in the ^f Evil Conversation and Will; as is seen that every one's conversation is from his Abyss, and the Spirit of his soul is so in figure: for the Inward goeth outward, whatsoever the will in the Abyss is, *that the body does*; and though he dares not do it openly, because of disgraceful punishment, yet he does it secretly, and hath continually a will to it, neither does he account it any vice: for he knoweth not himself, but he himself does that which he *judgeth* [to be evil in another.] ^f Or false.

34. And then, secondly, we give you to understand, that the outward Dominion (*viz.* the Spirit of this world) is also *in the seed*, while it is yet a Sulphur, [that is, matter without form or life,] and in that [Spirit] hath the Constellation its Dominion, and it draweth also with it inwards the *Constellation* of the Stars, as they have ^g influence, and infect or poison a thing, and also make it *Lovely*, according as the Imagination is at all times: for every Star is a seeking; a desiring (*viz.* of the ^h Wonders) according to its property: ^g Or aspects. ^h Or to operate according to its property. Each of them desireth a *Life*, and the Elementary Sulphur, which is also desirous, longeth after the *desiring* of the Stars, and attracteth, or letteth that into it, and becomes pregnant therewith.

35. Now, in the Stars, there are *all the properties* of this world, whatsoever all the creatures are, that the Stars are, every one of them helpeth towards life, and to the Revelation of the wonders of God: for therefore they are brought into *Being*, because God would open all forms of Nature: and many of them make a property of a Dog in the outward Spirit of this world; many of a Wolf, a Bear, a Lion, a Fox, a Hare, a Bull, a Peacock, a Cock, also of a Toad, a Serpent, and so on, after the *Condition* of all sorts of Creatures; and so if such a Star be *fixed*, so that it has received the virtue of the Sun through the introducing of the Spirit; then it is *powerful*, and its Imagination presseth along in the seed, whereby a creature getteth such a property in the Elementary life and spirit, as well in Men as in Beasts.

36. And such an *Evil property* many times covers the soul, and enticeth it from the will of God, so that it goes out from God's will; for it often comes to pass, that the Image of God is in the soul (which desireth [or longeth after] God) and is captivated with such an *outward spirit*, which plagueth and tormenteth it; this you see and may know, by such as many times fall into foul and *beinous* sins and wickedness, (for the outward spirit casteth them headlong thereinto,) and then *suddenly* they fall into such great sorrow and repentance upon it, that they sigh and turn and go on towards abstinence [or amendment;] and that is a strong *Combat* of the soul against the Spirit of this world: for it often does a thing that it never had in its mind or thought, much less in the purpose to do it, and yet is so suddenly entangled [and overcome.]

37. For when a man is secure, and does *not always* stand in fear and trembling before the anger of God, then the Devil *slippeth* into the Spirit, and looketh narrowly when there is in a Man any evil Constellation of his property and Stars, and so casteth a Man headlong into an *unexpected* fall, into Wrath, Murder, Whoredom, Theft, Poisoning, and Death: This is * his Art, which he is most diligent in.

* The Devil's.
38. For *the outward life* is fallen quite under the power of the Stars, and if thou wilt withstand them, thou must enter into God's will, and then they are but as a shadow, and cannot bring that to effect which they have in their power: *neither do they desire it*, but the Devil only desireth it: For the whole Nature boweth itself before the will of God: For the Image of God in Man is so powerful and mighty, that when it wholly casteth itself into the will of God, it overpowereth Nature, so that the Stars are *obedient* to it, and do rejoice themselves in the Image: for their will is that they may be freed from the vanity, and thus are kindled in Meekness in the Image, at which the Heaven rejoiceth, and so the Anger of God in the Government of this world is *quenched*; for when that is burning, Man's wickedness is guilty of it, in that Men kindle it in the Spirit of this world.

39. For a false wicked *malicious Man* kindles the Elements, for he casteth his evil power and falshood into them, which the Wrath of the Abyss devoureth, and *thereby* groweth stirring and working; which otherwise the Love, in the meek life, would keep back: But if the Wrath of God be *strong*, then it overpowereth this world, and then saith the Prophet from the Spirit of God, *I will let my Wrath come upon you, which will devour and destroy you.*

40. For God is nothing but *Goodness*, and willeth not the Evil: He warneth Man before-hand, that he should still the Wrath, by turning and going out from the Anger; but when this is not done, then he suffereth that to come which Man hath *awakened*, viz. Wars, Famine, Pestilence: Now God doth not this, but Man himself, which maketh Wars, and the Heaven withdraweth its fruitfulness, and the Spirit of this world kindleth itself in the hellish Poison and Wrath, and so *Diseases* and the *Pestilence* come forth, which God is *not guilty* of, but Man hath awakened them, and they devour him: for thereby the Anger is sharpened, and getteth a Longing to devour: for Men awaken it in their Wickedness and *Malice*, and kindle it, whereas otherwise it would be at Rest.

41. You must understand it thus; *Adam* hath left it us for an Inheritance: If he had continued in the will of God, the Anger had *not touched* him to Eternity; and then the Devil had been shut up in the Wrath; and therefore he hath wrestled with Man, and thrown him into sin, so that he hath awakened the Anger in the spirit of this world, in which the Devil is *the Great Prince*, and increaseth his Kingdom with the Souls of Men: and thus *the Devil is a Prince of this world*, or else he could not touch a fly, or move a leaf, if Man had not kindled the property [and working] of the Anger, even as he is *altogether void* of strength in a time when Men are virtuous and honest; and therefore he driveth Men so eagerly to *unchastity*, for he knoweth well what he getteth by that, and what ability it hath in the Incarnation, [or Man's coming to be,] and what fine Spirit is

begotten out of a false will [and *unchastity*,] to which [Spirit] he hath a Great Access and Power.

42. And then, thirdly, we give you to understand, from a true ground, what the Great *secret* Myſtery of the Anger, and of the Devil is, for we demonſtrate it to you thus: There are *two ſorts* of Dominions in Man, even while he lies in the ſeed, incloſed in the Mother's womb, as in *two Tinctures*; one out of the Eternal Matrix, as the Tincture of the ſoul; and the other out of the Center of this world, as from the ſpirit and life of this world; ſo that often a *whole false* ſoul is figured (according to the Devil's will,) and ſo is captivated by the Anger; and then alſo the Spirit of this world, (if it be in a good Conſtellation at the time of the *Spirit's awakening*,) oftentimes figureth a very friendly, lovely, outward Spirit, which can give good words cheap enough, and yet its ſoul is a Devil: He giveth ſweet words with his mouth, and the ſpirit of his heart is Poiſon, and he *thinketh only how to do evil* or miſchief, and that with a pretence of fair carriage to hide it; and ſuch a one dwelleth in *two Kingdoms*, *viz.* in this world, and with the Devil: He does not believe in any God at all, for he accounts himſelf a God; and although he liveth in the Hiſtory as an *Hypocrite*, as if he were the child of God, that he does for a ſhow; and ſo the Devil tickleth his Heart, ſo that he ſuppoſeth the Kingdom of God conſiſteth in an *Hiſtorical knowledge*; if he can tell that there is one God in Three Perſons, and that God became Man, and has turned his Grace and favour towards us, then he is a Chriſtian, and the child of God [enough.]

43. Some aſcribe to the Sophiſter ⁱ *power and authority to forgive ſins*: but he that is a Sophiſter, and attributeth ſuch a power and authority *to himſelf*, without the will of God, without entering with his will into God, he is the Devil's and *Antichriſt's* *Prieſt*, as well as the Hypocrite which hangeth on the Hiſtory, and accounteth the knowledge [of that] for *Faith*: No, Righteouſneſs and Truth muſt follow Faith; and although the Devil, in the outward Spirit, (being Evil in reſpect of its Conſtellation,) aſſaulteth Man, and often *overthrows* him, yet the Heart ſuddenly deſireth righteouſneſs and truth again, and is at variance with the Devil concerning the ſin committed.

ⁱ *Jui Divi-
num.*

44. But a *false wicked ſoul* careth not for righteouſneſs: If it can but cover its ſin, then it is well enough: It ſeeketh merely to *deceive* under an outward appearance, which it carrieth about in the hypocritical ſpirit of this world: Its *holineſs* is a mere outward ſhow, and knoweth not the will of God at all; but it ſuppoſeth the will of God conſiſteth in *Ceremonies*; but the Ceremonies are ^k of this world, and are but ſigns, that the ſimple Laity ^k [or common people] might conſider what God has to do with Man.

^k *Or in.*

45. The *Covenants* of the moſt precious Teſtament, which the Hypocrite uſeth for a ſhow, are no benefit to him: He does but provoke God to Anger, in that he will go about to make God a diſſembler, to cover his own wickedneſs.

46. O thou *Antichriſtian* World, what Miſchief haſt thou done with *thy Ceremonies*, in that thou haſt ſet them in the place of God? If thou haſt declared to ſinners God's Anger and Punishment, and the Devil's *false Luſt*, and how a ſinner muſt go forth from his ſins into the will of God, and with true ſorrow and *Repentance*, in a right truſt and confidence, be born again in God, and that God only ſeeketh and would have the *Abyſs of the Heart*, *viz.* the *ſoul*, and that all *false and wicked luſts and deſires* muſt be removed out of the Heart, ⁱ O *how well* haſt thou taught!

ⁱ What good Doctrines had that been.
^k Councils of Nice, Trent, &c.

47. But the ^{*} *Councils* have been brought in, only that thou mighteſt be *Lord over Silver and Gold*, and over the *Souls, Minds, and Conſciences of Men*; and ſo thou art indeed the *Antichriſt* in thy hypocriſy, and appearing holineſs: Thou haſt inſtituted Ceremonies, and Glittereſt in Imitation of *Aaron*, but why do you not live in the obedience of *Aaron* towards God? Every one looketh upon the fine hypocritical performance of the work, and his heart is carried away towards the hypocriſy, and ſuppoſeth, that when it keeps or celebrates the *Ceremonies*, that it is an

* Or Native Language.

atonement of the Anger of God ; but it is *Idolatry*, and that which entangles the Heart, and leadeth it captive in the hypocrisy : It were better to use *no Ceremonies*, but barely to perform the exprefs command of God, which he hath left us in his *Covenant and Testament* : The Congregation of Christ can well sound forth, and sing of God's Deeds of Wonder, but best of all in the ⁿ *Mother Tongue*, which every one understandeth, and can lift up his heart and soul therein, and so the whole Church or Congregation of Christ, as one Body, exulteth in God, and singeth of the Wonders of God, which does stir up attention and consideration, which in a strange, or foreign Language, is but *hypocrisy* and ostentation, whereby Pride will vaunt itself, for it always appears very willingly in a seeming *Divine* posture in hypocrisy : for the Devil is such an *Idol*, for he mocketh God his Creator therewith, and so painteth forth the Antichrist before the face of God, that God should see what a potent Lord and Prince he is, who can shine as the Majesty of God shineth, and so he maketh such a Glistering in mockery to God, and bringeth the souls of Men into the Glistering [*hypocritical show of Holiness.*]

48. O thou Proud and Covetous *Antichrist*, what hast thou done that thou hast thus brought thyself and many thousand souls away from God to thy own Glistering Pomp ? How wilt thou be able to subsist when the Bright Countenance of God *appeareth* ? Where will thy poor soul turn away in thy Glistering Hypocrisy when the Day of *Judgment* shall come ? Seeing *all must pass through the Fire*, where will your own appearing holiness remain ? Will it not remain in the Fire ? For no soul can reach God, unless it be turned into the will of God, and be Regenerated in God, else there is no subsisting in the Fire.

ⁿ *Barmberzigkeit.*

49. For the soul *must be tried through the Fire*, and must not be turned in any where, but into great humility, unto the Love and ⁿ Mercy of God, in the Humility of Jesus Christ ; it must bring Christ's Body, and stand in the wisdom of God, that must be its Body, else it will not be acknowledged for *God's Child* : for it must be as pure as it was when it was Created upon the Cross : It must be Regenerated upon the Cross of Christ, and enter with Christ in the flesh and blood of Christ, through the Death of Christ, through the Anger of God, into the *Ninth Number*, as into the Tincture of the Eternal Divine Fire, and there it standeth as a Creature before the *Tenth Number*, as before the Holy Number Three, and humbleth itself before the Number Three, and the Majesty of the Number Three embraceth it as a dear child : So the Humility is the food and strength of the Majesty, out of which the *Brightness* goeth forth from Eternity to Eternity.

50. Where wilt thou, Hypocrite, remain with thy Glistering *Luster*, which is generated out of Covetousness and Pride ? O ye Children of God, *Go out from this Whore* ! She standeth on the Devil's Stage, and is carried in a show of Triumph to God's disgrace and contempt.

The Great Open Gate of the Antichrist.

51. Hearken and see, thou poor soul, we will show thee *the very Antichrist* who domineereth over the whole world ; whom God has made known to us that thou mightest see him : for thou hast hitherto *accounted him a God* ; but now his shame must come to light : for he is so secret, that none know him, unless they be born of God, so that they apprehend God's Essence and Will, otherwise he remaineth hidden in every Man ; for there is none but has him, and carries him *in his Heart* ; yea, if one be a child of God, and yet hath not the deep knowledge of God, he ^o *hangeth* still to him : for the Devil hath insinuated himself in the form of an Angel into him : Therefore mark what here follows, for it is *the Number of the Seventh Seal*, and ^p *declareth the Eternal Day*.

* Depends still on him.
^p Or maketh known.

52. Observe it, ye children of God, for I myself formerly, before the time of my high

knowledge, did thus *reverence* and honour him, and supposed it was according to God's will: for I was taught no otherwise, and the whole world is in the same conceit; though that does not hurt the Ignorant, but that he may be saved in his simplicity well enough, yet God will *reveal him in this last time*. For here the Devil will lose his Sting in the Children of God, into whose hearts this knowledge shall spring up: for it is the Right Steel wherewith God's Love-fire is Struck, and whereby the Soul *receiveth Christ's Body*, and is born in God: for the soul needeth *no other* Birth, but a returning and entering into God.

53. Behold! thou poor wounded soul, thou standest and *Prayest* thus, *O God, forgive me my sins, let thy Anger cease, and receive me into thy Grace*; and it is very well done; but thou understandest not how God receiveth a poor sinner: Thou supposedst it is as when thou comest before the Prince or Judge of the Land, and hast forfeited thy life, and prayest him, and he [¶] forgives thee thy misdeed of grace, and so thou art quit and freed: But thy *sins* fly in thy face, and thy heart accuseth thee, that thou art yet *guilty* of the Punishment: And just thus you come also before God: and so many hypocrites are thereby generated: You suppose God in his Essence and Spirit taketh your sins away from you: Do you not know what the Scripture saith, that *all our works shall follow us*? And if it shall happen, as aforesaid, then God must move himself upon every one's will and purpose to call upon him, and cast away his sins from him, and yet from Eternity God hath moved himself *no more but twice*; once with the Creation of the World and all Creatures; and a second time in Christ's [¶] becoming Man, and there [¶] Or Incarnation. the *Heart of God* moved itself. [Note, The *Third* Time God will move himself in the power of the Holy Ghost through the Mouth of Christ at the *Last Judgment Day*, when all shall return again into the Ether: The *first* Moving is according to the Father; the *second* according to the Son; and the *third* according to the Holy Ghost; otherwise he moveth himself *no more in Eternity*.]

54. Behold! when God forgiveth thee thy sins, when thou callest upon him, he taketh nothing away from thee, neither doth he fly down from Heaven into thee, *for he is from Eternity in thy soul*, but in his own Principle; thy soul as to him is only gone out from his Principle; understand, out from the Holy Will in the Majesty into the Anger. Now, in the Anger, thou wert in the Eternal Death, and the Man Christ, who is God and Man, hath made a passage through the Death and Anger to the Majesty of God; you need only to *turn*, and go through that passage, through the Death of Christ, through the Anger into the Majesty, and so you will be embraced as the most beloved Angel; that never committed any sin: also no sin will be known in thee but God's deeds of Wonder only, *which must be opened in the Anger*: for the Love hath nothing to do with that fire, [*viz.* the Love cannot open the Wonders of the Anger,] neither doth it mix itself with the [¶] Fire, but flieth from it.

55. Now, therefore, when you *Pray* thus, *O God! forgive me*; you always doubt, because of your sins, whether God will hear you, and come into your heart. Behold! do not doubt, for by your doubting you despise and condemn the Majesty: It is also a sin; but cast all your sins in general upon a heap, and come [¶] confidently with your [¶] Or earnest-
firing soul, in humility, to God, and enter into him: Do but *turn your soul* out from [¶] ly.
the will of this world into the will of God: cast yourself, with your whole Reason, and all your Thoughts, into the will of God; and although your Heart and the Devil say utterly, No; yet make your outward Reason dead, and enter in with *force*, and continue steadfast: Look not back, as *Lot's wife* did, who *was turned* again into Sulphur, and into a *Pillar of Salt*, but stand fast: Let the Devil, and the Spirit of this World, and also thy heart, with flesh and blood, struggle [what they will,] yet give no place to reason; when it saith, *thou art without God*, then say, No, *I am in God, I am in Heaven in*

¶ Pardons;

¶ Or Incarnation.

¶ *Viz.* The Fire of Wrath.

¶ Or earnest-ly.

^u Or according to his will.

^w Or discovers.

Him, I will not in Eternity depart from him : The Devil may keep my Sins, and the World this Body, yet I live in the will of God ; his life shall be also my life, and his will shall be my will : I will be dead as to my Reason, that *HE* may live in Me : All my doing shall be his doing : Give thyself up to him in all thy *purposes* : Whatsoever thou takest in hand, commit it to his pleasure and government, that all may be done ^u in his will : Behold ! if thou dost thus, all evil lusts will depart from thee ; for thou standest fast in the presence of God, and the Virgin of his wisdom leads thee, and ^v opens to thee the way to Eternal life, she warneth thee of the evil or false ways, she always driveth thee on to abstinence or amendment, and submission or resignation.

56. But, that you have so great obstacles and hindrances of doubting in this way, is [caused by] the strife of the soul against the Devil, who lays himself in the way as a filthy swine ; therefore cast thy sins upon his neck, and do not doubt ; and if thou canst not leave that [doubting,] then reach with thy soul into God, *for God is in thee* : Christ hath opened the Gates into his Father ; do but enter in. let nothing keep thee back ; and though Heaven and Earth, and all the Creatures, should say, thou canst not, believe them not, go forward, and *thou wilt suddenly get in* ; and as soon as thou comest in, thou gettest a new Body on to the soul, that is, the body of Christ, which is God and Man, and thou wilt afterwards have ease and refreshment in thy heart ; thou wilt get one that will draw thee, and set the falshood of the World before thy eyes, and warn thee of it.

57. Therefore observe, there are many that think with themselves, saying, I will pray to God to take away my sins from me, that I may be released of my old sins : and when it cometh to pass that they attain the Love of God, they think the old sins are passed away and *forgiven* ; [saying,] I may now sin a-new, I will afterwards Repent once again, and cast the abomination away from me : Indeed that were a good way, if the purpose were at hand : But hear, when thou goest out from the Love of God, then thou hast *all thy sins*, which thou hast committed all thy life long, upon thy neck again : for thou turnest back again into the house of sin, and forsakest God ; thou goest out from God into the Kingdom of the Devil, and thy Works follow thee whithersoever thou goest : The Purpose cannot help you, unless you *go on* in your Purpose.

58. Or do we alone say this? Does not Christ say, *When the unclean Spirit goeth out from a Man, he walketh through dry Places, seeking rest and finding none ; and then he returneth again into his house, and when he cometh there, he findeth it swept and trimmed ; and then he goeth and taketh with him seven other Spirits, which are worse than himself, and entereth in, and dwelleth there, and so the last [condition] of that Man is worse than the first* ? Do you understand this [similitude?] You have driven out Satan, and have cleansed your Heart, and have well swept your house of sin, and trimmed it ; and now, when you are secure and careless, then cometh the Devil with all the *seven forms of Nature*, and slippeth in, and thrusteth the old worldly Lusts into thy Heart again, out of which all wickedness and blasphemies are generated ; for *he dwelleth* in those seven Spirits, and tickleth thy Heart therewith, and deceiveth thee *seven times more*, and so thou yieldest to him, and fallest from one sin into another ; and then he bindeth the poor soul fast to the sin, and lets it not run after abstinence or amendment, but bringeth it into *fleshy Lusts* ; and when the soul beginneth to stir [or struggle,] he saith, *To-morrow, to-morrow*, so long till he get the Venison.

59. Therefore it is said, *We must stand still and watch ; for the Devil goeth about as a roaring Lion, seeking whom he may devour* : He cometh at all hours before the Door of thy Heart, to see whether he can get in or no : for it is his beloved Lodging : He hath no rest in Hell, but in the soul of Man he hath joy and *pleasure* : he can therein open his

malicious

malicious Wonders, wherewith he may sport himself after this time also, wherein he taketh his pleasure ; for Hell and the Anger of God desire that.

60. Again, you see how the Great Whore of Babel hath set herself up in this her ply of *forgiving* [sins:] She boasteth of the *Keys of Absolution*, that she can forgive sins, and boasteth of the *Apostolical Keys*, and maketh sale of sins for money, and usurps that from Christ's words, *Whose sins ye remit, &c.*

61. Now I would fain know, how the sins of the Repentant sinner, who casteth himself into God's will, and who goes forth from this world's Reason into God's Mercy, can have his sins *retained*? And much more would I fain know, how one sinful Man can fetch another out of Hell into the Kingdom of Heaven, *when he cannot get in himself*, and goes about only to make the Devil proud with his covetousness, in that he selleth the Forgiveness of sins for money? Whereas all sins are drowned only in Christ's New Body, in Christ's flesh and blood: And *Isaiab* saith in the Person of Christ, *I tread the Wine-press alone: and I alone blot out your sins, and none besides me.* But if it were true, which *Antichrist* boasteth of, then one Devil must drive away another; and then, what would become of the New Regeneration in Christ's flesh and blood, whereby our souls are brought into God?

62. If it could possibly have been that God might have taken away *Adam's* sin in such a manner, God had not [needed to] become Man, and so have brought us into God again: He might rather have forgiven *Adam* his sin, as a Prince pardons a Murderer, and grants him his life: No, *you yourself* must go out from sin, and enter into the will of God; for God does not stand by as a King, and forgive sins with words: It must be power: You must go out from the Fire into the Light; for God is no Image for us to stand before, and give good words to, *but he is a Spirit, and penetrates through the Heart and Reins*, that is, *Soul and Spirit*: He is the Fire of Love, and his Center of Nature is the Fire of Anger; and if you were in Hell among all the Devils, yet then you are in God, for the Anger is also *his*, *it is his Abyss*; and therefore when you go out from that, you go into the Love of God, into the Liberty that is without source [or pain.]

63. There is no other forgiveness [to be] understood, but that thou goest out from [the will of] this world, and of thy flesh also, from the Devil's will, into God's will, and then God's will receiveth thee, and so thou art freed from all sins, for they remain in the Fire, and thy will in the Tincture of God, which the Majesty enlightens: All is near thee; thy sins are near thee, *but they touch thee not*; for, as we have mentioned to thee before, the Still Eternity is a Liberty; but yet do not think that it will take away thy sins from thee into itself, as also thy abominations and wickedness; but they belong to the Anger of God, there they must swim, and be bestowed on the Devil; but they stand *beneath* thee in the Center, and thou art as a fair sprout [and fruit] which springeth up forth through the Anger, to the Love [fire,] and to God's Deeds of Wonder; and yet the Anger is not in God, but in the *Abyss*; and when the Devil lifted himself above God, then he went into the *Abyss*, and became God's *Footstool*.

64. The Text in *Matthew*, Chap. 16. ver. 18, 19. has another understanding in it: *The Temple of Christ* (viz. Christ's children) *is Christ's Bride*, he has adorned her with his fairest Ornament; and, as he hath loved us, and brought us through himself into God, his Father, *so we should love one another*: And when a sorrowful Repentant Man comes, which will yield himself into the Congregation of Christ, and desires Christ, him the Congregation should receive, for Christ hath received him; and so we are *all one body* in Christ: And as one Member preserveth and loveth the other, so we should receive the poor converted sinner into our Congregation, and in the Place of God *make known* to him the forgiveness of his sin, and lay our hands upon him, and make him partaker of

our Body and Congregation ; and so our spirit, and virtue or power, will rest upon him, as is to be seen by the Apostles of Christ.

65. And when we receive him into the Congregation of Christ, then he is [become] our Brother : When we say, thy sins are forgiven thee, then they are drowned in the Blood and Death of Christ, and he is a Member of us : We take not away his sins from him, but *Christ, in us*, drowneth them in his blood, through our, and his ^x Faith : When we lay our hands upon him, and pray over him, then we, with our will, which is [given up] into God, penetrate into his Will ; and bring him into our will, as into one [and the same] Body in Christ, to the Father : His will becometh our will ; for he gives up himself through Christ into the Bride, as into our Will, *which is also God's will* ; and we receive him with good cause into our Love, into our Will, and sink ourselves down in him through Christ into God : *Thus we forgive him his sins* ; for we are the Congregation and Bride of Christ, whom he loveth, and what we do, that does Christ in us, and God in Christ : It is all one, Christ is ours, and God is Christ's ; and the converted sinner is ours and Christ's, and also God's : We live in one body, and have one Spirit, and are one flesh ; and as we enter into the Will of God, so we also take *our Brother along with us* : We cast the sins away behind us into the Fire of Anger, but we live and flourish in God : *We have the Key of Heaven and of Hell* : When we make known to a sinner his sins, and he will not be converted, then *we bind him up in the Abyss* ; for we pass through and shut it up, and then he must swelter in his sins, and then the Devil *buffeteth* him : When we draw him no longer with our word, *which hath power*, then the Devil draws him, but if he turns at length, *then we have power* to take him away from the Devil again, (and through our Spirit) in Christ to bring him into God.

66. Behold ! such a Power *Christ's Bride only* hath, and none else ; and if it was so, that a Man was in a Wilderness where he never could meet or see any Man, and turned himself away from sin into Christ, and desired and longed after our society, when he could not possibly come to us, and though we did never know of him, yet nevertheless, since he casteth himself into our society [*by his desire,*] we take him *along* with us through Christ to the Father, and thrust his sins quite away behind him, and spring up with ^y him out of one and the same ^y ground, for Christ's body is the Ground of our souls, wherein he grows and bears fair fruit *in Ternarium Sanctum*.

The Highly Precious Gate.

67. Now, faith Reason, How can *Christ's Body* be our Body ? Is he a Creature ? How can we dwell in the Body of Christ ?

68. Behold, O Man ! *Adam* was our Father, and also our Mother : Now, we have all of us *Adam's* flesh, soul, and spirit, for we are all begotten out of one and the same flesh, soul, and spirit, and are all of us Members of him, (as the branches are Members of the Tree,) and he brought us into *Death*.

69. *He* had the fair Virgin of the Wisdom of God in him, which is *every where*, and is the fullness of all things, as God himself is, which he lost : He should have left it us as an Inheritance, yet he went out from it : *But* the second *Adam, Christ*, came forth from God, and was the Heart of God, and had the fair Virgin in him : *He* took our flesh and soul into his Virgin, and that became flesh, soul, and spirit ; flesh of our flesh, and soul of our soul, and yet remained God : Our Flesh stood in Christ, *in Ternario Sancto*, ^z be received from us, ^z in the Virgin of God, the Eternal, and also the Earthly Flesh, though indeed it was only the *Earthly source* [and *property,*] for nothing that is corruptible enters into God.

^z Earnest desire.

^y Field or soil.

^z Or into.

70. When the *Word*^a came into the *Flesh*, it then became Heavenly, as in *Adam* it was become Earthly; for the *flesh* of *Christ* was in the *Eternal Will* brought into the *Word*, so that the *flesh* and the *Word* was *one* undivided *Person*: Now,^b the business is done in the *Eternal Will*, out of which *Adam* was gone away, and *God* brought us, in the *soul* of *Christ*, into that will again.

^a Became, or was made.

^b Or the matter is about the *Eternal Will*.

71. Now *Christ's* soul is our soul, for it is *Adam's* soul; and *Christ's* flesh is our flesh, for he took it on him from our *Humanity*, and the fair *Virgin* of *God* in *Christ* is our *Virgin*, for *Christ* hath put the same into our souls; and so now if we give up ourselves wholly into *Christ*, then *Christ* liveth in us, and we in him: though the outward mortal *Body* hangs to us, yet *Christ* liveth in us, and will at the *End* of the world present us wholly pure, without blemish, in his flesh.

72. Thus we are *one body* in him, for *he* is our body in *God*, and *Adam* is our body in this world: There is no such gross untoward body in *God*, but a body in power, with heavenly flesh and blood; where our will is, there is our heart also: *God* is in us, and when we enter into his *Will*, then we put his wisdom on to us, and in the *Wisdom* *Christ* is a *Man*. Thus we enter into his *humanity*, and are a *New Man* in the life of *Christ*, in the soul of *Christ*, in *Christ's* flesh, in the *Tincture* of *Christ*, in the *Majesty* of *Christ*, and *Christ* is in his *Father*, and his *Father* is the *Eternity*, and the *End* of *Nature*.

73. And whither wilt thou go further, thou poor *Man*? Let not the *Devil* and *Antichrist* befool thee: *No Man* has any power in *God*, unless he be in the *Will* of *God*, in *God's* Love in *Christ*, and then he has the soul and flesh of *Christ*; but if he has that, then he is not a covetous wretch, nor a flattering hypocrite, and one that sells the *Kingdom* of *Heaven* for money, as *Simon Magus* offered to give *Money* to *St. Peter*, that he would give him the power, that on whomsoever he laid hands, they should receive the *Holy Ghost*: Then, saith *Peter*, Be thou accursed with thy *Money*: Dost thou suppose that the *Gifts* of *God* will be sold for *Money*?

74. And where then have you your *Power* and *Authority*, ye *Sophisters*, to sell the *Kingdom* of *Heaven*, and usurp it into your power? Ye are not *Christ's* disciples, but the disciples of *Antichrist*, the *Whore* of *Babel*: *No Priest* is capable of the office, unless he be in the will of *God*, his *Absolution* is no *Absolution*; but the *Congregation* of *Christ*, to whom he gives up himself, absolves him: The *Sophister* is as useful to the *Church*, as a fifth *Wheel* is to a *Waggon*.

75. Thou *Sophister*, how wilt thou impart the *Mysterium Magnum*, which thou hast not? The *Congregation* or *Church* has it, and the *Repentant sinner* that cometh to thee has it, and thou art a *Sophister*, and art fitter to be in a *stall* of *Oxen*, than in the *Church*: How can the *Devil* absolve a sorrowful *Sinner*? And thou only serve thy ^c *Idol*, the *Belly*.

^c Belly-God.

76. O thou blind world, how art thou blinded? Thou supposest thou oughtest not to dare to meddle with the ^d *Mysterium Magnum*, and that thou art not capable of it, and that the ^e *Priest* only is capable of it; but if thou art in *Christ*, thou hast *All free* [unto thee,] thou hast his *Covenant*, [together] with the *Baptism* and *Sacrament*, and the *Body* and *Blood* of *Christ* therein; but the *Covenant* belongeth to the *Believers*, and not to the *Sophisters*; *Christ's* disciples, and again their disciples, and successors, have baptized; and the *Believing Church* or *Congregation* have broken bread in *Houses*, and where they could, and have fed upon the body and blood of *Christ*: The *Temple* of *God* was every where, wherefoever *Christians* were met together.

^d The Great Mystery, the office of the Ministry.

^e Those that call themselves *Divines* and *Ministers*.

77. We do not mention this, for the pulling down of *Churches*, in which *Christ's* office is *Exercised*; but we show you the *Hypocrites*, who bind you wholly to them, that you may go out from them, and go to the *Congregation* of *Christ*, into the *Temple* of

Christ, and that you may not rest satisfied merely with the *Church of Stone walls*, for they are only a heap of Stones, which is a dead thing; but Christ's Temple is Living.

78. You are all agreed about the Church, and go diligently there, but none will enter into the Temple of Christ: But pray go into the Temple of Christ, and then of dead you will *become Living*: There is no other Remedy, neither in Heaven, nor in this world: It must be so, or else you remain in Darkness.

79. Not that we judge so rigorously, *for the will of God standeth open for All Men*, by what name soever they are called: A *Heathen* may be saved, if he turns to the Living God, and with true reliance yields himself up to the will of God, for then he cometh into the will of God, though he knows not what the Kingdom of Christ is; and in the will of God, there is the Heart of God, and Christ has the Heart of God in him, for *such a one does truly Believe*: Yea, one that is Dumb and Deaf is saved, that never heard of God at all, if he inclines his Imagination unto obedience, into the will and righteousness of God.

80. *Who will judge such a one? Wilt thou, Sophister, do it? Thou who makest [Articles of] Faith out of opinions? What need opinions? Opinions are not the Spirit of Christ, which is a quickening Spirit; but Christ's Spirit testifies to our Spirits, that we are the children of God: It is in us; what need we then seek so long after Opinions? We say, that in all [sorts of] opinions there is Heresy, as also Antichrist. But if you have the Words of Christ, cleave to them sincerely, not only to the Letter, but to the Living Word, which is God and Man, that is the Scripture which you should read and preach out of Christ's Spirit, and not out of conjecture: but if you cannot apprehend that, why then do you teach so much, and contrive Opinions? Do you suppose God to be a liar, as you are, that he should hold your invented Opinions to be his Word, whereas you are but dead to God? He that has an Opinion whether a thing be or no, he is in doubt: Now doubting is not Believing, but is a dangerous way to go.*

81. But now the troubled soul, which is thus tossed to and fro from one conceit and opinion to another, when it perceives every one to cry out, *Here is Christ, here is Christ; follow me*: The other party are Heretics, and speak from a false Spirit: The soul then asketh, *To what party shall I turn and apply myself? Where shall I go, that I may hear the right Gospel preached? Where shall I find Christ? They all curse and judge one another, and yet I hear them all speak from the Bible, and confirm their Doctrine from thence, and teach the way of God: What shall I do, for I find them to be so spiteful and bitter one against another, and they ride up and down in the Hearts of Princes, and stir up wars and persecutions for the cause of Faith and Religion, and deliver one another up to the Devil, and say one of another, that the Devil speaks out of this and that Man, he is a Heretic, fly away from him?*

f Or Excommunicate one another.

The Gate of IMMANUEL.

82. Behold, dear soul, how faithfully Christ warneth us concerning *these times*, concerning which we have been hitherto blind: For these *false* erected *Priests* will cry out and say, *Christ is in the Wilderness*: Another of them will say, he is not in the Wilderness, *he is in the Chamber*, or he is in the field; and another again will say, No, he is *here or there*, or he is in the Supper, or in the Baptism; and another will say he is not in them, they are only signs and symbols: But Christ saith, *Believe them not, and go not forth; for as the Lightning shineth from the East to the West, so also shall the coming of the Son of Man be; for where the Carcase is, thither the Eagles gather together.*

83. Christ saith, *I am the Way, the Truth, and the Life, none cometh to the Father, but by me: I am the Door to the Sheepfold, and am a Good Shepherd; but all that came before me in their own Name, of themselves, are Thieves and Murderers, and seek only to rob and steal;*

for they seek their own honour, but I seek not my own honour, but my Father honoureth me, and they dishonour me: I am the Light of the world, whosoever followeth me, shall have the Light of the Eternal Life; my Father will give the Holy Ghost to them that pray unto him for it; when he shall come, he shall lead you unto all truth, for he shall receive of mine, and make it known to you: Take no care of your life, for my Father careth for you: for where your heart is, there is your treasure also. [Therefore let your heart and mind be in the will of God, and then your treasure is there also.]

84. Which is as much as to say, Run not after the self-erected Teachers, who teach from the History without the Spirit of God: If they can speak a little in a strange Language, then they will be Teachers, and teach out of Art and vain-glory to exercise their Eloquence, wherein one flattering Hypocrite helpeth forward the other, especially where much money and honour may be gotten in the Office. Christ said, *I seek not my own honour; my kingdom is not of this world*: But they teach that Christ's kingdom is in the History, [viz. in Art, in Eloquence, in the Universities, in Synods and Councils.] But Christ said to his Disciples, *The Holy Ghost will receive of mine, and make it known unto you, and bring into your mind all whatsoever I have spoken.*

85. Thus, dear Children of Christ, let none run after contentions, controversies, and disputations, they all say the truth one of another; for they are all grown out of one and the same Tree, and they are at variance about the Booty and ² Prey of *Antichrist*, whose *End is at hand*: Turn away your heart and mind from all contention, and go in very simply and humbly at the door of Christ, into Christ's sheepfold; seek that in your Heart; you need not much disputation: Pray to God the Father, in the Name of Jesus Christ, upon his promise, that he would *open your heart* through his holy Spirit, turn with all diligence into him, let all go whatsoever makes a fine glittering holy show in the heaps of Stone, and enter into the Temple of Christ, and there the *Holy Ghost* will meet you: Yield yourself entirely up unto him, and he will open your Heart, and bring into your mind all the merits and benefits of Christ; he will open your *understanding*, and bring into your mind whatsoever Christ has spoken, for he shall receive from Christ, and *make it known* unto you.

² Spoil and Plunder.

86. Neither trouble yourself with taking care where the best Place is for him to open it in, [whether in a Cloister, College, or Wilderness; in this or that Office, Ministry, or Opinion;] for, as the Sun riseth in the East, and shineth to the West, so Christ shineth in every corner and chink of his Incarnation, or being Man, even to Eternity: Seek not after one place more than after another, he is *every where*; for where the Carcase is, thither the Eagles gather together: Christ is every where, and his children *can* come to him every where, and when we enter into Christ, then we are with our Carcase, and satiate ourselves with his flesh, and drink of his blood; for he said, *My flesh is the true food, and my blood is the true drink, they that eat of my flesh, and drink of my blood, continue in Me, and I in them.* Also, [he saith,] *Father, I will that those whom thou hast given me, may be where I am; they were thine, and thou hast given them unto me, and I give them the Eternal Life; and I will raise them up at the Last Day: if you continue in me, then my words continue in you.*

87. Now therefore, when you see that the world contendeth about the Kingdom of Christ, then know that *they have lost the keys*, the *Mysterium Magnum*, and are not in Christ, for there is no contention in Christ, but love and humility, and a desire to walk before his neighbour in righteousness; wheresoever we are, there we are in Christ: Whosoever we meet together, we should all bring his will with us into the Congregation, viz. the desire of Christ: And when we desire him, we receive him, and become one body in him: He feeds us with his body and blood: When we use his Testaments, with the *Last Supper*, then he feeds us with his flesh, and gives us his blood to drink, he *Baptizes* us

with the Baptism, to be one body in him : Why then are we so long a searching ? for as the Sun-shine filleth the whole world, so does the body and blood of Christ also : His Substance is the Eternity, where there is no space nor place : He is shut up in nothing, for he is in the Father, and the Father is in him, and the Holy Ghost goeth forth from the Father and the Son : Now, every Being [or all whatsoever is brought into a being] is created out of the Father, and the Father is in All [things,] and upholdeth and preserveth All [things,] *He giveth to all things Life and Being* : And the Son is in the Father, and giveth to all things virtue and *Light* : He is our Light ; without him we know not God : How can we then speak rightly of him ? If we will speak rightly of him, we must speak from his *Spirit*, for that *testifieth of God* ; but if we speak from Art and History, we speak from ourselves, and not from God, and so we are Thieves and Murderers, and not Shepherds of Christ : A Thief cometh but to rob and steal, and so the Disputers come but in their own Name only, in that they desire to have great respect, and many rich friends ; and such cry out, *here is Christ !* and *there are Heretics !*

88. Dear children of Christ, stop your Ears from these blaspheming Wolves, for they scandalize not only one another, but the Congregation of Christ, which is *every where*, in all Countries where there are Repenting Men, who turn from their sins unto God : They are in Christ, though they be Turks : There is no respect of Persons or of Names and Opinions with God ; he seeketh the ^b *Abyss of the Heart*.

^b Or Bottom of the Heart.

89. Antichrist is the cause of the Turks falling into Peculiar Opinions of their own ; for there was no End in Controversies and Disputations, which was a stumbling-block of Offence to the *Asians, Assyrians, Egyptians, Moors, Grecians, and Africans* : The *Indians* lead a more ¹ *Divine Life*, in their plain simplicity, than *Antichrist*, though indeed not all of them ; yet nevertheless there are many Customs among them that are more Pious than the Pride of the Whore.

¹ Godly and Pious.

90. The Whore hinders the Kingdom of Christ, so that all people are scandalized and stumble at it, and say, How can those be God's people, who are only Tyrants, Proud, Covetous, Obstinate, Stubborn, Blood-thirsty People, which practise only how to get away that which is another's, and seek after power and honour ? The very Heathen are not so malicious : We will not make ourselves partakers with them : God dwells *every where*, he is as well with us as with them : We will lead an honest, virtuous, and pious life, and call upon the only true God, who has created all things, and go out from their *Contentious Disputations* : We will continue in one sort of Opinion, and then our Country will continue in *Peace* ; when we all believe in one God, then there is no strife, but then we have all one and the same will, and may live *in Love one among another*.

91. See here, beloved Christian, this is that which has so advanced the Turk, and brought him to that Great Strength, so that their Might is climbed up *into the Number Thousand* : They rule in one Opinion and Love ² towards the whole world ; for they are a Tree of Nature, which *standeth* also in the presence of God ; but it grows no higher than to the Number Thousand, for then its wild Heart gets a countenance, having Eyes, [or he will then come to see.]

² Or over.

92. Thou Antichrist *shalt not devour him* with thy Dragon's Mouth, as may be seen in the *Revelation* : He possesseth his Kingdom to the End : but when *thou* shalt be gone down into the Pit, and that *Christ himself* shall feed his Lambs, then will he come to be [of the fold] of the Lambs, when thy murdering sword is *broken* ; thou shalt *not* be broken with Spears, or ¹ weapons of war, thou Hypocrite, but thy lies shall stifle thee.

¹ Pikes.

93. He that goes about to *slay* Antichrist, is Antichrist's *Beast*, upon which he rides : he will be but the more potent in Contention ; for the Hearts of people turn away from the truth, and go out from God into Contention : and there every one looks after the Wonders of the Contention, and runs after the eloquent *Sermons*, and so comes

out from Christ into *Opinions*, and seeks ways in the Darknes, wherein there is no light: thus the *Devil* rules in the Antichrist, and leads the children astray into by-ways of *Human Invention*, so that they see *no more* in the light of Christ.

94. Thus it happened also to the mighty countries, over which the *Alcoran* rules, where they departed from Christ, and fell into *Opinions*, and then there grew to them a Tree out of Nature in their heart, and they fell upon one opinion, and so lived in that *Wild Tree*.

95. But the Antichristian Kingdom lives in *many Trees*; they run from one to another, and know not which is the best; for they are gone forth from the Paradise of Christ, they boast of the doctrine of Christ, and deny the *power* of it, and thereby they testify that Christ is not in them: nay, they *desire not* to have him in them: they thrust him, with his body and blood, with his Humanity out of the Congregation, they will have a sign from him, whereby they may in their Pride possess his place, and so keep up their rich fat Bellies: Christ, in this outward Life upon Earth, *was poor, and had not whereon to lay his head*: But they in Christ's place will be rich and fat: they say, He is in Heaven, we will therefore erect a stately glorious pompous Kingdom to his honour, that we may enjoy good Times, and Honour *in his Office*. We are the highest in this world, for we are God's ^m *Stewards*, we manage the Office of Christ, and have the *Mysterium Magnum*: How dare any speak against us? we will quickly make them hold their peace.

^m Embassadors, or Vicegerents.

96. O beloved children of Christ, open your Eyes, and see; do not run so after the *Devil*; do you not see? pray learn to see! do you not see how all is done for *Money*? if one gives them store of *Money*, they praise him for a gracious Christian, who is beneficial and bountiful to the *Church*: If one dies, though all his Life long he was an unjust false Ufurer, Whoremonger, Thief, and Murtherer, and they knew it very well, if he or his bestow much upon the *Church*, [Colleges or learned Men,] O how is he applauded for a *blessed* and glorious Man! What great ⁿ *Sermons* do they make for him, that other unrighteous men may hear and consider, and follow their example *to do the like*? But stay, does the Kingdom of Christ consist in such [giving of] *Money*, and *in the mouth of the Priest*? No, it shall not prosper; here the Wine-press yieldeth much blood, as the *Revelation of John* speaketh.

ⁿ And Monuments, Epitaphs, and Poems.

97. And thus the innocent are seduced, [or the poor souls hereby fall into despair,] for he that gives not to them much, or has it not to give, is *no honest* man with them: He is not beneficial to the *Ministry*: if but the least mote is found amiss in his life, Oh how they divulge it, and make a great matter of it, how is he trodden underfoot! however at length they devoutly send a good wish after him, and say, *God forgive him*. Open your Eyes, ye children of Christ, this is the *Antichrist*, go not a whoring after him: Many such have been sinners, and have turned from their sins, and have entred into Christ, and their soul is in Christ, an Angel of God; and therefore how dare you, proud Antichrist, according to your own pleasure, despise one that is the Angel of God? O thou blind Man, dost thou not see this? *Art thou the Shepherd and Minister of Christ, and Steward of God*? Hast thou the *Mysterium Magnum* about thee? Is thy office the office of Christ, as thou boastest? Why then art thou a *Liar*, in applauding the wicked for *Money*? Have Christ and his Apostles *done so*?

98. Harken, thou opposer of Christ, look into the Acts of the Apostles; *Where one sold his Possessions, and laid a part of the Price of the Money at the Apostle's feet: And Peter asked him, saying, Have you sold the field for so much? and he said yea; and had a false, doubtful [and deceitful] Mind: then said Peter, thou hast lied unto the Holy Ghost; behold the feet of them that stand at the door, they shall carry you away out of the Congregation of Truth*: what think you now of yourself? seeing this has happened to the

Hearers of Peter, what would have been done to Peter himself, if he had thus lied for greediness of Money, and so blasphemed the Holy Ghost? But thou art he that dost so: thou applaudest the unrighteous, that thou mayest but get money; but thou regardest not his soul, neither dost thou regard how thou broachest thy lies in the Congregation. How many times do some stand and bewail the wickedness and deceit of those thou praisest, wherewith they unjustly oppressed and wronged the needy, and also bewail thy flattering hypocrisy and lies?

99. Hearken! Is not the Name of Christ blasphemed thereby; and the Congregation of Christ scandalized? When they say, The Priest tells lies in the Pulpit for Money, if it were a sin, he would not do it: and so in like manner, when any lie and deceive people to get money, goods, and honour, if they can but cover it with a fine pretence, what matter is it? for [they think] if it was so great a sin, the Priest would not do it; they think they will once repent of it, and the Priest has Grace enough in store for them.

100. Behold, thou false and wicked Antichrist, thus thou liest to the Holy Ghost (in Christ's office) who trieth the Heart; and thou liest to the Congregation of Christ, and dost scandalize it therewith; it were a great deal better, they had never heard thy lies, and then their hearts would not have been so filled with lies.

101. How canst thou say, that thou executest the office of Christ, seeing thou art a liar and mocker of Christ? thou art not born of Christ, but of lies; and when thou speakest lies, thou speakest from thy Beast, on which thou ridest, in the Revelation; thou speakest of thy own; from the Spirit which is in thee, and yet wilt [take upon thee] to feed the sheep of Christ; thou shouldst feed them in a green meadow, in the fat pasture of Jesus Christ, and tell them the Truth; but thou feedest them upon the Devil's Rocks, and the Mountains of the Abyss, in his lustful Grass.

102. If you be the Minister of Christ, then serve him in Spirit and Truth; reprove sins without any respect of Persons; spare not; lift up your voice like a Trumpet; reprove all wickedness of all persons, both superior and inferior; teach the way of Christ rightly; praise [or sooth] none, for his money and honour's sake: for Christ praised none of the potentates for gain sake; neither did he reprove any of them out of Envy of their Greatness and Honour; for he commendeth order and saith, Give to Caesar the things which are Caesar's, and to God the things that are God's: but he reproveth the Hypocrites, the Pharisees, in that they made long prayers, and stood in the streets, making a devout show, and would be seen of people, and sought only after Praise; and such a one is the Antichrist also: and therefore the Spirit in the Revelation of Christ saith, Go out from her my People, that you be not made partakers of her sins; for he that allows of sin, is one spirit with the sin; he that for favour confirms the lie of a Liar, he is guilty of that lie, and of the wickedness of it.

• Or Gates.

• Or consents to it.

• The life of Christ imprinted in us.

103. God the Father has regenerated us in Christ, out of the Truth, therefore we should not be the servants of lies; for when we enter into Lies, we go out from Christ, and are with the Devil, who is the Father of Lies; and so is the Antichrist also, and all that depend on him, and serve him; it were better to be far absent, and to have Christ formed in the Heart, than to hear Lies in the Antichristian office [of the ministry.]

104. I know, thou Evil Beast wilt cry out upon me for an envious Person, as if I did grudge what good people give thee; no, that is not my ground [or meaning;] for Christ saith, Whosoever ministreth the Gospel, should live of the Gospel; you must not muffle the mouth of the Ox that treadeth out the Corn, it must feed: they cleave not all to the Antichrist; we have only set forth the wicked Antichrist, who rideth in the hearts of Men; we despise none for their good Conscience: Only the Antichrist shall stand Naked for a Witness to All people: He rideth over the face of the Earth in all Countries and Nations.

Nations. [Note, wheresoever Pride, Covetousness, Envy, and Wrath, are predominant in falshood, deceit, self-seeking, and an hypocritical show of holiness; there is the Greatest *Antichrist* of all.]

105. People now suppose they have rooted him out, and are now in strife and contention about him; every one will *slay him*: O thou blind simplicity, thou *slayest him not*; do but go out from him, and enter into the Temple of Christ, and let *Antichrist's houses* stand, and then he will *fall of himself*, and at length be ashamed of his own abominations and whoredom: only do not ^r worship him; do not bow the knee before him; ^r Or pray to, but ^r worship God.

106. Do but open your Eyes, the whole world is full of God, the whole matter [of Conversion] is about the outward Life, in the Inward God dwelleth in himself; and the outward Life is also God's; but the *abyss* is in it, viz. *the Center of Nature*, in which the severe, stern life is; which is the cause of this warning

107. There are Three Principles, (Three Kingdoms,) two are Eternal, and one has a beginning, and is transitory: Each of them is desirous of Man: for Man is an Image of *All Three*: and the Being of all Beings; is a longing, seeking, and desiring, which existeth out of the Eternal Will, and the will is *the Eternity*.

108. In God there is no Dominion, but in the Three Principles, in their Creatures: There is in God no more but one only *Spirit*, which comes to succour his whole Being in the Water and in the Fire, out of which every thing exists; he is no destroyer, but preserver of a thing; and if any thing perishes, the fault lies in the ^r *Dominion of Nature*; but that which is out of the Eternal, cannot perish, but only changes into another property; for which [cause] we give you *warning*: and all the Teaching and seeking in this world, is only that you may be warned of the severe source or property of the Fire; there is indeed a *Life* in it, and no Creature can subsist, without it has that life: but we that are Men, are not created for that life, and therefore God would have every Creature in that property wherein he created it, that his Eternal Will may *stand stedfast*, and not be broken.

109. Every thing has *Free-Will*, and therein its inclination to its property; the whole Being of this world, and of the Angelical world, also of the Hellish world, is merely a *wonder* in the presence of God: He has set light and darkness before every one, thou mayest embrace which thou wilt; thou wilt not thereby move God in his Being; his Spirit goes forth from Him, and *meets* all those that seek him, it is God's seeking, in which God desireth the Humanity, for ^r it is his Image, which he has created according to ^r *the Humanity*, his *whole Being*, wherein he will see and know himself: yea he dwells in Man, why then are we so long a seeking? let us but seek to *know ourselves*; and when we find ourselves, we find *all*; we need run no where to seek God, for we can thereby do him no service; if we ourselves did but seek and love one another, then we love God; what we ourselves do to one another, that we do to God; whosoever seeketh and findeth his brother and sister, hath sought and found God: In him we are *all one Body* of many members, every one having its own *Office*, Government and work; and that is the wonder of God.

110. Before the time of this world, we were known in his wisdom, and he created us into a Being, that there might be a sport in him. *Children* are our Schoolmasters, (in all our wit and cunning we are but fools to them;) when they are born, their first lesson is to learn to *play with themselves*, and when they grow bigger, *they play one with another*: thus hath God from Eternity (in his wisdom, in our hidden childhood,) *played with us*: but when he created us in knowledge and skill, we should then have *played one with another*, but the Devil grudged us that, and made us *fall out* at our sport; and therefore it is that we are still at variance, in contention, but we have nothing to

contend about but our sport; when that is at an end, we lie down to our rest, and go to our own Place; and then come *others* to play, and strive and contend also till the Evening, till they go to sleep into their own Country, out of which they are come: for we were in the Land of Peace, but the Devil persuaded us to go into his *unpeaceable* Country.

111. Dear children, what do we mean, that we are so obedient to the Devil? why do we so contend about a Tabernacle *which we have not made*? Nay, this Country is not ours; nor this Government ours; it is our Mother's, and the Devil has defiled it; let us pull it off and go to our Mother, that she may put us on a fair, pure Garment again, and then we need not contend about the defiled Garment: here we contend about a Garment, because one brother has a fairer Garment than another; and yet the *Mother* puts every one's *own* Garment upon them; and why therefore do we contend with our Mother, who has brought us forth? are we not all her children? Let us be obedient children, and then she will purchase a *new Garment* for every one of us, and then we shall rejoice, we shall all forget the defiled one.

112. We go into the Garden of Roses, and there are Lilies and Flowers enough; we will make a *Garland* for our sister, and then she will rejoice with us; we have a Round to dance, and we will all hold hands together; let us be very joyful; there is no more might to hurt us, our Mother taketh care for us: we will go under the fig-tree, how *abundant* is its fruit! How fair are the Pine-Trees in *Lebanon*! Let us be glad and rejoice, that our Mother may have joy of us.

113. We will sing a song of the Driver [or Oppressor] who hath set us at variance. How is he *captivated*! Where is his *power*? He is not here to be found; neither hath he gotten the defiled Garment, which we contended about, the Mother hath it in her *keeping*. How poor he is! He domineered over us, but now he is bound! O Great Power, how art thou thus brought to scorn! thou that didst fly aloft *above the Cedars*, art now laid under foot, and so art void of Power: *Rejoice ye Heavens, and ye Children of God*; for he that was our Driver [Oppressor, and Persecutor,] who plagued us day and night, is captivated: *Rejoice ye Angels of God*, for Men are delivered, and malice and wickedness taken captive.

The Twelfth Chapter.

Of the [true] Christian Life and Conversation. What Man is to do in this Valley of Misery, that he may work the works of God, and so attain the Eternal highest Good.

^a Or business he undertakes. What he gets or acquires.

1.  HERE is nothing more necessary and profitable to Man in the valley of Misery upon Earth, than for him to learn to know what he is, from whence he is, and whither he tends, what ^a course he takes, and whither he goes when he dies: There is *nothing more profitable* than to know these things; for the outward conversation remains in this world, but what the heart conceives, that a Man takes with him: The will of the spirit of the soul is *Eternal*, that which is comprehended in the will of the spirit of the soul, that the soul carries with it when

the soul and body part. Therefore it is *necessary* for us to labour for something that is Good, wherein the soul may accomplish *its Eternal* sport, and have its joy therein; for the works of the soul follow after us; and the works of our hands, and of the outer spirit, remain in this world: for the soul is in the Eternity, whatsoever it makes and imagines here, that stands *always before it*; unless it breaks that again, and then it is as a broken work, which it has no more to do withall, for it is gone out from that; for the Eternal cutteth an Eternal Model, and the corruptible and * inceptive cutteth a cor-

* Or Inchoative.

ruptible Model; for after this time *every thing will stand in its own Model*; for that which the Eternal Will conceives, that gets an incorruptible form, if itself does not break it.

2. Therefore it is good for Man to *choose* in this life that which is best, in which he may have joy Eternally; for when thou chooseth Beauty, Bravery, and Honour or Riches, then thou art thereby made ^b *unbeneficial* to thy brother and sister, who are in Misery in this world; for the *Bravery* of the world despiseth the mean and simple; and *Riches* wring away the sweat from the poor, [or grind the Faces of the Poor;] and *great Power* and Authority press and oppress the low and miserable; *Great honour* despiseth the simple, and will not condescend to the needy; seeing therefore in the other life, the souls of many that have been simple, miserable, and in this world contemned, poor, oppressed, and dejected, will appear; and seeing it is certain, that in their form will not be comprehended much highness, bravery, desire of might and honour; for their souls have, in this valley of misery, only shut up themselves into the meek Love of God, and yielded themselves into *simplicity* and *lowliness*, and have not dared to have communion with might, pomp, and great honour, for such things have had no affinity with them.

^b Useless,

3. And seeing it is so, that the souls in the other life shall have joy one with another, and enjoy the *gifts* and *virtues* one of another; and seeing then the souls will have their substance, which they have taken herein and conceived, and appear in their Eternal Will as a *Figure*, therefore we ought very highly and heartily to consider it, that we do not in this world conceive, and let into our hearts, *Pride* and *Stoutness*, also *covetousness* and *oppression* of the miserable; for with these we cannot enter into the Congregation of Christ, they receive us not into their *society*, for it is a contrariety to them.

4. For in the Kingdom of heaven there is nothing but Love and Concord: every one inclines his love and favour to the other, and every one rejoices in the gifts, power, and ^c beauty of the other, which they have obtained from the *Majesty of God*: and they all give thanks to God the Father in Christ Jesus, that he hath chosen and received them to be Children: for the mighty power of the strong, [who have been mighty in faith, and in the Wonders of God,] rejoice for the weak, that the Spirit of God is in them, and that they also are in the Wonders in the Eternal Will.

^c Luster or brightness.

5. Therefore, dear children and brethren in Christ, let us, in this world, inclose our hearts, minds and wills, in humility into one Love, that we may be one in Christ: If thou art highly advanced to power, *authority*, and honour, then be *bumble*, despise not the simple and miserable, but consider that in the other life they shall be in one highness with thee; squeeze not the oppressed; afflict not the afflicted, that they may not take it to ^d heart, and bar up the Gates of Heaven against thee: if thou art fair, *beautiful* and comely of body, *be not proud*, nor do thou despise those that are not like thee, that thy simple brother's and sister's soul may not loath thee, and reject thee out of their mind: Be humble, that thy brother and sister may rejoice in thee, and present thy beauty to the praise of God, who hath created so Beautiful a Chaste and Humble Creature; be ^e modest and friendly in words and works.

^d Or conceive it in their heart.

6. Thou that art *Rich*, let thy streams *flow* into the houses of the miserable, that their soul may bless thee: Thou that art in *Authority*, bow not the right to please the

^e Courteous.

Mighty, that the oppressed may bless thee in thy Righteousness; and then thou also art in the Congregation of Christ: If thou art *exalted* to high dignity, give not place to thy mind to fly [aloft,] *humble* thyself in the Congregation of Christ, and then the Congregation will bless thee, and will receive thee into their Love.

f Desires all happiness to them.

7. O how well is it with the Rich and *Potent*, when the mean and simple Congregation of Christ loves and f blesses them: O how well is it with a *Teacher* and *Preacher*, who is a *right* Minister of Christ, who gives the meat and drink of Christ to the Lambs that are committed to his trust, and refreshes them therewith, so that they yield their souls into his obedience, and heartily love him, and desire all welfare to him! O how happy and shining is he in Christ! How glorious a Shepherd is he, for his Lambs follow him, and he brings them to the chief Shepherd!

g Or Stone.

8. O how ill a condition is he in whom they curse according to his true deserts! The bright Garment will be taken away from him, and he puts on the *wizard of wickedness*: But he that is cursed for righteousness sake, he presses forth as the *Gold* out of the *ore*, and puts on Christ's Crown of *Martyrdom*, wherein all the holy souls at the Last Day will highly rejoice, in that he has continued the stedfast Disciple of Christ, who has not looked upon honour, power, money or goods, but has *rightly* fed the sheep of Christ.

9. Dear Brethren and Sisters in the Congregation of Christ, bear with us: Let us a little rejoice one with another: We bear a hearty love towards you, and speak *from the Spirit of our Mother*, out of the Spirit of the Eternal Wisdom of God, [viz. from the Spirit of humility.].

h That is, in the way from Jerusalem, falling among Thieves.

10. We will speak friendly with you concerning our Mother, and concerning our native Country. We will speak of *Great Wonders*, how things go with us all, and so we will comfort ourselves, for we are in a strange Country: We will persuade one another, and agree, and will go home into our own Country, to our Mother: O how will she rejoice when she sees her children [come to her into the Eternity:] We will tell her of the *Great afflictions* which we underwent in *Jericho*, we will speak of the great danger we were in among many evil Beasts: We will speak of the Driver or Oppressor, who held us so long captive, and we will speak *how* we were freed from him: Let us be unanimous, that our Mother be not grieved and offended with us.

11. *Rejoice ye Heavens with us, and let the Earth be glad, for the Praise of the LORD goeth over all Mountains and Hills: He openeth the Doors for us, that we may go to our Mother: Let us rejoice and be glad, for we were born blind, and now we are come to see: Open the Gates of the LORD ye servants of God, that the Virgins with their Music may go in; for that is the Dance wherein we shall rejoice and be glad with the Virgin, saith the Spirit of the LORD of LORDS.*

12. O beloved Children of Men, even *all* that have proceeded and been generated from *Adam*, in every Island and Country, wheresoever you dwell, by what name soever you are called: Observe, The God of Heaven and Earth, who has created us all, and begotten us out of one Body, who giveth us life and breath, who preserves our body and soul: He calls us *all* into one Love: You have gone astray a long while, for you have followed human *inventions* and *opinions*, and the Devil has deceived you, so that you hate, persecute, and murder one another, and are utter enemies one against another. Open your Eyes, and see: Have we not all one *and the same breath*, and are Generated from one *and the same soul*? We have all of us one God, whom we honour and worship; that very one God has created us *all*: Moreover, we have one and the same Heaven, which is God's, and God dwells therein: We shall all meet together at the Last Day who have trusted in God, why therefore do we so long dispute about God and his Will?

13. If we lift up our Hearts unto him, and yield ourselves to him in obedience, *then we are all in his will*: None can thrust us out of it. We all stand in this life, in a field, and are growing: The Stars and the Elements are the field wherein we grow: God has sown us therein: *Adam* is the first ⁱ Grain that God himself did sow, and out of that Grain we all grow, we are all from one seed, we are all ^k Brothers and Sisters.

14. But the Devil has sown weeds amongst us; he has sown no Man, (for that he cannot do in Eternity,) but he hath blinded us, and has sown *Pride, Envy, Anger, Covetousness, and Evil will, [or Malice,]* into our Mind, therewith to destroy us, for he grudged us the prerogative to be Children of God in the place he was in: He is fallen away from God, through Anger, Pride, and Envy, and has turned himself away from God, and therefore he will deceive us, that his own kingdom may be great.

15. O dear Children, *trust him not*; for where God sows his good seed, the Devil follows and sows weeds among it. This you see in the Doctrine of *Moses*, and the *Prophets*, also in *Christ's* doctrine: They all preached the way of God in one and the same love, and directed us unto the living God, and that we should go out from our evil fleshly Lusts, (from lying and falsehood, from uncleanness, from covetousness, from murder, and theft,) and enter into a pure chaste humble life in the fear of God, and wholly put our Trust in him as his children, and acknowledge him for our Father, and then he will give us rain and blessing to our body and soul, and will after this life take us to himself into his kingdom, where we shall all be Eternally freed from our afflictions. This, and no other, is the Doctrine of *Moses*, of the *Prophets*, and of *Christ*, that we should love one another, as one [and the same] Life, and God in Us.

16. But observe what the Antichristian Devil has sown into it: He has sown Pride and self-honour, with state and pomp into it: He hath set himself in the chair of *Moses*, and of the *Prophets*, as also upon the Authority of *Christ*, and has led us astray, so that we have made a ⁱ Rent and division amongst us: He has erected a *Predestination*, and of the Spirit of God, which has often shown itself forth in Man with wonders and mighty works, has gone about to make an envious Malice, as if he loved one People, and hated another, as if he chose one Generation; and not another; whereby He (who is called the Devil's Christ and *Satan*) sitteth only in honour and voluptuousness. He has raised wars among the People, so that People are at variance, and set up Opinions, and have stirred up the Anger of God, for they are gone away from God with their Opinions, and so the Anger of God has ruled over them, and oftentimes destroyed them; for that which has no Good in it, God will never endure it in his Country, but gives it up to the Anger, though indeed itself runs headlong into it, and whetteth the sword, so that one People devours another: *From the beginning of the world to this Time*, all Contentions, Disputations and Wars, as also Envy and Malice, have risen from *Antichrist*, who will be honoured as a God *in the form of an Angel*, and the Devil dwelleth in him.

17. Which Antichrist is plainly to be discerned by *Cain* and *Abel*, in that *Cain* slew his Brother for Faith [and Religion's] sake, for *Abel* had set his Heart upon God, and had committed himself to God, ^m which God loved, and accepted his sacrifice; and ^m Whom, *Cain* had set his heart upon this world, and would be a Lord upon Earth, and his Mouth gave God good words, but his Heart stuck fast in an Earthly conceit [and opinion:] He loved the Spirit of the *Mammon* of this world, and the Devil slyt into it, and so his Sacrifice was not acceptable to God, but the smoke fell down to the Earth, and the Devil accepted his Sacrifice, and so he slew his Brother by the Devil's instigation, and in his false Conceit and Opinion: He desired the glory, honour, and power of this world, and *Abel* desired the Love and Grace of God.

18. Thus, dear People, all over the Earth, you see that you are all of one flesh, but that you have divided yourselves one from another, which the Devil in the *Antichrist* has

brought to pass: Your fear of God has many times been great, and you have done great honour and reverence to Men, even from a good meaning out of your Love, as thankful People towards the Government of *the Holy Ghost*: But because you have given such honour to Men as belongs to God, (though God was contented, so long as they continued in the love of God in humility,) therefore they are fallen off from ⁿ *what they were*, into lust after temporal honour, and have fallen into a Lust to domineer with cunning and deceit, over your Goods and Souls, and are become a snare unto you; for the Antichristian Devil is slipt into them, and the *Spirit of God* is departed from them, and they have no more spoke from the Spirit of God, but from their Pride and Art: Strange Languages must do the work, and must be the bringers forth of the *Mysterium Magnum*.

ⁿ From being endued with the power of God, and his true Ordinance.

^o Usurped.

19. But behold, dear brethren, how very Thievishly they have dealt with you, they have set themselves up over the Earth, and have ^o drawn to themselves all Power, might, and honour, and ascribe all authority to themselves, and have blinded you with flattering *Hypocrisy*, and have led you from God into *Opinions*, and there you go astray; they have stirred you up to Contention and Wars, so that you have murdered one another, and wasted your Native Countries: They have bereaved you of body and soul, also of your goods and wits, and made you believe *you did God good service in it*, when you became Enemies to those that are not of your Opinion; and yet you are all thus blind, [even on both sides.]

^p That have Cure of souls, Beneficed Ministers that have Livings.

20. Behold! these are the ^p *Curates* over your souls, your Spirituality, the Clergy: Look upon *Popery*, whence has that sprung? From the Devil at *Rome*: He has caused *Asia, Africa, Assyria, Persia, and Greece*, to depart from his deceit; for the Antichristian *Priest-devil* has blinded the whole world, and brought them into vain Traditions and Opinions, and turned them away from that unanimous Love: He has placed more holiness in one Order and Opinion than in another, and has sold the highest Degree of ^a *Orders for Money*: That Order which had much, and rich Livings and Revenues, must give much to the *Chief Devil*, that he might be fat and a Lord upon Earth: The simple Lay-people were persuaded these *Orders* were Holiness, and so worshipped before the Dragon in the Revelation, and sought for Pardon, Absolution, and forgiveness of Sins from thence: O how the Common people were *tied* to them! Whosoever spoke against it, was accounted a *Heretic*, and the People burnt them with Fire: Thus did the simple People do, and were persuaded they did God good service in it.

^a Such as the Orders or Ordinations of Deacons, and the several Orders of Priests or Presbyters, and of Bishops, Primates, Archbishops, Cardinals, &c.

^r Devotion.

^f Communion and fellowship.

21. O thou simple ^r Holiness! Thou art not guilty in so doing, neither shall it be imputed or accounted to you at the Last Day, (for you went on blindly in it;) and though on that day the holy Martyrs shall be set before your eyes, yet you have been Zealous for God in Blindness: The *Blessed Martyrs* (who have seen the Light of God) will not therefore cast you out of *their* ^f Congregation, seeing you knew not [what you did,] but were *blindly* led on to do it.

^{*} Or Miracles.

22. Yet, behold and observe what a Zealous Will, or Earnest Desire can do, if one enters into the will of God with his whole desire; and although he knows not what he does, and is *Zealous* in a strange Opinion, and yet his heart is directed into God, and *believes* in ignorance very stedfastly that it is pleasing to God, in *such* an Opinion many Great ^{*} Wonders and Works have been done in the midst of the Antichristian Kingdom, for there is *not any thing impossible* to a strong faith.

^t Tenets, or Sects and Orders of Religion.

23. Into these Wonders has Antichrist insinuated himself, and has made almost as many ^t Opinions as there are *Days* in the Year, among which, in the believers, who have so in blindness believed in their Opinion, even Wonders and *Miracles have been done*, and the Antichrist has ascribed it to the *Opinion*; whereas the Opinion could not make a fly to stir, but the firm and strong *Faith* which went out of the Opinion into God, that has

awakened ^u the Wonders ; for the Spirit of God is in the Faith, and not in the Opinion, and the Faith is from God, for the soul inclines itself in the Opinion into God, and lays hold on the Spirit of God : *The Opinion is the Fire*, but the soul stays not in the Fire, but presses out from thence into God ; it blossoms out of the Fire as a fair flower [out of the Earth.]

24. The Opinions have been tolerable enough in God, and God rejected them not, so long as the soul sought God through the Opinion ; and so long also the church of Christ ^x stood in a Government ; but when the Devil crept into it, and made a stately Glistering Kingdom of it, when the *Priests* sought only honour, covetousness, and voluptuousness in it, and led men away from God merely into their ^y Works, the Opinions became altogether blind ; for they themselves went out from God into the works of their hands, in forged and invented ways, therefore God *let them go*, seeing they would not be directed by his Spirit.

25. And *Asia, Africa, and Greece*, are to be accounted happy, in that they are gone out from the Works of Men into the One only God again : Although indeed they have been *blind* concerning the Kingdom of Christ, yet their Mind continued in the One only God, and in *concord* one among another, and have not so vehemently scandalized and reproached one another about the dear Name of Christ, as these have done who have been led blindfold in the darkness of their works ; for these have *not only hated* those that departed from them, but they themselves have reproached and snarled at one another in their Opinions, as Dogs about a Bone, and have led the Laity ^z astray, who go groping in the dark, and know not which Opinion is the best.

26. Thus you hang to Opinions, and are perfidious to God, so that when a simple Man comes to die, he knows not whither his soul shall Enter : He hangs to his works and ^a *Opinion*, and forsakes the Will of God, and so remains without God : And *where* now do you suppose the poor soul remains, when it is ^b without God's will ? Behold we will tell you, for we know certainly, for the *Spirit* of our Mother opens it to us, so that we see with both Eyes.

27. Behold, Christ saith, *Where your Treasure is, there is your Heart also*. Behold, the soul is *involved* in the Opinion, and so runs with it to the *Patron* [or author of it] who has so taught it, and seeketh him, and if it finds him not, then it becomes sorrowful, and has no rest, and so hovers between Heaven and Hell, and would fain ^c escape the Devil ; *therefore* it happens that many times the poor souls have appeared again in the Congregation, or else in houses, fields, and churches, and have cried to the Congregation for help *with their Prayers*, and have submitted themselves to the Orders, and supposed to find Ease, from whence *Purgatory* was framed ; for that soul has the *Purgatory* indeed, if it cannot attain the will of God ; and in such fervent casting itself down in the Opinion, it is sunk down through the Opinion, and at length come into the *Still Eternity*, but we understand here those souls, which in their Opinions have Imagined [or sought] after the Kingdom of God, and *not* the souls of the *Deceivers*, who have sought their profit and pleasure therein ; those are quite gone a whoring with Antichrist, for they are bound to him with an *Oath* ; and though they sit in hell-fire a whoring with him, yet they flatter him with their hypocrisy, and reproach God *as if* he had dealt unjustly with them ; for what the soul does here in this [life] time, into which it involves itself, and takes it into its will, that it takes with it in its will, and after the ending of the Body *cannot* be freed from it : for afterwards it has nothing else but *that*, and when it goes into that and kindles it, and seeks with diligence, that is but an unfolding of the same ^d thing, and the poor soul must *content itself with that* : Only in the time of the Body it can break off that thing which it has wrapped up in its will, and that stands afterwards as a *broken wheel*, which is broken and useles, and no soul enters into it any more, neither does it seek any more therein.

^u Or wrought the Miracles.

^x Or had a true Government.

^y The performance of Ceremonies.

^z Or Common People.

^a Or Profession of Religion.

^b *Extra Dei voluntatem.*

^c Or get away from the Devil.

^d Being, Essence, or Substance of the work it has wrought here in this life.

28. Thus we say unto you, that the Antichristian souls, after the breaking of the body, *seek no more* for the Door of Christ, for they know nothing of it; they know only of what they here conceived or took in, and the souls sink down in that Opinion into the *deepest Ground*, much deeper than they here conceived; for that which was known in many of them of the same Opinion, what any or all of them know in the same Opinion, that *one soul alone* knows, for it is one Body with all those that are of the same Opinion, and they have one Heart in many Members, wherein every one manages their business, which stands so till the Judgment of God, which afterwards shall make separation, where then all kindreds upon Earth shall howl and lament, when they shall know that Judge whom they *vera so despised*.

29. Hearken you accursed Antichrist, what answer will you give, in that you have led astray the People from faith in God, and from the Justification of the Passion and dying of Jesus Christ, into thy deceitful hypocrisy in Opinions, only for thy pride, honour, and covetousness sake? You have persuaded them so, that many of them in their youth and ignorance have sworn and vowed to you: What have you done? Even the same that Christ said to the Pharisees, *Woe unto you Pharisees, who compass Sea and Land, till you have made a Jew and Profelyte, and when you have made him so, then you make him twofold more the child of Hell then yourselves*; and this also the Antichrist does.

30. In Germany they suppose they are now gone out from Antichrist with their *Contentions*, but it is not so yet: for they which now curse Antichrist, and lay his shame open, are even grown out from the Tree of Antichrist, and are the *Wolves* and *Bears* of Antichrist, which suck from him, and devour him; for the Spirit of this Principle has *commanded* them so, they must do it; for they are one Trumpet among the seven Angels in the *Revelation*; but they all wind one Horn, and sound so, that the Earth shaketh with it: But when the Thunder of it shall follow, *then* will the *Mystery of the Kingdom of God be revealed again*, and our Door of Grace in Christ be opened again, which Antichrist had sealed up, for he shall be thrown down into the Abyss: Observe this.

31. The *Opinions* about the Cup and Person of Christ, which are frequent now in Germany, are also sprung from the Antichristian Tree, and they are the Children of Antichrist, which he introduces very finely and subtilly: O what a cunning Artist is the Devil! If you will not open your Eyes, *it will continue so* to the End: It is told to the simple, and they are directed to open their Eyes, and not to regard Opinions: There stick *mere Heresies* in Opinions: And though they be zealous in their Opinions, and in the Opinion press into God, and so attain God and the kingdom of Heaven, yet they have the Tail of Antichrist hanging on them, for they are zealous against others, and reproach and persecute *them*, who are not of their Opinion.

32. Mark this, ye Princes, Rulers, and Magistrates, suffer not yourselves to be seduced, drive the Teachers into the Churches, and *command them* to teach the Will of God *in his Love*, give them not Lordly Power, and do not put any Authority into their hands to make Canons and Constitutions, else they will hang to Covetousness, and Antichrist sticketh in all Covetousness; and so do what you can, you will have him *on your Neck*.

33. Look to it ye Princes, and regard to hear those Men that are *Born of God*, and *not of Art only*; for where there is great Art, and not an humble heart inclined to God, that seeketh not its own honour and Covetousness, there is Antichrist most assuredly; for in Art stick Pride and self-honour, which would fain rule the World, and desire to get much Gain to themselves; trust not these, they are *not Christ's Shepherds*: If you will not follow what is revealed to you, then the last Antichrist will be *worse* than the first,

and it will come to that pass, that the world will be constrained to *cast them headlong* together on a heap into the Abyss, which *Daniel* and the *Revelation* show them plain enough, and as we have known it that it will so befall them, for they are now a Besom and ^f Rod ^f Or scourge, upon the old Antichrist their Grandfather; but there is *one Coming*, who will Gird them also, and set the Truth before their face.

34. Observe it, you Children of God, this is a *sign* of the *last* Antichrist: In his Kingdom and Opinions, they *deny the Body and Blood of Christ, in which we are born in God*: Lift up your heads, and behold, for your Redemption draweth near: Be not so led astray, and lulled asleep, look not with *strange* Eyes, but open your *own* Eyes, and fly from Antichrist into the Spirit of Christ: There are no more ways but *one* to enter into the Kingdom of Christ, which is set down thus, [as follows].

A Gate, [showing] which Way we must walk through this world, into the Kingdom of God.

35. You must go out from your Reason out of the fleshly Spirit, and bring your heart, mind, and thoughts, wholly into the Obedience of God, and yield your will into God's will; and do not feign ways of your own Reason, or ask Where is Christ? *Direct your way* into Christ, and know for certain that *Christ is in your Heart*: Submit yourself to him in great *humility*, cast all your purposes and doings into his will and pleasure, and consider that you *always stand before* the clear countenance of God, and that Christ sitteth on the Rainbow at the right hand of God *in you*, and consider that you stand Every moment before the Holy Number Three, and that God the Holy Number Three always examines, and sees the Abyss of your Heart, and take heed that you enter into no deep Thought or searching, but merely into his *Love and* ^e *Mercy*, and resolve never to go out from it any more, but ever to continue therein. ^e *Barmberzigkeit.*

36. And then, secondly, consider that you do what is pleasing in the sight of God the Most High, when you seek with your love your Brethren and Sisters in this world, whosoever they are, and by what name soever they are called, and what Opinion soever they are of. Embrace them in your Heart, help to pray for them, and help them to wrestle against the Devil, and as far as is possible *instruct* them with all humility; but if they will not *receive it*, then put on the Garment of Christ, and be a good example unto them, be serviceable and helpful to them, forgive them when they hurt and wrong you: When they curse you, do you bless them; when they do you injury, if you cannot turn it into Good and avoid them, let it pass, and consider you are but a Pilgrim here: Withdraw your Love *from none*, for your God, in whom you live, withdraws himself from none that do but seek him; be readily yielding to your *adversary*, if he once offers to turn his mind: In all your affairs and conversation, love *Righteousness*, and always have a care that you do your work for God: We must in this World, in this troublesome valley of Misery, compass our affairs with labour and pains: We should not go into Holes, Cloisters, Cells and Corners; for Christ saith, *Let your Light shine before Men, that your Father may have praise in your works*: Do all things from a ^b sincere heart, in a pure mind, and consider you do it to Christ, and that the Spirit of Christ does it in you: Be *always ready*, expecting the Bridegroom: Let your Heart have no leave to meditate and search into any other opinion: It is not profitable for you to know much: Let every one learn to do his own work, wherewith he may have *sustenance* for his body, whether he be ⁱ Magistrate, or ^k Lay Person. ^b Heartily, from the bottom of your heart. ⁱ Superior. ^k Inferior.

* Or respective.

37. Let the Magistrate learn righteousness, and to distinguish the false from the pure, for he is the *Officer* of God: What he does and judges, that he judges for God, and God through him. Let the Laity be *humble* * and mannerly before the Ordinance of God: If any wrong be done him with a high hand, and that it cannot be otherwise, let him consider that he suffers wrong for the truth's sake, and that it is a great honour for him in Christ, in the presence of God.

38. In all your matters, conversation, dealing, and actions, always set *the judgment of God* before your Eyes, and have a care that you live blameless here, for this [life] time is *short*; and we stand here in a field a growing: Therefore see that you be good fruit for God, at which all the Angels and Hosts of Heaven may be pleased, and rejoice: Bear malice to none, for that invites the Devil to a Lodging: Be sober and Temperate: Let not the desire of this world persuade you, and though it happens sometimes, do not go on in it: Go every hour out of Death into Life: *Crucify yourselves in true Repentance* and Conversion from Evil.

39. When you are reproached for your fearing God, and evil spoken of, and it is false and untrue, then rejoice most of all, that you are become *worthy* to suffer reproach for the Doctrine and Honour of Christ: When you are in Affliction, be not dismayed, consider you are in the will of God, he will suffer no more to be laid upon you than you shall be able to bear.

40. Turn away your Eyes from covetousness, from high-mindedness and state, and do not readily look after such things, that you be not captivated, for *the Devil* catches his birds with state and high-mindedness, but go not into his net: Be always watchful, never be secure; for that fowler goes constantly about to see where he can catch any one: Where honest people are mocked and scorned, *go not thither*, make not yourselves partakers of such wickedness, let it not enter into your Ears, that the Devil may not tickle your Heart with that foolish Laughter, and so you become *infected* with it.

41. Summarily, commit yourselves to God in Christ, and pray to God the Father in the Name and upon the promise of Christ, for his holy Spirit; desire it upon the promise of Christ, and so you *will receive it*; for he is faithful who has promised it: He will not deny it you: You will receive it *most certainly*; only give yourself wholly up to him, that is the greatest and chiefest [thing:] Commit all to his will, and when you have it, that will teach you sufficiently what you are to do: He teacheth you to speak: He gives you a mind and knowledge and understanding how to behave to yourselves: Be not careful after what manner you should do a thing when you are to deal with Men; but commit all your doings to him, he will do that in you well enough which is *well pleasing* to God; and though you should be in a burning Zeal, and should bring fire from Heaven from the Lord of Lords upon the wicked, yet it is *acceptable* to him, for the wicked have awakened and kindled it.

42. But go on in the Power of God, and then all your doing is well pleasing to God; for, that any *defends himself* against his Enemy, *upon necessity, without any other intent or desire*, that is not against God; for he who has his house on fire may quench it; yea, God has given *leave* to Israel to defend themselves.

43. But he that *causes* and *begins* a war, he is the Devil's Officer; for all wars are driven on by the Anger of God, wherein the Devil dwells: God has not been the Author of wars, for he created us in Love, that we should dwell together in Paradise in friendly Love, as loving Children, but the Devil grudged us that, and led us into the spirit of this world, which has *awakened all wars* and mischief in the Anger of God, so that we hate and murder ourselves.

44. Seeing then we are thus begirt with Enemies in this valley of Misery, so that we grow among thorns and thistles, therefore we ought to *watch*; for we must watch also

over the Enemy which we carry in our Bosom, *viz.* our mind and thoughts, for that is the worst Enemy; also the Devil has his ¹ Den of Thievery therein, and there is required great labour and toil to cast out *that Devil*: He slips many times into our Mind, and leads us on in smooth delightful hypocritical ways, so that we suppose we are in God, and that our ways are *Right*: There we should constantly have our Touchstone with us, which is the *Blessed Love* towards God and Man: We should not take pleasure in ourselves, but we should be of such a Conversation, that God and Man may take pleasure in us for our virtue; [self-seeking must be quenched, and true Resignation and self-denial must grow and flourish.]

¹ Or Fort of Prey.

45. And when we thus converse in the Love and the Righteousness of God, and in the Obedience of Faith, then we put on Christ, who setteth the fair orient Crown of Pearls upon us, *viz.* the Crown, the *Mysterium Magnum*: He crowns us with his wisdom, so that we know his Wonders, which we were blind in before, as it has happened to this Hand, which before the time of the *Tenth Number*, when it was yet in the *unit*, was as simple in the Mystery as the meanest of all; but, as the Gold must be tried in the Fire, so also it happened to this hand: Corruption and Putrefaction was not wanting: Every one would needs tread the simple child under foot; where was the first time that a Garland was set upon it: O what great labour and toil did the *Devil* take that he might fully it! O how busy was he, which, when I think upon, I very much wonder and thank God who has preserved me! O how he *bestirred* himself, that he might tear the Garland in pieces! O how *eager* was he with Antichrist, in putting him on to persecute this hand, that every one might abominate it! But it happened to the Devil, as about Christ, when he so set on the Pharisaical Antichrist, that they crucified Christ, then thought the Devil, he is *gone now*, I shall be quiet enough, and not be troubled with his Doctrine, which destroyed my Kingdom; so also here; but he thereby awaked the *first* storm: Christ stormed his Hell, and took him captive in the Anger, and so his Den of Robbery was *first* opened by this hand, which he shall never be able to shut up again, but it shall stand open till his judgment: This we write for an Example to the Reader, that he may know what he must expect in this way, *even nothing else but scorn and reproach.*

46. But be of good courage, you dear Children of God, do but help to wrestle faithfully and valourously, for we all wrestle in this life for an *Angelical Crown*, which Lord Lucifer had upon his head. And how can he be but angry, who has lost his Country and Kingdom, when another comes and takes his Crown, and throws him to the Ground, and holds him Captive?

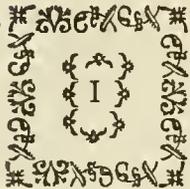
47. But wrestle courageously, you dear Children of God, it is but for *a little while*, and then we shall get the Scepter and Crown: It is better to be a Lord than a captive slave and servant: The sufferings of this world, if they cannot be avoided, are not *worthy* to be called sufferings in respect of the great *Glory*, which shall be manifested on us.

48. We stand here between Heaven and Hell, in a field, and there grows either an Angel, or a Devil *out of us*: Now, therefore, if any one has a Love to the Kingdom of Heaven, and would fain be an Angel, he ought to look well to himself: It is soon done with a Man: *Thou hast free will*, whithersoever thou inclinest, there thou art: *What thou sowest, that thou shalt also reap*: Let this be told thee [for a warning.]

The Thirteenth Chapter.

* Baptism and
the Lord's
Supper.
• *Mysterii*
Magni & La-
pidis Philoso-
phorum.

Of Christ's most precious * Testaments, that Fair Garland of Pearls of the Noble Highly Precious Stone ^a of The Great Mystery, and Philosopher's Stone, which the Antichristian Church dances about, and is ever seeking it, but not in the Right Ground and Place.

1.  N this Stone there lies hidden, whatsoever God and the Eternity, also Heaven, the Stars, and Elements contain, and are able to do : There never was from Eternity any thing better or more precious than *this*, and it is offered by God, and bestowed upon Man ; every one may have it that does but *desire* it ; it is in a simple form, and has *the power* of the whole Deity in it.

2. Christ saith, *I have the water of Eternal Life, whosoever thirsteth let him come to me and drink of it for nothing, it shall flow in him into a fountain of Eternal Life, and whosoever drinketh thereof shall never thirst any more* : Christ gives us his flesh for food, and his blood for drink : We should eat his flesh and drink his blood, and then he will continue in us, and we shall continue in him ; where he is, there shall we be also, both here and there [in the other Life ;] * for he will be with us always unto the end of the world : He will not let us his children want ; as a father cares for his children, so He careth for us ; and though a father perhaps should forsake his children, yet *he will never forsake us* : for he has imprinted us in his hands struck through with nails, and received us into the ^b wound of his side, out of which did run water and blood ; we should believe and trust him, as his precious Word has told us, *he is the mouth of truth, and cannot lie*.

3. Hear, thou dear *Christianity*, open thy Mind, and let not Reason, which is without God, lead thee astray : Consider *this well* : We will show you the right ground and scope, without conceits and opinions : We will set it before you *wholly* pure, without spot or blemish, and only show you *what Christ is* : We will bring no conceit of human Invention to please any Man's Opinion ; neither will we take it from that which the World sets forth, as in their Glosses, but we will speak that which is revealed to us *out of the Mouth of Christ*, and what *his Testaments are in* ^b *reality*.

4. For this is the *Jewel*, the Noble Stone, which the Church of Babel dances about, and about which she raises wars and persecutions : How many very scandalous and scurrilous Books and Pamphlets have been written about it ?

5. This is the *true Jewel* of the Congregation of Christ ; when the Church of Rome lost it, then it became a *Babel*, and the Spirit of God departed from her, and the most potent Countries towards the East, South, and West, turned away from her : For the *Revelation* told them, saying, *If thou continuest not in my Love, I will come to thee, and take away thy Candlestick from thee* ; which came to pass thus :

6. *Europe* kept the Name of the Jewel, and *Asia* the Colour of it ; but the virtue of it remained sealed to them both, for they were both departed from it : They grew fat, proud, and stately, and would be *Lord over the Jewel* : They only fought ^d good days, great honour and glory by it ; they built them upon it a brave Glistering Earthly King-

* Note.

^b Or Hole.

^c Or in Substance indeed.

^d Frolic days.

dom, as is to be seen by the *Romish Babel*, which they do as Hypocrites, that they may be honoured by the Congregation, and had in great esteem. That which *Paul* and the Apostles left [behind them,] viz. *That the Congregation should abide in reverence and in Love, and that the Elders which behaved themselves well, should be accounted worthy of double honour,* (which was right in the Congregation, to do it to them that behaved themselves well,) this they usurp to themselves, into their own Power in [a way of] Compulsion: Men must perform it to them, though they be no way worthy of it; and because they could not handsomely use any other sword, therefore they made to themselves a *false sword*, viz. the * *Curse* [of *Excommunication*,] and that should make Men *reverence* their holiness, that they might not seem to be bloody *Executioners* themselves, just as the Pharisees did, who delivered Christ up to *Pilate*; so these also, they are so devout in show and appearance, [they will shed no blood with their own hands,] but their *heart* is a Devil: They *stir up* the Magistrates upon their Devilish * *Curse* of *Excommunication*, who must be their *Executioners* to execute what their Devilish Heart has *concluded* upon.

* Censure.

7. O dear Princes, open your Eyes; your Office, if you do that which is right, is indeed *grounded* in Nature; but their fictions and conceits are *not*; therefore be not *Executioners* under them: See with your own Eyes, you shall, and must, at the last Day, give an account of *your Office*; be not led about without Eyes, blindfold; you should see with your own Eyes: You are the true Heads of the Congregation: The Lambs of Christ are committed to *your trust*; the Priests are but Elders in the Congregation, if they walk rightly before them, and give good Example to the Congregation by their good Doctrine, Life, and Conversation, and then honour and *respect* should be given to them as *Elders* of the Congregation of Christ; *not* that they are *Lords* over the Congregation, but *servants* of the Congregation: They should have the Spirit of Christ, and bless the Congregation, and the Congregation should give themselves up with them into one Love, into one Will, and so *pray* and *sing*, and *speak together* of God's Love and Wonders, that so there may be one Spirit, one Heart, in one Will, and so the weak may be *helped* by the Prayer and Faith of the strong.

8. The Congregation should incline their Ear to the speech of the Elders, *who are strong and powerful in the Spirit*, and should receive the Word of the Spirit with earnest desire: The Elders should teach with *meekness*, and deal with the Congregation as with their *own Children*, they should instruct them in their teaching and reprovings with modest admonition: They should not bring bitter Hearts into the Congregation, in sending forth reproaches against the weak children, that the feeble be not quite ^e discouraged.

* Afraid and disheartened, or daunted.

9. But he that despises the *Congregation* of Christ, and departs from the *Christian-way*, they should privately warn and admonish such a one: If he will not regard, then they have the *Curse* [or *Excommunication*] of the Spirit to bind him in Hell in the Anger of God, that Satan may ^f vex his Heart, till he turns and repents: For the *Congregation* hath in *Christ* Great Power, they have the Key to open and shut; but, as is mentioned before, the *Priest alone* has *not* the Power: No, he has it *not alone*, for he is but the servant of the Congregation: The meanest of them all, if he is ^g faithful, has as *much authority* in the *Curse* or *Excommunication* as the greatest; for we are *all Members* of the Body of Christ: If the meanest of all shut any out of the Congregation in the *Curse* of *Excommunication*, if the party is *guilty*, then he is in [or under] the *Curse* or *Excommunication*; but if the party has *wrong done him*, then *he* is in the *Curse* or *Excommunication* *who has done him the wrong*, who has *belied him*: Therefore look to it, you Elders, consider what you do, and do not make the Congregation of Christ, which Christ has dearly purchased with his blood, to ^h scandalize one another, else you yourselves are in [or under] the *Curse* of *Excommunication*, and are *without* the Congregation of Christ.

f Disquiet his heart with Anguish.

g A Believer.

h Reproach, or offend.

^l Try and examine.

^k Bear with him, and help him up.

ⁱ Search and consider before-hand ere you judge, *what Spirit's child he is whom you judge*: Try his Spirit before-hand, for many are zealous out of *Ignorance*, whom you should ^{*} instruct and receive: You know not what God's Spirit gives to every one; for he hath many and sundry Gifts: *Judge all in the way of Love*; be not rigid, be not furious, stern and obstinate: Instruct the simple in meekness, that he may place his delight in the *Congregation*; for such were Christ's Apostles, *your Predecessors*: They taught in such a manner, and instructed the Congregation by good Example, Doctrine, and Life.

[Concerning the Lord's Supper.]

10. When they met together, and made known the Wonders of the LORD, and sat together with a fervent Spirit; then after Exhortation one of another, they distributed the Lord's Last Supper, as he had commanded them: They took Bread and brake it, and eat of it, and thereby, and therewith, have Commemorated the Lord's Death; in like manner also they took the Cup, and drank of it, and Commemorated the shedding of his blood; saying one to another, *Take, and eat the Lord's Body, which was given for us on the Cross.*

11. So also they did with the Cup, they took it in their hand, and drank of it; for the uppermost of the Congregation began and said to the other, *Take the Cup and drink the Blood of Christ our Lord, which he hath shed for us on the Cross for the Remission of sins*, and commemorate his Death, and the shedding of his Blood, until he comes again to Judgment, and brings us into himself.

12. This, dear Children, was the *true Apostolical practice*, and the *Last Supper of Christ* was even so; for, when Christ had instructed and taught his Disciples, he began (after Supper, when they had Eaten the ^l *Paschal Lamb*,) the *right Eating* of the Paschal Lamb, and gave them *that Paschal Lamb* to eat, of which the first instituted by *Moses* was but an *Image* and a ^m *Shadow*; for he gave them his heavenly body to eat, and his heavenly blood to drink, which he had introduced into *Mary's Womb* in the Eternal beginningless Heavenly Virgin of God, in the Pure Chaste Immaterial [Virginity,] without spot or blemish, and had *assumed* it from his Earthly Mother.

^l Or Easter Lamb, or Passover.

^m Or Type.

ⁿ Deeply, or accurately.

13. You ought ⁿ highly to understand this: He gave not his Disciples the Earthly substance, which did but hang to Christ's Body, *in which he suffered Death*, which was despised, buffeted, spit upon, scourged, and slain, for then he had given them the *mortal flesh*; but he gave them his holy Body, his holy flesh, which hung also on the Cross *in the mortal substance*, and his holy blood which was shed together with the mortal, as an *immortal flesh* and blood which the Disciples received into their Body, which was put on to the soul as a *new body* out of Christ's body, whereby the Disciples were capable of [receiving] Christ, and became Members of his Body.

14. You must not understand it thus, that Christ's Disciples took a piece of the outward Body of Christ, *viz.* of his Earthly Body, and put it in their mouths, and chewed it with their outward Earthly Teeth, and so swallowed it down into their Bellies: *No*, this is apparent, in that *he sat with them at the Table*, and did not divide his outward Body.

^{*} Note.

15. ^{*} But Note, As the Deity had conceived in its will the Image which God created in his Virgin of his Wonders and Wisdom, and brought *the flesh and blood together with the Eternal Tincture*, in which the soul lives, (*viz.* the Eternal Fire which reaches into the Deity after the substance of the Majesty, and allays, fills, and strengthens itself therewith,) out of *Mary* in the Virgin into the Holy Ternary, into which the Word gave itself, (as a life in the Tincture of the Eternity,) and became the spirit, life, and virtue of

that flesh, which sprouteth out of the Tincture of that fire of the soul; for the Spirit was in the Word, and the Word was the Power or Virtue, and out of the virtue shone the Light of the Majesty, and the Kingdom, with the power of *this world*, hung to ° it also as its proper own, which was generated out of the Virgin of its Wonders and Wisdom out of *the Eternal Center of Nature*, wherein also *Mary* stood, with the outward virtue and life; with the outward flesh and blood: So also in such a manner as this, has Christ the true Son of God, [and] our Brother, given to his Disciples, his body to eat, and his blood to drink. ° The Spirit.

16. And as God, in his heavenly Virgin, (out of which the heavenly Substantiality is discovered, and attaineth substance in the Tincture of the Fire) *is a substance*; which substance, God (with the Word and Heart, with the receiving in of the Tincture out of *Mary's* blood, in which the soul dwelt) did with the word *Fiat*, as with the Eternal astringent Matrix, comprehend, and let them together become flesh and blood after a human way and manner; (understand, as the Eternal Substantiality, with the wisdom, *viz. the Eternal Virginity*, has given itself into the perished Tincture and Matrix of *Mary*, wherein was *the Promised Word*, which gave itself also in the Eternal Substantiality into the perished Tincture, [or life,] and so became a *New Man*, being strange and unknown to the Earthly Man,) so this New Body of Christ, (understand *the inward* ^P *Christus*, which the outward Man which was mortal covered,) gave itself under Bread and Wine, as an Outward [thing,] into the Tincture of the Souls of the Apostles, and became Man in the Apostles in the Tincture of the soul; and that is the New Body which Christ hath brought us from Heaven; [of which he said, *None goeth to Heaven; but he that is come from Heaven;*] so that when we wholly yield up ourselves to him in Obedience, and with our old will go out from ourselves into his Will, and so come into Christ's Congregation, and desire his flesh and blood, with all his benefits, *then he giveth us this body and blood to eat and to drink*, which the inward Man born of God receives: for the Body of Christ is ⁹ every where present in Substance: it containeth the Second Principle: [that is, the *Angelical world*, according to which God is called Merciful, and the Eternal good.] ⁹ *Omni-præfens*
& *Omni sub-*
sistens Corpus,

17. For, to say that Christ feedeth the Soul with Spirit *without* Body, is not true; the Holy Ghost makes not a Principle, but the Eternal Substantiality in which the Holy Ghost dwells, and goes out from thence in a form of many thousand innumerable Essences, even that which is so gone forth; is the *Virgin of Chastity*, *viz. the Eternal Wisdom*, in which all the Wonders of this world were beheld from Eternity.

18. Understand us right, according to its high and precious worth; *That Substantiality* wherein the Virgin of God consisteth, *Adam* had on him: for the Spirit of this world was given him, and breathed into him therein; but the Essences were Paradisical, and sprung up through the [one pure] Element, which the Substantiality contains, and that Substantiality, the Spirit of this world in *Adam*, took into itself, into its Power, [as the Water takes the Light (in a flaming red hot Iron) into it, and quenches it.]

19. First the Heavenly Substantiality had the Power [or predominancy,] but afterwards, when *Adam* went back with his lust into the Earthly [Substantiality,] then the Earthly [Substantiality] got the Power and Predominancy, and that is the cause that our perished heavenly Substantiality is become Earthly: and therefore must God with the heavenly substantiality *in us become Man*, and in the Heavenly Virgin and in the Earthly, God is become Man, and has put on upon our souls the heavenly Substantiality again, *viz. his heavenly body*: yet our Earthly, must pass away, but the Heavenly remains standing for ever.

20. And yet, nevertheless, we are captivated poor sinners with *the old Adam*, into which

• The Lord's
Supper.

the Devil has an entrance, and we go many times out from the fair Image, understand, *the soul* turns its will often into the Outward Man; and therefore God has appointed *this Testament*, so that when we turn again to him, he then gives our soul the New Garment again, *viz.* the New Body, and renews and feeds it,

21. He that *once* getteth the Body of Christ, it departs not from him, unless he spoils it as *Adam* did; it is only covered with the *old Adam*, and moreover passeth into the Mystery; and it is very possible for the soul to go out from it, therefore *the soul* should not be secure or careless, but *watchful*.

22. Therefore know, that Christ gave his Disciples his True All-present Eternal Divine Body to eat, and his Blood to drink, out of which the Holy Ghost proceedeth; and the Inward Mouth which received it was the *desirous willing* of their souls; for the soul of Man hungers and thirsts continually since the heavy fall, after such flesh and blood, and puts the same on as the Garment of God; for the soul in itself is a *Spirit*, and has need of a *Body*, and there it attains a body, a new Eternal incorruptible body into the old Adamical Body.

23. Thus, you are to know, *the bread* which Christ gave to his Disciples, was that which the outward Mouth took, and gave to the belly; but *the word*, whereof Christ said, *Eat, this is my Body*, that same word was the Eternal body of Christ, and had heavenly flesh and blood in it, and that the soul received, as a New body; and thus there was at once, in the hand of Christ, *two Kingdoms, viz.* a Heavenly and an Earthly.

24. But, you must know, that the Heavenly cannot be comprehended or carried forth by the Earthly; for the heavenly Man, *viz.* the heavenly Body of Christ, *which was in the outward Christ*, that all at once, and in Eternity, also filled the Angelical world, *viz.* the second Principle of God; so that without that same bodily substance God is *not known* at all, for the power of the Deity has manifested itself *therein*, and yet the outward Image remains standing; * so that in Heaven Men see the Human Nature palpably and apprehensively standing *in that form it was in here upon Earth*: Thou see'st nothing else in it but the Majesty of the Clarity of the Brightness, which filleth the Angelical world; and wheresoever now the Majesty is, there is the Substantiality of Christ; for the Heart and Word of God has *united it* in the Substantiality: As we consider that the Word is *every where*, so is the Substantiality (the body of the Word) [every where,] though indeed without Image; for the Creature has only the [formation or] Image.

• Note.

25. Behold, I give you a similitude: Consider, all things are created out of the Water, and in the Water was all Power and virtue; for you find that *all things* have Water, though it be a very Stone, or Flesh, or whatsoever it is; but the Sulphur is therein with the power of Nature, which *forms* the Substantiality.

26. Now, behold, in the whole Deep, there is nothing but Water, Air, and Fire, out of which there is *the Substance, viz.* the Body or the Earth [come to be.]

27. Now, you see very well, that *the Sun* (being but one) causeth that, and is also the virtue and majesty in this Elementary Substance: It all belongs to the Sun, and all desires the Sun, and the Sun with its virtue affords the *Dominion* [or Government of every thing in the Universe.]

28. See, and consider this in a similitude: God is *the Eternal Sun* in the second Principle: Understand the Heart, Splendor, Virtue, and Majesty; and the *Elements*, Fire, Water, and Earth, are (spoken by way of similitude) [as it were] God the Father: Now the Sun standeth there as a Body, as indeed it is, which resembles *the Creature Christ*; and the whole substance of the four Elements resembles the *Substantiality* of the Creature, wherein the splendor of the Sun shineth: *The Sun* resembles the Word and the Majesty;

and the four Elements resemble the virtue of the Body, and the Father, out of which the Son shineth.

29. Therefore know, that in Heaven, *every where all over*, is the Father's virtue or power, and in the virtue the Word; and the Word has the substantiality, which belongs all to the Person of Christ; for Christ standeth in the Father [as] *an Image*, as the Sun in the Elements.

30. If God should once open himself, *the whole world would be mere Sun*; for the Deep receives the splendor of the Sun; or else if there was no such thing in the Deep as the Sun is, the Deep *could not* receive the Light; but thus it desires its like: And thus it is also in Heaven: The Son is every where in the Father, and is become Man: The Total Holy Number Three without end and substance, has *manifested* itself *in an Image* in substance, and that is *Christ*, and we are his Members: We are God's, if we continue *in him*; he is our Fountain, our Light, and we are his Stars: He gives us his Body and Virtue, and his splendor for [our] Light.

31. Thus he feedeth us here upon Earth *in the Supper*, and when we *desire it*, with the virtue of his Body, and with the spirit which proceeds from that virtue, (for that is the spirit and life of the virtue or power,) then we receive the Total Holy [†] *Number Three*: [†] Or Trinity. The substantiality has *Sulphur*, understand the Body of Christ, that is the Father, and the *Sulphur* has the virtue or power; and in the virtue is the Light of life as another Person, and out of the virtue in the Light goes forth the smell and spirit of the virtue, and is not comprizable or detainable by the virtue, and yet it goes forth from the virtue, and is *the Holy Ghost*.

32. Understand us right thus: We receive *not* in the Supper *another Creature*, with a new soul; No, but we receive on to our Soul, the Body of Christ, which filleth Heaven, and is already [before-hand] *the Eternal Creature*: The soul Eateth Christ's flesh, and drinketh his blood, which filleth Heaven; and out of that which the soul receives and eats, there grows a body to the soul, and in that body it is in the hand of God, and can at the End of the world *go with that Body through the Fire of the Anger of God, without feeling* [of it;] and as the fire cannot lay hold on Christ in the Number Three, so not of us neither; for the fire receives the meekness [or allay] from *God's meekness and ours*, and becomes in us changed into a rising up of the desire of Love, so that our fire and burning in us is a mere Love-desire; for it comes to be a *brightness* of the Majesty, and thus we are in God, and the Children of God, *Hallelujah, Hallelujah, Hallelujah*.

[Concerning the Baptism.]

33. And after such a manner is it with the *Baptism of Children*, the soul consisting in *two* things, *viz.* in *Fire* and *Water*; for the blood has *two forms*, *viz.* sulphur and water: Sulphur gives *Tincture* and life, for it gives light, which is the burning out from the sulphur, and that is life. The *Pbur* is fire, and the *Sul* is Light, and out of the Light goes the *Meekness*, which draws the *Pbur* to it again, and quenches its fierceness therewith, and that attracting makes the meekness *substantial*, which is *water*; and Mercury makes therein the Great Life, *viz.* a life in the water, and the Heavenly Luna breeds it, that it turns to a liquor and to blood, wherein is the *Center of Nature with seven forms*.

34. Now observe, When the Seed to the child is sown, then the Tincture of the Fire, *viz.* the Man's Tincture, is sown into the Tincture of Venus, out of which proceeds a *Twofold Life*, *viz.* a fire-life of the soul, and in Venus a water-life of the Spirit, [or a

Water-Spirit Life,] which spring up together, and *become a Man*. And thus now both Tinctures in *Adam* are corrupted.

35. The Tincture of the soul was captivated by the Eternal Anger of God, wherein the Devil sat, and the Tincture of the Spirit was captivated by the *Spiritus Majoris Mundi*, the Spirit of the Great World, the Spirit of this world, and they had *both remained captivated* by the Devil, if the *Verbum Domini*, the Word of the Lord, which at length became flesh, had not interposed in the midst [as a Mediator.]

36. Therefore has God, through Christ, instituted *Two Testaments*, one [Testament] (for little Children) in the Holy Ghost, who performs the Office, who *chiefly* manages the office in the *Baptism*, and makes in the water of the soul a water of life in his virtue; and one [other Testament] (for poor sinners that are more in years, to understand it) in the Word of Life, as in *Flesh and Blood*, where the Word, *viz.* the Heart of God chiefly manages the Office, and feeds with his body, and gives his blood for drink; which Testament *with Flesh and Blood* belongs to the Tincture of the fire-life to the soul; and the Testament of *water* belongs to the Spirit-life, *viz.* to the other Tincture, and yet is but *one Man*: But before the Birth of Christ, the Devil used great Treachery, and wrought much mischief with Man, in that he spiritually possessed them, [as may be read concerning the Idol Oracles,] and here [in the Baptism] his trade and handicraft was laid aside; for Christ erected for the Children a *Laver of Regeneration* in the Holy Ghost, (for a Child hath not faith as yet, also there are very few that learn [or are taught] what Faith is,) that there might be *one Testament* that might preserve *poor ignorant Man*.

37. Not that the Holy Ghost *alone* baptizes, indeed he *chiefly* manages the Office, and takes the virtue of the Number Three wherewith he Baptizes; and so when the *Baptizer* saith, *I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost*; then the Holy Ghost takes hold in the Number Three, and *Baptizes* in the Water of the Soul, in the Water of Life, which is in the blood of the Tincture, which contains the Spirit-life, *viz.* the *second* Center of Nature; and so the spirit of the soul receives the virtue ^a and Office of the Holy Ghost, and here lies the *Mysterium Magnum*, [the Great Mystery.]

^a Of the Office.

38. Dear Brethren *in Babel*, do not so dance about on the outside of the Mystery, enter in, or else you are *not* the Ministers of Christ; if you cannot apprehend this, yet continue in the Faith on the Word: But when you say Christ's Testaments *are only signs and not substance*, then you are *the Antichrist*, and deny the Deity, and are not capable of the Office: You *cannot* baptize the Child, but *the Congregation of God*, (which hath the Faith,) Baptizes it: A ^z keeper of sheep, or a keeper of swine, that simply believes that baptism is a Great hidden Mystery, wherein the Holy Number Three Baptizes, and that himself is but the Servant, Minister, or *Instrument*, which performs only the outward work, he in his simplicity baptizes *much better than you do*.

^z A Shepherd, or Swincherd.

39. You great *School Rabbies* and *Masters*, that sit aloft, let this be told you: There is one a-coming who will baptize you with the fire of Wrath, because you deny his power and virtue: You have a hard bit [to chew] of Christ's Testaments: If you will not go forth from your *Councils* into the Temple of Jesus Christ, you must be quite cast away.

40. In times of old you were very many of you; for you propagated yourselves, and not the office of Christ: But you are now become *very thin* in *Germany*; where you were a *thousand*, you are now scarce a *hundred* of you: If you will not leave off your human Wit and your own Inventions, God will so cast you away, that where you are now a *hundred*, there shall not remain *ten* of you, nor a *less number*. Awake from your sleep, lest you thus go down into perdition into the Abyss.

41. You say we laugh you to scorn : It may be you think so, for there is one that laugheth you to scorn whom we know, who shows it to us : He will suddenly awake, *be not so secure and careles* : Consider of it ; for none taketh any thing to himself, unless it be given him of God ; neither will this be spoken in vain.

42. ^y O beloved and worthy Christendom, observe it well : Do not say, if our Teachers ^y Note lead us not aright, *let them look to it* : O no, it concerns your very self, it will cost the loss of your body and soul. Dear *Christendom* is departed *from all* the Apostolical Ordinances, Virtue, and Power, into *human Inventions* and *Institutions* ; and instead of Christ's Kingdom, there is a Pompous, Stately, Hypocritical one set up, by Baptism and the [Lord's] Supper.

43. Men set up *Ceremonies* : O ! if they had kept the true Faith, and had shown people the Divine Way into the New Regeneration : If they had shown them the clear Countenance of God, then *people had departed from their sins* into a ^z Divine Life. ^z Godly or Pious.

44. But thy wit and subtlety, O thou *Whore*, has blinded all : If my Eyes had not been opened by God, how should I have known thee ? I should indeed have still *worshipped* thee : The world shall seek thee, and at length *find thee* ; and then *Europe* shall be a Crown, and *Asia* the ^a Man, and *Africa* the Country, and a *simple Shepherd* shall lead us to Pasture : If thou didst understand this, thou wouldst enter into thyself ; but thou wilt be blind till thou art *recompensed* : As thou hast poured forth affliction, so thou shalt drink up misery and torment, for thou hast made it so very great as it is, and art a *wild Tree*, and shalt be broken off : There is no remedy, thy own wrath casteth thee to the ground ; for thou art weighed in a Balance, and art found *too light*, saith *the Spirit of the Great Wonders*. ^a Or husband.

The Magia out of the Wonders.

45. A thing which grows out of a beginning, has beginning and end, and grows no higher than that thing has in its *Number* out of which it grows ; but that which in the ^b *One Number* is incorruptible, for it is but one and no more, there is nothing in it ^b Or Unit Number. that can break it ; for, not any thing that is *one*, is at enmity with itself ; but when there are *two* things in *one*, there is plain contrariety and strife ; for that which is *one* strives not against itself, but draws into itself, and out of itself, and remains *one*, and though it seeks more in itself, yet it finds no more, and that can never be at *odds* with itself ; for it is one thing, whithersoever it goes, it goes in one will ; for where there are two wills, there is division or separation ; for one will often goes inward, and the other goes outward ; and then, if that thing has a Body, then that Kingdom or *Government* in that Body is at odds : And so if one enters into the other with Enmity, there that is a contrary will which goes in against the other, and then therein dwells the *Third Number* ; and the third Number is a Mixed Essence out of the first two, and is against them both, and will be its *own*, and yet has *also two wills* in itself from the first two, one whereof tends to the right hand, and the other to the left.

46. Thus the thing rises up from two into *many*, and every one has it own will, and if it be in one [only] Body, then it is at odds with itself, for it has many wills, and needs a Judge *to part them*, and keep the wills in awe ; but if the wills be strong, and will not be kept under in awe by the Judge, but go out aloft, then of one ^c Government there becomes two, for that which is flown out judges or rules *itself* according to its own will, and hates the first, because that is not in its will, and so there is a *strife*, one desiring to ^d keep down the other, and so it elevates itself alone in one substance, and if it cannot ^d keep down the other, (though it makes never so much opposition,) then each of them *increases* ^d Quash.

^e Degree, or Pitch of its strength or limit.

^f Foretels. Divines, &c.

^g Or Disturbance.

in itself to its *highest* ^e Number, and is always in strife against the other: And if it comes to pass, that it be grown to its highest Number, that it can go no further, then it enters into itself, and views itself to see why it can grow no further, and so it sees the *End* of the Number, and sets its will in the End of the Number, and desires to break the *band or limit* asunder, and in that will, (which it puts into the End of the Number, wherewith it will break it,) *the Prophet is born*, and he is its own Prophet, and ^f prophesies of the Errors in the Will, that they cannot go further, and of the breaking of them, for he is born in the highest Number of the Crown, *at the End of the Limit*, and speaks of the ^g *Turba* in its Kingdom, how it shall have an End, and what the cause is that it cannot go beyond its own Number, and then he prophesies of a *New* [Kingdom or Government,] which shall be again generated out of the Breaking; for he [the Prophet] is the Mouth of that Kingdom, [or Government,] and points at the *contrary Will*, how it is grown from one will, and how with its own desire, it is gone out of itself into many wills, and discovers the Pride of the Kingdom, [or Government,] and the Covetousness and Envy of it, and in that the Kingdom had but *one* Root out of which it was grown, therefore he shows the Evil Twigs or Branches which are grown out of the Root, which are the distraction and disturbance, or *Turba* of the Kingdom, which destroy *the old Tree*, and take away its virtue and sap, so that it must wither away.

47. And then he shows also the *falsehood* of the Twigs and Branches, which have taken away the virtue of the Tree, and thrown it to the Ground. They say they are a new Tree, and a good Kingdom, [or Government,] and vaunt it as if they were strange Guests, with great wit and seeming Devotions, and yet they are grown out of the old Tree, and are its Children, and so devour *their own Father*: And therefore saith the Prophet, they are no children, but Wolves, they are come to murder and devour, and to set up *themselves* instead of the Old Tree; which Pride of theirs thus also driveth on till the limit, and then it will again be devoured by their Children.

48. This is their own Prophet which is grown upon their Crown; for he declares the Evils of the *Root* out of which the first Tree was grown: He shows the Poison wherewith the root was poisoned, so that out of *one* will many wills are grown, out of which the strife and malice is sprung.

49. And so then, if the *Turba* in a thing be grown up with it, which of one maketh many, where the Multiplicity is at Enmity to itself, then the *Turba* also breaks the Multiplicity; for the first will to a thing, desires only that one thing which is its Body and delight: But the Multiplicity in a Thing makes *Enmity*: for the one will always rise up above the other; and yet the other will not endure it, and thence comes envy and falsehood, out of which grow Anger and Strife, so that one desires to break off, and throw down the other; and although the first will be Judge, yet the *Turba* is also sprung up in all the Twigs and Branches, which destroys Obedience, and so each will go its own way, and will not be judged or ruled, but takes upon itself, and contemns *the Father*, and all the [other] Children, which yet are its brothers and sisters, and saith itself alone is the Tree and the virtue of it, whereas it is but a broken self-willed proud Murderer, which *opposes* itself against the first will, *viz.* the Root.

50. And now when the Father sees his evil disobedient child, he seeks a *Remedy*, to heal that which is broken, and pours Oil into the wounds: but he finds that the Oil is poison to them, for they have turned away their will from the first will, as from the Root, out of which the Oil flows, *and the Turba has generated another Oil in them*: so that there is no Remedy to heal this ^b Kingdom: it must be devoured in and by itself as an evil ^b kingdom: and yet it grows in its highest Number, as to *the Number Thousand*, till the *End*: for the Crown has the Number Thousand, and then there is no Remedy more; for then it will be wholly one with itself again, and go into the

^a Government or Dominion.

first will again, and give itself into obedience, and become one thing again; and then it begins *to Number again*, yet it is good at first, so long as it remains in ⁱ paucity: but that which has a great deal of room is not easily quashed; but that which is squeezed into a narrow room, and shut up close, will always strive to get out above its limit, and easily surmises that its neighbour's dwelling does also belong to it, and will always *break* the Reins and Bounds. And although, thus out of one thing there grows another, yet being not agreeable to the first will, out of which it is grown *Originally*, therefore it is not its true son, but is a wild ^k Twig, which is opposite to the Mother, and loves not the Mother: for it grows up in its malice, and therefore the Mother takes it not again into her first will, that it may subsist Eternally, but lets it run on to its *Limit* [or *End*.]

ⁱ Or a small or little thing.

^k Or Branch.

51. But when the Mother sees that all her children thus break off from her, forsake her, and become strange to her, she falls into sorrow and lamentation, she hopes for *amendment*, and yet it comes not, and then she herself seeks the *Turba* [or destruction:] for she turns her will again into herself, and seeks the *Genetrix*: and there she finds a *new Child* in the ^l Lily Twig and gives the Apostate children to the *Turba*, so that they themselves devour and murder one another; also she pours forth their own *Turba* and *Poison* upon them, that they may be divided and taken out of the way; that she may *bring up* her young son that may continue in her house, wherein she may have joy.

^l The Purity.

52. Thus it is spoken to thee, thou Great and Broad Tree [of the Generation of *Adam*,] who in the beginning wast a *little Branch*, thou wast created in *one* will only, all thy Twigs should have that will of thine, but the Devil grudged thee that, and strewed poison into thy will out of which the *Turba* grew: and so thou hast spoiled all thy Children and Twigs *therewith*, so that the *Turba* is grown up also into *every little Twig*: Thou didst enter into *Pride*, and wentest forth from the first will, which God gave thee, into the *Great Wonders of the great Turba*, [or *Uproars*, and *Commotions*, *Contention* and *Destruction* in the four *Elementary Worlds*,] wherewith all thy Children were enamoured, and left ^m thee.

53. Therefore saith *the* ⁿ *Mother of the Genetrix*, I am in Anguish, I had planted me a little Tree, and desired to eat of its good fruit; but it has borne much *wild* fruit, which I have no mind to Eat of; I will conceive, and bring forth a young son *in my old age*, which may continue in my house, and do my will, that I may have joy at last; since all my children leave me, I will take comfort in my young son, and he shall remain in my house while I live, and Satan shall not tempt him. I will put a child's Garment upon him, and he shall dwell with me in a total childish simplicity: behold! I will generate him out of the first Root, and will *break the Turba*: for ^o its number in the *Crown* is accomplished.

^m Thy first

will.

ⁿ The eternal Nature.

54. What seek you so much, you *wild* Branches? you say, you are above the Mother, [above the Spirit of God;] you have Art, Knowledge, and Learning; what *delight* hath the Mother in your Wit and Art? she desires no Art and Wit; for she is altogether simple, and counts but [the Number] *one*; if you would please the Mother, you must go from the Multiplicity into *One* again, not through Art and Wit, but you must go forth out of your proud *Turba*, out of self, into simple humility; you must leave the bravery and hypocrisy of your own wit that proceeds from the *Turba*, and become as children, else you are not acceptable to your *first* Mother, but the *Turba* taketh you up; and then consider where you shall remain, *when God shall judge the secrets of Mankind*, when all shall pass through the fire of his wrath, saith the Spirit of the Great Wonders.

^o The highest pitch of the Apostate children.

55. Mother *Eve* said, when she brought forth the first Child; Behold! *I have the*

Man, the Lord; he shall Effect the breaking of the Serpent's head, and possess the Kingdom, but it was *Cain* the murtherer.

56. And thus also you now say, we have found the Lord: now we will possess the kingdom; for we have found the true Doctrine, we will teach thus and thus, and then we are God's Children; but hearken! You have indeed *found the true Doctrine*; but you are *Cain*, you look after the Kingdom, and not the power and virtue of *Abel's* sacrifice: you desire only to continue in fleshly pleasure, and retain *only the shell* of God's Word, which has no virtue or power: You retain the *History*, (and contend about it, and so destroy your Country and People,) but you deny the power of it: you say, we are *near* to the Kingdom of God, and are yet *far* from it, which your *End* will testify.

¶ Contentious
jangling Dis-
putations.

57. What does your *knowledge* avail? The Devil knows as much as you, but he does it not, no more do you: and therefore the Kingdom of God remains *bidden from you both*: your knowledge is the snare that catcheth you: if you were *simple*, you would not be so proud: what does the simple know concerning the false, subtle, cunning deceit, if he learns it not from the wit of the *Turba*? Do you say, that you have God's Will and teach it? Are you not *Cain* that murders *Abel* every day? Consider yourself well, you are *he* indeed: *Abel* lies at your Feet, and beseeches you, but you are that Evil Beast, that treadeth *Abel* under scot, you ride over the bended knee, and account the poor and simple, to be but dirt and dung, and yet devour his sweat and labour, and fill yourself with deceit without measure: How dare you then say, *Here is the Church of Christ*? O you are *Babel*, that city of whoredom and falshood.

58. Thou knowest the Will of God, and yet dost only thine own will, and sayest moreover, *We are gone out from Babel*: we have the True *Teaching* [or Doctrine] amongst us: indeed if you had the spirit of righteousness, and truth, and would content yourself with a little, then the Mother would always give you enough, *you should want nothing*: but your Pride and Haughtiness do not trust God, therefore you trust only in Covetousness, and are greedy to devour the fat of the Earth; you take it by force and not of right; the right you produce, claim, and plead, has only been *invented* by your covetous heart, you live only in deceit: you persuade and deceive yourself *to your own loss*: if you had wit and understanding, you would have respect to your End, and what will follow hereafter: but you blindfold yourself with Pride, and say, Behold! here are *Golden Times*; many have desired to see what we see, and to hear what we hear, and have not seen or heard it: Harken! indeed that shall be a witness against you, and will make *your Judgment* the heavier; you have not hitherto been the better for it, but the worse, therefore know that what is declared to you [by the Reformation,] is by your own Prophet, who has called you back again from your Pride into your Mother *Humility*: but you are become worse and worse; you have broken the sword of the Spirit, that you may do what you *list*: but he has left you, and given you up to the *Turba*, which shall devour you, as was done of old to *Israel*: there is no Council or *Remedy* to help: Your Covenants are all Nothing, while you rely upon the Arm of flesh, and so God also is departed from you, and leaves you to devour yourself.

59. Or wherefore do you take *the Covenant of God* into your mouth, seeing you hate to be *reformed*, and thirst after Covetousness? Do you suppose God to be a false hypocrite, and liar as you are? leave off your *Clamouring*, you are not acceptable to God, except you turn, and go out from your falshood.

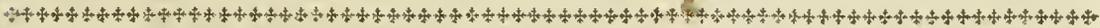
60. It is with you now according to the *Turba's* driving, which takes its recreation, in accomplishing the Anger of God, and to devour what is grown in its Kingdom, and you are blind concerning it, *and see it not*: why are you so covetous? go but out from

it, do you not see, how the^a Noble Tincture has raised up itself? it is *near* its blossoming, and *then you will have Silver and Gold enough.* ^a The Blossom of Life.

61. But what shall we say? you have committed whoredom till you have fallen asleep: you go down alive into the Abyfs, *rather* than you will forsake the whore; and therefore it shall be unto you, as your own Prophet *Telifies*, who has long called you by his Trumpet; you wait for [deliverance by] *the fiery sword*, which will also cut you in pieces.

62. Or do you suppose us to be mad, in that we speak thus? Indeed we are born out of you; we see and understand *the Complaint* of our Mother, which reproves her children; for she declares the wrath in the *Turba*, which is grown up into the fierce wrath of God.

63. We speak what is given to us, which we know in the Zeal of the Lord: what have we to do with ^r Babel? we speak to ourself, and to the fellow-members of our body, and those that dwell in the Courts of God, with those who *at present mourn* with us, whose Mourning shall be turned into joy. ^r Confusion, strife, and jangling.



The Fourteenth Chapter.

Of the Broad Way in this World, which leadeth us into the Abyfs; and of the Narrow Way [that leadeth] into the Kingdom of God.

1.  EAR Children of God, let us heartily and seriously *consider*, from whence we are, and whither we are to go, and what we do and purpose, that we may *not lose* the *eternal and highest Good*; wherefore do we so very much labour after temporary pleasure and voluptuousness, after Honour, Money, and Goods? are we not in this world strange Guests, and Pilgrims, which should *continually expect* when this life shall end? we are *not created* for the pleasure and lust of this life, but for Paradisical Joy, and to lead a simple child-like life; we should not know of any pomp, state, or haughtiness, but live together *as children* in a loving sport of Joy: we are gone out from our true, pure, paradisical *Mother*, wherein we should live in her as dear and *loving* children.

2. We are shut up in the Mother, [the Temporary Nature,] which generates the Evil Beast; and we have *received bestial Properties*; we do no otherwise than as Evil Beasts, we have given up ourselves to a strange Mother, which educates us and leads us captive in her bands: and we must at length leave the outward Man to the Earthly Mother, we cannot get away from her, for she has captivated us in flesh and blood; she breeds us, and brings us up *in herself*, and keeps us for her children: But yet we have a very precious *Jewel* hidden therein, with which we are God's children: with that let us *endeavour* after the highest Good, that we may attain it.

3. Dear Children, our strife about the highest Good consists not in the sword, in killing and slaying, that we should make wars and fight for the cause of God and his kingdom, *and so persecute and murder one another*: neither does it consist in much knowing, but merely in a simple, child-like obedience, that we should go out from the will of our flesh, which is *Besid*, wherein the Devil dwells, and enter into the will of

^c Note.

God: it lies in no man's opinion or knowledge, ^c for the spirit of God gives knowledge to every one out of the Wonders, out of which he is born.

^d Or into.

^e Or Body.

^f Of the spirit of the outward world.

4. You see how we are put under subjection to the spirit of this world: for when a child is sown ^d in its mother's ^e womb, *that Spirit* is there ready, and *forms it* according to the *wheel* of the outward Nature, *that* gives condition, will, and disposition to it; *that* shows it the wonders of its secret Mystery, and opens to *it* the way of the will ^f thereof, *that* leads it into the entrance into its Mother, and out of its Mother through this world: *that* gives its body to the Earth, and its soul to Hell.

^g A Godly or Divine Life.

5. Therefore, since we know this, we ought to lift up the Spirit of our soul, and *make war only* against that evil Earthly Spirit, and oppose it with our soul and body, and *not against our brethren and sisters*; we cannot overcome the Devil with disputing and knowing much; neither can we maintain God's Word *with wars and the sword*, but with the simple obedient ^g life of God, that we be contented with that little which we have, and depart from the Evil lust after Pride, into an humble, child-like life, wherein every one should with all diligence perform his work, for the *benefit* and profit of his brethren and sisters, endeavouring thereby to serve God his Creator, and to pleasure his brother; *not seeking his own honour*, but with a desire to do so well, that his brother and sister may sincerely love him, and wish all happiness and welfare to him.

^h Or Body.

ⁱ Or naked.

6. If you will serve God, give offence to none, that your good and benefit be not hindered; Let not *Satan* have power over your heart to sift [or prevail with] you; *Put away all evil thoughts, insigations, and influxes* [of the mind:] for Satan insinuates himself in the influxes from the spirit of this world, and possesses your mind; be continually *watchful*, and strive against him; cast those false and evil influxes upon his head, and send him away with them; and consider that you walk upon a very narrow path between Heaven and Hell in very great danger; be at *no time* secure or careless, for you know not when the Spirit of this world will take away from you its own, *for your limit was set in your Mother's* ^h *womb, which you cannot pass*, neither do you know the day and hour, wherein the Spirit of this world will *leave you*, and then your poor soul will stand quite naked, hungry, and ⁱ empty, and then if it has not Christ's Body on it, it will be captivated by the Devil.

7. Dear Children, it is a very strait, narrow way that leadeth into God's kingdom; he that will walk therein in this life, must [*submit* and] prepare himself for affliction; for *every thing* is against him; the Devil is altogether against him; his own flesh and blood set themselves earnestly against him; for the Spirit of this world, in flesh and blood, seeks only the Matters and Dominion of this world: the Devil continually sets on his children and servants against him: he that [walks towards Heaven] must be *trampled upon* and *despised*: he is not in this world acknowledged to be a child of God.

^k Or Knowledge.

8. Dear Children, look well to yourselves in this world: at present men lead you on in hypocritical ways: they *Boast* much of *Faith*, and lead people on in an *Historical Faith*, which is but mere ^k *Notion*, they teach you the ^k *Notion*, and he that does not stick to that *is accounted an Heretic*: O how *dead* is the present Faith! It stays at the Knowledge or the *Notion*; they suppose that when People know how to speak much of God, of Christ's merits, sufferings and death for mankind, and comfort themselves therewith, that it is *the way* to eternal life.

^l Note.

9. O no, all that avails nothing, that thou knowest and ticklest thyself with it: *True Faith* in Christ is quite another thing; it lies not barely in the History, and in the Letter: [the bare] Letter is not the Word, it is but a leader and director to the Word: *the word is Living, and hath the Spirit*; ^l the right Faith is the right will, which enters into the Living Word.

10. If you comfort yourself *never so long* with the sufferings of Christ, and yet your will and purpose remain in deceit and wickedness, then the spirit which proceeds out of your will, is a *thief* and a *murderer*; you teach one thing, and do another: God desires no flattering Hypocrisy, but an Earnest [*sincere purpose* and] will, which enter into him by obedience, and this is right ^c *Believing in the Holy Ghost*; and therein is the Word and Death of Christ fruitful indeed.

11. Christ saith, *You must turn and be as little children, who are not yet conscious of any falsehood, deceit, or wickedness, and in Christ, through Christ's death, be born of his flesh and blood, if you will see the Kingdom of Heaven; for he that eateth not the flesh of the Son of Man, and drinketh not his blood, has no part in him.*

12. Dear Brethren, it consists not in the ^d Host only which you deliver to the people, and in the Cup or ^e Chalice: No, but when the soul *converteth*, and brings the body under subjection, and gives itself up wholly in obedience unto God, and into his will, and desires to go in at Christ's Entrance to the Father; then it goes out from the Life of this world, and *goes with Christ* into the Father, who gives it Christ's flesh and blood; for it eateth of the Word of the Lord *at God's Table*, and gets Christ's flesh *for its body*, and Christ's blood for its refreshment and habitation; for the soul dwells in the Heart, and burns out of the Heart-blood as a kindled light; and has its principal Dominion in the Head, in the Brains, and there it has ^f *five* open Gates, in which it governs with the spirit of its life.

^d Host which the Priest delivers for Holy Bread.
^e The Chalice, or Cup, wherein they carry the Host.

^f The five Senses.

13. And therefore if the *Tincture* in the Soul in the Heart-blood be *entered into Christ's will*, then that Will governs the spirit of the soul in the Head; and though it has many obstacles and hindrances from *the Earthly bestial Spirit*, as also from the *Devil*, who *infests* the Earthly spirit, (so often as the soul is secure or careless,) and brings it into fleshly lust; yet nevertheless, when the soul does *but reject* the Earthly bestial thoughts and influences, or instigations, then it remains in Christ still; for the body of Christ, which the soul hath, is too hard a bit for the Devil to overcome; and yet a harder bit it is for the soul to turn away from the spirit of this world, and enter into the Obedience of God.

14. Dear Brethren, it is not a handful of Historical Faith that will do it, for men to set the Merits of Christ aloft: It must be sincere and earnest: You must earnestly enter through Death, and Hell of the Devils *into the Merits of Christ*: You must *overcome* the spirit of this world: Your will must press itself with all its reason and thoughts into the will of God, and then you will see how little the Historical knowledge can do.

15. If you *will not* drive the Devil out of your Heart, then he will not let you enter into God's will: If you will *keep* the iniquity of falsehood in your heart, and so fight with the merits and satisfaction of Christ against him, then you will be *bindered*; for the Devil opposes it strongly: He strives against the soul as long as he can: He lets not the soul go *before* it heaps all Earthliness upon his neck, and *departs from it*; when the soul does so, then it departs out of his *Country*, and then he is overcome: But O how does he continually lay that [as a Net] before it, and goes always about like a Fowler; and if he can possibly, he will cast the Earthly Garment on to it again.

16. O how hard a Combat must the poor soul hold out against the Devil; but therein the sufferings, merit, satisfaction, and death of Christ, *are available*, when the Devil has insnared the poor soul again, and will not let it go, but goes down with it into the Abyss into *despair*: There the soul must take with it the sufferings and death of Christ, and walk with the Devil *through Hell into the Death of Christ*, and out of Christ's death spring up with Christ into God again; and *then it is the Lily* which the Devil does not like to smel upon.

17. But for you to depend wholly on *the History*, and so to apply the merit, suffering, and death of Christ, and will still keep the Devil lodging in your soul, that is a *proverb*

to Christ: What does it avail you to pray, *that God would forgive you for Christ's sake*, when you forgive not all others? Your heart sticketh full of revenge and robbery.

18. You go to Church, into the Congregation of Christ, and you bring a false hypocrite, liar, a covetous, angry, adulterous, proud person and soul *in with you*, and the same you bring *out with you* again, what benefit have you thereby? You go into the Congregation to the Supper of Christ, and desire Christ's flesh and blood, and yet keep the black Devil in you for a Guest: What mean you? You receive nothing but the *severe Anger of God*: How will you feed upon Christ's flesh and blood, if your soul be not inclined with all earnestness and sincerity into God? Do you *suppose* that Christ's body and blood dwell so in the Earthly Element, that you can chew it with your Teeth? *No*, friend, it is a more pure and subtle thing; the soul must apprehend it, the mouth of the soul must receive it: But how shall it receive Christ, if the Devil be still *lodging* in the soul? The soul must be in the will of God, if it will feed upon God: Indeed it can *continually* eat of Christ's flesh, if it lives in the flesh of Christ, for every Spirit^e eats of its own body.

^e Or is fed by its own substance, which is its flesh and body.

19. This Testament is ordained to that End, that in the Congregation we should there *eat the Flesh of Christ, and drink his Blood*; that we should thereby commemorate his Death, and teach the same to our children, and tell them *what Christ has done for us*, that we might be preserved in one mind and will, and that we should be one body in Christ, and walk together in *one Love*; and therefore we should eat of one and the same Bread, and drink of one and the same Cup, and acknowledge that Christ has begotten us again *to one Body* in himself, and that he has, through his death, brought us again through Hell and the fire of God's wrath, into his Father in himself, that we might wholly put our wills into his will, and love one another, and make one another rejoice in him, and sing, speak of, and declare his marvellous Deeds and *Benefits*, and thereby *renounce* the old Devil who has held us captive, and tread him under foot in our Mind.

20. This is the right *Catholic* way of true Faith: He that teaches and lives otherwise, is *not appointed* for a Shepherd by Christ, but is a Shepherd sprung up of himself from his own Art and Reason, which, in the Kingdom of Christ, according to the Outward Man, should be continually dead, that *Christ in us* may live: None is a *true* Shepherd over Christ's sheep, unless he has the Spirit of Christ; if he has not that, then he has not the true^b *Apostolical* power and authority of *Excommunication*: He must in Christ's Spirit have the *Key* to Heaven and to Hell, else he is but a *wizard* and Image without Life: How can such a one who is captivated by the Devil, judge in the Congregation of Christ? Can the Word and Commandment of such a one be the Word of God, whereas he speaks but from a *false Spirit*?

^b The true *Jus Divinum*.

21. O you false Bishops [come] from the Universities, how has the Devil of Pride blinded you, that you set *Shepherds* over the Lambs of Christ, according to your own favour and respect! *St. Paul* teaches you, do but read it, what an heavy Account you are to give: Nothing avails with you but Art; and in the Kingdom of Christ Art is but drois and dung: *God leadeth a pure heart by his own Spirit*; if one inclines towards him, and submits unto his will, to such a one he teaches *heavenly Art*.

22. The Congregation of Christ should be in one will, and the Shepherds thereof should have the spirit and^c will of the Congregation: It is not so slight a matter to put on the Garment of Christ, as many suppose, who seek only covetousness and honour therein, and they find nothing but the Anger of God therein.

^c Or Consent.

23. Or, what shall we say? The Priest-Devil has blindfolded the Kingdom of Christ, so that the Congregation of Christ is *stark blind*, where Men suppose they *are Gods*, and that they teach from the *Hebly Ghost*, whereas their own honour and covetousness are merely

sought after in deceit and falshood : Men see how great mischief *they* have caused in the world : How many Countries have they caused to be laid waste, and murdered many hundred thousand persons with their *false Opinions*, and have only served the Devil in the Garment of Christ ? If the Congregation did but discern it, they would presently consider it ; but all this comes to pass, in that they afford *not* honour to *the Spirit of Christ* : Men will choose Shepherds themselves, whereas the Devil is in all mere human Elections, when it concerns the honour and doctrine of God.

24. The ^k Bishops that are grown up of themselves, and chosen for favour *without* ^k Or Pastors. the Spirit of God, are as profitable to the world as a fifth wheel to a waggon : Indeed they do but little, except it be to make the Congregation go astray, slander, jangle, and dispute, as their *scandalous Pamphlets testify*, in many of which there is as much of the fear of God, and love to their Neighbour, as the Devil in Hell has : Bloody *provocations* are the Devil's *Drums and Trumpets*, by which he reproaches the simple Congregation of Christ.

25. O dear Children, *open* your eyes wide, go out from the *Priest's Contentions*, and enter into Combat against the Devil, *against* your voluptuous flesh and blood : A Christian is not a wrathful Soldier or Warrior, who desires the Kingdom of this world : For Christ saith, *My kingdom is not of this world, else my servants would contend for it.* St. Paul saith, *Seek that which is above, where Christ is ; we are called by Christ out of this world,* that so we might serve God with the soul, and be in Christ, but with the body in this world, that we may have maintenance and sustenance for it : Therefore the *Earthly life* ought to labour and maintain its body, but *the soul* should be Lord and Governor, and rule the Body ; it should not suffer the *Starry-Spirit* to practise any falshood, and fill itself with lies and deceit, for such things are so brought into the soul.

26. The poor soul is here in this life in very great *danger*, where the Jaws of Hell continually reach to its lips, for it is infected with the Spirit of the Stars and Elements, which fight against it day and night : Consider thyself now, thou dear Mind, and think in what vessel thy soul, *viz.* thy best Treasure, lies, and thou wilt surely *awake out of the sleep of the bestial Life*, and consider what will follow hereafter, when the Spirit of the Stars and Elements will leave thee, where then, thy best Jewel, (which thou thyself art,) will remain, in what condition thou wilt be *for ever* without end ; for we know that the soul dwells in the Heart : Its own substance is the *Center* of the seven Spirits of Nature : The six Spirits are the Government of the Life, and the seventh is the *Tincture* of the Substantiality, for its Substantiality is blood and flesh which makes the Tincture, though the Tincture is not blood and flesh, but a virgin *without Generating* ; yet the six Spirits in the Tincture continually generate one another, as is mentioned before concerning the Center of Nature ; but the brightness of the Noble Pearl of the soul, is *especially* known in the Tincture, for therein it attains God's power and Spirit ; and there gets its right Name, [*Seel,*] *SOUL* ; for, as God is above Nature, which cannot comprehend him, so the virgin in the Tincture is a spirit above the spirits of Nature, which belong to the Center : and yet the virgin, without the spirits of Nature, would not *be* ; even as the Number Three of God, without the Eternal Nature, would not be known, so also the soul.

27. The six Spirits of Nature contain *the Eternal Center*, in which the Darkness and Anger of God is comprehended, for the Original of Mobility consists therein ; for the fire exists therein, though indeed it stands but in *four* forms, and in the *fifth* form springs up the true Life, and in the *sixth* the understanding ; and then first, there is in the *seventh* another Spirit, which is not the Center in the Anguish-source, [or property ;] for in the seventh form there is another source [or property :] Indeed the first six forms rule

therein, and are the life of the source, and a cause of the life; but they *make together one Spirit*, which lives in the Blood, Water, and Air.

28. And though it be so, that we are, through the heavy fall of *Adam*, brought into the outward Dominion, so that the soul swims in the palpable [or visible water,] yet the Eternal Water, *viz.* the Mother of the Water, is hidden in the outward, in which the soul is *an Angel*: We give you to understand, that the Soul is a Spirit, as God the Holy Ghost is, who goes forth from the Father and the Son, and is the *Mobility* of the Deity, for the Father standeth still, and has moved himself but once, *viz.* in the Creation; but the Spirit has the Word of the Father, and performs all things through the Word.

* *Viz.* the soul.

29. And thus, also, the soul is a spirit generated out of the Eternal Center of Nature, out of its own spirits of its own Nature, not strange ones, * *which* hath the word, which comprizes itself in the *six* forms of Nature upon the wheel of the Cross, and *performs all things* through the Word; for it is the Spirit and Life of the Word, and moves upon the Wings of the Wind as a flash or blaze, it forms the Word, and produces it, and the *Six Spirits* are its Counsellors, though there are but *five*, for the *sixth* is the form of *the Word itself*, but the *five* contain *the five senses*.

* Or Tempts.

¹ Influxes or Insfigations.

30. Where we woefully find, and have great cause to lament it, how our father *Adam* has here introduced the evil, poisonous, Earthly Dominion, so that the poor soul is thus wholly captivated by the Spirit of this world, which flows forth, and works powerfully in the soul, so that often and hourly there breaks forth out of *the Word of the soul*, the Evil of the Abyss, in which the Devil mingles himself, and *possesses* our hearts outwardly, and then also most inwardly, *viz.* in the *first four forms of Nature*, and turns us away from the Will of God, into all abominations and wickedness *which are in him*: And as he now observes how Man is qualified, *viz.* what spirit is *predominant* according to the Dominion of his Body, [whether it be pride, covetousness, envy, wrath, unchastity, wantonness, voluptuousness, and such like,] accordingly he * *assaults him continually*, and effects such great wickedness with the Soul, as no Tongue can express; for in the outward Dominion there are *also seven Forms*, *viz.* *the seven Planets*, which rule the outward Man, and reach into the bottom of the soul, if without ceasing it does not resist, and reject the *Evil malignant* ¹ influences: In the same the Devil has a powerful access to the soul, but yet he has *not* that Dominion, nor any complete power therein, unless the *Turba Magna* in the Anger of God be kindled, [as in Judgments, Pestilence, Thunder, and the like Plagues and Punishments,] and there he is the Executioner; but he has the *inward Dominion* of the four Forms to the Fire-life, these he can possess, as often as the soul plunges itself thereinto: If he gets it there, O how fast he holds it, and will quite down with it, for *that is his Kingdom*, [*viz.* the Abyss of the four Forms.]

² Sharp, astringent.

31. And observe it, according to its precious depth: The Four Forms contain in them the *Original* of Nature; where first, (in the desiring, willing,) the Darknes with the attracting enters into a desire; and so the *desiring* becomes strong, ² harsh, hard, and cold; and the desiring makes an attraction and stirring in the strong harshness, which are *two Forms*, and the *third Form* is the great Anguish, in that the Desiring would be free, which stirs the anxious wheel of Nature, and in the End [stirs up] the flash of fire, which is the *fourth Form*, as is at large mentioned before.

32. And so that harsh attraction makes in the desiring of the will, in the outward Nature of this world, a great Covetousness, so that the Mind would attract all to itself, and possess it *alone*; and though it cannot devour it, yet will possess it, and would not willingly afford any thing to any other; and this is *one Root* of the Abyss of Hell, wherein the Devil vehemently assaults the soul, that it might not go out, and come to the Light of God.

33. The *second Root* is the bitterness of Nature, which in the harshness is an enmitious sting, and will not endure to be subdued: The more it is resisted, the greater is its sting: This is the *second form*, which makes in the outward Nature, an enmitious, stinging, envious bitter Mind, whereinto also the Devil winds himself, and kindles the Word of the soul, with a despiteful, stinging, enviousⁿ subject, so that the will continually burns in envy, and never speaks any Good, but mere vanity and wantonness, which is serviceable to the Devil; whence proceed liars, slanderers, backbiters, false hearts: God have mercy upon us in our great misery, into which we are plunged!

ⁿ Matter, or substance.

34. The *third Root* is the Anxious Wheel of the Mind, whence the^o Senses arise and are generated, which contains in it especially the miserable house of^p sadness, and yet is the House of the springing up of Life; this is chiefly the dwelling place of the Devil, within which he seats himself: It is his seat, and he continually raises up that house of sadness, so that the soul grows timorous and doubts of the Grace of God, and of the Light of Eternal Life: He continually casteth in the *two* first forms, viz. covetousness and envy, and with that poison winds the wheel of the Mind about, and makes a hurlyburly in the Essences of the thoughts: He continually mixes Covetousness and Envy together, that he may retain his seat; and so when the poor soul would go out aloft and be gone, then he bars it up into the Chamber of Anguish, and straitens it, that it might and should despair; for the *Chamber of Anguish* is always in Darkness, and there he casts it down, that it may not get aloft on the wheel, lest it should^q discover the fire, and so he would be known.

^o Or Thoughts.
^p Or Mourning and Lamentation.

^q Or cause the fire to appear.

35. The *fourth Root* is the fire-flash; and when the Devil cannot detain the soul still in the house of sadness, but that it reaches after the flash of the Light of the Liberty of God, then he slips into the flash, and brings the thoughts in the word of the soul out aloft above the Cross in high-mindedness, [as Men that through Learning strive after the Light of God, and having attained it, little think how the Devil slips into it, and brings them into high-mindedness, to be proud of themselves, esteeming themselves as Clergymen to be better than the Laity,] so that the soul thus flies out aloft, and elevates itself above the Meekness, as the Devil himself did.

36. For (as we have mentioned before) Nature gets, in the kindling of the Fire, *two Kingdoms*, [or two Principles, as may be seen in a Candle, out of which (in the kindling) arises the Consuming fire, and the pleasant refreshing Light,] viz. one in the fierceness of the fire, which flies out aloft above the Center, with the four wrathful severe forms; and the other in the Light of the Meekness, which remains standing immoveably, and has also *all the power of the Center*, in which power the Spirit of the Deity and of the Majesty is known; wherein standeth the [Rain] bow with the Cross of the Number Three; for the Majesty is here the *Brightness* of the Deity; and here the Eternal Liberty^r without [or beyond] Nature, (which has but one only will) gets the strength, power, majesty, and glory; for the Eternity is thus^s revealed, which otherwise would be as it were a *still nothing*, in the Creature's esteem and account.

^r Extra Naturam.

^s Or manifested.

37. Above this still soft humility, the Devil leads the soul of Man in its will out aloft in the fire-flash; for herein, according to the spirit of this world, consists the *Dominion of the Sun*, which gives might and strength to the Outward Man, and also the light and power of the outward senses, so that Reason comes to see; and the outward spirit gets great *outward skill* and wisdom, according to the Dominion of this world.

38. Also herein all subtilties of the Essences and Senses disclose themselves, which the Devil very well observes: If any in the upper Dominion, according to the spirit of this world, be a child of the Sun, then he, in the *Center of Nature* without ceasing, slips into the fire-flash of the soul, where the fire and heat exist, and always brings in with him the *other three poisonous forms* in the Original: He brings the soul out aloft over the

^t P. 115

^u P. 116

Cross above the Meekness of the Majesty, in the wrathful fire flash, *so that it grows proud, lascivious, and fierce*; he makes it to contemn meekness and humility, and so it flies forth in its *own wit*, in the fierceness of the flash, above God and the Kingdom of Heaven, [and scorns all that belongs to God and to Eternal Life.]

39. And all this, (dear Brethren in *Babel*,) proceeds from hence; that you are void of the *Divine* wit and understanding, so that you fly above the wheel of Nature in your *own* wit, you should stay in the Cross in humility, and your soul should be inverted and inclined into the meek Majesty of God; but now you fly upon the wheel of the fire in your pride, aloft over the Deity; and this the Devil does to you in subtle craftiness, that he may thus lead you, that thereby the Kingdom of God might not be known; you seek the Kingdom of God *in Art*; but Art has the *six Forms* of the wheel of Nature; the Deity has *another Center* in the Cross; for the Divine Spirit separates itself from the fire, and yet is not quite asunder from it; but it makes *another Principle*, which consists in Meekness, in mere Love and Joy, the forms of Nature are therein a mere Power of Love; for it is an ^u accomplishment of the Eternal Will, out of which Nature exists, and the wrathful kingdom is an accomplishment of the Eternal hunger and thirst, which cannot be otherwise in Eternity, for the ^x Essence of all Essences is thus.

* Or fulfilling.

^z Being of Things, Substance of Substances.

40. For it is sufficiently known to us (seeing God is merely Good, that he created *nothing* Evil; for that which was not from Eternity, was not in the Creation.

41. God created *no Hell, nor any Devils*, but Angels: Only *Lucifer* has turned himself away from the Meekness, and is flown out above the Cross of the Number Three, and has himself awakened the fire of Anger in the flash, which had from Eternity remained *hidden in secret*, which is now his Hell and Habitation, he can now be no otherwise than Covetous, Envious, Anxious and Wrathful; there is no other ^y property or source in him; for his own Mother, out of which he was brought forth and created, *boldeth him now*, so that he is a Devil with all his Legions.

^y Quality, or living faculty.

42. Therefore, dear Children, since we know that we are thus environed with Hell and the Devils, in the Anger of God, it is very necessary for us to fly *into Humility*; and *therefore* Christ teaches us so very earnestly to study Meekness, Love, and Mercy, that we should Love one another, and should *not* so eagerly endeavour after the Spirit of this world; for the Devil slips into it, and seduces us; We should *watchfully* take heed of Pride, for the Devil flies into it; and of Anger, for that is the Devil's sword, wherewith he commits all Murders.

43. O how lamentable a thing it is, that the poor soul is *thus blinded*, that it knows not the heavy shackles and bands wherein it lies captive! The fire of Hell rises up to its very lips, the *whole world* is full of snares which the Devil has laid to catch the poor soul: If the Eyes of the outward Man should be opened, he would be terribly *affrighted*: All whatsoever Man does but touch or look upon, there is a Net and Snare of the Devil in it; and if the *Verbum Domini*, the Word of the Lord, which is ^z become Man, was not in the Middle, so that the hidden Eternal substantiality of the Word is a Body, *there would none be saved*; the Devil would catch and devour *all* souls.

^z Incarnate.

44. I therefore, dear Children, Christ has well told us, *That the Kingdom of God in us, is small as a Grain of Mustard-seed*; but he that endeavours seriously, and strives after it, *to him it grows great as a Tree*, and the Devil must needs let it alone; and though he often breaks off a Twig, yet the stock stands still.

45. Christ warned the Rich young Man *to beware of Covetousness*, and told him, *that a Camel would easier go through the Eye of a Needle, than a rich Man enter into the Kingdom of heaven*; and the Cause of all this is, that the soul enters into lust, and into the Dominion of this world: for if the soul wholly gives up itself into the lust, pleasure, and Dominion of this world, then the Devil *does not* ^{*} *sift it* so strongly, but ear-

* Or Tempt.

ries it in his ^a Triumphant Chariot, from one abomination and wickedness to another : ^a Or Bride-Chariot. *His Chariot is Venus*, viz, the Love of the flesh, wherein the soul continually endeavours after Temporary Power, Authority, and Honour, after Riches, Beauty, and the Desires of the Flesh, after Bestial inordinate Copulation ; though indeed the soul does not so eagerly desire it, unless it be *totally infected* : but it is only from hence, that the soul in *Adam* has lusted after it, and is captivated therewith ; and the Devil continually makes it stirring, he continually tickles the soul therewith, that it might *confidently and freely eat of the forbidden fruit*.

46. We find that the Human Life is *Threefold*, with Three Spirits together in one, as if it were but one Spirit, and it is indeed but one Life ; but it has Three Dominions, each of which has its own mother, which affords or generates it ; the *Center* of Nature, with its forms [or properties] is the Eternal life ; for it is the fire-life ; and the spirit which is generated and goes forth out of the Center of Nature, which dwells in the *Tincture*, is the eternal ^b life of the soul ; and the Air-spirit, with the qualities ^b Soul Life. or properties of the *Dominion of the Stars*, is the beginning, ending, and Transitory Life, which is the *Bestial* Life, [the Animal Life which we have in common with Beasts.]

47. Now the soul is generated only out of the *first two*, and the *Third* is breathed into it ; not that it should enter into it, and give up itself thereto, as *Adam* has done, but that the soul should mightily rule over it, and therein open the great Wonders of God, which from Eternity were beheld in the Wisdom of God ; for the *Third* Dominion is generated and created out of the *first* ; and the *second* Dominion should continue in its own place (in the Noble Tincture) in Paradise, and should open the great Wonders in the *Third* : And therefore Man was made *Lord* over all things ; he had the *Tincture* [or life] of the Earth in his own hand [or power,] and *Gold and Silver* were as easy for him to find, as any other visible thing : The Tincture of the Earth was his Ornament and Sport, altogether child-like, without Covetousness ; he needed no other cloathing ; and as the Gold was pure without dross, so was his child-like Mind also.

48. But the Devil awakened unto him the *Sulphur* [or Gross Matter] therein, and has set the *Bestial* spirit in the superior dominion in him ; that which Man should have ruled over, rules over him, and that is his *Fall*.

49. Thus now the Devil has gotten power, inasmuch as the Outward Dominion is generated out of the Inward, [viz. the Center of Nature,] and that he dwells in the most innermost, and so he slides out of the innermost into the outermost, and kindles the outermost in the *Mind* ; from whence arise false lusts and inclinations, and evil Concupiscence, so that *two Dominions* [viz. the inward and the outward] strive against the soul ; and so the poor soul is in the *midst* between the Dominion of this world, and the Dominion of the Hellish source [or quality,] and there it stands before the Gate of heaven in a very great Deep in *great Danger* ; its Root is the Anger of God and Hell-Fire ; and its superior or predominant spirit is the Dominion of this world ; and there it stands in the Tincture of the Fire, in the *midst* ; and whithersoever it inclines, there it enters ; if it goes into the lust and pleasure of this world, then it stands therein, and is captivated by the Devil ; but if it enters into itself inwards into God, then the Devil will *buffet* it, for then it is in his country.

50. But when it gets the flesh of Christ for a new Body, then it is *not* in his country : that is a Tree before him, which is poison and death to him ; at which he is vexed, and loath to touch it : But he stirs up his Servants and Ministers *against the outward Body*, that must bear ^c reproach and scorn, that thereby he may cover and hide this Tree, that it may not be known ; else it *might bring forth more branchs*, whereupon at last, Hell ^c Shame and Disgrace. would be too narrow for him ; therefore he will prevent it as long as he can.

^d Trials and
Snares.

51. And so now when the poor soul breaks away from him, and with its dear Bridegroom *Christ* turns to the Love of God, so that through earnest *Repentance* and turning into God, it enters into the Will of God; yet then the Devil has *seven*^d cords still, with each of which he holds it fast, before he will let it go; and then it must get itself through all the seven, and leave his cords wholly to himself. [These *seven Bands* are the *seven spirits of Nature* hereafter mentioned.]

52. And *Eighthly*, it must go through *the Fire*, and there is the earnest severe *Proba*, or hard trial; and when it is come through, it gets the heavenly *Tincture* in the *Ninth Number*: and in the *Tenth Number*, upon the Cross, it gets the Body of *Christ*, and so is an Angel in Heaven, and a Stranger and Pilgrim upon Earth in this *Tabernacle*.

^e Or wretched
Creature.
^f Or Account.

53. The *seven snares* wherewith it is entangled, are the *seven spirits* of the outward nature of the Dominion of this world: these it must wind through, and press quite through them, and cast them all behind it; and in the *Eighth Number* standeth *Moses* with his Law; and there is first read to the soul, what a * fine Fowl it was; and there comes the Devil with^e his *Register* or Catalogue, and reads what it is, and shows his right to it: and there it is directed to bow down and lay hold on *the Wounds* and *Passion of Christ*: and here it is necessary that the poor soul take hold on the Merits and Death of *Christ*, and wrap itself fast therein, for out of these *swaddling Bands* the Devil cannot pull the soul, nay he dares not touch them: and here the Devil must leave the soul, for *Christ* standeth in the fire of the Father's Anger, and is the *accomplishment* of obedience; and there the soul is brought into the *Ninth Form*, into the *Tincture* of the Eternal Life: and there it is surrounded with the Majesty of God; and the fair blessed *Virgin* (the Wisdom of God) meets it with her Garland of pearls, and crowns the soul as a heavenly Conqueror.

54. What Joy is here to the Angels of God, and what Joy the soul attains there, we have *no pen* to describe it, nor in this world any *tongue* to express it; only we wish to the Reader, and all men, that they might themselves have *experience* of it, for which cause we set about this Writing with much toil and deep labour.

55. For we write what we ourselves have known, and have *seen with spiritual eyes*; we speak it not to our own boasting, but that the Reader may know, that if he will *follow us*, what he is to expect from it; seeing he perceives how the World makes a Gazing stock of the children of God: But we shall after *this short Life* have full recompence: and moreover this Garland is more delicious than this whole world: and though it be often covered and hidden from us, yet it dies not.

56. For as the rough winter hides the budding and flourishing of the Earth, so that reason says *all is Dead*; but when the spring comes, then it begins to bud and blossom again; so also it is with the noble and fair Garland of *Christ*; when that springs again, then it produces *Lilies without Number*; and every Spring, when the Mind is renewed in *Christ*, it multiplies *Tensfold*.

Of the Company and Assistance of the Holy Angels.

57. As we that are Men in this world, if we be the children of God, *assist* and help one another in necessity and distress, and readily deliver one another from misery and trouble; thus also it is in heaven, concerning the children of God, while the soul belongs to the *fellowship* of Angels; they affect the company of honest, virtuous, and chaste Men, *that fear God*, and stand by them in necessity: for the Scripture saith, *They are all Ministering spirits, sent forth for the service of those that are to inherit the Kingdom of God*; they often avert the fiery darts of wickedness: what mischief would the Devil

often do, if he were not opposed and hindered by the Throne-Princes of *the Legions*? how often would he terrify and cast men down headlong to the ground?

58. But the Angels are our servants and keepers, if we be *Christians*, and not Beasts; though indeed the Devil sets upon Christians most of all; how often would many be drowned and killed by a fall, who yet receive wonderful deliverance from *Angels*: they are ready about people, who sing and speak of God; they have great delight among little Infants, so that they many times manifest themselves to an Infant, and play with it, if it be the child of God.

59. How many Examples are there in the Scripture, of the Angels leading and conducting the Children of God; especially the Example of *Tobiah*: though our School-Rabbies will rather have it cast out of the Bible [than believe it:] but consider of the Three Angels with *Abraham*, and the two Angels with *Lot*: also how they have plainly foretold and declared the Conception of highly worthy men, [as of *Isaac*, *Jacob*, *Samuel*, *Samson*, &c.] especially of *John* [the Baptist,] and of *CHRIST*: consider what was done at his *Birth* [to the Shepherds in the field,] and to the ^f *Wisemen of the East*: and at length to *Joseph* [how he was directed] to go with *Mary* and the *Babe* into *Egypt*: whereby we may sufficiently perceive their great carefulness about us; for they are God's *Ministers*; he sends them to conduct us, [through this valley of misery, through this world of Thistles and Thorns,] and to defend us from the Devil: O *how great joy* they have for *one* poor soul, when it is delivered from the snares of the Devil, yea more than for *Ninety-Nine* righteous, as *Christ* saith.

^f Or Magi.

60. Therefore we should not so suddenly ^e despair in adversity, when we are in ^h necessity, when we often suppose, that the whole world is against us, yet the *Choir* or *Host* of *Angels*, and the *Spirit of God*, are with us; it is often with us, as with the *Canaanitish Woman*, so that we cannot find the Countenance of God; but we must wait for the proof, and trial must pass over the soul; the more Gold is Purified, the finer it is; so also the soul, the more it is brought into Trial, if it *holds out*, the fairer and brighter it is: and God's aim is to have fair and lovely children, and such as are of understanding, and learn to discover [the deceits of] the old Devil.

^e Be dejected and discouraged.
^h Straits and Afflictions.

61. But you must know, that the Angels are *very pure*, *chaste*, *modest Spirits*, also *humble* and *friendly*, and are like to Infants, who know of no deceit or iniquity, but what is ⁱ innate in them.

62. Now whosoever will enjoy the company and assistance of Angels, must *not* be a *Lustful Bull* or Heifer, or a *lascivious wanton Venus*, or have a false wicked mind, which day and night studies nothing but cunning tricks and deceit, how to get money and wealth: neither must always dabble and swim in the world's back-biting, scoffing jests and conceits, and tickle and feed the soul with them, in which the world uses to provoke one another, and to ^k take exceptions one at another: No, *No Angel will stay* with such Men, but the black Devil, who possesses the Hearts of these Men, so that they *take pleasure* in wickedness.

ⁱ Or generated.

^k Or find fault and stir up malice.

63. Whosoever will have the Assistance of Angels, need not call upon them, or pray to them; for they *accept not* of that honour, they give all honour to God; but [he] ought only to turn away from uncleanness of heart, and enter through *true Repentance* into God's will, and continually *put away* evil thoughts and ^l influences; he must continually incline his Will to God [and Goodness,] and *pray to God for the guidance of his holy Spirit*.

^l Influxes and Intigations.

64. And though the Devil holds fast, and will not let go, and lays open his uncleanness before him; there is no better course to be taken, than to leave all his uncleanness and filthiness upon the Devil's neck, and wind himself out from it, in spite of all [Carnal] reason, and cast himself in humility into God's will, and commit himself to it, and leave all doubting to the Devil, (*for that is his lodging*,) and he must consider

that is a great Sin to *continue in doubting*; he should consider, that *doubting* is the Devil's Band wherewith he holds the soul fast: When any Man's uncleanness meets him and represents itself before him, so that the soul *can receive no strength*, that is *not* God's hardening [of the heart,] but the Devil wraps himself about the soul, and will not let the soul come to the light, that it may receive strength and virtue; and there the words and promises of Christ, with his blood-shedding, suffering and death, are a *sovereign Medicine*; when the soul wraps itself up in them, and leaves all its uncleanness upon the Devil's neck, that is *poison* to the Devil, which makes him faint and feeble; and so the soul then presses forth into the Light of God, and *receives* strength and virtue; and there it most earnestly enters into humility, and *then* it treads upon the Devil's Head, and destroys his Hell; and *then* the Angels associate with that Man, and have great Joy that the Devil is overcome, who intended to be God and Creator in the soul.

^m Soldier,
Champion, or
Resister.

65. But a soul in Christ must be a continual ^m Warrior, and although the Devil cannot get possession of the soul, yet he still holds it before *the unclean forbidden Tree*, that it should *taste of unchastity, iniquity, lies and deceit, of Anger and Envy*: and if he can bring it to pass, that the soul *lets in* the evil lust and desire into itself, O how does he hide and cover it! how does he strew sugar upon it! and if he should once draw it into *Venus's Heaven*, he will spare no pains to get his ⁿ fortress again. For the Devil is *never better at ease, than in Man*, for there he can be Lord of this world, and perform his work, and accomplish his will; which he cannot ^o do in the spirit of this world, without Man; for his Kingdom is not in the outward Dominion of this world, but in the inward, *in the Root in the Abyss*.

ⁿ His Fort of
Prey in the
soul again.
*In Spiritu
Mundi, Extra
Hominem.*

66. He can do nothing in this world, in the External [part,] unless the *Turba Magna* in the wrath of God be kindled, and there he is busy, especially when the Elements are kindled [or inflamed] with Tempestuous storms [of thunder and lightning;] and then if the Anger of God burns therein, there he is a busy *Executioner*; if he could ruin the whole world, he would do it; but he has no further room, than the fierce wrath in the *Turba* affords him; *The ^p Turba is his Master*, he is but a Juggler and Destroyer, so far as the Anger in the *Turba* is kindled.

^p Plague, Ven-
geance, and
Destruction.

67. Know also, that the Devil often strives and fights with the Angels; and when the soul is *careless* and secure, he sets upon it strongly: but he is held off, that he cannot do what he will; but so soon as the soul *imagines*, and is captivated by the *Lust*, [like *Adam* and *Eve*,] then the Devil overcomes; but then again so soon as the soul *casts away* that evil Lust, [and enters into Repentance,] then he is driven away by the Angels.

68. And there is a continual strife about the *soul of Man*; God desires to have it; the Devil also would have it; and the Cause of this is, that the *two Kingdoms part* in the Cross: the one is the Love of God, the Kingdom in *Ternario Sancto*, viz. the Angelical one: and the other is the fierce wrath out of the Center of Nature, which is the Anger and ^r Severity of God.

^r Or Sharp-
ness.

69. And *therefore* it is, that God manifests his will to us, and sets before Man Light and Darkness; he may endeavour after which he will: And that we might know, that God would have the soul into his holy Kingdom, he affords us *Teaching* and *Instruction*, and shows us the way to Life, [or Light;] he stirs up by his Spirit *highly worthy Teachers, who are the Light of the world*, that Men might beware of his Anger and fierce Wrath, and not ^r awaken it in themselves.

^r Or stir it up.

70. For the Anger must indeed be in every Life, [as the Gall in living Creatures;] but where the love and meekness prevail over it, *it is not manifested* in Eternity, but is only a Cause of the Life; for in the Love, the Anger makes great exulting Joy

and Paradise. The Anger [or *Mar's*] in the Kingdom of God is the Great Wonderful Joy, where *nothing of the Anger* is perceived. As Weeping and Laughing come from one place, and the Weeping is turned into Joy; after such a manner is it with the Love and Anger of God.

71. *Therefore it is*, that Christ so earnestly teaches us Love, Humility, and Mercifulness; and the cause why God is become Man, is for our *Salvation and happiness sake*, that we should not turn back from his Love: God has spent his Heart, that we might be his children, and remain so Eternally; when there was no Remedy neither in Heaven, nor in this world, then he moved himself *for Man's sake*, that he might be delivered from the Devil, and from his Anger, [into which he was fallen in *Adam*.]

72. Therefore, dearly beloved Children, *do not so reject* and cast from you the Love and Grace of God; else you will lament it in Eternity; for after this Time [of the Temporary Life] there is no more Remedy or help. Pray learn Divine Wisdom, *and learn to know what God is*; and do not imagine or set any Image of any Thing before you, thinking God to be an Image any way but in Christ: *We live and are in God, we are of his* [Essence or] *substance* [or Being:] We have Heaven and Hell in ourselves. What we *make* of ourselves, that we *are*: If we make of ourselves an Angel in the Light and Love of God in Christ, we are so; but if we make of ourselves a fierce, angry, false and wicked, haughty, flying Devil, which flies aloft above all Love and Meekness, in mere Covetousness, greedy hunger and thirst, then also we are so; for after this Life, *it is otherwise with us there* than here; what the soul here embraces, that it has there; and so, though the outward breaks in Death, yet the will retains that embraced thing in its source [or property,] and that is its * sustenance; but how that will subsist before the Paradisical source and dominion of God, and before his Angels, *you yourself may consider*: We would have it faithfully set before you †, as it is given to us [for that purpose.]

* Food or re-creation.

† For a warning.

The Fifteenth Chapter.

Of the mixed World, and its wickedness, as it now stands, and as it Exercises its Dominion at present. A Glass wherein Every one may see himself; and may try what Spirit's Child he is; out of the Seal of the Wonders.

CHRIST saith, Matth. 23. O Jerusalem, Jerusalem! How often would I have gathered thy Children together as a ¹ *Hen gathereth her Chickens* under her wings, and you would not: O Jerusalem, thou that killest the Prophets, and stonest them that are sent unto thee, &c. Also, we have piped unto you, and you have not danced, &c. What should I do more to this stiff-necked People, who will not suffer my spirit to reprove them? Also, their Mouth is full of cursing and bitterness; the Poison of ² *Ad-* ders is under their Lips; they speak mere deceit, and their hearts are never at unity. O how fain would I eat of the best Grapes; but I am as a Vine-dresser that Gleaneth: I had planted

¹ Clock-hen.

² Or Asps.

me a Vineyard, but it bringeth forth nothing but four Grapes : I am become strange to my Mother's Children : They which eat at my Table, tread me underfoot.

^u Of filthy
Lust and
Wickedness.

^x Pastor and
People.

2. Thus the Mother then complained of the wicked children of Men ; but what shall she now do in these present times ? She standeth yet in great sorrow and lamentation, and has turned away her countenance from those wicked Children, and will not have any of them that are in ^u that Garment : *She crieth, and no one heareth* : She standeth in great mourning and lamentation over the wickedness of those false unruly and perverse Children : Every one runs after the covetous Whore, *who is full of Blasphemies, and Abominations* ; both the ^x Shepherd and the Sheep do so : It is a most Lamentable Time, and if it should not be shortened, no man should be saved.

3. It is a Time which all the Prophets have prophesied of, and thou supposest it to be a Golden Time ; but consider thyself, thou *blind Man*, Whither art thou gone ? Dost thou suppose that this wickedness and falshood which thou practisest is *the Ordinance of God* ? Wait but a while, and you will soon see. It is the Time of *the last Seal*, wherein the Anger of God hath poured forth its Vials, so that the Wonders of Hell come to Light, [that they may be known.] Let this be told you, we have known it in *Ternario Sancto* ; [or understood it in the Angelical world, in the Heavenly Substantiality.]

^y This wicked time or generation.

4. For the Mother has rejected ^y it, and will have none of those Abominations any more : She is big with child, and *brings forth a son in her old age*, which shortens the Days of wickedness. Let this be told you ; whosoever perseveres and goes on in wickedness, shall have great shame thereof.

^z Mocker or
Scoffer.

5. Is not the *little boy* (which runs up and down in his childish sport) *very full of the poison, venom, and wickedness of the Devil* ? And do not all vices and abominations stick in him ? He is a ^z scerner, and blasphemer of God, a swearer, curser, liar and deceiver, very fit and *apt* to serve the Devil in all manner of shameful filthiness : Scurrility and obsceneness are his best Latin and Eloquence, he knows how to mock, disgrace, and lay all manner of *asperisions* upon the simple : All manner of thievery, cheating *tricks* and cozenage, are fine Arts with him : Deceit, over-reaching, and circumvention, are his Glorious Boasting : They mock and deride poor people without any cause : He that fears God, is *by them* accounted a fool, and set as an Owl to be wondered at. This, *Parents* and Ancient People see, and take delight and pleasure in it, that their children are so dextrous and *witty* in their *wantonness* and *waggery* : They are tickled at the heart with it when they unhappily jest at honest People ; that which old Old folks dare not do for shame, that they teach the Children, that *thereby* the lust of their hearts may be brought to pass : *All this the Devil teaches them*, and so rides in their hearts as Lord over body and soul.

6. If any can but cozen and cheat his neighbour, despise, slander, and find fault with him, and bereave him of his honour and goods, these are *the satisfying of their Lusts* : All immodest wanton words and manners are held the best Art and *Courtship* : He that can laugh and jeer his neighbour out of countenance, is *Master upon the Place* : All these are the Devil's Pranks and Tricks ; and thus he leads the poor soul in his string, and Man understands it *not*.

7. Youth, both of the Male and Female Sex, learn first the Devil's Trade, before they take any thing else in hand : Disdainful malicious wantonness, is the *first work* they learn ; and the Parents encourage their children in it, and hold it for a necessary worldly fashionable accomplishment.

8. *When* they are grown up a little, then the desire of bestial unchastity is the *second work* they learn, which they call a trick of youth, and allure one another to it : Thus youths give room to the Devil, at the first blossoming, to enter into the Heart, so that

the Devil makes his *nest* therein, and so catches one with the abominations of another, the male with the female, and the female with the male.

9. If any one *sends his son to the University* to learn somewhat that is Good, that he may be serviceable to God, and useful ^a in the world; then he learns wantonness, bravery, ^a To his Country. pride, subtlety, how to deceive the simple of their own, and bereave them of their sweat, and contrive a cloak for it, saying, it is ^b his right by Law; *but that cloak is the Devil's*, and the false deceitful heart is *his Minister*. If he can speak a little Latin, or foreign Language, then no simple Man is good enough for his company: His high-mindedness flies aloft, the stinking Carcase [which is but meat for Worms] must be trimmed with Ribands and Baubles; to go a-whoring, and deflouring Maids, is *Courtship*: There are people that can behave themselves so finely, till they awake the gnawing worm of Conscience in the heart of many a Mother's daughter.

10. And such are advanced in *the Churches and Universities*, and set up for ^c *Shepherds of Christ*, and yet they have the Devil lodging in their heart; and so also they are promoted to worldly Government [or the *Civil Magistracy*,] and then they govern as their Guest in their heart will have it: Thus the *Superior or Magistrate* works the greatest abominations, and the Inferior learns of him: He *inventeth* ^d tricks how he may, with the appearance of Law, Justice, and Equity, get the Goods or Estate of the Inferior to himself: He makes Constitutions, Orders, and Statutes, and *says they are for the public Good*: He constrains the poor and miserable to do hard service, that he may satisfy his Pride and State: He crusheth the simple with harsh, cruel Language, he takes away his sweat, and torments his body: He makes him *his very slave*, and though he has no more but one soul of his own, [no more than others,] and is but a Stranger and Pilgrim in this world, [yet he thinks] the needy must spend his sweat *wholly* in his service; there is no pity nor release to be had from him: *His Dog* has a better life than the poor needy soul under his roof, and this he accounts his Right and ^e Prerogative; whereas it is not at all grounded in Nature, *but only in the Abyss*, where one form or property plagues, vexes, and torments the other, where the Life is its own Enemy; [and there it is grounded.]

11. This *the Inferior learns* from the Superior, and so gets his living also with subtlety and deceit, covetousness and knavery; for, if he does not use these things, he can hardly fill his belly in righteousness; and therefore *Reason persuades him* that necessity forces him, that he must enhance his labour and commodities, and must wrest from his neighbour his sweat again, without love and righteousness, that he may but fill his belly: He learns from his Superior to gluttonize and pamper his body, and *live a bestial Life*. What the Superior spends in a *Courtly stately Fashion*, that the Inferior spends in a beastly, swinish fashion, and manner of life: Thus one wickedness effects another, *and the Devil remains Prince on Earth over body and soul*.

12. How wilt thou be able to subsist, when God in his Zeal or Jealousy shall judge the secrets of Mankind, *when the cause of every thing will appear*, why that or the other Thing came to be Evil? And there every soul will cry out of those that lead it astray, and curse them: Every thing will have *its cause* appear before it, and the soul will feel it in its conscience: Where then will you Superior remain, when your Inferior shall cry out and say, *Woe be to you*, in that you have forced him to such wicked courses, and that you have bereaved him of his sweat, and consumed his goods and labours in *Idleness and Wantonness*? How will you give an account of your Office into which you are put, wherein you should stop unrighteousness, and hold the wicked in *awe* by Reproof and Punishment? And you have not regarded his wicked courses, that you might prevent and hinder them, but have only looked after your covetousness, how you might *bereave* him of his sweat: You have not sought his soul's Good, but his sweat and labour: He might

^a To his Country.

^b *Sua Jura*. Rights, Titles, Interests.

^c Pastors, or Ministers.

^d Tricks and flights of law.

^e Or Privilege.

* Or provocations to wrath and malice.

else do what he would : And besides, you have given an evil Example to him, so that he has looked upon your courses, and made them his *Pattern*. Cursing, blaspheming, threatening, daring * *surlinefs*, have been your fashion, and that he has learned of you, and has so constantly reproached the Name of God, which you have *not* regarded ; you have only looked after his money, and *not* after his soul.

13. And now, when the severe Judgment of God shall appear, and that every work shall be manifested in the fiery Essences, where then *all shall be tried in the fire*, what think you ? Shall not all such works remain in the Eternal fire ? And there will the poor soul cry out upon your ungodly cursed deeds, words and works : And one will curse and wish all Evil to the other, for being the cause of such Evil to him, and the source and property of falshood and wickedness will rise up in the soul, *and gnaw it*, that, for so short and empty a vanity, *voluptuousness* and false lust, it has fooled away such great Eternal Glory.

14. All manner of reproaches, all slanders, all scoffings, all covetousness, pride, and deceit shall rise up in the soul, and one source [or property] shall continually kindle and gnaw the other, which has *given cause* to the stirring up of the other, and the soul will think, if these abominations were *not* in thee, *thou mightest attain* Grace ; and when it shall behold and consider itself, it will find how one abomination has generated another, and will see that itself is a *mere stinking abomination* in the presence of God ; and there it will cast itself down in the source of anguish into the Center of Nature, and curse God that he has made it *a Soul* ; and the deeper it desires to plunge itself, the deeper it falls, and yet must continue in the place of its abominations : It cannot go from thence, for the hellish *Matrix* holds it, and it must thus feed itself with anguish, cursing, abominations, and bitterness, and even *with that* which its heart has done here [in this life,] wherein at length it despairs, and that is its Eternal food.

15. All earthly food and lust pass away at the End of Days, and return again into the *Ether* ; but the *will* remains standing Eternally, and the Desire in the will.

† Or property.
‡ Or at its End.

16. Therefore, you *Parents*, and *Children*, you *Superiors* and *Inferiors*, observe, you have filled the Mother of Nature full with abominations, the fierce Anger of God is at hand, the Last Judgment is at the Door, God will purge the Earth with fire, and give every one his wages : The Harvest comes, this *Garment* will remain no longer, every † thing will be gathered into its Barn : He that will not take counsel, let him take his course, he will find by *woeful Experience*, what the *Seventh Seal* ‡ at the *Center* brings with it.

17. When Reason looks all about and considers, *it saith*, I see not yet that it is otherwise than it was in former Times : Moreover, the world was always good and bad, *as Histories relate* : Also a man must take such Courses, else he will be accounted a Fool and an Owl in the world, *and must starve and perish for hunger*.

18. If I do not give my children leave to learn the manners and fashions of the world, then they would be *despised* and scorned of every body : And if I myself did not carry it out with state, loftiness, and stoutness, I should not be *regarded* : And if I must have credit, I must use some cunning to get it ; for with truth, love, and righteousness, I shall not attain it : I must therefore do as other People do, and then I may be able to live *amongst them* : Must I needs be made the fool of all the world ? Though indeed I commit Sin, yet God is Gracious and Merciful ; and hath not Christ slain Sin and Death on the Cross, and taken away the Power of the Devil ? I shall *one Day* repent well enough, and be saved.

§ Pastor.

19. This is the Rule of the world which the *Superior* and *Inferior* go by ; also † the *Shepherd* and the *Sheep* : Christ's sufferings must be a cover for their wickedness : Every one will be a Christian under the Cover of Christ, when the poor soul sits a-whoring with

the Devil: If one does but *say* with the mouth he is a Christian, and yet covers his wickedness with the purple Mantle of Christ, *all is well*: Thus we are brave Lip-Christians under the Mantle of Christ; but in the heart we have the Antichristian Whore sitting as a Guest.

20. O you *false Shepherds* of Christ, who go into the sheepfold at your thievish back-door, why do you cover your wickedness with Christ's sufferings and death? Do you think Christ was wicked? Seek the Center of Nature, and show people the Abyss that is in their heart: Show them the snares of the Devil, wherewith we lie bound, that they may *not esteem* cursed worldly things; but that they may learn to strive against flesh and blood, against the Devil, and against the hypocritical life and conversation, that they may go forth from the devil's high-mindedness into righteousness, *into Love and Humility*.

21. The suffering of Christ is profitable to none, unless they *turn* from their false evil purposes, and repent, and enter into the Covenant of God.; and to these it is very Effectual. Hypocrites use this for a *show*, and that they may be *called* Christians; but thereby they take the Name of God in vain, and must give a strict account thereof.

22. O you *Antichristian Shepherds* of the ⁱ New Order, who use the suffering of Christ with false Hypocrisy *to please Men*, for their favour, and for your Idol the Belly's sake, to cover over the hypocrite and false ^k *deceiver*, who is but a show-Christian: How will you be able to answer it, when Christ will require his sheep at your hands, and you have wittingly and willingly, under his purple Mantle, covered Wolves, in whom the Devil dwells? Why do you not *crack* the Nut-shell, wherein the Kernel and Heart lies, and tell the *Superior* as well as the *Inferior* of his abominations? Are you Christ's Shepherds? Why do you not then as Christ did, who set the Truth before the eyes of *every one*? He reprov'd and healed, not for Man's favour and respect, but according to the will of his Father; and so ought Christ's Shepherds to do also.

23. O dear Reason, thou walkest wisely in the Paths of this world, in what concerns *the outward Body*: But where lies the poor soul? The soul is not at home in this body, that is not its Eternal ^l Native Country, what will it avail thee to enjoy Pleasure *for a little while*, with Eternal shame and torment? Or, why dost thou suffer thy children to have their wills to follow fashions and finery, for a *little while in this world*, and takest delight therein when they scorn the miserable and the needy, and shalt lose them hereafter Eternally? Thou thinkest thou lovest them, and dost well for them: When the world commends their cunning and bravery, falshood and wickedness, that commendation delights thee, but the Devil accepts and receives it as belonging to him, and *thou art the Murderer* of thy children: Thou art their greatest Enemy; for children look upon their Parents, and when their untoward tricks please their Parents, then they follow them the more, and grow the more ^m audacious in them. At the Last Judgment-day, they will cry out of their Parents, that they have *not* rebuked their *wantonness* and ungodly life, and brought them up *in modesty and in the fear of God*.

24. If you love your life, and your Children, then lose them as to the wickedness of this world, that they may not be nor converse therein; and then you shall find them, together with your life, in Heaven again; as Christ teaches us, saying, *He that loveth ⁿ his life shall lose it; but he that loseth his life, goods and honour, for my sake, shall find it in the Kingdom of Heaven*: Also, *when the world despiseth, persecuteth, and hateth you for my sake: Then rejoice, for your recompence is great in the Kingdom of Heaven*. Also, *What will it profit a Man to have all temporal honour and pleasure, and lose his own soul?* Whereas this life continues but for a Moment, in comparison of the Eternity.

ⁱ Made in the New way of Ordination.
^k Or Impostor.

^l Inheritance, or Patrimony.

^m Bold, sturdy, and stout in them.

ⁿ *ὁ ἀγαπᾷ τὴν ψυχὴν αὐτῆς ἀπολλύει αὐτήν, ὁ ἀπολλύων αὐτήν ὑπὲρ ἐμοῦ, σώσει αὐτήν.*

25. Dear children in Christ, let every one have a care in what soil he grows: You must not expect any better time of life to repent in, *but to-day*, while the voice of God foundeth, let every one enter into himself, and search himself, let none regard the *broad way* of this world, for it leads into the Abyss to all Devils, but the way to the Kingdom of Heaven is very *narrow and strait*: He that will set into it, must not defer nor linger out the time till the Devil bars up the door: He must not regard the course of the world, he must go directly into himself, and * seek himself: The time will come that he will think, that he is *alone* in this way, but God has always his seven Thousand with *Elijab*, whom he knows not of.

* Or search.

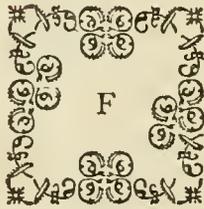
26. For a sincere Christian does not *wholly* know himself, he sees nothing but his *vices*, in which the Devil strives against him, they are continually before him; but in this world he knows not his ^p *Sanctity*; for Christ hideth such people under his Cross, so that the Devil does not see them. Therefore *be watchful and sober, and resist the subtile Devil*, that you may live Eternally.

o And unto-wardness.
p. Or Holiness.



The Sixteenth Chapter.

Of Praying and Fasting, and due Preparation to the Kingdom of God. What Praying is, and brings to Effect: What the Power of it is, and what the final use and benefit of it is.

1.  OR the Instruction and Comfort of the sincere simple Christianity, and for a constant awakening of ourselves, that we might be found worthy *to bear* the voice of the Noble Bridegroom, who calleth his Bride, and will bring her home!

A very lovely Gate.

2. A hungry Spirit that is weary and faint, is desirous of the Still Meekness and Rest, that it may go forth from the ^s source of the Driver, and may satiate itself with meekness and stillness, and so with that which is the desire of its Life, whereby it may *sustain its body*.

s Force, or power.

3. Thus, my dearly beloved Mind, thou art generated out of the Eternal Still meekness, and wert (*before the time of this world*) in the Wisdom of God, [in the Eternal Virgin;] the Meekness of the Love of God was thy source [or property,] and thou wast a fruitful ^r Rain in thy still Eternal Mother, [the Eternal Nature,] where thou wast *not yet created a Spirit*: Consider thyself, how great unquietness thou art now in: Thou art immeasurably hungry, thou always thirstest after *the food*, and source [or property] of thy Mother: O that the Time of Refreshment were come: This does the poor soul wish and pant after: One day crieth to another, the Morning crieth to the Evening, and the Night longeth after the Day, and there is *no place nor rest* (from the ^r Driver) for the poor soul, the Driver takes hold of its very Throat; and though it hides itself, yet it finds no place nor rest free from the source [or property] of its Driver: He drives it further and further, till it finds *the bosom* of its Mother, where it lays down itself, and is

r Or shower.

r Persecutor, or Tormentor.

as one that is escaped in * a great Battle, who dares not lift up his head for fear of the Enemy.

4. My dear Children in Christ, and all you that have given up yourselves *in Christ*, to the Kingdom of Heaven, you Elect in Christ, thus it is with our souls: Our souls stick in such great unquietness; and as it is with a *Soldier* in a fight, who is continually in expectation of Death, where the Enemies press upon him on every side, and strike at him, and continually desire *his Death*; or, as it is with one that is *fallen* into a deep Sea, and swims there, and sees no shore, and continually *expects* Death, where the Water goes into his Mouth, who sighs and desires help from above; or, like one that is falling into a *Deep Pit*, where no help is discerned, who also expects help from above.

5. So it is also with the poor soul, it is fallen into a dark *Dungeon*, and swims in a dangerous and deep water, where it is encompassed with Enemies on every side, who all strike at it: Every one would murder it, and it *sees no help* about it; if it searches through its body, through its flesh and blood, also through marrow and bones, it finds they all are its Enemies, which lead it unto the *Abyss*.

6. The *spirit of this world* (in flesh and blood) draws it, and bows it down to the ground, in the Deep of the waters, and continually desires to drown it; for it would *only* maintain and pamper the Bestial Life.

7. So also *the Devil* draws it mightily down into the Abyss, and would fain throw it into the Eternal aking source [or Torment] of Hell; and if it resists, he strikes at it with the Anguish of Hell, that it should despair, and throw itself into the Abyss; and there it has no helper with it, nor about it, nor can it discover any to appear, *till* it raises itself upwards into the Love and Mercy of God, where then it must leave and *forsake* all whatsoever is in its house, and must wind quite through from it, as a spirit without substance; that is, it must go forth with its will from *all its Thoughts*, and out from all its mind, into the *Mercy* of God, into the first Original ' Mother, where it was *only a seed* before the Creation of the World.

8. And when it comes there, it finds that the *same Word*, which Created it, is become Man; into which it casts itself, and eats of that humanity, as of a pure and new body, in which there is *no* source [or property] of *Enmity*, but only a meek, pure, desirous love; and there its will is *accepted* of God, and the *Holy Ghost enters into its will*, and brings to the poor captive soul Heavenly Refreshment and Comfort, so that it feeds on the flesh of the Eternal Word of its Original Mother, and drinks of the Water of Eternal Life, *wherein*, before the world, it was only a seed.

9. There it *finds* the place of its Rest, and cools its flames therewith, and resteth in the bosom of its Mother, for it enters into the Land of the Living, and the Holy Ghost leads it out of Prison, and it eats at God's Table, and sitteth among the children of *Love*. O how humble it is that the Holy Ghost has delivered it from the Strife of *Battle!* and then God has a true obedient and humble child of it. And *thus* it is with the souls, which press forth out of this Sea of Misery, into God, or which with the Deliverance from the Earthly Life enter into God, and so are *released* from the Driver, [the Devil.]

10. Since therefore it is *certainly* thus, and that we have found out *the way*, we will speak what we know, and testify the Truth: For Christ said; *My Father will give the Holy Ghost to them that ask him for it: No son asketh the Father for an Egg, and he offers him a Scorpion instead of it: or for Bread, and he gives him a Stone; or for Fish, and he gives him a Serpent: Ask and ye shall receive, knock and it shall be opened unto you,* saith Christ.

11. When the heart and mind, and all the senses or thoughts, resolve *into a will* and purpose, that the soul will enter into the Mercy of God, and repent of its misdeeds, and

* With his life among the slain.

' The Eternal Nature.

Orreceived.

x God's Love.

y Desires to give the Holy Ghost.

is resolved to seek after Love and Mercy, then it is said, *Before they call, I have heard them*; as may be seen by *Daniel*, when the Angel said to him, *When thou chastizedst thyself, and didst intend to pray for thine own sins, and the sins of the People, I brought thy Prayer before God, and this command went forth*. Read the History of *Tobiah*, what Praying and Fasting, and due Preparation for the Kingdom of God, are able to effect: briefly, the *whole Scripture* is full of such examples.

^a Awakened from Death.

12. Consider the *Prayer of Christ*; how his human soul in God the Father called, and awakened the *Verbum Domini* in him, when he would do Great Wonders, [or Miracles,] especially about *Lazarus*, whom ² he raised from the Dead: then he sighed to his Father, and awakened the Center of Nature, and the word in the Center of Nature on the Cross of the Number Three: There the Holy Ghost, and the Word which the Holy Ghost then awakened, *went forth in his soul*: and then the soul of Christ thanked his Father who had heard him, and said in the power of the Word to Dead *Lazarus*; *Lazarus, come forth*; and there they saw the power of the Word in the soul, that the Dead must arise; which power the soul of Christ had opened and awakened with his knocking.

^a *Ab intus*.

13. You must know that *Lazarus* was awakened from *within*; and we shall all at the Last Day hear the Voice of God ^a from *within* in the Center of the soul: for the Word, with the Number Three, *dwelleth within it*, in the Center on the Cross, and that foundeth forth outwards, and *raises up the Body* of the Essences: For the souls of Men are all, as it were, *one soul*; for they are all propagated out of one only soul; and therefore they will *all* hear the voice of the Human soul in Christ, and arise with their Bodies.

14. So then when we pray to God, God hears our soul in the Center *in ourselves*; that is, the soul presses forth with its repenting will, out of the Center of Anguish, out of the Abyss of Hell, and also out of the Spirit of this world, into the second Principle into God, which is also in the soul; for all the *Three Principles* are in the soul, *viz.* the two Eternal, and the Corruptible, which makes the Death of this world.

^v Or manifests, or reveals.

15. Understand us accurately, according to its high worth, thus; God the Father moves not himself, [when thou Prayest,] *the Holy Ghost* only moves himself: though that indeed avails us not neither. But the Word which has created our soul is become Man, and that has the Holy Ghost in it, and he goes forth from the Father in the Word, and *meets* the calling Mind and Will, and ^b opens himself from *within* outwards into the soul: For the outward Bestial Body, is *not worthy* of the Holy Ghost, that he should open himself in it, though sometimes it happened so to the Saints, that he went forth of the soul into the outward Principle; and then the Body *Triumphs*, and for very joy knows not what has happened to it: but in the New body of the soul in Christ, when the soul attains the body of Christ, *in that* the Holy Ghost dwells.

16. And so when the Devil comes, and will set upon the soul from beneath, in the first Principle, in the Center of the first four Forms to the source of the Fire, then the will of the soul presses into the flesh of Christ, into the *second Principle*, inwards into itself, and there it is refreshed and released, and the Devil must go down; for that life does not relish with him: yet he is so furious, that he sets upon the soul, so often as he perceives it to be *secure and careless*, or never so little burdens itself with falsehood and wickedness: he *always* seeks an opportunity wherein he might find his *Nest* open [for him.]

17. Therefore, dear children, *when ye pray*, think not that God dwells afar off from you, and so neither hears you, nor sees you; that is a false Conceit and Opinion. Indeed those, who *will not* enter into God, those that stick fast in their Malice and Iniquity, and *retain* wickedness in their soul, those indeed *are not heard*. He that cries

to God that he would outwardly accept his words from him, and yet retains the Evil one in his soul, *he mocketh God*: God dwells not outwardly; for the outward is the Bestial Starry Spirit: he dwells inwardly in himself; the outward substance is only a figure and similitude of God: Indeed it is of God, and generated out of the inward Center, and expressed [or spoken forth] through the *Verbum fiat*: but it is *not the substance* of the Number Three, which is a Substance and Spirit in the Trinity, above Nature, and yet dwells in Nature in itself; incomprehensible to Nature, as the Wind and the Light is not comprehended by the Fire, and yet are the spirit, brightness, and life of the Fire.

18. Therefore, when you will *pray*, put away the Abominations out of your soul, and enter into yourself; that is, you must loath the Abominations, and frame a will and purpose in your soul, that you will *not let* such abominations into you any more; also you must not suffer your will to stick in any ^c abomination and despair; for when you despair, you sink yourself down into the Abyss. ^c Lusts and unchastity.

19. But consider, that it is the *precious will and pleasure of God*, that you press earnestly and strongly through, and leave the Abominations to the Devil upon his neck, and come very humbly, praying as a sinful child to God: he is the Father of the Lost son, you have vainly rioted and spent your beauty and righteousness with the Devil, and with the *Antichristian Whore*, you are amongst the swine at *Babel*; and having lost your Goods, you eat grains and husks with the swine; you are naked and torn, and are not worthy to be called his son: Consider and imagine this in yourself, for it is true, and so come with true Conversion out of the filth and mire of the swine to our Ancient Loving Father, and *pray for his Grace and Favour*, that he would but make thee as one of his hired servants in his Court: acknowledge to him thy evil deeds, and that thou art not worthy to be called his son. Behold, dear soul, *observe it*, it is the very precious truth.

20. When you thus enter into yourself, and search out your abominations, and the husks of the Devil, and of the world, which you have so long devoured, and consider of God and his Mercy, then *turn not again into the hogsty*; and say *not* I am ashamed to come before my good old Father; I dare not come into his sight, for great shame and abomination; for I was a glorious Son, and now am a naked Swineherd, but consider, that your Father taketh more care about you who are his lost Prodigal son, than you do about his favour and love, which you have wilfully trifled away.

21. Frame but a loving, humble, submissive, obedient, will and purpose, *and come*, come away from the Swine, leave the husks to the world, let the Swine devour them and feed themselves fat: but enter you into yourself, and knock at your evil Heart: break in through the Doors and Gates: and though all swine cry, and Devils should howl for their ^d Keeper, yet *come you* to your Father with any humble demeanour and words, you *need not* trouble yourself about the *adorning* them with accurate *Eloquence*; ^d Or Herdsmen. for though you have no more words than the Poor *Publican*, it is no matter, it lies not in them, but in an Earnest *constant purpose* without ceasing: and though Hell should break in pieces, and body and soul part asunder, yet *stand still*, and go not forth again out of the Doors of the Father.

22. For as soon as you will *open* the Door in your soul, and will go out of the Mire, *towards* the Ancient Father, that he does but perceive that it is you his son, and that you are returned to him, then he saith; *This is my son which was Lost*, for whom my heart was troubled, and is entered into the Humanity, into this world, and hath sought him, and *now I have found him*.

23. And there he sendeth the Holy Ghost to *meet* him, and falleth kindly about his Neck, and receives him with Joy, and for a token of his love, he puts the Seal and

the Ring of the Holy Trinity, in the suffering and death of Christ, *on to the Hand* of the soul: and there he brings the blessed Virgin of his Wisdom, the New Angelical Garment (*viz. the flesh of Christ*) and *puts it on* to the soul; and all the servants of God, (*viz. the Holy Angels in the House of the Father,*) must rejoice and be merry with the lost Son; and there the Ancient Father slays the fatted Calf, and feeds his son at his Table, (of the Heavenly Substantiality,) with *the power* and *with the flesh* of his Obedient Son Christ, and gives him to drink of the Water of Eternal life, in the Blood of Christ, in the first Mother, out of which the soul has been created; and there is Joy in Heaven among the Ninety-Nine Angels, or holy souls, which are with God, that a dear brother *is come into their society*.

24. And although the own [Invented] works of Holiness, (*viz. the Elder son,* who has always been busy at home in the Antichristian house,) murmur and grumble at it, (and boasts of his Obedience, Labour and Toil which he had taken in Hypocrisy,) the Father regards not that; the *New son* pleases him better, than he that had continued in the House: He thought that he alone was heir, that the Kingdom of Heaven belonged to him: he had merited it, and has not gone out of the house; to him belong *the Keys* of the Treasure; the other is but a Swineheard: All this does not divert the Father, but he is merry with his servants the Angels and holy souls, and lets him that was Angry (who would not rejoice with his brother) *go down into the wretched Pit of the Devil*; and he is merry with his children. But seeing the Hypocrite is Angry, and despises the *Supper* of the Father, therefore he does not taste of the Heavenly Joy.

g Or Caesar.

25. Hearken you *Roman Pope*, and you *Roman^e Emperor*, why are you angry with us poor lost sons in Germany, who go into our first true Father? Would he not fain have us? Are you not our brother? wherefore then do you grumble? Are you Pope in the House? then *have a care* that you be the Father's obedient son, and rejoice with the lost son, when he goes out from Antichrist, to the Father: If you *will not* do so, you must Eternally be angry, and shall have no Joy with us [once] Lost, but [now] again living children, to Eternity.

f That the Contentions, Janglings, and Disputations may cease.

26. O you Antichristian *Wolf*, why are you Angry, when the Father receives a Swineheard for a dear Child, and gives him the Seal-Ring, the *Mysterium Magnum*? do you think you do right in it? though indeed you are born of an *Academy*, [or from an *University*,] and the Swineherds [are born] in the field among the swine as you account them, yet *in them* the greatest Wonders are awakened [or manifested] above your Hypocritical reason: look to it, Rule well in the house of your *Academy*, we heard a Watchman say^f leave off; *The City Babel is fallen*; see that you be not *taken* in Babel: for it burns in the Fire: the *Turba Magna* will spew it out, there is no other Remedy or Counsel, but for all to go together with the Swineheard, to the Father, and pray to him for Grace; else you will be forced *to try by woeful Experience*, what this Pen has written, and out of what Spirit it flowed, and was revealed.

27. When Christ drove the Devil out of the *Lunatic* that was possessed, his Disciples said to him, *Master, why could we not drive him out?* Then said Christ, *This kind does not go out but by Fasting and Prayer*.

h Or Highest Age.

28. Dear Children, Brethren and Sisters, be advised, for the kind Love of God the Father in his heart, (which for our sakes is become Man,) has lifted up himself in the^h Crown of the Spirit of this World, and *calletb us*: It grieves his Mercy that we are fallen home to the Wrath of the *Turba Magna*; he now sendeth you *many Messengers*, and calls you in their voice, and he will send *more* unto you: why do you *despise* them and kill them? *Try them* whether their Spirit be born of God or no; or whether *they seek* their own way of their Belly in Antichrist: Surely it is time to awake

from sleep: No jesting matter will follow: you should not dare to jest so *with the Keys of the Holy Ghost*, and make *Conclusions* of Faith, according to your own Opinions, Tenets and Conceits: *Faith* will not be begotten by *Conclusions* and *Canons*, but is awakened by true *sincerity*, by being obedient children of Christ.

29. Saint Paul did not say to his Disciple, Dispute of the Mysteries of God; but he said, *Awaken or stir up the Gifts that are in thee*: No man's own wit can do it; much less the Pride of the High Schools [or Universities,] which yet they cloak with hypocrisy, and hide it under the Mantle of the Holy Ghost: why do you make *Conclusions* about *the Body* and *the Person* of Christ? Have you power and authority to do so? Is it not a *Mystery* to you; and you understand nothing in it, unless you be new born again in Christ; Does he not say, *Behold I am with you even to the End of the World*? Is he with you? Why then do you set yourselves upon his Throne, and deny his Presence? Are you not *Pilate* who sentences Christ; from whom have you the *might and authority*, to make *Conclusions* and *Articles*? Are you *his* Lords? then you are not children: have a care you prove not the Eldest son in the House, who strives about the Inheritance, and about the Power and *Authority*, and yet continues to be a proud angry Murmurer against the Father? Dear children, it avails nothing to go such a way: Christ said to his Disciples, when he drove the Devil out of the Lunatic that was possessed, which the Disciples could not do in their own Reason, *This kind goeth not out but by Fasting and Prayer*.

30. Dear Brethren, you will not [be able to] drive the Devil out of *us*, if you have not Christ with you; your Art and *Conclusions* of Reason will do nothing else, but cause people to go out from God into their own self-will: *We must fast and pray, that we fall not into Temptation*, and into the Nets and Snares of the Devil in our Reason; for the Devil always holds his Net before Reason, and he that falls into it, *supposes* he is caught in *Christ's fishing Net*: but he is taken in *Antichrist's* ^b Net: Reason comprehends nothing of the Kingdom of God, but the Husk; the virtue and power of it remains hidden to Reason, unless it be born in God, and then Reason goes forth as a burning Fire *in the Spirit of God*; but the Spirit lets it not fly aloft, but bows it to the Earth [in *humility*,] for he knows the ^c Warrior that fights against Reason. ^d Satan.

31. A watchful Life is requisite, which is chastened and not overflown with the fleshly *voluptuous* spirit of this world, and not a Life always drunken and full: for as soon as the soul is inflamed with the vigour and *power* of the Earthly Spirit, then God's Spirit passes into its own Principle; and the soul is *captivated* by the Spirit of this world, and the Devil gains an access to it; and then its former wit and understanding (known in God) is changed into outward Reason, and then Man supposes still, that *it is God's Spirit*.

32. O no friend! *the* ^e Constellation, which should rest in the Spirit of Christ, *lusteth also to possess such a heart and soul*, where the Spirit of God has been sitting; for every Creature longs after the virtue and power of God: but the Constellation, though it comes into the Temple of God, drives on its own matters, that lie in its power, it knows *nothing of divine Wisdom*: it has wisdom, and ^f constitutes the Spirit of this world: indeed it has great Art and Learning: for *the Earthly and Elementary Mysteries* *Magnum* lies therein: but it has *not the Key* to the Principle of the Liberty of God without and beyond Nature; for it has a Beginning and End, and looks no further; it makes and seeks only an *Hypocritical Bestial* Life.

33. Therefore let us not be ^g proud and secure, nor *rely* upon Art and Learning, much less upon the Letter: for the spirit thereof is hidden to us, without the Spirit of God: we *have* the will of God in the *Holy Scripture*: yet without the Spirit of God we have but the Husk and the dead Word (except God's Spirit first awakens the Living

^b Purfener.

^d Satan.

^e Or Configuration of the Stars in us.

^f Makes.

^g Sit ut, surly.

* Or taught
of God.

Word in us, that we may understand the Letter and the written word ;) which is plain enough, in that the Learned in Arts are but Learned in the Letter, and *not* ⁿ learned in God, otherwise they would not contend and wrangle about Christ's Honour and Doctrine, nor so dispute about the Cup of Christ.

34. Though there were *a Thousand* men ⁿ Learned in God, who are born in the Spirit of Christ, and were together, and had each of them a special gift and knowledge in God, yet they would all be *but one* in the Root of Christ, and would every one desire only the Love of God in Christ : what Disciple or Scholar will exalt himself above his Master ? We are *one Body* in Christ, why then should one member contend with the other about the food ? When the desirous Mouth feedeth, then all the Members receive strength and virtue ; every Member has its *own Office* or Work, in opening the Wonders of God : we do *not* all bring one and the same words, but one Spirit in Christ, every one has that which is his own imparted to him, what he shall open in God, that the Great Mysteries of God may be made manifest, and the Wonders which have been foreseen from Eternity in his wisdom, might be revealed : *to which End* the soul *was created* of God.

* Or Examine.

35. I know, and the Spirit shows it to me, that thou *Antichristian Sophister* wilt object against me, that even among the Apostles there has been strife and contention about *the words* of Christ : It is true indeed, and it was Satan's Master-piece to sift Christ Diciples, and the Disciples of those Disciples, so soon as they became *secure* : for they were Men as well as we, and one was stronger in Spirit than the Other, according as they did * search themselves, and raise up themselves in God : *for they lived among Evil Men*, and many times must apply themselves to the world, and must give the Weak Milk to drink, at which others many times stumbled in their Reason, and grew hot and *zealous*, and reproved one another for it ; as may be seen about *Cornelius*, when *Peter* went in to the Heathens, and the *other Apostles supposed*, that the Kingdom of God belonged only to *Israel*.

* Lowly, sub-
missive and
pliable.

36. But you are to know, that the Love of God is so ° humble, that when it has kindled the soul with itself, *itself is subject to the soul* ; but no soul will enjoy that, but those that are humbled in the Love of God, and constantly go forth from their desires, that the Spirit of God may live in them, and that they may have an eye unto him : the soul is *permitted* to be zealous, but it does *better* to live in Meekness, in which it enters into the Majesty [of God,] and is a totally beloved child ; what does it avail me that I *pour out fire* upon my brother, and so *burn myself* therein ? It is more blessed to continue under the Cross in Patience and in Meekness, than to bring fire from Heaven.

37. *Christ is come to seek and to save that which was Lost* ; not to awaken his Anger against us, but that he might help us out of the Jaws of the Devil ; and he has regenerated us in himself to be a living Creature in God, and has brought us quite through the fire of his Father's Anger. He has *broken the Bands*, that we might follow him in Love and Meekness, as children should follow their Parents : Therefore he Teaches us faithfully what we should do, and how we should Pray.

[Of the Lord's Prayer.]

* Manu-
duction.
* Circumscrib-
ed or limited.
in its Inter-
pretation.

38. The *Prayer* which he has Taught us, is an Instruction and Teaching of all whatsoever we should do and leave undone ; and what we should ask and expect from God : and is always *rightly* to be understood according to *the Three Principles*, which we will here make a short ° Introduction to, though it cannot be ° confined or concluded, for the Spirit in the Prayer comprehends in it *the whole Eternity*, also Nature

and Every Thing; so that No Tongue can sufficiently Explain it. The more it is Considered, the more is found in it. Yet we will venture upon it, and give the Reader an Introduction; not to tie or limit the Spirit: for it rises up in Every one's soul, as virtue and power is given from the Wonders of God. And so it is also with the Gospel, that is not tied to any Exposition: The more any search into it, the more they find therein: for the Spirit of God itself teaches us to pray aright, and also presents us to God. For we know not what we should say; our whole business of Praying and Conversion consists only in the Will and Purpose, that we give ourselves up into God; God the Holy Ghost himself makes the springing and growing up through himself in God, he drives forth the blossom of the New Body of the soul, out from the Divine Center forth through the soul, so that the fruit of Eternal Life springeth forth out of the Soul's body, with many Branches and fair fruit, and stands as a glorious Tree in the Kingdom of God; so that when we pray, our soul eats of many heavenly fruits, which are all grown out of the Body of the soul, as out of a heavenly soil or ground: and the soul eats of them again in Prayer, and they are its food on the Table of God: Thus it eateth *ex verbo Domini*, of the Word of the Lord; concerning which Christ saith; *Man lives not by Bread only, but by every word which proceedeth out of the Mouth of God.*

Manu-
duction.

39. The Lord's Prayer affords a very high and excellent understanding in the Language of Nature: for it expresth the Eternal Birth, also all the three Principles, also the Lamentable Fall of Man, and shows him the Regeneration in Christ: it shows him what he should do, and how he should behave himself, that he may come again into the Divine Union, and shows him how kindly the Spirit of God meets him.

The Pater
Noster.
Our Father.

40. But because it is hard to be understood, we will set down a brief Summary, Contents and Explanation; and commit the further Work of the highest Tongue to the Spirit of God in every soul; and it may well be handled at large in a Treatise by itself, if the Lord gives us leave.

Understanding and meaning.

[Here follows a Summary Explanation of the LORD's Prayer, how it is to be understood in the Language of Nature from syllable to syllable, as it is Expressed in the words of the High Dutch Tongue, which was the Author's Native Language; but because the Language of Nature is not yet clearly understood by the Translator, therefore he cannot transfer it to the English Tongue: but must set it down in the syllables of the High Dutch words, and interline the English under it. Whosoever desires to see more concerning the Language of Nature, let him read in the fifth Chapter of this Book, verse the 85th, upon the word *Schuff*, and elsewhere in his other Writings.]

It may be his
Treatise, call-
ed The holy
Weeks, or the
Prayer Book,
which was not
finished.

German
Language.

In the Au-
rora, in the E-
pistles, in the
Mysterium
Magnum, &c.

[The Entrance.]

Unser Vatter im Himmel.
Our Father [which art] in Heaven.

41. When we say, *Unser Vatter im Himmel*, then the soul raises up itself in all the Three Principles, and gives itself up into that out of which it is created; which we understand, in the Language of Nature, very exactly and accurately. For *Un* is God's Eternal Will to Nature, *ser* comprehends in it the first four forms of Nature; where- in the first Principle consists.

42. *Vatter* gives the two distinctions of the two Principles; for *va-* is the Matrix upon the Cross, *-tter* is Mercury in the Center of Nature; and they are the two Mothers in the Eternal Will, out of which all things are come to be; the one severs it-

self into Fire, and the other into the Light of Meekness, and into Water: for *va-* is the Mother of the Light, which affords Substantiality, and *-tter* is the Mother of the fire's Tincture, which affords the great and strong Life: and *Vatter* is both of them.

43. When we say *im*, we understand the innermost, *viz.* the Heart, from which the Spirit goes forth: for the syllable *im* goes forth from the Heart, and soundeth through the Lips, and the Lips keep the Heart in the innermost unawakened.

44. When we say *Him*, we understand the Creation of the soul. The syllable *-mel* is the Angelical soul itself, which the Heart on the Cross in the Center between the two Mothers has comprehended; and with the word *Him*, framed it into a Creature, *viz.* into *mel*: for *Him* is the Habitation of *mel*: therefore the soul is created in Heaven, that is, in the loving Matrix [or Mother.]

The First Petition.

Dein Name werde geheiligt.

Thy Name be ² hallowed.

* Or sanctified.

45. When we say *Dein*, we understand how the poor soul swims in the water of this world; and how it casts itself with its will into the Principle of God, it goes with the syllable *Dein* into the voice of God.

46. In the syllable *Nab-* it inclines inwards, and in the syllable *-me* it comprehends the Heavenly Substantiality: and this is done in the Will of the soul.

47. And when we say *wer-*, then the whole Creature goes along in the will: for *wer* has the whole Center, and with the syllable *-de*, it lays itself down in Obedience in the Meekness, and will not kindle the *wer-* in the fire, as Lucifer had done.

48. And when we say *ge*, then the soul goes into the Heavenly Substantiality, as a quiet child without Anger, and then *-bei-* is the powerful entering upon the Cross, into the Number Three, where the soul will press into the Majesty, into the Light of God; with the syllable *-li-*, the soul's will has comprehended the Holy Ghost. [In the syllable] *-get*, there the soul will go forth with the Holy Ghost: for the brightness of the Majesty shines in the will, and the Holy Ghost goes along in the Glance of the Majesty upon the Chariot of the soul; for the will is the soul's ² Wedding Chariot, with which it rides in *Ternarium Sanctum* into the Holy Ternary, wherein the Holy Ghost sitteth with the brightness of the Deity.

* Or Triumphant Chariot.

The Second Petition.

Dein Reich komme.

Thy Kingdom come.

49. *Dein*, there the poor soul gives itself up again into the will of God, as God's child.

50. *Reich*, here the soul gives itself into the virtue and power of the Angelical world, and desires to come out of the Deep of the waters into the power of God.

51. *Komme*, in the syllable *Kom-*, it goes into the virtue and power, and apprehends it: and with the syllable *-me*, it makes the Heaven be open, and goes forth with the apprehended power into the Kingdom, as a sprout: for the *-me* makes the Lips be open, and lets the sprout of the Will go forth, and lets it grow softly by degrees.

The Third Petition.

Dein Willen geschehe wie im Himmel also auch auff Erden.
 Thy Will be done as in Heaven so also on Earth.

52. *Dein*, here the soul does with its will, as in the first and second Petition: it casts itself into God's will.

53. *Wil-* is its desire to will the same with the Holy Ghost: *-len*, with this syllable, it takes in the Spirit with the Will into the Center, as into the Heart, and willeth that its will in the Holy Ghost should ^b flow up in the Heart.

^b Or boil up.

54. *Ge-*, with this syllable it goes into the will: *sche-*, with this syllable it worketh the work of God: for there it does what the Counsel of the Father is, what the Heart of God wills: as the soul of Christ suffered itself to be hanged on the Cross, and as we in misery bow down under the Cross: *-be*, in this syllable it takes patiently what God works; it ^c bows itself as a child.

^c Yields or submits.

55. *Wie*, there it goes again into the voice of the high Majesty. *Im* is the Heart of God, out of which the Spirit goes forth: In which will it would be. *Him-* is ^d again the Creating of the Creatures; *mel* is the soul, that is, it wills to act in the will of God, like the Angels, who do that which God's will accepts.

^d See in the first Petition.

56. *Al-*, there it comprehends that will, and drives it on, with the syllable *so*, out of its Center into this world, into the outward Principle. *Auch*, there it affords all whatsoever it has in itself out into the outward, out from itself into this world.

57. *Auff*, with this syllable it apprehends the same again, and desires that its substance should not be dissipated: for it only lets the will of the substance go forth through the closed Lips to the Teeth, and desires that the form of the will should remain as a figured substance Eternally.

58. *Er-*, with this syllable it brings its substance into the Spirit of this world upon the Earth, and there the Will shall work ^e wonders, as in the Kingdom of the Angels in the Power of God: the will must manifest the hidden Secrets of God: *-den*, with this syllable it shows that they must not be done in the fire of the Anger, in which the Devil dwells: for this syllable does not break up the Center: they should be done in meek Love, and yet be taken out of the *Er*. The soul shall mightily rule in all hidden secrets: but it must not let in the Devil.

^e Or Miracles.

59. Here our want is very much, the Heavy Fall presses us hard. O there is very much herein hidden, which would be too long to describe. For the Will of God should be done, and not the Will of the Flesh, and of the Devil. * And therefore it is that we are so doubtful in Prayer, because the poor soul runs on in the Will of the Flesh, and of the Devil. If it did live in Innocence, we should have this skill perfect, and there would be no doubting in our Prayers, but an acting and accomplishment of them: [This the Apostles of Christ wanted, when they asked, why they could not cast out the dumb Devil?] we do really swim here in misery, which the Spirit of the Wonders shows us.

* Note.

The Fourth Petition.

Gieb uns unser taglich Brodt heut.
 Give us our Daily Bread to Day.

60. *Gieb*, there the will sticketh in the Heart, and presses outwards, and the Mouth

catcheth it; that is, the soul would be fed: what the Word gives forth, that the soul takes; for that belongs to it, it will have that.

61. *Uns*, with this syllable the soul desires food for all its [fellow] members, *viz.* for all souls, as if they were but one Tree with many Branches, whereof every branch must have sap and virtue from the stock: and so it desires to have this in common out of the virtue of God, for the life of all souls: for it attracts that with all its desire to it, and in all [others,] as a loving brother; it wills to have it in common, and not alone to itself in Covetousness, as the Devil did.

62. *Un-*, with this syllable the will of the soul goes into the Eternal Wisdom, wherein, before the Creation in the seed, it was discerned in the Eternal Will: *-fer*, with this syllable it takes the Original of Nature in the Will, where one form in the Original generates, fills, and preserves the other: and that is the Band of the soul, whereby it Eternally lives and subsists: and that the will of the soul desires, else it would be dissolved. For a Spirit desires no more, than to retain its Band, and to fill it with virtue, that it may flow forth.

63. And here lies *the Key of the Greatest hidden Secret of the Being of all Beings.* Beloved Doctors, if you were Learned, you would seek here; and if you understand nothing here, nor will to understand, then you are not learned, but are only tellers of stories, which the simple, if he did use himself to it, would perform as well as you: This is the true *Doctorship in the Holy Ghost*: the outward [in the Learning of the School of Reason] is but a foppery, and puffeth up into a high mind.

64. *Tag-*, with this syllable the heavenly Number is understood, as wherein the Spirit on the Cross in the Holy Matrix comprehends the Genetrix in the Multiplication, where the Will of the Spirit recreates, confirms, and strengthens itself: *-lich*, in this syllable the soul's will quickens itself in the light and virtue of the Majesty of God; and strengthens the soul with the heavenly Number, which springs up out of the Majesty infinitely: and herein the soul is acknowledged for an Angel, and lives in the Hand of God.

65. *Brodt*, here the Corporeal substance springs up, and our misery: for *Brodt* [Bread] is generated out of the Center of Nature, although the last letter in the syllable *Brodt* ^f Expresses that it is paradisaical Bread: for the Cross + in its Character [T] in the Language of Nature, carries the severe Name of God; [GOTTES;] which if Men will rightly expound, and understand it according to the Language of Nature, ^f may be understood powerfully, and in its highest depth, in the word * ^g *Tetragrammaton* [*Jehovah*;] for that word comprehends all the Three Principles; and in the word ^h *Adonai*, God is understood as in one Principle, *viz.* in the Angelical world; which may be expounded in a Treatise by itself. We set down this, that this syllable might be considered of; for *Brodt* [Bread] is the food of the Body; and is to be understood concerning the fierce wrath, that it has mixed itself in it, and signifies the house of Lamentation and Mourning: But since we must have this food, therefore the soul reaches after it for the maintenance of its *Beſial* Body.

66. *Heut-*, this syllable signifies the Eternal Bread of the soul, the New Body, *viz.* the Heavenly Substantiality: for the Will goes forth out of the Bread into the *Heu*, that is, the Eternal Substantiality, *viz.* the Bread of God, Christ's flesh: *-te*, this syllable confirms that it affords and frames the severe Name [*Gottes*] of God; for the soul desires a twofold Bread, one for the Belly, and the other for its holy Heavenly Body.

^f As it is pronounced, signifies.

יְהוָה *
 = Θ Ε Ο Σ.
 DEUS.
 GOTT.
 GOD.
 אֲדֹנָי ^h

The Fifth Petition.

Und verlass uns unser Schuld, als wir verlassen unser Schuldigern.
 And forgive us our Debts, as we forgive our Debtors.

ⁱ Or Tres-
 passes, as we
 forgive them
 that trespass
 against us.
^{*} Vegetable.

67. *Und*, this syllable is that, wherein the will of the soul awakens the Love of God; for the will sticks fast in the word *und*, as in the meekness; it fatiates the *ver-*, viz. the anger, and springs with the *und* [or Meekness] up, as a budding, ^{*} growing Substance, like a blossom out of the *ver-*, and yet they remain one in another: for *ver-* is the Center of the Life, it has the fire of the wrath, and the *und* belongs to the second Principle: *-lasse* or *-lass* is the cleansing of that which is generated out of the *ver-*, of which *Isaiab* saith; *Were your sins red as blood, if you turn, they shall be as wool, white as snow.* In the syllable *-lasse*, is the Bath or Laver, wherein the *ver-* must be washed, or else it cannot subsist in the kingdom of God.

68. *Uns* is the union again, where the will of the soul, viz. the Communion or Fraternity, that is, all souls, in one will, desire to be washed.

69. *Un*, there the will yields itself into the Love of God, and ^k washes the Evil Child, ^k Or cleanses, *-fer*; and thereby confesses all Evil and Wickedness [for all in common,] as if they were but one only soul.

70. *Schuld*, this is the true Catalogue or Register, which the Anger has brought into the soul, which Catalogue the will desires to cast away altogether: But the Mouth catches the syllable again as a flash, to signify, that our works shall stand Eternally to the wonders of God; and we need only wash them, that they might not be comprised in the fierce wrath of God, and inflamed; else they belong to the Abyfs, ^l to ^l Or into, the dark Principle.

71. *Als*, in this syllable the will of the soul comprises together, all whatsoever is called Soul, and speaks of Many, as if they were but One.

72. *Wir*, in this syllable the will complains against the Anguish of the source of disquietness in the soul, where one soul often ^m hurts another, and therefore the will comprises together the *Turba* of All souls, and says [as follows.] ^m Offends or wrongs.

73. *Ver-*, that is, the will [of the soul] desires that the fierce wrath of all souls might be thrust downward upon a heap, into the Abyfs: *-lass-*, that is, to ⁿ let it go, and not know it more in the fierceness of the Anger: for the syllable *-fer* retains the form of the wonder: but it must be washed in the *Lassen* [or ^o letting it go] for *Lassen* is the Laver or Bath [to wash it in.] ⁿ Put it away, or remit it. ^o Or scowring it away.

74. *Un-*, this syllable yet again presses into the Love of God, and desires to bring, the washed souls into the Love: *-fern*, this syllable, in the presence of God, shows the Evil child, which is now washed in the Love, and there puts it among the Wonders of God, for it sets forth whatsoever is come to be a wonder in the Tincture of the fire in the soul.

75. *Schul-*, this syllable shows the unprofitable [or vain] works, which one soul has wrought towards another out of the ^p Tincture of the Fire, and is a setting forth of the Evil, which the soul in the will itself has washed and cleansed again: *-di-*, this syllable puts the union again into the Majesty, and into the Holy Ghost, where there is no contrary will any more: *-gern* is the Evil Child, which now stands before God, to God's deeds of wonder; from whence the will took its ^q fall, and desires that the Holy Ghost will take it in as a wonder into the Majesty. ^p Or Fierce wrathful L. e. ^q Pravity or Vileness and Innamy.

The Sixth Petition.

Und führe uns nicht im Versuchungh.
 And lead us not into Temptation.

76. *Und* is once more an injection into the loving meekness of God, where the will of the soul in the Majesty humbles itself before the Number Three [or Trinity.]

77. *Füh*, there the will goes along with the Holy Ghost: *-re*, there the will would not go through the fierce wrath; for it is afraid of the Prison of the fierce wrath; for the will should always be stedfastly inclined into God, that it may pass through the Fire without molestation, and also through the outward Principle, *viz.* through this world, and yet should not catch at, or offer to lust after any thing: but seeing the soul knows that it stood not out in the first Temptation, when it was brought into the spirit of this world, when the *Verbum Fiat* breathed it into the Image, therefore it flies now to the Holy Ghost, entreating, that he would not enter with its will into the Temptation, Proba, or Trial, for it trusts not in itself that it shall stand stedfastly against the Devil, when he shall sift it: as *Christ* said to *Peter*; *The Devil hath desired to sift thee; but I have prayed for thee that thy Faith fail not*: that is, I have enclosed thee in the Word, and have not given the Devil any leave, but I have in my Prayer brought thee into the will of God, that thou shouldst be preserved by the Holy Ghost; else thou shouldst have been sifted by the Devil, through the Anger and through the Spirit of this world.

78. *Uns*, this syllable once again comprises the Brotherly union, as in one will in the Majesty, and flies into the Spirit.

79. *Nicht*, in this syllable the will rends itself quite out from the root of the Anger, and retains a peculiar Government^{*} without the Anger, and then the soul burneth forth from the fire, and is the true Life without the Fire in the Light flaming Tincture in Air, and Virtue or Power.

80. *Im*, there it stands as a found and substance of its own, as if it were the Center itself: *ver-*, there it must with the will go through the fierce wrath, and mitigate or satiate it, and must cool it, that it might not inflame its meek Life: *-such-*, with this syllable it presses through the fierce wrath with its love-Tincture, *viz.* through the Center of Nature, and quenches the fierce wrath after a Divine manner, and drives the subtlety of the Devil out of the fire-source out of the Original, where otherwise he would have an access into the soul: *-ungh*, there the soul takes the virtue out of the seven forms of its Nature with it, as a Spirit, and sets itself mightily over the Center, and rules over it as a King over his Kingdom; for now it has overcome [or cooled] the Center with its Love, and will now let in the Tempter no more.

The Seventh Petition.

Sondern erlohse uns vom Vbel.
 But deliver us from Evil.

^{*} The Soul.

81. *Son*, in this syllable^{*} it appears in the Majesty with its virtue, power and brightness over the Center of the heart, and has a principle of its own in the Majesty: *-dern*, there it commands the fierce wrath in the Center, and rules over it, and tames it with its will [as may be seen by *Moses*, when the fierce wrath said; *Let me alone, that I may consume Israel!*]

82. *Er-*, there it brings a blossom and sprout out of the Center, and opens the Wonders of God; for it here goes about with the Center, as it will, for it has overcome: *-lch-*, that is the sprout, which grows out of the fierce wrath out of Nature, and is now lovely, good, and useful in the Kingdom of God: *-se*, there it continues to be fruit upon God's Table, free from the Anger.

83. *Uns*, there it once again takes the union of all souls with it, and lays it open there, that it was a root in the Kingdom of God before its Creation, and has now brought forth many, that is, it is a Tree, and has put forth many Branches, and presents them there as in a Tree.

84. *Vom*, that is the Great Wonder that God has made of one two, and yet it remains but one: It shows this; for you see that the Root in the Earth is another thing than the Stalk which grows out of the Root; so you must understand it also concerning the true holy soul; that grows as a Stalk out of the Root, out of the Center of Nature, and is another thing than the Center; and yet the Center generates it, and it moves in full Omnipotence over the Center, and rules over it as God rules over Nature, and yet there *the Name of the Number Three* in the Eternal Nature *arises*: And as God is free from Nature, and yet Nature is of his Essence or Substance, and unseparated from God, *so is the soul* also; it is free from Nature, and is a Lord of Nature, for it is one Spirit with God, and yet blossoms or sprouts out of Nature. Indeed God is *not wholly* to be likened to the soul; for God's Eternal will is a cause and beginning of Nature, but [the soul is to be likened] to the Majesty of God, whose brightness arises out of the sharpness of the Eternal Nature, and yet arises before Nature, like the flash of the Eternal Liberty, from whence Nature, in its sharp generating, receives the Luster, and elevates it in the fire, to a Triumphant high Light: *for which cause sake*, the Eternal Liberty without Nature longs after Nature, because it desires to be manifested in wonders, and will have Majesty in Glory and Power.

85. For, if there were no Nature, *there would be no Glory, nor Power, much less Majesty*; also *there would be no Spirit*, but only a Stillness without Substance [Essence or Being:] But thus in Nature there appear Power and Virtue, Might, Glory, Majesty, Number Three, [Trinity,] and Being, [Essence or Substance,] and are the Manifestation of the Eternal Being. Now, since the Soul, as a Spirit, is discovered and taken out of this Being, it has therefore *two forms*, one is Nature, and the other is the Divine Blossom, or the Sprout out of Nature, which is above Nature, and is a Spirit in itself, as God is a Spirit in himself, as you may see this by the Fire: The Fire is the Nature, and the Flame with the Air [or Vapour] which goes forth out of the Fire, is a Spirit with all the Power of the Fire's Nature, and yet is above the Fire's Nature, for the Fire's Nature cannot comprehend it; and so also the *Fire's Nature* could not subsist, if the Spirit of ^{Or rule it.} the Air did not blow up the Fire again.

86. Thus the Fire generates the Spirit with the Luster, and longs earnestly again after the Spirit, and attracts it continually into itself, and yet retains it not; for it is the life of the Fire, and the Glance or Luster is out of the sharpness of the Fire, yet there is *no feeling* in the Glance or Luster, and yet the Glance has the virtue or power, and not the Fire; for, from the virtue of the Luster there springs up and grows a sprout, and not from the Fire, as you may perceive by the [Sun-shine or] Luster of the Sun.

87. Now, seeing the poor soul in the heavy fall of *Adam* was captivated by *two fires*, viz. by that fire through which the Spirit of this world has comprised it in itself, under which lies the fire of the Original; therefore it would be again free with its Spirit-Life, in which it is an Angel, and the Image of God, and goes with its will *vom* [from,] that is, as a sprout out from Nature, and also out from the Spirit of this world out of the Wonders of God, forth from them; and stands rightly quite *vom*, [from,] that is, it:

has now the Virtue of Nature and Mercury, in the virtue and power of the Majesty, which is another Principle, and yet has also the severe fiery [Principle,] but *not manifested*; for the Holy Principle in the Majesty changes the fierce wrath into Love.

88. And if the severe Principle should be awakened again, it would be fire, and the first four forms of Nature would flow forth; and *therefore God is become Man*, that the Love-Spirit [might] have a Body.

89. Therefore it flies, (if it be yet unregenerated, and so sticks only in the Earthly Body) and saith, *Erlöse uns vom Ubel*, [deliver us from Evil:] It desires to be released from the Anger; for *v-*, and *-bel*, are two wills in one Substance: *v-* is the fire-child, and *-bel* has also two Principles; for the first letter *-b-* has the outward Dominion, and the other two, viz. *-e-* and *-l-* that is, *-el*, has the Angel, the will to be delivered from both, [viz. from the child of the fire, and the Spirit of the outward world,] not presently separated, (for it is the counsel of God that they dwell in one another;) but the Angel's will would be free from the falsehood; it would rule over the *Vbel* or Evil: He desires to be in the will of God, and the *Vbel* or Evil shall stand, the one [part] (according to the Spirit of this world) to the Wonders of God, and the other [part] (according to the source of the fierce wrath) to the Wonders of the Anger of God.

90. For both the Mothers are stirring, and desire to open their Wonders; yet the will of the soul would not go into the Anger; for *it knows the Devil*, that he is haughty, and flying aloft over the Love and Meekness of God, at which the soul is amazed; so also it would *not willingly* work in the Spirit of this world, for that hides also God's Light from it, and therefore it goes forth with its will from them both, and *would be free* in its will: The Spirit of this world may awaken its Wonders in the flesh, but it casteth its will into God's Spirit, he shall govern it; and he will not let the *Vbel* [or Evil] enter into its will: It desires [with its will] to be dead ^t in this world, that it may live in the Holy Ghost; so also it will not awaken the Abyss, and therefore it hides or shelters itself under the Cross, and lets the roaring Devil pass by; also it lets the Spirit of this world, viz. *the fleshly Life*, pass by, it does as if it were dead: It suffers, yet not in God, but in the *Vbel* [or Evil,] which the soul of *Adam* has left it as an inheritance; it holds not that *Vbel* [or Evil] for its own, but for the Wonders of God.

^t Or 10.

91. Therefore it remains patient, as a sufferer, (and yet also not a sufferer) under the Cross of Patience, till Christ shall settle it again upon the Cross, in the *Rain-bow*, [in the Eternal Substantiality, or in the Eternal Covenant:] For he sitteth on the Rainbow, and his body, his substance, is the fullness of Heaven, [or the Heaven is full of his substance.]

92. The *three Colours in the Rain-bow*, are the Three Principles, *the fourth [colour]* is his body *in Ternario Sancto*; [or in the Inward heavenly working power in the Angelical world, in the Eternal Substantiality, wherein the Divine Trinity worketh.]

93. O how great are the Wonders! he that comprehends them has great Joy thereon, there can nothing be named that is like those hidden secret Mysteries, no Tongue can express them: for what is better than to have God for his Spouse, *to be in God with one's will*; and after this [life] time, to be wholly in substance a heavenly body, and a Clarified or Glorified soul?

94. *O Great Depth*, why art thou so hidden to Men? It comes from hence, because they love the Devil, and the haughty proud fierceness, more than thee; and therefore they are not able thus with fierceness to enter into thee: O mercy of God! bring again the Tree which thou hast planted: Why should thy wrath boast, that it has borne more fruit upon thy Tree, than thy Love? Build again the *ruined City Jerusalem*, that thy Kingdom may come, and thy Will be done, who will give thee thanks in Hell?

Draw us yet in with thy Spirit, into thy Praise [or Temple, where they sing of thy praise.] How long shall Hell drop with fatness? Behold! it has opened its Jaws, and would devour us all: Come yet, and build the City of thy Court, that we may dwell near thee, that thy Wonders may leap for Joy, when thy Love-spirit^u Judges: Tarry not, O Lord, for thy Tree is become old for sorrow; [that is, the Number of virtuous people is small:] Bring yet forth the new green Branches, which against the Devil's will spring up through his Kingdom: Let the day break forth: Wherefore shall the night of the Anger keep back the *Lily-Twig*? O Lord, thy Tree grows through the whole world; therefore awaken us, O Lord, that we may eat of its fruit.

Of the *Amen*.

So be it.

And * Close [of the Prayer in the Language of Nature.]

95. *A* is the first Letter, and presses forth out of the Heart, and has no Nature [or fierceness in the pronunciation;] but we clearly understand herein, the seeking, longing, or attracting of the Eternal Will without Nature, wherein Nature is generated, which has been from Eternity. For the Will desires the Heart, and the Heart desires the Will, *they are Father and Son*, and the virtue which goes forth from them, *is the Spirit of the Eternal Life*, of which we^y formerly made mention.

96. Now, as the *A* is generated out of the Heart, *viz.* out of the Eternal Will, and thrust forth out of the Will, so out of *A* afterwards comes the *whole Alphabet with four and twenty^z Numbers*; for the *A* begins to number, and comprizes the whole Number in the [syllable] *-men*: These are the Wonders and Works of God, which appear in the spirit above Nature, *viz.* in the brightness of the Majesty; which you may understand thus: We are with our soul in a strange Inn, *viz.* in the spirit of this world, which holds it captive, and so it *could not come into God*, if God was not become Man, who has brought our soul *into the Word*, as into the Living Power of God, in himself; but now we are branches on that Tree, and must attract the sap of the Tree into us, if we would spring from the Tree; else if we only Imagine, [and reach] after the Air and Sun, then our Branch withers: Our Will must be put or grafted into the Tree, and *that is^a Prayer*.

97. When we Pray, then the will goes into the Tree, and attracts the sap of the Tree into the hungry, thirsty and dry soul, and then there grows out of that sap a Body, and then says the soul with great joy, *-men*, that is, it is mine, that is to say, yes, it is done, take what thy^b will desires: This is Faith, and not [the knowledge or] the History which *Babel* makes a stir about; for Prayer has *two things* in it; one is the Earnest Will, which presses forth out of the miserable smoky house of the Heart, out of the soul in great humility, and gives itself up into the Heart of God, which became Man, as into the Tree of Life.

98. And that is called^c *Glau-* [^d *bele-*:] and then the Will eateth of the Divine power, and that [is the other, and] is called^c *-ben* [^d *f*:] for the Spirit of the soul apprehends it, and holds it with the Tongue to the Teeth; understand it according to the Language of Nature; and lets the Holy Ghost go forth out of the virtue and power which the will introduces into the soul, out of the virtue and power which the soul has apprehended; even as it mightily goes forth out of the heart through the apprehended virtue and power through the Teeth; for in the virtue and power of God nothing consumes: The more the will apprehends, and the soul Eats, the more is the virtue and power, and the mightier and more joyful is the Body of God, that is, *the Body of Christ*; not that it

^u For thine is the kingdom, the power, and the glory for ever and ever.

^y Before in this Book of the *Threefold Life*.

^z Or Letters.

^a The Ground of true Prayer.

^b The Desire of the Will is Faith.

^c *Glauben*.

^d Belief, or Faith.

is greater at one time than at another : No, for it is always greater than all ; only the virtue and power in the Great Wonders of Joy, climb up out of Eternity into Eternity, [or from Eternity to Eternity.]

99. Understand us accurately, according to its precious Depth, thus : When we pray, we do *not only speak* before God ; indeed the Will bows itself before God ; *but it enters into God*, and there is filled with the power and virtue of God, and brings that into the soul : The soul eateth at the Table of God, and this is that of which Christ said, *Man liveth by Every word of God.*

° Introdution.

100. *The Lord's Prayer* is God's Word, and has *seven Petitions*, and an ° *Entrance*, and *Amen*, or Conclusion, which together are *Nine* in Number, and the *Tenth* is God himself : With the Entrance of the Lord's Prayer, the will of the soul enters into the Father ; and with the seven Petitions it receives whatsoever is the Father's, for thereby it becomes an Angel again ; for in the seven Petitions it attains the Heavenly and Divine Center of Nature ; and in the *Amen* it comprises all together, and dwells therein ; for it is the body of the soul, it is the flesh of Christ, the body of God ; that is, the Ninth Number in *Ternario Sancto* ; herein is the Tincture Heavenly and Divine ; and the Tenth Number holds the Cross, into which no creature can go, the will of the soul only goes into it : The will of the soul is as subtle as the Spirit of God, and God's Spirit rideth also in the will of the soul ; it is his Chariot which he loves to have.

† Incarnate.

101. Understand us thus : *The mere Deity is Spirit*, and as thin as a will ; but it is † become Man, and the thin Spirit of God dwells in the Humanity, so that our souls may well come to God ; and so when the soul thus eateth of the body of God, then it *gets also* the body of God on to it, and is the child of God : God in Christ is the Tree, and our souls, in its holy Body, are the boughs and branches of it.

‡ Or Christendom.

102. Let this be revealed to you, O worthy ‡ Christianity, [*from the East to the West*,] from the rising to the setting : The time is near wherein the Bridegroom will fetch home his Bride : Be not blind, but see : *Buy you Oil, O you foolish Virgins* : Go forth from the whoredom of Covetousness, and of Pride, or else you will not taste of this † Supper : Whosoever shall not have the body of God on the soul, shall not be Guests, neither can they enter into the Kingdom of God.

‡ Wedding-supper.

¹ Or close.

² God.

³ Or virtue.

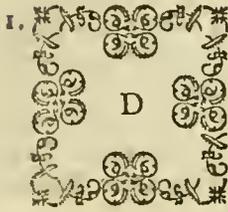
103. And so now, when we speak of the ¹ Conclusion of the Lord's Prayer, we find that ² He is the Tenth Number ; for it is said, *Dein ist das Reich, und die Krafft, und die Herrlichkeit in Ewigkeit* : *Thine is the Kingdom, and the ¹ Power, and the Glory in Eternity.* That is, God himself in his Number Three, [or *Trinity* ;] for, understand it right, thus : The Kingdom is *the Father's*, he is it All ; and the virtue or power is *the Son's*, who is also All in the Kingdom ; and *the Holy Ghost* is the glory, for he possesseth All in the Kingdom, and is the Life in the Kingdom.

104. And *this Trinity* is of the Eternal Liberty, and remains Eternally to be the Liberty. *There is one God, one Will, one Spirit, one Lord, which together is called Wonder, Counsel, Power, and is become Man ; who is called the Prince of Peace, Saviour, and Conqueror ; and it is done to the End, that his Dominions may be great, and that Peace may have no End,* saith *Isaiab* the Prophet of God.

The Seventeenth Chapter.

Concerning God's Blessing in this World. A very good and necessary ^m Revelation for those that are weak in Faith.

^m Or discovery.

1.  **E** A R Children, if we be converted from our Reason, and ^a give ^a Or submit. up ourselves into the will of God, that he may do with us, and make us, what he will, then when we put our trust in him, we go in to our true Father, and are his children.

2. And now, as a father cares for his children, so also God our Father does for us, as Christ hath faithfully taught us, saying, *First endeavour after the kingdom of God, and the righteousness thereof, and then all other things shall be^o afforded you.* Also, *Behold the Fowls of Heaven,* ^o Or added to you. *they sow not, neither do they spin, neither do they gather into the Barn; yet your heavenly Father feeds them; and are you not more worth than these, O ye of little Faith?*

3. The soul knows that this Garment (of Earthly flesh and blood) is a strange Garment, wherein it is heartily and deeply ashamed before the Majesty of God, and ^{*} therefore it does so much doubt of God's Grace, when it prays; it always thinks its sins are so many, that it cannot reach into the Majesty of God. ^{*} Note.

4. And such pain the Devil puts it to, who always opens his smoky Pit, with the Anger, and draws the smoke into the will of the soul, that it keeps back, and is afraid of God: *The Devil always presents God as a severe Judge.*

5. Thus the poor soul keeps back, and enters into the Spirit of this world, and seeks a livelihood and maintenance: It thinks God lets things go as they will, and that things prosper with those that build upon, and trust in themselves. For, when the soul thus sticks in Reason without God, it supposes that it must use carking and caring to bring it to pass, *it thinks there is no other way,* it must be done thus, the Labour of the Hands (or else cunning and subtlety) must do it; from whence so many ^p potent Evils arise. ^p Strong Delusions.

6. Dear Children, be rightly informed. The outward Earthly life is *fallen home* to the Spirit of this world, the Belly needs Earthly food, and the Body Earthly Clothing, and a ^q house to dwell in, after these things the outward Spirit must endeavour: It should labour and take pains; *for in the sweat of thy face shalt thou (Earthly Man) eat thy Bread, till thou returnest to Earth from whence thou wast taken,* saith God in *Moses*. ^q Tent or Tabernacle.

7. For the Body was taken from the Matrix of the Earth, and has Imagined [or put its Mind] into the Earth, and the Earth has captivated that again, so that it has eaten Earthly fruit; and so it is turned to Earth, from whence it was taken.

8. For God took it from the Earth, that is, [he took] a *Mesch*, a Mass or Concretion of † Red Earth, [^{*} *Adam* from † *Adamah*,] from the Fire's Center, and from the Water's Center, *viz.* from both the Mothers of Nature, and breathed into it *the breath from without* by the Spirit of the great World, and *the soul from within* out of the second Principle into the Heart. אָדָם *
† אָדָמָה †

9. The soul does not dwell quite in the outward, only it is captivated with the outward: Its will is entered into the outward, and there is impregnated with the outward Dominion, and so the outward Dominion is come into the soul.

10. And this was *that* which God did forbid to Man, that he should not lust after Earthly fruit, power, and virtue; neither was there any necessity that drove him to it,

for he was in Paradise, and had Paradisical food without Want and Death; and as God dwells in the Earth, and yet the Earth knows him not, and apprehends him not; so also Man; he could have dwelt in the *Matrix* of the Earth, and yet have been with the soul in God, and the Will of the soul had brought divine food to the soul: but now being turned away, the soul eats of the Center of Nature, and the outward Spirit eats of the Earth: but if the soul turns, and goes with its will *into the Love of God*, then it eats of God's word, and the outward Body eats of the Blessing of God.

11. For when the soul is blessed, then God blesses the Body also, for the soul carries an heavenly Body in the old Adamical one: And so *his meat and drink is blessed, and all that the whole Man does and has*: he obtains a wonderful blessing which his reason cannot apprehend: he must labour and traffick, for therefore he is created into the outward world, that he should manifest God's wonders with his Skill and ¹ Trading.

¹ Or Handicraft and business.

12. All Trades, Business, and Conditions, are God's Ordinances; every one works the Wonders of God: and so now if the soul stands in the hand of God *in his Love*, then the body is in God's works of Wonder; and God has no displeasure at its Business or ¹ Doings, whatsoever it does, whereby it gets its food and living.

¹ Or Matters.

13. The outward Life consists in *Three* parts: *one* is the Dominion of the Stars; *the second* is the [one] Element divided into four parts, as into the four forms of Fire, Air, Water, and Earth; *the third* is the Dominion of God; for the Spirit of God moves upon the Water, upon the ² *Capsula*, upon the Matrix. What Man soever puts his trust in God, and does not wholly set his heart upon his Reason, has *the Spirit of God* for a Creator; which Spirit of God has the *Verbum Fiat*, and creates continually: it blesses him in body and soul, in the house and in the field, in the work of his hands, his business and trading; whatsoever he does, the Spirit of God is continually in it, and creates, [or effects it.]

² Or surface of the water.

14. How should it be otherwise? the soul has the Body of the Spirit of God; how can the Spirit of God then forsake the outward Body, which must open its Wonders?

15. Man does well enough, in every thing that is not false or wicked, and if it is not *contrary* to God, and the Love of Mankind: If a man did only cast stones into the Sea (if his brother is pleased with it, and that he get his Living by it) then he is as acceptable to God, *as a Preacher in a Pulpit*: for what cares God for ³ the labour? he has not any need of that.

³ *Opus Operatum.*

³ Choice or Liberty.

16. Man has *free will*; he may recreate himself upon Earth, in what work he will; let him do whatsoever he will, it all stands in the Wonders of God. A *Swineherd* is as acceptable to God (as a *Doctor*;) if he be honest, and trusts only in God's will; the simple is as profitable to him as the wise; for with the wise he rules and governs, and with the simple he builds and tills the Ground; they are *all* his Labourers in his works of Wonder.

⁴ Height, Exaltation, or highest degree or measure.

17. Every one has an *Employment* [or Calling] wherein he spends his Time; all are alike to him; only the Spirit of this world hath its ⁴ pitch, which it distributes in its might, *as the Spirit of God* does in Heaven; there are great distinctions and degrees there also, as the spirit or soul is endued with divine power and virtue, so accordingly is its degree of Exaltation in Heaven, also its Beauty and Clarity, or Glory, but *all in one Love*.

18. Every Angel and Soul has Joy in another's Power and Beauty: as the flowers of the Earth do not grudge at one another, though one is more beautiful and fuller of virtue than another; but they stand kindly one by another, and enjoy one another's virtue: and as a *Physician* puts many sorts of herbs together, and every one of them affords its virtue, and all benefit the sick, so we all please God, if we give up ourselves into his will; *we stand all in his field*.

19. And as the Thorns and Thistles grow out of the Earth, and choak and spoil many a good herb or flower; so also does *the wicked*, who trusts not in God, but builds upon himself, and thinks with himself; I have my God in my Chest: I will covet and leave my children great treasure behind me, that they also may sit in my place of honour and dignity, that is the best way; and thereby he spoils many a good heart, and makes it take base and wicked courses, and thinks that to be the only way to get happiness; and so, if they have riches, honour and power, then they have goods indeed; but if any consider it, it is no better with these than others, and besides the poor soul is *lost thereby*.

20. *For the Dainties of the Rich relish not so well with them, as a Bit of Bread does to the Hungry*: There is every where, care, sorrow, vexation, fear, sickness, and at last Death: All in this world, is but mere foppery: The ^a *Mighty* sit in the Dominion of the Spirit of this world; and *they that fear God* sit in the Dominion of the Divine Power and Wisdom: The Dominion of this world takes its End with the Dying of the Body; and the Dominion in the Spirit of God continues standing *Eternally*.

^a Potentates,
Rulers and
Magistrates.

21. It is a very lamentable thing, that Man runs so eagerly after that, which would run after Man, if he was righteous and honest: he runs after cares and sorrows, and they run after him; he is as if he was *continually Mad*; he makes disquiet to himself; if he would be contented, he should have rest and quiet enough. He puts an ^b eating Worm into his heart that plagues and torments him, and causes an Evil conscience that gnaws him, and he is a mere fool with all this: for he leaves his goods to others, and *takes the gnawing Worm in the Evil Conscience with him from this world*; and that which plagues him Eternally, *that he holds for his Treasure*. There cannot be a greater folly found under the Sun than this, that Man, who is the Noblest and most Rational Creature in this world, should in Covetousness be the greatest fool of all, to hunt and press so eagerly after that which he has no need of; for every one has his *sufficient* portion given him from the Spirit of this world, if he would but be *contented* with it.

^b Or Canker.

22. Thus one Man is a Devil to another; and they torment one another; and all the business is but *about a handful of Earth, or for a Stone*, of which the Earth has enough; and must not that be a Wonder indeed? Does not the fierce hellish Spirit accomplish its Wonders according to its wish in Man? As the Book of the *Revelation* witnesses; where one Seal of Anger has been opened after another, and Men are become *the Servants and Ministers* of wrath; they have willfully entered upon it with their Blood and ^c Goods, and thought they did God good service in it.

^c Or Estate.

23. O Blind Man! how art thou captivated in the Anger? what dost thou do, or where art thou? why dost thou suffer the Devil to befool thee? *Heaven and Earth is wholly thine*, God will give it thee all: He has given thee all: thou hast a Natural Right and Propriety in it; the Sun and the Stars are thine, thou art Lord of all; let now thy foolish will go: why dost thou give thyself up into Covetousness and Haughtiness? Does not the kingdom of God consist in Love and Humility?

24. Or dost thou suppose it is *so good to dwell in the wrath*? Behold when the light of thy Eyes does cease, then thou goest into Darkness, and takest thy folly, to which thou hast here addicted thyself, along with thee: Is then the Darkness better than the Eternal Light? Ask the Night whether it is better than the Day? or dost thou suppose that we are mad that we speak thus? we speak what we see, and testify what we know, and thou art blind.

25. Thus art thou blinded by *the Babylonish Whore*, which the Covetous Devil brought forth, when Men were secure and careless, when they lothed the Word and Spirit of God, as the *Revelation of John* testifies, saying; *I will come and take away thy Candle-*

* Cleave or hang to Devils.

stick from thee: And Paul saith; God shall suffer powerful Errors to fall among them, that they shall believe the Spirit of Lying, which speaketh Lies in Hypocrisy and Deceit; [So that] they will stick ^a close to the Devils. But in the Last Time (saith the Prophet David) shall the word of the Lord spring up like grass upon the Earth: open the Gates in the World wide, and set open the Doors, that the Lord may enter in: Who is the Lord? he is the Champion in the battle; all swords and spears shall be turned into plowshares and sickles (saith the Prophet of God,) and it shall be done: whosoever shall call on the Name of the Lord shall be saved.

26. Therefore it is Good to trust in God; and though the Earthly Body should always lie in Dung, it is but for a little while, and no one knows what hour his Time in this world is out, and then follows the judgment according to his life: Therefore desist from Covetousness, it is the Eternal Root of all Evil, and of all Folly. A Covetous Man is the Greatest Fool on Earth, for he devours himself, and causes disquietness to himself, and so brings Evil upon himself by it: He knows not what Man it will be, who shall possess his Covetousness; and many times it is shamefully consumed in Whoring: That wherewith one has destroyed his soul, with the same another is frolic, in another foolery: For it must all come to its Effect. But he that trusts in God has continually enough: whatsoever he has, he is contented with it, and so he is much richer than the foolish covetous [person,] who oppresses the miserable for Money, which cannot prolong his life from Death, nor preserve him from Hell.

27. The Honest and Virtuous gathers treasure in Heaven, he gets a New Body, wherein there is neither hunger nor thirst, nor frost nor heat, and he has rest in his Conscience, and will Eternally rejoice in his Treasure: And the Covetous fool gathers an Earthly Treasure, which he must leave to others, and an Evil Conscience, and a Treasure in the Abyss, which will gnaw and eat him Eternally.

28. God's Blessing never leaves any that sincerely trust in God, and lets that go which will not stay: God has Wonderful ways, wherewith he feeds and nourishes his children; as Daniel in the Lions Den; and Elijah under the Juniper Tree; and the Widow of Sarepta in the Famine. He that trusts in God, has built sure in Heaven and on Earth.

The Eighteenth Chapter.

Of Death, and of Dying. How Man is when he Dies; and how it is with him in Death. A Great Gate of Wonders.

* Or undergone it.

1.  Know that Reason will say: thou hast never ^e tried it, and thou art yet in this world in the outward Life, how then canst thou know this? Indeed, dear Reason, according to my outward Man, I must say so too, and I say the Truth as to the outward Man.

* Or determines.

2. But seeing we can Live both in God and in this world together; and seeing the soul, if it will know God, must with Christ press into God through a narrow strait Gate, through Death and Hell; therefore we have power to write of the way, and will set it down for a Memorial, since we are yet in this world: For God is wonderful, who ^f judges in a thing,

and yet the Judgment is not executed in the thing at that instant : and so, though we are in the Earthly Life, we shall yet speak of *the Life in Death*, which we well know [and understand.]

3. For there is no knowledge incomprehensible to the *Matrix* of Nature, if the Spirit rides upon its wings, *it goes through* the three Principles, and if it rides upon its Triumphant Chariot, may it not then *ride through Death and Hell*? who can hinder it? And may not a soul *thus* behold the wonders of God, especially when this is the Time wherein all wonders shall be revealed, [or made manifest?]

4. We speak not of ourselves *alone* : The ^g Star is appeared which has broke the Seal : why dost thou long stand gazing? Observe it, the Time is come, there is no preventing of it more. ^g The Star of the sixth Seal.

5. All that has a beginning, has an end, that which is included in Time goes with Time again into the *Ether* : if we had lived in this world without necessity, and without Death, in a pure Body without spot or blemish, yet the outward Kingdom at the end should have *departed* from us, and so we should have remained in the Heavenly Substantiality, after the manner of *Enoch* and *Elijab*, as also *Moses* ; yet *Moses* entered through death, into the Paradisical Life : But *Enoch* and *Elijab* were taken up without Dying ; and there the outward Dominion with the spirit of this world was *taken from them* without Dying ; which will also be done at the Last Trumpet ; upon which will follow an Eternal Life, and an Eternal Death.

6. The *true Man* in the heavenly Image has no Time ; his Time is like a round Crown, or a whole Rain-bow, which has no beginning nor an end : for the Image, which is the similitude of God, has neither Beginning nor Number : it has stood from Eternity in the Wisdom of God as a Virgin without ^h bringing forth, or *without willing* ; for God's willing was the willing in her ; she has ⁱ appeared in the Holy Ghost with all the Wonders which we have brought to Essence and Light in this world. ^h Or Generating. ⁱ Or shone forth.

7. But she was without Body, without Substance, without Essences ; the Essences were out of the Eternal Center in her made stirring with their Creation, as in *Three Mothers*, according to the three Principles : That God would be manifested in all the Three Principles, was *the Creation* ; and that the Dominion of the Image did not continue in its ^k Order and Appointment, was *the Death*, in that the Middle gave itself into the outward, and the outward into the Middle, which is not the ^l Ordinance of the Eternity : and therefore there happened a Breaking : for the outward in the Middle has a Beginning, and a Number, and therefore it goes to the End, and *must break itself off* from the Middle again, and this the Longing-Desire has done, it has set the Middle (wherein there is an Eternal Life) outward, and let in the outward into the Middle. ^k Or Ordinance. ^l Order or Law.

8. Thus the Life consists in *three Parts* ; as first, the Inward, which is God's Eternal hidden Mystery in the fire, from whence the Life exists : And secondly, the Middle, which has stood from Eternity as an Image or Similitude of God in the Wonders of God, without substance, in which God's desire was to see himself in an image ; and just as a Man seeth himself in a Glafs, so was this also : And so thirdly, this Image in the Creation has *again* got a Glafs to see itself in, which was the *Spiritus Majoris Mundi*, the Spirit of the great World, *viz.* the outward Principle, which is also a figure of the Eternal [Principle.]

9. And on this [outward] figure the Image has so gazed, that it has imagined and received in the outward Image, which must now break off again : but seeing it is bound with its Bond to the Eternal Center of Nature, *therefore* it happens to be *very painful to break off*, as to that bond ; for there one Life is broken off.

10. And when the Air ceases, then the fire must be smothered, and go into its *Ether*, and that is *Death*: for the Outward Principle and the Inward break off one from another; for the Outward has a beginning, and the Inward not; and therefore the Outward must break off.

11. The outward consists only in the *Sun's* Tincture, and its Dominion are the *Planets* and *Stars*, who always drive on their Dominion to the Limit, [or Period of their course,] for Every Planet has its Limit in that Place it stood in at the Creation, and that is its Period, and its *seculum*, or course: and when it comes to that place or point, then all whatsoever it was wholly Lord over, breaks: for it begins a new course or *seculum*.

* Or Zodiack of the twelve signs.

° The Lord of its Ascendant.

◦ Note, the Calculation of Nativities.

12. But you must understand it aright [thus,] Every one [of the Planets] has not the Tincture of Life: *Saturn*, *Mars*, and *Jupiter* have the Great Life; *Saturn* separates whatsoever he gets in his Limit, he does it not [actually,] but he leaves the Life, and then it has no Leader, but breaks of itself, and so it is with the *other* [Planets.] But its limit or period must reach to the ^m Crown of the *Stars*, in that *sign* and point in which the Planet has its Limit and Period.

13. And therefore many a young Child, even in its Mother's womb, is old enough for Death, for its ⁿ Lord is at his Period, and leaves its child; and the cause why we cannot [easily] search out our End is, that we do not properly and exactly know the Limit of our ^o Leader: for we must know its Number or Period, and the Number or Period of the sign, if we will hit the Point of our Limit or End.

° Note.

14. Behold now in what *Danger* we are, according to the outward Life, neither are we at home in this Life, and yet we are quickened and awakened, through the outward Life, and so a soul comes to be generated: though indeed the outward life cannot generate a soul; * for the seed is sown with [or in] all the three Principles, and there are Three Mothers, each of which hatches its Chicken.

15. This Might was given to Man: though indeed the Image of God did not stand thus: For *Adam* before his *Eve* [was made,] was a chaste Virgin, not Man nor Woman: he had both the Tinctures, that in the Fire, and that in the Spirit of Meekness, and could of himself have brought forth after a heavenly manner, without dividing or rending of himself, if he had stood out the Trial; and then one Man had been generated from another, after that manner, as *Adam* in his Virgin-like manner was Man, and the Image of God.

° Or to Express.

16. For that which is out of the Eternal has also an Eternal manner of generating; its substance must go wholly out of the Eternal, else it subsists not in Eternity. But having no Tongue, to ^p bring to Light how one is in *Death*, when he is Dead, though indeed we understand it, therefore we must show it in similitudes.

17. A Dead Man has no breath, neither hath he any fire in his body: the Body has no feeling, for it breaks [or corrupts] altogether: its Effences go into the Earth: its Elementary Spirit, viz. the Air, goes into the Air, and vanishes in a vapour: the water and blood is received by the Water and Earth, and then there remains nothing of the outward Man: he is quite gone, for he has Beginning and End, all his Effences are gone.

18. Understand us after this manner: As the Image stood in a form from Eternity, and yet it had no certain form, but was a Wonder, like one that Dreams of a Sight or Image; and so it has been foreseen in the wisdom of God, with all wonders.

19. Also observe this; when God the Father once moved himself to the Creation, then he awakened (in the Image) Effences, which stood hidden in the Center of Nature; and these Effences are out of the *Eternal Liberty*, they should work their wonders in or according to the will of God; they should form no other will, for that which they should

do and open, should stand Eternally, for it was out of the Eternal, and should *work* in the fragile or corruptible, and bring its *similitudes* into the Wonders.

20. For the fragile or corruptible has in the inward an Eternal Mother; and seeing now that the Eternal Image has let the corruptible into its Will, *therefore* has the Root of the Corruptible (which is also Eternal) wrought in the Image, and put its Wonders therein, * which continue now standing Eternally as a *figure*, seeing they are generated out of the Eternal: and so *they stand in the Will, in the Desire of the soul*, when it is departed from the Body. * Note.

21. And though it happens, that the Will (in the time of this Life, *viz.* in the time of the Body) goes forth out of falshood and wickedness, yet the Will [Purpose and Intentions] *remains as a figure*, which follows the will as a shadow, for it is generated out of the Eternal, the soul, in its Eternal Essences, has made that; for the *soul* works *by its will in the Center*, and the *Starry Spirit* works *in the Body*, in the flesh and blood, and *hangs on to the soul*, and makes the soul to long and lust, that it also may do as the *Starry Spirit* does. † The representation of the Thought.

22. * And so now what the soul does, it does in its Principle, *in the Eternal*, and all that follows the soul in the deceasing of the Body; only in the time of the Body, it has Ability to draw its will *out from it*: and when the will is renewed, then also *the substance*, which the will has made in the Center, is renewed; and though it had been Evil, yet it becomes Good, and so stands in the Center, to the manifestation of God's works of wonder. * Note. † Or subject matter.

23. Thus also we give you to consider, how the condition of *the wicked soul* is, which thus in Covetousness, Haughtiness, in Tyranny, and mere Falshood and Wickedness, departs from the Body, when all that *sticks still* in the will of the soul unconverted from it, in those very works the soul must *Eternally swim*, for that is its substance which it has here made [to itself;] neither does it desire any other: And though it offers to hate it, and seeks in the Center for abstinence [to avoid it,] yet it awakens but the fire-Root thereby, which kindles and increases this substance; for the Meekness [*viz.* the Water of Eternal Life] *is not in its will*, whereby it might quench the fire, and *turn* itself from the Evil into the will of God: and though it seeks for that, yet there is no finding of it. † Or swelter.

24. Then comes sorrow and lamentation upon it, and kindles the *Evil substance* many hundred times more, so that the soul desires to cast itself down headlong, and yet falls continually *deeper* into the Center of the Abyfs.

25. It is with that soul, as with one that *Dreams*, that he is in great Torment and Anguish, and seeks help every where, and yet cannot find it, and so in the End despairs and gives himself *over* to the Driver, [or Tormentor,] when he sees no remedy, to do what he will with him: And thus the poor soul falls into the Devil's Arms, and neither dares nor cannot go any further: but what *he* does, *that it must do also*.

26. It must be God's Enemy, and in high-mindedness, in its falshood and wickedness which it committed here, fly out in the fire above the Princely Thrones of Angels; and that is its recreation *in its foolish sport*; and seeing it has constantly (here on Earth in the Body] made itself a fool, there also it remains to be a Fool and a Juggler.

27. For every *Damned soul* goes forth (in its here practised false wicked Matters) in the Anger of God, as a Stout, Proud Devil; that which it has *here acted*, that it does *there also*; for that very Matter of Folly *is its Treasure*, and therein is its Will also, and its Heart, as Christ saith. † Note here the Treasure of the soul.

28. But *those souls* which at the End *narrowly* escape the Devil, and but then first enter into the Will of God, when the Body is deceasing, they are as one that is escaped.

from a fight, for they are *quite Naked*, and have little of the Body of the heavenly Substantiality; and they are *very humble*, and love to lie down in Rest, and so in the Stillness *wait for* the Last Judgment, hoping with the Clarification [Transfiguration or Renovation] of the Heavens to have Joy with all the souls: and although they have Joy with them, yet they see their substance under them, and are very humble in the Majesty: for their dwelling and delight is *only Paradise*, viz. in the one Element, but *not Majesty*; for the Clarification or Glory is different, all according as the Holiness and Love is.

29. But *the Zealous souls in the Wonders of God*, which here under the Cross wrought the Wonders of God in Obedience to his will, which are mighty in the Power of God, which have put on the Body of God, that is, Christ's Body, and walked therein in Righteousness, and Truth, *all their* ^o *Doings also follow them* in their strong Will and Desire; and they have unspeakable Joy in the Love ^x and Mercifulness of God.

[▪] Works, Matters, or Essences.
^{**} Barmbert-zigkeit.

30. For the meek Love of God embraces them continually: all the *Wonders of God* are their *food*; and they are continually in such Glory, Power, Might, Majesty, and Wonder, as no Tongue can express; for they are God's Children, God's Wonder, God's Power and Virtue, God's Strength, God's Honour and Glory; they are his Praise, they sing his Song of Praise or Hallelujah in Paradise, in the Element, and in the Center of Nature; there is no awakening of the Wrath [there] in Eternity; but every Spirit in Nature is a Love-desire: they *there* know no Devil, Anger, nor Hell; there is Eternal Perfection: whatsoever the will desires, that is there, *and all in Power*.

^f Matter or Thing.

31. It is written, *The kingdom of God consists in Power*, and not in the Earthly ^y substance, for this Earthly substance is not from Eternity, *therefore* also it will not be to Eternity; if you will conceive of the Heavenly Substance, you must have a care that you bring a *heavenly Mind* to it, and *then* the Spirit of God will *well* show the Heavenly Substance, it is much easier for the Enlightened to conceive of the Heavenly Substance, than of the Earthly: Let not the Reader Imagine the thing *so difficult*.

32. But in the *Thoughts* of his own Reason he cannot reach to it; let him leave off, for thereby he attains only a Glimpse, even as Antichrist has but a *Glimpse* of the Word of God, and of the Doctrine of Christ, and yet strongly supposes that he has apprehended the Word; but it is *a mere soppery*, their Crying and Roaring is mere Juggling.

33. If you have not the *right hammer*, you cannot strike the Clock that awakens the poor captive soul; Heaven and Earth and *Every Thing lie in Man*, you need but to use the right Hammer, if you will strike his Clock and awaken him out of his sleep: your *Crying aloud* will not do it, you will not be able to beat the Divine sound into him, if you yourself have it *not*: But those that have the right Hammer, they awaken him indeed: therefore *all Teachers without God's Hammer*, are but Jugglers, Hammers for the Belly, Hammers for the Ear, and no Hammers for the soul.

34. The soul dwells not in the outward Spirit; indeed the outward Spirit has *insinuated* *itself* as an Evil ^z Companion into the soul, but has not the Principle in it, wherein the soul dwells, but is only a cover and *binderance* to it.

^z In German, *Schalk*.

35. And so also the Antichrist is but a *binderance* to the poor soul; for if the poor soul was not so fast-tied and bound to the *Crying*, which only fills people's Ears *in Sermons*, it would enter into itself, and seek itself, it would endeavour after amendment and abstinence from sin; but now it supposes that to be *Holiness* which enters in at the Ear, and yet many times there is nothing but Dross, Filth, and Reproach against Love and Concord in it.

36. What shall a Man say? Is not all quite blindfolded and full of Hypocrisy; every one endeavours after nothing but for the *Belly*; both the Shepherd, and the Sheep, the Superior [or Magistrate,] and the Inferior [or Subject;] the Spirit of God is very

scarce and rare among them, and though they boast much of it, yet it is but a show of holiness and hypocrisy, where the Heart knows little of the Spirit of God, it is a mere Notional Conjectural knowledge, and a matter without spirit.

37. O thou worthy Christianity, behold thyself: O *Europe, Asia, and Africa*, open your Eyes and look upon yourself; do but ^b seek yourself. Let every one seek himself, or else it will *not* be well with him: There is a strong Bow bent: Fall into the Arms of the Archer, and be converted, and find thyself, or else thou wilt be *shot away* [as an arrow out of a Bow.] Be not rocked asleep by children, but rise and walk upon thy own feet: It is high Time, the sleep is at an End: The Angel has sounded his Trumpet, do not draw back: Consider what the *Revelation* of Jesus Christ saith, *That those which hang to the Whore of Babel*, [that is, to the Confusion,] *will go along with her into the Lake which burneth with fire and brimstone*; [viz. the Lake of God's Anger, which burneth with Judgment, Famine, and Pestilence, which will sweep the whole Earth.]

^a Or Thing, or confused Medley.
^b Or Examine.

38. For the Whore will not be converted, she must ^c drink of the Dregs of that Cup which she has filled; therefore let every one himself open his own Eyes, for God is Great, who will Judge her: She will continue, and go on in her sins, and at length *Despair*: She cries, *Mordio*, [Murder, Murder,] and yet none hurts her, but it is her own Evil that plagues and torments her, viz. the Hypocrisy, supposed Holiness, High-mindedness, and Covetousness: She has *Wolves* that bite and tear her, yet they are *but Wolves* that do so, and are none of the sheep.

^c What measure she hath meted to others, shall be meted to her.

39. Therefore it is necessary to awake, *not in much searching after Opinions and Fooleries*, but in seeking thyself; for much searching, without Conversion from Evil, is mere deceit, and seduction from this way: And though thou shouldst read *this* a thousand Times without Conversion of thy will, thou wouldst understand as much of it, as *the Ass* does of *the* ^d *Psalms*; and just thus it is with the *Belly-Priests, the Antichrist*.

^d Psalter.

40. Do you suppose it a slight matter, to set an *Ass* upon a kingly Throne? How then shall the *Belly-Ass* stand before God, who sets himself with an *Ass's* Heart in the Throne of Christ, which is the dwelling place of the Holy Ghost, *only for the sake of Gain, Honour, and Esteem*, and is merely a Teller of Stories, or Relator of a History, without any knowledge; and besides is full of blasphemy and wickedness? Or, dost thou suppose thou art *fit enough* to sit in the Throne of Christ, when thou hast studied some Arts and foreign Languages? Pray consider! Look upon God's choice, upon *Abraham*, and the *Patriarchs*, also upon *Moses* and the *Shepherds*, also upon the *Prophets* and *Apostles*, and thou wilt soon see whom God chuses, and whether he chuses Art or Spirit.

41. Therefore be warned, let every one consider the state and condition he is in: He that worketh, worketh the Wonders of God, and goes in simplicity with his will into God's will, and hangs *as a child to God*: He has but two ways to go, one in his work, wherewith he may sustain his body, the other in the will of God, and so puts his trust in God, let him make and do with him what he will; and wheresoever he is, or whatsoever he is going about, he saith, *Lord, it is my Employment, or Calling, thy Will be done*, give me what is good for me; and such go on very rightly in God's works of Wonder.

42. But he that is *chosen by Nature* to be a Ruler, Governor, or ^e Leader, especially in a spiritual state and condition, he ought well to have a care of his Doings, that he does not go *without his Weapons*, or Armour; for he leads the flock of Christ: He is a ^f Shepherd, the Wolf is continually about him.

^e Or Captain.

^f Or Pastor.

43. If he is *watchful*, and considers that he has Christ's sheep under his keeping, and feeds them right as a faithful Shepherd; then the Shepherd's Crook shall be a Great

Glory to him in the Eternity : But if he seeks only the Wool, *viz.* his own Honour and Esteem, Might, Power, and Authority, Pomp, State, Glory, and Voluptuousness, and spends or consumes the Sheep's Pasture, and does not give them food and drink, but is a lazy sleeper, snoring in fleshly Lust and Pleasure, while one Sheep is going astray here, and another there, being scattered, and liable to be *devoured by Wolves*; and such as will not go in by the Door of the Sheepfold, but climb up on the outside, and only contrive how they may by cunning, subtlety, and crafty tricks, steal away their food, and ⁸ shear off their wool : All such are of the Number of Wolves, and have not the Shepherd's Crook of Christ; but they have and use the Devil's Shears, and must hereafter *howl* with the Wolves.

⁸ Or fleece them.

44. How may any *call himself* a Shepherd of Christ, who is not chosen to be a Shepherd by the Spirit of Christ? Or may a Wolf make a Shepherd over the Sheep? Are they not ^{*} *both Wolves*? or, do we speak from conjecture? It is not so in the Order of Nature, for an evil Thing cannot produce a good thing out of itself, but one evil Thing generates another.

^{*} He that makes, and he that is made a Shepherd or Pastor.

⁸ Or make him mild and gentle.

⁹ Every word that is spoken by any, whatsoever they are.

45. How then can one wrathful Soldier ^h appease another furious Soldier, who fully purposes to kill, slay, and murder? Or how wilt thou *awaken the Holy Ghost in Man*, seeing there is only the Spirit of this world *in thy voice*? That cannot be, unless it were already awakened in the Hearer, who *bears* the voice of the Holy Ghost in ⁱ *all words* which are spoken of the wonders [or works] of God.

46. And, if an Ass could speak, and should speak of God's Word, the Hammer of the Awakener would then strike in the soul which is in God: *Whoever is of God, heareth God's Word*, saith Christ; *ye therefore hear not, because you are not of God*, but of the Devil, and of the spirit of this world.

47. In some there is no Word or Spirit of God at all *to be awakened*; for the wrathful Matrix has captivated them; which is plain and manifest in some to whom Christ himself spoke: He had the Hammer indeed, but his Spirit *enters not* into the malicious obstinate soul, but into those, who would fain be virtuous, honest, and godly, *if they could*: And when once the Hammer thus awakens the Spirit of the soul, that the soul turns and casts itself into God, *then it can*.

^{*} The Old Adam.

48. The ^k Old Man should not have the Dominion, but the Spirit of God should have it; else there is *no ability*, but a keeping back by the Wrath; for there is a *Twofold* Longing or seeking in the soul: One is the fire's greedy covetous fierce Longing, which always seeks after Earthly Matters; and the other is from the Spirit, which is brought forth out of the Fire, wherein the right Life of the soul in the Image of God is understood, that is, God's Longing, which seeks the Kingdom of Heaven.

49. And so when the right Hammer (*viz. the Spirit of God*) strikes in it, then that Longing is so strong, that it overcomes the Fire-source and Longing, and makes it meek, so that it desires the Longing of Love, *viz.* the Longing of the Soul's Spirit; and there is good to be done: Such a Soul is *easy* to be awakened, so as to subdue the outward Dominion, especially when the Hammer of the Holy Ghost sounds through the Ears into the Heart, then the Tincture of the soul receives it *instantly*; and there it goes forth through the whole soul, through both the Longings, for it casts itself into *one* will; for *two* wills do not subsist in Eternity, there must be but one; one of them must be impotent, or of no Might, and the other Omnipotent, or Almighty, or else there is disunion, and no agreement.

50. For that is the right [or true property] of Eternity, and of the Eternal subsistence, to have but *one* only will: If it had *two*, one would break or destroy the other, and so there would be strife: Indeed the Eternity consists in many Powers and Wonders, but its Life is merely and only the *Love*, out of which go forth Light and Majesty: All Crea-

tures in Heaven have but one will, and that is inclined into the Heart of God, and goes into God's Spirit, even into the Center of Multiplicity in the springing and blossoming; but God's Spirit is the Life in Every Thing.

51. The Center of Nature affords the substance, and the Majesty affords power; and the Holy Ghost is the bringer forth: He has the Predominancy, and it has been so from Eternity but in an *Invisible* substance ¹ before the Creatures: There is nothing New in Hea- ¹ Or to. ven that was not before, but only that the substance is become palpable and comprehensible: God himself has shown forth himself in Similitudes and Images, else all had been but merely and only God: The Devil is God's; he is *his wrath* or fierceness in the most inward Center, which is also the most outward, for his kingdom is the Darkness in Nature, as is before mentioned.

52. Therefore Man should have a care of himself, and endeavour to ^m propagate or put forth himself, for he is a root in the soil of God, and has gotten the Spirit of understanding: He must ^m bring forth fruit out of the spirit of the soul, in the power of the Holy Ghost, not according to the form and manner of Darkness, but out of the Power of the Light; for whatsoever grows out of the Power of the Light, that belongs to God's Table; and whatsoever grows out from Darkness, which remains a fruit in Darkness, belongs to the Darkness in the Abyss in the Wrathful Matrix, [or in the fierce Genetrix.] ^m Bring forth or regenerate himself.

53. After this [Life] time there is no recalling; for, as an Herb is sprung up and grown, so it remains, and so it relishes, and is afterwards desired for food *only of those* that are of the same essences [or quality;] but those that have not the same essences, desire it not for food, neither do they gather it into their Barns.

54. Therefore, let every soul try and examine itself, and consider what kind of fruit it is: It is *good converting while we are here* in this Life, and to prune off [the Evil] Branch, and to send forth a better from its root: But when the *Great Reaper* comes, he cuts off all, one and other, and then the weeds and evil branches are bound in Bundles, and cast into the fire; but the good herbs are set upon God's Table.

55. We have very faithfully opened *this* according to our Gifts, and whosoever is hungry let him eat, and whosoever thirsteth let him drink; *they may have it without money*, that our Joy in God may be full, and that we also may have to eat in the ⁿ other world. *Hallelujah. Amen.* ⁿ The world to come.

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CATALOGUE of the BOOKS

Written by J A C O B B E H M E N,

The Teutonic Theosopher.

1. **A** N N O 1612. he wrote the Aurora, or the Dawning of the Day; or Morning Redness in the Rising of the Sun: Containing, the Root of Theology, Philosophy, and Astral Science, from the true Ground. Dated *June 2, Anno Ætatis 37*. It had afterwards Notes added, with his own Hand, in 1620. Having been summoned, on Account of the Aspersions of the Superintendent of *Gorlitz*, and accused as Author of this Book, it was laid up by the Magistrates of that Place; and he was commanded (as being a simple Layman) to desist from writing of Books. Upon this, he abstained for seven Years. But being afterwards stirred up by the instigation of the Divine Light, he proceeded to write the rest, as follows.

2. *Anno 1619*. The Three Principles of the Divine Essence: Of the Eternal Dark, Light, and Temporary World. With an Appendix of the Threefold Life of Man.

3. *Anno 1620*. The High and Deep Searching of the Threefold Life of Man through, or according to the Three Principles.

4. An Answer to Forty Questions concerning the Soul, proposed by Doctor *Balthasar Walter*. In the Answer to the First Question, is the Philosophic Globe, or Wonder-Eye of Eternity, or Looking-Glass of Wisdom, (which in itself contains all Mysteries,) with an Explanation of it.

5. The Treatise of the Incarnation. In Three Parts. Dated in *May*.

Part the First, Of the Incarnation of Jesus Christ.

The Second, Of the Suffering, Dying, Death, and Resurrection of Christ.

The Third, Of the Tree of Faith.

6. The Great Six Points, containing the Deep Ground of the Great Mystery, and of the Three Worlds; and a brief Explanation of six others, or the small Six Points.

7. Of the Heavenly and Earthly Mystery. Dated *May 8*.

8. Of the Last Times; being two Letters: The First, to *Paul Keym*, dated *August 14*; and the Second, to the same, dated *November 23*; both concerning the Thousand Years Sabbath, and of the End of the World. They are in the Collection of his Letters.

9. *Anno 1621*. *Signatura Rerum*: or, The Signature of All Things: Showing the Sign and Signification of the several Forms, Figures, and Shape of Things in the Creation; and what the Beginning, Ruin, and Cure of every Thing is; comprising all Mysteries.

10. Of the Four Complexions: A Treatise of Consolation, or Instruction, in Time of Temptation. Dated in *March*.

11. Two Apologies to *Balthasar Tylcken*.

The First, in Two Parts, concerning the Aurora.

The Second, in Two Parts. Dated *July 3*.

Part the First, concerning Predestination.

The Second, concerning the Person of *Christ*, and the *Virgin Mary*; which he had wrote of in the Treatise of the Incarnation.

Catalogue of Jacob Behmen's Books.

12. Considerations upon *Esaiah Stiefel's* Book, dated *April 8*, concerning the Three-fold State of Man, and the New Birth; and of the last *Sion*, or *New Jerusalem*.
13. *Anno 1622*. Of the Errors of the Sects of *Ezekiel Meths*, or an Apology to *Esaiah Stiefel* concerning Perfection. Dated *April 6*.
14. Of True Repentance. — — — 1
15. Of True Resignation. — — — 2
16. Of Regeneration. Dated *June 24*. — — — 3
17. *Anno 1623*. Of Predestination, and the Election of God. Dated *February 8*.
There is an Appendix to it, intituled as follows:
 18. A Short Compendium of Repentance. Dated *February 9*. — 4
 19. The *Mysterium Magnum*: An Explanation of *Genesis*; treating of the Manifestation, or Revelation of the Divine Word through the Three Principles of the Divine Essence: Also of the Origin of the World and the Creation, wherein the Kingdom of Nature and Grace are explained, for the better understanding of the Old and New Testament; and what *Adam* and *Christ* are. Dated *September 11*.
 20. A Table of the Divine Manifestation; or, An Explanation of the Threefold World: In a Letter of the True and False Light, to *G. F.* and *J. H.* Dated *November 11*. It is in the Collection of his Letters.
 21. *Anno 1624*. Of the Supersensual Life. — — — 5
 - (22.) Of Divine Contemplation, or Vision. It proceeds to the sixth Verse of the fourth Chapter.
 23. Of *Christ's* Testaments. In Two Books. Dated *May 7*.
The First, Of Holy Baptism.
The Second, Of the Holy Supper of the *LORD Christ*.
 24. Of Illumination. A Dialogue between the Enlightened and Unenlightened Soul. — — — 6
 25. An Apology for the Book of True Repentance, and of True Resignation. Dated *April 10*; occasioned by a Libel published by *Gregory Rickter*, the Primate of *Gorlitz*.
 - (26.) A Hundred and Seventy-seven Theosophic Questions, with Answers to Thirteen of them; and to the Fifteenth, as far as to the fifth Verse.
 27. An Epitome of the *Mysterium Magnum*.
 - (28.) The Holy Week, or Prayer-Book. With Prayers to the End of *Tuesday*.
 29. A Table of the Three Principles, or, An Illustration of his Writings. To *J. S. V. S.* and *A. V. S.* Dated in *February*.
 30. Of the Last Judgment: Said to be consumed at the Burning of Great *Glogau* in *Silesia*; and no other Copy of it is yet found.
 31. The Clavis; or an Explanation of some principal Points and Expressions in his Writings.
 32. A Collection of his Letters on several Occasions.

These Six were published in One Vol. 12mo. intituled, The Way to Christ.

Note, The Books which the Author did not finish, are distinguished by this Mark ().

F O R T Y Q U E S T I O N S

C O N C E R N I N G T H E

S O U L.

P R O P O S E D

By Dr. B A L T H A S A R W A L T E R,

A N D A N S W E R E D

By J A C O B B E H M E N, the Teutonic Theosopher.

I N T H E

A N S W E R t o t h e F I R S T Q U E S T I O N

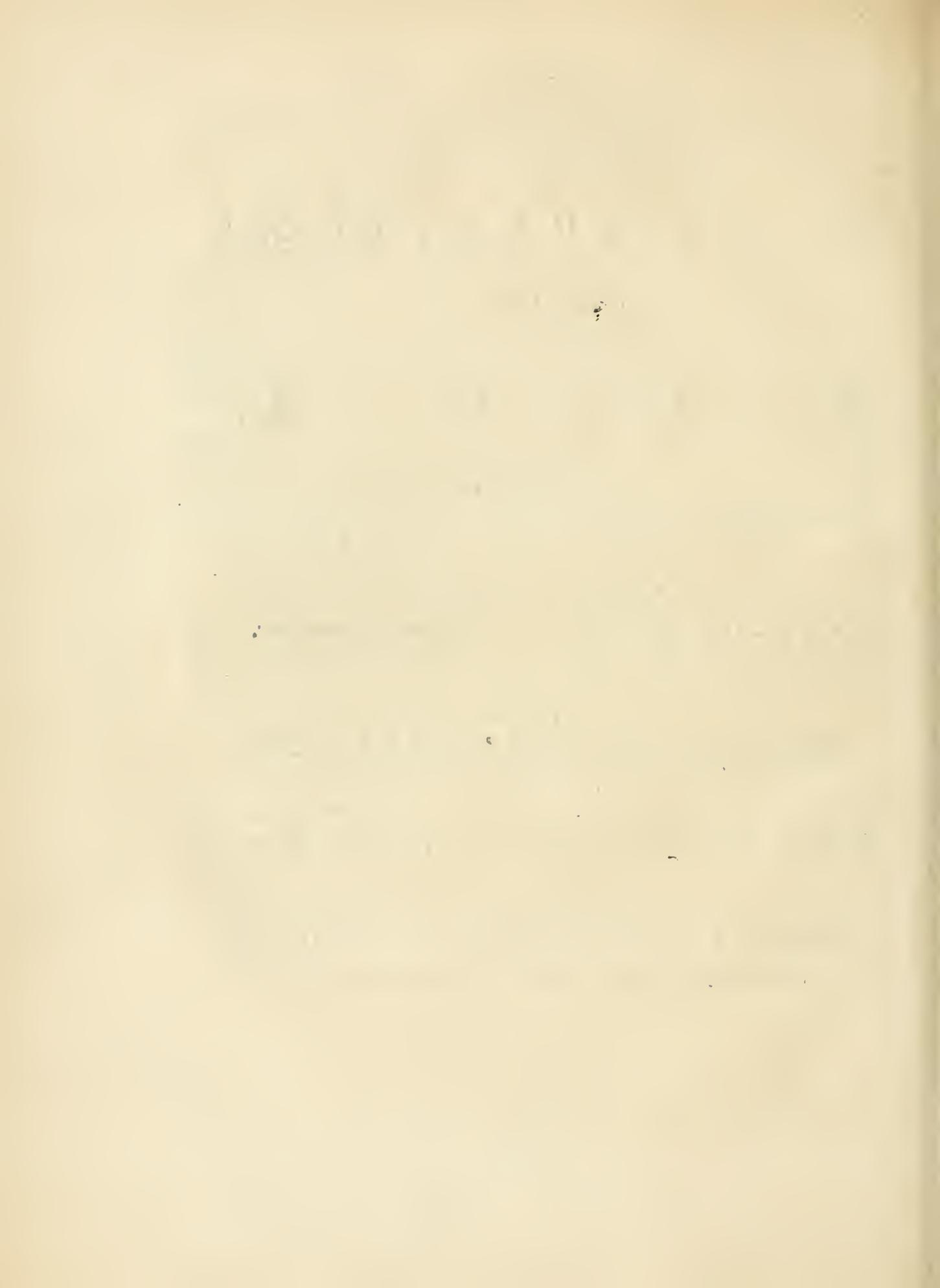
I S T H E

P H I L O S O P H I C G L O B E,

O R,

W O N D E R - E Y E o f E T E R N I T Y, o r L O O K I N G - G L A S S o f W I S D O M,

(Which in itself contains all Mysteries) with an Explanation of it.



P R E F A C E

T O T H E

R E A D E R.

I F we knew the precious nature and value of our own souls, we should acknowledge with an inward sensibility, the answer to Christ's Question, when he said; *What shall it profit a man to gain the whole world and lose his own Soul? Or what shall a man give in exchange for his soul? The soul is so precious, that nothing can truly be valued at so high a Rate. To save it is the greatest gain, to lose it is the greatest loss: then who will not highly prize the study and understanding of the way to save it? Christ saith, He that will save his soul shall lose it, and he that will lose his soul shall save it: But who understands this? We know it is the desire of every soul to be saved, and to be happy and glorious, but the way is very unknown to us poor fallen souls, for we can hardly suppose, that losing will be the saving of ourselves: Christ also taught, that the way to Glory was through many Tribulations and Death; this way he entered into Glory, and so have all the blessed from the beginning of the world, and can no otherwise to the end of it. But how shall a soul know the way to lose and deny itself, so that it may assuredly attain Eternal Salvation? Let it listen, in its Heart and Conscience, inwardly to that Teacher, which it shall find there, who is God himself: we have the Testimony of Moses for this, who told the Israelites, *The Word, the Commandment is nigh thee, in thy heart and in thy mouth, not the outward, but the Inward heart and mouth; as also the Apostle Paul saith to the Romans, that Christ the Eternal Essential word of God, the word of Faith which they, the Apostles, preached, is nigh us, in our hearts and in our mouths; and in another place he saith, Do you not know that Christ is in you, except you be past reproof, ἀδοκίμοι improbi? And the Apostle John saith, that God is Love, and he that loveth, God dwelleth in him, and he in God, which we all perceive is true, for in him, we live, and move, and have our being. And this may be known, though the Apostle Paul had not said it, for one of the Poets of old spoke what he knew, and said, We are all his Offspring, as the Apostle mentions it: Nay we all know, that he that doth well is the servant of God, but he that doth evil is the servant of the Devil who ruleth in his heart: and though there is none that doth good, no not one, nor can do of himself, yet through Christ in him, he can desire to do well, and be sorry when he has been drawn away to do evil by the lusts of his own heart, by which the Devil tempts us to do evil; but if we will resist the**

PREFACE to the READER.

Devil, he will fly from us ; if we will leave off to do evil, and desire, try, and learn to do well, without doubt we shall be able, through God that dwelleth in us ; and then he will teach us all things, and lead us into all truth by his Spirit. All this we shall fully understand, and all Mysteries, when God shall manifest himself in us, if we earnestly desire it with all humility, self-denial, losing of our souls, and being nothing in ourselves ; for then God will be All in All, and nothing is impossible with God : All this, and much more, has the Author of this Answer to these Questions concerning the soul found true ; and out of his inward Mystery he has manifested many things in this, and other Writings, the knowledge of which will be exceeding useful in promoting the salvation of every soul. But as he is so deep in his writings, so we have need to desire that our souls may be put into such a condition as his was in, else they cannot be fully understood ; but the same God that satisfied his desires, will satisfy ours, if we cast ourselves upon him in our souls, and let him do with us what he pleases.

Thus our troubled doubting Souls may receive much comfort leading to that inward Peace which passeth all understanding ; and all the disturbing Sects and Heresies arising from the Darkness and Malice of Men and Devils, will be made to vanish, and cease by that understanding, which may be kindled in them from it. They that rule, will understand how to effect all their good purposes, to the joy and happiness of those that are subjected to their government ; and Subjects will learn to obey. So God shall be glorified by all men's love to one another, and peace flourish over all the Earth.

If some should think it so hard to attain the understanding of this Author, when they read the answer to the first Question (which is far more difficult than any of the other, because it contains the sum of them all) as to forbear taking so much pains as they suppose is requisite ; let them consider, if it should prove more difficult than other writings, the Profit will compensate the Pains with a hundred-fold advantage ; for all may receive according to their vast or narrow capacity ; only let not the Calumny and Misreport of others, hinder them from so great a Benefit.



T H E

T A B L E

O F T H E

F O R T Y Q U E S T I O N S.

THE Author wrote this Answer to these Questions, chiefly for his friend's sake that sent them to him, as also for the benefit of all such as love the knowledge of Mysteries: this friend of his was Dr. *Balthasar Walter*, who travelled for Learning and hidden Wisdom, and in his return home, happened to hear of this Author in the City of *Gorlitz*; and when he had obtained acquaintance with him, he rejoiced, that at last he had found at home, in a poor Cottage, that which he had travelled for so far, and not received satisfaction: then he went to the several Universities in *Germany*, and there collected such Questions concerning the Soul, as were thought and accounted impossible to be resolved fundamentally and convincingly; which he made this Catalogue of, and sent to this Author, from whom he received these answers according to his desire, wherein he and many others that saw them, received full satisfaction.

When they were first printed in *English*, they were presented to King *Charles* the First. And about a month after, being desired to say what he thought of the Book, he answered, that the Publisher in *English* seemed to say of the Author, that he was no Scholar; and if he was not, he believed that the Holy Ghost was now in Men; but if he was a Scholar, it was one of the best Inventions that ever he read.

Q U E S T I O N I.

- W**HENCE the Soul proceeded at the Beginning?
2. What is its Essence, Substance, Nature and Property?
3. How is it created in the Image of God?
4. What, and when was the breathing of it in?
5. How is it peculiarly fashioned, and what is its form?
6. What is its power?
7. Whether is it corporeal, or not corporeal?
8. After what manner comes it into the body of Man?
9. Which way does it unite itself with the Body?

The Table of the Forty Questions.

10. *Whether is it ex traduce and propagated after an human bodily manner? or every time new created and breathed in from God?*
11. *How, and where is it seated in man?*
12. *How, and what is the Illumination of it?*
13. *How does it feed upon the word of God?*
14. *Whether is such new soul without sin?*
15. *How comes sin into it; seeing it is the work and creature of God?*
16. *How is it kept in such union, both in the Adamical and Regenerate Body?*
17. *Whence and wherefore is the contrariety between the Flesh and the Spirit?*
18. *How does it depart from the Body at the Death of a Man?*
19. *How is it Mortal, and how Immortal?*
20. *How does it return to God again?*
21. *Whether goes it when it departs from the Body, be it saved or not saved?*
22. *What does every soul departed? Does it rejoice till the last Judgment Day?*
23. *Whether do the souls of the wicked, without difference, (for so long a time before the Day of Judgment) find so much as any mitigation or refreshment?*
24. *Whether do men's wishes profit them any thing, or sensibly do them any good?*
25. *What is the Hand of God, and the Bosom of Abraham?*
26. *Whether does the soul take care for men, their friends or Children, or their Goods; and whether does it know, see, approve or disapprove their undertakings?*
27. *Whether does it know this or that Art, or Occupation, whereof (while it was in the body) it had sufficient skill?*
28. *Whether also does it obtain somewhat more certain knowledge of Divine, Angelical, Earthly and Diabolical Matters, than it had in the body?*
29. *What is its Rest, Awakening and Glorification?*
30. *What is the difference between the Resurrection of the Flesh and of the Soul, both of the Living and of the Dead?*
31. *What kind of new Glorified bodies shall they have?*
32. *What shall their form, condition, joy, and Glory be in the other Life?*
33. *What kind of matter shall our Bodies have in the Life to come?*
34. *What is the lamentable and horrible condition of the damned Souls?*
35. *What is the Enochian Life, and how long does it continue?*
36. *What is the soul of the Messiah, or Christ?*
37. *What is the Spirit of Christ, which he willingly commended into his Father's hand?*
38. *Of the things which shall come to pass at the end of the world?*
39. *What, and where is Paradise, with its Inhabitants?*
40. *Whether is it mutable, and what shall it be afterwards?*

T H E

A U T H O R'S P R E F A C E.

T O

Dr. BALTHASAR WALTER.

1.  *Beloved Sir, and my good friend, it is impossible for Reason to answer these your Questions, for they contain the chiefest and greatest Mysteries, which are alone known to God.*

2. Hence saith ^a Daniel to King Nebuchadnezar: *That which the King* ^a *Dan. 2. 26--*
asketh and desireth of the Learned Chaldeans, Astrologians, and Wise men, is not in their ^{30.} *And such*
power. The God of Heaven only can reveal secret things: it is not in my Reason to answer ^{an answer Jo-}
the King; but that the King may perceive the thoughts of his heart, God hath revealed it, ^{seph gave to}
not that my Reason is greater than any man's living. ^{the King of}
^{Egypt. Gen.}
^{41. 16.}

3. So likewise I say to you: you shall be answered, not that my reason is greater than any man's living, but only that you may perceive the thoughts, the earnest seeking and desire of your heart, it is given me to answer you.

4. And you should not ^b, in such a Way, so anxiously seek after these things; they are in no outward reason: But to the Spirit of God, nothing is impossible: seeing we are the children of God, and in Christ new born of God, the son sees very well what the father does in his house, and also learns his Art and Work. ^b According to the Reason of the outward man.

5. Seeing, also, we are the mystery of God, we ought not to suppose, that we must not so much as look upon, nor meddle with such mysteries, as Antichrist teacheth; for none taketh unto himself any thing of God's Mysteries, unless it be given him: and St. James saith ^c, ^c *James 1. 17.* Every good and perfect gift cometh from above, from the father of lights, with whom there is no change nor alteration.

6. And seeing you seek so eagerly after such things, you become thereby even the cause of finding them; for God gives his mysteries both by means, and also without means; but that no man might boast, he often makes use of very mean people about them, that it might be acknowledged that they come from his hand.

The AUTHOR'S PREFACE.

7. You shall be answered with a very sound and deep answer, yet briefly comprised, not according to outward reason, but according to the spirit of knowledge.

8. And although I could sufficienly show and demonstrate these things in a larger description; yet seeing they are all described, and explained at large in my other Writings, at present I set them down but briefly for the ease and delight of the Reader, and that it may serve for a short memorial of the great mysteries.

9. But he that desires to know these things fully and fundamentally, let him seek them in my former Writings, especially in the ^a third part, and there he has the whole ground of the Divine Essence; and also of the creation of all things; of that which is eternal, and of that which is corruptible; and how every thing was made, and is come to be as it is, and act as it does, and what it shall be in the end.

^a The three-
fold life.

10. And therein also lies the Key of the Mysterium magnum, the great Mystery, so far as a creature is able to comprehend or bear, and thither we refer you for further explanation; and so I commend me to you, into the brotherly love in Christ. Anno 1620.

Jacob Behmen.

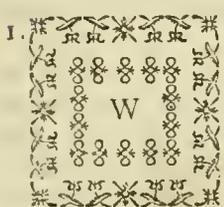


Forty Questions concerning the SOUL.



Question the First.

Whence proceeded the Soul Originally at the beginning of the World?



1. WE have, both in our second and third Book, sufficiently laid open the mysteries of the Soul, according to the three Principles of the Divine Essence; where also we have set down, by many Circumstances, the eternal Center of the eternal Nature; and also the Ternary of the Divine Essence; and moreover, what Eternity has ever been, and how the beginning of the Creation ^a was brought forth; and what an Angel, and what a Soul is: Also we

^a Or came to be.

have laid open the heavy fall of Lucifer; and moreover, both the Mothers which have so brought it forth, the one ^b procreating the heavenly Essentiality, and the other the Hellish, where also we have written of Light and Darknes.

^b Generating.

2. Therefore we shall not be very well understood by the Reader, in this Treatise, unless he has read over, and well ^c comprehended, ^d the third part of our Writings.

^c Or understood.

3. Although that apprehension is not in human power, yet the way thereto is very faithfully shown him; so that if he longs to attain it, he shall obtain a ^e Guide and Director (if he follows our counsel) who will show him the key of the *Mysterium magnum*, the great Mystry, leading to that precious *Philosopher's stone*, and to all Mysteries: let none think this impossible, for with God all things are possible: He that findeth God, findeth all things with and in Him.

^d Or book.

^e Leader, or the Holy Ghost.

4. Now you know, ^f according to Reason, that all things are originally sprung and derived from Eternity: This also the holy Scripture tells you: in God are all things; in him we live and move, and have our being, and we are his offspring.

^f In or by. Rom. 11. 16. 2 Cor. 5. 18. Acts 17. 28.

5. And although men cannot say of God, that the pure Deity is Nature, but that it is the Majesty in the Ternary, yet we must say that God is in Nature, although Nature can as little reach or comprehend him, as the Air can comprehend the Sunshine: However, we must say, that Nature is born in his will, and that it is a SEEKING, produced out of Eternity; for where there is no Will, there is also no Desire.

^g Glance or Luster, or brightness of his Glory.

^h Or desiring.

6. But in God there is an eternal Will (which is himself) to beget or generate his ⁱ Heart or Son; and this Will maketh the ^h stirring or proceeding out of the will of the Heart, which is a Spirit; so that the Eternity consisteth in ^j three Eternal Forms, which are commonly called Persons, as we have very accurately ^k explained it in our third Book.

ⁱ Will; Father.

^j Heart; Son.

^k Proceeding, or Efflux;

Holy Ghost.

^l Declared.

7. Then if we discern and know that there is not only Light and Majesty, but also Darknes, as is plain, it concerns us to know whence Darknes arises.

8. For in the Eternity beyond Nature there can be no Darknes, for there is nothing to bring it forth: we must only look into the Will and the Desiring; for a desiring is attracting.

The First Question Answered.

9. And whereas in the Eternity it has nothing but only itself; it draws itself into the Will, and makes the Will full, and that is its darkness; whereas otherwise, if it was not desiring, it were a Nothing, ¹ but an eternal Stillness without ^m Essence.

¹ Or viz.

^m Or Being.

ⁿ Moveableness.

^o Astringency.

^p Acidity.

10. Thus the Attraction makes ⁿ Mobility and Essences, which otherwise could not be in the stillness; and so also this makes ^o harshness, hardness, and drought, together with ^p sharpness.

11. Neither can we say that the Darkness swallows up the Light, as the Eternal Liberty; for that which is Eternal, cannot be altered nor changed: but yet we must say that Light and Darkness are in one another.

^q Or power.

12. Now the Light is good, and has ^q virtue; but the Darkness has the harshness, hardness and coldness: and the desire of the Will makes Essences and attracting, which is a stirring in the hardness; and if that which is attracted stirs by the drawing, then it causes a ^r jarring, whereby Light and Darkness are mingled together in the sharpness.

^r Whirling.

13. And we must consider how the free Light is sharpened in the Essence in the sharp stirring, whereby we come to understand the ^s fire-flash, and the eagerness; and yet we cannot say that there is any rending.

^s Lightening.

14. For that which is Eternal, without beginning, admits no severing, but stands as ^t a wheel, which begetteth itself in itself: whereof you have a similitude in the Mind of Man, where, indeed, there is a Will of a rising and running, but no removing: the greater the Will is, the greater also is the ^u Essence, and the more strongly it is sharpened.

^t Or Orb, or

Globe, or Sphere.

^u Or Being.

15. Thus the Still Liberty, which is neither Darkness nor Light, is sharpened in the sharp Desiring and attracting, so that it appears as a flash which shineth.

16. Also, we cannot say that the Liberty holds or captivates the flash; for from Eternity it has had Nothing: but we can well say, that the Light and Splendour shines in the Liberty.

^w Or astringency.

17. For that which is free, lets in the Light; but that which is not free (as the ^v harshness which makes Darkness, and is material, to speak in a Spiritual sense) that does not receive the Light.

^x Mild or fluid.

18. This we can truly say, that whatsoever is transparent, and ^x not of a gross Nature, takes in the Light, as appears by the water which takes in the Light, and the harsh Earth does not.

19. Moreover in Fire you have a sufficient manifestation of the Essence of all Essences; for you see that the Fire burns in an harsh dry matter; for it is the harsh Desire which enters into itself like a great anguish, and reaches after the Liberty; where also it receives the Liberty, like a flash, and it kindles by the flash that it burns.

20. And although it must be understood that there is no such fire in the Eternal Essence, as that is which appears externally, yet it is internally in the harsh Desire, and externally it remains dark: Therefore the Eternal Fire is externally dark; and internally, as it is in itself in the Will of the Eternal Liberty, it is a Light which shines in the Still Eternity.

^y Or differences, kinds or manners.

21. Now then, we understand, that in Fire there are ten ^y Forms, all which are born in the Will, and all belong properly to the Eternal Will; therefore we rightly say, that the Eternal Will is God's Will; and that the Liberty which has the Will, is God himself; for it is the Eternity, and nothing else.

The First Form.

22. First, there is the Eternal Liberty, which has the Will, and is itself the Will: now every Will has a ^z seeking to do, or to desire something; and herein it beholds itself, and sees in the Eternity what itself is; it makes to itself a glass of its own likeness, for it sees what itself is; and so finding nothing but itself, it desires itself.

^z Or longing.

The Second Form.

23. The second Form is the Desiring, and yet it has nothing but itself, thereupon its desire seeks a model of its own Will in itself, and makes itself pregnant, so that a darkness or overshadowing comes to be in the Will, which the Will would not have; but the Desire, the seeking causes it; and yet there is Nothing that is able to consume or expel the Desire.

24. For that which is before the Desire, beyond the seeking, is Free and a Nothing, and yet it is: yet if it were a thing that could be perceived, it were an Essence, and must subsist in that Essence which brought it forth: but seeing it is without Essence, it is the Eternity, viz. Good: For it is no source, and has also no Mutability, but it is a Rest and an Eternal Peace.

25. But seeing the immense Space is bottomless, therein being neither number nor end, and also no beginning, therefore it is like a Glass; it is All things, and yet as a Nothing: it beholdeth itself, and yet findeth nothing but an A, which is its Eye.

A Δ V

Δ ◇ ◇

◇ θ ⊙

V X Y ⊙

○ V
A ○
A

26. AV: That is, the Eternal Original that something is; for it is the Eternal Beginning, and the Eternal End. Thus the Abyss seeth in itself, and findeth itself.

27. The A is below, and the V is above; and the O is AVge, the Eye, and yet is in itself no Substance; but thus is the Original of Substance: there is neither below nor above, only its Looking-Glass in the AV is thus a seeing.

* In the Text, AVge, which in the German Language signifies an Eye.

* As the sight of the Eye.

28. But whereas there is no ground, therefore its Glass is such an Eye as this ○; for God himself saith in the Revelations, ^b I am A and O, the beginning and the end, the first and the last.

29. Consider us according to its precious depth; for we speak not here according to Nature in a ^c Form, but according to the Spirit above Nature in the ^d Divine Character T.

30. The ⊙ is the Eye of God, the Eye of Eternity: This makes, and is a Glass, and it is a round circle like a Globe ⊙, not like a Ring ○; for we cannot describe it otherwise. Hereby we mean the Globe of Eternity, wherein lies the foundation of Heaven and Earth, of the Elements, and also of the Starry ^e Sphere,

31. For it is a Globe ⊙ like an Eye, and it is ^f the Eye of God's Wonders, wherein every thing was seen from Eternity, yet without Essence, as in a Glass or Eye, for it is the Eye of the Abyss; concerning which we have no Pen, Tongue, nor Utterance, either to write or speak, only the Spirit of Eternity leads the Eye of the Soul thereinto; and so we see it, else it must remain in Silence; and this hand could not describe any thing of it.

32. Now seeing that in the Eternity there is such an Eye, which is God himself (and yet is not called God, but Eternity; and according to the Eye, he is called A and ⊙, before the A there is Nothing, and in the ⊙ there is All, and in the A and ⊙

^b Rev. 1. 8. I am Alpha and Omega.

^c Similitude, or Parable, or Figure.

^d GoTtes Character T. G O T T in German is G O D.

^e Or Wheel or O b

^f God's wonder Eye.

Beginning and End) hence we find, that there is a Will in the \odot , and the Will is

^z Drawing or longing, or attracting. the \odot itself, which maketh the A, (*viz.* the Eternal beginning of the ^z Seeking,) so that the Abyfs beholds itself, and makes a Form in itself like a Globe.

33. For the Eye finding no bottom, it closes itself, and becomes like a round Globe of Glass; and so it is the similitude of Eternity, in that it can find itself: for there is no finding in the Abyfs, because there is no place or limit, but the meer Abyfs: and when it finds itself in the Eye, yet it finds nothing but the Eye, which is the Globe.

^b Or an Eternal Will. 34. Now the Eye makes the Globe, and it is the Globe, and all put together is a Will to seek itself, and so to see what the Eternity is, which is made manifest in the Eye.

35. For the Eye makes a Beginning and an End; and because there is nothing that can give it, it gives itself, and it is from Eternity to Eternity, the Eternity itself; it touches Nothing; for it is a Nothing in itself.

ⁱ Holding or retaining. 36. Then if there be a Will, which is the Eye, and which keepeth the Eye, that keeping is the Desire of the Eye; and so the Desire causes an attraction in the Eye, yet nothing is there but the Eye: and the Desire only attracts itself in the Eye, and impregnates the Eye with that which is attracted, so that it becomes full; and yet also nothing is there but a darkening of the Free Eye; yet the Eye is not dark, but the Desire in the Eye is impregnated in itself.

37. For the Will of the Eye is still, and the Desire of the Will makes itself full, and the Eye continues free in itself: For it is free in and from Eternity; and this we call the Eternal Liberty in all our Writings.

The Third Form.

38. Now a Desire is sharp and attractive, and that makes the third Form, *viz.* a moving in itself, and it is the Original of the Essences; and hence come the Essences in the Eye and in the Will, and yet the Will may not suffer itself to be attracted.

39. For its peculiar right is to be still, and to hold the Eye in the Circle in the Globe, and yet it cannot defend itself from the drawing and filling, for it has nothing wherewith it can defend itself, but the desire.

40. And here ariseth the Eternal Enmity and contrary will; the Will will not be dark, and its Desire makes it dark; the Will would suffer the Motion willingly, because it is its manifestation; but the drawing in, and darkening, pleases it not, though indeed the Will is not attracted nor darkened, but the Desire in the Will impregnates itself:

41. Now when the Desire thus sticks fast in the Darknes, there is a great anguish, for it is troubled and attracted, and also darkened, and brings anxiety to itself in itself, and desires liberty; and drawing so strongly at the liberty, would fain draw itself into the Liberty, and so it makes itself more eager; rough and hard, and the Darknes is like an horrible consuming sharpnes.

42. For it snatches the Liberty into itself; but it is so sharp, that it appears in the Liberty as a flash of lightening, which consumes the darknes with its eagernes: and hence ^{*} Deut. 4. 24. it is that God saith, *I am a ^b consuming fire.*

ⁱ Materia. 43. Hereby understand, how every ⁱ matter consists in the power of the true Fire, and how the floor shall one day be purged: for it is the Original of the Fire which has all power; for it consumes whatsoever the Desiring has made, whether it be stone or mineral, for it is the sharpnes of the Eternal Liberty, and makes the ^m Center of Nature.

^m Centra u Nature. 44. But that you may search yet deeper, know, that the Fire Originally consisteth in three Forms, *viz.* in the Desire; and then in the matter of that which is attracted, *viz.*

In the darkness, in which Essentiality proceeds from the Attraction; and thirdly, the Anguish source.

The Fourth Form.

45. And the fourth Form makes itself, that is, the flash, for the Liberty causes that, and is the kindler of the Anguish source. For the Desire in the Darkness would have nothing else but the Liberty, and the Liberty is a light without shining, it is like a very deep blue colour mixed with green, so that it is not known what colour it is, for all colours are in it; and the Desire in itself, in its eager anguish and sharpness, breaks the colours, and makes an horrible consuming flash in itself, and changes it according to the anguish, that it becomes Red.

46. Now the Liberty in the Desire suffers itself not to be bound or captivated, but changes itself from the Red flash into Light, into a ⁿ glance of the Majesty, and it is an exulting great Joy in the Liberty.

47. For the Eye is made manifest in the Light, and the ^o Essentiality is made manifest in the Will, and then it is known what Light or Darkness is: also thus the Eternity is known, and so God's Holiness always arises in the wonders from Eternity, and it has neither limit nor beginning, for it is an Eternal beginning comprehended in Nothing but only in the Wonders, which are its own Essence, where there is neither limit nor ^p number.

48. And thus nothing is known in the still Eternity, but the glance of the Majesty, and the Spirit which is born in the Will, and the Majesty has the ^q Dominion.

49. Beloved Sir and Friend, understand the sense right: we mean not, that the Birth apprehends the Liberty without, but within itself, in its Center, it apprehends itself in itself, and maketh Majesty in itself, and yet there is no including there, but it is, as when life arises from Death or from Nothing, which ^r dwells only in itself, and this is called a ^r Principle: and that wherein it dwells is called Nature, which has seven Spirits and Forms, as is to be seen in our ^r second and ^u third Book.

50. Yet this Principle has but one Spirit, which is the life of that Principle, and it has but one will neither, which is the ^x fulfilling of the Eternity with the glance of the Majesty.

51. For this principle is the Power proceeding from the will of Eternity, and the entrance, or the Eternal beginning of the Power, is the Life and the Spirit of the power, which thrusteth forth the Essences of the Genetrix, and opens the Original of the Majesty.

52. And the whole Eye (which has thus ^y made itself a Glass in the **A** and **O**) is all things, it is the Eternity, and in itself in the Eye it begetteth the Majesty, which is the Heart and Power of the Eye; and also the Spirit, which proceeds from the Power in the Heart, even from the fiery Light-flaming Essences.

53. Thus understand the Holy Ternary in one Essence: The Father is the Eternity without Ground, which is Nothing, and yet all things; and in the Eye of his glance he sees that he is all things: and in the Power of the Majesty he seeleth, tasteth and finelleth that he is ^z Good, that is, that he is ^z God: although the ^b **T**, (*viz.* the ^c harshness) arises in the Center.

54. And in the Spirit is the moving of the Power, and the Multiplicity without ground and number, wherein consists an Eternal unsearchable multiplicity, and all in Power.

55. For that which has no ground, has no number, nor is there any shutting up or comprehension therein, and that which is within itself, cannot be known ^d externally, but

ⁿ Whose Colour is Yellow.
^o Or Substantiality.

^p Time or years.

^q Regimen.

^r Life.

^r Principium.

^r Three Principles.

^u Threefold Life.

^x Or satiating.

^y Or formed, or figured.

^z G U T.

^z G O T T.

^b The Tau or Cross.

^c Scherzigkeit, Hardness, Heaviness, Solidity, Density, or Ponderosity.

^d Or without, *ab extra*.

it may be felt by the Spirit: Thus the Internal drives out from itself, and manifests itself in Figures, or else God could not be known.

56. Thus God is together one Spirit; and is from Eternity in three beginnings and ends, and that only in himself: There is no place found in his sight; and he has nothing in himself, that may be compared to him; also there is nothing which can search and manifest any thing further than his Spirit; which always manifests itself from Eternity to Eternity.

57. He is an Eternal seeker and finder of himself in the great Wonders; and that which he finds, he finds in the Power: He is the Opener of the Power: Nothing is like him, neither does any thing find him, but that which yields itself to be his own, that enters into him: That which denies itself to be, in that thing the Spirit of God is all things; for it is one only Will in the Eternal Nothing; and yet it is in all things as God's Spirit itself is.

58. And this, my beloved Sir, is the Highest Mystery: Therefore if you would find it, seek it not in me, but in yourself, though not in your Reason neither, which must be as ^{Phil. 2. 13.} dead, and your Desire and Will must be in God: and so God becomes the will and the deed in you: also the Spirit of God brings your will into himself, and then you may well see what God is, and what Spirit's child this hand is, and from what kind of Spirit it writes.

59. And I brotherly exhort you, that you seek not with such eagerness, you will not reach the bottom of it with such searching, although you are known and beloved of God; and therefore we give you this for a Rule; yet externally I have no power to give it you.

60. But follow my counsel, leave off your laborious searching in Reason, and enter into the will of God, into God's Spirit, and cast outward Reason away, and then your will is God's will, and God's Spirit will seek you within you.

61. And if he finds your will in him, then he manifests himself in your will, as in his own propriety. For if you quit that will, then it is His, who is all things: and when he moves, go you with him, for you have Divine Power, and then whatsoever you search, he is in it, and then nothing is hid from the will: thus you see in his Light, and are his.

62. And let no fear terrify you, there is nothing can take it away but your own imagination; let not that enter into your will, and so you shall work the wonders of God in his Spirit, and acknowledge me your brother in him, else I shall be but as one that is dumb to you: This I tell you for good will.

63. And seeing we write of the Eternity, to the end to satisfy your will, concerning the soul, (our purpose herein being according to the will of God,) we will therefore first show you the ground of the soul, and then its Original; and so open your eyes, that you may be freed from your laborious searching.

64. For you have now to your old age laboured in this kind, and so far as I understand, you have not yet found that deep Mystery in the Spirit: But seeing it is God's will that you should know it, and have it given you for a reward of your so great labour, therefore have a care that you receive it right; and then that you cast not the Pearl before swine, which are not worthy of it, nor will be worthy of it to Eternity.

65. For that which shall be revealed to you here, belongs to the Children of God, therefore be faithful, and employ it according to the Spirit, and not according to human reason.

66. For it is so sublime, that it will not endure earthliness which proceeds from Covetousness, Pride, Self-glory, and Arrogance, although you be not such; but look well into whom you pour oil, for it is poison to many: let others themselves seek as you have

done; but give the Children bread, that they may eat, and praise Our Father which is in Heaven, for to that end it is given you.

The Fifth Form of Fire in the Eternal Will.

67. As we have opened an entrance and a glafs to you of the Eternal Original, from whence the Eternal fire proceeds, and what it is, so it is also necessary, that we show you further according to the highest depth, what the Eternal Nature is, in its propagation.

68. Wherein we must understand two Kingdoms, the one good and pleasant, the other an evil, wrathful, and ever envious sad one: of which the Philosophers from the beginning of the world have treated, and sought after it, but the time of finding it was not then.

69. But now it is at hand, that the hidden ^f thing should be found, not only by me, ^f Or secret Mystery. but also by many that will be faithful, and humble themselves in God, and seek in his Spirit and Will; it will be found in the Eye of God only, and no where else; therefore let none dive deeper in searching elsewhere, or he will find the Devil.

70. Seeing then the Eternity is thus, which yet is Nothing, and yet there is Light and Darknes, Life and Spirit, which are all things; and so there is a seeking (that, is a desire) in both, to find itself, though there is Nothing that can be ^g found but the Spirit. ^g Or that can find anything.

71. Now seeing it has nothing that it can find, and yet the Desire goes on Eternally forward, therefore the Desire is a figure of the seeking will, the similitude of the Eye of God, and it is as a glafs of the Eternal Eye, which is called God.

72. Now this is in two manner of ways, one according to the Light, and the other according to the Darknes: for the seeking is in both; and yet there is no departing of the one from the other; the Light is in the Internal, and the Darknes in the External, and yet that which is most Internal is also most External, but the Light is the middlemost.

73. For it is in the Nothing; therefore it cannot be the most internal, for it has no Place nor Limit; it is its own finding, which the Darknes findeth not, but the will in the Darknes, which desires the Light, goes out from the Darknes, and remains Eternally in the Light.

74. Now the Desire of the Light presents a Model like itself, wherein the Eternity is manifest; that is, all whatsoever the Spirit, in the Eternal power of God, finds in itself from Eternity to Eternity.

75. This Model is not God, the Eternity itself; for it takes its beginning in the Spirit, and it is the wonder of the Spirit which it seeks and finds from Eternity; and it is in the Eye of God as ^h a figure, and all the wonders of the Abyss of Eternity are therein, and are beheld in the Light of the Majesty, as one wonder in many Endless wonders. ^h The Model.

76. Also it is an Image of God, a Virgin full of purity and chastity, and no Genetrix, for the Holy Spirit only opens the Wonders in the Power.

77. Yet this Virgin is the similitude of God, his Wisdom, wherein the Spirit ⁱ discerns itself, and always, and in Eternity opens the wonders therein: and the more is opened, the more is in it. ⁱ Erblicket. Discovers itself.

78. For she ^k is without ground and number, and as unmeasurable as the Eye of God himself is; there is nothing like her, also nothing can be found, that may be likened to her, for she is the only similitude of the Deity, and the Spirit of God is her Essence therein. ^k The Wisdom.

79. She is a Circle and Model, which so opens our mind, that we see her, and God in her; for our will is cast into her, and she is in our Will: Therefore we speak of God, and see him in her, as in our Own propriety, according to the hiddenness of the Humanity; this ¹ sight is exceeding precious.

¹ Or Seeing.
^m Of the way
of condition
of.

80. We must speak somewhat also of ^m Darknes: It is in itself an inclosing, though there is nothing which bars it up, but it shuts itself up, and begets itself, and is its own Enemy to itself; for it makes its own source, without Ground and number; and has no giver that can bestow this but the Darknes's own Form.

ⁿ Or draws
into itself.
^o Or attrin-
gent.

81. It arises from the first Desiring, when the Desiring contracts ⁿ itself and impregnates itself; so that it becomes a very stinging, bitter, ^o harsh, hard, cold, wrathful, Fire-Spirit: For the Desire causes harshness by the Attracting in the will, yet the drawing is stinging, and the suffering bitter: which the Will wills not, and therefore goes forth from the stinging, and enters into itself, and makes a peculiar Principle, wherein the Majesty appears.

82. Thus the great Anguish arises in the bitter suffering: and yet nothing is there neither that can suffer, but it is thus in itself, and it is its own Life: and if this was not, the ^p splendour of the Majesty would not be, the one is the cause of the other, for the flash is in the Darknes, and the Light with the Majesty is in the Liberty.

^r Or glance.

83. And this only is the ^q divorce, that the Liberty is a still Nothing, which receives the Light into it, and makes the Darknes material; and yet there is no comprehensible ^r Essence, but a dark Spirit and Power, a filling of the Liberty in itself, that is within the desire, and not without it: for without it is the Liberty.

^q Or parting.

^r Or Sub-
stance.

84. Therefore God is the most hidden, and the most manifest, and that is the ^s Great Mystery, and the Abyfs is hidden and yet manifest; as the Darknes is to our sight: But the source is unsearchable, till the Will sinks down into it, and then it will be found and felt, when the Will loses its ^t Light: And herein lies the Ground of True Faith: let this be told you, you Teachers in *Babel*.

^s Or *Mysteri-
um magnum*.

^t Or Life.

85. Seeing then there is an Abyfs, which in regard of the impression of the darknes is called Ground, wherein the source is a cause of the life, (for the wrathful flash is the awakening of the life, although it is nothing there but in itself;) therefore it is also a Desiring, and that desiring is a seeking, and yet it can find nothing but a glass, and a similitude of the dark wrathful source, wherein Nothing is.

^u Stern.

86. For it is a Figure of the Earnest wrathful flash, and of the sharp and ^u severe power, which is God's, according to which he calls himself a consuming Fire, and an

^v Or zealous.

Angry ^x Jealous God.

87. And this Glass is also without Ground, without Beginning and without End, and yet has an Eternal Beginning and an Eternal End; and is the only Cause, that the Abyfs is blue, dusky and fiery: It is the cause of the Stars and Elements; for the Firmament is a second Glass proceeding from this.

88. As there is a Threefold source in every thing, and each is always the Glass, begetter and cause of the other, nothing excepted, all things are according to the Essence of the Ternary.

89. Seeing then there is a Glass in the Abyfs, in which the source beholds itself; so it is also a Figure and Image of the source, which stands before the source, and does or brings forth nothing, but is a Virgin of the source, wherein the wrathfulness of the Flash ^y discerns itself infinitely without number; and always opens its wonders therein, by the bitter Spirit of the stirring Essences.

^y Or discovers
itself.

90. Which hath its life in the flash, so that it flies more swiftly than a Thought; and even the thoughts of the Creatures are, and proceed herein, also the Spirits of all living creatures are herein with their root; each life according to its Principle.

91. And in this Spirit of the Fire-flash consists the Great Almighty Life, for it is consuming; as the flash consumes the Darkness, and as the Fire consumes all things, and yet remains a Life in itself; yet it is an Hunger and Thirst, and must have ^a Essentiality, or else it remains a dark Hungry Fire; a will to devour and to enjoy nothing, a will to rage and sting, and to find nothing but itself; whence Essentiality (*viz.* the water) and also ^a Sulphur is generated, and generates itself from Eternity to Eternity.

^a substance.

92. And here, my beloved friend, seek the first root of the soul in the Fire-life, and the second in the life of the Light, in the Majesty, and so you shall find God's Image and Likeness, and the Greatest ^b Mysteries of the Deity lying therein.

^a Or Substantiality, or Earth.

93. And although there be such an Eye of the fierce Wrath, wherein the Earnest ^c severe Fire-life takes its Original, yet it is not at all ^d severed from the life of the Light, but is one only life that has two Principles; for it burns in two sources which are within one another; and it is one only Spirit, having two distinctions, and two wills, one will dwelling in the Fire, and the other in the Light.

^b Or hidden secrets.

^c Or strong, or stern.

^d Or rent.

94. And know certainly for a Truth, that the dark Fire-life is the Abyss of Hell; for it is the ^e severe Anger of God.

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^e Or stern, or fierce.

95. But do not you seek, as *Babel*, that great City of confusion upon Earth, has sought; which we blame not for any thing but her negligence and carelessness, and for seeking her Own Glory and Power, and by that means has ensnared herself in the wrathful Anger of God; which has a long time subjected her under its wonders, and drawn many souls into its source. Consider this.

96. In the ^f third Book of our writings, this is set down at large, and that book is somewhat easier to be understood than this is; but in this is the deepest ground of Eternity, so far as a spirit can conceive, for it cannot bear more, yet it may be described more largely, but not more deeply, for it is comprehended in the Abyss in both the Principles, for the soul arises in the Abyss in both Principles, and in the spiritual will, in the Eternity.

^f Threefold Life.

97. And yet if it be not wary and circumspect, the Devil may easily ride in its Chariot, *viz.* in its Will; but if it be circumspect, and casts itself into the Will of the Majesty of God, then the Holy Ghost rides in its Will, and it is his Chariot.

98. And herein you may now finely search the Ground of Heaven and Hell, of Angels and Devils, of Evil and Good, of Life and Death, if you seek, as we shall further direct you.

The Sixth Form of Fire.

99. Seeing then, two Principles are so in one Essence, (as no man with Reason can speak against it, for every life consists in Poison and in Light, each in its own principle, and according as it has the source, so has it also its Light,) therefore we must search what that is which sustains the life, that it be not starved, and what drives forth its source, that it can subsist eternally.

100. This now also has two distinctions, for the Light-life has its own source and driving, and the Fire-life also its source and driving, each in itself: but the Fire-life is the cause of the Light-life, and the Light-life is Lord of the Fire-life, and herein lies the ^g Great Mystery.

^g Mysteries Magnum.

101. For if there were no Fire, there would be no Light, and also no Spirit; and if there were no Spirit to blow up the Fire, it would be smothered, and Darkness would be, and the one would be a Nothing without the other; therefore they belong both together, and yet divide themselves one from another, but without any ^h flying away, and yet there is a flying of the Spirit.

^h Or removing.

102. You may understand it by this: Look upon the glowing Fire; first there is the Matter from whence it burns, *viz.* the harsh attracted bitter substance, which has an Anguish source, and is a ¹ dark Body, whether it be wood or any such thing.

¹ Corpus Opacum.

² Property and Condition, or Quality.

¹ Quality.

103. Now when it comes to be kindled, you see Three Principles, first the wood, in the Darkness with the External ^k source of this world, which also has its own Life, or else it would not take fire.

104. Now the Fire has a wrathful, harsh, strong, bitter desiring ¹ source, which begetteth thirst, a devouring and consuming, and the great bitterness is its right Spirit, an Enrager and Awakener, which has all Essences of the Life in it, and it is the power of the life and of the driving, otherwise there would be no burning.

105. That makes the great anguish-seeking after the Liberty, and in the Fire it attains the Liberty; for it consumes the darkness in the fierce wrath, and also the Matter of the Fire, from which it burns.

^m Insuperabiliter.

106. And thereby we know that one Spirit, which divides itself into two Principles, into two Spirits, but not ^m severally, and yet fleeing one before another, and the one catches or apprehends not the other, and the one is the life and cause of the other.

107. And therefore they are two Principles, seeing they have a twofold source and life, and yet there is but one root from whence they proceed, and one of them affords life, and the other affords food for that life: This is a wonder, and yet no wonder, for there is nothing that can wonder at it, for itself is All things in one only Essence.

108. Now the fire in itself is first a seeking to draw into itself, and that is the substantiality, the *Phur*, for the seeking makes it in the Desiring by its attraction, or else there were Nothing; and the Attraction is the bitter sting, a destroyer, which the substantiality cannot endure, and will not suffer, and that not willing to suffer is an anguish, a will to overcome the substantiality with the bitter sting, and the anguish pierces into itself, and catches at the Liberty; and the Liberty is a light in comparison of Darkness.

109. Now the Anguish is an horrible sharpness, and thus the Liberty is taken and sharpened, so that it becomes a fire-flash, and the Anguish-will, in the sharpness of the bitter-flash, consumes the substantiality, be it wood or any other thing.

110. Now when this has consumed it, then the Anguish is a Darkness again, and the flash remains hidden in itself again; and is an Extinguishing, and the Anguish is in the darkness as at first, before the flashing of the Fire, and it remains only in a terrible source, where the bitterness is always made more terrible, by the rough attraction.

111. Now this is thus according to the Outward Principle of this world, as we see undeniably by experience: seeing then there is an always enduring Essence in the Eternity, we therefore demonstrate it thus; behold and consider it deeply, and read this with diligence.

112. The sinking of the anguish in the Eternal darkness, is an Eternal hunger, and an Eternal thirst, and an Eternal Desiring; and the darkness in itself attains nothing in the ⁿ Eternity, that it can satiate itself withall, out of the ^o Eternity, therefore it is rightly and truly the hunger and thirst of the Abyss of Hell and of the Anger of God.

^r Or Liberty.
^o Understand by this the sinking of the hunger and thirst of Hell, and of Anger.

113. But the will in the anguish (because it can attain or find nothing) therefore it makes a figure and a similitude to itself in the desiring with the eager attraction; and the eager, harsh, bitter dark Essence, is the Material similitude in itself, it eateth itself, and is itself the matter of the Fire, that so the Eternal flash may always continue; and the wrath is always an Eternally continuing burning, and burns Eternally, out of the Darkness, and has its own Life in itself, *viz.* the bitter sting of the Anguish, which rages and raves, and is the stirring and original of the Life, and that is ^p A Principle.

^r Or Principium.

114. And understand hereby the Eternal desiring seeking, an Eternal Coveting, and yet having nothing but itself, an Eternal Envious Enmity, a seeking of the Essences.

when the innumerable and unsearchable multiplicity is always born in the Will; and an Eternal craftiness, a continual rising in the hunger, an Eternal finding of the similitude of its own desire, the similitude of the Essences, in the Will, and this is manifest in the flash; for the flash elevates itself ever above the darkness; and the Essences are in the flash, and are continually brought into the Will.

115. Thus the Fire-will is a seeking of the high swelling Pride, and a Contempt of the darkness; it contemns its own root; it is covetous, and would devour more than it has, or more than it should; it has all lusts; for the desiring Essences are manifest in the Fire, and thence it comes to pass, that in each Will each Essence is again a Center of a whole substance.

116. And this is the cause of the Creation of this world, viz. that the Model has appeared from Eternity as in a Glass, and was in the Eternal Essences in the figure, as in a virgin without bringing forth, and was seen in the light of God: and hence comes the Matter of the Earth, Stars and Elements, also All arts, wit and subtilty, deceit, falsehood, covetousness, haughtiness, in the Creatures of this world.

117. For this world is a Material seeking, comes from the Eternal, and is become material and perceptible in the Creation, viz. in the word 'Fiat, by the Heaven of the waters, as may be seen in Earth and Stones: and the Firmament, together with the Elements, is yet this seeking, and still it seeks the Earthy; for it cannot reach back again into the Eternal.

118. For all substances go forward in their progress so long, till the End finds the Beginning, and then the Beginning swallows up the End again, and is as it ever was; except that the Model remains, for the Model proceeds from the Eternal, from which the Creation came forth into a substance; as The Eye of God's wonders.

119. You must know also, that the Spirit of the Air proceeds from the bitter Eternal Fire-spirit, which also goes forward after the Wonders, in the will of the seeking of the Essences, which are the Stars: and therefore it makes whirlings, and comes from many places; as from above, from beneath, and sideways, and many times round about like a wheel, all according as the Fire-seeking is kindled by the Essences of the Stars.

120. This is wholly like the wheel of the Mind, and it has its own Spirit, and a proper Life of its own, and a proper Will of its own: and therefore it is a Principle, and continues so long, till the End finds the Beginning, then the Beginning takes the End into itself, and makes the Middle, which manifests what is done between both Beginning and End therein, which ye will consider further of, unless ye be foolish Virgins.

121. Also this Dominion continues no longer, than it can remain in the number of the Creation: For every day of the Creation is a Circle of a Revolution in the Eye, and has its number, whereof Ten is the highest number: and Man has ten times ten, viz. a hundred, for his number: and in the Crown of Paradise he has the number Thousand; but in the Eternal Essentiality, in the Divine Center of the Majesty, he has no Number, O.

122. Now look narrowly, with very clear Eyes: God created this world with every substance, in six days, and they were finished about the middle of the sixth Day, somewhat after noon towards the Evening, and then the Rest, and the Sabbath of the seventh Day, began on the sixth Day: And so the Eternal Rest found the beginning of the Creation on the sixth Day after noon; this was the End, then came the Beginning and the End together in One again, and it was manifest what God had made in the Days.

123. Seeing then Man by his Imagination has destroyed the heavenly Angelical Body, and has brought it into a corruptible number, that is, into the outward Principle, and therefore he is in it; for he has lost the Paradisical number, and is placed in the hundredth number, wherein he is also now given up to the Outward Life, as to his Leader,

^a Sucking or attraction.

^r Viz. seeking.

^f Verbum Fiat.

^t Or attraction.

^u Figure, or Idea.

^x Or attraction.

^y Or Wheelings, or Jar-ring.

^z Or Mad.

^a Mat. 25. 8.

^b Regimen.

viz. Turba.

^c i. Number, or Time.

^d 10. X.

100.

1000.

0.

that is, he has given himself up to this Leader, so that his number, to be fulfilled in the Circle of the Outward Principle, is clearly known to us.

^f Or Judgment Day. 124. If we knew certainly the hour of the sixth Day wherein the Creation was finished, we could then set you down the year and day, (we mean the ^f last Day,) for it goes not a minute further, it has its limit hidden in the inward Circle.

125. Therefore know for certain that the time is near; for in the sixth Day afternoon the Rest of the Eternal Day began, and therefore God instituted the Sabbath of the seventh Day for a Rest, and an everlasting Remembrance.

^g Working, viz. the Wonders. ^h Which Spirit. 126. And as the Rest began on the sixth Day towards the Evening, and the Entrance to the manifestation of the ^g works of the Creation, (the End then taking in the Beginning again, and the six Days stood thus in the Circle as a wonder,) so know, that you were created in Paradise, and yet are gone out from it into the Spirit of Wrathfulness into Death; ^h which has now wrought its wonders in you these 5500 years and upwards.

127. And now the End has found the Beginning again, and you shall see, also feel and find, what Paradise has been, even every one of them that shall be born in God.

128. For (to speak after the manner of Reason, and not according to God) Paradise is born again, but you shall not escape mortality, nor the wrath in the Flesh, but Paradise is now already manifest in the Mind, in the Soul of the Children of God, and they have the true taste of the Power.

129. And no subtilty nor power can hinder it, no subtilty can suppress it, nor can any Devil destroy it; for the End has found the Beginning, there can be no hindrance of it; the Power of falshood breaks, and then remains nothing but a waiting for the bridegroom; for the Children of God shall be found in Paradise, when the *Turba* in the Wrath shall be swallowed up. We speak high things, yet we understand and know them certainly in the Wonders.

ⁱ Or attraction. ^k Cunning or Policy. ^l Or Wit. 130. Thus, as is mentioned above (if you understand us aright) there is born out of the Wrathfulness of the Anger, out of the Eternal Center, (out of which this world was produced and created, which is a ⁱ seeking of the Eternal,) in the Spirit of this world, (in this Principle wherein we now live,) and there will always be born falshood, covetousness, subtilty, deceit, ennity in the Will; Lying, Murder, Pride, desire of honour, Self-Power, Art^k, Wit, the wisdom of this world proceeding from Reason, they all come from this root, and remain in the wonders of God's Anger, and though Reason and self ^l prudence be never so fine, yet it is in the Anger of God, and springs from the Abyfs.

131. And here behold thy self, thou fair world; it is no Fable, as thou holdest it to be, it is known in *Ternario Sancto*, and he that cannot get within the limit of that, he is captivated by Anti-christ, and belongs at last to that Lake from whence he sprung; it is no time to linger now, but the doors stand open, and whatsoever has grown in the *Turba*, shall be swallowed up with it.

132. So also consider the Eternal Fire further, and take a similitude from all sorts of fire in this world; for that which is a Spirit, in the Eternity, is a substance in this world. You see also that fire in itself is an anguishing wrathful rising bitter Essence and Source, and yet you see nothing else in the proper Form of Fire, but the flash which shines, you see not the source, you can only feel that.

133. You see also that the fire when it burns, sends up from itself a Smoke, in which there is water, whence soot comes which sticks to the sides, especially where the fire is inclosed and not free, then the soot is seen as in a chimney; and the soot and water are in one another, and thus the Material Earth comes originally from the Eternal fire; which Lucifer kindled: Then in the wrathfulness Time began, and the Creation was after that manner, which is mentioned in the ^m Third Book.

^m Threefold Life.

134. Understand the ⁿ Great Mystery further: you see that every Fire gives light, ^a *Mysterium Magnum*. and you see also that Air goes forth from the source of the Fire, and you know very well that if the fire had no Air to blow it up, it would be smothered, as all fires are smothered when they have no Air, and yet they produce Air.

135. The Air is the life of the fire, and the Air has its Original from the Anguishing bitter stirring source of the Essences, out of the Will: Now you see also very well, that fire must have fuel to burn, or else it is a Darknes, and although it devours itself, (by its eager attraction,) yet that fire is nothing but a source in the Darknes, which we understand to be the Abyss of the Anger of God, which is not manifest in God, but is only as a cause of the Life in the Kingdom of God.

136. You see that all fire must have ^o matter, or else it will not burn; understand it thus: the fire produces Air, and in the Air water, and it mightily attracts the Air with the water into itself again, whereby the source of the fire is so allayed, that it shines. ^o Substance.

137. For without water no fire shines; if no water can be procured in a thing, in that thing the fire will not shine, but glimmer; as for example, in ^p a red-hot stone, ^p Glowing, which has the source of the fire, and no shining but a glimmering, and hardly that; but in Iron it shines, wherein the fire has water; and therefore Iron at length comes to be consumed and getteth Rust, but a stone does not: This is thus according to the Outward Principle of this World; but according to the inward (*viz.* the Kingdom of God) it is as follows; observe it.

138. The Eternal fire burns Eternally, yet it is a Spirit, but not manifested according to the wrathfulness in the Kingdom of God: understand it thus: the flash makes a shining, which arises from the fire, and yet it dwells not in the wrath of the Fire, but satiates the fire wholly, and gives light also out from the fire, and is not comprehended nor retained by the fire, but carries with it another source of its own, *viz.* ^q Meekness, ^q Amiable-ness, or Friendliness, and yet has the Power, ^r Wisdom and Art of the Fire, for in the Light, the Essences of the Source of the fire are first manifested. ^r Wit, reason, or knowledge.

139. Now the light makes no ^s source, but it enters into itself into a Meekness, and yet is desiring, which proceeds from the source of the Fire; and its desiring is an attraction of the Meekness and Power into itself, and so it makes itself pregnant with Meekness. ^s Or pain.

140. For the Light is a Fire also, a very yearning fire, a desiring fire, and a perpetual finding Fire, which always finds what is generated in the Original.

141. All the Power which arises in the wrathful fire, is manifested in the Light, and the Light desires it in meekness; for the wrathfulness of the Fire, and the shining of the Light, are two Principles, of a twofold source, each dwelling in itself, and one comprehends not the others to Eternity, and yet the one is the life and the cause of the other.

142. And we must understand it thus: we must consider that an horrible anguishing ^t source makes a sinking into itself, like Death, wherein the limit of Separation is, and yet the Anguish keeps its source in itself: but the sinking into itself as it were into Death enters into its ^u Æther, wherein the life of the Anguish is no more known; for the sinking breaks forth from the anguish source, as a dying, and it is a dying, and yet in the Eternity there is no dying, but a kind of entering into another world, of another Principle, of another Source. ^t Or pain. ^u Sky, or receptacle.

143. For the sinking enters into the still Eternity, *viz.* into the Liberty; and as the source of the wrathful Fire remained in itself, in its life, so the sinking is a going quite out from the fire-life; and yet it proceeds from the fire-life, but it has not the source thereof; for it is broken off from that in Death: and the limit of the Separation is a Death; so that the sinking Life pierces through Death, and sprouts through Death forth in another world, and has another Substantiality, (*viz.* another water,) wherein the Light shines; and therein is no wrathfulness.

144. For in the Eternity there is no Death to detain any thing with, but there is a kind of entering into several Conditions: for that which has no beginning, has also no End nor ^z ground: and thus the Light arises from the source of the fire.

^z Foundation or bottom.

145. For the Light dwells in the Fire, and yet not in the Fire; it is another world, and it is another Fire, called Love, Power, Wonder, sweet, mild, pure; and it is no substance, also it is not Nature, but ^y beyond Nature in another Principle.

^y Extra, without.

146. It is nothing but a Light-flaming Powerful Majesty, and it has its own Spirit, which brings the sinking through Death, and which sinking out of the Anguish through Death, makes the sprouting forth through the Death.

^z The Spirit.

147. ^z It is free in itself both from the Fire, and from the Light; and it is not held or captivated by either of them both, (any more than the Fire detains the Air :) It proceeds from the Light, from the power of the Light; and opens all whatsoever is either in the source of the Fire, or in the source of the Light.

148. Yet it has no feeling of the Fire in it; but it is a blower up of the Fire of Light, a producer of the Essences of Love in the desiring Power, and an Opener of the Essences of Love.

149. And that we might be understood, (speaking of the Essences of Love, as of another Fire,) let it be observed: behold when the light is so brought forth through the wrathfulness, that one fire goes forth through the other, then the fire of Light desires the wrathfulness no more, for it is dead to the wrathfulness, and it is a peculiar Fire in itself, and it sends forth its life out of itself, which is a sprouting: for it is both desiring and attracting, whence Essences proceed, and it has all forms in it, as the fire-life has, also such a rising.

^z Or Virtue.

150. And yet the Essences are born out of the ^a power of the Light; and when they fully taste one another, there is a mere Desire and Satiety, and yet there is nothing that the Desire of Love can draw into itself, but it attracts itself into itself, and makes itself pregnant with the Power of the Majesty; so that this Will becomes satiate, and yet it is nothing but this Power, which is an Image of the Wonders: It is a similitude of the Birth; and it is the power itself: it is the Essence of the Spirit from whence the Spirit has its food, it goes forth from the Image, and ^b floats as the Air in this world does.

^b Moves, waves.

^c Without itself.

151. Now the Spirit finding nothing like ^c itself, and so not finding itself but in the Power, therefore it is desiring; for it dwells in the Ground of the Power, and yet is not the Power itself, therefore its desiring makes a similitude of itself.

^d Viz. The Desiring.

152. For a desiring is a seeking, and the figure of the seeking is in the seeking; the figure makes the Seeking manifest: Thus the Spirit also dwells in its own Figure, in the Power, and in the Light of the Majesty; and ^d it is an Image according to the property of the Spirit.

153: The Spirit is not the Image, but the seeking and its desiring is the Image, for it dwells in itself, in its seeking; and in its figure it is another Person than the figure of the Power, and according to this Essence God is said to be Threefold in Persons.

154. But that we may open your Eyes wide, that you may see the whole ground of the Deity, (for now it both shall and must be made manifest,) you must look upon the Great wonders, which we lost by going forth from Paradise, where now we must labour in the six working days of this world; therefore consider now what and where we are, and you shall here find such a thing as was hidden even to Nature.

155. Behold, when you will speak of the Trinity, then look upon the first Number, upon the *A*, upon the Eternal beginning, which is the Father; and then look upon the *O*, in the middle, viz. the Son; and then look upon the *V*, which is the pro-

ceeding of the Holy Ghost, which in himself goes with the sinking through the sharp wrathfulness into the second Principle, which hath **E**, and goes forth through the power, as a light flaming flash which hath **I**.

A.O.V.E.I.
I.E.O.V.A.

156. Now put thereto the swift going of the flaming flash, that is **T**, the omnipotence of the Eternal God, which consumes in the wrathfulness as a flash, but in the Love in the **I**, as an exceeding loving God, Exalteth, pierceth through, and powerfully Exulteth: Now if you put the **L** thereinto, then you have the Matter of the Divine Essence; in the power it is an Angel, and in the out-birth out of the Center, it is Gold.

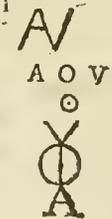
GOLT.

157. The World is Covetous and Ambitious, (especially those that will be counted Masters of Arts,) and say they know Gold, and are blind people; why do you not then seek it? perhaps you will ask, how should you seek it? Go with the outward life into Death, there the outward life must die, and in the anguish yield itself up into the Number of the Crown, viz. into the Thousand number, 1000, and there the End is, and the Death arises to a glorious life with a new fair body; you need afford nothing to it but the soul, which will then bring forth much fruit, and then thou hast an Angel which is free from the wrathfulness, for it is wholly pure; seek it, and you shall find it.

158. But thou supposest, perhaps, to find it thus in thy Old Garment: no, friend, we will now teach you another A, B, C; learn that first, then seek, if you will then have a love to it, if not, leave it; for the **O** is much nobler and more precious than the **L**.

159. Observe, take the **A**, viz. the Beginning of the AVge, Eye, with the **V**, which is the Spirit's mark, and go with it through the **O**; then you will make a stroke, and mark through the **O**, thus, .

GOTT,
GOD.
GOLT,
Gold.



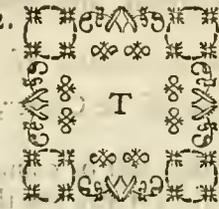
160. Now part the *Two* Principles one from another, seeing they part themselves, and set one by another, each with a half **O** like a Rainbow, thus, ; for so they stand in the Figure. Set the fierce *Wrath* at the left **O**, and the *Light* at the right **C**, for otherwise a Man cannot describe them so exactly, but they are One Globe .

161. And † take the *Spirit*, which is generated in the Fire, and go with it out from the fierce Wrath, into the sinking down, through Death, into the other half Eye, viz. into the second Principle, then will you see this Figure, which standeth thus, .

* 
† 

The Explanation of the Philosophic GLOBE or EYE of both the
 Threefold¹ Circles, which signify especially the two Eternal Prin-
 ciples; the^m Third being also clearly understood therein, and how
 it must be understood.

¹ Or semicir-
 cles.
^m Third Prin-
 ciple.

162.  HOSE Circles should be like Round Globes through which a
 Cross should go, for it is the Eye of Eternity, which cannot be
 pourtrayed; it Represents the Eye of the Essence of all Es-
 sences; the Eye of God, which is the Glass of wisdom, wherein
 all wonders have been seen from Eternity; and hereby is described
 how it is entered into an Essence, for the Reader of this book to
 consider of.

163. Not as if it could be described or pourtrayed, for the Mind only apprehends it,
^o That Mind. and only ⁿ that which can walk in the Divine Mystery; not by Art or Reason, but by
 that understanding which the Spirit of God opens to the human Spirit of the soul in the
 Great Mystery, otherwise it cannot be apprehended.

164. The Reader should observe the Numbers, and also what stands within or without
 a Circle, and where every word in a circle begins and ends; all of it has its peculiar
 signification and meaning, for every word stands in its due place.

165. That which is without the Circle and Wheel, signifies the Liberty of the Abyfs
^o Extra Prin-
 cipium. ^o without the Principle.

Number 1. Abyfs.

166. The Great Mystery of the Abyfs, wherein the Eternal Divine Essence, in the
^o Or Center. Glass of Wisdom, brings itself forth in the ^p Ground, is marked with the Number 1.
 and the Number 2 stands close by it; which is so to be understood round about that
 whole Circle.

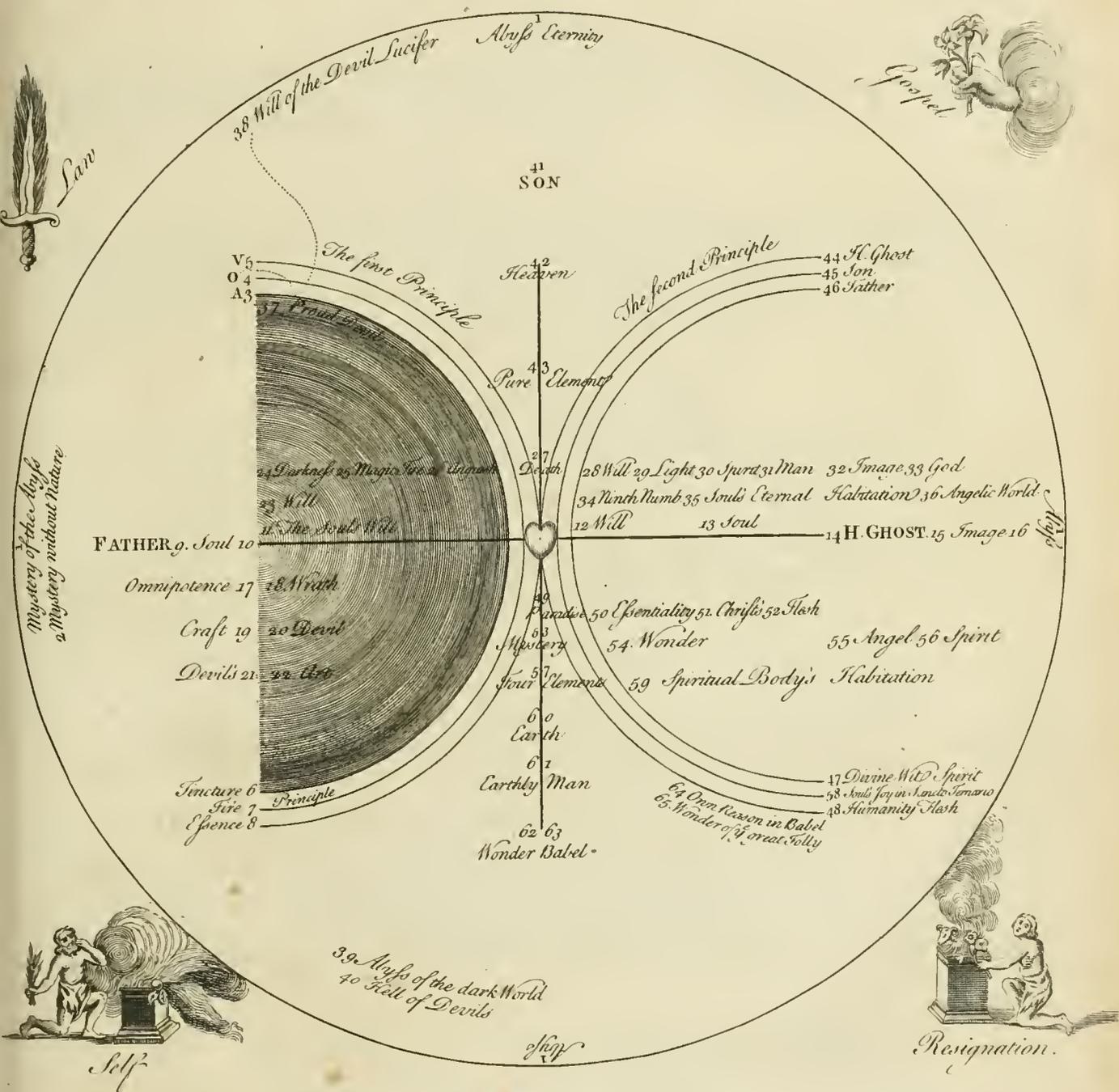
Of the Three Circles.

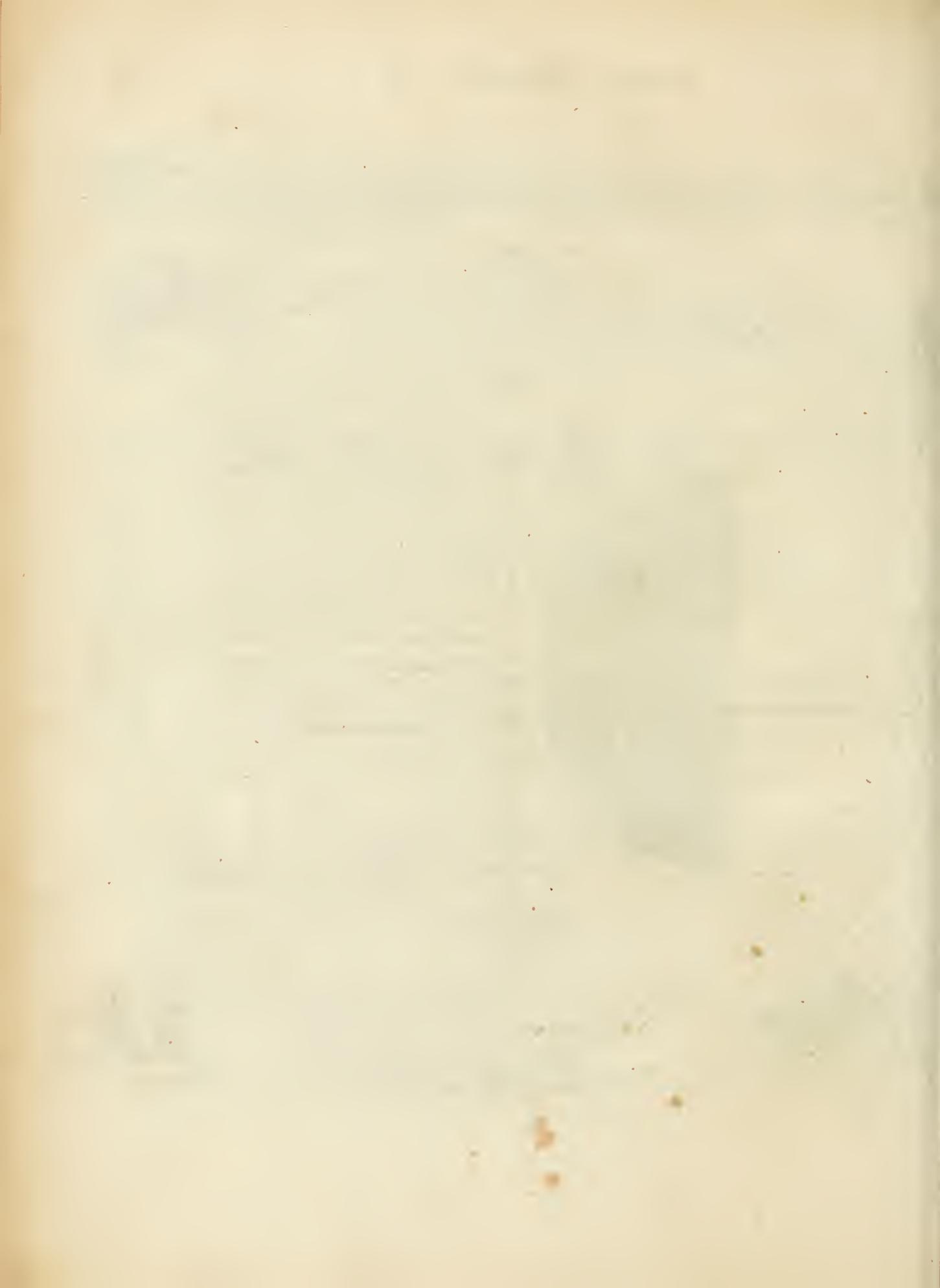
167. The Three Circles drawn about one another, signify the Eternal Birth of the
 Divine Essence; and All Eternal Mysteries both within Nature and without, viz. the
 Original of All Essences, as it is here described.

Of that half of the Threefold Circle at the Left Hand, and of Number 2.

168. The threefold Circle at the left hand, (where also there stands without the Circle,
^o Extra Natu-
 ram. at Number 2, the Mystery ^a without Nature,) signifies how the Abyfs brings itself into a
 Ground; that is, how the Eye of Eternity, viz. the First will, (which is called the Fa-
 ther of Eternity and of all Beginnings,) brings itself in the wisdom into Trinity, into an
 Eternal Ground, and dwells in itself, and possesses itself; and how it brings itself into
 Nature; also how Essence arises, as also perceptibility and perception.

The Figure of the Philosophic Globe, or Eye of the Wonders of Eternity, or Looking-Glass of Wisdom.





Of that half of the Threefold Circle at the Right Hand.

169. The other Threefold Circle at the Right Hand, signifies the Divine Essence of the Holy Trinity, and the Angelical world, which arises from the Great Mystery of Eternity, and is manifested by the Principle of Fire.

What the Cross signifies.

170. The Cross [whose Arms go] through both the Threefold Circles, signifies the Persons of the Deity; and how they part themselves in the Eternal *Unigeniture*, as is further mentioned hereafter, according to the Numbers. † Or semicircles, or half Globes.

Of the Eye in the Circle.

171. The Eye in the Circle through which the Cross goes with an Angle, each [half of the Eye] signifies a world, both that at the Left, and that at the Right: That at the Left signifies the Great Mystery of the Dark world, where the Eye of the Wonders brings itself into Nature; that at the Right signifies the Light world, where the Divine Mystery, having brought itself forth through the fire, dwells in the Majestic Light, with the first Mystery of the Wonders. † Or Two Arms.

Of the Heart in the Angle of the +.

172. The Heart in the angle of the Cross, signifies the Ground or Center of the Deity: Not as if it was separated, and possessed a Place, (for itself is the Place or Ground of the Deity, and is the midst every where,) but that men might learn to distinguish God from Nature; and that Christians may learn to understand the Regeneration, *viz.* how God has Regenerated us in Christ, out of his Heart upon the Cross: Therefore this Figure is thus delineated, that the Reader might further consider it; for this Figure comprehends all whatsoever God and the Eternity is.

The Explanation of the Circle at the Left Hand, Number 3, 4, 5.

173. The three Characters *A, O, V*, marked with 3, 4, 5, signify the Mystery of the Holy Deity: " without Nature, and how it manifests itself in Nature. † Or Letters.
" Or beyond.

Of the A, Number 3; and of the Tincture, Number 6.

174. *A* signifies the first Eternal* unsearchable Will; which is called Father; go * Or Abyssal. round that Circle to the under point, where Tincture stands at Number 6, which is the *Ens* of the Will, and the first Beginning of Nature: for the Divine Mystery of the Trinity stands above, and the Mystery of Nature beneath; each Circle signifies a Person of the Deity in the first Mystery.

Of the O, Number 4; and of Principle and of Fire, Number 7.

175. The *O* at Number 4, signifies the Ground of the Mystery, *viz.* the Birth of

the Heart or Word of God, which the first Will (*viz.* the **A**) in the Glass of Wisdom receives and holds in itself as a Ground of its Essence: For the **O** signifies also the Eye of the Glass of Wisdom; for the Eternal word is ^r comprehended in the wisdom, and manifests itself in the Light world by the Principle of Fire: go round from the **O**, and you will find Principle and Fire beneath, at Number 7.

^r Conceived, or formed.

Of V, Number 5; and of Essence, Number 8.

^a Or beyond. 176. The **V** at Number 5, signifies the Spirit of the Mystery ^r without Nature, *viz.* the Spirit of the First Eternal ^a unsearchable will; it arises out of the will in the Power of the Word in the great Mystery, and proceeds from the Will and Word, and its *Exit* makes Essence, *viz.* wonders of the Power, Colours and Virtue; where yet in the Mystery of the Abyfs without Nature, no colours are ^b discerned; for they lie all hid in one, which is a Glimpse of a Great Wonder, and it is called an Essence of the Wonders: Go about in the Circle from **V** and you shall find beneath, near Number 8, Essence; which signifies that the Essence of All things is under the Spirit of the ^c Ternary, and that we must always distinguish Essence from Deity.

^p Or Abyssal.

^b Or known.

^c Or Number Three.

^d Absque.

^e Magic.

^f Or Idea.

^g *Virginalis sapientia.*

177. For in the Essence, Nature with its seven Forms arises; for the Ternary is but a Spirit in the Essence, and yet there is no Essence ^d without the Ternary: for the desire of the Ternary is the Eternal ^e *Magic*, and it makes Essence; it brings [things] into a Ground, according to the ^f Model which the Spirit opens in the wisdom; out of it the Creation came forth, according to the Model in the Glass of the ^g Virgin-like Wisdom.

A further Explanation of the first Principle, and of the Mystery of the Beginning in the Creation, also of the Dark World; and how the Angle or Line of the Cross, and Number 9, at the Left Hand, with its upper and under Space, must be understood.

Of F A T H E R; Number 9.

^k Or Angle. 178. **A**T Numb. 9, FATHER stands before the ^b Point of the Cross, and Abyfs before that; which signifies the Mystery of the Father without Nature: For Nature begins at the Point of the Cross. The First and Greatest Mystery is the Abyfs; wherein the Nothing brings itself into a will, which is called Father, or the Original to something: The Creation is risen out of the Mystery of the Father through Nature; hereby this Mystery, the Eternal Nature, with its seven Forms, is ⁱ understood.

ⁱ Or meant.

Soul; Number 10.

^k Or Angle. 179. At the ^k point of the line, Numb. 10, Soul stands; which signifies the Original of the Eternal Spirits, *viz.* of Angels and Souls of Men; for the ^l point signifies the Center in Nature, where the threefold Spirit manifests itself by Nature, which again signifies the Magic Fire in the Father's Property, from whence the Angels have their Original, and also the Souls of Men.

^l The point of the Arm at the left hand.

180. We must here understand the Ground and Original of an Eternal Spirit; for Nothing is Eternal, except it has its Original from the Eternal Magic Fire: the Original is not to be taken for the true Spirit, but for the Center, viz. the Cause of the Spirit.

The Soul's Will; Number 11.

181. Every right Spirit is understood in the Light of Life ^m with the understanding; for no right understanding can be in the fire, but in the Desire of the Light; and therefore the fiery Will must bend and incline towards the heart of God, that is, towards the Power of the Light and Understanding, as may be seen here, where the Soul's Will stands upon the line of the Cross, marked with the Number 11, and there receives power from the Heart of God, and so it becomes an understanding Spirit. ^{m Or, and so is the understanding.}

Will, Number 12; and Soul, Number 13.

182. For it receives the Power of the Light, in the meekness and humility, and goes with the Spirit of its Will, (that is, with the Noble Image and Similitude of God,) through the Power of the Heart, into the second Principle; that is, into the Light World, as may be seen in the other ⁿ Circle at the Right Side of the Heart, where, Numb. 12, Will standeth, and Soul, Numb. 13, which signifies, that the soul goes out of the source of the Fire, which is the Father's property, and enters into the Son's property, and dwells in the Divine Power in the Light World. ^{n Or half Globe.}

HOLY GHOST; Number 14.

183. ^o Without the Point of the Cross, Numb. 14, HOLY GHOST stands, signifying the Holy GHOST, who arises from Eternity in the Will of the Father at Numb. 9, before the ^p point at the left hand, and brings himself through Nature, along through the Heart and Divine Power at the right hand, out ^q from Nature, and also through the power of Angels, or of the Spirit of the Soul, quite out, and dwells in the Liberty in the Glance of the Power and Majesty; and is in Nature, yet not comprehended by Nature, but in the property of the Divine Power only. ^{o Or beyond. p Or point of the Cross. q Or beyond.}

Image; Number 15.

184. Beyond the Word HOLY GHOST, Numb. 15, Image stands also without Nature, which signifies that the Noble Image grows out of the Fire of the Soul, as a flower grows out of the Earth, and has no feeling of the fiery property; for the fire is, as it were, swallowed up in it, and yet it is there, but in another source, (viz. in the Desire of Love) a light flaming fire in the Divine Property.

Abyfs; Number 16.

185. After Image, standeth Abyfs, Numb. 16, signifying that the true Image standeth in the Abyfs ^r beyond all source, and dwells in Nothing, viz. in itself only, and through it God dwelleth; therefore there is nothing but the Divine Power, that can find, move, or destroy it; for it is not in Nature, although it arises from Nature in its Root, yet it is quite another thing, as an Apple differs from the ^s Tree; though it be upon the Tree, and receives virtue from the Tree, yet the Sun also gives virtue to it, and so the Divine Sun (viz. the Majesty) gives virtue to the Image. ^{r Extra, without. s The tree it grows upon.}

Of the Word Omnipotence, Number 17; and Wrath, Number 18.

186. Further, at the left hand, Numb. 17, standeth Omnipotence, and it stands without
^the Circle of Nature also, which signifies the Father's Mystery, which brings itself by
 the *Magia*, (that is, by the Desire,) into Wrath, wherein the strong founding life and
 strength is understood in the entrance of Nature in the first three forms, *viz.* Astringency,
 Bitterness, and Anguish; and therefore the word Wrath stands in the space under the line,
 Numb. 18, which signifies, that the Wrath touches not the Angle of the Ternary, but
 is born in the Desire.

^o Or bounds.

^u Or number
Three.

^x Or Subtilty.

** Craft; Number 19.*

187. Craft standeth at Numb. 19, under the Word Omnipotence, which signifies the
 Essence coming out of the Glass of the Mystery; which Craft, in the second Principle,
 is changed into a right understanding, and here in the Magic Fire it is but Craft; for it is
 subtle and sharp, and a cause of the understanding.

Devil; Number 20.

188. Overagainst Craft, Devil standeth, Numb. 20, in the space of the dark world,
 which signifies the Malice of the Devil, in that he is departed from the point of the Ter-
 nary, and has put his Will into Wrath and Craft, on purpose to Domineer over the
 Meekness of God thereby, and to use the strength and power of the Fire and Wrath.

Devil's Art; Number 21, 22.

189. Under the Word Craft, standeth Devil's Art, Numb. 21, 22. Devil standeth with-
 out the Circle of Nature, and Art standeth within the Circle of Nature, which signifies,
 that the Devil was created out of the Mystery of the Father, upon the line or stroke
 of the Cross in the Eternal Nature, as well as the other Angels: But he got his
 Art, Numb. 22, in the Magic seeking of Nature in the Center of the dark world,
 whereas he should have gotten it in the power of the Heart of God, and that is the
 cause of his Fall and of his Envy.

^y Or Attrac-
tion.

Will; Number 23.

190. Above the line, Number 23, standeth Will; signifying, that the Devil has
 raised up himself from the Divine Line, (upon which he was created,) as a proud Spi-
 rit, who would fain have been his own Lord, and have ruled by his own Art and Wit.

Darkness; Number 24.

191. As also the Pride and Subtilty of Men do now; who in the same manner raise
 themselves up from the Line of God, from Obedience, in own selfhood, in which the
 Will cannot reach the Divine power and light, but falls into itself, into the dark an-
 guishing Magic Fire; as above, over the word Will, is noted with Number 24, and
 first into Darkness; for Reason loses the Divine Understanding, and the Divine Desire,
 wherein it can receive the Essence of God, and so, impregnate itself with a power from
 God.

^z Or fill.
^a Virtue.

Fire; Number 25.

192. And then ^b it kindles the Magic Fire of Covetousness, so that it wills to have ^b Or Reason. ^c much, and never has enough, as here, Number 25. ^c Or more.

Anguish; Number 26.

193. And when it has filled itself with Covetousness, then the Magic Fire in the Anguish begins to burn, Numb. 26; for that which is thrown into the Fire by Covetousness, is fuel for the Magic Fire, wherein the fire burns: and there Death is born; which must separate what Covetousness has brought in.

Death; Number 27.

194. And herein also consists the Grievous Fall of Adam, who has imagined as the Devil did, and desired to have the variety of this world as his own: He would be cunning, and get much ^d skill, and even the Earthly and Hellish source in the skill. ^d Or Wit. Had he continued upon the stroke in the Line of God, he had not been Earthy, for the Spirit of his Will should have dwelt in God, and have brought Divine Food into the body; but now he is in the Anguish, Numb. 26, and must again go through the Principle into Death, Numb. 27, where his body must be consumed in the Mystery.

195. And if he does not, in the time of this Life, turn his Will into the Cross of Christ, (as is to be seen in this Figure,) then he is reserved in the Mystery for the Judgment of God, where he shall be tried in the fire, whether the Spirit of his Will has any Divine ^e Power in it or not, or whether he can subsist in the fire, and there his proud ^e Power or Earthly Works will be burned up; and if the Soul remains in the Dark Magic Fire of ^f Virtue. the Will, (for itself is a Magic Fire, when the Divine Light-fire is not in it,) then one Magic Fire receives the other, and then there is no remedy to help out from thence.

Will; Number 28. Light; Number 29. Spirit; Number 30.
Man; Number 31.

196. But the Soul, which in the Time of this Life turned again, and did yield itself up with its Will into the Death of Christ, at the Line of the Cross, Numb. 27, that Soul is then sunk down from its proud and ^f wicked works, and become free in that same ^f Or evil. Will; and is entered into the Death of Christ, and sprouteth forth with the Spirit of its Will, Numb. 28, in the Divine Power from the Death of Christ, through the second Principle, where the Spirit of the Will (*viz.* the Image) ^g obtaineth the Divine Light again, ^g Or reaches. Numb. 29, and the ^h Image, Numb. 30, standeth again in the Divine Man, Numb. 31. ^h Or Spirit.

Image; Number 32. God; Number 33.

197. For when the Spirit of the Will enters into Death at the Cross, then it puts on ⁱ Or substance the Divine ⁱ Essentiality (that is, Christ's Flesh) into itself again, and brings it with itself ⁱ Essentiality. into the Light World, where the Divine Life springeth forth again in the Holy Body, and the Image is free again, as here, Numb. 32, is to be seen, and it dwells in God, Numb. 33, and eats of God's Word or Essence; for the Image here is ^k without Nature, in the ^k Or beyond. liberty, but the Humanity is in Nature, as it is here set down.

The First Question Answered.

198. But for those souls which abide in their proud covetous works in the Anguish, Numb. 26, they abide indeed in the Magic Fire of Anguish, and their works are fuel for that fire.

199. But if the Spirit of the Will at length does yet incline itself towards the death of Christ, and yet is hard bound to the wrath, then it hangs, as it were, by a thread to the death of Christ.

The Ninth number ; Number 34.

^l Or washed, cleansed, or purged.

^m Or substance.

200. This Soul must needs burn thus a while, till the Spirit of the Will can enter into the Death of Christ, and till its sydereal fuel be burnt up: when the Earthly body dies, the Image must be ^l bathed, which this present too-wise world scorneth, but shall be forced to try it in Death, where that little Spark (which did hang but as by a thread) must wrap itself quite into the Death of Christ; for it has lost both Body and Essence, and remains naked without Divine ^m Essence or Body in God's Mercy in the Divine Tincture, viz: in the Ninth number, Numb. 34, and waits for the last Judgment, wherein God will restore in the Tincture all that which *Adam* lost: But the works which it has done here, will not pass through the fire, but the Dark Magic fire has swallowed them up into its Mystery in the Dark World; let this be told thee, O Man.

Soul's Eternal Habitation ; Number 35.

ⁿ Or here.

201. After the Ninth number stands the Soul's Eternal Habitation, noted with the Numb. 35; which signifies that these escaped Souls are yet in God, in the Angelical world, but without their works; and they cannot so highly attain the Glance of the Majesty, as those which ⁿ in this life have clothed themselves with the power of God. The word Habitation enters into the Liberty, without Nature, as also above it the word Image does. For the Soul must stand in Nature, but the habitation of the Image is without Nature in the Divine Liberty.

Angelical World ; Number 36.

^o Or place.
^p Thrones or principalities.
^s Or apprehended.

202. Beyond the word Habitation stands Angelical World, Numb. 36, signifying the whole ^o Court of Angels or ^p Princely Thrones in the Liberty of the Divine Majesty; whereas their root is in Nature, but is not ^s felt.

Proud Devil ; Number 37. Will of the Devil Lucifer ; Number 38.

^r Or Strokes.

203. At the left hand, in the upper Space, Numb. 37, stands Proud Devil, with two ^r lines; one reaching to be upon the Character **O**, Numb. 4, and the other reaching up above the Great Mystery of the Ternary, where stands Will of the Devil Lucifer, Numb. 38. Here the Devil's fall is to be considered.

^t Or Reason, or in Wit, Craft, and Fury.
^u Or inflame.

204. He has driven his proud will from the line of the Cross upwards, and would domineer over the Mystery of the Divine Wisdom by ^t cunning subtilty and wrath, in the power of Fire, and ^u kindle the Mystery of the Ternary, that he might be Lord, (as indeed he did kindle the Essence in the Mystery, from whence Earth and Stones proceed) and would fain have flown out above the Mystery of the Ternary, Numb. 38, as still at this very day he desires to fly out above the highest Thrones of Angels.

*Abyfs of the Dark World; Number 39. Hell of Devils;
Number 40.*

205. And hence it followed, that he was thrust out from the Divine Mystery, from the highest Thrones, into the Dark Magic Fire, and is thrown down beneath, (*viz.* into the Abyfs of the Dark World, Numb. 39,) where he must dwell without the Principle in the^u horror of Fire; (that is, in the first three forms^w of Fire) in the Anguish: And there he has his Hell, as below, Numb. 40, is to be seen; and there also do the damned Souls fall, where to Eternity they cannot see God.

^u Fire-crack.
^w Or to fire, or before the fourth form, which is fire itself.

The other line of the Cross upwards.

206. Over that line Numb. 1, at Abyfs, stands Eternity, signifying the Liberty without the Principle, and thereby is^x meant the Mystery of the Eternity, wherein every Creature stands in its own source, in its own fire, whether in Darknefs or in Light, and has no other light but what shines^y in itself, and it also comprehends that light^z without itself: Both Worlds, *viz.* the Light and Dark World, are in one another; but the Light is not attained, except a creature be capable^a of it.

^x Or understood.

^y Or in the Creature itself.

^z Or besides itself outwardly.

^a Or to receive it.

207. There are Angelical Thrones, which we know nothing of; our knowledge reaches only^b unto the place of this world, so far as the kindling in the Creation did reach; and^c therefore this wheel is made with the Cross in it.

^b *In Locum*, or the space, or bounds.

^c For a resemblance of it.

SON; Number 41: and of the Heart.

208. Over the upright line stands SON, Numb. 41, and at the left Angle or Point, Numb. 9, FATHER; and at the right line, Numb. 14, HOLY GHOST; signifying the Persons and Birth of the Holy Trinity: The  in the Cross is the Center, and signifies the Eternal Band of the^d Trinity.

^d Or Ternary.

209. The word SON, Numb. 41, signifies the Word, which the Eternal FATHER always speaks from Eternity in the Light and Dark World, according to the property of each source.

210. But the Three Persons are free from the Cross, and touch not the line, which signifies that God is free from Nature, and is not comprehended^e in Nature; but he dwells in himself, and indeed also in Nature, but is not comprehended by that which does not^f yield itself into him.

^e Or by.

^f Give up himself to him.

Of the Heart in the Cross.

211. The Heart in the Cross signifies, first, that the Heart of God has manifested itself in Nature^g by the Principle of Fire, whence the Majestic Light arises: secondly, it^h signifies the Manifestation in the Humanity, wherein the Heart of God has manifested itself with a Human Heart; and how that human Heart has obtained the comprehension of the Holy Trinity, as it is the Center in the Cross, where we must understand the Inward Man, *viz.* the Inward Heart.

^g Or with,

212. And we may see that the HOLY GHOST at the Right Line, Numb. 14, goes forth from the Heart in the Light World; which signifies that the HOLY GHOST dwells in the New-born Heart, (*viz.* in the Image,) and continually brings the Will of the Image

into the Divine Light World: and as this Heart in the Cross is united ^h to the Holy Trinity, so must the Human Heart (understand the Inward Man) be united ⁱ to the Deity, that God may be all in all in him, both will and deed.

213. But the word SON, Number 41, standing above over the line of the Cross separated from the Heart, signifies that the Man Christ is become Lord ^k of All, and is King over this whole Circle: For God has manifested himself in the Humanity, and this Man comprehends the whole Divine ^l Essence in him; for there is one and the same fulness, one God and Divine Essence, in him and without him: we can ^m find God nowhere else but in the ⁿ Essence of Christ, therein ^o is the whole fulness of the ^p God-head bodily.

^l Or over All.

^l Or substance.

^m Or know, or acknowledge.

ⁿ Or substance.

^o Col. 2. 9.

^p Or Deity.

Heaven; Number 42.

214. The word Heaven, upon the upright line of the Cross, Number 42, signifies, first, that Heaven is in the Man Christ, and also in us, and that we must enter by his Cross and Death into him, in his Heaven, which is himself; for upon the Cross, Heaven is opened again, and born anew ^a in us. Secondly, it signifies, that the true Divine Heaven is an Habitation of the Divine Desire, viz. of the Divine *Magia*; therefore it cannot be said that we enter into it, but that we are begotten ^r in it, ^s out of God's Fire in the Divine ^t Essentiality, and no otherways but upon the Cross, viz. through and in the Birth of the Holy Trinity.

^r Or to us.

^r Or into it.

^s Or by.

^t Or substantiality.

Pure Element; Number 43.

215. The words Pure Element, Number 43, upon the upper line of the Cross, signify the internal world, out of which the Externaal, with the four Elements, is brought forth, and its ^u Essence standeth in the internal root.

^u Or substance.

Holy Ghost; Number 44. Son; Number 45.

216. Moreover it is to be noted, how ^x those words stand, begin and end; for they begin at the outward Circle at the Left hand, where above, Number 5, the Holy Ghost's Character **V** standeth, and below, Number 8, ^y Essence; and they go through the two Circles at the Right hand, to the ^z second space, which signifies the Original of the pure Divine Element, the Habitation and ^a Essence whence it arises, viz. from the Spirit of the Eternal Mystery in the Divine Essentiality, viz. in the Essence of the Great Mystery: and yet it is manifest only in the second Principle, viz. in the Essence of the Son and Holy Ghost, as above at the Circle on the Right hand may be seen, Number 44 and 45.

^x Viz. pure Element.

^y Or Being or Substance.

^z Viz. the space between the second Circle and the third.

^a Or substance.

Father; Number 46. Holy Spirit of Divine Wit, Wisdom, and Understanding; Number 47.

217. The Pure Element is the working in the True Heaven, and it shuts itself in and out with the Cross; it is the springing or stirring in the Fire and in the Heaven of Light, whence the Divine Essentiality (understand the Essence, and not the Spirit of God) is a life: for it reaches not into the Essence of the Father, Number 46, below which Circle there

there standeth Divine Wit or Wisdom: for the Element gives not Divine Wit [Reason or Understanding;] but the Holy Spirit, Number 47, gives Divine ^b Wisdom and ^c Under-

^b Or Wit.

^c Or know-
ledge.

^d Or substance

^e Must be ta-
ken to be.

218. The Element is an ^d Essence in respect of the Deity, as the Life in the Flesh ^e is in respect of the Soul; for the Tincture is higher, and gives the *Ens* of the Spirit, wherein the Light-fire is understood.

Humanity; Flesh; Number 48.

219. Under the words Pure Element, on the upper ^f line of the Cross, Number 27, Death standeth; and the Word begins at the left Circle; and goes through the Cross, and through the first Circle at the Right hand. There look upon both the outward Circles, that at the left, and that at the right, above, and below, and then you will quickly find what the ^g Right of Death is, and that it is the dying source in the Magic Fire, and holds the Essentiality captive in itself, as at the left hand below, Number 8, and at the right, Number 48, may be seen; and then above at this Circle, Number 44, and at the left above, Number 5, is seen, that the spiritual life goes and sprouts forth through Death, and possesses the highest Circle. For whatsoever will attain the Divine Life, must go through the dying Magic Fire, and subsist therein, as the Heart on the Cross must subsist in the ^h Fire of God.

^f Or stroke.

^g Or Jurisdic-
tion.

^h Or Divine
fire.

220. Moreover we must know, that in *Adam* we have turned ourselves away from the Cross, and are above the Cross with our Lust and Desire, Number 23, and gone with our will into ⁱ a Self-Government, and now Death has captivated us in itself: We must therefore sink down from Death upon the Cross, upon the line of Christ, into the Heart again, and be born a-new in the Heart, or else Death retains us captive: For Death stands now upon the line of the Cross; but at the Judgment it shall be given to the Dark World: For our will must now enter into Rest through the Death on the Cross; but the outward Cross shall be done away, and then Death shall be made a scorn.

ⁱ Or own Re-
gimen.

221. Thirdly it signifies, that the life of God in Christ made Death a ^k spectacle upon the Cross, when Death was destroyed on the Cross ^l by the Dying of Christ, where life grew up through Death, and the Heart yielded itself into the Middle (*viz.* into the Center) as a Conqueror of Death.

^k A show.

^l Or In.

Paradise; Number 49.

222. Under the Heart, Number 49, stands Paradise: The word begins at the outward Circle on the left hand, where, above Number 5, is the Spirit of the Great Mystery of the Abyss of Eternity, *viz.* V; and below at the same Circle, Number 8, Essence is written; and it goes through the Cross, and at the right hand through all the three Circles, and into the Liberty; which signifies the ^m Station of Paradise: It arises in the Mystery of Eternity, and grows up through the outward world, and also through the Light world, hidden in the outward world, and manifest in the second Principle in the Light world; and therefore that word goes through all the Three Circles, signifying the Original of the human body.

^m Or Place.

Divine ⁿ Essentiality; Number 50.

223. For in this Place, out of this Essentiality, was *Adam's* Body (understand the outward Body) created according to the third Principle, and the Inward Body (under-

ⁿ Or substan-
tiality.

The First Question Answered.

stand the Body of the Image) out of the heavenly part in the Light World, out of the Divine Essentiality, as it is set down at the right hand near Paradise, Number 50.

Christ's Flesh; Number 51, 52.

224. That Divine Essence (understand Essence, not Spirit) is inclosed in the wisdom of God, and the Heavenly Tincture is in it: For this Essence brought God's word (which became Man, ° in *Mary*) into her Essentiality, (*viz.* in the Body of the Image) which was inclosed in Death; and in ° it God and Man became one person: For this Flesh is Christ's Flesh, according to the Heavenly Part; therefore after Essentiality stands Christ's Flesh, Number 51, 52.

° Into.

° *Viz.* the Essentiality, or substantiality.

225. Christ had such Flesh in the Inward Man, as *Adam* had before *Eve* [was taken out of him,] when he stood in the Divine Image in Purity; and therefore none can enter into Paradise, except they obtain that Flesh again that *Adam* had before the Fall, and Christ in his Incarnation: Therefore we must all be ° born a-new out of the Heart upon the Cross, and put on Christ.

° Regenerated.

Mystery; Number 53.

226. Under the word Paradise, Number 53, stands ° Mystery, and the word arises at the left hand in the second Circle, where above, at the same Circle, Number 4, the Character O stands; and below, Principle and Fire, Number 7; and it goes to the right hand through the Cross, and through the first Circle at the right hand: This rightly shews man's creation according to the body.

° *Mysterium.*

° *Principium.*

° The Earth.

° Or substance.

227. For the body is a Mystery taken out of the inward and outward world, from above and beneath; understand out of the Matrix of the Earth: This is the Matrix of the Earth; out of this ° Principle ° it is created, and we see that it was created out of the inward and outward ° Essence, (that is, out of the Dark and Light world) and is mixed with Evil, (that is, with Wrath) and also with Good.

Wonder, Number 54; Angel, Number 55; Spirit, Number 56.

228. But Man was created out of the Mystery an Image and Similitude of God, for ° a Divine Wonder: Therefore at the right hand, Number 54, there standeth Wonder; for he was a Wonder of all Essences, a Lord of all Essences, taken out of all Essences; and he was an Angel in the Inward Image: As next the word Wonder there standeth Angel in the Liberty, Number 55; for his Spirit dwelt in the Liberty of God, that is, in the Majesty: As after the word Angel there standeth Spirit, Number 56, which signifies every true Man, *viz.* the first before the Fall, and the second in Christ, into whom he must enter again, or else he remains separated from God.

° Or a wonder of God.

Four Elements; Number 57.

229. Under the word Mystery there standeth, at Number 57, ° Four Elements, which arise at the outward Circle on the left hand, and go to the right hand through the Cross, and through two Circles; which signifies the outward world, which arises as an ° Effluence out of the inward Essence of the outward Circle, and brings its wonders into the Mystery, first into the second Principle into the first two Circles; for it should not go

° Or Outward.

with its Essence through the third Circle at the right hand, into the Liberty, but in the Principle pass into the Mystery, and be ^a tried in the Principle, viz. in the Fire; for there is the limit of Separation. ^a Or refined, or purified.

The Soul's Joy ^a in Ternario Sancto; Number 58.

230. Above, at the second Circle on the right hand, Number 45, standeth Son, who is the Judge and ^b Arbitrator; and below, at the same Circle, standeth Soul's Joy in Ternario Sancto; signifying, that the Soul shall have Joy in its works, which it has brought into the inward Mystery in the Angelical World, and which it has wrought in the four Elements to the praise of God; for the four Elements stand with their root in the Great Mystery. ^a In the Holy Ternary, or Trinity. ^b Or Separation.

231. And was not the ^c Earth come into such a corrupt state and condition, and if the poison of the Devil and his kindling had not procured it, it had been one Essence in the other three Elements, as in the Heavenly Essence it now is. ^c Angelical Earth.

Spiritual Body's Habitation; Number 59.

232. Adam has swallowed this morsel, and thereby lost his Angelical form: For the four Elements should be hidden in him, and he should live but in the one Element in Divine Power, and know nothing of Evil, as at the right hand in the Liberty, Number 59, there standeth the Spiritual Body's Habitation; and there should the body of the Image (that is, the body of the Soul) dwell, but it was hindered, it must go under the Earth, and be shut up in the Earth.

Earth; Number 60.

233. Under the words Four Elements, standeth Earth, Number 60, signifying, that Earth is wholly slipt out, or fallen off from the inward world; for the word Earth touches neither the left nor the right Circle; it is, as it were, dead; but the Cross goes through it, signifying its Restoration; that the Human Earth is Regenerated on the Cross, and that the Heavenly Divine Essence shall be separated from the Essence of the Dark World by the Divine Fire, where then there shall be new Earth in a Heavenly source, form, essence and property; and that which is in the Earth hidden, shall spring up again in the heavenly part: and here the Resurrection of Man is to be considered; and further it is to be considered, that the Earth is placed thus in the Abyss, for it reaches no Principle, therefore it must vanish.

Earthly Man; Number 61.

234. Under the word Earth, standeth Number 61, Earthly Man, there the Cross is between the words, which signify the fallen Earthly Man; that is, fallen under, and into the Earth; that is, he is fallen ^d to be the Earth's; and the Cross parts the words Earthly and Man, for Man shall be separated from the Earth again, and enter into his Eternal part, whether it be into the Light or Dark World. ^d Or to the Earth as to his own home, or to be subjected to it.

Wonder; Number 62.

235. Under the line of the Cross, standeth Number 62, Wonder; which signifies, that the Evil Wonders, and also the Evil part of the Earth, shall ^e, at the Judgment of ^e Or is.

* E. 2

^f As to its own place.
^g Or evil.

God, (when God shall make separation,) fall ^f home to the Abyfs of Darknefs, and be the Earth for all Devils and ^g wicked people to dwell together upon; for the Abyfs standeth under it, Number 1.

Babel; Number 63.

236. Next to that word Wonder, standeth Number 63, *Babel*, signifying, that *Babel* is only a Wonder of the Abyfs, and she worketh only Wonders in the Abyfs.

^h Or Self-reason.

^h Own Reason in Babel; Number 64.

ⁱ Dissembling
in Hypocrysy.
^k Or good.

237. A little above, under the Circle at the right hand, after Earthly Man, Number 64, standeth Own Reason in *Babel*, which goes about the Circle of the second Principle, and goes along in its own Power under the Divine world; it supposes itself to be in God, and that it serves God, and yet it is without God in itself, and teaches and does its own Matters only: it rules the outward world according to its own Reason, without the Spirit and Will of God, even according to its own self-will only; therefore it goes about the Light world ⁱ flattering, and gives God ^k fair words, but remains without God still in the Abyfs, and enters into it.

Wonder of the Great Folly; Number 65.

^l Or Inventions.
^m Cunning deceit, fallacies.
ⁿ Feats or Tricks.
^o Or Being of all Beings.

238. Under Own Reason, Number 65, standeth Wonder of the Great Folly, signifying *Babel*, which has found all ^l Arts, ^m Subtilties, and ⁿ Devices, and lost itself: it seeks Gold and loses God; it takes Earth for Gold, Death for Life, and that is the greatest folly that can be found in the ^o Essence of all Essences, as is enough demonstrated in other places.

The Conclusion.

^p Or converse.

239. Thus we see where our home is; not in this world, but in the two inward worlds; in which of them we ^p labour here in this life, into the same we enter when we die; we must leave the outward; we must be new-born only on the Cross.

240. *Babel* has wholly turned itself away from the Cross; which signifies proud men wedded to their own Wit and Reason, who rule themselves by their witty folly.

241. The Earthly Man upon the Cross, Number 61, signifies that simple flock of people, which yet hang to the Cross of Christ, and are at length regenerated through the Cross.

^q By taking its own pleasure, and making Laws according to its own power, that against right.

242. But Reason has also rent itself off from the Cross, ^q by own pleasure, own power, and laws, and that is the Wonder of Folly, which the very Devils scorn and deride.

243. The Reader should consider this further, for there lies much under it, it has the understanding of all the three worlds; behold thyself therein, it is a most true Glass; for the Ternary is a Cross, and it has two Kingdoms in one, which part themselves by sinking through Death.

244. Therefore the Devil would be above God; and therefore God became Man, that he might bring the soul out of the wrath, through death, into another life, into another world, which yet remaineth in the first, but it turneth the back to it, as this Figure is; and the Cross stands between the two Principles, and goes from the Fire-life into the Life of Light.

245. Understand us thus, my beloved friend: the soul has its original in the fire-life, (for no Spirit subsists ^r without the source of the fire:) and it goes out from itself with its own will through Death: it accounts itself as dead, and sinks itself down as dead, and so falls with its will through the Principle of Fire, into the Divine-light Eye, and there it is the Chariot of the Holy Ghost, whereon he rides. <sup>r Or sine, abf-
9^{uz}.</sup>

246. But when it will go [of] itself, then it continues in its own Fire-nest, in the original, wherein it was awakened, as Lucifer did: for it is awakened at the beginning of the Cross at the left hand, as is to be seen in this Figure, and that is its original, as shall be further mentioned hereafter.

247. ^r It is a whole Figure of the Cross: according to the outward Image of the body, it resembles a Cross-Tree; the body having two Arms, signifying two Principles, and the body in the midst, which is a whole Person: The Heart is the first Principle, and the Brain is the second; the Heart has the Soul ^r, and the Brain the Spirit of the Soul: and it is a new child, and yet not a new one neither; the stock is from eternity, but the branches grow out of the stock. <sup>r The soul.
r Viz. seated
in it.</sup>

248. And though it has not been a Soul from Eternity, yet it has been known from Eternity in the Virgin of the Divine Wisdom upon the Cross; and in the Root it belongs to God the Father, in the Soul to God the Son, and in the Will to God the Holy Ghost.

249. Seeing then its Will could not stand in the Father, (but would rule and domineer, and so it fell into the fire of Wrathfulness,) therefore the Father gave it to the Son, and the Son took it into himself, and became Man in it, and brought it by the ^u word *Fiat* into the Majesty, into the Light again: for the Son brings it through the Anger and Death into the Eye of Holiness again, at the right hand; into another world, in God, to the Angels, whereof there shall be further mention made hereafter. ^{u Verbum Fiat.}

Now we come again to the Sixth Form of Fire.

250. Know then, wherefore we have set the Cross here; the ^{*} Cross is otherwise the Number ten, when we number in the order of ^x Reason: But according to the two Principles, where the Eye appears parted, the Cross should be between the fifth and sixth form, where Light and Darkness part. ^{* +. X.}

251. But you must know, that God is both the beginning and the end, and therefore we put the Cross at the end, according to Reason: for there we go through Death into Life; it is our Resurrection. <sup>x Outward
Computation
according to
the Roman
numbering
with Capital
Letters.</sup>

252. Again, the Number ^y Ten, is the first, and also the last, and through it is Death, and after Death, Hell, *viz.* the Wrath of the Darkness, which is ^z without the Cross, for it falls again into the *A*, and the Creator is in the *A*, into which *Lucifer* would fain have insinuated himself, but he is driven out into Darkness, which is his Kingdom in the source. <sup>y X. or 10.
z Or Extræ
Crucem.</sup>

253. You must understand, that we mean by the two-fold Eye, a Round Globe cut in two, wherein the Cross stood from Eternity: it cannot be drawn in any portraiture, because the halves are so in one another, they are one, and yet two: the Spirit only understands this: and whosoever does not enter through Death upon the Cross, into Regeneration, (that is, into the Divine Body,) he understands not this: and let him leave it ^a uncensured, or else he will be ^b a workman and censurer for the Devil: we would have the Reader faithfully admonished, for it is most certain. <sup>a Or uncon-
trolled.
b Or make
himself a
Devil in so
doing.</sup>

254. For this figure contains the whole Ground as deep as a Spirit in itself is: and the Reader cannot know it without ^c true Eyes; words cannot be set according to its right or- <sup>c Or right
Eyes, &c.
Spiritual
Eyes.</sup>

der, for the first is also the last, and the middlemost goes through all, and is not known but in itself; therefore searching is not the best way to find the Myſtery in: But to be born

^d Or of God.
^e The New-
birth.

^f In *Magiam*.

^r Out of the
Magia.

^b His cause
and Ruler.

ⁱ *Sulphur* &
Mercuriam.

^k *Medicus*.

^l Or disease
which de-
stroys the
health.

^m *Theologus*.

ⁿ The curse
of God.

^o Magician:
Magus.

Matth. 2. 1.

^p Adulterous.

^q *Magia*,

Philosophia,

Astrologia,

Astronomia,

Medicina,

Theologia.

^r Or found.

^s *Specula*, Mir-
rors, or Look-
ing-Glasses,

or explana-
tions, repre-
sentations, il-
lustrations,

and simili-
tudes in her
teachings.

^t Or Squint-
Eye.

^u Or back
turned.

^v Or live in
Patience and
Resignation.

^w *Magia*.

^x Or longing.

^y Or long-
ing.

^z Or long-
ing.

in God, is the right way to find it; for without ^e that, all is but *Babel*.

255. All lies in the will and in the earnestness, *viz.* that the will enters into the ^f *Ma-*
gic, for the Eternity is *Magical*; all things come to Essence out of the *Magic*: for in
the Eternity, in the *Abyſs*, is Nothing; but that which is, is *Magic*.

256. ^g From *Magic* comes *Philosophy*, which sounds the *Magic*, and seeking finds
Astrology therein Eternally; and *Astrology* again seeketh ^h its Master and Maker, *viz.*
Astronomy, the ⁱ *Sulphur* and *Mercury*, which hath its own Principle; and therein is
the third *Magic*, *viz.* the ^k *Physician*; who seeketh the ^l corrupter and would heal it;
but he finds the fourth *Magic*, *viz.* the ^m *Divine*; who seeketh the ⁿ *Turba* in all
things, and would heal the *Turba*; but he finds the Eye of the first *Magic*, and there
he sees that all is the wonder of *Magic*: then he leaves off from seeking, and is a
^o *Magus* in the first will; for he sees he has all power to find and to make what he will:
and then he makes himself an Angel, and remains in himself, and so he is free from
all other things, and continues Eternally: This is the highest Ground of the Essence
of all Essences.

257. Although the Whore of *Babel* will by no means relish it, yet we speak from
good ground and say, that *Babel* and her children are ^p born of whoredom, in their
^q *Magic*, *Philosophy*, *Astrology*, *Astronomy*, *Physic*, and *Divinity*; *Babel* is the true Child
of none of these, she is a Refractory proud Bastard. We have known her in the

A and **O**, by searching of her *Philosophy* and *Astrology*, and have ^r known her to
be a Whore in all ^s *Glasses*; she committeth whoredom in all *Glasses*.

258. She saith she is the Eye, but she has a ^t false Eye, that glanceth out of her
whoredom, in *Pride*, *Envy*, and *Anger*, and her feat in the *Magic* is the ^u averſe left
Eye: she boasteth upon the *Croſs*, but she enters not into the *Center*, she will not go
through *Death* into *life*.

259. She saith, I live, and yet has an unrighteous life; but that is her true life, if
she would continue in it alone to herself, but she oppresses the Children that are
born ^x upon the *Croſs*, and treads them under her feet.

260. Therefore the *Croſs* has bent its *Bow*, and will shoot away *Babel* from the
Croſs: The Spirit of the Wonders declares this in the *Magic*.

The Seventh Form of Fire.

261. One ^y *Magic* always proceeds from the other, and is the *Glaſs* and the *Eye* of
the other, wherein the wonders are known and propagated; for in the *Abyſs* there is
nothing, but in the *Magic* is all, each *Glaſs* is a *Center*, but yet its own, for the
first pleasure ^z seeking, and desiring, brings it forth; it is the Model of the first.

262. For when I search to the beginning of the Essence, then I find the *Eye*, which
is *God*; which is a desiring will of Eternity, which enters into itself, and seeks the
Abyſs in itself.

263. It is in Nothing, but it is the *Glaſs* of the *Abyſs*; it seeks itself and finds
itself; and that which is found seeks again a Model, wherein it can seek, find, and
see itself; and that proceeds so far, till it comes to the Number ^a *Ten*.

264. Then the last finds the first again in itself, and so the last becomes the Model
and *Glaſs* of the first, and the first of the last, and so it becomes an *Eternal Band*, and
stands in the will, in the desiring, seeking and finding, and the ^b *Mysterium Magnum* is
included in this Essence.

^z X. 10.

^b Great My-
ſtery.

265. But now the middle in the Desire willeth to have a ^c fulfilling, wherein it may Rest, or else all would be in an anguishing source: and the Desiring draweth forth the Middle out of All forms, wherewith it satiates its hunger, wherewith also it is in Joy in itself in perfection; and so out of the Anguish there cometh a Love, a satiating of the source, and the Middle is Sulphur, wherewith the Spirit ^d Refreshes itself in the will, for Sulphur has two forms in it, viz. ^e Power and Light.

^c Or satiating.

^d Or quickens or enlivens.

^e *Phur*, Power; *Soul*, Light.

266. And this together is the Essence born out of all forms, it is ^f Matter, Essentiality, Corporality, the Divine Body, Christ's heavenly flesh, and it is the full satiating of the Spirit in the **O**; also it is the Rest, and the manifestation of the Deity; it subsists in the Virgin of Wisdom.

^f *Materia*, Substantiality

267. The Cross is its ^g limit; and it is the Essentiality, which by sinking enters into Death, as is mentioned before, where the Wrath remains in Death; and it is ^h still as a Death or a Nothing, and the life sprouteth up out of it, in another Principle.

^g Or end, bounds.

^h Or quiet.

268. Itself is not the Principle, but the Principle is born in it, all Glasses of the ⁱ Magic are manifested in it, and all the wonders of the ^k Genetrix; it contains the *Mysterium Magnum*, and out of it the Spirit opens the Wonders of Eternity: the Spirit gives it the Essences, for it is the food for the hunger of the Spirit.

ⁱ *Magia*.

^k Or Ecater.

269. It is an Essence of Wonders, without Number and End; also it has no Beginning, for the Spirit in the Desire makes it begin from Eternity, and it continues ^l to Eternity: it is ^m the Body of the Ternary, (which is called God,) and the body of Angels; so that the Spirit subsists in an Image, or else it would not be known.

^l Or in.

^m Or a.

270. Thus it knows itself in the Image, and seeks the best ⁿ Magic, and it finds what it seeks, and eats it, and thereby gives its will to the Divine Body, so that there is an Unity in the Holy Principle.

ⁿ *Magia*,

Unity.

271. For the wonders rise in the will of the corporeal Spirit; which wonders take hold of the Spirit of Eternity, viz. of the Holy Ghost, and thus there is a sound and song proceeding from the eternal wonders, for the Will of the corporeal Spirit is therein.

272. And in these seven Forms, the Joy of the Deity is increased and perfected, for it is a satiating of the eternal desire, and it is the eternal food.

273. But seeing all essences rise from fire, therefore we will clearly set before you the *Mysterium Magnum*, and show you Paradise; if any to whom this is told and discovered, will be blind, let him adventure it ^o with *Babel*.

^o To perish.

274. You know that every life consists in ^p fire and ^q water, and the Essentiality is its Body, and the Body proceeds from the power of the Spirit; for it is the food of the Spirit, and the Spirit again is the food of the body, and the highest and greatest ^r nutriment is itself; for the outward body could not sustain it, if the true life was not in itself.

△. ^q ▽.

^r Or Nourishment.

275. Now then Fire is the first cause of life; and Light is the second cause; and the Spirit the third cause; and yet there is but one Essence, which closes itself in one only Body, and manifests itself, and so findeth by seeking.

276. And every Essence ^s consists ^t of two Essences, viz. of an inward and an outward, one seeks and finds the other; the outward is Nature, the inward is Spirit above Nature; and yet there is no separation, but in that which is included in a Time; there the Time parts the limit, so that the end finds the beginning.

^s Is.

^t In.

277. Thus you see, also, how the true Essentiality rises from the Light; for it is the satiating of the will: the water rises from the meekness of the Light, for the Desire takes hold of the meekness, and keeps it, because it has a good ^u relish: and so the meekness becomes essential, and it is an Essence of the Fire, a satiating of the de-

^u Or taste.

firing Wrath, a quenching of the Wrath, and a corporality of the Fire: for when the body is dead ^u, then its spirit is in the beginning, in that which gave a beginning to it, it is in that Glass.

^u Or perishes, or dies, or corrupts, or departs.

^v Death that is sunk down into the Center in a thing.

^x Visible, or it is done in the twinkling of an eye.
^y Longing, Sacking, Drawing.
^z Or in.

278. Now then, as the source is two-fold, so also the water is two-fold, *viz.* an outward and an inward; the one belongs to the Spirit, the other to the outward Life; the outward is, as it were, a death, and the inward is the life of the outward; for the outward stands between Wrath and Paradise, in the ^v insunken Death, and the inward is Paradise itself, for the Spirit grows up therein out of the Eternity.

279. You may very well see that this is true, as follows. Observe the Summer and Winter, Heat and Cold, and your eyes will soon be opened, if you be born not externally only but internally, with a true Magic Will to find God; for it is very ^x plain.

280. For the water in the deep arises from the fire, not from the wrath, but from the light; for the light proceeds from the fire, and has a ^y seeking of its own; it seeks a Glass to behold itself in, and it seeks an Habitation, and draws it ^z by its desire into itself, and dwells therein, and that which is drawn in is water, which receives the light; else if the light did not dwell in the water, the deep of the world could not comprehend the light: The water is the satiating of the Desire of the light.

281. And the water again seeks the Glass, and would have a House to dwell in, and that is flesh; as you see, the water receives the shadow of all bodily substances, so that the body may be seen in the water, and that is, because the seeking of the water has captivated it.

^a Looking-Glass.

282. Further, you see herein the End of Nature; for the Eye finds its Life in the water, and so goes back into the seventh Form, and sees its body in the water: The Outward desires no more; this body desires no other body more in the Outward, but it looks back after its Mother, of which a ^a Glass is a true Example, which is water and fire, and it receives the Image very clearly.

^b Or outwardly.

283. And thus you see, that the end goes back again and seeks the beginning, and no further ^b in the outward. For this world has a limit, and is included in Time, and hastens to the limit, and there the end finds the beginning, and this world is as a Model or Glass in the beginning: By this you may find somewhat of the Mystery, and remit yourselves well into the beginning, that you may be found to be a wonder in the Love of God.

^c Or Form.

284. And know that the second ^c kind of water is in the Spirit: it is the Glass of its father, of its maker, which dwells in the Spirit, and is found only by its maker; itself finds not itself: for so long as a thing goes forward externally, there is no finding in the inward; but the Spirit which dwells in the inward, that finds itself in the outward.

285. Yet the outward life finds not the inward, unless it has the Spirit of the inward; and then it finds by the inward Spirit, and so the outward life speaks of the inward, and knows it not; but the inward Spirit fills the outward, so that the outward is as it were a mouth, and the inward has, and produces the Word, and so the inward kingdom is manifest in the outward by the sound; which is a Wonder.

286. The inward is a Prophet, and the outward apprehends it not; but if it apprehends it, it has the Essentiality of God in it, that is, the Divine flesh, Christ's flesh, the flesh of the Virgin; and yet the Prophet is in the Spirit, but that flesh receives its power and virtue, and assures the outward Man that he does nothing but what his Maker will have done; and such a condition this pen is in, and no otherwise.

^d Foundation.

^e Or Idea, or Instance.

287. And thus we know the ^d Ground of this world, that it is a figure of the inward according to both the Mothers, that is, according to both the Fires, *viz.* according to the fire of Wrath, and according to the fire of Light: The Sun is a ^e Model or Glass of the Light of Eternity; and the outward Fire is a Glass of the Wrath; and the Essentiality

tiality of them both is Water and Earth: The ¹ Earth is the Essentiality of Wrath; and the ² Water, of the Light; and the ³ Air, of the Eternal Spirit, which is called God the Holy Ghost.

288. Yet you must know, that this world is not the Essence of Eternity, but a Figure, or a Glass of it; therefore it is said to be a peculiar ¹ Principle, because it has its own life, and yet consists only in the Magic seeking of the inward.

289. The ² Word *Fiat*, is the ¹ Master of the outward; for it keeps the outward in its conceived Glass: The outward is not the Glass, but it is a similitude in which its Spirit ^m expresses itself, in works of Wonder; that it might see the Wonders of both fires, viz. of the Wrath, and of the Light; and so continually brings the end of all Essences into the beginning: Therefore this world ⁿ turns round; for the end continually seeks the beginning; and when it finds the Wonders, then the end gives the Wonders to the beginning; and this is the cause of the Creation of this world.

290. The life of every Creature was a Wonder before the beginning; for the Abyss knew nothing of it: and the beginning of the Eye findeth all, and sets the Model in itself; so that it has an eternal number, and recreates itself in the number of the Wonders.

The Eighth Form of Fire.

291. Seeing then there is one Essence in two Forms, the one of which takes an ^o unsearchable beginning into itself, and keeps it Eternally; and the other of them is the Model of the Eternal, ^p framed, and the body of it included in a limit: therefore the *Turba* must be considered, which destroys the included, framed life again, and sets the Model of the framed Wonders in the beginning again, and presents such a thing to the beginning as was not from Eternity, but only in the ¹ framed Time.

292. My beloved friend, such things as these are shown to you, and such as you are, who seek the beginning: for your Mind is our Mystery; you should seek it in Us, not in me; I (the outward Man) have it not; but the Inward in the Virgin (wherein God dwells) has it, which ^r speaks of itself in the plural number.

293. My outward Man is not worthy of the Mystery; but God has so prepared it, that he might reveal himself to you by that means, that you should know him by some other means, and not say, it is from my own wit and understanding.

294. Because you are a very learned person, therefore you shall know that God also loves the simple, and such as are contemned of the world, if they seek God as I have done; and you shall know also, that the true Invention consists not in Art, but in the Spirit and Will of God.

295. For this Hand is simple and accounted foolish in the Eye of the world, as you know; and yet there lies such a ¹ secret therein, as is incomprehensible to Reason.

296. Therefore have a care, and pour Oil into the wounds that require healing; and consider what Christ ¹ saith: How hard it is for that man to enter into the Kingdom of God, who is entangled with ² worldly cares, having great power and honour.

297. You shall not find this plant in the Highness and Exaltation of the world; for ³ you cannot, you are a Mystery to them: the Spirit itself seeketh the beginning: look to it, ⁴ play not the Hypocrite; (for the beginning is Paradisical;) that the impure enter not into the pure, and at last the Serpent beguile *Eve* again.

298. Let no ⁵ dissimulation be in you, but ⁶ plain dealing, yea and no: and fear not, for that which is eternal will continue; and the distemper is nothing else but the *Turba*, which as a destroyer always insinuates itself; beware of that, (for the Old Serpent is subtle,) and have a care, that you may be pure both in the beginning and in the end.

¹ Resemble the Father.
² The Son.
³ The Holy Ghost.

⁴ Or third Principle.

⁵ *Verbum Fiat.*

⁶ Or Maker, or Ruler, or Orderer, as an Artificer.

^m Or contrives, forms, appears.

ⁿ Or is like a Wheel that turns round, a Sphere, Globe, or Orb.

^o Abyssal, bottomless.

^p Or contrived, conceived, formed, or comprised.

¹ Comprised.

^r Or calls itself twofold.

¹ *Arcanum.* or an hidden treasure.

² Mark 10.

24.

³ Or cares for the Belly.

⁴ You have no power with them.

⁵ Flatternone.

⁶ Fair Glass, or Soothing.

⁷ Speak roundly, or sincerely with your Mouth, with yea and nay.

299. For this work endures no dissembling, it has a clear ground; also it belongs not
^a Or Clarity. to the *Turba*, but to the beginning of the ^b Glory: therefore, beware of those that are born with a wolfish disposition, whose Spirit is a subtle Serpent: we speak freely to you.

300. Every thing that has a beginning, is sought by the beginning; for the beginning seeketh through the Deep, and would find the Ground: and if the beginning finds the Ground, and that there is a limit in a thing, then the beginning proceeds to the limit, and leaves the ^c first, and seeks further till it finds the Abyfs; and then it must remain in itself, and it can go no further, for there is nothing beyond.

301. But if the beginning leaves the first, then it is under the power of the *Turba*, which destroys it, and makes it to be as it was in the beginning.

302. Then when the thing is destroyed, the *Turba* is naked without a body, and yet seeks itself, and finds itself, but without ^d Essence; and then it enters into itself, and seeks itself till it comes into the Abyfs, and then the first Eye is found, whence it proceeded.

303. But seeing it is naked, and without Essence, therefore it belongs to the Fire, for it puts itself into it; and in the fire is a Desire to seek its own body again, and so the ^e Fire of the beginning is awakened.

304. And herein we know the last Judgment in the Fire, and the Resurrection of the Flesh; for the *Turba* desires the body which it had before, though destroyed in the limit, and the desire of the soul was the life of the body.

305. But seeing there are two fires, therefore the *Turba* is known in a two-fold ^f manner; in an incorruptible, and in a corruptible body, *viz.* the one in the fire of Wrath, and the other in the fire of Light, ^g wherein we understand the Divine Body; and in the Wrathful fire the Earthly body, which the *Turba* destroys, for the *Turba* finds the limit of it.

306. Now the Eternal fire in the Eye of God, is ^h both the fire of Wrath, and also the light-fire of Love: and you must understand, that the spirit without a body must remain in the wrathful fire, for it has lost its ⁱ Essentiality; the *Turba* in the fire has swallowed it up.

307. But the spirit which has a body, which the *Turba* could not devour, remains forever in the Essentiality, in the Divine Body, wherein his Spirit is, which is the body in the love of God, which is the hidden Man, in the old Adamical man, which has Christ's flesh in the corruptible body.

308. And thus we understand the soul to be a life awakened out of the Eye of God, its original is in the fire, and the fire is its life; but if it goes not forth out of the fire with its will and imagination into the Light, (*viz.* through the wrathful Death into the second Principle, into the fire of Love,) then it remains in its own original fire, and has nothing for a body but the *Turba*, *viz.* the ^k harsh wrath in the desire in the fire, a consuming, and a hunger, and yet an Eternal seeking, which is an eternal Anguish.

309. But the soul, which with its desiring will enters into itself, and sinks down in its Reason, (*viz.* in its Desire,) and seeks not itself, but the Love of God, its own fire is as it were dead; for its will which the fire awakened is dead to the Fire-life, and is gone forth out of itself into the fire of Love, that soul is fully in the fire of Love: it has also the body of the fire of Love, for it is entered into it, and is a great Wonder in the Divine Body, and it is no more in itself, for it has mortified its will: and therefore the *Turba* also is as it were dead, and the will of love does wholly satiate the Original fire, and therein it lives eternally.

310. But the souls which have awakened the *Turba*, they have lost the Image; for the *Turba* has devoured it: and therefore such souls get bestial Images in the Wrath, and in Hell, according as the *Turba* is in them; as *Lucifer* got the Image of a Serpent: as the Will was figured here in this life, it remains then ^l naked as it is.

311. For the wrathful *Turba* always seeks the Image, but finds it not, and therefore it

^a Or apparent, in its true Sense.

figures the Image according to the Will; for the Earthly Desires stick in the Will: and that Image remains in the Wonders of God, in the Eye of the wrathful Principle.

312. And here we understand that the eighth Form is the *Turba*, which seeks the Image; and if it finds the limit of it, it destroys it, and enters into the limit, and seeks further in itself, and finds at last the Abominations of that which the soul has wrought in this Life.

313. And also we understand here the Fire (which at last shall purge the ^m floor) and the severe Judgment; and we understand that every fire shall receive its Essence from the *Turba*; and also what that *Turba* is. ^m Or threshing floor. Matt. 3. 12.

314. Where then the fire will devour the Earth, and draw the Elements with the wonders in them into the Beginning; where that which was at first will be again, and the Elements become one; and every thing will represent its own Wonders, every thing in that fire whereinto its will entered.

315. Hearken to this, you children of men, it concerns you; for no beast proceeds from the Eternal beginning, but from the Model of the Eternal; and its Spirit attains not the Eternal, as the soul of man does.

316. Also the corruptible body cannot possess the Eternal; it belongs to the *Turba*: But the new man, born of God, shall possess the Eternal; for he is departed from the corruptible, and has put on God in Christ; he has the Divine Body in the Old Body.

317. The *Turba* takes away the Earthly source; the outward body from the Earth remains in the Earth; but the will takes its works along with itself, for they are in the new body, and follow it; therefore let a man consider what he does whilst he is here in this life.

The Ninth Form of Fire, the great ^a Earnestness.

^a Severity.

318. Seeing then we understand, that all things proceeded from the Beginning, and that one thing thus proceeds always out of another; and seeing we understand, that the Fire is a cause of the Life, and that the life divides itself into two parts, and yet does not corrupt; only the outward life is that which corrupts; it falls into the *Turba*, which destroys it: we are now, therefore, to consider, wherein the inward Eternal life consists, and what upholds it, that the body ^o fades not, seeing Essentiality has a beginning; and yet we can say with good ground, that it has no End; for it must have a ^p ground, or else the *Turba* will have it, and that finds the limit.

^o Corrupts or breaks not.
^p Or sure foundation to uphold it.

319. The Eternal Body must not have a limit, but be free in the Abyss in the Eternal nothing, or else another Essence would again be in that Essence, which would divide it, and make a limit.

320. We have told you before, that all which shall endure for ever, must pass quite through the Fire, for the *Turba* takes that which remains in the Fire; now no Spirit is created ^q for the fire, that it should remain in it.

^q In.

321. Only the *Turba* has captivated many of them, but not from the Will of God; for God's Will is only Love, but the *Turba* is the Will of his Wrath, which by its vehement hunger has got a great Dominion, wherein it has manifested its Wonders, viz. the Devils and wicked souls of men.

322. But the Eternal life consists in Meekness, and has no Death or *Turba* in it; therefore we must say, that the Soul and Spirit are not in the *Turba*, especially the ^r body of ^s O: Image the soul; if it was, the *Turba* would destroy it.

323. This is only to be understood, as it is mentioned before, that the will in the anguish source, in the fire, (understand the will of the soul,) sinks down in itself as into ^t Death, and ^u should not live in the fire, and so ^v it falls into another world, viz. ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jh} ^{ji} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{kv} ^{kw} ^{kx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{xg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{xx} ^{xy} ^{xz} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz}

into the beginning, or (as we may better say) into the free Eternity, into the Eternal Nothing, wherein is no source, nor any thing that ^u gives or receives a source.

^u Or makes.

324. Now there is no dying in the will that is thus sunk down, for it is gone quite out from the fiery beginning, in the Eye, and so brings its life into another Principle, and dwells in the Liberty; and yet it has all the Forms of the Essences which arise from the fire in it, but ^x unperceived; for it is gone quite out from the fire.

^x Imperceptible.

325. And therefore the life of its Essences is in the Liberty, and it is also desiring; and receives in the desire, in its Essences, the power of the light which shines in the Liberty, which is power without *Turba*: for this fire is only love, which consumes not, but yet always desires and fatiates, so that the will of the soul ^y puts on a body.

^y Gets, or attracts.

326. For the Will is a Spirit, and the soul is the great life of the Spirit, which upholds the Spirit, and so the soul is ^z clothed with power, and dwells in two Principles, as God himself does, and as to the outward life in three Principles, and is the similitude of God.

^z Endued.

327. The inward water in the spirit of the soul, is the water of Eternal Life, of which ^a John 4. 14. Christ said, *He that drinketh the water that I will give him, he shall never thirst: this is that water.*

^a John 4. 14.

328. And the Essentiality of the Spirit which the soul putteth on, is God's-Christ's-body, of which he saith, *He that eateth my flesh, and drinketh my blood, he^b is in me, and I in him.*

^b Or dwelleth.

John 6. 56.

329. But the true Life in the Light of the Majesty, in the *Ninth number*, is the Tincture of the ^c Virgin; it is a fire, and yet not a fire; it burns, but it consumes not; it is the love, the meekness, the humility; it is the life of God, and of the holy souls, an incorruptible life, and an ^d unsearchable life; for it is in the Abyss in itself; it is in the Center of it; which Center is its first life, and yet does not comprehend it, as the fire does not comprehend the Light.

^c Or Wisdom of God.

^d Or infinite, unfathomable.

330. And thus the *Ninth number* is the life in the fire of God, and it is ^e the life which stands before the Ternary, *viz.* an Angel standing before the Cross, ^f for God's works of Wonder, and ^g the Heavenly Glory.

^e Or is called, or accounted the life in the presence of the Trinity.

^f Or to set forth.

The ^h Tenth Number and Form of Fire. The Gate ^h in Ternarium Sanctum.

^h 10. X. ✕

ⁱ Into the Holy Ternary.

331. You know from Reason, that where there is a root, there is a desiring will, which is the Noble Tincture that drives upwards, out of itself, and seeks a similitude of its Form.

ⁱ Not one that is a Bearer or bringer forth.

332. The Tincture is a Virgin, and is known in the Wisdom of God in the Wonders: it is ^l no Genetrix; but an opener of the Wonders which are in the wisdom; it seeks no Glass, but merely opens the Essences, that a whole similitude may bring forth itself out of the Essences; it drives the twig out of the Tree.

333. This we understand of Angels and the soul: they proceed from God's Essences, from the whole Tree; the Angels from two Principles; and the soul with the body of the outward life from three Principles, and therefore Man is higher than the Angels, if he continues in God.

^k 10.

^l Or first quickned, or enlivened.
^m Form.

334. And in the ^k tenth Number upon the Cross, the Angels and Souls are ^l awakened, and incorporated into the Heavenly Essentiality; though you must understand, that the tenth Number belongs to the place between the fifth and sixth ^m, as in a Globe, and the Heart is in the midst in the Center; which is the Heart of God, *viz.* the Word of God.

ⁿ Speaks out of all, &c.

335. The Power in the whole Tree (*viz.* the Pith in the wood) has the Essences of the whole Tree; and thus God is a Spirit, and the Word is his Heart, which he ⁿ sounds

forth from all Powers and Wonders: Therefore *Isaiah* calls it a ° Wonder, Counsellor, ° *Isa. 9. 6.* and Power, the Prince of Peace, as a Pacifier of the Wrath, and an Eternal Power of the Wonders; a Counsellor of the Genetrix,

336. For the Word upholds the Center of Nature, and is the Heart and Lord of Nature; it is the Genetrix in the Eye of God; a giver of Power, and it is the strength of the Omnipotence; it holds the Center of the fire captive with the Love-fire; so that the fire must be dark in itself, and the Word only has the Light-life.

337. We cannot find, but that the tenth Number is a Cross; and it is the Original of the Essence of all Essences, which Essence divides itself into three beginnings, as is mentioned before; each of which has its Essence, and they are all in one another, and have no more but one Spirit.

338. And in the middle of the point is the Center, which is the cause of the Life, and in the Center is the Light of the Majesty, out of which the Life proceeds, viz. the second Principle; and out of it the Tree of the Eternal Life always grew from Eternity, and the twigs grow out of the Tree.

339. These twigs are the spirits of Angels, which indeed were not corporeal from Eternity; but the Essences were in the Tree, and their Image appeared in the Virgin of Wisdom from Eternity; for they were a figure from Eternity in the Tincture, not corporeal, but only essential without corporality.

340. And therefore this is the Greatest Wonder that the Eternity has wrought; that it has ^p made the Eternal a Corporeal Spirit; which thing no reason can comprehend, nor any sense find out, and it is ^q unfathomable to us.

341. For no Spirit can sound itself: It sees well its deep even into the Abyfs, but it comprehends not its ^r Maker; it beholds him indeed, and dives into him, even to the Abyfs; but it knows not its ^s Making, this is only hidden to it, and nothing else.

342. For a child knows its Father and Mother well, but it knows not how its Father made it; it is also as ^t highly graduated as its Father; but it is hidden to it, how it was in the seed: and though it sounds that, yet it knows not the time and place; for it was in the seed, in the wonders, and in the life a spirit in the wonders: And here we are commanded to leave off diving any further, and to be silent.

343. For we are a Creature, and should speak but so far as belongs to a Creature to know, in the inward and outward; in body and soul, in God, Angels, Men, and Devils; also in beasts, fowls, worms, in plants and grass, in Heaven and Hell; all this we are able to sound, but not our own Making.

344. And yet we know and find the first *Fiat* in ^u that; though indeed we know not that which first moved God to create: we know well the making of the Soul, but how that which ^v was in its Essence from Eternity is become moveable, we know no Ground of that, for it has nothing that could awaken that; and it has an Eternal Will, which is without beginning, and unchangeable.

345. But if we should say, the Angels and souls have been from Eternity in the Spirit, the propagation of the soul will not permit that, as we see by experience: Therefore this is only God's Mystery; and the Creature should continue in humility and obedience under God, and not soar higher, for it is not God.

346. God is a Spirit from Eternity without ground and beginning; but the Spirit of the Soul and of Angels has a beginning, and stands in God's hand: the Ternary has the ^x casting shovel, which will purge the ^y floor.

347. We must only have patience and humility in Obedience, here in this life, or else our proceeding from God avails nothing; the Devil indeed was an Angel, but his Pride threw him into Darkness: Let none climb ^z above the Cross, or if he does, he will fall into Hell to the Devil.

^p Or created, or formed.

^q Or not to be dived into by us.

^r Former, or moulder.

^s Forming, or fashioning.

^t That is, as perfectly a Man. *Quoad genus humanum.*

^u Viz. Our own Making

^v Or stood.

^x Or Fan. ^y Or threshing Floor.

^z We should not go beyond Obedience, Patience, Humility and Chastity, and live according to our own self-will, and desire.

^a Such as will domineer.

^b Or right.

^c Rom. 8. 16.

^d Imagines, or dreams.

^e Or is clothed with.

348. God will have children near him, and not ^a Lords; he is Lord, and none else: We have received of his fulness, we are born out of his Essences, we are his true children, not step-children out of a strange Glas; also not a similitude only, but children; the body is a similitude, and the Spirit is a similitude of God's Spirit, but the ^b true Soul is a child born out of God.

349. ^c *God's Spirit witnesseth to our Spirits, that we are the children of God*, not in that manner which ^d *Babel* teaches, who would so willingly be God upon Earth; but our Souls are children begotten of God's seed; our heavenly body, which the heavenly soul ^e wears, comes out of the divine body, and is hidden from the Devil, and the Old Adam.

350. Therefore, my beloved brother in the divine body, know this clearly; and it is our Answer to your first Question, Whence the Soul proceedeth? It proceeds from God out of Eternity without ground and number, and endures in its own Eternity; but the beginning to the moving of the Creature which is done in God, that should be mentioned no further.

351. Only we give you to understand this, that the Ternary longed to have children like itself out of itself, and has manifested itself in Angels, and in the Soul of Adam, and is become an Image; like a Tree which brings forth Fruit, and bears a Twig out of itself; for that is the right manner of Eternity, and no other.

352. It is no strange Glas; but indeed one Glas out of the other, and one Essence out of the other, and all seek the beginning; and it is all a Wonder.

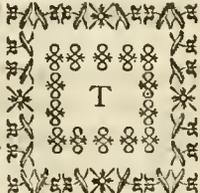
¶ Answered.

353. This is the Entrance; and now we will answer the rest of the Questions; but briefly, for you see already in this description all your Questions ^f. But for your longing's sake, and to satisfy the simple, who have not our knowledge, we will go through with them.



The Second Question.

What are the Essences, Substance, Nature, and Property of the Soul?

1.  THE Essences of the Soul come out of the Center of Nature, out of the Fire, with all forms of Nature: All the three Principles lie in the Soul: All that God has, and can do, and that God is in his ^a Ternary, that the Soul is in its Essences, as the Virtue of a Tree is in the Twig that grows out of it.

2. The substance of the Soul is heavenly, created out of the heavenly divine Essentiality; yet the will of it is free either to demerise itself, and esteem itself Nothing; and so to eat of the Love of God, as a Twig feeds upon a Tree; or to rise up in its Fire, and be a Tree of itself; and of which soever it eats, of that it gets ^b Essentiality, viz. ⁱ a creaturely Body.

3. The Nature of the soul is the ^k Center itself, having seven spirits to propagate itself with; it is a whole substance come out of all substances, and a similitude of the ^l Ternary, if it dwells in God; if not, then it is a similitude of *Lucifer* and all Devils, as its Property is.

^a Or Trinity.

^b Or substantiality.

ⁱ Or the body of the Creature.

^k The same with the Center of Nature in the whole Nature.

^l Number Three or Trinity.

4. The Property of the first Soul was created according to both Mothers, and thereupon came the ^m Temptation; and therefore it was commanded not to eat of Good and Evil, but of heavenly Paradisical Fruit, having the Will and Property of it obedient to God. ^m *Proba*, or Trial.

5. But all properties lie in it, it may awaken and let in what it will; and whatsoever it awakens and lets in, is pleasing to God, if its will be in the Love of God, in humility and obedience; and then it may do what ⁿ Miracles it will, for then they all make ^a Wonders for the Glory of God.



The Third Question.

How is the Soul created the Image of God?

1.  HIS has been satisfied already. The ^o Ternary, and all the three Principles, longed to have a whole similitude in Essence and Property, of the Essence of all Essences. ^o Trinity, or Number Three.

2. And this longing was awakened in the Heart of God as a great Wonder.

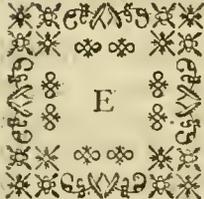
3. And the awakening was thus; the ^p Astringent *Fiat*, (*viz.* the Desiring attraction,) contracted all into One; and this was an Image of the similitude of God, of Heaven, of this world, and of the world of Anger: The whole *Fiat* in the ^a Word of the Lord created all things out of the Kingdom of God, and out of the Kingdom of Anger. ^p Harsh. ^a *In verbo Domini.* ^r Of the Eternal Essences that proceeded from God; or the Divine powers of the Deity.

4. And as there is nothing higher than the soul, so there is nothing that can destroy it, for it has all things under it, and in it; it is a child of the ^r whole Essence of All Essences. Thus it was created.



The Fourth Question.

What was the Breathing in of the Soul, and when?

1.  VERY Spirit without a body, is ^t empty; and knows not itself, and therefore every Spirit desires a Body for its food and for its habitation. ^t Crude, raw, void, naked, or feeble.

2. And God having created the third Principle (which is a Glas of the Deity) before the soul was created; and so that Glas clave already to the Eternal ^r, for it was born out of the Eternal ^r Wonders, and so was created; and therefore the third Principle would not leave the soul free, seeing it also was created out of the Wonders of God, and stood in the beginning as a figure in the wisdom of God, and desired (seeing itself was material) to have a material similitude in the soul; and therefore (in the creation of the soul) it stirred up its own spirit also together in the *Fiat*. ^r Glas.

3. Hence the outward Image, according to the Spirit of this world, with the outward *Fiat*, was ^u conceived, and a body was created out of the ^v Matrix of the Earth, a ^w Mass of Red Earth consisting of fire and water.

4. And the Heavenly Matrix also longed after the soul, and would that the soul should bear its Image, and took its own *Fiat*, in the Creation of the Body, and did create therewith before the Earthly *Fiat* did create: it was first; for out of the Center of the Word, the *Fiat* went out ^y with the Word: and thus the third Principle was created in the second.

5. The Virgin of the wisdom did encompass the Spirit of the soul, first with heavenly Essentiality, with heavenly Divine flesh, and the Holy Ghost gave it the heavenly Tincture, which maketh heavenly blood in the water, as is mentioned at large in our third Book.

6. And thus the inward Man was in heaven, and his Essences were Paradisical: his ^z Glance in the inward Eye was Majesty, an incorruptible Body, which could speak the Language of God, and of Angels, and the Language of Nature; as we see in *Adam* ^a, that he could give names to all the Creatures, to every one according to its Essence and Property; he was also in the outward Image, and yet knew not the outward Image, as indeed the body has no apprehension.

7. And in this two-fold body which was created on the sixth Day, in the sixth hour of the Day, ^{*} in the same hour in which Christ was hanged on the Cross, after the body was finished, the ^b Royal soul was breathed in from within, by the Holy Ghost into the heart, in the Holy Man, into its principle, like an awakening of the Deity.

8. The ^c Ternary moved itself with the Creation, and breathing-in of the soul, for it was in the Center of the seed, as a bud ^d growing from the Essences, and thus it was breathed into the Inward Center, into the Inward Man, into the heavenly heart-blood, into the water of the Eternal life, with both the inward Principles.

9. And the outward Spirit, (*viz.* the Air,) and the whole outward Principle, with the Stars and Elements, did cleave to the inward; and the outward Spirit breathed its life ^e in the same manner with the soul, through the nostrils into the Heart, into the outward Heart, into the ^f Earthly flesh, which was not then so Earthy, for it came from the Matrix, from the ^g seeking, from which the Earth became corporeal.

10. And thus the Holy Ghost was carried upon the Chariot of the soul, upon the inward Majestic Will, and moved upon the water: for the water comprehended him not, and therefore he moved upon it, and in it, it is all one; and the soul burned out from the blood of the Heart, as a light does from a candle, and went through all the Three Principles, as a King through his Dominions.

11. And it could rule powerfully over the outward Principle, if its will were entered again into the Heart of God, into the Word of the Lord.

12. But the ^h source of the Wrath also insinuated itself with the breathing in, *viz.* with the Original of the soul.

13. So that the soul could not remain God's Image, unless it remained in humility and obedience, and yielded its will into God's will, (wherein it was an Angel, and the Child of God,) or else it was very ⁱ difficult for a Creature ^k to rule such two Principles, as the wrathful and the outward are; the outward being also born out of the wrathful.

14. Therefore its Temptation was not the mere biting of an Apple, nor did it continue only for some few hours, but forty days, just so long as Christ was tempted in the wilderness, and that also by all the three Principles; and so were the Children of *Israel* in the Wilderness, while *Moses* was forty days in the Mount, when they stood not, but made a Calf.

^u Contrived, or formed.
^v Or Quintessence of their inward ground.
^w Metch, a Mixture.
^y Or by.

^z Light, or Luster.

^a Gen. 2. 19, 23.

^{*} *Note.* The Hour when Christ was hanged on the Cross.
Matt. 27. 45.
Mark 15. 33.
^b Or Kingly.
^c Trinity, or Number three.

^d Or of growing Essences.

^e At the same time.

^f Adam's first flesh.

^g Drawing, or loosing.

^h Or Property.

ⁱ Or dangerous.

^k To overpower.

The Fifth Question.

How is the Soul peculiarly fashioned, and what is its Form?

1.  WHEN a twig grows out of a Tree, the form of it is like the Tree; indeed it is not the stock and the root, but yet the form of it is like the Tree: so also when a Mother brings forth a Child, it is an Image of her.

2. And this cannot be otherwise; for there is nothing else that can make it otherwise, unless it belongs to the *Turba*, which many times awakens a Monster according to the Spirit of this world, according to its ¹ inceptive Maker, as in the ^m *Menstrua*, the *Fiat* maketh a ⁿ Menstruous Monster in the *Turba*.

3. So we must understand that the soul is in the form of a Round Globe, according to the Eye of God, through which the Cross goes, and which divides itself into two parts, *viz.* into two Eyes, standing back to back, as we have made the figure before with two ^o Rainbows, the Cross going through them both, and with one point reaching upwards in the midst between the bows, which ^p resembles a sprouting through the fire, through the Anguish as through Death, and yet it is no Death, but a ^q going forth out of itself into another source; standing thus in the midst between the two bows, as a sprout springing out of the Cross.

4. And the Arm of the Cross at the right hand, signifies the Spirit of the soul, which enters into the Majesty of the Light, and clothes the soul (*viz.* the Center) with Divine Essentiality.

5. The Arm at the left hand of the Cross, signifies its original in the fire, and contains in it the first Principle, and so belongs to the Father, and stands in the Original Eye, in the strong and eager power, as a Lord and Ruler over Nature.

6. And the lower part of the Cross represents water, *viz.* Humility or Death; signifying that it should not domineer in the Fire, and enflame itself, but should sink down in itself, and under itself, before the Majesty of God, and be as it were dead in its will, that God may live in it, and the Holy Ghost lead and govern it; so that it may not do what the *Turba* in the fire willeth, but what the Will in ^r Light willeth.

7. Therefore its will should sink down into soft humility, in the presence of God, and so it goes out from the *Turba* of the Fire, for its will is not in it; and then there can be no Imagination which can bring forth such a Glass, as in which it may behold itself in the Fire, and find that it is a Lord, and so be proud, and rule itself by its own Might, as *Lucifer* did, and *Adam* in Paradise.

8. We mean thus: the soul in itself is a Globe with a Cross, and two Eyes, an Holy Divine one, and a wrathful, hellish one in the Fire; this it should shut and ^s secretly reign therewith, through the Anguish (*viz.* through Death) in the second Principle in Love.

9. And if Love embraces it, then the wrathful fire is as it were dead, and not perceived, but it becomes the joyful life of Paradise; otherwise there would be no life nor Dominion in the Meekness, if the fire did not put itself into it; but the still Eternity would remain without Essence; for all Essences arise in the Fire.

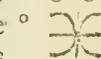
10. And then thirdly, as to the whole Body, with all its members, the soul is formed as follows.

^m *Mond* signifies the Earthly Matrix of the Elementary Macrocosm, in the Microcosm, where-

¹ The Imagination, or longing, or lusting of a woman with child,

ⁿ Makes a *Mond Monstrum*, a Moon Monster,

Monstrum Lunare, or a Lust-monster; such a Child, as is deformed by the Mother's wanting of her longing.



^p Or signifies.

^q An *Exit*.

^r Or Love.

^s Or hiddenly

11. The soul is the stock or root, resembling the Center of the Ternary, which is like an Eye, a Globe, a Cross, and its will (which proceeds from the Eternal will) is a Spirit, which hath the true soul in its power.

12. And this Spirit opens the Essences in the fire and water, so that its whole form seems like a Tree, having many twigs and branches, being distributed into all the Branches of its Tree, which must be understood as follows.

13. The Spirit distributes itself into the whole body, (we mean in the Tincture,) into all the Members; they are all of them its branches: The Spirit of the Soul resembles the whole Man, with every member.

14. And herein it is the true Image of God also, for the Holy Ghost dwells in the Spirit of it, if it be faithful; if not, then the Devil dwells in it: to which of these it gives itself, either to covetousness and haughtiness, or to love and humility, to that it belongs.

† Malice, or Abominations.

‡ Idea, or Shape, or Image.

* Matt. 23. 33.

12. 34.

† Viz. the Spirit.

‡ Medicine, or Counsel.

15. But if it persists in † wickedness, and so loses God, then it loses the Cross, and its Eye is a Hellish Eye; and its *Turba* introduces the Form and ‡ Model of an horrible Beast into the Eye, and into the Will and Spirit.

16. Therefore Christ called the Pharisees, * *Serpents, and Generation of Vipers*; for so the figure of their spirit in their pride and covetous will appeared to him, for they would be Lords of themselves, and not the servants of God in love and humility.

17. And so the figure of Antichrist in *Babel* appears, in the presence of God, as a *Dragon with seven Heads*, which are seven Spirits, upon which its hypocritical spirit rides in the Image of Man in the Abyss; † it will be accounted an Angel, and yet is a Monster in respect of a true child of God; it bears the name, but its heart is that beast, *Apocalyps 12*. It would have God, and also the Devil; therefore it is such a Monster, as is like a Man, and yet hides the Devil under it.

18. O child of Man, fly away, the door is open, the *Turba* is come, it will destroy this Image; if you fly not, you must go with it; there is no other ‡ remedy or help, but to seek the true Image in Love, or else there remains nothing but Tribulation and Death, faith the Spirit of Wonders.

19. And this is now our direct Answer to this Question: That the soul in the first Principle, according to the Original, has the form of an Eye, and yet twofold like a Heart, wherein there is a Cross.

20. And in the second Principle, it is a Spirit, and a whole Image, as the outward Man is.

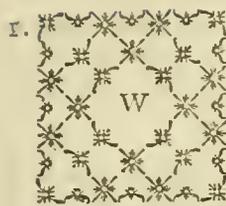
21. And in the third Principle, it is a Glass of the whole world; all whatsoever is contained in Heaven and Earth, every property of every creature lies therein; for that Glass is like the firmament and stars.

• How long he shall live.

22. This is such a Crown, as in which the † number of the end of the life of the outward Man is contained, and all whatsoever Prosperity and Adversity can happen outwardly from the Spirit of this world.

The Sixth Question.

What is the Power and Ability of the Soul?



1. We know, that whatsoever comes out of the Abyfs, and is the ground of itself, can in itself do all things, for it is its ^b own Essence, it makes itself.

^b Or subsists from itself.

2. But though the soul be a twig out of this Tree, yet now it is ^c become a creature, and is its ^d own; it is an Image of the whole, and a Child of the whole; for when a child is born, then the mother and the child are two, they are two persons; but so long as it is in the seed in the mother, so long the seed is the mother's, and the mother governs it.

^c Or entered into the condition of a Creature.

^d Or *sui Juris*, or a thing of itself.

3. But when the Child is born, then it has its own life in itself, and hath the ^e Center of Nature in its own ^f power: it governeth not only in itself, but also without itself in whatsoever is feed.

^e *Centrum Naturæ.*

^f Form.

4. Understand us right, thus: God's Spirit, and the Spirit of the Soul, are two Persons; each is free from the other, and yet both stand in the first beginning; each has its own will.

5. Now it is but right, that the Child should be obedient to his Father, upon forfeiture of the Father's inheritance: For the Holy Ghost is the ^g Maker of the Soul, he created it, and therefore the Spirit of the Soul should be obedient to the Holy Ghost, upon loss of the Inheritance of the Holy Ghost, *viz.* the Deity.

^g A work-master, or builder.

6. And though we have much to say here, yet it is very dangerous to say it, in regard of the false *Magia*; for when the false Spirit knows it, it practises Witchcraft with it.

7. Yet we will speak, so that the Children may understand us, and reserve the full speaking of it for them; for it is not good to write such things, not knowing who shall be the readers.

8. But to the wicked we say, that they belong to the Devil, and shall have no part in our writings; we shut them out with a thick wall and strong enclosure, that they may be blind, and not know our Spirit, for we will not set the Serpent in ^h it; our will is gone out from them, and therefore they shall not ⁱ know us, though they should carry us in their hands: there is a fast seal upon it.

^h *Viz.* in our Spirit.

ⁱ Or understand us.

9. Christ said, *If ye ^k have Faith as a grain of Mustard-seed*, then you might say to the Mountain, be removed, and cast into the sea: this is no vain word without Truth or Effect.

^k Mat. 17. 20.

The First Power of the Will of the Soul.

10. The Will (^l that goes strongly forward) is Faith. It frames its own form in the Spirit; it has also such ^m Power, that it can frame another Image in the Spirit, out of the Center of Nature; it can ⁿ give another form to the body, according to the outward Spirit; for the inward is Lord of the outward, the outward must be obedient to it: It can change the outward into another Image, but not permanent.

^l If it be strong. Note what Faith is. The strong desire is Faith.

11. For *Adam's* soul has let in the *Turba* of this world, so that ^o if the *Turba* sees a strange child, it rises against it instantly, and destroys it: It continues only so long as the inward Spirit can subdue and overpower the outward.

^m Or might. ⁿ Change the Body into another shape.

12. And this ^o Form is called *Necromancy*, a Transmutation, where the inward overpowers the outward, for it is natural; and we understand, that when ^p we shall all be changed, that change will be made thus by the same *Turba*, which has the first *Fiat* in it.

^o Kind, or manner of power.

^p 1 Cor. 15. 51.

13. For the body is Sulphur, and sticks in the Tincture, and the Spirit drives forth the Tincture: now if the first ground, *viz.* the soul, wholly consenteth to it, then the soul can make another ^a manner of Image in the Sulphur, but the Devil readily mingles himself therewith, for it is the Wonder of the Abyfs, over which he is Lord.

^a Form.

^{*} Note, the power of the Will.

14. You must understand, that the earnest ^{*} will (which otherwise is called Faith) can do great things with the Spirit; the Will can change the Spirit itself into another form, as follows.

The Second Power of the Will of the Soul.

15. If the Spirit were an Angel, the Similitude of God, yet the will can make it ^r a proud stubborn Devil; and also make a Devil an ^r Angel, if it sinks itself into Death, into Humility under the Cross, and casts itself into the Spirit of God, and so submits to his government, then it sinks into the Eternity, out of the Source into the still Nothing, which is yet All; and so it is in the beginning again where God created it, and the Word *Fiat*, which keeps the Image of God, receives it again.

^r A wicked Man.

^r A Child of God. Book of the three Principles, cap. 15. v. 64.

The Third Power of the Spirit, or Will of the Soul.

16. And then also, thirdly, the Spirit of the Soul has power to enter into another Man, into his marrow and bones, *viz.* into the Sulphur; and to introduce the *Turba* into him if he be ^t false, so far as every one is not armed with the Spirit of God, but is found naked in the Spirit of this world, as may be seen by ^u Witches.

^t Or wicked.

^u Or the bewitching Whores, and Sorcerers.

The Fourth Power of the Will of the Soul.

17. And fourthly, it has such power, if it be the child of God, that it can lead the *Turba* captive, and can pour it out upon the house of the wicked, as *Elias* did the Fire, and *Moses* before *Pharaoh*; for it can throw down Mountains and break Rocks.

^x Or liable to the *Turba*.

18. This you must understand to be, so far as that thing is ^x capable of the *Turba*, by awakening the wrath, then it is possible; but if not, and that the Spirit of God be in a thing, then it cannot be, for it would pour water upon the *Turba* of the Fire, which would then be as it were dead, and its power would lie in derision.

19. And therefore Heaven is a Middle between God and Hell, *viz.* between Love and Anger, and was created out of the midst of the waters, so that the Devil cannot rule with his *Turba*, the water turneth his purpose into derision, as the false Magic and blinding

^y Or nullified. Inchantments are ^y drowned in the water.

The Fifth Power of the Will, or Spirit of the Soul.

20. And fifthly, the Spirit of the Soul has such power, that it may and can seek all Wonders that are in Nature, *viz.* all Arts, Languages, Building, Planting, Destruction, Knowledge: It can command the starry Heaven, as *Joshua*, when he commanded the

^z Josh. 10. 12.

^{*} The will of the Holy Ghost.

^v *Viz.* the Will or Spirit of the Soul.

^z Or give, or afford.

and it stood still; and *Moses* the Sea, and it stood up; also he commanded the Darkness, and it came: it can make an Earthly Life, as *Moses* made the Lice and Frogs, also Serpents and other Wonders.

21. It has Death in its power, so that it can overpower that; if it rides in the ^a Chariot of the Bride. It can bridle and overcome the Devil, if ^b it be in God: there is nothing can be named that it cannot subdue.

22. Only understand it right, the soul has such a power from its original, and it had still had ability to ^c send forth such a Spirit out of itself, if it had not let in the Great

**Turba* into itself, which now gives the stop; unless the Holy Ghost rides upon its Chariot, as it did in *Moses* and *Elias*, and in all the Prophets, also in Christ and his Disciples, and always still in the * Holy Children of God; they all have this Power; they can raise the Dead and heal the Sick, and expel all Diseases; it is natural, the Spirit only rules therewith over the *Turba*.

^d *Turba Magna*.

* Note, the Soul must now feel this power in Jesus Christ.

23. But it has this for an objection, that the soul knows well, whether it has made any compact with the Devil, and whether he has any thing to do with it; it will not go naked, except the Spirit of God drives it, and except it has him for a shield, lest the subtilty of the Devil should insinuate itself.

24. It does no ^e Wonder, except the Spirit of God ^f stirs it up; it attributes the power to God, and gives him the Glory; it does as an humble Child, and standeth still under the Cross, and lets the Devil go rushing away over it; but it sprouteth forth in humility and meekness, through Death into Eternal Life, and brings forth much fruit in patience.

^e Or Miracles.
^f Or awakens it.

25. And so the Devil can do nothing to it, it is as it were dead ^g to him; he may make a stir and racket with his *Turba* in the Earthly Life, with his helpers the wicked men; but this he hath as a scorn in the sight of God: for he is a proud Spirit, and would be above the Wonders of God, but an humility can ^h bind him.

^g Or before.

^h Or subdue.
ⁱ Or Magus.

26. After this manner every man may escape the false ⁱ *Magician*, and also the *Necromancer*; for no Power can touch Him in whom God dwelleth: and as Christ in his Death overcame Death and the Devil, so also can we in Christ, for the Word which became man dwelleth in us, and in the Word we can rule over the Devil and Hell; nothing can hinder us.

27. And thus we give you for an Answer to this Question, that the Soul in its Original is greatly powerful, it can do much; but its Power is only in that Principle wherein it is, for the Devil cannot rule over God.

28. Its Power is not given to it, as a King giveth Favour and Power to a Man, but it consists in a Natural Right; therefore we are Children of the Omnipotence of God, and inherit his Goods in the Omnipotence.



The Seventh Question.

Whether is the Soul Corporeal, or not Corporeal?

THAT thing which comes from no beginning, has also nothing: But if it be somewhat, then it seeks its beginning in itself; for every Spirit dwells in the deepest Abyss of its ^k Essence: And if it must make the Essence to itself, then it can dwell in nothing that is strange to it, but in itself, in its own Essence.

^k Or Being.

2. When God created the Soul, then the Holy Ghost ^l clothed it with the Tincture; for one part of the Soul consisted in the Tincture; it was naked of itself, as the glowing Fire is ^m naked, and is clothed when it has the Tincture.

^l Or encompassed.

^m Without a body, raw or red.

3. But you understand, that the growing proceeds from the warmth; that is the driver forth of the Tincture, it drives the twig out of its root, *viz.* out of its own Fire, be it cold or hot Fire.

4. For Darknes has the cold Fire so long, till it attains the Anguish, and then it

- ^p Or Source. kindles itself in the Heat, as you see in an Herb, if it comes into another ^l Property.
5. And thus we give you to understand, that the Tincture is the true Body of the Soul; for the Soul is Fire, and the Tincture arises from the Fire; the Fire draws it again into itself, and allays itself with it; so that the wrathful source is quenched, and then the Tincture subsists in meekness.
- ^o Might or ability. 6. For it has no Essence nor ^o Power in itself, but the Water is its Power; for Water proceeds from the meekness of the Tincture.
7. For the Fire is desirous; and where there is a desiring of the Original, there is also a finding of the Original: Thus the Fire finds the Water in the Tincture, and turns it into Sulphur, according to the power of all the seven Spirits of Nature; and this is ^p a Water of Life.
- ^o Or the. 8. For the Tincture springs up in the water like a sprout, and the fire in the Abyss causes it; and so the water in the Sulphur of the seven Spirits is turned into the Mystery; for the Great ^a Secret, what God and the Eternity can do, lies therein.
- ^o Arcanum 9. And thus the Mystery contains two forms, *viz.* fire and water, and changes itself according to them both, *viz.* according to fire into Red, and according to the Tincture into White: this is a splendor or glance of the fire, by which the Life may see and know itself, from whence reason and the senses arise; and the Mind is in the wheel of the Anguish in the fire, out of which the Essences exit.
- ^o This white. 10. And so we see what the blood is, *viz.* a house of the soul, but the Tincture is its body.
- ^o Or an Habitation. 11. The true soul has no comprehensible body, which may be called soul; but the body grows in the Tincture, in the Sulphur out of Sulphur; that is, each Spirit of the seven Spirits of Nature desires Essentiality, and that concrete Essentiality is Sulphur.
12. For Sul is the virtue of the Light, and Phur is the virtue of the four Forms of the Original of Nature; as is mentioned at large in the third Book.
- ^o Misch, mixture, or concretion. 13. And thus the Phur desires flesh, that is, a ^l Mass of fire and water, and it is conceived and born in the Tincture.
14. And the Tincture is the sprouting of the body, and the fire is an Original of the Spirit, through the Tincture; for the Spirit of the soul takes its Original in the Tincture, which then figures the true Image according to the Image of God, that is, according to all the three Principles: For in the Fire, the soul is no similitude of God; but in the Spirit, it is the Image of God.
15. For the first soul was incorporated with the Divine Essentiality together in the Tincture, so that it had the Divine Body in the Virgin of Wisdom, in which the Tincture standeth, which is the Angelical Image.
16. And so we answer you, that as to the soul only, besides the Spirit, it is a Globe of Fire, with a Fire-eye, and a Light-eye, which turn Back to Back, one within another, as the wheel in *Ezekiel*, that could go on all sides; though *Babel* has contrived another meaning about it, but a blind one without Spirit.
- ^o The Soul. 17. But as to its Tincture proceeding from the Light, which exists out of the Fire and Light, ^o it is a Spirit, in which the Original of the Soul, and of the Spirit, cannot part asunder in Eternity: It is an Eternal band, and when the blood ^o is gone, and ^o Run out. the body dies, then that band remains in Eternity.
18. As to the Soul only, the body belongs not to the Essence of the soul, they are two several Essences; for the body is the Looking-Glass and the dwelling house of the Soul, also its ^o proper portion; and it is also a cause, that the meer Soul alters the Spirit according to the lust of the body, or of the Spirit of this world.
- ^o Inheritance, or Possession. 19. Whereby the Image in the Spirit is altered, altogether according to what is con-

tained in the Will, which the Soul has ² brought out of the Center of Fire, also out of the Wrath into the Light, and all according to *the Imagination*.

20. And we give you to understand, that the Spirit, ² while it stays here in the body, can alter itself; which is done without its knowledge by the Imagination, *viz.* by the desire of ^b Lust, so that the Desiring figures such a form in the Will of the Soul, as the Lust is either to evil or good.

21. And we further say, that the meer Soul is not corporeal, but in its Tincture a body grows, whether it be a heavenly or a hellish body; and yet it is not a body which can be comprehended outwardly, but a virtual body, the Divine body, Christ's heavenly body, the heavenly flesh, which he giveth us to eat in his ^f Testament.

22. It is such a body as the *Turba* cannot touch or apprehend, it is immortal and incorruptible, comprised in nothing but only in the Noble Tincture, which is without ^d Essence, or Materiality; and this body is incomprehensible to the outward flesh.

23. But the outward Spirit, (if the soul does not hinder it, but lets it in,) brings its Imagination into it, and spoils it, so that another strange Image comes to be in the Spirit; in the Tincture, according to the contents of the Lust: as the Covetous comes to be a Wolf, the Envious a Dog, the Proud a Horse, Peacock, or other Beast; also Toads, Adders, Serpents, and other Worms, and creeping things: Now God's Spirit receives not their Images, so long as they continue such.

24. And therefore Christ said, *You must be born anew of Water and of the Spirit, if you would see the Kingdom of God*: and therefore God became Man, and brought the Divine Image again into the Tincture of the Soul, when it was spoiled in *Adam*; so that now we must be born anew in Christ, if we will see God.

25. And this is done by the Imagination, or Faith, for Faith is an eating of the Divine Body; and every body grows by eating.

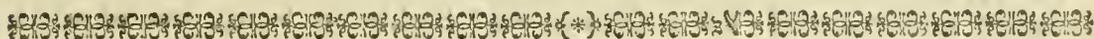
26. And the New Birth is not at all after such a manner as *Babel* teaches, her matters are only as it were a Looking-Glass of the true way to God; but that Glass must be broken, for *Moses's* vail is gone; we shall see henceforward with clear Paradisical Eyes; we mean the Children of God.

² Or created, or formed.

^a Or in this time of the body.
^b Lust-sucht.

^c The Lord's Supper.

^d Or substance.



The Eighth Question.

After what Manner does the Soul come into the Body of Man?

1.  Y beloved friend; I understand this Question to be meant concerning its Propagation; for *Moses* tells you how it came into *Adam*, and we have declared that before: But if you ask concerning its Propagation, how it comes into a child in the ^e Mother's womb, ^f we must put on another habit.

^e Or body of the Mother.

^f Or change our manner.

2. You know what is written in our third Book, very punctually and at large, with many Circumstances concerning its Propagation; how *Adam* was created *one* Image, he was both Man and Woman before *Eve*, he had both the Tincture of the fire, and of the water, that is, Soul and Spirit, and he should have brought forth his similitude out of himself, an Image ^g of himself, out of himself, by his Imagination and his own Love; and that he was able to do, without rending of the body.

^g After, or according.

^b Might or ability.

ⁱ Proba, or Temptation.

^k In, or as to, or with.

^l Generate.

^m Inability, or weakness.

ⁿ Or framed, or built a woman with them.

^o Or Skull.



* Note, how the Soul is before the conception.

^p Or Being, or Substance.

^q Or breeding.

^r Hammered by the Smith, or the Faber has struck Fire.

^s Rule, or Regimen, or Influence.

^t Or Bound, Term, Goal, or End.

^u Masculine.

^v Feminine.

^w At extra, or externally.

^x Work-man, Work-man, or Smith.

3. For, as we have mentioned before, the Soul had ^b power to change the body into another form; and so also it had power to bring forth a Twig out of itself, according to its property, if *Adam* had stood out in the ⁱ Trial.

4. But when he imagined ^k according to the Omnipotence, and let in the Spirit of this World into the Soul, and the Serpent into the Tincture, and took a longing in himself after the Earthly Fruit, to eat of evil and good, then also his Tincture conceived such an Image as was half Earthly, viz. a Monster, into which also the *Turba* then instantly insinuated itself, and fought the limit.

5. And so the Noble Image was found in the Earthly, and then Destruction and Death began, and *Adam* could not ^l bring forth, for his Omnipotence was lost.

6. And would indeed have ever been lost, if the Heart of God had not instantly turned itself, with the word of the Promise, into *Adam's* Soul; which so preserved it, that its Image must perish, and the Soul must sink down with the Heavenly body through death into the new Life, where its Spirit will be renewed again.

7. And thus *Adam* in ^m impotence fell asleep, and then the second Creation began; for God took the Tincture of the Water, as a twig out of *Adam's* Soul, and a Rib out of *Adam*, and half of the Cross that was in *Adam*, and ⁿ made a woman of them.

8. As you know that the Woman has the one half Cross in her ^o Head, and the Man the other; for in the *Head*, in the Brain, dwelleth the Soul's Spirit, out of which God hath taken a Branch, viz. a Child out of *Adam's* Soul's Spirit, and given it to the Woman.

9. And he has given the Tincture of the water to her, that she should not bring forth Devils; and the Man has the Tincture of Fire, viz. the true Original of Life.

10. And therefore the woman has gotten the Matrix, viz. the Tincture of *Venus*, and the Man has the Tincture of Fire: understand, the woman has the Tincture of Light, which cannot awaken Life; the Life rises in the Tincture of Fire.

11. And so it cannot be otherwise now, but that they must propagate as Beasts do, in two seeds, the Man soweth Soul, and the Woman soweth Spirit; and being sown in an Earthly Field, it is also brought forth after the manner of all Beasts.

12. Yet nevertheless all the three Principles are in the seed, but the inward cannot be known by the outward: For in the seed the ^{*} Soul is not living; but when the two Tinctures come together, then it is a whole ^p Essence: For the Soul is Essential in the seed, and in ^q the Conception becomes substantial.

13. For so soon as the Fire is ^r struck upon by *Vulcan*, the soul is wholly perfect in the Essence, and the Spirit goes instantly out of the soul into the Tincture, and attracts the outward ^s Dominion to itself, viz. the Stars, together with the Air.

14. And then it is an Eternal Child, and has the corruptible spirit also with the *Turba* hanging to it, which *Adam* took in by his Imagination.

15. Then instantly the *Turba* seeks the ^t limit in the Spirit of this world, and will enter into the limit; and so soon as the soul has its life, the body is old enough to die: Also many a soul perishes in the Essence, while it is in the Sulphur in the seed.

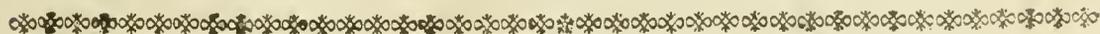
16. But that you may perceive that the Man has the Tincture of the Fire, and the Woman the Tincture of the Light in the Water, viz. the Tincture of *Venus*, you must observe the eager Imagination of both towards one another; for the seed in the Essence eagerly seeks the life, the ^u Man's in the ^v Woman's in *Venus*, and the Woman's in the Fire, in the Original of Life; as we have very clearly demonstrated it in the third Book, and therefore we refer the Reader thither.

17. And we answer here, that the Soul comes not at all into the Body, or is breathed into it ^w from without, but the three Principles have each of them its own ^x Artificer; one

one^a worketh Fire in the Center, and the other makes Tincture and Water, and the third makes the Earthly^b *Mysterium Magnum*.

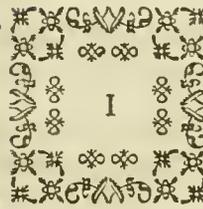
18. And yet it is not any new thing, but the very seed of Man and Woman, and is only^c conceived in the mixture, and so only a Twig grows out of the Tree.

^a Forges or strikes fire.
^b Great Mystery.
^c Or bred forth.



The Ninth Question.

Which Way does the Soul unite itself with the Body?

1.  T is explained before, that all the three Principles are in one another, and they generate a Child according to their similitude, and are all in one another, till the *Turba* destroys the body; and then the soul is in the inward body, viz. in the Divine body; or if it be false, in the *Turba*, which gives a body to it, according to the Imagination; all according to the abominations it has committed.

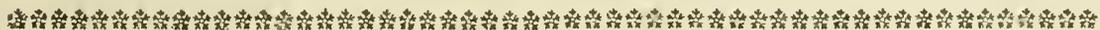
2. The Soul stands in the blood of the Heart, there it has its Seat and Original; the outward water and blood mingle themselves, but it does not wholly receive the water of the blood, but it is captivated by the Imagination.

3. It receives indeed naturally the inward water, but it receives not the Majesty with the Tincture of the Light, but only by the Imagination; therefore many times a Child is more^d blessed than one that is old, who^e has the Devil for his Guest.

4. But there are not many born^f Holy, except only from good seed; and yet many times a wrathful *Turba* insinuates itself, according to some powerful Constellation; as it is seen, that honest parents many times have^g wicked Children, but God knows who are his.

^d Or in a better condition.
^e Or harbours the Devil.
^f Or Saints.
^g Or Evil.
^h Or Body.

5. You see it in *Jacob* and *Esau*, that strove in their Mother's^h womb; also in *Cain* and *Abel*; in *Isaac* and *Ismael*; and many others.



The Tenth Question.

Whether is the Soul Ex Traduce, and propagated after a human bodily Manner; or every Time new created, and breathed in from God?

1.  VERY much wonder what kind of Understanding and Philosophy the world now has, that it cannotⁱ resolve this; yet I do not blame you; for I know such questions are agitated by those, that account themselves learned Doctors in the Schools and Universities, who make great disputations about it. I cannot but wonder at the proud blindness, that there is no knowledge at all of God in^k Reason.

ⁱ Grander.

2. Now therefore, ye wise men, behold yourselves what you are, and what you understand; you understand even nothing of the Mystery, how will you then be teachers?

^k Reason of the outward Man.

It were better for you to carry a Shepherd's Crook in your hand, than to put off the garment of Christ.

3. O! you shall give an account for your seducing of the world; and yet you vaunt yourselves, as if ye were God, and arrogate Divine¹ Power to yourselves: Take heed what you do; you shall see against whom you have^m kicked: I fear you are for the most part of you in *Babel*; awake, it is Day.

¹ Or might, or Authority.
Jus Divinum.
^m Or strove.

ⁿ Or twig springs.

^o Or wrest-ling.

^p Matt. 7. 18.
^q Or by.

^r Matt. 7. 10.

^s *In verbum Domini.*

^t One parent good, the other evil.

^v Goods, Riches.

4. To you, my beloved friend, I give this Answer: That the Soul is not every time new created and breathed in, but is propagated after a human manner, as aⁿ branch grows out of a Tree, or, as I may better render it, as a man sets or sows corn or seed, and so a Spirit and Body grows out of it.

5. And this only is the Difference; that the three Principles are always in^o strife about Man, each would fain have him; so that many times a wonderful *Turba* is introduced, while yet he remains in the seed.

6. But if the Parents, both Father and Mother, have their Souls clothed with Christ's flesh, the Divine Essentiality, then it cannot be: For Christ saith, ^p a good Tree cannot bring forth evil Fruit; yet the *Turba* in time can enter in^q with the Reason.

7. So also ^r an evil Tree cannot bring forth good Fruit; that is, if both the Parents be evil, and held captive by the Devil, then an evil Soul is sown; but the Principles cannot yet judge it, nor the *Turba* neither: It is indeed an evil Child, yet if it turns, it may, with the Imagination, enter into the^t Word of the Lord.

8. But it is rare, and seldom comes to pass, that a black Raven becomes white; but where there is but^t half in half, there it may more easily be done; but however it is possible, it may very well be: God casteth no Soul away, unless it casts itself away; every Soul is its own Judgment.

9. Consider this, ye evil Parents; you gather^v money for your Children; get them good Souls, that is more necessary for them.



The Eleventh Question.

How and where is the Soul seated in Man?

^x Or without Ground.

^y Forming, or making, compaction, or comprehension.

^z Or resemblance.

^a Or formed.

^b Or Son, or Word.

^c Or splendor.

^d Or conceiv-ity, or I. e. low pit of the Heart, *præcordia.*

^e *Φημι. Σφαγῆ.*



1. **THING** which^x is unsearchable, and yet seeks and makes^z a ground in itself, that has its Original and Seat in its first^y Conception, where it conceiveth itself in itself, therein is its limit, *viz.* in the most innermost, and it goes forth out of itself, and seeketh forwards, where then it always makes one^z Glass according to the other, until it finds the first again, *viz.* the unsearchable limit.

2. Thus also is the Soul; it is in God^a conceived in the^b Heart, and the Word which comprised it was in the Heart, *viz.* in the Center; and so it continued in the Figure and in the Seat, as it was comprehended by the *Fiat*; and so it is still at this Day.

3. It dwells in three Principles, but the Heart is its Original; it is the inward Fire in the Heart, in the inward blood of the Heart; and the Spirit of it, which has a^c glance from the Fire, is in the Tincture; for it is clothed with the Tincture, and burns in the Heart.

4. And the Spirit moves upon the Heart in the^d bosom of the Heart, where both

Principles part themselves; and it burns in the Tincture as a brimstone Light, and diffuses itself abroad into all the members of the whole body; for the Tincture goes through all the members.

5. But the true ° Fire-Smith in the Center sitteth in the Heart, and governs with the Spirit in the Head, where it hath its Counsel-house, viz. the mind and ¹ senses; also the five chief Counsellors, viz. the ² five senses, which exist out of the five Spirits of the Original, as we have declared in our ^h third Book, and in our ^l second, and also in our ^k first.

^o *Iz. fishes.*
^p *Vulcanus.*
^q Inward senses.
^r Or outward senses.
^s Threefold Life.
^t Three Principles.
^u Aurora.

6. The soul is indeed seated in the inward Principle, but it rules also in the outward, viz. in the Stars and Elements; and if it be not an Ape, and suffers itself to be captivated, it has power enough to rule them; and if the soul sinks itself down into God, the outward must be obedient to it.

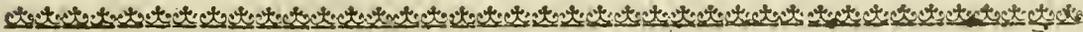
7. And if it comes again into the outward, riding upon the Chariot of the Bride, and so has the Holy Ghost for an assistant, no assault of the Devil is of any consequence, it destroys his nest, and drives him out, and he must stand in scorn and shame.

8. And this is our Answer to this Question; it must not be so understood, as if when a man is beheaded, and so his blood gushes out, and the outward Life perishes, that this reaches the soul and kills that; no, it loses ¹ one Principle indeed, but not the ^m Essence of that Principle; that follows it in the Tincture, in the Spirit, as a shadow.

¹ *Viz. the third Principle.*
^m Or outward Works.

9. For the outward Essence reacheth not the inward in the soul, but only by the imagination: there is nothing else in this world, no fire, nor sword, that can touch the soul, or put it to Death, but only the Imagination; that is its poison.

10. For it originally proceeded from the Imagination, and remains in it eternally.



The Twelfth Question.

How is the Soul enlightened, and what is the Illumination of it?

1.  E. must consider, that if the Sun was taken away out of this world, that all things would be in Darkness, and then outward Reason would say, we are in dark Death and in the ⁿ wrathfulness of the cold; and it were so indeed.

ⁿ Or bitterness.

2. Now observe, my beloved mind, and consider with thyself, when thy body perishes, and so thy spirit loses the ° Sun; how canst thou then enjoy the Light? and wherewith wilt thou see? In simplicity we put thee in mind of this, that thou mayest consider it.

^o *Viz. the light of the Sun.*

3. That thing which consists in the Eternal Liberty, if it always enters again into the Eternal Liberty, it has no darkness, for it dwells in Nothing that ^p affords darkness: it is free as the Eye of God, which beholds itself through a ^q substance.

^p Gives, makes, or causes.

4. When that imagineth after any thing, in Lust, then the will entereth into that thing, which the Desiring Lust itself makes; and this receives the will into itself, and overshadows it, so that it dwells in darkness, and can have no light, unless it goes forth again out of that thing into the Liberty.

^q Or Being, or Essence.

5. Thus we give you earnestly to understand, that we have no Light in all our ^r affairs and works, if we let our will enter into that which we have wrought, by setting our heart and ^s will upon the work of our own hands, in Covetousness; then the soul is wholly

^r Matters, or Business.

^s Or sacrifice to our own net. Hab. 1. 16.

Note, the cause of our spiritual blindness.

blind, and we have no light in us, but only the outward Light of the Sun, which gives light to the outward body; and when that perishes, then the soul is imprisoned by that thing ^a.

^a It was set upon.

^b Cave, or hole.

^x Void of Light.

^y Or reach.

6. You must here understand the spirit and will of the soul; for the prison of the soul is a dark ^b vale, ^x having no Light; and although it elevates itself, and inflames itself, yet it becomes only a wrathful flash of fire, and is like the Devil, and cannot ^y attain the Divine Light in itself.

7. The cause is, it has brought abominations into its will and spirit, which darken the Spirit, and hold it captive with the *Turba*: for God's Light goes not backwards, but forwards into the Eternity.

^z Or in two halves, or parts.

8. And therefore God's Eye is ^z twofold, standing back to back, as before in the figure; one part goes forwards into the still Eternity, into the Eternal Nothing, *viz.* into the Liberty.

9. And the other part goes backwards into the Desire, and makes darkness and the Center of Nature therein, and drives it to the greatest anguish and sharpness.

10. And then the will again sinks out of the anguish through the darkness, into the still Liberty, and brings the wrathfulness of the mobility and earnest sharpness out of the anguish with it.

^a Or shut up.

11. In which sharpness, the Liberty (when the will brings the sharpness into it) becomes a highly triumphing Majestic Light, which is called God's Light, which shines for ever, and cannot be ^a smothered by any thing, for it giveth Light in the Eternal Liberty, and desires no more.

Note, Pride is the fiery life, and the reflection of Covetousness as in a Glass.

12. And if (as thou Earthly man perhaps dost suppose) God would receive thy spirit into his Majestic Light, while thou lettest in thy Abomination (*viz.* Covetousness, which has brought forth Pride, which is the fiery life of Covetousness) into thy will, so that thy will sticketh wholly in Earthliness; thou wouldst darken God's Majesty, and thy spirit and will would nevertheless stick in Covetousness, and burn out with the fiery source of the soul, as a Reflexion in a Glass, *viz.* in Pride, and thou shouldst not be able to reach the Majesty of God.

^b Or Trinity.

13. Nay, if thou shouldst sit in the Cross of the Holy ^b Ternary, and wast encompassed with all the Holy Angels, yet thou shouldst sit but in the Darkness, and thy Spirit should shine but in the Glass of that Essence, which thou thyself hast brought into the Spirit.

^c Looking-Glass, also as a sport.

14. But if now the soul with its spirit, in its Image will see God, and behold the Eternal Light in God's Majesty, then it must go in a twofold way in this world; and then it shall obtain the Eternal body, *viz.* the Image of God, and also sustain the outward Life with the Earthly body, and then it shall bring all the Wonders (for which God created it in an outward Life, which wonders also it ought to awaken in the outward Life) into the inward Life, and eternally rejoice itself in them, and have them as a ^c Glass; and this is the right way as follows.

^d Or Gate of the Day spring from on high.

The exceeding Precious ^d Gate of the Aurora.

15. Behold, thou beloved Soul, if thou wilt attain the light of God, and see with the Eye of God, and wilt also enjoy the light of this world, and sustain thy body, and seek the wonders of God, then do it as God himself does it.

^e In Resignation.

^f In Selfhood.

16. Thou hast in thy soul two Eyes, which are set together back to back; the ^e one looks into Eternity, the ^f other looks backward into Nature, and proceeds forth always, and seeks in the Desire, and always makes one Glass after another: let it be so, it should be so, God will have it so.

17. But turn not this ² other Eye back into the Longing, but with the Right Eye always draw the Left backwards to thee; and let not ^h this Eye with the will of the Wonders go from thee, *viz.* from that Eye which is turned into the Liberty, but draw to thee its wonders which it has manifested and wrought.

² *Viz.* the left Eye.
^h The left, or Eye of Nature.

18. Let this Eye seek food for the Earthly body, but let it not enter into the food, that is, into Covetousness, but draw it close to the seeing Eye, and let it not go.

19. But let the hands labour and get food; and let the Eye draw the Wonders to it, but not ^l Matter; else that which is drawn in will be darkness to thee.

^l Covetousness, Envy, Pride, or Anger.

20. Let the Devil roar at thee, making a noise before thy left Eye: he cannot get in, unless thou sufferest thine Eye to receive in ^k Matter.

^k Somewhat wherein it trusts.

21. Thus, when thy Earthly body perishes, thou shalt see with the right Eye all the Wonders ^l in the left Eye, which thou hast wrought and found out here; and when the Earthly life is gone, then thy left Eye is free from the ^m Nature of Wrath.

^l Or which are in the Eye of Nature.

22. And although it has Nature, (for it is Nature itself which awakens and retains the Wonders,) yet then it is with the Wonders, in the Eternal Liberty: seeing it hath taken in nothing of Matter, therefore it is free.

^m Ephes. 2. 3- τέκνα φύσει ὀργῆς.

23. And Nature with its Wonders, is a fiery sharpness, and takes hold of the Eternal Liberty, and so maketh Majesty in the Liberty in the Wonders; whence the Right Eye (which is as it were dead here in this life) becomes enlightened, and ⁿ rejoices with the Left Eye for ever, in the exceeding joyful Majesty, and sees God with both Eyes eternally.

ⁿ Or solaces itself.

24. This is one Gate. He that sees and knows this rightly in the Spirit, he sees all that God is, and can do; he sees also therewith, through Heaven, Hell, and Earth, and through the Essence of all Essences: also it ^o is the whole Scripture, whatsoever has been written from the beginning of the world hitherto; but this is a rare and precious ^p seeing; the Old Adam knows it not, he sees it not, only the New Man that is born in God.

^o Or the understanding of the whole Scripture is contained in it.

25. But seeing the weak Mind will so hardly understand us, therefore we will set it down more plainly. Behold! if thou wilt see God's Light in thy soul, and would be enlightened from God, then do thus.

^p Sight, or Vision.

26. Thou art in the world: hast thou an honest ^q calling void of Deceit? continue in it, work, labour, finish thy business, as necessity requires; seek out Wonders, both in the Earth and other Elements; let the Art be what it will, it is all the work of God: seek Silver and Gold in the Earth, and make Artificial works of them: build and plant: All serves to manifest God's works of Wonder.

^q Or employment.

But mark this ^r A. B. C.

^r Or Lesson.

27. Thou must not give thy spirit leave to enter into, and fill itself therewith, and so make a Mammon of it, and ^t set itself therein, as in a Darkness, else it is but a fool in the sight of God, and the Devil's Ape, and its will is wholly fix'd therein; and so thy noble Image is altered according to thy Imagination in the Spirit, and according to thy will, which sticks in Covetousness, and so thou lovest God's Image.

^t Or make its Nest therein.

28. For that is Magical, it is as subtle as a spirit, yea much more subtle; it is much more subtle and thin than the soul itself; it is as God, who dwelleth in the Eternal Liberty unapprehended by any thing; for it is thinner than any thing. and so is thy Noble Image.

29. And yet it consisteth ^u in heavenly flesh and blood, and is an Essentiality come out of the Divine Body; it is Christ's flesh and blood, and thy soul dwells therein; ^v it is the fire of the Majesty therein.

^u Or of:
^v The Soul.

30. And the Holy Ghost sitteth in the Heart of the Image, and proceedeth from the Image with voices, languages, wonders, sounds, and songs.

^x Faithful,
and sincere.

31. If thou art ^x upright, thou bringest thy wonders into this Image; and do it thus: Set thy left will upon the work which thou doest, and consider that thou art God's servant in the vineyard of God, and labour faithfully.

32. And direct thy right will upon God, and that which is Eternal, and think not thyself secure at any time; think that thou art but at thy day-labour, and must always listen for the voice, when thy Master shall bid thee come home.

^z Or leave.

33. Give Reason no ^y room to say, this is my treasure, it is mine, I have enough, I will gather much, that I may get honour in the world, and leave much to my Children.

34. But consider, that thy Children are God's Children, and thou God's servant; that thy work is God's work, and that thy Money, Goods, Mind, and Blood are in God's hand; he may do what he will with them: When he calls thee home to thine own Country, then he may take thy labour and give it to another.

^z Or leave.

35. And give thy heart no ^z room to suffer the spirit of thy will to bring in haughtiness into the Image, but cast down thy will continually in humility before God; and so thy Image always enters with thy will in humility into the Majesty of God; and thy Image is continually enlightened with the high Triumphant Light of God.

^a Or perceives.

36. O! how cheerful is the soul, when its anguish source of fire ^a tasteth God's Light; how exceeding ^b courteous is it! O! how it bows itself before God!

^b Or friendly.

37. Thus the Soul and the Image in the Spirit are all three in one another, for they are one Essence according to the Holy Trinity: My beloved brother, we answer to this Question of yours thus, that the soul cannot be any other way enlightened than thus, its Illumination is only after this manner.

38. The soul is in this world, and also in God; here in this life it is a servant of God's Wonders, which it should open with one Eye, and with the other bring them into the beginning before God, and set and cast all its doings into God's will, and by no means say of any thing in this world, this is mine, I am Lord of this, for it lies if it says so.

39. All is God's, thou art a servant, and shouldst walk in Love and Humility towards God, and thy Brother: for thy brother's soul is a fellow-member with thy soul, thy brother's joy in Heaven with God is also thy joy, his Wonders are also thy Wonders.

40. For in Heaven God is All in All, he filleth all, the Holy Ghost is the Life in All; there is mere joy, there is no sorrow, there all is God's; also all belong to the Image of God; all things are common; one rejoiceth at the power, brightness, and beauty of another; there is no malice or envy, for all that remains in Death and Hell.

41. Therefore ye Elect Children of God, who are born again in Christ, take it into Consideration, depart from Covetousness and Self-will: you have been a long time led blindfold in *Babel*; go out from her, you are called with a ^c shrill voice, it will shortly raise the Dead; let it be a promotion to you, that you may obtain Eternal Joy in God.

^e Strong, or loud sounding voice.

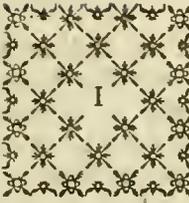
42. The Spirit shows plainly, that whatsoever will not grow forth, together with the new sprout which grows in the ^d Mother, shall and must be cast into the Lake of Brimstone, with the Dragon's Whore in *Babel*.

^d Viz. the eternal Word.

43. There is a time of earnestness at hand; and though thou seest it not with earthly Eyes, yet it will certainly come upon thee: thou wilt see well enough in thy Death, what kind of Judgment this is, and in what time, and under what *Turba* thou hast lived; we speak in good earnest, as we ought.

The Thirteenth Question.

How does the Soul feed upon the Word of God?

1.  F the Soul enters thus (as above mentioned) into the Light of the Majesty, and receives the Light of God, then it has wholly a longing and lusting, and continually attracts in its Desire the Divine Power, viz. the Divine Body, into itself; and the Holy Ghost is the Power of God's Spirit, and so it obtains the Body and Spirit of God, and eats at God's Table: All that the Father hath is the Son's, and whatever the Son hath, that belongs to his Image.

2. It eateth God's Flesh, Christ's Flesh, and by this eating the Divine Body does also grow ^e in it, so that it thus gets the Divine Body, and so becomes God's Child, not only a similitude, but a Child born in God out of his Essences, and lives in God.

3. When it hears God's Children teach and speak God's * word, (even in this world,) it receives it, and eats it.

4. The outward Man eats earthly Bread, and the Soul eats the Bread of God; of which Christ said, that he gives his Body for Meat, and his ^f Testaments are nothing else.

5. Indeed we eat not Spirit without Body; for the Soul is Spirit already, and desires to have a Body, and so it gets both Body and Spirit.

6. Let this be spoken to thee, O *Babel*, and see how thou managest Christ's Testaments, and what thou teachest; when thou sayest Christ's Testaments are Spirit without Body, thou believest God, and deniest God's Substantiality, Christ's heavenly Body, which is greater than all things, which is the fulness of all things, but in its own Principle.

7. O earthly mouth, thou shalt not chew it with teeth: the Soul has another Mouth, which receives it under the outward Element: the outward receives the outward, and the inward receives the inward.

8. The Supper of Christ with his Disciples was so: the outward is a Remembrance; the inward is the substance; for the Kingdom of God consisteth in Power, it is Magical; not as a thought; but Essential, substantial.

9. The *Magia* makes substance: for in the Eternal Nothing there is Nothing; but the *Magia* creates ^g where nothing is.

10. Now in God there is not only Spirit, but Nature, Substance, Flesh and Blood, Tincture, and All: this world outwardly is a *similitude* of the inward world.

11. We tell you, we speak what we feel, see, taste, and know, and not a Fiction or Opinion, and that not for ourselves only, but for your sake, as one member is bound to do for another, that so our Joy may be in you, and we also may enjoy you again, as brethren together in one Essence: He that desires to know further of this, let him read our ^h third Book, and there he shall find the Circumstances, concerning the ⁱ Soul's Meal, and Christ's Testaments.

^e Or from, or out of it, or as a Chicken grows in an Egg.

^f Note, the food of the Soul.

^g The Author calls Baptism and the Supper of the Lord two Testaments.

^g Something.

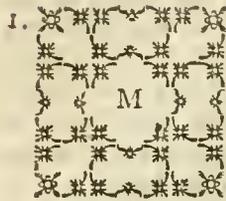
^h Threefold Life, 13th Chap.

ⁱ See *Messie*, the Food, Meis, Supper, or eating of the Soul.

The Fourteenth Question.

Whether is such a new Soul without Sin? We understand here, the propagated Soul in a Child newly born.

^k Sublime, acute, or subtle.



1. ^k Y beloved friend, this is a very ^k deep Question, yet you shall be answered; for the time of the manifestation is born, the Day breaks, the Night is past; therefore eternal praise and thanks be given to God, that has again begotten us to light, and to an inheritance that never fades away, and has received us for his beloved Children.

2. My beloved friend, you know well the heavy fall of *Adam*, as we have shown you copiously in all our writings, *viz.* that the soul has turned itself away with the right Eye from God into the Spirit of this world, and is become disobedient to God, and has wholly depraved its Noble Image, and changed it into a monstrous Image, and has let in the Spirit of this world; whereas it should have powerfully ruled over it with the will, and not have let the soul eat of evil and good at all.

^l Pleasure.

3. But now it has plainly transgressed God's ^l Command, and has put its Imagination into the Earthly Spirit, where the *Turba*, which brought the Earthly Monster into its Noble Image, instantly took it captive, and so the *Turba* instantly fought, and found the Limit, in which the Image perished; and if the Word had not ^m mediated, or interposed itself, it would have continued so for ever.

ⁿ Set itself in the midst.

4. And so, now the *Turba* is once seated in the Earthly Abyfs, and has captivated both body and soul, it always drives the body to the limit, and there destroys it, and casts it away, and then the poor soul remains ⁿ Naked without a Body.

^o Raw.

5. And except it turns with its Right Eye again into the Word, and acquires again a body born out of God, it is but naked, and has the *Turba* in it, which stirs up the fire in its great Anguish; for ^o it is an eager hunger, a seeker, and a finder.

^o *Viz.* the *Turba*.

6. Now it is thoroughly known to us, that our Soul is fast bound to the Spirit of this world, for the *Turba* holds us captive in the Wrath of the Anger of God.

^p The *Turba*.

7. And although our soul goes forth, and becomes new-born in God, yet ^p it possesses the outward body still, and consumes it, for it pierces through it even to the Abyfs, and there it finds that it is only a Looking-Glass of the Eternal; and then it goes forth from the Eternal, and lets the body lie in the Nothing.

^q *Phur* is power, matter, or substance.

8. Also you know well, that the soul, with the body in the seed, is half Earthly; for it is Sulphur, that is, ^q *Phur* and ^r *Sul* together, and the *Turba* is in it, which has ability enough to destroy the seed.

^r *Sul* is Spirit, or Light.

9. How then can a soul be born pure? It cannot be; it brings the *Turba* with it into the world, and is sinful in the Mother's ^s womb.

^s In one another.

10. But know that God is become Man, and the Word *Fiat* has again put itself into the seed; and although the *Turba* be now in the Earthly Part, so that the seed is not altogether free, yet the matter stands thus with the soul.

^t Or body.

11. The soul is not wholly forsaken of God, so far as the Father and Mother are ^u honest, and in God; for it proceeds from the soul of the Father and of the Mother: And although a Child dies in the Mother's womb without ^v Baptism, yet it is baptized with the spirit of the Father, and of the Mother, *viz.* with the Holy Ghost which dwells in them, and the *Turba* is destroyed in Death; for the ^x Faith's part preffeth through to God.

^u Or virtuous.

^v External Baptism.

^x That which belongeth to Faith.

12. But the matter is far otherwise with wicked Parents: If the Child dies in the Mother's womb^y, the soul of it falls into the *Turba*, and reaches not God to Eternity: ⁷ *Vide* Question 19. ver. 12. It also knows nothing of him, but it is a life according to the Essence, and property of the Parents.

13. And yet it doth not by this reach to the inflammation, for that soul itself has not yet committed ^z sin; but it is a spirit in the source, quite void of self-desire, and wonders; it is like the Flame of Brimstone, like the ³ *Ignes Fatui*, and cannot reach God, but remains between Heaven and Hell in the Mystery, until the Judgment of God, which shall at last gather in its harvest, and put every thing in its own place.

14. Although ^b Mr. Sophister may herein have other ^c *Philosophy*; but we care not for his Art, we have Eyes and he has Art; we speak what we see.

15. Thus we give you to understand, that no soul is born into this world without sin, how honest soever the Parents be; for it is ^d conceived in the Earthly seed, and brings the *Turba* of the body with it, which also hath surrounded the soul.

16. Therefore God made a Covenant with Children in the Old Testament, in the Circumcision, and bound them in that Covenant to have their blood shed, and so drown the *Turba* of the soul therewith.

17. And in the New Testament there is the Baptism; wherein the Holy Ghost washeth away the *Turba* of the water of the Soul with the water of Life, that it may ^e draw near to God and be his Child.

18. But if any will say, that those who have not Baptism (as *Jews* and *Turks*, and other People who have not the knowledge thereof among them, nor the Candlestick,) are all rejected of God, (although in their Doctrine, Life, and Deeds, they do earnestly strive to enter into the Love of God,) they speak fantastically, and without knowledge, like *Babel*.

19. Blessedness lies not only in the outward Word, but in Power: Who shall cast out him that enters into God?

20. Is not this *Babel*, which has confounded the whole World, so that People have divided themselves in Opinions, and yet in the Will they go but one Way? What caused this but only the Antichrist, when he ^f drew the Kingdom of God into his own Jurisdiction, and made a mere fable of the New Birth, which the very Children will be ashamed of, when it shall be day?

21. We can say, with good ground, that Antichrist's teaching is but ^g beating of the Air, a slight of the Serpent which continually beguiles *Eve*.

22. Thus we know, that no Soul comes into the world without sin, every one brings the ^h *Turba* with it; for if it was without sin, then it must also dwell in a body wholly pure, having no evil will in it, and in which is no Earthly ⁱ Desire.

23. Now body and soul are thus ^k bound together, until the *Turba* finds the ^l Limit of the body, and then it seeks the works of the body.

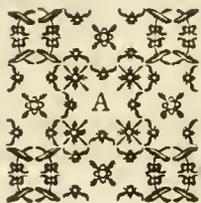
^z Actual.
^a Wandring false Light, that lead people astray in the Night.
Πολυδύναμος.
^b Or one that is learned in the Letter, or carnal Reason.
^c Meaning, or Opinion.
^d Engendred, or hatched.
^e Stand, or appear before God.

^f Took God's Government upon himself.
^g A mere flourish, or juggling, or casting a mist before the Eyes.
^h Disharmony
ⁱ Seeking, or strife of the four Elements.
^k Or knit.
^l Or End.

The Fifteenth Question.

How cometh Sin into the Soul, seeing it is the Work and Creature of God?

^m Seeking, or
longing.
ⁿ Verbum
Domini.



1. S it is mentioned before, so it is, the *Turba* with the Earthly^m Desire came together into this world, and so the soul is strongly drawn by two, viz. by theⁿ Word of the Lord, which mediated or interposed itself, which out of Love is become Man; this draws the soul continually into the Kingdom of God, and plainly shows the soul the *Turba*; so that the soul sees in Nature what falshood and sin is, and if it suffers itself to be drawn, then it becomes born again, and so comes to be God's Image.

2. Secondly, the *Turba* also mightily draws the soul with its band, and continually brings the Earthly Desire into it, especially in the youth, when the Earthly Tree sticks full of green sprouting Essences and Poison; then the *Turba* does so mightily insinuate itself, that many a soul is not freed to Eternity.

3. In a thing which has its rise from two beginnings, being of equal weight, one part will sink down, if weight be added to it, be it either good or evil that is added.

4. Sin makes not itself, but the will makes it, it comes from the Imagination into the Spirit; for the Spirit enters into a thing, and is infected by that thing, and so the *Turba* of that thing comes into the Spirit, and first destroys the Image of God.

5. And the *Turba* proceeds further, and searches deeper, and so it finds the Abyss, viz. the soul; and it seeks the soul, and so finds the wrathful Fire, by which it mingles itself with the thing that is so introduced into the Spirit; and thus at length sin is wholly born. Now, therefore, whatsoever desires to bring that which is outward into the Will, that is sin.

6. The will ought to incline to nothing but to meekness and love, as if it were a Nothing, or Dead; we should only desire to live to God, so that God may work in us, and whatsoever we do besides, our will must be directed so, that we do it to God.

^o Covetousness, or earthly desire, viz. pride, Goods, Power, and Honour.
^p Or Body.

7. But if we set our will upon the^o Essence, then we bring the Essence into the Spirit, and that takes possession of our Heart; and then the *Turba* is born, and the soul is captivated by the thing.

8. And therefore we *Answer*, that no soul comes pure from the Mother's^p womb, whether it is begotten by holy or unholy parents.

9. And as the Abyss and the Anger of God, and also the earthly world, depend wholly on God the Father, and yet cannot comprehend and touch his Heart and Spirit; so it is also with the Child in the Mother's womb, if it is begotten by godly Parents, then each Principle^q stands in its own part.

^q Or has a part or share in it.

10. When the *Turba* takes the Earthly Body, then the Heaven takes the Spirit, and the Majesty fills the Spirit; and then the soul is in God, it is free from pain.

11. But while the soul remains in the Earthly Life, it is not free; because the Earthly Spirit does, with its Imagination, always bring its Abomination into it; and the Spirit must continually stand in strife against the Earthly Life.

The Sixteenth Question.

How is the Soul kept in such Union, both in the Adamical and Regenerate Body?

1.  WE have mentioned before, that there are three Principles, which are all three in the soul already, and are in one another, as one thing: and you must understand, that the strife in the soul begins before, in the seed, while it lies hidden in both Sexes, in the Man and Woman; when also the *Turba* stirs up itself before, in that it drives the Essence of the seed to a false Imagination, to a false Desire.

2. Though the Spirit tames the body, yet it imagines, and this the *Turba* causes in the seed; and no man can well deny, but that many times this Imagination is offensive to him, and where there is a right Spirit, it wishes it anathematised: And you must know, that the spirit of the soul sticks thus in a miserable strait, and cannot be loosed, till the *Turba* takes the body.

^f Banished from him.

3. Now there is never any union between the outward, and the Regenerate Man; the outward man would always devour the Regenerate, for they are in one another, but each has its own Principle, so that the outward cannot overpower the Inward, if the Spirit does but continue ^f in strife.

^f In the Combat.

4. They may very well depend on one another; for all three set forth God's works of Wonder, if they continue in due Order, each keeping its own Principle.

5. For the soul hath the Government of the Fire, and it is the cause of the life of all * three: and the [†] Spirit has the Government of the Light, in which the Noble heavenly Image consists with the Divine Love: and the outward Spirit has the Government of the Earthly Life; this should seek and manifest the Wonders, and the Inward Spirit should give it understanding to do it; and the soul should manifest the Abyss (*viz.* the highest secret) to [‡] it.

* Note, three bear rule in Man.

[†] The Spirit of the Soul.

[‡] The outward Spirit.

[§] *Mysterium.*

[¶] *Arcanum.*

[‡] Or hiddenness.

6. The Soul is the Pearl, and the Spirit of the Soul is the finder of the Pearl, and the Earthly Spirit is the seeker: the Earthly body is the [¶] Mystery, wherein the [§] secret of Greatest [‡] abstruseness lies: for the Deity has manifested itself in the earthliness, *viz.* in a comprehensible Essence; and therefore now three Seekers belong to it.

7. But you must not suppose, that we undervalued the outward life, for it is most profitable to us, as to the Wonders of God: there is nothing more profitable to the whole man, than to stand still in his threefold Dominion, and not go back with the outward into the inward, but with the inward into the outward.

8. For the outward is a Beast, and belongs not to the inward; but its Wonders which it has brought forth out of the Inward, and which it has opened in the comprehensible Essence, they belong in their Figure (not in their Essence) to the Inward: the Inward Spirit must receive these, (which are God's works of Wonders,) for they shall be the joy of it for ever.

9. And thus we say, that the soul may be kept very well in the New Man, if the Spirits of its Tincture do but hinder its [‡] *Longing and Imagination*; and though the outward Spirit be bestial, yet the Inward understanding [Spirit] is able to keep in, and subdue the outward, for it is Lord over it: But he that suffers the Bestial Spirit to be Lord, he is a Beast, and has also a Bestial Image in the inward Figure in the Tincture.

[‡] Seeking, or Desire.

[¶] Substantial, or Devil incarnation.

10. And he that letteth the Fire-Spirit, *viz.* the *Turba*, be Lord, he is an [‡] Essential

Devil in the Inward Image; therefore here it is necessary, that the outward Spirit pour
^b water into the fire, that it may hold that ^c strong Spirit captive; whereas, whilst it will
 not be God's Image, it is a Beast, according to the Inward Image.

^b Viz. humili-
 lity.

^c Or stern.

^d Of the Old
 and New Man
 together.

^e Or works.

^f Or of.

^g *Magia* or
 Desire.

^h Or the
 twinkling of
 an Eye.

ⁱ Or malice,
 and wicked-
 nefs.

11. Now if we consider ourselves in the ^d union, the outward Spirit is very profitable to
 us; for many souls would perish, if the Bestial Spirit were not, which holds the Fire
 captive, and sets before the Fire-Spirit earthly bestial Labour and Joy, wherein it may
 busy itself, till it be able by the ^e Wonders in the Imagination to discover somewhat of its
 Noble Image, that it may seek itself again.

12. My beloved Children, who are born in ^f God, I tell it to you, that it was not done
 without cause, that God breathed the outward Spirit (*viz.* the outward Life) into *Adam's*
 nostrils; for great danger attended this Image.

13. God knew how it went with *Lucifer*, and also what the great Eternal ^g Magic could
 do: yea, *Adam* might have been a Devil; but the outward Looking-Glass hindered that,
 for where Water is, it quenches the Fire.

14. Also many a soul by its wickedness would become a Devil in a ^h moment, if the
 outward life did not hinder it, so that the soul cannot wholly inflame itself.

15. How many are there that are so full of poison and ⁱ evil, that they would murder
 and commit villany? but this their Fire has Water, or else they were past remedy; as you
 see in gall, which is a fiery poison, but it is mingled with water, and so the violence of
 the fire is allayed.

16. Thus it is also with the Inward Essence: the Spirit of this world has wound itself
 into the Abyfs of the soul, and in its source has mortal water, wherewith it often moistens
 the soul, when it would spit Fire.

17. Moreover, the outward Spirit could not have life without this Fire, seeing it has
 fire in all Creatures; but this Fire is only the wrath of the Inward fire.

18. The Inward fire consumes earth and stones, also the body and blood, yea, even the
^k Noble Image, if it be ^k inflamed in the Will: But there the water is a *Medicine* for it,
 which allays its aspiring force, whereby it labours to get above the meekness of God, as
Lucifer did.



The Seventeenth Question.

*Whence, and wherefore is the Contrariety between the Spirit and
 the Flesh?*

1.                                                                                                                                                                                                                                                               

4. And yet the Fire is the only cause, that there is a ^l source in the Light, in the Meekness; for the Light proceeds from the Glance of the fire, and hath in it the source of the Fire.

^l Or life, or working.

5. But the Will (as is mentioned before) sinks down in the Anguish, even into Death, and springeth forth again into the Liberty; and this is the Light which has the ^m source of the Fire; but yet it has another Principle in it, for the Anguish is become Love.

^m Or property.

6. After this manner also it is in the Body, where the flesh strives against the Spirit: the Life of the outward flesh is a Looking-Glass of the most Inward fire-life, viz. of the life of the soul; and the life of the Spirit of the Soul, with the Light of the Tincture, is the middlemost Life, and yet it is born out of the soul.

7. But understand our depth right: the Spirit of the Soul, wherein the Divine Image stands, arises in the fire, and is first of all the will to the Fire; but when the ⁿ wrath in the fire is sharpened and inflamed, then the Will comes into a great anguish, like a dying, and sinking down in itself, out of the wrath into the Eternal Liberty; and yet there is no dying, but ^o another world thus comes out of the first.

ⁿ Or wrathful desire, and indignation of the fire.

^o Or second.

^p Or Aking

property.

^q Or feeling.

^r Or springing virtues.

8. For then the Will springs up in the other world, as a sharpness out of the fire; yet it is without any such ^p Anguish source in the Eternal Liberty: and it is a moving, a driving and an ^q acknowledging of the Anguishing Nature; it has all the ^r Essences, which in the first sharp fire-world are brought forth in the Anguish; but they are like one that goes out of fire into water, and so the Anguish of the fire is left in the water.

9. You must understand, that this Life is the Life of the Spirit of the Soul: the Soul is the Center of Nature, and the Spirit is the precious and noble Image, which God created for his Image; herein stands the High, ^r Royal, and precious Image of God; for God is thus, he is comprehended in the same source of Life.

^r Or Kingly.

10. The Spirit is not parted from the soul; no: as you see Fire and Light are not parted, and yet are not one, they have a twofold ^s Source: the Fire is wrathful, the Light is meek and lovely: in the Light is the Life, and in the Fire, the cause of the Life.

^s Or Quality.

11. And thus without much seeking, you may find the cause of the Contrariety, that is between the flesh and the spirit: for the inward Spirit has the ^t Divine Body from the meek Essentiality; and the outward Spirit has the Body of the Glass of the wrathful Fire, viz. the body of the Looking-Glass of the soul, which would always awaken the ^v wrathfulness, viz. the great Wonders which lie in the ^v Arcanum, in the ^w eagerness of the soul; but that the inward Spirit of Love hinders it, lest it should elevate itself, and inflame the soul, and so it would lose the ^x fruition of Love and the Image, and the wrathfulness of the soul would destroy it; and thus contrariety arises.

^t Or God's body.

^v Vehemency or fierceness.

^w In the secret, or hidden Mystery of Eternity.

^x Sternness or fierceness, or strength.

^y The habitation, or sweet taste.

^z Seeking, or longing.

12. The Inward Spirit would be Master, for it subdues the outward; and so also the outward would be Master, for it saith, I have the Great Wonders, and the *Arcanum*: thus it brags of the Mystery, and yet it is but a Glass of the Mystery.

13. It is not the Essence of the Mystery, but a ^b Desire, a comprehensible Glass, in which the Mystery is beheld; but it would be Master, seeing it has attained a Principle, and is a Life of itself; but it is a fool in respect of the Mystery.

14. Therefore, beloved Brother, if you would seek the Mystery, seek it not in the outward Spirit, you will be deceived, and attain nothing, but a glimpse of the Mystery: enter in even to the Cross, then seek Gold^d and you will not be deceived; you must seek in another world for the pure Child that is without spot: in this world you find only the drossy Child, that is altogether imperfect; but go about it in a right manner.

15. Go back from the Cross into the fourth form, and there you have ^c Sol and Luna together, bring that in Anguish into Death, and drive on that composed Magical body

^c Sun and Moon.

so long, till it becomes again that which it was before the Center in the Will, and then it becomes ^d Magical and hungry after Nature.

^d Desirous.
^e Or seeking,
or desire.
^f Or for a
body.

16. It is a ^e longing in the Eternal Longing, and would fain have a body, therefore give it *Sol*, viz. the Soul, ^f that it may have a body, and then it will soon make a body according to the Soul; for the Will springeth up in Paradise, with fair heavenly fruit without blemish.

17. There you have the Noble Child; ye covetous gripers, we must indeed tell this to you, seeing it is born with the time, but those only that are *ours* will understand us.

^g Or Similitude, Figure, or Parable.
^h Or Cow's Eyes.

18. For we mean not here a ^g Glass or Heaven, but Gold wherewith you vaunt, which for so long a time has been your Idol God; and your blind ^h Owl-eyes are so quite put out, that you see less than before: But the Children shall see, eat and be satisfied, that they may praise God.

ⁱ Ordirection.

19. We speak here wonderfully, yet we speak nothing but what we must speak: Let none marvel, that he knows the Mystery, who has not learnt it from any man; does not an herb grow without your ⁱ Counsel? neither does it inquire for your Art: yea the Mystery is grown also without your Art, it has its own school; like the Apostles on the Day of *Pentecost*, who spoke with many Languages and Tongues without premeditation and Art; and so is this simplicity in like manner.

^k That you may be warned of it.
^l *Migi*.
^m Wrangling, Malice, and Tyranny.

20. And this foretels thy Fall, O *Babel*, ^k that thou mayest know it: no Wrath nor Anger will help you; the Star is born which leads the ^l wisemen out of the East-Country: but seek thou only where thou art, and find thyself; and cast the ^m *Turba* from thee, and then thou shalt live with the Children: this we tell thee in good earnest, there is no other Remedy; thy Anger is thy fire, which will destroy thyself.

ⁿ Or: trade,

21. Or dost thou think that we are blind? If we saw nothing, we would still be silent; what pleasure would a lie be to God? yea we should be found in the *Turba*, which searches through all human Essences and Works: or do we this piece of service for Wages? is it our ⁿ living? why do we *not mind our bread only* according to outward Reason?

^o Matt. 20. 8.

22. But seeing it is our Day-labour, we must do what the Father will have us, for ^o *we must give an account of it in the evening*; this we speak seriously, and in good earnest.

23. Thus you may well understand the Contrariety of Flesh and Spirit, and apprehend very well that two Spirits are in one another, one striving against the other; for one desires God, the other desires Bread, and both are profitable and good.

^p 2 Tim. 4. 7.

24. But thou Child of Man, let this be spoken to thee: Lead thy life circumspectly, and let the Spirit of thy Soul be Lord, and thou *wilt* ^p *have fought here a good Fight*, for this time is but short.

25. We all stand here in the field and grow; let every one have a care what fruit he bears, for at the end of the Harvest every work shall be put into its own Granary.

26. It is better to labour a little while with toil and care in the vineyard, and to expect the great wages and refreshment, than to be a King here for a little time, and afterwards to be a Lion, a Wolf, a Dog, a Cat, a Toad, Serpent or Worm, in

^q Or shape.

^q Figure.

^r A Rose-bud.

^s Or sight.

^t Gal. 6. 7, 8.

^u John 10.

34, 35.

27. O child of Man! think upon this, be yet warned; we speak very seriously, out of a wonderful Eye, you shall very shortly find it by experience; there is yet but a little time, for the beginning has already found the end: this is a little ^r Rose out of the beginning; see yet, and put covetousness out of your ^s Eyes, or else you shall wail and lament, and none will pity you; ^t *for what a man sows, that he must also reap*; what will Pomp and Honour avail when it leaves you?

28. Here you are very potent, but afterwards you shall be impotent; ^u ye are Gods,

and yet you run on headlong to the Devil; take pity on your own Life, and on your fair heavenly Image.

29. Pray be the Children of God, and be not the Devil's; let not the Hypocrites keep you back by their ^x flattery; they do it for their bellies, for their honour's, and for money's sake; they are the servants of the Great *Babel*. ^x Or Example.

30. Examine yourselves, ask your Conscience whether it be in God? that will blame you, and bid you drive the Hypocrites from you, and seek the clear countenance of God, and look not through ^y a Glass. ^y Or Spectacles.

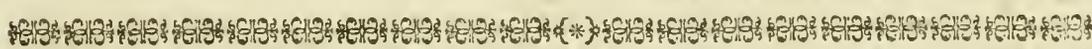
31. God is for you, he is in you, confess to him, come to him with the lost Son; there is no other can take the *Turba* from you; you cannot enter but through Death into the other world, whither your Hypocrisy can never come, otherwise there is no forgiveness of sin; and although you should give all to your Hypocrites, yet then you would be as much captivated in the *Turba* as you were before.

32. It is no such matter, as that one should stand by and take away the *Turba* from you when you give him good words; no, no, it is a Magical thing: You must be born again, as Christ saith, or else you cannot come to God; do what you will, All Hypocrisy is deceit.

33. If you would serve God, you must do it in the New Man, the Earthly *Adam* can do him no acceptable service; let him sing, ring, roar, call, confess, pray, cry, and do whatever he will, all is but fighting with a shadow; the Will must be in it, the Heart must wholly resign itself up into it, else it is but conjecture, and a fable of Antichrist's, wherewith the whole Earth is filled.

34. The will is greater and more powerful than much crying; it is able to destroy the *Turba*, and to enter into the Image of God; it has power to be the child of God; it can throw down Mountains and raise the Dead, if it be born in God, and if the Holy Spirit gives it leave.

35. For a man must walk in obedience in great humility, and only cast his will into God's will, that God may be both the will and the deed in him: This is the way to Salvation and to the Kingdom of Heaven, and no other; let the Pope or Doctors preach what they will to the contrary, all is but lying, and mere Hypocritical juggling.



The Eighteenth Question.

How does the Soul depart from the Body at the Death of a Man?

1.  E R E we would have the world invited for a Guest, especially *Babel* the Whore, and see whether she can be made a true child; for Death is a terrible Guest, he throws the proud Rider and his Horse to the ground.

2. My beloved friend, this is a very ^z hard Question, and requires the Eyes of all the three Principles to see it well; they must not die in Death that would enter in and behold this; they must be poison to Death, and a pestilence to Hell; they must take Death captive if they will see it; no man's understanding can otherwise find it out, except he comes into Death himself, and then he will feel indeed what Death is; he shall surely taste what it is, when one Principle (*viz.* the life) perishes. ^z Or Deep.

3. You understood before, that all ^a Essences are ^b Magical, and that one is always ^c *...* ^a Things of substances. ^b See the Book of the small six Points. ^c *...*

^c Or Refemblance.

the ^c Glas of the other, and that in this Glas the Desire of the first Looking-Glas is opened, and comes to be an Essence; and then also that the *Turba* is in every Essence, which destroys all [till it comes] to the first Essence, and that is alone, and has no Destroyer.

4. For there is nothing more; it cannot be broken, it stands in itself, and out of itself, and goes whither it will: and thus it is every where in no place, for it is in the Abyſs, where there is no place of Rest, it must only rest in itself.

^d Or retired.

5. Now seeing all Essences have proceeded from one, therefore the beginning is also in the last Essence; for the last is ^d gone back into the first, and seeks the first, and finds it in itself; and when it finds the first, it lets all the other go, and dwells in the Limit, and there it can be without ^e source.

^e Or pain.

6. For there is nothing that can give it a ^e source: It is itself the matter of the first Essence; and though it be another thing, yet it is but the twig of itself, and its own will and nothing else; for there is nothing that can give it another will.

7. Thus we give you to understand what dying is: the beginning seeks the Limit; and when it finds it, then it casts away the seeking, *viz.* the Earthly Life, that shall be cast away, it must break off itself.

8. For the beginning (*viz.* the soul) continues in the Limit, and lets the body perish; there is no complaining about it, neither doth the soul desire it any more: it must go into its limit, *viz.* into the Wonders of that which it has been.

^f Or dies, or falls away.

^g Substance, or Drofs.

^h Substantiality, the Glance of the Majesty; the glorified body of Christ; and Adam's body before he slept; *Sophia's* wedding Garment.

9. For the Spirit of the Soul grieves not when the body ^f perishes, but the Fire-Life grieves, because the matter of the Fire, which the fire has produced, that also perishes, but only in the Substance.

10. The figure continues still in the will, for the will cannot be destroyed: and thus the soul must continue in the will, and it takes the figure instead of matter, and burns in the will; for the first glowing of the fire does not pass away, but it is quite deprived of the matter of the Earthly Life, *viz.* of the ^g *Phur*.

11. And thus the fire becomes impotent, and passes into Darknes, unless the Spirit has heavenly ^h Essentiality, *viz.* the Divine Body; and then the Fire (*viz.* the true soul) receives that meek body for a ⁱ Sulphur, and so the soul burns in the Love-fire, and is quite gone out from the first ^k Fire-life.

ⁱ Or glorified body.

^k *Viz.* the Elementary fire of the outward Nature.

^l The fire of the wrath of the outward Life.

^m Or made one again.

ⁿ Or parting of the Soul from the Body.

^o Or middle, between the beginning and the end.

^p Or receptacle.

12. It is now in God's Principle: the first ^l wrathful Fire cannot touch it in Eternity, for it has received another Source, and is truly born again, and knows no more of the first Life, for it is swallowed up in the *Magia*.

13. The *Turba* remains in the Earthly Body, and is again become that which it was before the body was, *viz.* a Nothing, a *Magia*, wherein all its Essences stand in the Figure as in a Glas, but not corporeally, but after the manner of Eternity; as we know that all the Wonders before this world stood in a Myſtery, *viz.* in the Virgin of wisdom, but without substance.

14. Therefore we here understand, that this Myſtery has been so manifested in its parting, that it cannot be ^m extinguished in Eternity; but it remains eternally in Distinction and Partition, and is beheld in the *Magia*, in the separation, in that manner as it formed itself here.

15. Thus we may perceive what the ⁿ Separation is, that the *Turba* has found the Limit of the Essence; for sickness to death is nothing else, but that the *Turba* has inflamed itself, and will destroy the Essence; it is at the Limit, and will cast away that which is introduced ^o between.

16. And this is also the cause that the body dies; the *Turba* passes into itself into the fire, and so the outward Life is extinguished; for it withdraws the fire of the soul, and so it passes into its own ^p *Æther*, and is at its Limit.

.17. And

17. And if the fire of the soul has not the Divine body in the Spirit, nor in the Will in the Desire, then it is a dark fire, which burns in anguish and great horror; for it has nothing but the first four forms of Nature in Anguish.

18. And if the will is quite void of the power of humility, then there is no sinking down, or into itself, through Death into Life, but it is like a ^q tormenting furious wheel, which would continually fly aloft, and yet it goes downwards on the other side; it has the condition of Fire, but not the burning of Fire.

^q Anxious, mad, senseless, giddy wheel.

19. For the *Turba* is the exceeding strong ^r harshness and bitterness: and the bitterness continually seeketh the Fire, and would strike it up, but the Astringency holds it captive; so that it is only an horrible Anguish, and continually turneth itself like a wheel, and imagines, but finds nothing but itself: it draws itself into itself, and impregnates itself: it devours itself, and is its own substance.

^r Or Astringency.

20. It has no other substance, but that which the Spirit of the soul continually ^f has made in the outward life, *viz.* covetousness, pride, cursing, swearing, reviling, backbiting, flandering, ^l murder, hatred, ^u wrath, anger, falsehood; this is its food, sport, and ^x pastime; for the *Turba* in the will takes the substance with it: Its works follow it.

^f Or did, or wrought.

^l Cruelty.
^u Rage, or fullness.

^x Work, or business.

21. And though it has done some good, yet that is done only in ^y a glittering show and appearance, from an ambitious mind; and afterwards it continues thus, in its aspiring, always endeavouring to climb up, it always elevates itself, it would continually be above the Meekness, and yet it neither knows it nor sees it; it is an incessant elevation above God, and yet an Eternal Depression; it seeks a ground, and there is none: This is its Life.

^y Or Hypocriſy.

22. Yet if it had comprehended any purity of Love in its will, (as many a one that is converted at last in his end,) then it thus sinks into itself through the Anguish; for the humble spark falleth down through death into life, and then the ^z source of the soul ends: but it is a small twig budding forth into the Kingdom of God.

^z Or pain.

23. It cannot sufficiently be described, what refining the soul has, and how it is hindered and plagued by the Devil, before it can get this spark into itself. But this wise world will not believe this, it is too wise, and yet it is so stark blind, it understands Nothing, but hangs continually to the Letter: O! that none might feel this by Experience, we would willingly be silent.

24. We speak not here of any strange ^a source, but only of that which is in the *Turba*, and also of no other Power of the Devil over the poor soul, but its own horror and ^b abominable suggestions, by which the Imagination of the soul is so tormented.

^a Or pain.

^b Or wicked.

25. The condition of Hell is far otherwise than *Babel* teaches; the faith that the Devil ^c beats and torments the soul; but this is spoken in mere blindness; the Devil is not at odds with his own Children; they must all do his will; the anguish and horror of Hell plague every one of them sufficiently in their own abominations; every one has his own Hell; there is nothing but his own poison that apprehends him.

^c Whips,

26. The four Forms of the Original of Nature, are the common plague which every one feels according to his own *Turba*, but one different from another: the covetous has frost; the angry, fire; the envious, bitterness; the proud, an high aspiring, and yet an Eternal sinking and falling into the Abyss; the ^d scorner swallows down the *Turba* of those abominations which he here belched forth; the false deceitful heart has the fourth form, *viz.* the great ^e Anguish.

^d Or blasphemer.

^e Or aking.

27. For the *Turba* stands in the Circle of the Fire, *viz.* in the heart of the soul; and false-speaking, lying, and ^f untruths, are an abomination and gnawing, and make it curse itself.

^f Idle words, unfaithfulness, or jeering.

28. A Potentate who has oppressed the poor, and consumed his ^g sweat in pride, he rides in the curses of the poor in the height of Fire; for all the ^h necessities of the poor sicken in him.

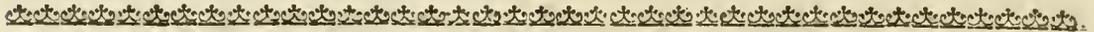
^g Or labour
^h Or miserie

29. He has no Rest, his pride always climbs up, he behaves himself just as he did here; he continually seeketh, and yet wanteth all things; what he had too much of, that he has too little of there; he continually desires to devour his own Essence, but he has none, for he is Magical.

Or right.

30. He has lost his ¹ true Image; he has the Image, as it were, of a proud-prancing Horse, or of what else he has been delighted with; whatsoever he took with him in his will, that is his Image; where his Heart is, there is his treasure also, and that in its Eternity.

31. But hearken, friend, what the last Judgment will bring with it! then all things shall pass through the Fire, and the floor shall be swept clean, and every one shall go into his own place; at this the very Devils themselves tremble.



The Nineteenth Question.

How is the Soul Mortal, and how Immortal?

1.  Thing which has an Eternal beginning, has also an Eternal end, and so has the Essence of the soul.

2. As to what concerns the Image which God created, and which has a Temporal beginning, that is born out of the Eternal, and will be set in the Eternal Essence without ^k source.

^k Or pain, or working property, or Nature.

3. And where there is no ^k source, there is also no Death; and though there be a source, (as there is a source in Heaven,) yet it is but in one only will, and that has its foundation in the Eternity; and as nothing is there that can find it, so there is nothing that can come into it.

4. But where there is one will only, (as in God, who is All in All,) there is nothing that can find the will; there is no *Turba* there; for the will desires nothing but itself only, and its ¹ twigs, which all stand in one tree, in one Essence; the Tree is its own beginning, and its own end.

¹ Or branches

5. The soul has proceeded out of the Mouth of God; and when the body dies, it goes again into the Mouth of God: It is in the Word, the Essence; and in the Will, the Deed.

6. Now who will condemn that which he has in his own body? now the soul is in the Divine body, it is hidden in God from all evil; and who can find it? none but the Spirit of God, and one soul another, and the Communion of Angels.

7. But the wicked souls have lost their Image in the Limit, for it is entered into a Limit, and that Limit is the End of the Image; the *Turba* destroys the first Image, and attracts the ^m Essences of the will for an Image; and this is also immortal, for the Eternal Nature dies not, because it had no beginning.

^m Or works.

8. If the Eternal Nature in the fire of Anger should die, then also God's Majesty would be extinguished, and the Eternal Something would again become an Eternal Nothing; and that cannot be, but whatsoever is from Eternity, that continues Eternally.

9. The false soul cannot awaken any other source, but that only which stood from Eternity in the Eye of Anger, *viz.* in the Center of Nature.

ⁿ *Figurales Spiritus.*

10. All things have been from Eternity, but essentially in the Essence, not in the Substance of the Essence, not substantial Spirits, but Spirits ⁿ in Figure, without Corporality; they have been from Eternity as in a *Magia*, one has swallowed up the other in the *Magia*.

11. And a third is come out of these two, according to the form of these two; there has been a Wrestling from Eternity, and a figured substance: the Creation hath placed all in the ° Wonders, so that now in Eternity all things stand thus in the Eternal *Magia* in the Wonders.

° Or Works of Wonder.

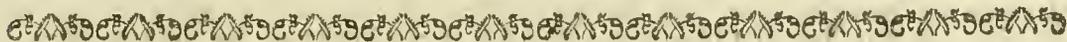
12. Now if the wicked souls had * brought no substance into their wills, then they should have no pain, there would be no perception but *Magia*; but the substance is an Image, and that is the *Turba*, and so there is a source that may be felt.

* Note, the condition of the evil souls of such Infants as die in their Mothers womb, before they commit sin actually.

13. There is a dying, and yet no dying, but a will of dying, viz. an anguish in that substance which was introduced into the will.

14. And that causes that all things long or pant after God, and yet are not able to reach him; and this causes anguish and sorrow for the introduced evil, when the soul continually thinks, hadst thou not done this, or that, then thou mightest have attained the Grace of God; and the evil substance causes the Eternal Despair.

15. And thus we say no soul is mortal, whether it be in God or in Hell; and its substance remains for ever to God's Wonders.



The Twentieth Question.

How does the Soul return to God again?

1.  HIS has been already sufficiently explained; that it was ^p spoken out of the Mouth of God, and created by the Holy Ghost into the Image of God.

^p Or breath- ed.

2. Now if it so continues, then, when it leaves this Earthly Life, it is already in the Mouth of God; for it is in the Divine Body, no ^a Source can touch it.

^a Evil, pain, or hurt can come at it.



The Twenty-first Question.

Whither goes the Soul when it departs from the Body; be it saved, or not saved?

1.  E that rightly understands the three Principles, has no occasion to ask this Question; for the soul departs not out at the mouth, for it did not come in at the mouth; but it only passes out of the Earthly Life; the *Turba* breaks off the Earthly Life, and then the soul remains in its own Principle.

2. For the body retains it not, no wood, no stone, can retain it; it is thinner than the Air; and if it has the Divine Body, then it goes direct as a Conqueror through the *Turba*, viz. through the Anger of God, and quite through Death; and when it is through, then it is in God's ^f Essence.

^f Compre- hend, inclose, keep, or with- hold it.

3. It remains in its ^g Wonders and Essences which it wrought here; it beholds the Majesty of God, and the Angels, face to face.

^g Or substance, Deeds.

4. Wheresoever it is, it is in the Abyssal World, where there is no End nor Limit. ^b Matt. 24. 28. Whither should it go? ^b *Where the Carcase is, there the Eagles gather together*: It is in Christ's Flesh and Blood, with Christ its Shepherd. Luke 17. 37.

5. Though it should go a thousand miles off, yet it would be in the same place from whence it went; for in God there is no Limit, near and far off is all one in him.

6. It is as swift as a Thought, it is Magical, it dwells in its Wonders, they are its House.

7. The Essentiality that is without it, is Paradise, a springing, blossoming, and growing of all manner of fair heavenly fruits; just as we have all kinds of fruit here in this world, which we eat after an Earthly manner, so also there are all manner of fruits in Paradise, which the soul may eat; they have colours and virtues in the substance, and not like a thought: though they be as thin and subtle as a Thought, but substantial, comprehensible, and palpable to the soul, virtual and full of the sap of the water of Life, and all this from the heavenly substantiality.

8. For the heavenly body of the Soul is from the pure Element, (whence the four Elements are brought forth,) and that gives flesh, and the Tincture gives blood: the heavenly man has flesh and blood, and Paradise is the Power of the substantiality; it is heaven Earth, incomprehensible to our outward Reason.

^x Or Lesson. 9. But we will again teach you another ^x A. B. C. All in this world have not Christ's flesh in them, hidden in the Old *Adam*; indeed among very many, scarce one, but the Regenerate, who are departed from their own will into God's will, in whom the Noble Grain of Mustard-seed is sown, out of which a Tree is grown.

^y The small thread of Faith. 10. Most souls depart from the body without Christ's body, yet they hang as by a ^y thread; and are at last in their Faith entered into the will; these souls indeed are in the Image in the Spirit, but not in the Flesh.

11. Such as these wait for the last Day; when the Image, (*viz.* the Body,) shall come forth out of the Grave, out of the first Image, for God will raise it up by the voice of Christ, even that Image which *Adam* had in his Innocence, which has sprouted with or by Christ's Blood.

^z Or works. 12. But the Earthly Body shall not touch it, that must come before the Judgment in the *Turba*; but after the Sentence of the Judgment, the *Turba* shall swallow it up, and the ^z Wonders [of it] shall only remain.

^a Or Source. 13. You must understand us right: These souls that must wait till the last Day for their Bodies, they remain with their bodies in the still Rest, till the last day, without feeling any ^a pain, but in another Principle.

14. They have neither Darknes, nor Majesty, in the Earth, but are at rest without pain, in the Eternal still Liberty, without touching the Body.

^b Or works. ^c Gulf, or distance. 15. Yet they see their ^b Wonders, but they perform nothing in them, for they wait upon God, and are in Humility; for they are sunk down through Death, and are in another world, yet there is a great ^c Space between them, and the holy souls that are in Christ's flesh and blood; but not a Principle, they are in one and the same Principle.

^d Or Power. 16. But a Spirit without a Body has not that ^d might, which the Spirit in the Body has; therefore they are in rest, and are under the Altar of God.

^e Rev. 6. 9, 10, 11. 17. When the last Day shall come, then shall they come forth, and eat of the Bread of God, and put on the Divine Body; as is mentioned in the ^e Revelation of *John*; where the souls under the Altar, clothed in White, say, *Lord, when wilt thou avenge our Blood?* and it was answered them, *that they should rest a little while, till their brethren were accomplish'd, which should be killed for the witnesses of Jesus.*

18. But the souls of the wicked have another place, viz. in the most ^f innermost, which also is the most outermost in the Darknes; they dare go no whither; they remain merely with the body, in their ^e substance, yet not in this world, neither do they touch the Earth.

^f The innermost is the utter Darknes.

19. They have, indeed, power enough over the Earth; they can open it without ⁿ substance and perceptibility: But they have not the outward Principle; they have not power enough over the outward Spirit; yet it can for a time make ^l Apparitions in the ⁿ sydereal Spirit.

^e Essence or works.

^h Essence and feeling.

ⁱ Show juggling tricks.

^k Or Spirit of the Air.

^l Or Rest.

^m Or Pomp, and Show.

20. As many appear again in the Astral Spirit, and seek ^l Abstinence, and make many afraid, with causing disturbances in houses; all which they do by the Astral Spirit, till that be consumed, and then their ^m tricks lie in the Darknes; and they expect the last Judgment.

21. Our *Babel* says, it is the Devil which goes up and down in the shape of the soul; indeed the damned soul has enough of the Devil, but it is not the very Devil; he is in the Abyfs, and torments the soul in the time of the body willingly, in the Abyfs of the soul.

22. Neither does he altogether want a cloak for his hypocritical deceit, for he can put on an outward garment, to seduce or terrify men in.

23. But this complaint we have against *Babel*, that she is so extreme blind, and has so little knowledge of God, she has cast away the true *Magia* and Philosophy, and received Antichrist; now she has lost her understanding, she has a kind of Art still, but her understanding quite fails her, she has broken the Looking-Glass, and sees with Spectacles.

24. What shall we say? The world is blind-folded, it is drawn into a snare, and taken captive, and it sees it not, yet it were at liberty if it did but see it; the snare wherewith it is bound is malicious knavish cunning; thou shalt soon be made to see: It is broad day-light, only awake, thou Keeper of *Israel*.

25. Thus, my beloved friend, know that there is a difference of places where souls are, according to that whereinto the soul is entered; if it be Holy and Regenerate, then it has a ⁿ body which expects only the ^o Wonders of the body at the last Judgment-Day; it has ^p comprehended them already in the Will, but at the last Day they must stand before the Judgment.

ⁿ The body of Christ.

^o Or works.

^p Conceived, or formed.

^q Or taste.

26. All souls, good and bad, shall every one receive their Sentence and Reward: The Holy shall be set in the presence of the wicked, that they may see and ^q feel the cause of their ^r pain.

27. If any should conceit a peculiar Residence, or place where they should consort or sit together, that contradicts the Rule of the *Magia*: Every soul is in its own country, and not bound to the place of the body, but it may be where it will; whereforever it is, it is either in God, or in Darknes.

28. God is every where, and Darknes is every where; the Angels also are every where, each in its own Principle, and in its own ^f Property.

^f Or source.

29. The Fiction of outward Reason, without the knowledge of the Principles, is ^t as a fighting with a shadow: If I should ask a thousand times, and should always be told something concerning God, and yet were but in flesh and blood, I should look upon it as *Babel* does; which supposes that the soul flies into a Heaven above the Stars; I know nothing yet of that Heaven, and I can well forbear being there.

^t Or a false Glass, a conceit.

30. Heaven is indeed above; but there are the Angelical Principalities and Thrones: This ^u Eye of the ^v Æther is our Principality and Kingdom.

^u Or Globe.

31. The same is with them above which is with us, but our Creation and Essence is in our Æther: A soul may come to them if it earnestly desires, and the Angels of God will lovingly entertain it.

^v Skies, Mansions, or Spheres.

22. For the same Essence of God, which is with us, is with them; this only is the difference, that they have among them Angelical works, wholly pure without blemish, and we have the great wonders, and therefore they long to be with us; and besides, they are our ministring servants, during the life of the body, and resist the Devil.

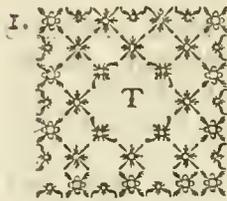
23. Now if the Angels be in this world, in the Holy Principle, whither then shall the soul fly first? Perhaps into Pride, as *Lucifer* did, might *Babel* think. O no! they continue in humility, and look ^x upon God's Wonders; as God's Spirit moves, so do they.

^y What God does.

The Twenty-second Question.

What does every Soul departed? Does it rejoice till the last Judgment-Day?

^z Or Triumphant.



I. HIS Question contains the exceeding joyful Gate of Glory, leading to the knowledge of the ^y victorious Garland of the soul.

2. When a Darling Son travels afar off into a strange Country, for Art and Honour, he often thinks of home, and of the time when he shall enjoy his Parents and Friends; he rejoices at the thought of that Day, and expects it with inward Joy and Longing: also he applies himself to his business, that he may get Arts and Skill, wherewith he may joyce his Parents, Kindred, and Friends.

3. Think of this similitude, and take it into consideration. It is just so with the soul; the souls without the body have a great inward joy, and wait for the last Day with great inward Desire, when they shall again receive its fair and Holy Body with its ^z Wonders.

^z Or works, which it did here.

4. Also their Rest is in their will, where they behold their works after the manner of the Eternal Abyssal Magic, which they shall then first receive at the last Day, in the Figure, with the New Body out of the Old.

^a Or fully.

5. Also we know and ^a highly perceive, yet in the Spirit only, according to its knowledge, that the blessed souls rejoice in the labour which they took here, and exceedingly recreate themselves in their wonders which they see Magically: for they that have led many to Righteousness, they have their Reward in the *Magia*, in the will before their Eyes.

^b Or Crown of Victory.

6. They that have suffered much Persecution for the Truth's sake, they see their bright ^b Triumphant Garland, which at the last Day they shall set upon the New Body.

7. They that have done much Good, they see that plainly *shining* in the will.

8. They who have been scorned, contemned, persecuted, and slain for Christ's Doctrine, Honour, and Truth's sake, they see the Triumphant Victory, like one that has overcome his Enemy in a fight, and then represents the Victory to his Prince or King; for which he has exceeding great Glory, when his King receives him with great joy, and keeps him with him for his faithful assistant.

9. We have no Pen that can write what exceeding joy is in them; only this we know, that those for the most part have put on the Divine Body in this world, and so have greater perfection than the other: they expect the last Day with great joy and glory, when their

works shall be presented to them, and set before their Eyes in heavenly figures; and the wicked shall see them, ^e against whom they have kicked.

10. Every soul rejoices before the face of God, in great hope of that which it shall receive again, for it knows its Reward; but without the body it cannot receive it: for it hath wrought its works in the Body, and therefore it will get that again, which will follow it in the New body.

11. For though the exceeding precious Holy Souls have put on Christ's body in this world, so that they stand in Heaven, *viz.* in the Image of God; yet all their works were wrought in the Old Body, which was God's Looking-Glass: and in the Resurrection they shall be presented to them in the true heavenly Figure in that ^d body.

12. For the first Image which *Adam* was before the fall, is Regenerated in Christ; and shall again, with its Wonders, be put upon the soul; and although it had the Divine Body before, yet the ^e Wonders stand in the first Image.

13. But the *Turba*, with the outward Kingdom of the outward Source, is gone, for ^f it was a Glass, and is now become a Wonder; it lives without Spirit as a Wonder, and shall be put upon the soul in great ^g Glory, which it shall have from the Light of God; at which the holy souls exceedingly rejoice, and expect it with great longing.

14. You must know, that every blessed soul trims its Lamp, so that it willingly meets its Bridegroom at the last Day: it always renews its will, and thinks how it shall rejoice with all holy men and Angels, in its new Body in the Wonders: there is a continual springing up of Joy in them, when they think of that which is to come, each as its virtues are.

15. And as their works have been different upon Earth, so also is their hope: for a Day-labourer, who has wrought much, rejoices at his wages, so also here; there is a friendly Effence among them, and in them.

16. All the scorn and disgrace which was put upon them, that were innocent, is a great Triumphant Glory to them, in that they have suffered in Innocence, and put on Patience in Hope, which they have still on them; Death cannot take it away, nor put it off, but the soul takes that with it which it has ^h conceived.

17. Its many hearty prayers, wishes, and good deeds in love to its neighbour, are its food which it eats, and it rejoices itself, till its New Body shall eat Paradisical fruit.

18. But they who have put on the Divine Body here, they eat at God's Table without ceasing; yet the Paradisical fruit belongs to the body of the Wonders, which shall arise out of the Grave, and which was created in Paradise; for it was made out of the Beginning, and it brings the End with the ⁱ Wonders into the Beginning again.

19. But wonder not, nor think that we understand it so, though we seem to speak of two bodies of the Holiest Saints; for they are not two, but one: But consider, that God's Essentiality filleth all, and that is the Divine Body, which is put upon the ^k Holy Souls, even in this life.

20. For they cast their will into God's will, and so they receive the Divine Body which filleth all things: their will dwells in the Divine Body, and eats of God's word, of God's fruit, of God's ^l virtue, in the Divine Body; and Christ is in God; God is become Christ.

21. And so they ^m carry about them Christ's Body in God, and yet wait for their first Adamical holy Body, with the ⁿ Wonders, which shall be put upon them with Paradisical ^o property.

22. For God's purpose must stand; he created the first Body ^p for Paradise; it should have continued there Eternally, and it must go thither again: and the soul must remain upon the Cross of the Ternary, in the Mouth of God, whence it came: and yet the whole Person continues with body and soul in one another; but God filleth All in All.

^e Or whom they have tyrannized over.

^d Or old body.

^e Or works.

^f The first Image.
^g Clarity, Transfiguration, or brightness.

^h Or wrought.

ⁱ Or works.

^k The great Holy Souls.
^l Or Power.
^m Or are clothed with.

ⁿ *Viz.* the works and deeds which were done by the Elementary Body, during the whole life.
^o Or quality.
^p Or in.

23. O! that we had but a human Pen, and were able to write it in the Spirit of your Soul, according to our knowledge: O! how many would then return out of *Sodom* and *Gomorrhah*, out of *Babel*, out of the covetous, proud valley of Misery, which is but anguish and pain, full of fear, vexation and horror!

24. And here we shall let you know, that you may deeply consider it, what is the lamentable and miserable condition of the damned souls, and what they have to expect, and but briefly, seeing the following Question does it at large.

25. Their expectation is like that of an imprisoned Malefactor, who continually listens when any thing stirs, when the Executioner should come and execute Judgment, and give him his Reward: so also they.

26. They have a false Conscience, which gnaws them; their sins are set continually before them: they also see their works Magically; they see all their unrighteousness and vanities, their unmeasurable pride and haughtiness; they see the oppression of the poor; their scorning and domineering over them.

27. Their false confidence flies from them, their Hypocrisy was only a deceitful Glass; it reached not the Heart of God; it stands visibly before them in the Magic, *viz.* in their will; but when they search therein, they stir up the *Turba*, of the fire, which will always consume the Looking-Glass, and then they are in fear and horror.

28. For they see and know that all must be tried at the last Day, by the Eternal fire of God's Anger; and they feel very well, that their works will stay in the fire.

29. The Devils also exceedingly tremble when they consider their fall, which rests in God's Judgment what he will do; of which the Holy Scripture tells us plainly enough, especially the Judge Christ himself.

30. Thus know, that the totally miserable condition of the damned is, that when they should trim their Lamps to meet the Bridegroom at his Coming, they tremble, and their works wound them, which the *Turba* nevertheless sets before their Eyes.

31. But now those that are souls highly damned, are presumptuously bold, they renounce God, and curse him, and are his most malicious Enemies.

32. They hold their cause to be just, they oppose God with daring impudence, and think, Is there fire? so are we fire: Is there ^r source? then we will climb up above God, and Heaven in the source of the fire; what care we for humility, we will have the strength and might of the fire, we will be above God, and do wonders by our Power.

33. We have the root, God has but the Glance: let us be Lords, God shall be Servant; our ^r Mother is his life, we will overthrow his strong Tower at once.

34. They have the mind of soldiers, that scale Forts and Walls, and think the City is theirs, though indeed they lose their lives and never get it.

35. You must understand, that Hell is against Heaven, and the Inhabitants thereof against the Inhabitants of Heaven; and this in God is also a great Wonder; all makes for his Glory.

^r Or Quality.
^r The wrath of the Eternal Nature.

The Twenty-third Question.

Whether do the Souls of the Wicked, without Difference, (for so long a Time before the Day of Judgment,) find any Mitigation, or Refreshment?

1.  THING which goes into an Eternal Entrance, is also in the Eternal End: Who can put any thing into his Hand that is afar off, and not present where it is to be done? he must give it only into his hand that is near to receive it; and that thing, which with its will is gone forth out of itself, can receive nothing within itself, because it desires nothing within itself.

2. Thus it is with the Wicked in this world; he is gone with his will out of himself into Covetousness, Pride and Voluptuousness, into Blasphemy, Gluttony and Drunkenness, Whoredom and Wantonness: his will is continually bent to despise the Poor, and in scorn and disgrace to plague the Righteous, and to tread him down by Authority.

3. He has corrupted Judgment with lies and bribes, and continually swallowed down unrighteousness, as a Cow drinketh water; all that has come from him has been ^{Or cruel.} bitter Anger, which he esteemed to be his might and power; his will has been mere wilfulness, he hath done what he listed; he hath danced after the Devil's Pipe, and has wholly entered into Covetousness; he has accounted his money and goods his treasure, and his will has continually entered into it.

4. He has never retired into himself, and sought after Love, much less humility; he has looked upon the needy as his footstool, he has oppressed without measure; he has counted it his Art and Wit when he has been able to circumvent the simple, and deprive him of his labour.

5. He has supposed that he had found out the finest policy, who could contrive his business so sure that he might do what he would; then he thought himself very cunning, and that he had great Wisdom.

6. All this, yea and much more, he has conceived in his will, and therewith the Image of the Spirit of the soul has been filled, and all this stands in his figure; and whenever the body ^{Or returns} dies, then the *Turba* comprises all this in the Spirit. ^{to Earth.}

7. And then if the Spirit would now enter into itself, the *Turba* goes with it and seeks the ground, *viz.* the Root of the soul, and so the fire is but ^{Inflamed.} kindled by it.

8. And you must know, that the souls of the wicked have no mitigation, their best ease and joy is when they climb up in the will, in their ^{Employment or Office.} works which they did here, and continually desire to do them more; it grieves them, that they did not afflict the honest more than they did; their will is just as it was here.

9. They are Spirits of Pride like the Devil, also of Covetousness, and so they swallow down their abominations which they committed here; their joy is only to think how they will condemn God and be their own Lords; this is their recreation and refreshment, and no other.

10. For how should they receive any other refreshment? They dare not for shame lift up their Eyes to God, nor dare they fly to the Saints, whom they have here scorned; they are ashamed to do that, for their falshood continually smiteth them on the face, and their malice and falshood rise up from Eternity to Eternity.

11. When but the least thought of the last Day comes into their minds, then fear and

horror stir in them; they had rather let that thought alone, and recreate themselves in haughtiness.

* Or an Image of Love.

† Or mad, senseless Image of Anger, and Wrath.

‡ The Eye of Love, and the Eye of Wrath.

§ Or Jaws.

12. And this is also a Wonder, and the greatest Wonder of all, that an ² Angel should become such a furious ³ Devil; and so the Power of God's Anger comes to be manifested: for God has manifested himself according to both ^b Eyes, in Love and Anger; and it is left free to Man, he may go into which of them he will; God throws none into wrath, the soul casts itself into it.

13. But you must know, that the wrath has set its ^c throat wide open, and draws mightily, and desires to devour All; for it is the Covetousness and the Pride insulting over humility.

14. And so also Love and Humility have opened their Mouth, and draw with all their Powers, and would draw Man into Love, into Heaven.

15. Now into which of these the soul enters, in that it remains and grows, whether in Love or Anger; in that Tree it stands, and there is no Deliverance in Eternity from thence; here in this Life the soul stands in a Balance in the Angle, and may (though it has been evil) be born again in Love, but when the Balance breaks, then it is gone; it is afterwards in its own Country, in its Principle.

16. Who shall break that which is Eternal, where no breaker can be found? for it is its own Maker: Whence then shall another *Turba* come, when a thing is in the Eternity where no Limit is?

17. But that you may yet see, that God willeth not evil, he makes his will known unto you; he sends you Prophets and Teachers, and gives them his Spirit, that they may give you warning: Now if you refuse to obey, then you stay still willingly in the Anger, which is your ^d Wages and Kingdom.

^d Dwelling, or Prison.

^e Sends you Crosses.

18. God ^e afflicts you to break you off from your own will, from your voluptuous, proud, and dissolute Life: But if you go on, you shall hereafter surely taste the hellish Dregs.

19. We teach you the Cross, and the Devil teaches you pleasure: Now you may take which you will, and that you shall have, whether it be Love or Wrath.

20. We labour for you, but you contemn us; what should we do more for you? we are even your very slaves; if you will not accept us, be it at your peril, and get you away with that which is yours, and we will take that which is ours, and so we are parted for ever.

21. We will still work in our Day-labour, and do what is commanded us; at the Harvest we shall appear before one another, and then you will know us, and do that to yourselves there which you have here done to us; we will not hide this from you, but speak what we see.



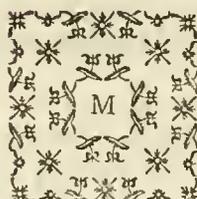
The Twenty-fourth Question.

Whether do Men's Wishes ^f profit them at all?

^f Do them any good.

^g Or Gulf. Luke 16. 26.

^h Or deliverance.

1.  Y beloved friend, look upon the Rich Man and poor *Lazarus*; so you shall find that there is a great ^g Space between them and us, so that those that would reach them with their prayers and wills cannot, neither can they come to us; there is a Principle between.

2. The Prayer and Wish of the Righteous penetrates into Heaven, and not into Hell: the Scripture also tells you, out of Hell there is no ^h Redemption; they lie in Hell as dead bones, they call, and no man heareth them, no praying avails them.

3. And though many men should pray for the damned souls, yet their Prayers remain in their own Principle, and pass into Heaven, and not into Hell; there is no calling back again out of Hell, saith the Scripture.

4. You know what Christ said to his seventy Disciples, ⁱ *When ye enter into an House, greet the House, and if the Child of Peace be in that House, then your greeting and wish shall rest upon it; if not, your wish returneth to you again:* and so it is also here. ⁱ Matt. 10. 12.

5. No good wish enters into Hell: But if the Wicked leaves behind him much falshood and deceit, so that the Hellish Torment is wished to him in the Grave, such wishes come to the wicked soul, those wishes come where they are; for that soul must swallow down its abominations which it committed here, and that is its food which the living send after it.

6. But it is altogether wrong, and does not become the Children of God at all; for thereby they sow into Hell, into the Anger of God: they had need beware, lest they also reap that which they sow; most certainly, if they do not recall themselves and repent, it will fall out no otherwise.

7. Further, we give you to understand, according to our knowledge in the Spirit, (not according to the opinion and conceit of the outward Man, but according to our Gift) that those souls, which, as it were, hang by a ^k thread, and but at last enter into Repentance, and so lay hold of the Kingdom of Heaven, as it were, by a thread, so that Doubting and Faith are mixed, are in such a condition, that a hearty Prayer and Wish redound to their profit, and pierce into the poor captive soul, into its ^l source, if it be made with all Earnestness.

^k The thread of Faith, which is small and weak.
^l Condition, or property, or misery.

8. For it is neither in Hell, nor in Heaven, but in the Gate, in the midst, in the source of the Principle, where fire and light sever themselves, and is held by its *Turba*, that always seeks ^m the fire: But then this small twig which it has ⁿ conceived, *viz.* the weak Faith, deeply demerses itself, and earnestly reaches after the Mercy of God, and yields itself patiently into the Death of that sinking down out from the Anguish, and that sinks down from the ^o pain into the meekness of Heaven.

^m Or to devour it.
ⁿ Or comprehended.
^o Or source.
^p Or tedious while.

9. And although many a soul is held a ^p sufficient while, yet the Anger cannot devour that small Faith, but must at last let it go.

10. But I leave it to him, to try what this is, who wilfully persists in sin till his End, and then first desires to be saved: and then the ^q Priest, forsooth, must save him: he shall find it by woeful experience.

^q *Pfaff.*

11. We say, that a man's hearty fervent prayer stands such a one in stead; for a zealous, earnest, faithful Prayer has power to break open the Gates of the Deep, it breaks open a whole Principle, and seeks; and if there be any thing there, that is capable of its will, that takes hold of it, *viz.* the poor soul in its source of sin receives the earnest Divine Will of its loving Brother, and so is strengthened; and in its brother's Spirit and Will is able to sink down out of the Anguish, through Death, and attain the Kingdom of God.

12. But into its glorification it cannot help it; for it shines forth out of its own Essence and Will: The soul of a Neighbour goes no further than death with it, (yet it is not the Soul, but the Spirit and Will of his Soul that does this,) and there the Anger parts, and then it is released from the wrath; and then the Spirit enters again into its own soul.

13. In Popery, much juggling has been invented about this, with ^r Masses for souls, and that for money only: but this has been a great cheat of the ^s Priests of *Babel*; for there is earnestness required to strive with the Anger of God, and overcome it.

^r *Seel-Mess.*
^s *Souls-Meals.*
^t *Pfaffen.*

14. Yet we confess, and acknowledge readily, that the Church of Christ has great power to ransom such a soul, if with fervency and earnestness it does it, as it was done in the Primitive Church, when they had holy people, and Holy ^t Priests, who performed their Ministry in real Earnestness.

^t *Priester.*

The Twenty-fourth Question Answered.

15. They indeed effected somewhat, but not in such a way as the Pope boasteth of; saying, that he hath the Key, and that he can let out a soul with his ^u blessing when he will, if a man will but give him money: This is a lie.

^v *Mysterium
Magnum.*

16. If he be Holy, then he bears the ^x Great Mystery, and is a Shepherd of Christ over his Lambs: but then he must, with the Congregation, in great earnestness, press into God in great Humility, and come to the place of the poor soul, but not for money.

^y The first
most inward
Ground.
^z Or they
set their hearts
upon it.

17. There is always covetousness in Money, and it never reaches the earnest ^y Principle; the Prayer of the Covetous goes into his chest: we say, that all service which is done in the Church of Christ for Money, belongs to Antichrist in *Babel*, for ^z their hearts depend upon it: It were better men gave them meat and drink, and necessaries, but no money; and then they should not set their hearts so much upon it.

18. What can a Spirit seek and find in the Mystery, when itself is not in the Mystery? O! there is a great deceit in that; when it is Day, you will see that it is so: you are still in darkness in the Mystery, so egregiously has *Babel* blinded you.

^a Fine out-
side, seeming
holiness.

^b Or cast to
the ground.
^c Sin, Ma-
lice, and the
Anger of
God, for the
destruction of
the world.

19. And it only is (because you have regarded Art and Favour, and not the Spirit of God) therefore notorious delusions are seized upon you, so that you believe lying Spirits, who speak Delusions in ^a Hypocrisy; on these you depend, and stick to them, and commit Hypocrisy with Error: Observe well what the *Revelations* of *John* and *Daniel* tell you; It is Day; the Reward will shortly follow.

^d Or work-
ings.

^e Or punish-
ment.

^f Dispute, or
contention.

^g Finishing of
the sixth Seal.

^h Or sin, or
malice.

20. You have Teachers now, that wholly ^b suppress the Spirit of the Primitive Church; try them, and you shall find them to be the Whore's Wolves, which at first sprung up in the Primitive Church, when men slept; and these are they that will devour the Whore themselves.

21. But try them, they are Wolves sent from the ^c *Turba*; they must do it; God permits it so to come to pass, and will have it so, that he may sweep out one besom with another: yet they are besoms, and after the accomplishment of the ^d Wonders of the Anger, they shall both be delivered to the ^e *Turba* together.

22. Let this Spirit tell you this: it is your own Prophet; he is born out of your ^f *Turba* upon the ^g Crown: Awake, or else you must be devoured by one another.

23. For it is no stranger that consumes you, but your own ^h *Turba*, which is come to the Limit. O! boast not so much as you do of a golden time; it is a time of Wonders.



The Twenty-fifth Question.

What is the Hand of God, and the Bosom of Abraham?

1.  T has been sufficiently explained already, that it is the Essential Omnipresence of God, but in its own Principle: as the Rich man who was in Hell, could not obtain that *Abraham* should send *Lazarus* to him, with one drop of cold water to cool his tongue in those flames: *Abraham* said, there was a great Gulf between them; that is, a whole Principle.

2. But the bosom of *Abraham* is to be understood thus: *Abraham* was the Father of the Faithful; and God gave him the Promise, that in his seed all people should be blessed; this was to be understood of the Messiah Christ, who would become man in the ¹ Faithful; and as he became man in *Abraham's* seed, so also he would be born anew in the Children of the faithful, and bless them.

¹ Or Believers.

3. Now this is the Holy Christian Church, born in Christ, and that is the bosom of *Abraham*, for we are All one Body in Christ; and the Promise was made to *Abraham*: He was the Patriarch; we are all born in the same Promise; understand, in the New Birth in Christ, and are in the same bosom which receives us.

4. And when by earnest Repentance, we enter into the Promise of *Abraham*, then we go into the bosom of *Abraham*, viz. ^k into our Promise, and Christ is born in us, in the bosom of Faith; this is the fulfilling [of the Promise.]

5. And thus, in Humility, we are with *Lazarus* in the bosom of *Abraham*; for Christ is *Abraham*: Christ was promised to *Abraham*, and now he hath him, and we with him; and so we come into *Abraham's* bosom, and are his Children in the Promise, and Christ is the fulfilling of it; and we in the fulfilling are in the bosom of *Abraham*, and are the seed of *Abraham*, according to the Spirit.

6. Here, O ye blind *Jews*, open your Eyes: what was meant by *Abraham's* Circumcision? nothing else but that sin should be drowned in the blood and death of Christ, who shed his blood for the Children of the Faith of *Abraham*, and be regenerated in this blood, as in a heavenly Tincture.

7. *Abraham* and his Children drowned sin in their blood by Faith in Christ, who should become Man in their blood, and now it is fulfilled; and therefore God has set the seal of Faith^l in the substance; and now we are and should be regenerated in the true blood of Christ.

8. The blood of Christ takes away the *Turba* wholly from us; and so we (*viz.* the New Man out of the Old *Adam*)^m stand up in Christ's blood, and bear Christ's image, Christ's flesh and blood in us, in our image, if we are children of *Abraham*, and not *Ismaels*.

9. For to *Isaac* belong the goods of the image of the body of Christ; the Circumcision is *Ismael's*, for he is conversant about works; but the goods are *Isaac's*: yet *Ismael* shall dwell in *Isaac's* Tents at last; for *Japhet* shall dwell in the Tents of *Sem*, but the Kingdom belongs to *Sem*.

10. We have the goods of *Isaac*, not by the merit of works, but from Grace, from the Love of God: we cannot attain them by works, but in Faith, in the Will, in the Deed, and in entering [into the promised Inheritance.]

11. He that enters intoⁿ a Dominion, that is not his own by right of Nature, he enters into it by the favour of the Donor: why is a servant in the house angry, that his Lord is so bountiful to give a stranger the Dominion?

12. We were strangers, and the work is in his house; but the Lord hath given us the promise in Paradise, that he would again freely, out of Grace, give us his Kingdom: He rejected *Cain's* offering, but he gave the Kingdom of grace to *Abel*; for *Abel* sought it in the *Spirit*, and *Cain* in the *Work*.

13. Thus understand, that God's Kingdom is Magical; for the first will attains it, and not the Will in the^o Essence; for that Will remains in the Essence; but he that is at liberty, he finds Eternity and the Kingdom of Grace therein, and the Promise also, together with the Essence; and so the work dwells in the Will, and is the Will's household servant.

14. Thus you understand, if you have your sight, all the Old Testament; this is the only ground, though comprised but in brief; if we write upon *Moses*, you shall find it wholly there; and thus we have shown you the true ground of the bosom of *Abraham*, and of the true Christian Religion.

15. He that teaches otherwise is of *Eabel*; beware of him, he has not Christ's Spirit, but he is *Ismael*, and seeketh but in his own Conceit.

16. O! thou dear *Christendom*, do but open thine Eyes, or else it will no more shine so clearly to thee; go yet to *Lazarus* in the bosom of *Abraham*.

^k Into the Promise that is made to us by the Trinity.

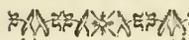
^l That is, in the Essence, or in the water.
^m Or rise again.

ⁿ *Herschafft*.

^o Or work.

The Twenty-sixth Question.

Whether do the Souls of the Dead take care for Men, Children, Friends, and Goods? And whether do they know, see, approve, or disapprove their Purposes and Undertakings?

I.  MY beloved friend, this Question is beyond the reach of all human Reason and Knowledge, according to outward Reason; but seeing we are *Abraham's* Children, we have also *Abraham's* Spirit in Christ; and as *Abraham* looked back upon the Promise in Paradise, and then also forward to the fulfilling of the Promise, so that he saw in the whole Body of Christ what was yet to be brought to pass in the ^p middle, ^q and saw Christ afar off; so also we.

^p Or the time between the Beginning and the End.
^q John 3. 56.

2. Now seeing you so vehemently long after the great Mysteries, and seek them with so earnest a Desire, giving God the Glory, accounting yourself unworthy in your high Art, and so humble yourself before God; therefore God gives you them, though by so mean and poor an Instrument, who esteems himself much more unworthy of them, but yet would not willingly strive against his Will; and so you are the cause that this hand finds and attains them.

3. For this hand knew nothing of the Mystery; it sought only for the Faith of *Abraham*, but the understanding of *Abraham* was also given unto it, which you have caused by your seeking.

4. Now see that you also obtain the Spirit of *Abraham*, which has written in the knowledge of this hand, we will impart it to you as a brother; for we are not your Lord in the Mytery, but your servant.

5. Apprehend us right; we are *Lazarus*, and you may be accounted *Abraham*, in comparison of us; you have laboured much more than we, but we are fallen into your Harvest; not of merit, but by the Grace of the Giver, that no tongue might boast in the sight of God, and say, this has my understanding done.

^r We. in his own Reason.

6. You propose a deep Question; ^r I understand it not: for if I should understand it, then I should dwell in the separated soul, and must have the very same spirit, and knowledge of that soul.

7. But now seeing we are one body in Christ, we have all of us Christ's Spirit; therefore in Christ we all see out of one Spirit, and have one knowledge; for he is become man in us, and all holy souls are our fellow members; all begotten out of one: and we all have one Will in Christ, in the true bosom of *Abraham*.

^s In part, or in imperfection.

8. And now we have obtained strength to reveal to you this hidden thing in Christ; for our soul sees in their souls; not as if they came to us, but we go to them; for they are in perfection, and we but ^s in part.

9. And now we are able to answer you, not from the reason of the outward world, but from the Image in Christ, and from his and our Spirit.

10. You ask, whether the separated souls take care of human matters, and approve, or disapprove them? Now this you must understand to be in three different manners, concerning three several sorts of souls.

^t Or stay in that condition.

11. First, those souls which have yet not attained Heaven, and so stick in the source, in the principle, in the birth, they have yet the human Essence, with the works in them; they diligently search out the cause of their ^t retention.

12. And therefore many of them come again with the Astral Spirit, and wander up and down in their houses and places of abode, and appear in a human Shape, and desire this and that, and often take care about their Wills or Testaments, and think to procure the blessing of the Saints, that they may rest; and if their Earthly affairs still flick in them, they take care many times also about their Children and Friends.

13. This condition of theirs continues so long, till they fall into their Rest, so that their Astral Spirit be consumed; then all such doings, cares and perplexities, are at an end, and they also have no more knowledge thereof, but that they see them merely in the Wonders, in the *Magia*.

14. But they touch not the *Turba*, neither seek what is in this world: for they being once passed through Death from the *Turba*, they desire such things no more; they also take no further care, for care stirs up the *Turba*, and then the will of the Soul should be forced to enter with its Spirit into earthly things; but it had rather let such things alone, because it hardly got rid of them before: It will no more entertain the Earthly will.

15. This is an Answer concerning this first sort; and we tell you plainly, and in Truth, that this sort, after they are once received into Grace, take no more care purposely about human Earthly ^u matters, but they behold the heavenly matters, which are brought to them by the Spirit of man, and rejoice in them; but there is something still behind, which is this.

16. A living man hath such Power, that he is able with his Spirit to go into Heaven to the separated souls, and stir them up about some Question by a hearty Desire; but it must be earnest, it must be Faith that can break open a Principle.

17. And this we see in *Samuel* the Prophet, whom the ^x King of *Israel* raised up, that ^x *Saul* he might make his will known to him: though some look upon it otherwise; of whom we may well say, that they are blind and void of knowledge, for they speak but their own scholastic conceits, and form Opinions about that they have no knowledge of in the Spirit, and that is *Babel*.

18. Now secondly, the other sort, which sink into Death without a ^y body, they are wholly in one and the same place of the Principle, in which the first sort are, which did afterwards sink down in themselves: All these take no evil affairs upon them, where- in the *Turba* sticks.

19. But when the honest souls which are alive send them their works, with their Spirit and Will, they rejoice in them, and are so friendly and ready, that they appear to men magically in sleep, and show them good ways, and many times reveal Arts which lie in ^z secret, *viz.* in the Abyss of the Soul.

20. For seeing the Earthly Spirit thrusteth its Mystery before the Soul, and keepeth the Soul captive in that Mystery, therefore the Spirit of the Soul cannot always attain the deepest ^a secret; but after the departure of the body, the soul is naked, and especially if it be without a New Body; then it beholds itself, and also its Wonders: and it can very well show one that is living, somewhat in the sleeping *Magia*, if he be honest and has not stirred up the *Turba*; for Dreams are wholly Magical, and the soul without a Body is in the *Magia* of God.

21. Thus know that no soul separated from the body enters into any wicked matter, unless it be a damned soul, which indeed enters in Magically, and has its joy therein, and teaches great Master-pieces of Wickedness in Dreams, for it is a servant of the Devil.

22. And whatsoever a wicked man desires, that the Devil readily helps him to; for he can do it better by the soul of a man than of himself, for he is too crude, and ^b terrifies the *Magia*, so that the Elementary Spirit is astonished, and ^c awakens the body.

^u Or affairs.

^y Or the body of Christ.

^z In Arcana, in the most inward Mystery.

^a Or Arcanum of the Soul.

^b Causes horror in the *Magia*.

^c Or raises up.

^c Stirring up. 23. Also you must know this, that all is done Magically in the will, without ^d awakening of the source: no soul stirs up its Essences of its own accord to please Man; unless a man awakens, and disturbs them himself.

24. There are many Pieces of wickedness in Necromancy, which can many times vex and torment the Spirits of men; but they do so to no soul, that is clothed with Christ's Essentiality, for that soul is free.

25. The third sort of separated souls, are those which are in *Abraham's* bosom in Christ, having the heavenly Essentiality; none can stir them, except they will themselves, as when they bear a favour to a soul that is like themselves: they take no Earthly thing upon them, unless it makes for the Glory of God, and then they are restless to reveal something in a Magical manner.

26. But they let no *Turba* into them; neither do they intercede with God for us; but whatsoever comes to them, they rejoice in it, with the Angels: ^e for the Angels rejoice at a sinner that repents; then much more the Souls.

27. Why should they pray to God for us? It lies not in their Prayer, but in man's entering into God; when he strongly turns his will to God, then God's Spirit helps him without ^f their Prayers.

^g Their praying, or intercession for us. 28. For his Arms are stretched forth day and night to help Man; what need is there then of their Prayers? It is the will of God, that man should come to him.

^h A separated Soul of a Saint. 29. Shall then a ^h soul be so presumptuous as to make God so severe a Judge, as not to be willing to receive a returning sinner? Surely no true knowledge of God were in this: But when they see the soul press in with its Spirit to God, it is great joy to them that God's Kingdom is enlarged.

30. The heavenly soul has God's will: what God willeth, that it willeth also; but it is God's Spirit itself that will help the converted sinner.

ⁱ Or blessed Soul. 31. The souls see well how God's Spirit penetrates into the soul, if the will of the soul does but give way to it: there is no need of the Prayers of any ^h Angel, they all wish that God's Kingdom may come into us, and God's will be done; but in the Dominion they give God the Glory.

^j Or Miracles. 32. That men in Popery have invocated great Saints that are dead, and that they also have appeared to men, and wrought ⁱ Wonders, we acknowledge it, and it is true; and although it be now taught against it, it is by those that are indeed quite ignorant in it: It has another **A. B. C.** which all of them on both sides do not at all understand.

^k Viz. the will that is strong. 33. The Faith of one receives the Faith of another; the Faith of the living laid hold of the Faith of the Saints departed, and the ^k Faith has wrought Wonders.

^l Or break in pieces. 34. Yea it is so powerful, that it can remove Mountains! Shall then the pure Faith of the Saints in the Faith of the living be able to do nothing? Indeed it could even ^l dissolve the whole world, if God would suffer it.

^m Or departure, or burial. 35. As he has permitted it to work so far sometimes, that the Heathen have been converted by such means, when they have seen such Wonders wrought at the ^m Death of the Saints.

36. Should not a soul in heaven be willing to put forth its faith for the glory of God, and the working of wonders for him? This is done by the Holy Ghost, who has wrought the Wonders by the Faith of both parties; and they are only the Wonders of God, and of his Children.

ⁿ Or Miracles. 37. But this is wholly thrown to the ground; and now there is so learned a school, that it contemns all God's ⁿ Wonders: but it is *Babel*, and not the Spirit of God: it is envious pride; they stand up and cry, Come ye all to me; here is Christ, here is the

Gospel:

Gospel: Indeed there is Pride, Covetousness, Ambition, and Self-seeking and Vain-glory, an exaltation of proud *Babel*.

38. It is even the old Antichrist, and they are young twigs sprung out of the old Tree; and they have stirred up the *Turba* with their strong wrathful sap; which *Turba* shall root up the whole Tree, for God has cursed it: it is wholly evil, and wormeaten; it must fall.

39. For it is a young Tree grown out of the Root, out of the old Root, which shall discover what the old Tree has been in its Wonders.

40. Yet we would not despise any, but only speak of our Wonders, and say, that the servant shall enter into the House, and be free; for the time is at hand, that he should eat with the Son, and be merry and rejoice with him.

41. Thus we answer this your Question summarily, that indeed the holy souls certainly know of our holy works, and approve of them; but they do not at all regard false works; for they dwell in another Principle, into which no evil work can come, neither do they look upon, or regard it; they do not enquire after that which belongs to the Devil, they know nothing but that which reaches to their Principle.

42. Children, Parents, Friends, and Strangers, are all alike to them; for in Heaven we are all Brethren: They take no greater care of Parents or Children, than they do of others, unless they serve God; and then their service of God is acceptable and joyful to them, but they enter not into their *Turba*.

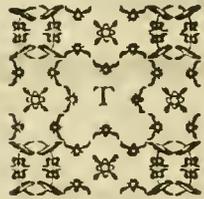
43. For after the last Day, honest Parents shall know nothing of their Children which are in Hell; therefore it is sufficiently and plainly known to us, that they now also take no care about wicked matters.

° The evil which they do, or suffer justly.



The Twenty-seventh Question.

Whether do the Souls departed know and understand this, or that Art or Occupation; whereof, while they were in the Body, they had sufficient Skill?

I.  His is as in the following Question: all their works appear to them in their will after a Magical manner: they see them, but the figure of them shall then first be given them at the Day of Restoration, so that they shall be able rightly to behold their works; for they must first be tried by the Fire, and whatsoever is false, must remain with its *Turba* in the Fire, according to the words of ¹ Christ.

2. But it is strange that men should ask, whether they know Arts or no? Without question they know all Arts, how deeply so ever they are grounded, but they dare not awaken them, that they should appear in their Spirit; for Arts are born in the Center of Nature, out of those Essences wherein the Wonders lie, which they sought in this world, so far as has been opened to them in the Mystery.

3. A soul that is without the Divine body, does not willingly enter into the Mystery for Art; it stands still in its rest; it fears the *Turba*; it gives God the glory.

4. But those souls that are highly enlightened, who have heavenly Essentiality in their Spirit, they have the skill and knowledge of heavenly things, and of whatsoever lies hid

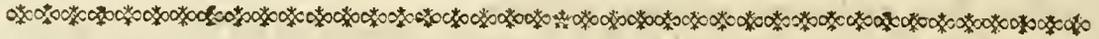
¹ Unclean-ness, or drofs.
² The words of Christ in Paul.
³ Or bring them into act.

in the Mystery; especially those who have been conversant with the Mystery in this Life: the other search not into the Mystery.

Or Employment.

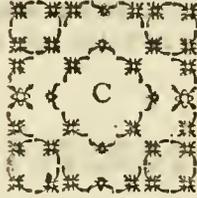
5. For every one continues in his calling, in that which he delighted in here; though there be no such working, yet they have their joy in it; for in Heaven there is an humble simple Children's Life.

6. Why then should they search after Art, when the whole Mystery of God standeth open; God filleth All in All; there is only a mere Wonder, they All live in Wonders, and are all of them the Art of God; they have great knowledge, but in a Paradisical simple Children's Life.



The Twenty-eighth Question.

Whether has the Soul any more Knowledge of Divine, Angelical, Earthly, and Diabolical Things? And whether can it get more certain Experience and Knowledge of them, than it had in the Body?

1.  CONCERNING Divine and Angelical Knowledge, certainly it has much more of that, for it is in the Principle of God; the Son sees very well what the Father does in his House, and so likewise the Soul sees what is in Heaven.

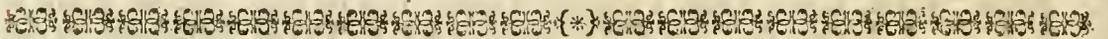
2. Their knowledge is different; for the highest knowledge is in the Majesty; and therefore most souls must wait till the last Day, when they shall receive their new Body.

3. But the highly enlightened souls, which are in the Divine Body and Power, they have superabundant understanding and knowledge of God, and of the Angels; for they continue in the Wonders of God, till their own Wonders shall be presented also to them.

4. The souls that are without a body are in Heaven, in God, as it were Magically; they awaken no Wonders, but are under God's Altar, and expect the Wonders at the Day of Appearing.

No holy soul.

5. They take no care about devilish matters; it belongs to the Angels to strive with the Devils, and to defend man; no soul imagines into Hell, it is Enamity to it.



The Twenty-ninth Question.

What is the Soul's Rest, Awakening, and Glorification?

Or Refarrection.

* Clarification, or Transfiguration.

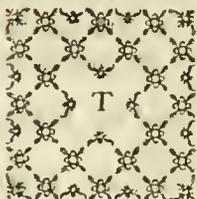
† Pain, or Turba.

‡ Vix. the Spirit of the soul.

§ Glorious illustration.

¶ Matt. 25. 6.

‡ Cheerfully.

1.  HIS is already sufficiently explained; their Rest is without Essence in the stillness, where they are in God's hand, and no source touches them; they have no feeling of any source, but they are as one that lies in a sweet sleep and resteth very quietly.

2. Their glorification, during this time, is when they consider of the Joy to come; then the Spirit enters into the Majesty of God, and receives Joy and Clarity; and so all this time they trim their Lamps, that they may the more readily receive their bridegroom in their New Bodies.

3. There is a very sweet, Magical, Paradisical joy in them, but Paradise is not yet fully ^d manifested in them with total perfection, for that belongeth to the New Body, [which shall rise] out of the Earth. ^d String, or working.

4. The first body which God created and Christ redeemed with his blood, that will bring the Wonders with it, and enter again into Paradise, and be clothed with the Majesty of God, and then ^e *the Tabernacle of God is with Men.* ^e Rev. 21. 3.



The Thirtieth Question.

What is the Difference between the Resurrection of the Flesh and of the Soul, both of the Living and of the Dead?

1.  H R I S T faith concerning this, that there shall be a great difference; therefore we remit you to the Scripture, for it shall come to pass just according to the Holy Scripture.

2. Seeing that human Reason cannot search or find it out, how should I answer you more than the Scripture speaks of? Yet seeing you so earnestly desire and long to know these things, you even become the Finder in your seeking, and I am but the Instrument.

3. And though it be given and opened to me, yet it is not a thing that consists in my understanding or knowledge; but the knowledge stands in the Spirit of Christ; according to which this hand calls itself *twofold*, for it speaks from two Persons; and two Persons say, not I, but we, and speaks of two, as a Lord who speaks of his Person, and of his ^f Dominion.

4. Thus also the children and servants of God ought not to say the knowledge is mine, the understanding is mine, but give God the glory: and in their manifestation of the Wonders of God, should speak of two, *viz.* of the Giver and Receiver. ^f Office, Authority, Power, or Jurisdiction.

5. Neither should any understand this our manner of writing, so as if the hand did glory, or boast itself of its human authority and worthiness; though indeed we are worthy in Christ: but as to the outward Man, we will have no honour or renown, for the renown is God's.

6. We are Children of the Father, and must do as he will have us, and *not* ^g *bury the Talent which he gives us in the Earth, for the Father will require it with increase; and if there be no increase of it, he takes away that which he has given, and gives it to him who has gained much:* which would be a very miserable taking away from me; for me to know and enjoy God, and then to lose him again, it were much better for me to lose the whole world, and the outward Life, than God and the Kingdom of Heaven. ^g Matt. 25. 28.

7. Neither is it a light matter to be disobedient to God: see what befel *Corah, Dathan, and Abiram* about *Moses*: we say the same shall come upon the disobedient and scorners.

8. Indeed the scorner sees not his punishment instantly, but his ^h *Turba* takes it in; if he has in derision been a scorner and reviler, and now would fain be delivered from his ⁱ *Turba*, then he must bewail it in bitter lamentation and sorrow in the sight of God, or else he will carry his scorn with him into the Fire of Anger, and then it will gnaw him for ever: we would have this spoken for a warning. ^h *Viz.* his perturbation, malice, and wickedness make a figure of it.

9. For we shall here describe a very earnest matter; ^k *be not deceived, God is not mocked:* ^k Gal. 6. 7.

the wrathful Anger is in his Power; he has Heaven and Hell in his Power; the last Judgment is an earnest work.

¹ Severe.

^m Or pass away.

ⁿ Disturbance or confusion.

^o Or when the measure of your sin is full.

^p The Spirit of the awakened wickedness.

^q Or works.

^r That they may be seen.

^s Or works.

^t Eph. 4. 8.

^u Or Justice.

^x Or manifestation.

^y Or property.

^z Or works.

^a Artificer, or Framer of all things.

^b With the word of the Lord.

^c Or power.

^d His works

which he wrought here.

^e Or appointed.

^f End, conclusion, or consummation of all things.

10. And because we are to set down the Resurrection of the Dead, we must write the manner of it, what it is, and by what power this world shall ^m perish, and the dead arise; it will be earnest, account it no jesting matter; we shall speak of the very ground of it.

11. Do not think it is a Fable, it proceeds from the ⁿ *Turba* upon the ^o Crown; the *Turba* of your own ^p Spirit declares this unto you; for the end has found the beginning: thus the ^q Essences of the whole world are brought to ^r Light in the middle; and thence your Prophet arises, *viz.* from the ^s Wonders which you have wrought, and he speaks of the Destruction.

12. For the Spirit of the *Turba* shall not govern, but the Spirit of Christ: he has overcome Death, and taken the *Turba* captive: ^t *He leadeth Captivity captive* as a Conqueror.

13. But the *Turba* will execute ^u Judgment; for it is God's servant in the Anger; not his Master, but his Servant; therefore that Thunder which shall make the Earth tremble, will proceed out of the Mouth of God; which shall set the Elements and Firmament on fire.

14. The last Judgment belongs to the Judge Christ and the Holy Ghost; for here the Center of the Eternal Spirit will stir up itself, having also divided itself into three Principles, whereof one is the Spirit of Anger, and the other the Divine Spirit of Love, and the third is the Air-Spirit of the outward world.

15. The last ^x moving belongs to him, who according to the Deity is in the Mouth of Christ; but according to the wrath, he is in the hellish ^y source of Anguish; and according to the ^z Wonders, he is in the Spirit of this world.

16. And as he was the ^a Work-master of all Essences, so also it is he that shall give every thing its own Mansion, and gather every thing into its Granary.

17. For he has many helpers, *viz.* the Angels; they shall sever and part all asunder; and then the Father, ^b *cum verbo Domini*, pronounces the Sentence by the Mouth of Christ, and then the world begins to burn, and every thing enters into its own Granary and Reservatory.

18. For the Reservatories will be divers, not only two, *viz.* the two Principles, yet in two Principles, but with much difference, every thing according to its ^c virtue.

19. For every work stands in its Magical Principle, wherein it is contained, as a several *distinct* Wonder both in Heaven and Hell, every thing according to its Spirit; as it has been good or evil, so will its form appear; and so also will its virtue be, like the flowers of the field in their varieties: And in this manner also shall the glorification and joy of Man be, all according to the ^d Essence which he brought forth here.

20. But we understand here the Essence of Faith, which is the virtue in the Essence of Love, and not of the outward work; for all shall be represented in the figure, in the Wonders, and that both as to the beginning and circumstances.

21. When the last Day shall dawn, then the Deity manifests itself once more, and that is the third time, in all Forms, in Love and Anger; and then all things together at once shall be plainly manifested, and visibly set forth in the sight of all Creatures, in the manner following.

22. The beginning of the Creation in the Word *Fiat* has inclosed this World in itself as a Model, and ^e founded the limit wherein now the Wonders are contained, which should be manifested in the middle, in the time, and brought to Essence, which were foreseen from Eternity in the wisdom, in the *Magia* of God, and will be all in the Essence then, and then the ^f limit is nigh at hand, and there will be no time of seeking more, for then all is finished; whatsoever God had in his Eternal Counsel, he has conceived and manifested in time.

23. Now here is the end of time, for then the beginning has found the end, and the end is then the beginning, and passés again into that which was from Eternity.

24. But the ^a middle with the ^b Wonders which were manifested in the time, continues for evermore in the beginning and in the end, as an Eternal middle, with its Wonders, viz. with the Angels and Men, and their Essences; as also the figures of all Creatures, and all whatever has been Essential at any time; the Earth with its Metals, and Stones, and all material substances, as Trees and Herbs, all these stand in the figure, in the middle, and in the Wonders, but quite void of such Essences and Life [as they have had here.]

^a Viz. the world and every creature.
^b Viz. all that has been done in the world from the Beginning to the End.

25. For no Beast cometh again, but its figure continues in the *Magia*, for it arose out of the Eternal Looking-Glass; so that now, when the outward Earthly Glass breaks, it must remain in the Eternal as a Wonder, to God's honour and glory for ever.

26. And these Essences belong all to Paradise; for they shall be the Holy Paradise, wherein the heavenly Essences shall bear essential palpable fruit.

27. And as here in this Life we account the fruits of the Earth, proceeding from its Essence, as ⁱ dead things without ^k understanding, so also the Bestial and Earthly Image of this world shall appear as a dead Essence, and so shall the Essence of all Creatures, they shall remain as a shadow.

ⁱ Inanimate.
^k Life, or sense.

28. But Paradise has and bears fruit from the virtue of Eternal Life, that is, from God's ^l Essences: Now all that which for the most part is hidden from us here, that is inclosed in the word *Fiat*, in the beginning and end, and it lies therein as a great Mystery.

^l Or wonders.

29. But now the Spirit of the first Creation will move all the three Principles; and before that is done, the Word of God ^m comprises itself with this Spirit, like an elevation, or manifestation of the Deity.

^m Forms itself by the Spirit.

30. For the Spirit stirs the *Turba* of all Essences in all the three Principles; and then in one hour all will stand manifested, whatever is in Heaven, Hell, or in this World.

31. For the *Turba* stirs up all Essences and all Creatures, and all whatever is in Heaven and Hell, will be made visible, and every one shall see the works of his own Heart, be they good or evil.

32. In this hour also the Judge Christ will appear upon the Bow of the Ternary, as upon a Rainbow; according to the Principles of this world it is a natural Rainbow, but according to the Principles of God it is the Ternary, the Cross with a twofold Rainbow, having one part turned into the Internal Principle, that is, in the Abyss of the Anger, and there he sits upon the Anger of God: This the Devils and all wicked men shall see.

33. For this Bow is included in all the three Principles, and this Judge Christ sits upon and in the Omnipotence of Eternity, above all that ⁿ is called Essence.

ⁿ Or ever had a Being.

34. Then the miserable horror of all Devils and wicked men will arise, and they will howl, lament, yell, and cry, ^o and say to the wise Virgins, give us some of your ^p Oil. O! comfort us we entreat you, we beseech you teach us what we shall do; give us some of your holiness, that we may be able to stand before the angry Countenance of God; for the Eye of Hell standeth wide open; whither shall we fly from this Anger?

^o Matt. 25. 9.
^p Oil of Joy and Gladness. Isa. 61. 3.
Heb. 1. 9.

35. And the wise Virgins, viz. the Children of God, will say, ^q away to your ^r Merchants, and buy Oil for yourselves, lest there be not enough for us and you; we have but enough for ourselves: away to your Hypocrites and Deceivers, who have tickled your ears with ^s flattering dissimulation for your Money; there buy for yourselves. What, have you need of us now? Have not we been your fools? Away now with the flourishing show of your deceit and hypocrisy, we will not make ourselves partakers with you, lest we suffer for it.

^q Matt. 25. 9.
^r Those that sell.
^s Seeming holiness and purity.

36. They shall then stand in great horror and trembling, yelling, and crying to the Judge Christ; but his wrathful Eye, ^t with their *Turba*, enters into the very Heart, ^u Or by.

piercing through Spirit and Flesh, through Marrow and Bones; for the soul in the *Turba*, by the moving of God, is stirred up already beforehand in the fierce wrath.

37. And then they will fall to the ground for very Anguish, and some of them will bite or gnaw their blasphemous tongues; and the proud will say, "O ye Mountains fall on us, and ye Hills cover us from the Eye of this wrathfulness: they will creep into the Caves, and Clefts of the Rocks, and endeavour to bury themselves in the Mountains: they would willingly kill themselves, but there is no more Death; they will endeavour to deprive themselves of Life with Weapons, yet there is no dying, but Wrath and Anger left.

38. In this horror, all the buildings in the world will fall down; for the Earth will tremble, as if it were shaken with Thunder; and the horror will be in all living things, in every thing according to its * Source; a Beast has no such source as the soul has, only it is afraid of the *Turba*.

39. And in this elevation and commotion, all waters will rise above the height of all mountains, so that there will be no ^y breathing upon the Earth; they will rise so high, that they will be as it were consumed: All things will be so comprehended in the Anger, in the *Turba*, that there will be nothing but mere Anguish in the Elements.

40. All high Mountains and Rocks will crumble and fall down; the Stars will fall to the Earth with their strong influence and virtue: All this will be brought to pass in several days; for, as the world was created, so it shall have its End; for the ^z longing of the Earth in its Anguish will draw the Stars to it, as it has always done ^a in this time; so that the earthly body has drawn the ^b seeking of the Stars to it.

41. For the Stars are a Magical seeking, which has awakened Life; therefore, now when the Earth is awakened in the great *Turba*, it will then become so thirsty and hungry, that it will draw down the Stars to it, there will be such an Anguish upon the Earth.

42. But the Children of God shall lift up their eyes and hands to Christ, and rejoice, that the Day of their Deliverance is at hand; for the Anguish does not touch them.

43. And in those days (but how many are appointed for it, are only known to God; for in six days the world, and all its hosts were created; but this is now hidden from us) the water will return again to its own place, and fill all the Deeps more than before.

44. For now Death comes with it; and in that hour, all Creatures, except Man, shall die: and all men that have crept into the Rocks and Mountains, shall come forth, but with anguish of their Conscience; though now the *Turba* has permitted, that the horror stands in Death, for the falling of the water captivates the *Turba*.

45. And then the voice of the Holy Ternary will open itself according to all the three Principles, and say by the Mouth of Christ the Judge: *Arise, ye Dead, and come to Judgment.*

46. This voice is the original Eternal Spirit, which upholds every life, and which also has always ruled in all the three Principles; for it is that Spirit, whence the life of every thing has existed, and in which it stands to Eternity: It has been the life and motion of all things, in which the beginning, and also the end of every life has stood, and the Eternity; for it is from Eternity, and the Creator of all things.

47. It has two Eternal beginnings, *viz.* one in the Fire, and one in the Light; and the third beginning has been a ^c Glass of the Eternal, *viz.* the Spirit of this World; it hath been as a Wonder in this world, and the Wonders have been made manifest by it, and that which possesses it, is the last Judgment, its motion is the last.

48. For in the Creation it moved the Father; and in the Incarnation of the Word, the Son, and now the last moving, and the Judgment, is its own; it will reduce every thing to its Eternal abode; and this is done by the voice of the word proceeding from the Mouth of Christ.

^u Luke 23. 30.
^v 1st. 2. 19.
^w 1st. 10. 8.
^x Rev. 6. 15, 16.

* Property,
or Condition.

^y Or respira-
tion.

^z Seeking, or
earnest de-
sire.

^a Or all this
while.

^b Desire, or
longing.

^c Wherein the
Eternal has
been beheld.

49. For the Spirit goes forth in two Principles in God; that is, in the Anger or Fire, it goes forth as the earnest wrath of the Fire-life; in the light of the Love it goes forth as a flame of the Divine Majesty; and in the Spirit of this world, it goes forth as a Wonder of Life; and all this is undeniable.

50. And if perhaps some person would arrogate such exceeding high Learning to himself, as to deny it, to him we offer to demonstrate it in every thing, we will except nothing in this world; every thing will afford an evident Testimony of it, let him come to us when he will: he ought not to forbear, and say, we are mad; for if these words will not satisfy him, we will so evidence it to him, that he himself shall find, and see who himself is: and though the Devil himself should burst for very Anger, yet we would set it down plainly before his eyes.

51. Now seeing this Spirit has the word *Fiat*, viz. God's word, and the Center of Nature, whence it has its Eternal Original; and as the Spirit of the Center has a twofold Effluence, the first being in the Fire in the Essences of the Original of Life, in the ground of the Original of the Soul; and the second in the light of the Fire, which is the second source, which buds afresh through Death, and is called the Kingdom of God; where also in the Light it is a flame of Love, and in the Fire it is a flame of Anger.

^d Or Property.

52. So it will break open the Gates of Death, for it shall raise the Dead: and it has the word *Fiat* in it, and this *Fiat* is both in the soul, and in the body also; and though the body has been long corrupted, yet the *Turba* remains still in the *Fiat* with the Wonders of the body.

53. And now the four Elements must restore to the *Fiat* that Essence which they have swallowed up; for ^e the word of the Lord is in it, but in its own Principle: Every thing must ^f restore that which it has received, viz. the Earth the body, viz. the ^g *Pbur*; and the Water also its Essence, that is, ^h *Sul*; the Air the Sound and Voice of the words; and the Fire the Essences of the Soul; for all things must be judged.

^e *Verbum Domini.*

^f Give, or yield up.

^g The substance, or dross.

^h The Light.

ⁱ Which Air.

^k Or represent.

54. All the words which the Mouth has spoken, which the Air has received into it, and ⁱ has served for the making of the words, these the Air shall again ^k bring forth; for it is the Looking-Glass of the Eternal Spirit, the Spirit sees them in the Glass.

55. And so man shall be judged according to his heart, mind and thoughts, for the *Turba* is in all malice or wickedness, which is contrary to Love; here will be no making of excuse, for every one will accuse himself, his own *Turba* will accuse him.

56. And thus you must understand the Spirit, which is All in All, will raise up every Life which has been immortal, and by the *Fiat* give it to the body; for the *Fiat* draws the body to the soul, with all its deeds and wonders; all that it has done in this life by word or deed; all that has reached the ^l Abyss of the soul must come forth.

^l The most inward and deepest

ground.

^m Tried,

cleansed, or purged.

ⁿ Sin and wickedness.

^o 1 Cor. 3. 15.

57. For in the still Eternity there shall be no *Turba* more; and therefore every Essence shall be ^m refined by the Fire, and the ⁿ *Turba* shall remain in the Fire, and all whatever is evil and capable of the *Turba*, unless it was washed away in the water of life, by the conversion of the soul here in this life, must remain in the Fire.

58. Now ^o if any man has sown in the Fire, he shall suffer loss, as the Scripture tells us, that the works of the wicked shall remain in the fire, and he shall suffer loss.

59. But you must understand us right; the body which has been here upon Earth, that evil corruptible body which has devoured the noble and excellent Image of Paradise, shall come, and stand forth with its precious Image in it; it must give an account of the Image of God.

60. Now blessed are they that have Christ's Spirit, they have their first Image in the word *Fiat*, which must restore it again to the soul, and that in the Adamical Body.

61. But they that have not Christ's Spirit, shall stand forth in the evil body; but their soul will have lost their true Image, and they shall have such an Image in the

Spirit of the Soul, as their wills have been here : as their daily lust has been, so shall their Image be.

62. And in that hour also the wrathful *Fiat* of the Darknes shall bring forth the Devils, who shall then receive their Wages and Habitation : at the hearing of which they tremble.

^r The transitory, and Eternal Body.
^s Life in four Copies ; but it may be body, by the sense.

63. Thus all the Dead, both good and evil, will arise, every one in his ^p twofold body, and will have the soul with the Spirit in the body.

64. One will have the outward Earthly ^a Life, and therein a bestial Image in the Spirit of the Soul ; and in the Inward Image he will have the Essentiality of the wrathful Anger.

65. Another will have the outward body, and Christ's Image therein, and the Divine Spirit of Love will shine in the Spirit of his Soul ; which the word *Fiat* clothes again with the true, and pure Adamical Image.

66. For the pure Image has been hidden in God, in the Word which became Man : and now when the Soul comes to the Limit, it obtains that again, and also the fair and excellent ^t Virgin of the Wisdom of God.

^r See the book of the three Principles, ch. 12. ver. 53.

67. For the noble Image was destroyed in *Adam* when the woman was taken out of him, so that he retained only the Tincture of the Fire, and the woman had the Tincture of the Spirit ; but ^r now both return to them wholly again.

^t In the Resurrection.

68. For the woman shall receive the Tincture of the Fire, in the Divine Fire, so that she shall be as *Adam* was, neither Man nor Woman : but a Virgin full of Chastity, without the ^t shape or members of man or woman.

^r Form, or distinction.

69. And then they shall no more say, thou art my husband, or thou art my wife, but they are brethren : indeed there shall some remaining tokens of the difference be in the Divine Magical Wonders, but none will regard that ; for they are all of them merely the Children of God, living the life of Children in the delighting sport of love.

70. All this will be done before the Sentence, for the trial will be the first, and the sentence the last Day of Judgment ; and those that are then alive shall not die, but shall be presented with the other by the voice of God before the ^u Judgment of God.

^u Or Righteousness.

71. The word *Fiat* will bring all thither, and all shall be presented in their own order by the *Fiat* ; as first, Emperors and Kings, and then their Subjects over whom they reigned, Princes, Noblemen, Governors, Magistrates, and Superiors ; every one in his ^x Condition.

^x Or Office, or Employment.

72. And here, all those that have taken upon them to be Christ's Shepherds without ^y the calling of God, shall stand in the midst of their flock of sheep, and give an account of their ^z course of Life and Doctrine, and whether they have been Christ's Shepherds, and have fed the Sheep, or no ? Or whether they have been ^a servants, or Ministers to their own Bellies ? And here the Spirit will make enquiry into their calling, whether they have entered into the sheepfold by his Election and Power, or by man's favour without the Spirit and Election of God ?

^y The Divine calling, or true *Jus Divinum*.

^z Doings, or works and teaching.

^a For livings, or Money, as Hirelings.

73. For the Judge will say unto them, now give an account of your life, works, deeds, and ways : then the *Turba* of every one will declare what he has been ; for now all things shall appear in the Figure, with them and without them, so that there shall be no ^b denial ; for the Spirit ^c by the *Turba* proves the soul, spirit, and flesh : here all will be manifested.

^b Or living.
^c Of the Judge.

74. Kings and Princes shall be constrained to give an account of their Subjects ; how they have ruled and protected them ; what kind of Government they have used ; why they have taken away the lives of many by Tyranny, and why they have shed innocent blood ; also, why they have made war for their Covetousness, and their Pleasures sake.

75. In like manner, all other Superiors will be called to an account, why they have intruded themselves into Office, and made themselves Lords over the simple, and afflicted, oppressed, and squeezed them, and taken away their sweat, and spent it in Pride?

76. Here the root of every thing will be inquired after, whence it comes, and out of what it is grown; whether it bears the ^d Ordinance of God, and whether it has its Original ^d Or stamp in the Heavenly *Fiat*. or in the Hellish *Fiat* from the Anger? There every one must give an account of his ^e Condition; whether he has thrust himself into Office, out of Covetousness and Pride, and made himself a Magistrate, or whether his Government be ordained of God? ^e Or Stat.

77. Therefore, ye Rulers and Potentates of the world, look to it, and see whether you be the Ordinance of God, and are placed in the Right, Divine Order? Have a care how you deal with the distressed Inferior; for now he stands before your eyes, and complains of you, saying, that you have been the cause of all his sins and wickedness.

78. For there one will cry out and accuse the other, saying, that he has caused me to commit such abominations, and will curse him; the Inferior his Superiors, and the Superiors their Superiors: the Prince will accuse his false Counsellors, and his Counsellors the Priests, because they did not reprove their Courses, but soothed and flattered them for ambition and honour's sake.

79. How will you be able to stand, ye ^f high Schools and Doctors; all you who have set up yourselves in Christ's stead, and so proudly ^g contended about Christ's Cup, about Christ's Doctrine and Glory; and have provoked and stirred up the Princes of your Country, who are the Ordinance of God, to war and blood-shed, for ^h your words sake, which you yourselves have ⁱ forged? ^f Or universities. ^g Or disputed. ^h Terms of Art. ⁱ Or Contrived.

80. Where is Christ's teaching and Spirit of Love, who said, ^k Love one another, thereby shall they know that ye are my Disciples? Where is your Love? look upon your bloody instigations, wherewith you have involved them in war, and led the world astray from Love and ^l Unanimity. ^k John 13, 34, 35. ^l Or concord.

81. You have made Rents and Divisions, so that Kings have been at variance and enmity for your Pride sake; in that you have wrested the words of Christ, and have not regarded whether you have had Christ's Spirit and ^m Will or no; and therefore you, above all others, shall give a severe account; for you have known the Lord's will, and have not done it; you have run and intruded yourselves into Christ's Office, merely to get profit, favour and honour; you have not regarded the Spirit of God, therefore the Spirit calls you *Babel*, a confusion of all that live. ^m Or meaning.

82. You have set the whole world at variance; and though you should teach them Love, you have taught them contention and strife, so that one brother has hated and persecuted another for your ⁿ fables sake. O! how is the name of Christ ^o blasphemed for your contentions sake? whither will you go, and where will you abide, when this shall be set before your Eyes, and the whole world cry, woe, woe, woe to you? ⁿ Opinions, or Doctrines, which you have set down for Orthodox.

83. Here the Angels, who are the Reapers, shall divide all into two Heads, and place the ^p Honest at the Right hand, and the Wicked at the Left, *viz.* at the Eye of Anger; for the Principle of Light is here called the Right hand, and the Principle of Fire the Left. ^o Reproached, or scandalised for the sake of your disputations. ^p Or Righteous.

84. And thus the Tribunal, or Seat of Judgment, will be set: All the great Shepherds whom God has sent forth for a Light to the world, who have reproved and taught, as the Patriarchs who taught of the Promise of Christ, with the Prophets and Apostles, shall be placed at the Right hand of the Judgment; and *Moses*, and all Teachers of the ^q Law, at the Left hand of the Judgment. ^q And Law-givers.

85. For *Moses* and *Elias*, and all those exceeding precious teachers of the Law, bear the fiery Sword, and require God's Justice; and those at the Right hand, God's Mercy.

86. And in this hour is the very last Day of the Judgment; when the Judge shall say, ¹ *Come, ye blessed of my Father, inherit the Kingdom prepared for you from the Beginning; for I was hungry, thirsty, naked, sick, and in Prison, and you have administred to me.*

¹ Matt. 25. 34, 35, 36. 87. And to the wicked company: ¹ *Go, ye cursed, into everlasting fire, I know you not; for I have been hungry, thirsty, naked, sick, and in Prison, and you administred not to me.*

¹ Matt. 25. 41-45. 88. And then they will excuse themselves before the presence of the Judge, and say, *we knew thee not Lord; but he shall say, seeing you have not done this to my poor Children, you have not done it to me.*

¹ Or Ground. 89. And here the Spirit of God will first move himself to Justice in all the three Principles, and stir up the ¹ Center of Nature, so that it shall burn in the fire of Anger; for all, both Heaven and Earth, and the Firmament, will be set on Fire together.

¹ Viz. All whatsoever grew, was born, made, or done, by word or deed, from the beginning of the world to the End. 90. And the *Turba* will swallow up the Earthly World in the Fire, and restore it to that which it was before the Creation, only the ² Wonders remain standing in two Principles; the third Principle passeth quite away, all but the Wonders, which shall be brought into the beginning.

91. And then the Earthly Life and the Earthly Body will fall away, and the Fire will consume them.

92. And the glorious bright Paradisical Body of the Righteous shall pass through the Fire, with its own Wonders, which shall follow it, and whatsoever is false shall remain in the Fire.

¹ The fire of Wrath. ¹ Or operations. 93. And so they shall be carried through the Fire in the twinkling of an Eye, and the Fire comprehends them not; for as little as the Fire can retain the Light or Wind, so little can ² it retain the Light of the Holy Men; for they can dwell in the Fire without feeling any pain.

² See in the small six points what the *Magia* is. 94. Then instantly, by the kindling of the Fire, the Divine Majesty is prepared, and Paradisical Life, into which they enter as Children, and live Eternally with their Father in one Love, in a simple Child-like Life; and there is a Communion of Saints.

¹ Or Vizard. ¹ God has foreseen the Good according to his Love, according to which he is called God; and according to his wrath, or nature, according to which he is called an Angry, Jealous God, and a consuming Fire, he has foreseen the evil, but not ordained it. 95. There is no Day or Night there; for the Sun passeth away, and the Stars pass away, but their ¹ Wonders only stand in the Great ² *Magia*, to the Glory of God; thus they sever themselves.

96. The wicked also must go into the Fire, and their Earthly Life will also fall away, and their ² monstrous Image will appear in the Spirit, according to the shape of all hideous abominable Beasts, like the Devils.

97. For they dwell in one and the same Principle, and *Lucifer* is their great Prince, whom indeed they served here, though they depended on their Hypocrites for a false Paradise.

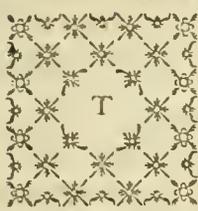
98. Thus, my beloved friend, you have a brief description and information of the last Judgment-Day; for whatsoever is of this world shall pass away.

99. The Earth, and all stony Rocks and Elements, will melt away, and that only will remain which God would have, and for the sake of which he created this world.

100. Both the good and the evil were clearly ¹ foreseen in Eternity, and were only made Essential in this world, that they might be a Wonder; and hereafter they remain so to Eternity.

The Thirty-first Question.

What Kind of New glorified Bodies shall the Holy Souls have ?

1.  HIS hath been already sufficiently declared; for as every one shall be clothed with the Power of Love, Righteousness, and Purity, and as his excellent works of Faith have been, so shall he gloriously shine.

2. Yet there will be very much difference, for the works of many will all remain in the Fire, and he himself will hardly escape; he will not shine as the ^c Saints.

3. For, as the Scripture says, ^d they shall excel one another as the Stars of Heaven; but there will be no ^e grudging, but every one will rejoice at the Excellence of the other; for there is no other light there than ^f God, filling All in All.

4. And so every one, as his ^g Power is capable of the Light, shall receive the brightness of the Majesty of God; for after this Life there is no bettering, but every thing remains as it returns home.

5. For there the Judge ^h Christ will deliver up the Kingdom to his Father, and then we shall no more need any Teachers and Conductors; but he is our King and Brother, there is no Intercession, but we are with him as a Child with the Father; whatsoever we do, it is good, for all falshood is done away.

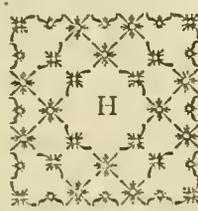
^c Viz. the great Saints.
^d 1 Cor. 15. 41.
^e Or envying.
^f Eph. 1. 23.
^g Or Virtue.

^h 1 Cor. 15. 24.



The Thirty-second Question.

What shall the Form, Condition, Joy, and Glory of the Soul be, in the Life to come ?

1.  ERE we must consider Paradise; for this outward world, with its fruits and colours, has been a Figure of Paradise; for Paradise was in us, and the outward Spirit deprived us of it, and drew us into itself; for when Adam lusted after it, his own lust took him captive.

2. But we shall now enter into it again, and eternally solace ourselves in the excellent beautiful flourishing of all manner of Flowers, and Forms, both of Trees, and Plants, and all Kinds of Fruits, but they will not be so Earthly, gross and palpable.

3. For then our bodies shall not be so; how then can that Essence be so? all things there will be Angelical: the Fruits are more ⁱ pure and fine, than are now in the outward Elements, for they make no impurity when we have eaten them.

4. We shall have no stomach or entrails, which we shall need to fill, as we do here this devouring stomach, but all there is in Power; we shall eat in the Mouth, and not receive into the Belly; we shall need no teeth to chew withal; there is mere Power, and yet in a true natural form and manner, with shining colours.

5. And so ^k the Kingdom of Heaven consists not in eating and drinking, but in Peace and

ⁱ Clear, subtle, transparent, bright, and shining.

^k Rom. 14. 17.

The Thirty-second Question Answered.

Joy in the Holy Ghost, with singing and showing forth God's Deeds of Wonder concerning the corporeity of Paradise.

6. We shall lead a life like children, who rejoice and are very merry in their Sports; for there will be no sadness in our hearts, or fear of any thing, but a delightful ¹ Recreation with the Angels.

¹ Play, sport, or exercise.

7. This world will be no more thought upon or regarded; for all earthly knowledge and cogitations shall remain in the *Turba* of the Earthly Body in the Fire.

8. We shall have no knowledge more of our Parents, Children, or Friends, who are in Hell.

9. We shall all know one another by Name that are together; though the Earthly Name shall remain in the *Turba*; we shall have a Name according to our first Name, in the Language of Angels; which here in this life we do not understand: In the Language of Nature we understand somewhat of it; but here we have no tongue to express it with.

10. None shall say to another, thou art my husband, thou art my wife, thou art my daughter, thou art my son, my servant, or my handmaid; all are alike there; we are all children; there is neither husband, nor wife; neither child, man-servant or maid-servant, but all are free; every one is all: There is but one Sex, *viz.* Heavenly Virgins full of Modesty, Chastity and Purity.

11. We are all God's Spouse, and he is our Husband; He sows his power into us, and we bring forth to him Praise and Glory.

12. There is such a kind of dancing and singing, as children use when they take hold of hands, and sing and dance around.

^m Enjoyed the great hidden Wisdom, Understanding; and Art.

13. All Arts will not be regarded: But you must know, that they who have ^m borne the Mystery, and to whom it has been revealed, they shall have far greater wisdom and knowledge than others, and much excel others.

14. Indeed not in Contention and Doctrine, but their wisdom will begin all manner of Exercise in the heavenly Mystery, to the stirring up of Joy; for as Children flock together when one beginneth a sport, so also here.

15. Little Children are our Schoolmasters, till evil stir in them, and so they embrace the *Turba Magna*; but they bring their sport from the Mother's womb, which is a Remnant of Paradise; else all is lost, till we attain it again.

16. A King avails no more there than a Beggar: if he has ruled well, then his virtue follows him, and he shall have the Glory of it in the Majesty; for he obtains a bright glorification, like a Shepherd over his flock.

ⁿ The thread of Faith at the last.

^o In the Kingdom of Heaven.

17. But if he has been evil, and yet at last converted and entered in as by a ⁿ thread, then his Kingly works remain in the Fire, and he will be accounted of ^o here, no more than a Beggar who has been honest; nay, he will not be so glorious.

18. Every one will be known by his works, what he has been, when they shall present their Merchandise in the heavenly *Magia*, as Children do in their sport.

19. And yet you must know, that it shall not be a Kingdom of Sport only, but we shall speak of the Wonders and Wisdom of God, and of the great Mysteries of the Heavenly *Magia*: the ^p song of the ^q great Hunter will continue there to the Reproach of the Devil, and to the Glory of God.

^p Rev. 15. 3. ^q Persecutor, oppressor.

20. We shall have some knowledge of Hell, but see nothing of it, save only in the *Magia*, in the Mystery; for the Devils must dwell in the Darkness: the wrathful fire which is in them, is their Light; they have eyes of Fire to see withal; all Fire besides is gone, for the Majesty has ^r swallowed it up, that it may burn in Love.

^r Or allayed it

^s Matt. 8. 12. ^t More frost than fire.

21. Though indeed there is fire in the Center from which the Majesty rises; but this will not be allowed to the Devils; they shall be ^t thrust out into Darkness, where there is *howling and gnashing of Teeth*; where there is more ^t cold than heat.

The Thirty-third Question.

What Kind of Matter shall our Bodies have in the Life to come?

1.  Y beloved friend, this is a ^a hard Question; the outward man must let ^u Or strong, it alone, and not meddle with it at all, for he is not worthy of it.
2. You know that God is become Man, and has taken our flesh and blood, and soul upon him: Now Christ said, ^x I am from above: ^x John 8. 23. ^y None goeth into Heaven but the Son of Man which is come from Heaven, and is in Heaven. ^y John 3. 13.
3. Do you understand this, that he said, *he is in Heaven*? He spoke not only of his Deity, that is, of the Word, but of the Son of Man, even of that Word which was Flesh; and this we are now to consider of, for in that Flesh and Blood we must live Eternally, and we must have Christ's body if we will subsist in God.
4. Yet we know of no other body that we shall have, but our ^z own body, growing ^z Job 19. 26, out of the Old body, as a sprout grows from a kernel; and such a body *Adam* had in 27. the Creation, but he was captivated by the ^a Kingdom of this world, and so became ^a Or by the Earthly; this was his Fall, and this caused God to take a part of *Adam*, and make a working property of this world of four woman of it, as we have written at large in our ^b third Book. Elements.
5. Now we know well that *Adam* was a chaste Virgin before his sleep, and before ^b Of the three- *Eve* was made, but afterwards became a Man, ^c having Deformity like a Beast, of fold Life. which we are yet ashamed at this very day in the sight of God, because we have earthly ^c That is, a bestial, animal, mortal man. bestial members for propagation. ^d Or forsook it.
6. Now *Adam* had the Virgin of Divine Wisdom in him, but when he fell, then it continued immoveable in its own Principle, and *Adam* ^d departed from it.
7. But know that Christ became Man in that Virgin [which was] in the Earthly ^e *Mary*, for the word of the Lord brought that with it into the body of *Mary*. ^e Coloff. 2. 9.
8. And here you must understand, that Christ became flesh in the water of Eternal ^f *Life*, ^f which flesh the whole Deity filleth, and also in the ^f Essences of the Earthly ^f *Mary*. ^f Substance, or properties.
9. But *Mary* was blessed with the Heavenly Virgin, and so Christ became man in a pure vessel, and the Earthly man hung to him.
10. For it was for the sake of the soul which he was to receive from ^g *Mary*, that he must receive *Mary's* flesh, yet in the blessing, in the Heavenly Virgin only. ^g From the soul of *Mary*.
11. The Tincture of the blood in the Heavenly Virgin was Heavenly; for the ^b Earthly had not been able to pass through the wrath of God, and through Death, ^b The Earthly Tincture. much less would it have had power to rise out of the grave.
12. That word which became Flesh had the water of Eternal Life, which proceeded from the Divine Majesty, and yet it was in *Mary's* blood: and here for further information we direct you to our third Book, where it is described at large.
13. And thus we tell you, we shall have a body consisting of flesh and blood, such a body as Christ had; for Christ by his Incarnation is ⁱ become Man in us. ⁱ Or born in us Men.
14. When we are new born of Water, and of the Spirit, then in Christ's Spirit we are new born of Christ's flesh and blood, we put on Christ.
15. Christ is born in the converted sinner, and he in Christ becomes the Child of God; this is the body we shall have in Heaven.
16. No gross bestial flesh, as we have in the Old *Adam*, but subtle flesh and blood, such

^k John 20. 19. flesh as can pass through wood and stone, unhurt by the stone, ^k as Christ came in to his Disciples, the door being shut : It is such a body as hath no *Turba* or fragility ; Hell cannot retain it, it is like Eternity ; and yet it is real flesh and blood, which our heavenly ^l hands ¹ John 20. 27. shall touch and feel, and take hold of ; also a visible body, as here in this world. ¹ John 1. 1.

17. Now consider, how is it possible that such a body as we carry about us here, can be ^m capable of the Divine Majesty ? It must certainly be such a body as is like the Majesty, that the Majesty can shine forth from it out of the Tincture and Water of Eternal Life.

18. Here indeed we are as it were ⁿ dumb to the apprehension of Reason, yet we are well enough understood by our Brethren ; this belongeth to the ^o Children. A Wolf desires to fill his mouth with such a piece of flesh as will fill his belly ; we speak not of such flesh, but such as Christ has given us in his Testament, and left for a Remembrance, and as an Earnest ^p that he will remain for ever with us ; we in him, and he in us.

19. Therefore we say that we shall have God's body and Christ's body, which filleth Heaven ; not that we shall stick in that which is his Creature, but be joined one to another as members, brethren, and children.

20. There is but one Life in us all ; there is nothing mortal, All proceeds from the Eternal one ; there is nothing that begins, but the Wonders only, one Essentiality is come out of the Eternal : we are as Gods, we are true Children of God, proceeding from his Essences in body and soul.



The Thirty-fourth Question.

What is the miserable and horrible Condition of the Damned Souls ?

1.  It is sufficiently declared already ; for God's wrath in the Darknes is their Dwelling Place ; their Light is that which shines from their fiery Eyes, like the glimmering of a flash of fire ; they have no Light at all but that, for they dwell in that which is ^q outermost, and so ascend in haughtiness above the Thrones like strong Champions ; and yet they have different qualifications among them, as their Spirits differ.

^q As in utmost, or utter darknes.

2. For a Dog acts like a Dog, a Wolf like a Wolf, and so a Horse, a Fowl, a Toad, a Serpent, every one after their Manner ; but they are all flying and swift as a thought.

3. They have their joy in their abominations, and their chiefest joy is to scorn God ; in that they are fiery Spirits, and God a Spirit of Light.

4. Their boast is always of their strong, fiery might ; they are as a Dragon that spitteth fire, they seek perdition, and find abominations.

5. They have also fruit growing out of their own Principle, all according to the abominations of their wills.

6. They have a sport like such as play with fireworks, as Rockers, and Balls of fire, spitting fire out of their mouths ; ^r fooling, and juggling is their pastime ; though indeed there is no time ; nor is there any fear of any other Torment, after the last Judgment-Day ; but their whole life is a continual fear, horror, terror and lamentation : every one has his work, which he did here while he lived in the Figure ; and then it awakens the *Turba*, and rides in the Fire.

^r Jestig, jear- ing, scoffing, and deriding in strange apish gestures of face, and body.

7. The soul has no feeling, for it is without the Fire, but the *Turba* plagues it with those Abominations which it introduced; there is an Eternal despairing in them, and therefore they are God's Enemies.

8. To blaspheme God is their chiefest Power; they devour Hellish Brimstone and Abominations, for their fruits are a kind of matter that is outwardly fair, but inwardly mere^f wrathfulness; such Hypocrites as they have been upon Earth, such bread does their Heaven afford them to eat.

^f Strong Abominations, malice, or wickedness.

9. They are at Liberty, and shut up by nothing, they may descend as deep as they will, for the Abyss and Darkness is every where, and yet they are but in their first place; the deeper they desire to throw themselves, the deeper they fall, and yet they find no end or bottom.

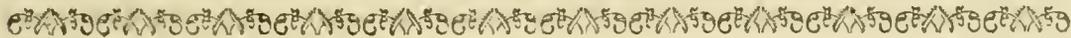
10. Their ^l number is not the number of any human time, their ^u delight is a mere stink of Fire and Brimstone; when they consider themselves in their Abominations, that they were once Angels and now Devils, then presently the gnawing worm ariseth, which devours and torments them.

^l Their time not the time of Man.
^u Refocillation.

11. To what end should their wickedness be described? They are evil, unclean Beasts; that which they practised on Earth, that follows them, and that they desire to do there also; they swallow down abomination and cursing without measure.

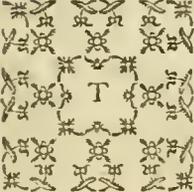
12. Their ^x Government is no way better to be known than in the Antichristian ^y horse and scornful men, who rave with cursing and blaspheming; yet this is but a ^z Glass of the Hellish Abominations; we will not mention them any further, for they are not worthy to be named.

^x Or Dominion.
^y Cr Beast.
^z Shadow, or Resemblance.



The Thirty-fifth Question.

What is the Enochian Life; and how long does it continue?

1.  HIS is also above human Reason, no outward Reason can comprehend it; but seeing ^a it is born, it must be made manifest: For there are such Mysteries couched in it, as the world is not able to conceive, and we shall not mention them at large, for they have their ^b limit how far they shall go; for in this Time wonders shall be done upon the Earth, for which cause, our speech is taken from us, that we must be silent.

^a The Enochian life is brought forth.
^b Bounds, or appointed time.

2. Yet we shall show what kind of life it is, or whither *Enoch* is gone, as also *Elias* and *Moses*: it is no Fiction, we declare only what is given us; we shall further be silent, and not believe Reason, for it is a fool herein.

^c Or come.
^d Or prophesy.
^e Or the Sword.

3. But we may well speak something of it, for the time is ^c born, for ^d *Enoch* to speak, and ^e *Elias* to work again; which *Babel* shall find by experience: for *Moses* hath ^f horns, and yet he is a patient Lamb.

^f Or Beams, or Rays, which with their light shall contend with darkness.

4. O how wouldst thou rejoice if thou wouldst go among *Moses's* Flock, for he has a good Message: Rejoice O Heaven, and be merry O Earth! for *Enoch* is in the Field, and keeps his Flock.

5. What will *Elias* do? for he is clothed with a white Garment, and was with Christ on the Mount, and spoke of the consummation of man's Redemption; he spoke also of the entering into Paradise, and of the final deliverance from the ^g Hunter.

^g Or driver, or persecutor.

6. He that is born blind, sees nothing : How can a lame man get the prize, or a deaf man distinguish Languages ? does not the Sun shine daily, and yet the Mole remains blind ? shall *Babel* come to see ? we know she is a scorner, and therefore she must be blind, though the Sun shines clearly to her.

7. How can he behold two worlds, that always lives but in one ? nor is it art and wit, that has understanding able to search out the deep Gates ; but they pass away, as a wind which brings forth nothing, though it maketh such a Bluster ; and so does *Babel*.

8. When we will speak of the Enochian Life, we must consider the Scripture, and see who *Enoch* was, and what life he led ; and then we may soon find where he is, and what his Translation was.

^h Gen. 5. 13.
ⁱ See the *Mysterium Mag-*
norum, ch. 32.
ver. 19, 20.

9. You know that the ^h Scripture saith his Father's name was ¹ JARED ; if you understood the Language of Nature, you had the whole ground.

10. And *Enoch* begat *Methusalab*, who attained the highest age of Man ; and after he had begotten him, he continued in a Divine Life, till the Lord took him into his own Principle.

11. But we must not understand it, as if he were wholly perfect in the Light of the Divine Majesty, and should not appear at the day of Judgment. Indeed he is in God without Death, or want of any thing ; he is in God's Love, but in the birth of the Divine Principle, for he had also *Adam's* flesh.

12. And you know well, that the outward Kingdom, with the Earthly flesh, belongs to the *Turba* ; though it is clear, that he had the body of the Wonders of God, in the outward body, in which Divine body of the Wonders he was taken away into the Mystery ; so that the outward body was, as it were, swallowed up by the Mystery.

^k Substance,
or Essence.

13. But now the Mystery must give up all whatever it has swallowed up ; as you know, that at the end, the outward body must appear, with all its ^k works, before the Judgment : and thus the *Turba* is in the outward body with the Wonders, which shall be made manifest and tried in the Fire.

^l In the out-
ward secret
hiddenness.
^m In the in-
ward secret
hiddenness.

14. Now then, if *Enoch* be thus taken up, both body and soul, with both the bodies, then the outward body is in the ^l *Mysterium*, and the Inward body in the ^m *Arcanum*, and heavenly Mystery, and so he lives in two Mysteries, being invisible and incomprehensible to the outward world : and thus we give you to understand, that Paradise is yet present and unperished, though seeming to be, as it were, devoured by the curse of God ; and it lies yet as a Mystery, uncorrupted in the curse.

ⁿ Or *Arcanum*.

15. For we can say with good ground of Truth, that Paradise is still upon the Earth ; yet we are not in it, but *Enoch* is in it ; but he has still the body of the *Turba* in the Mystery, and in the Heavenly ⁿ Mystery he has the Divine body ; a Paradisical Body which is capable of Paradise : and thus he is as a Wonder, and is a Prophet in the Crown at the ^o Limit of the Wonders.

^o Or End.

16. For you know that the Scripture saith, that after he had begotten *Methusalab*, viz. the Man of the greatest Age, he continued afterward in a Divine Life ; and this has a deep meaning.

17. *Methusalab* signifies the end of the Wonders of this world ; and *Enoch*, remaining in his Divine Life three hundred years after the birth of *Methusalab*, signifies the manifestation of the Wonders, and an open Ministry, viz. a preaching of Righteousness, whereby the *Turba* of every one shall be shown him, and the End of the Wonders of this world shall be declared, viz. the Vengeance of God, and his Reward to the good.

18. And the time after *Enoch*, wherein *Methusalab* lived to the Number of the Crown, when *Enoch* and his preaching was taken up, signifies, that the Enochian Light, which shined in his time, will enter again into its Principle, and seek out the Earthly body which *Enoch* had, and will find that the *Turba* is in it still ; and then there will be no further

further seeking, for the *Turba* is found in the Limit, and worketh to the Fire and Judgment.

19. And thus the end of the world is as the dregs, and it works in the *Turba* to the blowing up of the Fire and the Judgment; for the outward world was produced out of the *Turba*, and took its beginning in the *Turba*, and the *Turba* is its propriety: thus the beginning seeks the end again in the wrath.

20. And as this world is become corporeal in the wrath, so the beginning at the end will have the Spirit again in the wrath, for the Beginning and the End is one; and you plainly perceive, that in the Beginning, the *Turba* devoured *Adam*, and brought him into the Anger, and murdered *Abel*.

21. Therefore, ye Elect, let none of you desire to live to the time of the end, after *Enoch's* taking up; but behold, when *Enoch* preaches, then the Sun shines, and then go out from *Babel*; it is a golden time: but your *Turba* is the cause that *Enoch* shall be taken up.

22. *Enoch* is not gone out of this world, he is entered into the ^p Mystery in the Wonders, for he is God's Preacher; and after the *Turba* has overcome the world, he must be silent till the six Seals have ended their Wonders, and till the Angels of the *Turba* have poured out their Viols, then the ^a Wonders of the Anger are finished.

23. Then *Enoch* comes out of the Mystery again, and enters into the ^r Ministry, and relates what hath been done, and punishes the world because of the ^t *Turba*, for suffering ^u Abominations to enter into them, without resisting.

24. And after the world becomes fat and wanton in the golden years, and ^u seeketh *Sodom* and *Gomorrab* again, then also its *Turba* will be fat and wanton, and seek the Wrath and the Limit; then the golden days are done, and will be devoured by the *Turba*; and then *Metbusalab*, the oldest man, dies, and suddenly the Deluge of Fire approaches: consider it, for it will be in earnest.

25. We do not say that you shall feel *Enoch* with your Hands; no: *Enoch* did not preach from the Spirit of the Earthly Life, but from that which is a Prophet, which introduced the outward man into the Principle; and so you shall not feel the outward *Enoch*, but you shall hear the Prophet which speaks from *Enoch*, from the Mystery.

26. *Babel* mocks and scorns at this, and contemns ^x *Enoch* for a while, and then *Enoch* calleth ^y *Noah*; but they call him old fool, for preaching so of the downfall of *Babel*.

27. But *Noah* passes into the other world through the ^z water, and calls ^a *Moses* with his Wonders, and he comes; for he has the Wonders of God.

28. For he passed through Death, and brought his body through Death, when the *Turba* desired to consume it; and the Devil contended for it, and would have the *Turba* which was in *Moses*, because he had been an angry man, and brought the ^b *Turba* on many.

29. But it was told the Devil, that the *Turba* in the Fire did not belong to him, for it served to the Majesty of God, and contained the Wonders; and the *Turba* in the Darknes of the Wrath only belonged to him, who is without the City, and must not dwell in the City, in the Principle, but without it.

30. For God did not create him ^c in the Fire; let him remain, therefore, in his own awakened Fire-life: he hath nothing to do with *Moses's* body; for his Wonders in the Anger belong not to his ^d *Turba*; he is a very out-cast, a cast-away.

31. And *Moses's* body is passed through Death; his unfadable Body, which had the Wonders, has swallowed up that which was Earthly in the *Turba*, and yet not consumed it to putrefaction, but it also is in the Mystery: and his ^e *Turba*, which killed the first-born in *Egypt*, drowned *Pharaoh* in the water, slew them that worshipped the Calf, and swallowed up *Corah*, *Dathan*, and *Abiram* into the Earth, continued in Death.

^p Repository.

^a Or work.

^r *Ministerium*,
or Office of
teaching, or
preaching.

^t Malice, or
wickedness.

^u Or sins.

^x Or becomes.

^x Or Pro-
phesy.

^y Preaching,
or Teaching.

^z Simplicity,
or humility.

^a Or Miracles.

^b Or destroyer.

^c Or for.

^d The Devil's.

^e Anger, sharp-
ness, or reve-
rity.

^f Or from the Anger and severity, and passed into Innocence; and so he was but an Instrument of God's Anger, in true Resignation, and not in selfhood.

32. For when he died, then his spirit and soul departed ^f from the *Turba*; and he remained in the Wonders in the Mystery.

33. And now he is become a Lamb, and brings his works amongst the goods of *Isaac* and *Sem*, as a Mystery of God in his deeds of Wonder: but the house is *Isaac's*; and all dwell in the Tents of *Sem*, in his Kingdom: take notice of this, both *Jews* and Christians.

34. Now seeing *Moses* is gone with righteousness from the strife of the *Turba*, and of the Devil, into the Mystery, and yet hath his first unfadable body on him, which, though it be delivered from the *Turba*, must yet be tried in the Fire at the end of the Days; therefore his Prophet is in the Mystery.

35. And since he is become a Lamb, after the *Turba*, he has sent his people many Prophets to preach the Mystery: as indeed there are not only laws and works contained in the Mystery, but also the Lamb Christ, into whom he is also entered, and has brought his ^g Law to be a servant in the ^h Family of the Lamb, that so his Wonders may be in the sheepfold of the Lamb.

^g Or the Jews.
^h Or household.
ⁱ Or prophesy.

36. This *Moses* calls to ⁱ *Enoch*, seeing he also is in the Mystery, and is clothed with the white Garment, which he got of the Lamb in the other world; and *Moses* comes to help him with the Lamb's deeds of Wonder, seeing they call *Noah* fool, who teaches without Wonders as an honest man.

^k Noah's simple teaching without Pomp and Covetousness.
^l Or Miracles.

37. *Babel* is not able to endure ^k this; for so her Pomp and Pride will be taken away: she sets herself against ^l *Moses* and ^m *Enoch*, and persecutes them; she would murder them; but *Moses* is already dead, and *Enoch* is taken up, and neither of them is in the outward life with her: she saith, where is *Enoch* and *Moses*? show us their Wonders! but she is blind and cannot see them; and so she raves against *Moses* and *Enoch*, and falls into Contention.

ⁿ Or Prophesy.
^o Or the Sword, or Vengeance.
^p Destroyed Christendom.
^q Or the very Dregs.

38. Then *Moses* calls for ⁿ *Elias*, who went out of this world in the Divine Fire, into the Abyss of the Principle with body and soul, who also dwells in the Principle with mighty Power: Now when he comes and perceives the cry, that ^o *Babel* stands in the Fire, then he kindles the *Turba*, wherein the great Fire burns, which consumes flesh and blood, also stones and the elements: then *Babel* must drink her last ^p draught.

^r Or the Prophets that preach in the Name of the Lord, and lead a pious life.

39. After this, ^q *Enoch* has peace awhile, and then is the golden Age, till my ^r beloved grows voluptuous and wanton, having fatted her *Turba*, so that it seeks the Limit, and then comes the End of all time.

^s The Children of God.
^t In simplicity.

40. Do not wonder at it; we will stay in the mean time with ^s *Noah*, till ^t *Moses* and ^u *Elias* come, then all the Children of God will find it true.

^v Miracles.
^w Or vengeance, or destruction.

41. Yet it will remain hidden to the wicked, till the *Turba* devours them; for they look upon this, as the *Jews* did upon Christ, and the first world upon *Noah*: what does the Mystery profit a scorner? he looks after nothing but eating and drinking, and taketh care how to satisfy his haughty mind, that he may ride with Pomp in *Babel*.

42. Thus, my beloved friend, we have given you a short Hint of the Enochian Life, and what his Office and Condition is; also of *Moses* and *Elias*: as a wise man, consider further of it; for we dare not speak otherwise of it, our understanding and will is driven into such a way of speech: neither have we leave in this place, at this time, to write more at large, or more fundamentally, in plain words.

43. But if God shall please to grant, that we may write something upon the first; and also upon the second Book of *Moses*, more may be opened; for the Names of the Fathers before the Flood, which are there set down, belong all to the Mystery, and they contain great Wonders in them: when it is Day, you shall by them clearly know the whole course of the world.

The Thirty-sixth Question.

What is the Soul of the Messiah, or Christ?

1.  E have sufficiently explained this in our third Book of the threefold Life of man; but seeing every one that reads this has not that at hand, and in regard of the Question itself, we must answer something more here, and therefore I set this down; for you ask in the following Question about Christ's Spirit, which was ^{*}willing, and which he commended to his Father.

2. Here the ^y old and sick *Adam* shall be comfortably refreshed, he shall have a ^z Medicine against Death, and be ^a quickened again; for his Mother shall bring forth a young son, who shall live in her bosom, and shall exceedingly rejoice at it.

3. If we would consider the soul of Christ, we need only seek and find ourselves; for Christ's soul is a human soul, conceived in *Mary* the ^b twofold Virgin.

4. Yet we do not acknowledge the outward mortal Life in *Mary* for a pure Virgin; for that which is mortal has the Anger, and the *Turba* which corrupts all Purity, so that no pure Virgin is born of *Eve*, but are all daughters of her.

5. And *Eve* herself was but half a Virgin, for *Adam* was the other half, according to the two Tinctures, in which man saw himself to be wholly a Virgin in pure Love, and so saw God through himself; that is, through the Creature he saw the Original, which produced those two out of himself.

6. And thus also in one ^c whole person, there is one pure Love and Chastity; for it seeks no other Conjunction, itself is the Conjunction of both Tinctures, *viz.* the Tincture of the Soul, and the Tincture of the Spirit; and its power was such, that it could bring forth a Spirit out of the fiery Tincture, which is [called] a Soul and Spirit.

7. Which *Adam* ^d lost, when he suffered the Earthly Life to take him captive, and therefore he must be divided, and a woman be made out of him, which must set her Love, ^e Desire, and Imagination, upon the Adamical fiery Tincture, if she would be pregnant with a Soul.

8. Thus none can say, that *Eve* was a pure and chaste Virgin before the contact of *Adam*; for as soon as *Adam* awaken'd from sleep, he saw her standing by him, and presently set his ^f Imagination upon her, and took her to him and said, ^g *this is flesh of my flesh, and bone of my bone; she shall be called Woman, because she is taken from Man.*

9. And she (*Eve*) instantly set her Imagination upon *Adam*, and so both were mutually kindled with the Desire of each other.

10. Where is now the pure Chastity and Modesty? Is it not bestial? Is not the outward Image become a Beast? as is to be seen plain enough in the Will and ^h Essence, that Man does as a Beast, and more foolishly, for he has Reason, and yet runs on against Reason, as if he was void of Sense.

11. But that he might be restored, and the Image reduced into Unity, that word which spoke the Soul out of the Mouth of God, and breathed it from the Holy Ghost into the Image, is become Man, and is entered into the Earthly Image, *viz.* into the *Turba* of Destruction.

12. And you know very well, that the word has the water of Eternal Life, and the

^{*} Readily obedient, or submissive.

^y Or Mankind.

^z Or Cure for Death.

^a Or made alive.

^b *Viz.* the Eternal Wisdom of God, and the outward humanity; that is, God and Man.

^c The whole, and not divided person, as *Adam* was before he slept.

^d Extinguished, or put out.

^e Longing, delight, or lust.

^f Fancy, or Desire; or lusted after her.

^g Gen. 2. 23.

^h Or doings.

Fire of the Deity, and out of the Fire [it has] the Tincture of the Deity, and in the Tincture the Spirit of God, which proceeds from the Mouth of God; and in the proceeding forth, the ¹ glance of the Majesty is made manifest in the operation of the Spirit.

¹ Or Luster.

13. This word which is in the Virgin of the Wisdom of God, and surrounded with the Wonders of Eternity, is now in Humility and great Love towards our Image, which was lost in *Adam*, come again into us, and is in *Mary* (understand the Earthly *Mary*, but in the Benediction) become Man.

14. The Benediction was, that the soul of *Mary* was adorned with the heavenly Virgin of the wisdom of God, which *Adam* had lost; therefore the Angel called her

¹ Luke 1. 28.

¹ *blessed of all Women.*

15. No woman, from *Adam* to this Day, was ever clothed with the heavenly Virgin, but this *Mary*; therefore by the blessing she became chaste and full of Purity; for the Holy Ghost goes not into that which is Earthly, he mixeth himself not with the ¹ Glafs, for it cannot be that the Looking-Glafs should be as the Life itself.

¹ Similitude
or Resem-
blance.

16. Understand our high and precious depth thus: The soul of Man proceeds from God, and is from the Eternal, and the body of Man is but a Glafs of the Eternal; and so God clothed the soul of *Mary* with the Divine Virgin, in the Principle of the soul; not in the Earthly flesh, as if she had been deified; no, she must die as well as all other people.

17. And in this Virgin God's word, out of the Heart of God the Father, assumed the seed of the Woman, *viz.* the seed of the soul, and the seed of the first Image, which for so long a time stood hidden in the Mystery.

18. But now at length the Life of God entered into it, and made it a whole Image again; for the water of Eternal Life, proceeding from the Heart of God, mixed itself with the water of the Spirit of the soul; for the Spirit takes its Original from the water, and the soul is Fire.

19. Thus the word received the Tincture of the soul, and the Holy Ghost the Tincture of the Spirit, *viz.* the Tincture of the water, and both became one soul; and yet the Creature remained distinct from God's Spirit, though God's Spirit dwelt therein: and of God's Water and Tincture, and of the seed of *Mary*, from her Tincture and Water, in the high benediction, a flesh and blood was produced, so that an Heavenly Man in the Earthly was incarnate at once.

20. So that it may be said, this is the Son of the Woman, *viz.* the very corporeal and natural Son of *Mary*, with soul and body, with flesh and blood, and all that belongs unto Man; and also the very Son of God, which was born from Eternity, out of God's Eternal Essence, before the foundation of the world was laid, who stood both in the Majesty of the Holy Ternary, and also in the ^m body of *Mary* at once.

¹ Or Womb.

21. And the soul of Christ belongs half to the Principle of this world, and half to the Holy Spirit; for the soul of Christ made use of the Spirit of the Air and Stars, with the virtue of the Elements, and also the Word of God and the Divine Food; for such a man was *Adam* in Innocence.

22. Thus God has regenerated us in Christ; and so we are regenerated in Christ out of God's Word and Spirit, by the water of Eternal Life, and thus we are God's Children in Christ; and if we resign ourselves up to Christ, departing from our Reason and Will, then we are indued with Christ's body, and our Will and Spirit lives from Christ, who is in us, and we in him.

23. Hence you may understand what the Temptation of Christ was, *viz.* The Regenerate Man was to endure *Adam's* Temptation [to try] whether his soul could stand steadfast in God; and therefore he was proved in the *Turba* [to see] whether he could

stand stedfast in three Principles, and rule over the outward Life; and therefore food was withdrawn from the outward Life, and the inward must overpower the outward, and eat of the word of the Lord, and sustain the outward in its own Power and full Omnipotency, and also keep Death captive, that it might not be able to destroy the outward Life: this must needs be a hard combat!

24. And the other two Temptations were these, viz. he was tempted [to try] whether man would live in ⁿ full obedience, and suffer God to work in him; or whether he would exalt himself again, and be free from God, as *Lucifer* did; therefore the Devil must tempt him, seeing this man was to possess his Royal Throne. <sup>n Or com-
pleat.</sup>

25. The Devil complained that he could not stand, because the Mother of wrathfulness drew him too hard, and therefore he was permitted to try this man, and to set before him that which was set before himself; and if this man stood, then he should judge the Devil, who was found to be a liar.

26. For he fully tried him in the second and third temptation, whether he would ascend on high, in his own power, as himself had done, and so stirred up the Anger; or whether he would place his trust and affiance in God only, and live to him both in will and deed, as a child in obedience to the Father; and this he urged upon him, just so long as *Adam* stood in the Temptation before he fell asleep.

27. And now we also must continually be so tempted and proved, and we are able to get the victory in Christ, who has overcome; for his soul is our soul, and his flesh is our flesh, if we trust in him, and give up ourselves wholly to him, as Christ gave himself up to his Father.

28. And thus, my beloved friend, you understand what Christ's soul and body is, viz. that it is our soul and body if we adhere to God; but if we do not, then we are rent off; and in the outward life we belong to the Spirit of this world, viz. to the lost and perished *Adam*; and in the soul we belong to the Devil in the Anger of God: But look for these things more at large in our other writings, where you shall find the whole ground of Heaven, and of this world.



The Thirty-seventh Question.

What is the Spirit of Christ which was ^o willing, and which he com- ^o Or obedient,
mended into his Father's Hands?

1. HIS is that great and excellent ^p Jewel; and we exceedingly re- ^p Treasure,
joice that we know it, so that we are able to know ourselves what Gem, or
we are, and it is more worth to us than all the world; for it is that Pearl.
T Pearl of which Christ said, ^q that one sold all that he had and bought ^q Matt. 13. 46.
that Pearl. ^r Or the Phi-
losopher's
Stone.

2. For it is more profitable to a man than the whole world; it is ^s Great My-
more precious than the Sun, for the ^t noble stone of the wise men ^t Or trusting
lies therein; it has the Heavenly and Earthly ^u *Mysterium Magnum*; and there is no- ^u in God, and
thing in the world to be compared to it but ^v sincere simplicity, which is quiet, and ^v enduring
brings forth or stirs up no *Turba*; and that has the Jewel hidden in it. ^w whatsoever he
lays upon us.

3. As Gold lies in the stone and is unconsumed, if a ^x Robber comes not with the ^x Or spoiler.

Earthly *Turba* and destroys it, and yet attains it not; so Self-Reason is a Robber in the

^x That is, in the Cabinet where the Pearl lies.
^y Layman.
^z Or Father.
^a Or disputes, and wrangles about it.
^b Or respect of persons.

^x Mystery.
 4. Therefore we may say upon good ground, that a simple ^y plain man, who in simplicity, without multiplicity of science, depends on God, has the *Mysterium Magnum* better and surer, and less decayed, than a high-learned ^z Doctor, who soars aloft in Reason, and ^a spoils the Jewel and sets it in *Babel*; this will not be well relished, but that is nothing to us, we must speak the Truth without ^b partiality.

5. Now when we speak of Christ's Spirit, Reason thinketh it is the soul, or else the Spirit of the outward Life, which consists in the virtue and operation of the Stars and Elements; but it is not so, it is another thing wherein the Image of God standeth; the outward Spirit belongs not to the Deity, but to the Wonders.

6. We have spoken somewhat of it already; but because this Question puts us in mind of it again, mentioning, that when he died he commended it to his Father, therefore we must speak of it how it was done.

^c *Centrum Nature.*

7. You sufficiently perceive in what manner the soul is the ^c Center of Nature, the Original of Life and Mobility, *viz.* God's Fire, which should be continually converted into the Eternal Will of God, wherein it is originally born from the Magical Desire, and is a great Secret come out of the Eternal Nothing, wherein all things are contained, even the Deity with all the three Principles, and every ^d Being that can be named.

^d Thing, Essence, or Substance.

8. And you perceive that the Light and Spirit of the Air proceed from the Fire, and also that the Fire does again draw the Spirit of the Air into itself, and so always blows itself up; and so with the Light, Air, and ^e Source of the Fire, it is its own Life.

^e Or property.

9. And further, we have spoke before of the Noble Tincture which rises in the Light, in which the meekness of the Light consists, and it comes forth from the Anguish, which is as a mortification, and springs forth afresh through the mortifying Anguish, as a life having another ^f property, where the property of the Fire is a Kind of Tincture, like the driving forth of a Spirit; and yet it is desiring, and thereby it attracts the Virtue of the Light into itself, and makes it an Essence, *viz.* Water.

^f Or Source.

10. And therein are two Forms: One according to the source of Fire, which is red, and therein the virtue, *viz.* Sulphur; and the other, which is like a thin meekness, yet having Essentiality, is Water; which the desiring Tincture contracts into one, and changes it into Blood.

11. Now the Original in the Blood, *viz.* Fire, which is a warmth, that is, a Tincture, is a Life; and in the virtue of the Tincture, the thin water of the Life proceeds, one ^g virtue proceeding forth from ^h another; and the virtue always re-assumes that which goes forth: and that which is gone forth, is free from the Fire, and also from the virtue; for it is gone forth, and yet it rose from the virtue.

^g The outward.
^h The inward.

12. And this is the true Spirit which is born out of the soul, wherein the Image of God with the Divine virgin of God's wisdom consists; for all understanding and knowledge lies in this Spirit; it has the senses, and the noble life which unites itself with God: this Spirit is so subtle, that it can, and may enter into God.

ⁱ Reason, subtlety, or wit.

13. If this Spirit resigns itself to God, and casts away the ostentation and ⁱ cunning of the fire of its own soul, then it attains the image of God, the Divine body; for it puts its will into God, and dwells in God with Power: thus it is clothed with the Divine Essentiality, and is without this world in the Life of God.

14. But seeing this Spirit rises first out of the Center of Nature, that is, out of the Life of Fire, though it is not the Life of the Fire, but the Spirit of it; and the Life of the Fire stands originally in the Abyss, in the source of God's Anger; there-

fore Christ did not commend this Spirit of his to the Fiery-Life, but into the hands of his Father.

15. His hands are the Love-Desire, wherewith he embraces our Spirit when we enter into him, and commend ourselves to him.

16. For when his body was to die on the Cross, and his Soul was to pass through Hell, through the Anger of God, there the Devils waited, and thought with themselves, we will surely keep the soul in our *Turba* in the Fire; and then Christ commended the Spirit into the Love of God.

17. And so the soul of Christ, with the Spirit, came into God's hand, being encompassed with the Fire of Anger and Death; and Death would have held it there; but Death was destroyed and confounded.

18. For Death smothered the outward [Spirit,] *viz.* the outward Life, and then thought, now surely the soul must remain in the *Turba*: but there was one stronger in the soul, *viz.* the word of God, which took death captive, and destroyed the Anger, and quenched the wrath with the Love in the Spirit of Christ.

19. It was a poison to Hell for the Love of God to come into it, and smother it in the soul; also a Plague, Death and Destruction to Death; Death must now suffer an Eternal Life to grow up in it.

20. Thus the Spirit of Christ took the Devil captive, and drove him out of the Fire of the Soul, and cast him into Darknes, and shut him up under Darknes, out from the Fire of the Soul, and out from God's Fire, into the wrathful harshness and bitterness in cold: there let him warm himself, lest he freeze with cold.

21. Consider the first four forms of Nature, and you will understand what the Devil's Mansion is; for, before Christ [came,] he kept the soul captive in the *Turba*, with the Fire; and though he had not the Spirit of the Soul, yet he had the root of it in the *Turba*: but then he was commanded to cease, and he was thrown out, and driven into Darknes; and thus his malice was destroyed by Christ's descending into Hell, and Christ became his Judge.

22. Thus we have in brief described what the Spirit of Christ, and our Spirit, is, *viz.* not the outward Spirit, but the Spirit of the Soul; not the Soul itself, but the Spirit of its Life.

23. As in God the Holy Ternary is distinct, being three Persons in one Essence, and yet but one only God: where the Son hath the Spirit, *viz.* the Life, proceeding out of his Heart and Mouth; and the Heart is the flame of Love; and the Father the ^k source of Anger, which is allayed by the Son in the Love; so that in God there is but one only Will and Essence.

24. Thus it is also in Man, and no otherwise in the least; whatsoever God in Christ is, that we also are in Christ, in God; his true Children: Therefore let us also commend our Spirit into his hands, and so we may be able to pass through Death into Life, with Christ in God.

25. Therefore be not led about, and deluded with ^l toys and trifles, as hitherto ye have been in *Babel*; where this and that has been ^m disputed about the Soul and its Spirit; one this way, and another that way; there is no ground among them, but mere Fiction and Opinion.

26. Understanding is born in God, not in the Schools from Art; yet we despise it not; for Art, if it be born in God, is a tenfold Mystery, for it always attaineth the ⁿ tenth Number in. ^o Reason, much better than a ^p plain Man; for it can of many Numbers make ^q one.

27. But it standeth not in self-ability; no: one must enter in by the Cross as well as the other, let him be a Doctor, or a ^r mean Man; God's secrets will admit no Doctors, but Scholars into them; yet a Learned ^s Scholar may go very far.

^k Fountain, Property.

^l Rattles, fooleries, shells, specious shows, or imitation, or mimic tricks.

^m Or prated.

ⁿ Or perfection.

^o Or wit, and understanding.

^p Or simple Layman.

^q Sum, or Total.

^r Or Lasic.

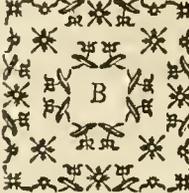
^s *Disputator.*

28. Had but this hand the High Art, and also those High Gifts, you would well see it; but God will have it as it is: It is indeed his pleasure, to ^r make the wisdom of this world foolishness, and to give his Power to the weak, that all ^u may bow down before him, and acknowledge, that he only is the Lord that does whatsoever he will.

^r 1 Cor. 1. 20.
^u All life, or Creatures.

The Thirty-eighth Question.

What are the Things that shall come to pass at the End of the World?

1.  Eloved friend, it is not fit for me to answer this your Question; neither is it in my own power; and besides, it is not fit for any to ask it, for it is the secret Counsel of God: none should esteem himself to be equal with God, and to foreknow all things.

2. Our knowledge consists in the Spirit and Will of God; when that moves, then go on in the Heavenly *Magia*, and enter into the Wonders of the Earthly: Now is the Prophet born, for he standeth upon the ^x Crown, and speaketh Magically of the Beginning of the Wonders, and their *Turba*; and shows how they shall come to an End, and be destroyed, and brought again into the first.

^x Or at the end of a Time, or in Ages.

3. For all Prophets speak from the *Turba*; they discover that which is false, and declare what is better, which enters into the will of God.

4. Therefore be pleased not to urge us with this Question, for we shall be captivated in the *Turba* by it: you may understand enough in all the Questions, what is to be done hereafter; we have hinted it to you clearly enough.

^y Or by way of similitude, or in Parables.

5. We dare not speak any otherwise, than ^y in a Magical manner, of things to come; because the Wonders to come are all seen in the *Turba*: now when the Spirit sees them, then it declares clearly and plainly how the *Turba* is loaden with evil or good.

6. But it sees that all things are mixed; for God is become Man, and sets his Mercy every where in the Anger, and hinders Perdition; therefore the Prophet must speak magically, and not in express and plain terms: for it often comes to pass, that, though a thing be evil in its ^z Essence, yet there ^a soon groweth a sprout out of it, which destroys the ^b *Turba*, and causes a Conversion.

^z Or work.
^a As at Nineveh, in Jonah's time.
^b Or keepeth back vengeance.

7. Therefore God admonishes you to subdue the firmamental Heaven, and to oppose it; and so the evil which the firmamental Heaven pours forth, is many times turned into that which is better.

8. Otherwise, if all should of necessity come to pass, which the firmamental Heaven has, then we should need no teaching, for that would be a certain, constant, and perpetual Calendar.

9. You know well, what *Daniel*, *Ezekiel*, and *David* say in their Prophecies; especially the Revelation of Jesus Christ: In them lies all that shall hereafter come to pass; and they also spoke ^c Magically of things to come.

^c In mystical terms, which outward Reason could not comprehend.

10. But in our writings you have them more clearly, for the time is now nearer the end; and therefore it appears the more plainly what shall be done at the end.

11. And I would have you directed to our other writings, and there you shall find enough of this, for the wicked world is not worthy of an open, plain, and manifest discovery,

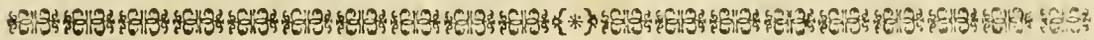
covery, because thereby the great Secret, which belongs only to the Children of God, would be ^a defiled; for God will not have us ^c cast Pearls before Swine, but give them to the Children for their Delight; and thus do you also.

12. There is no need that the Mystery should lie under worldly Protection; that is a folly, and God is dishonoured by it, as if he was not able to protect it.

13. You should not look for the Mystery among the mighty, and ^f rely upon them more than others, for the ^g Turba presently enters in with a Law, and so the Spirit of God is as it were bound, and so an Antichrist is brought forth.

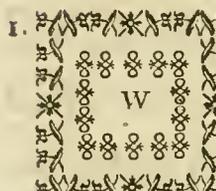
14. Look upon *Israel*; when they rejected *Samuel* and their Judges, and thought that if their Doctrine was but under a worldly Arm, and that they had but a King, then they would keep their Law; but it is known how they did: Did not their Kings introduce the ^h Turba, and make Calves to be worshipped, and compel the people to adore their Idols? this is mentioned out of my affection and good will.

15. But we give you no particular resolution of this Question, you shall find enough of it in the other Questions, and we dare not write any plainer.



The Thirty-ninth Question.

What, and where is Paradise, with its Inhabitants?

1.  WE have hinted, in the *Enochian* Life, that it is in this world, yet as it were swallowed up in the Mystery; but it is not altered in itself, it is only withdrawn from our Sight and our ⁱ Source; for if our Eyes were opened, we should see it.

2. Nay God in his Ternary is with us; how then should Paradise be lost? We have lost its ^k source and fruit in the outward Life, as the Devil lost God, when he wilfully exalted himself as an haughty Spirit, and would be Lord; so it is with us.

3. When *Adam* eat of the Earthly Fruit of good and evil, then he also got an Earthly Life, good and evil, and was driven out of the fair Garden of Paradise, where Heavenly Fruit grew, into this Earthly Life.

4. Many have written very strangely of Paradise, but now their blindness appears in the Day-light, whom yet we condemn not, for they were Seekers. Every ^l Age has had its Seekers, who have sought the ^m *Mysterium*; but it has been a long time very dark in *Babel*.

5. Now for these two hundred years it has begun to open itself again, and men have begun to storm *Babel* on one side, but her strong ⁿ Tower stands firm still; indeed the Whore has been somewhat discovered, but her ^o Beast has but grown the more lusty.

6. Therefore there is yet a wonderful time near at hand, which shall change all: ^p many great Mountains and Hills shall be made plain; and a Fountain shall flow out of Zion, wherein the afflicted and distressed shall drink and be refreshed.

7. And they shall be led to the fresh pasture with a Staff, and the Shepherd will rejoice with the Sheep, that God is so gracious.

8. At that time Silver and Gold shall be as common as in *Solomon's* time, and his Wisdom shall govern the whole Earth: this is a Wonder.

The Fortieth Question.

Whether is Paradise mutable, and what shall it be afterwards?

1.  S little as God is mutable, so little is Paradise mutable, for it is a part of the Deity; and when this outward Dominion shall pass away, in the very place where the world now stands, there will be mere Paradise; for the Earth will be of an Heavenly Essentiality, so that we shall be able to dwell any where, and be able to pass through and through it.

^o Locus Uni-
versif.

^l Or Source.

2. At the last Day we shall not ascend above the ^o place of this world, but make our abode here in our own Native Country, and go into our home, in another world, in another Principle, of another ^l Property.

^l Rev. 21. 1,
3, 5.

^l Rev. 4. 6.

^o Or through
and through,
transparently.
^o Or Glance,
or Luster.

^l Rev. 21. 2.

3. For there will be no cold, nor heat any more, also no night: we shall be able every where to pass quite through the Heavenly Earth without Interruption, and then it will be Paradise, and the Tabernacle of God with Man; for it is written, *' Behold I make all things New, a New Heaven, and a New Earth, and the Old shall be no more remembered.*

4. This Earth will be ^l like a Chrystalline Sea, and all the Wonders of the world will be seen ^o wholly perspicuously; and then the ^o brightness of God shall be the light thereof; and the Holy *Jerusalem*, the great City of God, shall be therein, where they shall offer up the calves of their lips; there shall the bright City of God with the Wonders and Wisdom be established; and the Temple of God, the ^x *New Jerusalem*, shall be prepared upon the New Earth, which is adorned from the Power and Wonders of God.

5. All whatever the Prophets have written shall be there fulfilled; for God's Word and Wonders shall flourish as Grass upon the New Earth.

^o Rev. 21. 4.

6. There is no ^l Death any more, also no fear, no sorrow, no sickness, no Superior, but only Christ, who will dwell with us: we shall have one Communion with the Angels, we shall have fruit grow according to our desire and wish.

7. There will be no Old Age; but one of an hundred years will be as a new-born child, and we shall live in mere delight of Love.

8. All whatever is joyful will be sought after; and there the Will of all will be inclined to make one another rejoice.

9. We shall lead a Holy Priestly Life, and we shall all speak of God's Wisdom and Eternal Wonders, for the Divine *Magia* has infinite and innumerable Wonders; the more it is sought, the more there is in it; and this is the encreasing of the will of God.

10. To this end God has made himself manifest in Images, *viz.* in Angels and Men, that so he might have joy in himself, and eternally rejoice with the Essences of his Life. *Hallelujah.*

11. Thus, my beloved Friend, we have set down, according to our gifts, a round Answer to your Questions; and we exhort you as a brother not to despise us, in respect of our simple speech and ^o incongruity.

^o Not having
Learning.

^o Artificial
Eloquent
Orators.

12. For we are not born of Art, but of simplicity, and we speak great things in simple words: take this as a singular gift from God, you shall find more in it than in the best ^o Eloquence of the highest Art, unless they also have their Birth from this School; and then we will prescribe nothing to such, but acknowledge them for our loving Brethren in Christ, with whom we have assured hope to rejoice eternally in the Heavenly School, of which we here have attained a little fore-taste.

^o Or the total.

13. Yet our knowledge here is but in part; when we shall attain ^o perfection, then we will say what God is, and can do. *AMEN.*

A S U M M A R Y

A P P E N D I X

O F T H E

S O U L,

The Image of the S O U L, and of the T U R B A, which is
the Destroyer of the Image ;

Of which in the other Writings is written fundamentally, and at large.

ALPHABET

1 2 3 4 5 6 7 8 9 10

THE UNIVERSITY OF CHICAGO

PHILIPPS

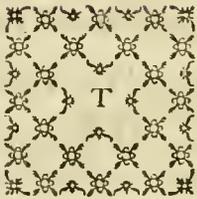
A S U M M A R Y

A P P E N D I X

O F T H E

S O U L.

1. THE Soul is an Eye in the Eternal Abyfs, a fimilitude of Eternity, a perfect Figure and Image of the first Principle, and reſembles God the Father in his Perſon, as to the Eternal Nature.



2. The Eſſence and Subſtance of it, merely as to what it is purely in itſelf, is firſt the wheel of Nature, with the firſt four Forms.

3. For the Word of the Lord ^c comprized the ſoul, by the Eternal *Fiat* in the Eternal will of the Father, in the Center of the Eternal Nature, and opened it with the Holy Ghoſt, or blew it up as a fire, which lay hid in the Eternity, and wherein all forms of the Eternal Nature ſtood from Eternity, and ^d is alone known in the wiſdom, in the Divine *Magia* as a Figure, or Image without ſubſtance.

^c Or formed, fashioned, or created.

^d The ſoul, or the forms.

4. Yet that ^e thing has not been ſubſtantial, but Eſſential, and has been known in the Principle, in the ſlaſh, where the fire riſes; but the ſhadow of it hath, from Eternity in a figurative Image, figured itſelf in the Deſiring will of God, and has ſtood ^f before the Ternary of God in the *Magia*, in the wiſdom of God, as a fimilitude of the Holy Trinity, in which God has manifeſted himſelf as in a Glaſs.

^e Or being.

^f Or in the preſence of the Ternary.

5. The ſubſtance and Image of the ſoul may be reſembled to the Earth, having a fair flower growing out of it, and alſo to the Fire and Light: as we ſee that Earth is a ^g Center, but no Life; yet it is Eſſential: and a fair flower grows out of it, which is not like Earth, neither has it the ſmell and taſte of the Earth, much leſs the figure of it, and yet the Earth is the Mother of the flower.

^g Ground, foundation, or ſoil, or the Mother of that which grows upon it.

6. And ſo the ſoul alſo ^h appeared out of the Eternal Center of Nature, out of the Eternal Eſſence, with the word *Fiat* in the will of God; and was held in the *Fiat*, ſo that it ^h appeared as a fiery Eye, and fimilitude of the firſt Principle, in a creaturely form and ſubſtance.

^h Shone.

7. And from this Eye went the Glance of its Fire, as Light does from Fire; and in this Glance of its own Fire, the Eternal Image, which is in the wiſdom of God, was ſeen and conceived by the will of the Heart of God in the ſecond Principle; that is, by the word

Fiat of the second Principle, in the Love and Power of the Holy Trinity, whence the Holy Ghost proceeds.

8. And thus the soul was a whole similitude and Image of the Holy Trinity: here we must take the soul for the Center of Nature, and its fiery Life for the first Principle; but the sprout, or the Image of the soul, which is a similitude of God, buds forth from the soul, as a flower from the Earth, and is comprised by the Holy Ghost; for it is his Mansion.

^l Or property. 9. Now if the soul puts its Imagination out from itself, (we mean out from its ⁱ source of fire,) into the Light of God, then it receives the Light, as the Moon does the glance of the Sun; and so its Image stands in the Majesty of God, and the Soul in the Light of God, and its fiery Property is changed into meekness and fervent Love; and then it is known to be the child of God.

10. But seeing the soul is Essential, and its own substance a Desire, it is plain that it consists in two *Fiats*; one of them is its corporeal propriety, and the other is the second Principle, proceeding from God's will which is in the soul, in which God desires to have ^k it his Image and similitude.

^l The soul. 11. To which End, God's desiring is as a *Fiat* in the Center of the soul, and continually draws the will of the soul towards the Heart of God: for the ⁱ Longing of God would have the soul; and, on the contrary, the Center in the power of the Fire would have it.

^l Pleasure, will, or desire. 12. For the life of the soul has its original in the Fire, and that makes the striving for the Image of the soul: and which of these two Forms, whether it be the Fire, or meekness of Love that overcomes, that will be the quality of the soul; and as the quality of the will of the soul is, such an Image will the soul have.

13. And we must know, that if the will of the soul changes itself, then its Form will be also changed; for if the ^m source of the soul be fiery, then it has also a fiery Image.

ⁿ Quality, or property. ^o Or harshness. 14. But if the soul turns its Imagination into the Center, into the strong ⁿ Astringency and bitterness, then its fair Image is also captivated in the dark astringency, and infected with the astringent wrath.

15. And then this wrath is a *Turba*, which possesses the Image, and destroys the similitude of God; for in God there is Love, Light, and Meekness: but in this Image there is Darkness, astringency, and bitterness, and the Essential ^o source is fire, proceeding from the Essences of wrath; and then this Image belongs not to the Kingdom of God, so long as it continues in this ^p source and form in the Darkness.

^q Quality, or condition, or property. 16. Further, Fire is a similitude of the soul; the soul is an Essential Fire, and the flash of the Fire is the Life of it: The soul resembles a Globe, or an Eye of Fire.

17. The burning Fire in the source signifies the first Principle and the Life, yet the Fire is not the Life; but the Spirit of the source which arises from the Fire, and proceeds from the fire-like Air, that is the true Spirit of the source of the Life of the Fire, which continually blows the fire up again, and makes it burn.

18. Now the fire shines, and gives Light out of the source, and dwells in the source where it shines, and the source comprehends not the Light; and this signifies the second Principle, wherein God dwells.

^r Or Virtue. 19. For we know that the ^q Power is in the Light, and not in the Fire; the fire only gives Essences to the Light and the Life, or the Light produces meekness and substantiality, *viz.* water.

^s Or amiable, loving. 20. Now we understand, that there is a ^r meek Life in the Light, without ^t source, and yet itself is an imperceptible source; it is nothing but a Longing, or desire of Love.

^t Or pain. 21. Which Source we account a Tincture, in which the budding and blossoming has its Original; yet the Fire is the cause of it, and the meekness is a cause of the substantiality.

for the Desire of Love in the Light attracts it, and keeps it, so that it becomes a substance; but the Desire of Fire consumes the substantiality.

22. Also we must conceive, that as the soul is purely and alone in the Center, it is an Essential Fire in the Eye of Eternity; and yet that Eye desires a Figure and Image of the Wisdom of God.

23. And the Image is in its desire, in its Imagination; for the word *Fiat* has comprehended it, that it might be a similitude of the Eternal wisdom of God, wherein he dwells, and wherein he may manifest himself by his Spirit, and whatever has been in his Eternal Counsel.

¹ *Verbum fiat.*

24. Thus the Majesty of God flames in the Image, in the Essential Fire, if the Essential Fire puts its desire into the Majesty; but if not, then the Image is raw and naked without God, and the Tincture is false.

^u Wheel, Orb, Sphere, or Globe.
^x Void, or empty.

25. For the Image stands in the Tincture, and has its original in the Tincture, in the Light, not in the source of the Fire: and as the Heart or Word of God has its Original in the Light of the Majesty, in the Eternal Tincture of the fire of the Father, so has the Image of the soul.

26. The Image dwells in the fire of the soul, as Light dwells in the Fire; but it has another Principle, as the Light is such a source as is different from Fire.

27. And so the true Image of God dwells in the Light of the Fire of the Soul; which Light the fiery soul must create in the fountain of the Love of God, in the Majesty, by putting and yielding its Imagination into it.

28. And if the soul does not so, but puts its Imagination into itself, into its wrathful form of the source of the fire, and not into the fountain of Love, into the Light of God, then its own source of sourness, astringency, and bitterness rises up; and the Image of God becomes a *Turba*, and swallows up the Image of God in the wrath.

^y Sternness, sharpness, or eagerness.

29. And then the Astringent *Fiat*, in the fiery Essence of the soul, figures for the soul an Image of the Imagination that is in its will: whatsoever the Essential fire of the soul desires, that will be figured in the soul, viz. Earthly Figures: that which the will of the Heart casts itself into, that Image the *Fiat* of the soul will make; that is, as far as the third Principle, and the Spirit of the Stars and Elements have power.

30. So that if the will of the soul casts itself into the Kingdom of this world, then the outward Kingdom has power to bring its Imagination into the inward Principle; and if the inward *Fiat* perceives that in the fire of the soul, then it becomes pregnant with it, and retains it.

31. And then the soul has the Image of a Beast in the third Principle, and that cannot be destroyed for ever, except the will of the soul returns again out of the earthly Lust, and pierces into the Love of God again, and then it gets the Image of God again, which may be done only in this life, while the soul is Essentially in its Æther, in the growing of its Tree; but after this Life it cannot be done.

^z Ground, or soil, or bed of Earth.

32. Thus you may understand what the Soul, Spirit, Image, and *Turba* are. The soul dwells in itself, and is an Essential Fire; and its Image standeth in itself, in the Imagination in the Light of the soul, if it cleaves to God; if not, then it is in Anxiety in the wrath of darkness, and is an abominable Image, or an Image of the Devil.

^a Vizard, or Monster.

33. The *Turba* of the soul, which destroys the Divine Image, is the Essential wrathfulness; and it is caused by the Imagination, or false Love and Representation, and therefore all lies in the Imagination: the Image consists in that which we permit to come into our Desire.

^b Or Imaging.

34. It is very necessary for us to strive continually against the Earthly Reason of flesh and blood, and to yield the Spirit of our wills into the Mercy and Love of God, and always cast ourselves into the will of God, and not account Earthly goods and pleasures

^c Or profit.

A Summary Appendix of the Soul.

sure our treasure, setting our desire therein, which will destroy the Image; for it is a *Turba* of the Image of God, and brings Earthly properties into the Image.

^d Or to conclude.
^e Matt. 6. 21.
^f Rom. 2. 16.

35. ^d To sum up all: Christ said, ^e *where your treasure is, there will your Heart be also*; according to which ^f *God will judge the secrets of Mankind*, and sever the clean from the unclean; and give that which is false to the *Turba* of the Fire to be devoured; and that which is Holy, which is entered into God, he will introduce into his Kingdom. **AMEN.**

F I N I S.



THE
T R E A T I S E
OF THE
I N C A R N A T I O N,
In T H R E E P A R T S.

PART I. Of the Incarnation of Jesus Christ, the Son of God; that is, concerning *the Virgin Mary*, what she *Was* from her Original, and what kind of Mother she *came to be* in the Conception of her Son *Jesus Christ*; and how the Eternal Word is become Man.

PART II. Of Christ's *Suffering, Dying, Death, and Resurrection*, and how we may enter thereinto.

PART III. Of the *Tree of Christian Faith*; showing what True Faith is.

By J A C O B B E H M E N, the Teutonic Theosopher.

T H E

P R E F A C E

T O T H E

R E A D E R.

¶ * * * * * ¶ T is an Eminent Text, *Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of ME, and ye will not come unto ME that ye might have Life, Joh. 5. 39, 40.* which are the words of our Lord and Saviour Jesus Christ to the Jews at Jerusalem, in the days of his Conversation upon Earth in Mortal *Flesh*: They thought to have Eternal life in the Scriptures, and were *present* with Christ *outwardly*, yet would not come unto Him, though the Scriptures are they that testify of Him; by which it may appear, that the coming to Christ must be *inwardly*, in Coming to be like him in their Hearts, in becoming meek and lowly of Heart: such only, and no other *come* unto him, in any Age or Place of this World, or in Eternity: nor can any other possibly have life.

The Holy Scriptures of the Old and New Testament are the *written* word of God; penned by the Holy Prophets and Apostles, who spoke as they were *inspired* by the Holy Ghost, whose words are some of them recorded in the Holy Writings, the Bible.

But if we seriously consider it, can we think that the Eternal Ever-living word, CHRIST JESUS, by which all things were Created, and which is God himself; who has spoken by his Word in all his Holy Ones, that have spoke forth the *Things*, mentioned in the Scriptures, and there recorded by the Command of the *same word*; can it enter into our Hearts to think, that this powerful word, which is God, would *only* have the Scriptures to be *called* the word of God, and the living power to be slightly passed by as *not observed*, or those Texts that speak of it, to be interpreted of the Holy Scriptures only, as if there was no such thing besides? Whereas, for the sake of *that* they were wrote, the holy Men spoke, and God has wrote all things by, and for *it*, to his own Glory.

Should the writing be *preferred*, before the thing that is written of in it, and which caused the writing, and dictated it? as it is by those that *think* the word *is not that*, which filleth all Things, calling in the Hearts of *All*, though not regarded.

The P R E F A C E.

The Holy Scripture says, The word is in the Heart; and yet it is *not* by some *conceived* to have been there, before the word was known to be written by Man, or spoke by human voice, neither of which could have been, unless first *directed* by the same Eternal Word.

And then they think, that the Word is in the Hearts of *those* only that have heard or read the Scriptures, or the Word vocally pronounced by Man.

And at length they have come to imagine, that the Word is only the Scriptures of the *Bible*, in their Hearts, by and after *the hearing or reading it*, and remembering what it mentions in Words, according to their own Notions or Apprehensions of the Things in their Minds, though perhaps not understood by them; as indeed they cannot be, but by the Spirit of *understanding*; awakened and revived in Man, by the power of the Living Word in the Heart, filling the Soul with understanding and believing, in those who are obedient to the Instigations and Dictates of it in the *Mind*; and this may be, though they never read or learned it from any outward word or writing at all; of which, there are many *Examples* in the Holy Scriptures.

It is strange that the Scriptures, which mention the word of Life, should be taken to be that very word of Life *itself*, and that the Thing which is so called in the Scriptures, should be thought to be the Scriptures only; and no further search or inquiry made, what that thing is, or where it is, and how to find the very thing itself; *as if* that was impossible, or *not the principal* Matter to be looked after: Whereas God himself saith, *Am not I he that filleth all things? And in him are all Things: Cannot HE then be found? And whosoever findeth him, can he miss of finding ALL THINGS?* This is strange that it should enter into the Heart of any Man; and that we should be so tied up to former Apprehensions and Conclusions fixed in our Minds, that a *further consideration* cannot easily take Place or obtain Admission.

But if we pause a while, and examine what may be the *cause* of it, we may observe, that commonly our *disposition* is such, that we love not to hear a different apprehension of others; lest we should thereby be lead to think and believe that which is contrary to our former once *framed* Ground of Opinion; and this because all Conclusions raised upon it, when that is once removed, do *fall* to the ground, and so we lose our former Labour, and must be put to work a-fresh upon that new Foundation; and then we fear, if that should be shaken, there must be another labour, with the like *hazard* of unprofitable Success, which is so great a discouragement to any Mind, that it brings it at length to be *languishing*, and as it were dead, especially if an assured, infallible, immoveable internal Ground be not presented to it, that it may go on cheerfully to build, with hope to enjoy its fruit, and behold the *beauty* of its Superstructure: But when it is thus dead in itself, it is most capable of being taught by the quickening Spirit of Truth, that lies hidden in it, under its former *supposed* Truths.

To deny, that the Holy Scriptures are the written Word of God, or the Word of God expressed in writing, is, besides the opposing of certain and manifest Truth, to undervalue that precious help of knowing and understanding, what *that Word was*, by which it was written, which is the very end for which it was committed to writing, and continued to us, and is one of the most Excellent fruits of the wisdom *remaining* in Letters, which that Eternal Word has produced in this outward visible transitory World.

But the esteeming that fruit, and looking after it *more*, than the Root, and setting it up instead of, and *above* the hidden Word in all things, is what has been attempted in the Hearts of Men, by the suggestion of the Arch-enemy of all Mankind; who knows well enough, that if the inward Word be once *choaked* and killed at the Root, so that it comes not to be felt, known, and obeyed, he will soon cause in

Evil Minds, that *Most precious* literal Word to be used only as a pretence, thereby to cover all Sin and Hypocrisy, causing the Word in the Heart not to be so much as *thought* of or observed. Whereas on the contrary, he that highly esteems the Word, the Commandment, Christ in the Heart, that word of Faith, by which the heart itself comes originally to have its very *being*, cannot in the least fail of esteeming the powerful working thereof in the inexpressible *various* wisdom, dwelling in the Heart, and appearing from the Mouth or Pen of any Man whatsoever.

Therefore peruse this Treatise, which will inform us how the Eternal Word became Man, and how the Man *JESUS CHRIST*, who in the fulness of time was born of the *Virgin Mary*, and lived upon Earth, was crucified, died, was buried, rose again, and ascended into Heaven; how he was this Eternal Word, which was, is, and Ever shall be, God, and Christ, the *Eternal Alpha and Omega*, the Beginning and the End, the word of Faith; that very Word which is in our Hearts, the word of Life, the inserted or ingrafted Word, the word of Grace, the Spirit of Life, the Bread which came down from Heaven, and which *always is* in Heaven, not the outward, though in the outward Bread, for we live not by bread alone, but by every word which proceedeth out of the Mouth of God, this is the Bread of Life, Our ^a Daily Bread; and so *how* he is both God and Man: *Also how* we that are Men, may here in this Life be rightly partakers of him, according to the sayings of the Scriptures, also of his *Sufferings, Death and Resurrection*; and how or in what manner it is, that he is like unto us in all things, *Sin only* excepted, and yet he took our Sins upon him, and he that knew no Sin, became Sin for us, that we might be made the *righteousness* of God in him: All this will be clearly discerned in this Treatise of the *Incarnation of JESUS CHRIST*, or his Becoming Man. Reason cannot tell us what a Birth and Person it is, that the unmeasurable Word, the Creator of all things, is born to this World, a Son of Man. It is the highest mystery of God, and was declared by a Star to the Women from the east, and by an Angel in the Night to the simple Shepherds in the field, that it is the Saviour of all the world; and when he came to his Manly Age, and reached the mystery of his thirty years, then must the world see the Light, by the power of his Word and mighty Works, when the blind were made to see, the deaf to hear, the lame to walk, the dumb to speak, the sick were cured, the Devil departed from the possessed, and entered into the swine, the dead were raised to life, and innumerable more the like Things were effected.

^a Ἡμετέριον.
 Ἄγιον.
 Matt. 6. 11.

Why dispute the great Chaldeans, and learned Doctors about this Divine Prince of Peace, whom they have not? He is at Bethlehem, and not in Babel; in the womb of the earthly Virgin Mary, and at the same time in the Circle of the divine infinite Sophia, in the Center of the +, of the Ternary, where he has his eternal Seat, which he has also in a contrite Spirit and broken Heart, but not in their Books and Intellects. Man should have ruled over all the Beasts upon earth, and not have lusted after their Life. But he suffered himself to be infatuated, and his light was extinguished, his power and strength were taken away, and he came to be swallowed up in Behemoth's belly: Then all his young ones came forth from their dens and nests, and would devour him; enraged bears, insatiable wolves, angry lions, proud horses and peacocks, envious dogs, voracious swine, lascivious goats, cunning serpents, raging dragons, poisonous toads, stinging spiders, killing vipers, gross oxen, brutish asses, timorous hares, rapacious hawks, carnivorous eagles and vultures, all the worms of the earth, and all the insects flying in the air, had got power over him; there were none of them which did know, or would spare him, for he was a stranger in their Forest.

Then Divine Love transformed itself, to redeem and restore him to his Dignity; the heart of God, in the sweet name *JESUS*, formed himself a meek innocent Lamb of God, that he might deliver us through his Blood from sin, death, and hell.

Had Man, in Child-like simplicity and obedience, kept himself to the Word, and to the contemplation of Divine Wisdom in Paradise, Faith and Hope would have remained secret, and Love alone would have been manifest. But since we are gone out into the Starry region, which has smothered and suppressed the amiable light-flame of Love, we must now believe and hope what we cannot see and feel, till the Love of God re-kindles again our dead love, and renews it to life in himself. Therefore Faith, as a secret flame, rises upwards out of astral reason, through the Death of Christ, to work out the fruits of Love and of the Spirit, and below it takes root in humility, and grows in hope. But this hope lays not hold on earthly things, but raises her wings by faith upwards to God. Thus the new Growth, which is out of God, presses through hell, and nature, and reason, till it is transplanted into the right field of the heavenly body; then Faith and Hope enter into the mystery of the new Spirit, which is born in God, is manifest in Love, and united with God; and they are no more called Faith, but Intuition, nor Hope, but Possession and Enjoyment of Life, in the peace and joy of the Holy Ghost, as is taught in this Treatise.

By the perusal and contemplation of it, the Holy Bible will appear assuredly, to be as much the Word of God, as a writing by the hand of Man *can be*, and the words there, once spoken by the Prophets, Christ, the Apostles, and other holy Men, as much the word of God, as words and voices of Men *can be*.

Yet the writing, the Words, and sense or meaning, proceeding from *Creaturely* Instruments, are creaturely, whereas the Thing properly called the word of God, which inwardly frames the Meaning, and formeth all things whatsoever, both visible and invisible, is *not a Creature*, for it is the Creator, the creating Word, which is God himself, who formeth all things in himself. He creates the Creature, and dwells therein, yet the Creature *is not, nor ever can be* Him; and so that word of his which is produced and manifested externally by the Creature, is *God's Word*, but is *not God the Word*; but the inward Word in the Heart, that word of Faith, even Christ the Word, that Word is God.

The Things recorded in the Holy Scriptures, would have been true, though they had not been spoken of in them. Was not the Word God, though *John* the Apostle had *not* said so? Were not the pure in *Heart* blessed? Should we not through Patience possess our *Souls*? Is not God himself *Light*? And if we walk in the Light, as he is in the Light, *does not the* Blood of Jesus Christ cleanse us from all Sin? The Kingdom of Heaven is within us; and does it not consist in Peace, Righteousness, and Joy in the Holy Ghost; and then, must not all *needs be in us*?

How many thousand endless Mysteries are treasured up in the hidden wisdom of God in Christ, and in him in us? When *we find him* and partake of him, in him we have them all, and from his fulness receive Grace for Grace: How strictly therefore should we search and observe the *exact words of the Scripture*, which as surely as an Index, point us to these invaluable things, and use that powerful word in our Hearts, by which *inward bearing* comes, and direction and power of understanding those things, not only which are expressed inwardly or outwardly, but even whatsoever is *bidden* in Christ, in whom all fulness dwells. And then, can any thing be impossible to be apprehended or known by a Soul that has the very Thing in itself, where nothing *can be hid* from its inward Eyes?

Since God works in us both to will and to do, why *refuse we* to will and to do? This comes by hearkening and yielding to the Lusts of our own Hearts, being Servants in Obedience to the Evil, and not of God, who is likewise in us with his Grace and fulness, and quenching the Spirit, the manifestation whereof is given to every one to profit withall.

Though the Most Holy Man born of the fleshly Seed of Father and Mother, of himself *is not able* to think a good Thought, yet there is none so wicked, except he is become altogether a mere Devil, but *does*, at some time or other in his life, think a good Thought, which testifies the good work of God in his heart and soul, and is the stirring of the Divine Word *therein*, in which is Light; but Men love Darkness rather than Light, though it has ever shone in the Darkness, and is the very light of their life in them, and that *because* their Deeds are Evil; and they will not proceed to will and do according to it, which is the Obedience to the divine Light in them, though God has given even his whole self unto them to *Convert* them, wherein they are able to do all things *through Christ* that strengthens them, and yet they will not, but neglect so great Salvation. These Things are certain, and are all of them to be discerned, known, and thoroughly understood in the *Things* themselves, by and in every Soul; but our deficiency is that *we seek not*.

The Consideration of which should move us earnestly to labour, to understand more and more, *where and how* that word is to be found, felt, seen, and known, as this Book does exceedingly *help* us, that we may *infallibly*, experimentally, and with clear understanding, testify unto the Truth of the Holy Scriptures by the thorough Examination of the *Things* it speaks of, seeing the Scripture directs to that which is to be understood *no way but* in the Things themselves, as all that is recorded is to be known experimentally, whether it be Natural or Divine, solely by comparing the writing by, and with the *Things*, else all is but a notional and imaginary Supposition or Opinion, without understanding. But by the knowledge of Things, we should by degrees cease from Contention, and rightly, certainly, and infallibly know God, and the *Wonders* he has wrought, and can and will work in all things, especially in the *Souls of holy Men*; some of whom, out of the good hidden treasure of the living word in the Heart, have committed to writing those things contained in the Scriptures, which are few in respect of the infinite *Depths of the Deity*. And proceeding forward from Grace to Grace, from Knowledge to Knowledge, we may attain to the measure of the fulness of the stature of a Man in Christ; and not be always *Children in understanding*, but even strong Men in Christ.

The Apostle *John* saith, *If we say we have no sin, we deceive ourselves*; for of this mortal corruptible Flesh, which dies and remains in *Corruption* in the Grave, and will not be changed till the general Resurrection of *all the Dead* at the last Day, of that it may be always said, as the Apostle *Paul* says of himself, after he was wrapt into the Third Heaven, *I know that in me, that is, in my flesh, dwelleth no good thing*: And that is it in which Evil was present with him, when he would do good; for with his flesh he served the law of Sin: *Can any serve God with his Flesh?* but with the Mind he *can*, and *does* when he willeth the good.

Yet why are the Mysteries of the Bible so little understood, but because *we apprehend not*, that God and Christ and the Holy Spirit, and all Graces, as also sin, are inwardly in every soul, *the Flesh lusting against the Spirit, and the Spirit against the Flesh?* And so the love and wrath of God are in all things either hidden or manifested, which, if it was considered, we should find what all things are, for they are to be found within our souls, and with our *inward Eyes*, and may be plainly seen, discerned, and known; and so the Holy Scriptures, as we come to a greater measure of the knowledge of the *Things*, not only that they are, but what and *how* they are, as this *Author* teaches, would come to be understood, as to all those Mysteries of the Gospel of Christ's *Eternal* Redemption and Salvation which he has purchased for all Mankind, with which there is nothing equally *desirable* to be known by any of the Sons of Men, which are fundamentally and particularly explained in this Treatise of the Author's, wherein such Mysteries are *discovered*, as before could not have been believed. And if all the Jews, Turks, Heathens, and others,

not yet true Christians, should perceive the *Things* therein written, they would instantly, with willing and ready Hearts, believe in God aright, and worship the Father in Spirit and in Truth; and know the only true God, and Jesus Christ whom he hath sent, and then be filled with Joy in the Holy Ghost, and love, *embrace*, and highly esteem the *understanding* of the Scriptures.

The *Ground* of all Mysteries is here laid open, which being apprehended, may bring us at length to the full understanding of all that the Scriptures contain, *except* what the spirit of God will conceal, as what the *seven Thunders* in the Revelation sounded forth, which yet will be made known to that soul, what those things are that the Spirit will *not yet* reveal, but the Father will reserve in his own power, till the thing is near to be accomplished, though it may be understood by some or other holy soul *in the Nature of the Thing*, with a Command not to publish it to others. But though we understand things never so perfectly in our Spirits, Souls, and heavenly Bodies, in our *Inward Man*, yet we enjoy them inwardly only, in *assured hope*, but not as we shall do, neither do we see them as we shall hereafter, when we shall enjoy them as we do now this world with this *outward* Body, *both* which will be changed together at the End; and though this body is ^b *sown in weakness*, at the resurrection of it, *it will be raised in power, a spiritual*, incorruptible immortal body, *made conformable to Christ's Glorious Body*, to such as have been partakers of him in this Life. This will be in that World, where all Evil shall be done away, first from adhering to us as now in and by our outward Man in this life, and then also all corruption being done away, as at the change of this world and *resurrection* of the Body, that will be also released from those Clogs of imperfection which now hang on us Outwardly, and on this whole now *visible* world, as it will do till all Things are separated by the Fire at the last day, and then every thing shall go to its own Place. *Then Corruption shall put on Incorruption, and God shall be all in all.*

^b 1 Cor. 15.
42, 43.

In the mean Time, *we may attain* Perfection in our souls, spirits, and new heavenly Bodies, being therein truly members of Christ in us; but we should keep under our body, and bring it into subjection, and daily *mortify* our Members that are on the Earth, and learn to know how every one of us may *justly* account ourselves even the chief of sinners, finding sin to be out of measure sinful, and striving with *Godly sorrow* and *Indignation* against it: But though sin *dwells*, yet we should not let it reign in our mortal Bodies, to obey it in the Lusts thereof; and if by the spirit we thus mortify the deeds of the body, we shall live, for then we bring forth the fruits of the Spirit.

As this Treatise will so exceedingly further us in these several *divine* Considerations, let the Reader, for his own Benefit, peruse it seriously, and he will find more than he could have *conceived* before he read it.

T H E
C O N T E N T S

O F T H E
C H A P T E R S of the F I R S T P A R T

O F T H E
T R E A T I S E of the I N C A R N A T I O N .

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*O*f the Revelation of the Mystery: How the Temporary Mystery is flown forth out of the Eternal spiritual Mystery.

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PART I. Of the Incarnation of Jesus Christ, the Son of God; that is, concerning *the Virgin Mary*, what she *Was* from her Original, and what kind of Mother she *came to be* in the Conception of her Son *Jesus Christ*; and how the Eternal Word is become Man.



The First Chapter.

Why the Incarnation of Jesus Christ has not hitherto been rightly understood. Also of the two Eternal Principles, and of the Temporary Principle.

1. W HEN Christ asked his Disciples, ^a *Whom do the people say that the Son of Man is?* They answered, ^b *Some say thou art Elijah, some, that thou art John the Baptist, or one of the Prophets.* ^a Mat: 16. 13.
^b 14.
2. ^c *He asked them, and said, Whom say ye then that I am?* ^c 15.
3. ^d *Then Peter answered him, Thou art Christ the Son of the living God.* ^d 16.
4. ^e *And he answered them, and said, Of a Truth, Flesh and Blood has not revealed it unto thee, but my Father in Heaven: ^f And upon this, he made known unto them his Suffering, ^f Dying, and Resurrection.* ^e 17.
^f 21.
5. To signify, that self-reason, in the wit and wisdom of this world, could not in its own Reason know nor apprehend this Person, who was both God and Man.

6. But he would for the most part be rightly known, only by those that would wholly *yield up* themselves to him, and for his name-sake *suffer* the Cross, Tribulation, and Persecution, who would earnestly cleave to him.

7. As indeed it so came to pass then also, that even while he conversed visibly amongst us in this world, he was least known by the *Wife* in Reason.

8. And though he went up and down in divine Wonders, *doing Miracles*, yet outward Reason was so blind and void of understanding, that those great wonders were, by the wisest in the Arts and Sciences of Reason, ascribed to the Devil.

9. And as at the time when he walked visibly in this world, he remained unknown by the wise in their own Reason, so he still remains unknown to *outward* Reason.

10. From *hence* is so much contention, disputation and strife risen about his Person; in that outward Reason supposes *it* can reach, fathom, and search out what God and Man is, and how God and Man can be one Person.

11. Which strife has filled the circuit and face of the Earth, *Self-Reason* continually supposing it has *found* and gotten the Pearl; withal not considering that God's Kingdom is *not* of this world, and that Flesh and Blood cannot know or apprehend it.

12. Therefore now it concerns every one, that will *speak* or teach of the Divine Mysteries, that he hath the spirit of God, and knows in the Light of God those Matters which he will give forth for true; and not suck or draw them from his own Reason; and so *without* divine knowledge run upon the bare Letter in his opinion, and drag the Scripture by the Hair of the Head, to prove it, as is *usually* done by Reason.

13. From this, so exceeding many errors are risen, in that the divine knowledge has been sought in men's own Wit and Art; and so men are drawn from the truth of God to their own Reason; so that the Incarnation of Christ has been accounted a *strange* work and thing.

14. Whereas, yet we must all, in that Incarnation, be born of God again, if we will ever escape the wrath of the Eternal Torment or *Nature*.

15. But seeing it is a familiar, intimate, and native innate work to the children of God, wherewith they should exercise themselves daily and *hourly*, and should always enter into the Incarnation of Christ, and go forth from the *earthly* Reason, and so in this miserable life must be born in the birth and Incarnation of Christ, if they intend to be the children of God in Christ.

16. I have therefore undertaken to write this high mystery, according to my knowledge and gifts, for a memorial, that so I may have cause also heartily to be *refreshed* and quickened with my *Immanuel*.

17. Seeing I also, together with others, the children of God and Christ, stand in this birth; that I may have a remembrancer, and support or stay, if the dark earthly Flesh and Blood, together with the Devil's Poison, should surprize me, or prevail over me, and *obscure* and darken my Image.

18. Therefore I have undertaken it as an exercise of *Faith*, whereby my Soul may thus, as a branch or twig in its Tree *Jesus Christ*, quicken itself from his *Sap* and virtue.

19. And that not with wise and high eloquence of Art, or from the Reason of this world, but according to the *knowledge* which I have from my Tree *Christ*; that my little sprout in the Tree and Life of God, together with others, may grow and flourish.

20. And though I search sublimely and *deep*, and shall set it down very clearly; yet this must be said to the Reader, that *without* the Spirit of God it will be a Mystery to him, and hidden from him.

21. Therefore let every one take *heed* how he judges, that he fall not into the

judgment of God, and be captivated by his own *Turba*, and that his own Reason cast him not down headlong. This I say out of good-will, and give it to the Reader to ponder of.

22. When we will write of the Incarnation, and Birth of JESUS CHRIST, the Son of God, and speak rightly of them, then we must consider the *cause*, and what it is that moved God to become Man, seeing he needed not that to the accomplishment or perfection of his Being or Substance.

23. *Neither* can we by any means say, that his own Being or Substance has *altered* itself in the Incarnation.

24. For God is unchangeable, and yet is become what he was not, though his *property* notwithstanding remains unaltered: that which was only aimed at, was the salvation of *fallen* Man, that he might bring him into Paradise again.

25. And here we are to consider of the first Man, how he was before his fall, for whose sake the Deity has moved itself; which ought highly to be considered by US Men.

26. We know what *Moses* saith, That ^g God Created man according to his similitude, in an Image of or according to him; understand it thus: That God, who is a Spirit, beheld himself in an Image, as in a similitude. g Genes. 1.
26, 27.
5. & 1.
9. & 6.

27. Nevertheless he has also created *this World*, that so he might manifest the Eternal Nature in substantiality, also in living Creatures and Figures, that all this might be a Similitude and Out-birth or express Image, out of the Eternal Nature of the first Principle.

28. Which Similitude, before the time of the world stood in the wisdom of God as a hidden ^h *Magia*, and was beheld in the wisdom by the Spirit of God.

29. Who in the time of the beginning of this world *moved* the Eternal Nature, and opened and brought forth the similitude of the hidden divine world.

30. For the Fiery world stood as it were swallowed up or *bidden* in the light of God; in that the light of the Majesty ruled alone in itself.

31. And yet we must *not think* that the fiery world was not then; it was then; but it severed itself in, or into its own Principle, and was not *manifested* in the Light of God's Majesty.

32. As we may observe in the *Fire and Light*, that the Fire is indeed a cause of the Light, and yet the Light dwells in the Fire, unapprehended by the Fire, and bears or has another source or quality than the Fire.

33. For the fire is fierceness and consumes, and the light is meekness; and out of its virtue or power, comes Substantiality, viz. *Water*, or the *Sulphur* of a thing, which the Fire attracts into itself, and uses it to its strength and life, and so is an eternal *Band*.

34. This Fire and divine Light, have each stood still in itself from Eternity, each standing in its order, in its own principle, and having neither Ground nor Beginning.

35. For the Fire has in itself, for its source or quality, its own Form, viz. the *De-firing*; out of which, and in which, all Forms of Nature are generated; one being continually a cause of the other, as is mentioned *expressly* at large in the other writings.

36. And we find in the Light of Nature, that the Fire, in its own Essence, has been as in an astringent desirous source or quality, a *darkness* in itself, which, in the Meekness of God, has stood as it were swallowed up; so that it has not been qualifying, or producing its Quality, but Essentially in itself, and *not kindled*.

37. And though it has as it were burned, yet that has been as a Principle of its *even*, in itself *only* perceptible.

^h Or Desire.

38. For there have been only *two* Principles from Eternity ; the one in itself, the *Fiery* world ; the other also in itself, the *Light-flaming* world.

39. And yet they were not parted asunder, as the Fire and Light are *not* parted asunder, and the Light dwells in the Fire, unapprehended by the Fire.

40. And thus we are to understand *two Spirits*, one in another, *viz.* 1. One fiery, according to the Essence of the astringent and stern Nature out of the hot and cold stern Essential Fire, which is understood to be God's *wrath-spirit* and source or quality, and belongs to the Father's property, according to which he calls himself *an angry* ¹ *jealous* God, and ^k *a consuming fire*, in which the first Principle is understood.

Exod. 20. 4.

* Heb. 12. 29.

41. And 2. The other a *Meek Light-flaming Spirit*, which from Eternity conceives its variation or transmutation in the Center of the Light ; for it is in the first Principle, in the Father's Property, a Fiery Spirit ; and in the second Principle, in the light, a meek light-flaming spirit, and is only *one*, and not two ; but is understood to be in *two* sources or *qualities*, *viz.* in Fire and Light, according to the property of each source or quality.

42. As is sufficiently to be understood by us, in every outward Fire, wherein the Fire-source or quality gives a wrathful fierce spirit, which is *consuming* ; and the source or quality of the light gives a meek amiable *Air-Spirit*, and yet is Originally but one Spirit.

43. In like manner we are to conceive of the Being or Substance of Eternity, *viz.* the holy *Trinity*, which in the Light we apprehend to be the *Deity* ; and in the Fire to be the *Eternal Nature* ; as is sufficiently cleared in the other writings.

44. For the Omnipotent Spirit of God with both the Principles, has been from Eternity *All* itself, there is nothing before it ; it is itself the Ground or *Byss*, and the *Abyss*.

45. And yet the Holy Divine Being or Substance is especially observed to be a Being or Substance of its *own*, in itself, and dwells without or beyond the fiery or firing Nature and property, in the Light's property, and is called ¹ *GOD*, not from the Fire's property, but from the Light's property.

¹ GOTT.

46. Though indeed *both* properties are unseparated, as we may understand by this world, wherein there lies a hidden Fire in the Deep of Nature, and hidden in all beings or substances and things, else no *outward* fire could be brought forth.

47. And we see that the Meekness of the water holds that hidden fire *captive* in itself, that it cannot manifest itself ; for it is as it were swallowed up in the Water, and yet *is*, though not substantially, yet essentially ; and in the awakening is made known, and *operative* or qualifying, and all were a Nullity or Nothing and an *Abyss* without the Fire.

48. Thus we understand also, that the Third Principle, *viz.* the source or *quality*, and the Spirit of this world stood, from Eternity, *bidden* in the Nature of the Father's property, and was known by the Light-flaming Holy Spirit, in the *Holy Magic*, *viz.* in the *divine wisdom*, in the Divine Tincture.

49. For the sake of *which*, the Deity has moved itself, according to the Nature of the *Genetrix*, and generated the great Mystery, wherein then *ALL* lay, whatsoever the Eternal Nature was able to do.

50. And it has been only a *Mystery* ; and has *not* been as a Creature, but as a *Chaos*, Quintessence, Mist, or Mixture together.

51. Wherein the wrathful or fierce Nature has generated a dark Mist or *Cloud* ; and the light-flaming Nature, in its property, has generated the *Flame* in the Majesty, and the Meekness ; which has been the Water-source or quality, and the cause of the Divine *substantiality* from Eternity.

52. And it is only Virtue or Power, and Spirit, which has been of *no* Similitude ; and

and there are no footsteps of any Thing therein, but the Spirit of God in a two-fold source, quality and form, *viz.* a hot and a cold stern *fire-source*, or quality; and then a Meek *love-source*, or quality, according to the kind of the Fire and of the Light.

53. These have, as a Mystery, gone one into another, and yet the one has *not* comprehended the other, but they have stood as it were in two Principles.

54. Wherein then the Astringency, *viz.* the Father of Nature, has continually comprehended or *compacted* the Substantiality in the Mystery; where then it has formed itself as it were into an *Image*, and yet has been *no* Image, but as a *Shadow* of an Image.

55. All this in the mystery has thus indeed continually had an *Eternal beginning*, of which a man cannot say, that there is any thing, which has not had its figure as a Shadow in the great *Eternal Magia*.

56. But it had no Being or *Substance*, but a spiritual or divine *Scene* or sport one in another, and is the *Magia* of the great Wonders of God, whence there is continually what was *not*, or where there was nothing but only an *Abyss*; and that is now, in the Nature of the Fire and Light, come into a Ground.

57. And yet it is out of or from Nothing, but only out of the Spirit of the source or quality, which is *also* no Being or *Substance*, but a source or quality which generates itself in itself in, or into *two* Properties, and also separates itself into *two* Principles.

58. It has no ^m *separator* or maker, but is itself the cause, as is particularly mentioned at large in the other writings, that the *Abyss* introduces and generates itself into a Ground. ^m Former or Fashioner.

59. Thus now we may *conceive* of the Creation of this World, as also of the Creation of Angels, also of Man, and all other Creatures. All is Created out of the great Mystery.

60. For the third Principle has stood before God, as a *Magia*; and was not, or has not been *wholly* manifested or revealed.

61. Also God has had no similitude, wherein he could discover his own Being or Substance, but only the *wisdom* that has been his longing delight, and has stood in his will with his Being or Substance, as a great *wonder*, in the light-flaming divine *Magia* of the spirit of God.

62. For it has been the habitation of the spirit of God, and is no *Genetrix*, but the manifestation or *revelation* of God, a virgin, and a *cause* of the divine substantiality.

63. For in it stood the light-flaming divine *Tincture* to the heart of God, *viz.* to the word of life of the Deity; and it has been the revelation or manifestation of the Holy *Trinity*.

64. Not that, from its own Ability and Production, it manifests or reveals God; but the divine Center out of God's heart, or being and substance, manifests itself *in it*: It is a *Looking-Glass* of the Deity.

65. For every Looking-Glass standeth still, or quiet and *steady*, and generates no Image, but receives the Image: and thus the Virgin of wisdom is a Looking-Glass of the Deity, wherein the spirit of God *sees* itself, as also all wonders of the *Magia*, which with the creation of the Third Principle are come into Being or *Substance*, and are all created out of the great Mystery.

66. And this Virgin of the wisdom of God stood in the Mystery; and in it the spirit of God has discovered the *formation* of the Creatures; for it is the *out-spoken* or express Image of whatsoever God the Father has spoken forth out of his Center of the light-flaming divine Property, out of the Center of his Heart, out of the word of the Deity, by his *Holy Spirit*.

67. It stands before the Deity as a Glance or Looking-Glass, wherein the *Deity* sees

itself; and in it stands the divine Kingdom of Joy of the divine Will and Pleasure; viz. the great wonders of Eternity, which have neither beginning, nor end, nor number.

68. But it is all an Eternal Beginning, and an Eternal End, and is together as it were an "EYE, which sees where there is nothing in the Seeing or in Sight: but the seeing arises out of the Essence of the Fire and Light.

69. Understand in the Fire's Essence, the Father's Property, and the first Principle; and in the Light's quality or source and property, the Son's Nature, viz. the second Principle; and the driving Spirit out of both properties, understand to be the spirit of God, which in the first Principle is fierce or wrathful, stern, astringent, bitter, cold, and fiery, and is the driving spirit in the Anger.

70. And therefore it rests not in the fierce Wrath and Anger, but is thrusting forth, and blowing forth of the Essential fire, in that it unites itself again in the Essence of the Fire: for the wrathful Essences draw it again into them; for it is their source or quality and life, and yet goes in the kindled fire into the Light forth from the Father into the Son, and opens the fiery Essences in the source or quality of the light.

71. Where then the fiery Essences in the great desire of the burning Love, and the first stern source or quality, in the Light's quality or source, are not known; but the fierceness of the fire is only thus a cause of the light-flaming Majesty, and of the desiring Love.

72. And thus we are to understand the Being or Substance of the Deity, and also the Eternal Nature; and we understand always the Divine Being or Substance, in the light of the Majesty; for the meek light makes the stern nature of the Father meek, lovely, and merciful.

73. And is called the Father of Mercy, according to his heart or Son; for the Property of the Father stands in the Nature of Fire and Light, and is himself the Being of all Beings, or Substance of all Substances.

74. He is the Abyss and the Byss or ground, and parts himself in the Eternal Birth into Three Properties, as into Three Persons; also into Three Principles.

75. Whereas yet in the Eternity, there are but Two in Being or Substance, and the Third is as a Looking-Glass of the first Two; out of which this-world, as a comprehensible or palpable Being or Substance, is created in a Beginning and End.

The Second Chapter:

Of the Revelation or Manifestation of the Mystery: How out of the Eternal Spiritual Mystery, the Temporary Mystery is flown forth.

1.  E E I N G then there has thus been a Mystery from Eternity; therefore now its manifestation, or revelation is to be considered; for we can speak no otherwise of the Eternity, than as, of a Spirit.
2. For it has all been only a Spirit, and yet from Eternity has generated itself into Being or Substance, and that through Desiring and Longing.
3. Neither can it be said at all, that in the Eternity there has not been Being or Substance; for no Fire subsists without Being or Substance.

4. Also there is no Meekness without the Generating of Being or *Substance*; for the Meekness generates Water, and the Fire swallows up the water, and makes it in itself, one part *Heaven* and Firmament, and the other part *Sulphur*.

5. In which the fire Spirit, by its Essential wheel, makes a *Mercury*, and further awakens the *Vulcan*; that is, strikes up the Fire, that so the Third Spirit, *viz.* the *Air*, becomes generated.

6. Where then the noble *Tincture* stands in the Midst, as a ° Glance with the Colours, and originally arises out of the Wisdom of God.

° Transparency or Reflection.

7. For the Colours arise from the source or quality: Every Colour stands with its Substantiality, in the meekness of the quality or source of the water, excepting the *Black*, which does not so, that has its Original out of the *harsh* astringent fierceness; ° they all receive their colours from the source or quality.

° The Forms of Nature.

8. Thus now every *form* longs after the other, and from the Desirous Longing every form is impregnated from the other; and the one brings the other to Being or *Substance*; so that the Eternity stands in a perpetual enduring *Magia*, wherein Nature stands in a sprouting, springing, and wrestling; and the fire consumes that, and affords or gives it also, and so is an Eternal *Band*.

9. Only the light of the Majesty, and Trinity of God, is *unchangeable*: for the Fire cannot comprehend it; and it dwells Free in itself.

10. And yet it is perceptible and known to Us, that the light of the Love is desirous, *viz.* of the wonders and *figures* in the wisdom.

11. In which desiring, this world, as a *Model*, has been known from Eternity in the wisdom, in the Deep hidden *Magia* of God; for the Desiring of the Love searches into or predominates in the Ground, or Byss, and Abyss.

12. Therein has *also*, from Eternity, the Desire of the fierce wrath and harsh stern source or quality, in the Father's Nature and Property, together *mingled* itself.

13. And so the Image of Angels and Men have been from Eternity discovered in the *Divine property* in God's wisdom; as also, in the *property* of the *fierce* wrath, the Devil has been, but not in the holy Light-flaming property.

14. But yet in *no Image*, or Being and *Substance*, but in the Way or Manner, as in a deep sense, a thought darts up, and is brought before its own Looking-Glass of the *Mind*; where in the Mind often a thing appears, ° that is not in Being or Substance.

° Or that comes not to Being or Substance.

15. Thus have the two *Genetrixes*, *viz.* the fierce *wrath* in the Fire, and also the *Love* in the Meekness or Light, set their Model ° in the wisdom.

° Or figure.

16. Where then the Heart of God in the Love has longed to Create this Model into an *Angelical Image*, out of the Divine substantiality, that it should be a Similitude and Image of the Deity, and should dwell in the wisdom of God, to *fulfill* the longing of the Deity, and to the Eternal rejoicing of the Divine Kingdom of Joy.

17. And now we are to conceive or apprehend of the Word *Fiat*, that it has comprised or caught *this*, and brought it into a Substance and Corporeal Being: for the will to this Image has existed out of the Father, out of the Father's property in the word or heart of God from Eternity, as a desirous *will* to the *Creature*, and to the Manifestation of the Deity.

18. But seeing it had not moved itself from Eternity, till at the Creation of the Angels, *therefore* there was *no* Creation performed, till the Creation of the Angels.

19. But the Ground and *Cause* thereof, we are not to know, and God has reserved it to his own Power and Might, how it came to pass, that God has once moved himself; seeing, or notwithstanding, he is an unchangeable God: and we shall here search *no* further, for this troubles us.

20. Only of the Creation we have ability to speak, for it is a *Work* in the Being or

Substance of God: and we understand that the Will of the Word, or Heart of God, comprehended or *comprised* the astringent *Fiat* in the Center of the Father's Nature, together with the *Seven* Spirits and Forms of the Eternal Nature, and that in the Form and Manner of the *Thrones*.

21. Where then the harsh *Fiat* stood, *not* as a Maker, but as a Creator in the property of each Essence, ¹ all in the Great Wonders of the Wisdom.

22. As the *Figures* were from Eternity discovered in the " Wisdom, so they now became comprehended by the *Fiat*, in the Will-Spirit of God.

23. *Not* out of strange Matter, but out of God's Essences, out of the Father's Nature, and became introduced by God's Will-Spirit into the light of the Majesty.

24. Where then they were *Children*, and not strange guests; generated and *created* out of the Father's Nature and Property, and their will-spirit was inclined or directed into the Son's Nature and Property.

25. They *could* and *should* Eat of God's love-substantiality, in the Light of the Majesty; where then their fierce wrathful property out of the Father's Nature became *changed* into Love and Joy.

26. And that they *all* did, besides or except *one* Throne and Kingdom, and that turned itself away from the light of Love, and would rule and domineer in the *stern* Nature of the Fire, above God's meekness and love.

27. And was therefore driven out from the Father's Property, from its own *Creaturely* Place, into the Eternal Darkness, into the Abyss of the stern *Fiat*, and there must stand in its *own* Eternity; and thus the fierce wrath of the Eternal Nature is here also filled.

28. But yet we are not to think, that King *Lucifer* also could *not* have stood: He had the light of the Majesty ^{*} for himself, as well as the other Thrones of Angels: If he had Imagined thereinto, or according to it, he had continued an Angel.

29. But he drew himself out of God's Love into the Anger, and so he is now an *Enemy* of the love of God, and of all the Holy Angels.

30. We are here to consider further, of the Enimittitious kindling of the *Extruded Spirits*, while they were yet in the Father's property; how they with their Imagination kindled the Nature of the substantiality, so that out of the Heavenly Substantiality, *Earth* and *Stones* are come to be: and the meek Spirit of the water is come to be a burning Firmament in the fire's source or quality; whereupon the Creation of this world, *viz.* of the Third Principle, *followed*.

31. And for the Place of this World there was another Light awakened, *viz.* the *SUN*, that so the Devil's pomp might be withdrawn from him; and he was thrust out, and shut up as a Prisoner in the Darkness, *between* the Kingdom of God and of this world.

32. Where then in this world he hath no further to Rule, but only in the *Turba*, in the fierce wrath and *anger* of God; where that is awakened, there he is *Executioner*; and is a continual *Liar*, promoting of mischief, a Betrayer and Cheater of the Creatures.

33. He turns all Good into Evil, so far as he is permitted *room* to do it; whatsoever is Terrible and Pompous, there he shows his might, and *willeth* continually to be above God.

34. But the Heaven which is Created out of the midst of the Waters, as a Meek Firmament, *allays* his Pomp, so that he is not Chief Great Prince in this world, but [†] Prince of *wrath*.

35. Now when the Devil was thrust *out* of his Place, this Place or Throne thereupon stood *without* its Angelical Host, in great desire and longing after its Prince; but he was thrust out.

36. So now God Created *for it* another Prince, *Adam* the first Man, who was also a Throne-Prince before God: and here we are rightly to consider *his* Creation, as also his Fall; for the sake of *whom*, the Heart of God moved itself, and became Man.

¹ *Viz.*

² Or nature.

^{*} Or belonging to him.

[†] Or Anger-Prince.

37. It is not so slight or trivial a thing or matter, about the Creation of Man, for whose Fall's sake God became Man, that he might *Help* him again.

38. So also his Fall was not the *meer* Biting of an Apple: also his Creation was not in that manner, as outward Reason supposes, which understands the first *Adam* in his Creation, to be only a *meer Clod* of Earth.

39. No, my dear Mind, God is not become Man for the sake of a Clod of Earth: neither was the matter merely *one* disobedient Act, for which God was so enraged, that his wrath could not be pacified, except it be *revenged* on the Son of God, and slay him.

40. To Us Men indeed, since the *losing* of our Paradisical Image, this Mystery has continued hidden, except to *some* who have attained the Heavenly Mystery again: to them somewhat thereof has been opened, according to the *Inward* Man.

41. For in *Adam* we are, dead as to Paradise, and must Sprout and Grow again, through Death and the *Corruption* of the Body, into Paradise, as into another world, in the life of God, into the Heavenly Substantiality and Corporeity.

42. And though it be so in *some*, that they attain the Substantiality of God, *viz.* Christ's Body, again, on the soul; yet the Perished Earthly Adam has *covered* the Holy and Pure Mystery, so that the Great secret Mystery has continued *bidden* to Reason.

43. For God dwells not in this world in the Outward Principle, but in the *Inward*: he dwells indeed in the Place of this world, but this world apprehends him not: how then will the Earthly Man apprehend the secret Mysteries of God?

44. And if a Man apprehends them, he apprehends them according to the *Inward* Man, which is born of God again.

45. But seeing the Divine Mystery will now more and more henceforth be laid so wholly open, and be so very *perceptibly* given to Man, that he will very clearly apprehend the hidden secret, therefore it ought by him to be well considered what it signifies; even the *Harvest* of this world, for the Beginning has found the End, and the Middle is set into the separation.

46. Let this be told to you, ye Children, who would inherit the Kingdom of God: there is a time of great earnestness or *severity* at Hand: The Floor shall be purged, Evil and Good shall be separated one from another: The Day *Dawneth*, this is highly known.

47. When we will speak of Man, and rightly understand out of what he is made, we must consider of the Deity, together with the Being of All Beings, or Substance of all Substances; for Man was created according to the *similitude* of God, out of all the Three Principles; a total Image and Similitude, according to all Beings or Substances.

48. He must not be an Image of this world only; for this world's Image is *Bestial*; and for the sake of *no* Bestial Image, is God become Man.

49. For neither did God create Man to live thus in a Bestial Property, as we now live in *after* the Fall, but in the Paradisical, in the Eternal Life.

50. Man had no such bestial Flesh, but heavenly Flesh; but in the Fall ² it became ² His Flesh, earthly and bestial.

51. Neither are we to understand it in such a sense, that he had nothing of this world in him: He had the Kingdom and *Dominion* of this world in him; but the Four Elements ruled *not* in him; but the Four Elements were in one, and the Earthly Dominion laid hidden in him.

52. He should live in the heavenly Source or Quality; and though all was *stirring* in him, yet he should rule with the Heavenly Source or Quality of the second Principle over the Earthly; and the Kingdom, and the Source or Quality of the Stars and Elements, should be *under* the Paradisical Source or Quality.

53. No Heat nor Frost, no Sickness, nor Mishap or Mischief, also no Fear should touch him or terrify him, *his body* could go through Earth and Stone, uninterrupted by any thing.

54. For that would be *no* Eternal Man, which Earthlinefs could limit, which were thus fragile.

55. Therefore we should rightly confider of Man: It is not Sophiftry or Opinion that will do it, but knowing and *underftanding* in the Spirit of God.

56. It is of Necessity you must be born again, if you will *fee* the Kingdom of God again, out of which you are departed.

57. *Art will not* do it; but God's *Spirit*, which fets open *the* Doors of Heaven to the Image of Man, fo that he can fee with Three Eyes.

58. For Man ftands in a *Threefold Life*, if fo be he is God's Child; if not, he ftands only in a *Twofold Life*.

59. And it is fufficiently known to us, that *Adam* is, with the right *Holy* Image, which was the fimilitude according to the holy Trinity, gone forth out of the Divine Being or Substance, and has imagined in or according to the Earthlinefs, and has brought the earthly Kingdom into the divine Image, and *darkned* or obscured it, and made it perish, whereupon alfo we loft our Paradifical Seeing.

60. Alfo God has *withdrawn* Paradife from *Us*, whereupon we became then weak, faint, and feeble; and instantly the four Elements, together with the Constellations or *Astrum* in us, became strong and mighty, fo that we are with *Adam* fallen home to them.

61. Which alfo is the Cause of the *Woman*, that God *divided* Adam, when he could not stand, and parted him into *two* Tinctures, *viz.* according to the Fire and Water, as shall be mentioned hereafter, the one affording foul, the other spirit.

62. And *after* the Fall Man became a bestial Being or Substance, who must propagate after a bestial property or kind; and then the Heaven and Paradife, as alfo the Deity, became a Mystery to *Him*.

63. Whereas yet the Eternal continued *in* Man, *viz.* the Noble foul, but *covered* with an Earthly Garment, and darkened and infected with the earthly source or quality, and poisoned by the false or evil Imagination; fo that *it* was no more known to be God's Child.

64. For the sake of which, God became Man, that he might deliver it from the Dark Earthlinefs again, and bring it again into Heavenly *Substantiality*, in Christ's Flesh and Blood, which fills the Heaven.

The Third Chapter.

The Gate or Opening of the Creation of Man; and of the Breathing in of the Soul and of the Spirit.

1.  **A**LTHOUGH this has been cleared enough in the *other* Writings, yet because every one has them not *ready* at hand, therefore it is necessary to set down a *brief* recital, or round description of the Creation of Man; whereby Christ's Incarnation may be the *better* understood afterward.

2. Alfo for the sake of the Pearl, which continually more and more happens, and comes to be given and opened to Man in his seeking; which is a *singular* Joy to me, thus to delight myself with God.

3. The Creation of Man is effected or performed in all the *Three Principles*, viz. in the Father's Eternal Nature and Property; and in the Son's Eternal Nature and Property; and in this world's Nature and Property.

4. And into the Man, which the word *Fiat Created*, was the *Threefold Spirit*, out of the Three Principles and sources or qualities, breathed in to be his life; viz. he was Created by a Threefold *Fiat*: understand the Corporeity or Substantiality; and the will of the Heart of God introduced the Spirit into him, according to all the *Three Principles*: understand it as follows.

5. Man was created totally after the similitude of God, God manifested himself in the Humanity in an *Image*, which should be as himself.

6. For God is A L L; and All is proceeded from him; and yet all is not called God, for this Reason, *because* all is *not* Good.

7. For as far as concerns the Pure Deity, God is a light-flaming Spirit, and dwells in Nothing, but only in *himself*; Nothing is like him.

8. But as far as concerns the Property of Fire, out of which the Light is generated, we apprehend that the Property of the Fire is *Nature*, which is a Cause of the Life, moving, and of the Spirit; else there would be no Spirit, also no Light, nor Being or Substance, but an Eternal ^a *Stillness*, neither Colour nor Virtue, but all would be an Abyss without Being or Substance.

9. Though yet the light of the Majesty dwells in the Abyss, and is *not* apprehended by the fiery Nature and Property; for as to the Fire and Light, we are to understand as follows.

10. The Fire has and makes a terrible and *consuming* source and quality or torment: now in the source or quality and torment, there is a sinking down like a *dying*, or free yielding up itself.

11. That free yielding up itself falls into the liberty, without or beyond the source or quality, or torment, as into *Death*; and yet is no Death, but it goes a degree deeper down into itself, and becomes free from the source or quality, or torment of the fire's Anguish; and yet has the *sharpness* of the Fire, yet not in the Anguish, but in ^b the ^b Or Joy. liberty.

12. And then the Liberty and the Abyss is a Life, and becomes a Light in itself; for it gets the Flash of the Anguish, Source or Quality, or Torment, and becomes *desirous*, viz. of the Substantiality.

13. And the Desiring impregnates itself with substantiality out of the Liberty and *Meekness*: For in that the Anguish, Source, or Quality, or Torment, sinks, or enters in, it rejoices, that it is free from the Anguish, and draws the Joy into itself, and goes with its will *out* from itself, which is the Life and ^c Spirit of Joy.

14. For which, here we had need of an *Angel's Tongue*: yet hereby we will give to the Reader that loves God, a short *Explanation* to consider of, for the understanding of the Heavenly Substantiality.

15. For in God, All is Power, Spirit and Life; but whatsoever is Being or Substance, that is *not* Spirit; but that which sinks down from the Fire, as into *Inability*, that is Being or Substance.

16. For the Spirit rises in the Fire, but it separates itself into two Sources or Qualities; as one into the Fire, and one in the *sinking* down into the Liberty, into the Light.

17. This is called God; for it is meek and lovely, and has in itself the Kingdom of Joy; and the Angelical world is understood in the *Liberty* of the Substantiality.

18. Therefore when we were gone out from the Liberty of the Angelical Substantiality, into the dark source or quality, whose Abyss was the Fire, then there was *no* Remedy, unless the Light's power and word, as a word of Divine Life, became a

^a Vacuum, void, cessation, privation, or Negation.

^c The Holy Spirit.

Man, and brought us out of the darkness, through the fire-source or quality, through the *Death* in the Fire, again into the *Liberty* of the divine Life, into the divine Substantiality.

* *Note.*

19. And *thêrefore* must Christ die, and with the soul-spirit go through the Fire of the Eternal Nature, *viz.* through * *Hell* and the fierce wrath of the Eternal Nature, and enter into the Divine Substantiality; and break open a way for our souls through the Death and Anger, through which *we may* with, and in him, enter through Death into the Eternal Life.

20. But concerning the divine Substantiality, *viz.* concerning the divine *Corporeity*, we are to understand as follows.

21. We understand that the Light gives Meekness, *viz.* Love: Now the fire's anguish desires Meekness, that it may quench its great Thirst; for the fire is desirous, and the Meekness is giving, for it gives itself.

† *Wesenheit.*

22. Thus in the desiring of Meekness, comes to be *substance* or Being, *viz.* a substantial^d Essentiality: which is sunk down from the fierce wrath, which gives its own Life *freely*, and that is Corporeity; for or out of the power in the Meekness it becomes substantial, and is, by the Astringency, as by the Eternal *Fiat*, attracted, or put on and retained.

23. And it is therefore called Substantiality, or Corporeity; because it is *sunk* down from the fire-source or quality and spirit, and is, in respect of the spirit, as mute or inanimate, Dead and *Impotent*; whereas yet, it is an *Essential* Life.

24. Understand us right thus: When God created the Angels, there were only *Two* Principles manifested, and in-Being or Substance; *viz.* that in the Fire, and that in the Light; *viz.* one in the fierce wrathful Substantiality, in the stern astringent *Fiat*, with the forms of the fire's Nature.

25. And then that in the Heavenly substantiality, out of the Holy Power, with the water-source or quality of Meekness of the Life of Joy; in which the divine *Sulphur*, as in the Love and Meekness, was generated; its *Fiat* was God's desiring will.

26. Out of this divine Substantiality, *viz.* out of God's Nature, the Angels as *Creatures* were created, and the source or quality of their Spirit and Life rises in the Fire.

27. For without Fire no Spirit *does* *subsist*; and if it goes out of the Fire into the Light, there it obtains the love-source or quality, and the fire becomes only a *cause* of its Life: but the fire's fierceness comes to be quenched with the Love in the Light.

28. But *Lucifer* despised this, and continued in the Fire-Spirit, and so Elevated himself also, and kindled the substantiality in *his Place*, out of which Earth and Stone came to be, and he was thrust out; and so the *Third* Corporeity and the Third Principle began, together with the Kingdom of this world.

29. So when the Devil was thrust out into the Darkness, then God Created *another* Image, according to his similitude, in this Place.

30. But if it must be God's similitude according to all the *Three* Principles; then must it also be taken out of all the Three, and out of all Beings or Substances of this place, or of *this* Deep, as far as the *Fiat* had, with *Lucifer's* Principality, given itself into the Ether to the Creation.

31. For Man came in the *stead* of *Lucifer*: and hence rises also the Envy of the Devils, that they cannot allow Man that Honour, but lead him continually into the *Evil* way of perdition, whereby they may but increase their Kingdom; and they do it as a *spite* against the Meekness, *viz.* the love of God, supposing, that seeing they live in the fierce strong Might, they are higher than the Spirit of God in the Love and Meekness.

32. Understand it thus: God's Will-Spirit, *viz.* the Holy Spirit, has comprised the Twofold *Fiat* in two Principles, *viz.* in the Angelical world, the inward, and in

this

this outward world, the outward, and created $\left\{ \begin{array}{l} \text{den Mensch oder Menschheit,} \\ \text{The Mixture or Man,} \end{array} \right\}$ as a *Mixt* person; for he should be an Image according to the inward and outward world, but should with the inward source or quality *rule* over the outward: Thus he should have been the similitude of God. c Or Man.

33. For the outward Substantiality *hung* to the inward, and the Paradise grew through the Earth, and Man in *this* world upon the Face of the Earth was in Paradise; for Paradisical fruit grew for him, till the Fall, when the Lord *curfed* the Earth.

34. Then Paradise passed into the Mystery, and became a Mystery or *hidden* secrecy to Man; whereas yet if he is born of God again according to the inward Man, he *dwells* in Paradise, but according to the outward, he dwells in this world.

35. We are further to consider the *Beginning* and original of Man thus: God has created his Body out of the ^f *Matrix* of the Earth, out of which the Earth was Created. f The Quiet-
essence or
Mother.

36. All was *together* one in another, and yet parted itself into Three Principles of a Threefold Substantiality; and *yet* that in the fierce wrath was not known.

37. Now, if Adam had continued in Innocence, he had lived the *whole* time of this world only in Two Principles, and had ruled with one over all; and the fierce wrathful Kingdom had not been known or *manifested* in Him, though indeed he had it in him.

38. And we are to understand further, that Adam's Body was created out of the *Inward* Element, wherein the Inward Firmament and Heaven, together with the Heavenly Effences lie, as to *one Part*, by the inward *Fiat*.

39. And, as the *other* Part, he was created by the outward *Fiat*, out of the *outward* Four Elements, and out of the Constellation or *Astrum*; for in the *Matrix* of the Earth, they stood one among another: The Paradise was *therein*, and the Body was created also in Paradise.

40. Understand us right: He had divine and also Earthly *Substantiality* on him, but the Earthly was *impotent*, and as it were swallowed up in the Divine.

41. The Substance or matter out of which the Body was created, was a *Mass* or lump of fire and water, together with the ^e Effences of both those principles, although the first also lay therein, but *not* stirring. e Out-going
substantial
working
powers and
properties.

42. Every principle should continue in its seat, and should not mix, even as is done in God, and then Man were a *Total* Image according to God's Being or Substance.

Of the Breathing-in of the Soul, and of the Spirit.

43. The *Body* is a similitude according to God's substantiality: The *Soul* and *Spirit* are a similitude according to the Holy Trinity.

44. God gave the Body his substantiality *out of* the Three Principles; and the Spirit, together with the Soul, out of the *fountain* of the Threefold Spirit of the All-existing All-substantial Deity.

45. And thus we are to understand, that the soul, with its Image, and with its outward Spirit, is *proceeded* out of the Three Principles, and breathed and introduced into the Body, as *Moses* witnesses, ^b *God breathed into Man the living Breath into his Nostrils, and so Man became a living soul.* b Gen. 2. 7

46. But now the Breath and Spirit of God is Threefold, *viz.* in a Threefold Source or *Quality*.

47. In the first Principle it is a *fiery* Breath and Spirit, which is the true cause of the Life, and stands in the Father's source or quality, *viz.* in the Center of the fierce wrathful Nature.

48. And then in the second Principle God's Breath, or Spirit, is the *light-flaming love-spirit*, viz. the true spirit of the True Deity, which is called God the Holy Ghost.

49. And in the Third Principle, as in the similitude of God, God's breath is the *Air-spirit* upon which the Holy Ghost rides, as David saith, ⁱ *The Lord rideth upon the wings of the Wind*: and Moses saith, ^k *The Spirit of God moved upon the Waters*; that is, upon the *Capsula*, or Inclosure, where the Air rises.

ⁱ Psal. 18. 10.
^k Gen. 1. 2.

50. Now this Threefold Spirit has the total God, out of all the Three Principles, introduced and *breathed-in* into the Created Image.

51. *Viz.* First, the Fire-spirit he has introduced into him from *within*, and not at the Nostrils, but in the Heart in the *Twofold Tincture* of the inward and outward blood; although the Outward was not known or discerned, but was a Mystery, but the inward was stirring, and had Two *Tinctures*, viz. one out of the Fire, and one out of the Light.

52. This Fire-spirit is the true Essential soul, for it has the *Center* of Nature with its four forms for its fiery might: It strikes up the fire itself, and itself makes the wheel of the *Essences*, as in the ^l Second and ^m Third book is mentioned at large.

^l The Three Principles.
^m The Three-fold Life.

53. And thou art to know, that the Essential Soul's fire is *not* the true Image, according to the Deity: It is no Image, but a *Magical* perpetual enduring Fire.

54. It has had *no* Beginning; also it will have *no* End.

55. And understand, that God has introduced the Eternal beginningless Fire, which has been from Eternity in itself in the Eternal *Magia*, as in the willing of God in the desiring of the Eternal Nature, as an Eternal Center of the *Genetrix*; for this Image should be a Similitude of, or according to *him*.

56. And secondly, in like manner it is with the Essential soul's fire, the holy Spirit has introduced the light-flaming *Love-spirit* out of itself, and that even in the second Principle, wherein the Deity is understood.

57. *Not* in the Nostrils, but as Fire and Light hang one to another, and are *One*, but in *two* sources or qualities: Thus was the Good Love-spirit, together with the Essential Fire-spirit, introduced into his Heart.

58. And each source or quality, brought its own *Tincture* along with it as a peculiar Life of its own; and in the *Love-tincture* the right true Spirit is understood; which is the Image of God, which is a similitude according to the clear true Deity, which respects the whole Man properly, also fills the whole Man, but in its *own* Principle.

59. The soul, as to what purely belongs to it, is a Fire-eye, or a *Fire-looking Glass*, wherein the Deity has manifested itself according to the first Principle, viz. according to *Nature*, for it is a Creature, and yet created in no similitude.

60. But its Image, which it brings forth out of its Fire-eye into the Light, that is the true Image or Creature, for the sake of which God became Man, and introduced it again out of the fierce wrath of the Eternal Nature, in *Ternarium Sanctum*, into the Holy Ternary.

61. And we are to understand further thus, concerning the soul and its Image: It is indeed *together* a Spirit; but the Soul is a hungry fire, and must have substantiality, else it will be a hungry Dark valley, as the Devils are come to be such.

62. Thus the soul makes Fire and *Life*; and the meekness of the Image makes Love and heavenly *substantiality*; thus the soul's fire becomes meekened and satiated with Love.

63. For the Image has water out of God's fountain, which flows into Eternal life, the same is *Love* and Meekness, and it receives that out of the Majesty of God, as is to be seen in a kindled Fire; that the *fire* in itself is a fierce wrathful source or quality, and

the *Light* is a meek amiable Source and Quality ; and that in the deep of this world, out of Light and Air, water comes to be ; this is thus also in a similitude.

64. Thirdly, God has in like manner, at once, breathed in the *Spirit* of this world, with the source or quality of the Stars and Elements, *viz.* the *Air*, into Man, into his *Nostrils*, that should be a ruler in the outward Kingdom, and open the wonders of the *outward* World ; to which End also God created Man in the outward Life.

65. But the Outward Man should *not* reach into the Image.

66. And the Image of God should *not* lodge the outward Spirit in itself, and suffer that to rule over it.

67. For its food was from the *Word* and power of God ; and the outward Body had paradisaical food, *not* from the Sack of Worms, for it had not that.

68. Also he had neither the form nor shape of Masculine or Feminine, for he was both ; and had both *Tinctures*, *viz.* of the soul, and of the Spirit of the soul ; of the Fire, and of the Light.

69. And he should have generated another Man out of himself according to *his Similitude* : He was a chaste Virgin in *one* only pure Love : He should have loved and impregnated himself through the *Imagination* ; and so also ^a was his Propagation.

^a Or should have been.

70. He was a Lord over the Stars and Elements, a *similitude* of God ; as God dwells in the Stars and Elements, and they apprehend not him : He rules over all : Thus was Man created also.

71. The Earthly source was *not* wholly stirring in him : He had indeed the Air-spirit, but the Heat and Cold should not touch him, for the substantiality of God pressed through *all* : As the Paradise pressed and sprouted through the Earth ; so sprouted the Heavenly substantiality in the outward Being or Substance of his Body, and outward Spirit. *In God*, that was very possible, which to us, in the earthly Life, seemeth strange.

72. Fourthly, Thus *Adam*, with the introducing of his fair Heavenly Image into the spirit of God, has together *received* the Living word of God, which was the food of his soul and image : That living Word was *surrounded* with the divine Virgin of wisdom.

73. And you are to know, that the soul's Image stood in the Virgin-like Image, which was *discovered* in the Deity from Eternity.

74. And the *pure* Image of *Adam* was out of the wisdom of God, for God would thus behold and manifest himself in an Image, and that was the *similitude* according to God ; understand, according to God's Spirit ; according to the Number Three ; a Total *chaste* Image like the Angels of God.

75. And in this Image *Adam* was the child of God ; not a similitude only, but a *Child*. He was, I say, born of God, out of the Being of all Beings, or Substance of all Substances.

76. Thus we have briefly acquainted you, and offered to your understanding, what *kind* of Image *Adam* was before his Fall, and how God has created him ; for the better understanding *why* God's Word is become Man, how it was brought about, and what it has *caused*, or produced and effected.

The Fourth Chapter.

Of the Paradisical Life, Being, or Substance, and Dominion:
How it would have been if Man had continued in Innocence.

I. * * * * * ANY Objections has the Devil framed, whereby he would excuse himself, saying, God has created him *thus* as he is, whereas his Angelical form which he *once* had, always *convinces* him that he is a Liar.

2. And thus he always does to the poor fallen Man, he introduces always the Earthly Kingdom with its *power* and ability into him, that so he may have a constant Looking-Glass before him, that *he also* may blame God, as if he had created him earthly and evil.

3. But he leaves out the *best*, viz. First, the Paradise in which Man was created: And then, Secondly, God's Omnipotence; that *Man liveth not by bread only, but also from the Power and Word of God*: And Thirdly, that Paradise, with its source or quality, ruled over the Earthly Quality.

4. He shows Man only his *Hard* miserable fleshly Naked form or Condition; but the Form or Condition in Innocence, wherein *Adam* knew not that he was naked, he covers or conceals *that* to seduce Man.

5. And so he would have *this* very much concealed from us poor Children of *Eve*; and though the Earthly *Sack* is not worthy to know it, yet it is very necessary for our *Minds* to know it.

6. So it is also necessary for us to fly to the True *Door-keeper*, who has the *Key* to open it, to pray to him, and yield up ourselves wholly to him, desiring him that he will yet vouchsafe to open to us the Paradisical Gate in the *Inward Center* of our Image, that the Paradisical Light might shine to us in our Minds, that so we might become longing to dwell with our *IMMANUEL* again, with the *Inward and New Man* in Paradise.

7. For, *without* this Opening, we understand nothing of Paradise, and of our Image which we had in Innocence.

8. But seeing Christ the Son of God has generated us again to the Paradisical Image, we should not be so *remiss* to rely upon Art and earthly Reason; for so we find not Paradise and Christ, who must *become Man* in us, if we will ever see God: In our Reason it is all but dead and blind.

9. We must go out from Reason, and *enter* into the Incarnation of Christ, and then we shall be taught of God; and then *we have* power to speak of God, Paradise, and of the Kingdom of Heaven.

10. And in the Earthly Reason, which only proceeds from the Constellation or *Astrum*, we are but *Fools* in the presence of God, if we will speak of the Heavenly Mystery; for we speak of a thing which we have *not* seen or known.

11. But even a Child knows its Mother, so also every one that is born of God again, *knows* his Mother, not with earthly Eyes, but with divine, with the Eyes of the Mother from whom he is born: This we present to the true-hearted Reader to consider what he is to do; and from what mind and apprehension, or *understanding*, we will write.

12. Reason of the outward world will needs hold, that God created Man in the outward Dominion, in the source or quality of the fiery Stars and four Elements; but if that were so, then he was created in the *Anguish* and *Death*.

13. For the starry Heaven has its *limit*, when it attains that, it leaves the Creature, of which it was a leader; and then that Dominion, and Being or Substance of the Creature, passes away, which was *subject* to the outward Heaven.

14. And we see very well how we fall away and die when the outward Heaven with the Elements *leaves* us; so that even a Child in the Mother's womb is plainly old enough to die, oftentimes also it perishes while it is yet *without* Life, and in the *Fiat* of the outward Dominion, is coming to be a Body before the Center of Nature strikes up the Fire of the soul.

15. And thus by *Adam's* fall, we clearly know the Dying and Death; that *Adam*, as soon as he became Earthly, *died as to Paradise*, and was dead to the Kingdom of God: the Regeneration was therefore necessary for us, else we could not become living again.

16. But seeing God did *forbid* Adam the Earthly fruit, which was mixt, not to touch it, and also created only one Man with Masculine and Feminine Properties, with both *Tinctures*, as of the Fire, and of the Light in the Love, and brought him instantly into Paradise, yea he was *created in Paradise*; therefore we cannot give way to Reason, which, by the Devil's Infection or Instigation, saith, that Man was created *Earthly*.

17. For whatsoever was solely created from the earthly Life, or from the Earthly source or quality, that is *Bestial*, it has Beginning and End, and reaches not the Eternity, for it is not out of the Eternity.

18. And that now which is not out of the Eternity, that is *transitory*, and only a Looking-Glass, wherein the eternal Wisdom has beheld itself as in a *Figure* and Similitude.

19. There remains nothing of it else but a *shadow* without source or quality, and being or substance: It passes away as a wind which has raised itself, and then lies down again.

20. For *such* a Creature's sake, the word of God is not become Flesh: The Eternal is not for the sake of the Transitory entered into the transitory substantiality.

21. Also it is not therefore entered into the Earthly, that it would raise and introduce the Earthly Transitory into the Power of the Majesty, but for the sake of *that* which was proceeded out of the Power of the Majesty, but was become evil and earthly, and as it were *extinguished* in Death, that it might make it living again, and awaken and lift it up into the power of the Majesty, into that state it was in *before* it was a Creature.

22. And we are to understand *otherwise* than we have hitherto done concerning Man, having accounted him bestial: Indeed he *became Bestial*, according to the property of this World, when he died in *Adam*; from thenceforward he lived to this world, and not to God.

23. But if he entered with his will-spirit into God, then the will-spirit would attain the Noble Image again, and according to the Image, would *live* in God, and according to the Bestial property, would live to *this* world.

24. Thus he was in Death, and yet was living; and *therefore* God's word became Man, that it might unite him into God again, that he might be *totally* born again in God.

25. We are to conceive of the Paradisical Image thus: We say, and apprehend, that *Adam* was created *good*, pure, and immaculate; as were also *Lucifer* and his *Hosts*.

26. He had pure eyes, and that Twofold; for he had both Kingdoms in him, *viz.* God's Kingdom, and the Kingdom of this world.

27. But as God is Lord over all, so should *Man also* in the power of God be Lord over this world; for, as God rules in all, and presses through all, imperceptibly to the *Thing*, so could the hidden divine Man press into all, and see all.

¶ Man.
¶ World.

28. Indeed the outward ¶ was in the Outward ¶, but he was Lord over the outward, it was under him, it could not subdue him, he could break the *Rocks* without any prejudice to him.

29. The *Tincture* of the Earth was *wholly* known to him, he should have found out all the Wonders of the Earth; for to that end was he also created in the outward, that he should manifest in Figures, and produce into work what was seen in the eternal Wisdom, for he had the Virgin Wisdom *in* him.

30. Gold, Silver, and precious Metals, are indeed also out of the *Heavenly Magic*, thus inclosed and shut up by, or with the kindling: They are another thing than Earth: Man loves that well, and uses it for his maintenance; but he knows *not* its ground and original: It is not in vain loved by the Mind: It has a *high* Original, if we would consider of it.

31. But we are justly silent of it *here*; seeing Man, without that, loves it *too* much, and *thereby* withdraws himself from the spirit of God.

32. One should not love the Body more than the Spirit, for the *Spirit* is the Life: This we give you to understand in a similitude, and are silent of the *Matter*, with the ground and original thereof.

33. But know this, that it was given to Man for his sport and ornament, he had it by the right of Nature: It was his; understand the *outward Body's*; for the outward Body, with its *Tincture*, and the Metalline Tincture, are near of Kin.

34. But when the *Tincture* of the outward body was destroyed by the Devil's evil Longing, then the Metalline *Tincture* hid itself also from the Humane, and became an enemy to it; for it is purer than the perished in the outward Man.

35. Let this be manifested to you, ye *Seekers* of the Metalline *Tincture*, if you would find the *Philosopher's Stone*, then apply yourselves to the *New Birth* in Christ, else it will be hard for you to apprehend it; for it has a great agreement with the Heavenly Substantiality, which, if it were released from the fierce wrath; would be *very well* seen.

36. Its luster signifies somewhat, so that, if we had paradisical eyes, we should well apprehend it: The *Mind* shows it us indeed, but the understanding and full knowledge is dead as to Paradise.

37. Therefore seeing we *use* that noble Thing to the dishonour of God, and to the *destruction* of ourselves, not to honour God thereby, and to enter with our Spirit into the Spirit of God, but leave the Spirit, and cleave to the Substantiality; *therefore* is the Metalline Tincture become a Mystery, for we are become *strangers* to it.

38. Man was created, that he should be a Lord of the *Tincture*, and it was subjected to him, and he became its servant, and also strange to it, therefore now he seeks in Gold, and findeth *Earth*.

39. Because he forsook the Spirit, and went with his Spirit into the Substantiality, therefore the Substantiality has captivated him, and shut him up in death; so that, as the *Tincture* of the Earth lies shut up in the fierce wrath till the Judgment of God, so also the *spirit* of Man lies shut up in the Anger, unless he goes forth, and *becomes* generated in God.

40. For the Devil *would* be chief great Prince, with his fierce wrath in his heavenly substantiality, therefore it was shut up from him, and *became* Earth and Stone, so that he is not Prince, but a Captive in the Anger, and the substantiality profits not him, for he is Spirit.

41. He contemns the Heavenly Substantiality, and kindles the Mother of Nature, *viz.* the Astringency or *Fiat*, which instantly made all *palpable* and corporeal, which God's Spirit ¶ created or compacted together.

¶ Or concret-
c.l.

42. And yet it was well or *easy* to be known to Man, he could well release the *Tincture*,

and bring forth the Pearl to his Sport or Scene and Joy, and to the Manifestion of God's Glory and Deeds of *wonder*, if he had continued in Innocence.

43. As to Man's eating and drinking, whereby he should give his *Fire* nourishment and substantiality, it was thus :

44. He had a twofold fire in him, *viz.* the *Soul's fire*, and the outward fire of the Sun and Constellations or *Astrum* : Now every fire must have Brimstone, or Being and Substance, or else it subsisteth *not* ; that is, it does not burn ; concerning which we have sufficient understanding in the Divine Being or Substance, what the nourishment of Man was.

45. For, as is mentioned above, the soul's fire is fed with God's Love, Meekness, and Substantiality, together with whatsoever the Word, *viz.* the Divine Center, bringeth forth.

46. For the soul is out of the eternal *Magic Fire*, which must also have Magic food, *viz.* by or with the *Imagination*.

47. If it has God's Image, then it *imagines* in God's Love, in the divine substantiality, and eateth of God's food, of the food of the Angels.

48. But if not, then it eateth of whatsoever it *imagines* in, or of whatsoever the Imagination enters into, whether it be of the earthly, or hellish source or quality, and into that *Matrix* also it falls ; indeed not with its substance, but is filled therewith, and that begins to qualify, or operate in itself, as poison does in the flesh.

49. Also it is sufficiently to be known by us in the food of the outward Body thus : The outward Man was indeed, yet he was as it were *half* swallowed up by the Inward, the Inward ruled throughout ; and thus *every life* took of its own food :

50. *Viz.* the Image of God, or the Soul's Spirit and Image did eat of the *Divine* heavenly substantiality ; the outward Body did eat of the *Paradisical* fruit in the mouth, and not into the body ; for, as the outward body stood half swallowed up in the inward, so was also the fruit of Paradise.

51. The divine Substantiality sprouted through the earthly, and had *half* swallowed up the earthly in the Paradisical fruit, so that the fruit was not known to be earthly ; and therefore it was called Paradise, as a sprouting *through* the Anger, where the love of God sprouted through the Anger, and bore fruit, as the Language of Nature clearly understands the same, without any Explanation or far-fetched Meaning.

52. And thus we are further to understand, *how* God dwells in this world, and the world is as it were swallowed up in him ; it is impotent in him, and he *Omnipotent* : Thus was Man also, and thus he did eat, his earthly eating was heavenly.

53. As we know that we must be born again, so the Paradisical fruit was *born again* out of the Anger into the heavenly essentiality.

54. Or, as we see, that a good sweet herb grows out of the *bitter* earth, which the Sun qualifies, or causes to be otherwise, than the earth had qualified or caused to be ; so the holy man qualified the Paradisical fruit in his mouth, so that the earthliness was swallowed up as *Nothing*, and stirred not Man at all.

55. Or, as we know that the Earth shall at the End be swallowed up, and be no more a * palpable body. so was also Man's outward eating, he did eat the fruit in the Mouth, * Note. and needed no Teeth for that, for there was the dividing of the Power.

56. There were *two Centers* of the power in *Adam's* mouth, each took its own : The Earthly was changed into a Heavenly source or quality ; as we know that *we shall be* ¹ 1 Cor. 15. changed as to our Bodies, and be turned into a heavenly powerful Body ; thus also was ^{51, 52.} the transmutation in the mouth.

57. And the Body received the Power, for ^u the Kingdom of God consisteth in Power, and ^u 1 Cor. 4. thus Man stood clearly in the Kingdom of God, for he was immortal and a child of God. ^{20.}

58. But if he should have eaten thus into the Guts, and have had such a *Stink* in his Body, as we now have; I will ask a Reason whether that were Paradise, and whether God's Spirit dwells in that; whereas God's Spirit was to dwell in *Adam*, as in the Creature of God.

59. His *labour* in Paradise upon the Earth was Child-like, but with heavenly Wit or Ingenuity, *Understanding* and Skill: He might plant Trees, and other Plants, all according to his pleasure: In *all* there would grow to him Paradisical fruit, and all would be pure to him; he did what he would, and did all right.

60. He had no Law, but only the Law of the *Imagination* or longing, pleasure and delight; that he was to place with or by his Spirit in God, and so he should have continued *Eternally*.

61. And although God had *changed* the Earth, yet he had continued without necessity and death; all would have been but changed into heavenly substantiality.

62. So also is to be understood concerning his drinking; the *inward* Man drank the Water of Eternal Life, out of God's Being or Substance, and the *outward* drank the Water upon the Earth.

63. But, as the Sun and the Air suck up the Water, and yet are not filled with it, so it was also in Man's *Mouth*, it separated itself in the Mystry.

64. As we conceive, and certainly know, and it is the whole Truth, that God made all Things out of Nothing, but only out of his *Power*; so all whatsoever was Earthly, should, in Man's Mouth, go again into that which it was before the Creation of the World.

65. The Spirit and Power *thereof* belonged to Man, but not an Earthly Body; for God had once created him a Body which was Eternal, and wanted no Creating more.

66. He, understand *Adam*, was a Princely *Throne* made out of Heaven, Earth, Stars, and the Elements, as also out of God's Being or Substance: A Lord of the World, and a Child of God.

67. Observe this, ye Philosophers, it is the true Ground, and highly known: Mingle no School fictions with it: It is clear enough: Opinion does it not, but the true Spirit born of God knows it *right*.

68. All Opinion, without Knowledge, is an Earthly folly, and here understands Earth and the four Elements; but God's *Spirit* understands the one Element only, wherein the four lie hidden.

69. Not four should rule in *Adam*, but the one over the four, the heavenly Element over the four Elements of this world; and *thus* we must be again, if we will possess Paradise; for which thing's sake God is become Man.

70. Let this be told you, ye School Disputers or Wranglers, you *go about* the Circle, and enter not within, as the Cat about the scalding broth, which is afraid of the burning Heat, so are you afraid and ashamed before the fire of God.

71. And as little as the Cat eateth the scalding broth, but goes about smelling at the *Edge* of it, so little also does Man eat the Paradisical fruit, unless he goes out from *Adam's* skin, which the Devil has defiled, and enters again into the regeneration of Christ.

72. He must enter *within* the Circle, and cast away the skin of Reason: and then he attains human Wit or Ingenuity, and *Understanding*, and divine Skill and Knowledge: No learning does it, but to be born or regenerated in it.

The Fifth Chapter.

Of the Lamentable and Miserable Fall of Man.

1.  F we will rightly describe the Incarnation of JESUS CHRIST, it is necessary that we should set down the *Cause*, why God is become Man.

2. It is no small cause, or for nothing; as the Jews and the Turks look upon it; the Christians also are *half dumb* concerning it: for indeed it must needs be a great Cause, that the unchangeable God has moved himself: Therefore observe this, we will *set you down the Cause*.

3. Adam was ^{*} a Man, and ^{*} an Image of God, ^{*} a whole similitude according to God; although ^{*} *God is no Image*, he is *the Kingdom, the Power, also the Glory* and the Eternity; All in All. ^{*} Or One. ^{*} Note.

4. Yet the Deep without ground longed, or pleased to manifest itself in *Similitudes*, as indeed there were *such Manifestations*, which were done from Eternity in the wisdom of God, as in a Virgin-like *Figure*.

5. Which yet was *no Genetrix*, but a Looking-Glass of the Deity, and of the Eternity, in the Ground or *Byss*, and in the *Abyss*, an Eye of the Glory of God.

6. And according to that Eye, and in that Eye the Thrones of Princes became Created; *viz.* the Angels, and in the end, Man; he had again the Throne in himself, as being Created out of the Eternal *Magia*, out of God's Being or Substance, out of the nothing into something, out of the Spirit into Body.

7. And as the Eternal *Magia* Generated him out of itself, into an *Eye of the Wonders* and Wisdom of God; so he should and could generate another Man out of himself, after a Magical manner, without dividing or rending of his Body.

8. For he was conceived in God's longing pleasure or delight, and the *Desire of God* had generated him, and brought him forth; and so he had also that same longing, to his own impregnating of himself.

9. For *Venus's Tincture* is the *Matrix* which was Impregnated with the substantiality, *viz.* with *Sulphur* in the Fire, which yet in *Venus's* water comes to Being or Substance.

10. The Fire's *Tincture* gives Soul; and the Light's *Tincture* gives Spirit; and the Water, *viz.* the substantiality, gives Body; and *Mercurius*, *viz.* the Center of Nature, gives the Wheel of the Essences, and the great life in the Fire and Water, heavenly and earthly; and the *Sal*, or Salt, heavenly and earthly, holds it in the Being or substance, for it is the *Fiat*.

11. For as Man has the Outward Constellation or *Astrum* in him, which is his Wheel of the outward world's Essences and *Cause* of the Mind; so also he has the Inward Constellation or *Astrum* of the Center of the fiery Essences; as also, in the second Principle, he has the Light Flaming Divine Essences.

12. He had the whole *Magia* of the Being of all Beings, or Substance of all Substances, in him; it was the possibility in him, he could generate magically, for he loved himself and desired his likeness again out of his *Center*; as he was Conceived from God's desire, and brought forth by the *Genetrix* in the *Fiat*, so should he also have brought forth his Angelical or Human Host.

13. But whether they should all have been generated out of *One*, *viz.* out of that one Princely Throne, or *successively* all one out of another, is not needful to be known,

for the limit is broken : we have enough in the Knowledge, in that we know what we are, and what our Kingdom is.

14. Indeed I find in the Deep in the Center, that one should have *proceeded* out of the other : for the Heavenly Center has its Minutes, as well as the Earthly, which always strike ; where the wheel with all the Three Principles always goes, and always one wonder *opens* itself after another.

15. Thus was Man's Image also found and contrived, wherein the wonders lie *without number* : they should be opened by the Human Host.

16. And it is evident, in Time, one Greater Wonder *is* opened in one than in another ; all according to the Heavenly and Earthly Birth, and wonderful Variation or Alteration : as is done also at this very day ; that in One *more* Art and Understanding of the Wonders lie, than in another.

17. Therefore I *conclude*, that one man should have been generated and proceeded from another ; for the sake of the Great Wonders, and for the pleasure, delight, and joy of Man, wherein a Man would have brought forth *his like*.

18. Thus should the Human Generations have stood in the Generating, *till* God had set the Third Principle of this World again in its own Ether.

19. For it is a Globe with Beginning and End, for the beginning reaches to the end, that the last *may pass* into the first ; thus all is finished and entire.

20. And then will the Middle again be cleared, and go *again* into that which it was before the Times of this world, even all but the Wonders, which continue in God's wisdom in the *great Magia*, standing as a *shadow of this World*.

21. Now seeing Adam was so Glorious an Image ; and moreover stood in the stead and place of extruded *Lucifer* ; the Devil would not allow or afford him *that*, but Envyed it vehemently, and set his Vizard and *Imagination* always before Adam : he slipt also with his Imagination into the Earthliness of the fruit, and imagined or represented before Adam, as if Great Glory did stick in his *enkindled* Earthliness.

22. Though indeed Adam did not know him, for he came not in his own Form, but the Form of the Serpent, as in the *form* of a Sumptuous Beautiful Cunning Beast, and managed his Apish Sport like a Fowler, who deceives the Fowls, and so catches them.

23. So did he also, he *infected* the Earthly Kingdom with his disease and venom of Pride, and half killed it, as is to be seen in Earth and Stones, which though so very much diseased, venomed, and full of vanity, yet would very ^v *sain be loosed from the vanity*.

24. And when ^{22.} it found that Adam was a Child of God, and had the *Glory* and the Power, then it imagined or longed vehemently after Adam, together with the Kindled Anger of God, that also imagined or longed after Adam, to delight itself in this living Image.

25. All drew Adam, and would have him ; the Kingdom of Heaven would have him, for he was created *for it*.

26. Also the Earthly Kingdom would have him, for it had one Part in him ; it would be his *Lord*, seeing he was but a Creature.

27. Also the fierce wrath set open its Jaws, and would be *creaturely* and substantial, to satiate its great fierce hunger.

28. And thus stood Adam in the Trial or *Proba for forty* Days, so long as Christ was tempted in the Wilderness, and *Israel* on Mount *Sinai*, when God gave them the Law, to see whether it was possible, that this people could, in the Father's source or quality in the *Law*, stand before God.

29. And whether Man could have *continued* in Obedience, so as to have set his *Imagination* ² upon God, so that God should not have *needed* to become Man ; for which cause God did such wonders in *Egypt*, that Man might see that there is a God, and so love and fear him.

^v Rom. 8. 20.
^{22.}
² The Earth.
² Or into ;
that is, ima-
gine or think
like God.

30. But the Devil was a liar and deceiver, and *seduced* Israel, so that they made a Calf, and worshipped it for God; now seeing it was *not possible* for Israel to stand, therefore *Moses came from the Mountain with the Tables upon which the Law was written, and broke them, and slew the worshippers of the Calf.*

31. So also must *not Moses* bring this People into the promised Land, it could not be; JOSHUA, and lastly JESUS must do it, who stood in the Temptation before the Devil and the Anger of God, who overcame the Anger, and broke *Death* in pieces, as *Moses* did the *Tables* of the Law.

32. The first Adam now could not stand, though the Kingdom of God stood before his Eyes, and he in *Paradise*; yet God's Anger was so very much inflamed, that it drew Adam; for he was *too much* kindled in the earth, through the Devil's Imagination and strong willing.

33. Now says Reason, had the *Devil* so great Might? yes, dear Man: *Man* had it also, he can throw down Mountains, if he enters strongly with his Imagination.

34. The Devil was also out of the great *Magia* of God, and a Prince or King of this Throne, and entered into the strongest Might of the Fire, in a will and intention to be a Lord over *all* the Host of Heaven.

35. Thus the *Magia* became kindled, and the Great *Turba* generated, that had wrestled with Adam, to try, whether he would be strong enough to *possess* the Devil's Kingdom, and to rule in the same with other Sources or Qualities.

36. This Adam's rational Spirit did not understand, but the *Magic Essences* strove against one another, whence the whole Lust and the Will did exist, till Adam began and imagined after the Earthliness, and would have earthly fruit.

37. There all was done: then his Noble Image, which should eat only of the word of the Lord, became *infected* and obscured.

38. And so then *instantly grow the Earthly Tree of Temptation*; for Adam had *desired* it, and given way for it.

39. Then Adam must be tempted, to try whether he could stand, for the stern Commandment came *from God*.

40. And God said: *Thou shalt Eat of every Tree in Paradise, but of the Tree of knowledge of Good and Evil thou shalt not eat: for the day that thou eatest thereof, thou shalt die the Death*; that is, die to the Kingdom of Heaven, and become Earthly.

41. And Adam knew the Commandment well, and also did *not* eat thereof; but he imagined thereinto, and was captivated in his *Imagination*, also quite powerless, and faint and weak, till he was overcome; then he fell down and *slept*.

42. Thus he fell home to the *Magia*, and his Glory was at an End; for the *sleep* signifies Death and a being overcome; for the Earthly kingdom had overcome him, it would rule over him.

43. The Kingdom of the Stars would have *Adam*, and bring forth *its* Wonders by him, for there was no other Creature so highly graduated and dignified as Man, which *could* attain the Kingdom of the Stars.

44. Therefore *Adam* was drawn, and rightly tempted, to try whether he could be a Lord and King over the Stars and Elements.

45. The *Devil* was busy, he supposed he should overthrow Man, and bring him into his power, whereby this Throne would at last remain to be his Kingdom.

46. For he knew well, that if Man should go forth from God's will, that he would be Earthly; and he knew also well, that the Abyfs of Hell stood in the Earthly Kingdom, and *therefore* he was now so busy.

47. For *if Adam had* generated Magically, then he had continued in Paradise upon Earth, and that the Devil did not like, he was not able to endure that, it did not relish with him in his kingdom; for it did not *smell* like brimstone and fire, but like Love

and Sweetness : Then thought the Devil, if thou Eatest not of *that Plant*, then I myself shall not continue a fiery Lord.

48. Thus the Fall of Adam stuck wholly in the Earthly Essence, and *lost* the heavenly Essence, out of which the divine Love flows, and he attained the earthly Essence, out of which wrath, malice, poison, venom, sickness, and misery flow ; and lost the Heavenly Eyes.

49. Also, he could *no* more *eat* after a Paradisical Manner, but he imagined after the forbidden fruit, wherein Evil and Good were mixed, as at this day *all fruits* on Earth are mixed.

50. Thus the four Elements became stirring and qualifying, or working in him ; for his will with its *Imagination* took the Earthly Kingdom in the Soul's fire for a Lodging.

51. Thus he went away from the Spirit of God into the *Spirit* of the Stars and Elements that received him, and rejoiced itself in him, for it was now living and mighty in him ; *before* it must be in *subjection* and servitude, but now it got the Dominion.

52. There the Devil made *merry* and derided God ; but he knew not what lay behind ; he knew not at all of the Crusher of the Serpent, who should *take away* his Throne, and break his Kingdom in pieces.

53. Thus Adam sunk down into sleep in the *Magia*, for God saw that he could not stand ; therefore he said ;

• Gen. 2. 18. 54. ^b *It is not Good that this Man is alone, we will make a help for him*, that may be with him, through whom he may propagate and multiply.

55. For he saw the Fall, and came to *Help* him, in another way ; for he would *not* that his Image should perish.

Reason's Objection.

56. Reason says : First, Why did God *suffer* the Tree to grow, by which Adam was tempted ? therefore sure it must *needs* be his Will that Adam should be tempted.

57. Secondly : Thus will Reason also impute it to God's will, and *supposes* that God willed that Adam should Fall ; thirdly, that God wills to have *some* Men to be in Heaven, and *some* to be in Hell, else he could have *hindered* the Evil, and have kept Adam, so that he had continued Good and in Paradise.

58. Thus also the present World judges ; for it says, *if* God had *not* made Evil, nothing had been Evil ; seeing all has proceeded from him, and he alone is the Creator, who has made *all*, and so he has made Evil and Good, else it would not be so ; this will reason strictly maintain.

59. Also, it thinks, if *that* had not been which the Devil and Man have looked upon and *gazed* at, and are become Evil, then the Devil had *continued* an Angel, and Man in Paradise.

Answer.

60. Yes, dear Reason, now thou hast hit the white and the mark right ; thou canst not fail, if thou art *not blind*.

61. Hearken ! Why dost thou not say to the *Light*, Why sufferest thou the Fire to be ? How pleasant wouldst thou be, if thou didst not dwell in the Fire ? I would pitch my Tent with thee, but thou dwellest in the Fire, and so I *cannot*.

62. Say now to the Light, go out from the Fire, and then thou wilt be good and *pleasant* : and if the Light follows your direction, you will find a great Treasure : O how would you rejoice, if you could dwell in the Light, and the Fire *not burn* you.

63. Thus far goes Reason ; but look upon it right, with Magic Eyes, understand with Divine, and also with Natural Eyes ; then *this* shall be *shown* you, unless you are altogether Blind and Dead.

64. Behold I offer it to your understanding, in a similitude : seeing Reason is ^{c d} foolishness, and understands Nothing of the Spirit of God, I will so set it down, as if I had power, and were able to take away the Light from the Fire, which yet cannot be, and see what would follow upon it. c A foolish Virgin.
d 1 Cor. 2. 14.

65. Behold, if I take away the Light from the Fire ; then, First, the Light would lose its ^e Essence, out of which it shines. Secondly, it would lose its Life, and be impotent. Thirdly, it would be captivated by the Darkness, and overpowered, and be *extinguished* in itself, and become nothing ; for it is the Eternal Liberty, and an Abyss ; while it shines, it is good ; and when it extinguishes, it is nothing. e Or root.

66. Now behold further ; *what* would remain of the Fire, if I should take away the Light and Lustre from the Fire ? Nothing but a dry hunger and a *darkness* ; it loses the Essence, and source or quality, it hungers, and yet is nothing ; the Sulphur which it had is a Death ; it consumes itself while there is any Essence left ; and when there is no more, it *becomes Nothing*, an Abyss, wherein there are not the least footsteps, or remainder of any thing.

67. Now, dear seeking Mind, conceive of it but thus ; God is the Eternal Light ; his power, and source or quality, dwells in the Light ; the Light causes Meekness, and out of the Meekness, comes Being or Substance ; *that* Being or Substance is God's Being or Substance, and the Source or Quality of the Light is the Spirit of God, which there is the ^f understanding ; there is no other God than this : in the Light is the Power, and the Power is the Kingdom. f Original.

68. But now the Light and the Power have only a *Love-will* ; it desires not Evil ; indeed it desires Being or Substance, but from or out of its own Essence : understand out of the love and *sweetness*, for that is conformable to the Light.

69. But yet the Light rises from the Fire, and *without* the fire it would be Nothing ; without that, it would have no Essence : the Fire makes Life and Mobility, and is *Nature*. Yet it has *another* will than the Light, for it is covetous, and wills only to consume, it takes and receives only, and climbs up aloft in *Pride*.

70. The Light receives not, but *gives*, that the Fire may be preserved ; the source or quality of the Fire is fierce wrath ; its Essences are *Bitter*, its Sting is envenomous and unpleasant.

71. It is an Enmity in itself, it consumes itself, and if the Light did not come to *help* it, it would devour itself, so that out of it would be *Nothing* : Dear seeking Mind, consider of *this*, and thou wilt soon come to the Limit to Rest.

72. God is from Eternity, the Power and the Light, and he is called God according to the *Light*, and according to the Power of the Light, according to the Spirit of the Light.

73. Not according to *the* Fire-spirit, for that is called his fierce *wrath*, his anger, and is not called God, but the consuming fire of the Might and Strength of God.

74. The Fire is called *Nature* ; the Light is not called Nature : it has indeed the fire's property ; but *changes it* out of fierce wrath into Love, out of devouring consuming, into generating, out of enmity and hatred, and bitter woe and torment, into meek well doing, pleasant amiable desiring, and a perpetual satisfying and fulfilling.

75. For the Love-desire draws the Meekness of the Light into itself, and is an impregnated Virgin, *viz.* with the Wit, Ingenuity, or Knowledge and *Wisdom* of the power of the Deity.

76. Thus it is highly known to Us what God and Nature is, as also the ^g Byss and Abyss, also the deep of Eternity ; thus we apprehend, that the Eternal Fire is *Magical*, and is generated in the desiring Will, as is mentioned in the Second and Third Book. g Or the Ground.

77. Now seeing the Eternal Abyss is Magical, *therefore* that is Magical also, whatsoever is generated out of the Eternal; for out of the Desiring, all things are come to be: Heaven and Earth are Magical, and the *Mind* with the *Senses* or *Thoughts* are Magical, if we will but once know or understand ourselves.

78. Now what can the Light do, if the Fire *lays hold* of somewhat and devours it, seeing the Thing that is apprehended by the Fire is also *Magical*.

79. Seeing then it has a Life, and the Power and Understanding of the Light, *why* does it then run into the Fire?

80. The Devil was indeed an Angel, and Adam an Image of God; they had *both the Fire and the Light*, as also *divine Wit, Ingenuity, or Understanding* in them: Why did the *Devil* imagine according to the Fire, and *Adam* according to the Earth? They were *Free*.

81. The Light and Power drew *not* the Devil *into* the Fire, but the fierce wrath of Nature; Why did the Spirit *assent* to be willing?

82. Whatsoever the *Magia* makes itself, that it has; the Devil made himself Hell, and that he has; and Adam made himself Earth, and that he is.

83. God is *no* Creature, also *no* Maker, but a Spirit and an *Opener*. When the Creation was, we are to conceive and apprehend of it *thus*.

84. The Fire and Light had *together* at once awakened themselves in the pleasure, delight and longing, and desired a Looking-Glass or *Image* according to the Eternity.

85. Moreover we have it in true knowledge, that the fierce wrath, *viz.* the *Nature* of the Fire, is *no* Maker, that has made Nothing out of itself that is *Substantial*, for besides, that *cannot* be; but it has made *Spirit* and Source or *Quality*.

86. But yet no Creature stands solely and barely in the *Essence*; if a Creature be, it must be out of a *Substance*, *viz.* out of the power of *Sulphur*; it must subsist in the Spiritual *Sal* or *Salt*; and then out of the Fire Source or *Quality* comes a *Mercury*, and true *Essential Life*: Moreover, it must have a *Glance* or *Luster*, if it is to have *understanding* or knowledge in it.

^hOr Substance.

87. Thus we know, that all Creatures stand in Spiritual *Sulphur, Mercurius, and Sal*; and must not be *only* Spirit, but it must be ^h *Sulphur*; wherein the *Fiat* stands, *viz.* the four *Matrix* to the *Center* of Nature, wherein the Spirit is preserved.

88. *That is*, it must be *Substance*; for where there is no *Substance*, there is also no *Creating*; whereas yet a Creaturely Spirit is no palpable *Substance*, but it must draw in *Substance* into itself through its *Imagination*, else it would not subsist.

89. *So then* if the Devil drew fierce *Wrathfulness* into him, and Man *Earthliness*, what could the *Love* of the *Substantiality* of God do to that? The Devil had indeed the *Love* and *Meekness* of God, with the *divine Substance set before him*, and offered to him, as also it was to Man; who will blame *God* now?

90. But the fierce *wrathful Essence* was *too strong*, so that it overcame the *Love-Essence*; what can God do to that? if a good branch is planted and perishes, what can the Earth do to that? it gives thereto *Sap* and *Virtue*, why does *not* the Branch draw the same to it?

91. Thou wilt say, its *Essences* are *too weak*; but what can the Earth do to that, and he also, who hath planted that branch? His will is to produce a good Tree for his pleasure and delight, and would eat of its fruit; but if he knew that the branch would *perish*, he would never plant it.

92. Thus we are to apprehend, that the Angels are created, not as one that sets a Tree, but with the *Moving* of God, with both the Principles, as *Light* and *Darkness*; in which the Fire lay hidden; yet the Fire did *not burn* in the *Creating* and in the *Moving*, as yet at this day it does not burn, for it has a principle of its own.

93. Why did *Lucifer* kindle *That*? The will existed out of his Creature, and not

without or beyond him; he would be a Lord over Fire and Light, he would extinguish the Light, and condemn the Meekness, and would be a *Fire Lord*.

94. And when he despised the Light, and his Birth in Meekness, then he was *justly* thrust out: thus he lost Fire and Light, and must dwell in the Abyss in the darkness; if he will have fire, he must strike it up for himself, and kindle it with his ^l Malice or Malignity, in the *Imagination*.

^l Or Evil.

95. Which yet does not burn rightly to him, but only in the *essential* fierce wrathful source or quality, as the four forms in the *Center* of Nature produce in themselves:

96. *Viz.* Astringent, hard, rough and cold, is *one* form; bitter, stinging, enmititious, is the *second* form in the Center; Anguish, Woe, and Tormenting source or quality, is the *third*; and with the Anguish, as in the stirring and Life, he strikes up the fire, in the hard astringency, between the hard and bitter sting, so that it appears like Lightening, that is the *fourth* Form.

97. Now if there be no meekness, or substance of Meekness, then it gives *no* Light, but only a Flash; for the Anguish wills to have the Liberty, but it is too sharp, and gets it only as a *Flash*, that is, Fire, and yet has no Stability or Ground.

98. Thus the Devil must dwell in the Darkness, and has only the fierce *wrathful Flash* in him, also the whole form or Condition in his dwelling, is only a fierce wrathful Flash; ^k *as if it did continually Thunder and Lighten*: Thus the Hellish property sets

^k As if it sent forth Thunderbolts.

99. Thus we are to understand also in a *Similitude*, concerning the Tree of Temptation, which Adam *stirred up* by his Imagination; he desired, and so the *Matrix* of Nature set that before him which he desired.

100. But God did forbid him it, and commanded that he should not touch it; God would not have him do it; but the earthly *Matrix* would have Adam; for it knew in Adam the divine Power.

101. And seeing it was by the Devil's Kindling *become* earthly, but not quite dead, therefore it ^l *groaned* after that which it was before, *viz.* after the Liberty; *to be freed* ¹ Rom 8. 20. *from the vanity*; and in Adam was the Liberty; therefore it drew Adam so, that he ²² Imagined.

102. And thus Adam Lusted against the Command and Will of God, this is as Paul saith; ^m *The Flesh lusteth against the Spirit, and the Spirit against the Flesh.*

^m Gal. 5. 17.

103. Adam's flesh was half Earthly and half Heavenly; thus has Adam's Spirit also by the Imagination brought a Power into the Earth, and so the *Matrix* of Nature gave him what he would have.

104. He must be Tempted, to try whether he would stand an Angel in the stead of *Lucifer*; and therefore God Created him *not barely* an Angel, so that if he should fall and not stand, he might help him.

105. So that he might not perish in the fierce wrath, as *Lucifer* did, therefore he was Created out of Matter, and his Spirit was introduced into the *Matter*, *viz.* into a *Sulphur* of water and fire, that God might again generate from out of it a New Life unto him, as a fair pleasant smelling blossom springs out of the Earth.

106. Thus also was the purpose of God, seeing he knew that he would not stand; concerning which Paul also saith; ⁿ *We were foreseen or elected in Christ Jesus, before the* ⁿ Eph. 1. 4, 5. *foundation of the world was laid*:

107. That is, when *Lucifer* fell, then was not the foundation of this world yet laid, and yet *then* was Man clearly foreseen in the wisdom of God.

108. But seeing he should be made out of Three Principles, there was imminent danger in respect of the kindled *Sulphur* of the Matter; and though indeed he was Created above the Earth, yet he was extracted out of the *Sulphur* of the *Earthly Matrix*, as a fair blossom out of the Earth, and there was plainly *danger*.

109. And therein had the amiable blessed saving *Name* JESUS together co-imagined itself as a Saviour and Regenerator; for MAN is the greatest *Arcanum* or secret Mystery that God *Ever* wrought.

110. He has the Figure, and is the Similitude, showing how the Deity has *generated* itself from *Eternity*, out of the fierce wrath, out of the Fire, by the sinking through Death into another Principle, of another Source or *Quality*.

111. For thus is he also generated out of Death again, and grows out of Death again into another Principle, of another source or quality, and virtue or power; wherein he is *quite free* from the Earthliness.

112. And it is *very good*, that we are with the Earthly part *fallen home* to the Earth, inasmuch as we also retain the divine part.

* Note.

113. For so we are wholly pure, and come *wholly* * *perfect*, without any lust, suggestion, or infection of the Devil, into the Kingdom of God again; and are a much greater *Arcanum* or secret Mystery *than* the Angels.

114. We shall also, as to the heavenly Substantiality, *excel* them, for they are flames of fire, thoroughly illustrated with the Light, but we attain the Great source or quality of the Meekness and Love, which flows forth in God's *holy Substantiality*.

115. Therefore they do very wrongfully and falsely who say, God wills *not* to have all Men in Heaven * *He wills that all should be saved* or helped: the fault is in Man himself, that he will not suffer himself to be saved or helped.

† Propensity or
Complexion.

116. And although many are of an Evil † *inclination*, that proceeds not from God, but from the *Mother* of Nature; if thou layest the blame on God, thou liest; God's Spirit withdraws itself from *no* Man.

117. Cast away your evil or wickedness, and enter into the Meekness; press into the Truth, into Love, and *yield* thyself up to God, and so thou wilt be saved or helped; for *therefore* is JESUS born, in that he wills to save or help.

118. Thou wilt say, I am *kept back*, that I cannot: yes, indeed that is right; thou willest to have it so; the Devil also would have it so.

‡ Or Soldier.

119. Art thou a ‡ *Champion*? why dost thou not strive or *fight* against the Evil? but if thou strivest or fightest against the Good, thou art an Enemy of God: dost thou suppose that God will set an *Angel's Crown* upon the *Devil*?

120. Art thou an Enemy? then thou art no friend; if thou wilt be a friend, then *forsake* thy enmity and hatred, and go to the Father; and so thou art a Son.

121. Therefore whosoever lays the blame on *God*, is a *liar* and a *murderer*, as well as the Devil.

§ Of an Evil
Complexion.

122. Art thou the Maker of thine own self? *Why* dost thou make thyself Evil? and though indeed thou art † *Evil Matter*, yet God has bestowed his heart and spirit upon thee; *take that* to you in your *making*, and you *make* yourself Good.

123. But if thou takest Covetousness and High-mindedness, as also Voluptuousness and Pleasure of the Earthly Life; what should God do with *that*? should God now sit in thy scornful high mind? O no! that is not *his* source or quality.

124. But if thou sayest, I am of an Evil source or quality, and *cannot*, I am kept back.

125. Very well: Let the Evil source or quality be as it is; but go thou with thy *will-spirit* into God's *love-spirit*, and give up thyself into his *mercy*: thou wilt once well be freed from the Evil source or quality.

126. The Evil source or quality is out of or from the Earth; if the Earth *gets* the Body, then it may take away its Evil, but thou art and remainest to be one Spirit with, and in the will of God, in *his Love*.

127. Let the *Evil Adam* be gone, there will a *good* and *new* one Sprout forth out of the Old, as a fair blossom springs out of the stinking Dung; only have a care thou retainest the Spirit in God.

128. Con-

128. Concerning the Evil Body, which sticks full of *Evil Affections*, there is not much to be done; if it is inclined to Evil, do it the *less* good; give it *no occasion* to wantonness.

129. To keep it in subjection, is a good *Remedy*; to be full and frolick, is at length to make the *Ass* entirely to wallow in the *Mire*, where it defiles itself sufficiently like a Swine.

130. *To be sober*, and to lead a Temperate life, is a Good purgation for the Evil *Ass*; *not* to give it that it lusteth after, to let it *fast often*, so that it may *not* hinder Prayer, that is good for it; it is not willing, but the *understanding* must be Lord; for it bears God's Image.

131. This ^f Latin does not relish well to the *Rational* World, in the *Lust* of the Flesh; but seeing that relishes it not, but draws into the place thereof mere vain earthly Voluptuousness and Pleasure, and swallows them into itself, *therefore* is the Anger stirring in them; that draws them continually with *Adam* out of Paradise, and with *Lucifer* into the *Abyss*; and there wilt thou swallow and devour to the full, what thou hast here willingly drawn into thyself.

^f Doctrine or Instruction.

132. But thou shouldst *not* lay the blame on God; if thou dost, thou art a Liar, and an Enemy of the Truth; God wills no Evil, also there is no *Evil Thought* in him: he has only one source or quality, and that is Love and Joy.

133. But his fierce wrath, viz. *Nature*, has many Sources or Qualities; therefore let every one have a care what he does, every Man is *his own* God, and *his own* Devil: that source or quality which he inclines himself, or yields himself up into, that leads and drives him; and he is the Work-master of it.

134. It is a great Misery, that Man is so blind, that he cannot know what God is, notwithstanding that [†] *he lives in God*.

[†] Acts 17. 18.

135. And yet there are Men that forbid such a thing, and say, that Man should *not search* what God is, and yet will be Teachers of and for God: verily such are even Teachers of and for the Devil, that he may *not* be *known*.

The Sixth Chapter.

Of Adam's Sleep: How God made a Woman out of him; and how he became quite Earthly; also how God by the Curse has withdrawn Paradise from him.

1. HEN Man became weary and tired, he fell into a sleep, viz. into the *Magia*; it was with him as if he were not in this world; for all his Senses or Thoughts ceased, the wheel of the *Essences* passed into a Rest.

2. He was as it were Essential, *Not* Substantial, he was altogether like the *Magia*; for he knew nothing of his Body; he lay as dead, but was not Dead, but the ^u Spirit stood still.

3. And then the *Essences* have their *Effect*, and the Spirit of the soul only sees or discerns; and there is *pourtrayed* in the sydereal Spirit, all whatsoever the stary heaven brings forth.

^u The Spirit of the Body.

^a Or is overcome with Gazing.
^r Qualify or operate.

4. And he stood Magically in the Mind, as a Looking-Glass, on which the Spirit of this world ^a Gazes; and conveys whatsoever it sees in the Looking-Glass into the *Essences*; and the *Essences* ^r flow therein, *as if* they did perform the work in the Spirit, and pourtray it in the Spirit: which are *Dreams* and Representations, or *Figures*.

5. Thus we are to know, that when the Earthliness wrestled with Adam, and that he imagined therein, he became instantly infected thereby, and in his *Mind* became dark and stern.

6. For the Earthliness began to qualify or operate like water that begins to *seeth* by the fire: the source or quality of the Stars became stirring, and they were now Lord of the *Body*.

^a Gen. 2. 21.

7. And now Moses saith very right, ^a *God suffered a Deep sleep to fall upon him*; that is, his Will-spirit Imagined after Earthliness, God let him fall down; for he brought with the Imagination earthliness into the heavenly Substantiality, and that the Spirit of God, which is a Spirit of Light, *would not* have.

8. For Adam's Spirit was a *Creature*, and proceeded forth out of God's *Love-spirit*; and therefore indeed it did not willingly leave him; but the Earthliness had already captivated him.

9. And when *that* left him, then he sunk down in impotency, and fell home to the Third Principle, *viz.* to the Stars and the Four Elements; thus he laid in the Earthly *Magia*, and was not yet wholly Earthly.

10. He laid in the *Mystery*, between the Kingdom of God and of this world, where both the *Fiats*, *viz.* the divine and the earthly, were stirring in him; and now the Two Kingdoms, *viz.* of God and of Hell, were first in *strife* about Man.

^a Or imaged.
^b Matt. 12. 40.

11. And so now, if the dear Name *JESUS* had not been ^a incorporated in Adam even *before* his Creation, as in the substantiality of God, wherein the Virgin of Wisdom stood, wherein Adam was *created*, he would indeed have slept *still*, and have been in the Earthly Death.

12. And this is the cause, why the Second Adam ^b *Christ* must rest till the third Day in the Earth, in the first sleep of Adam; and awaken or raise up again the First Adam out of the Earthliness.

13. For Christ had *also* a soul and spirit out of Adam, and the precious dear word of the Deity, together with God's Spirit, awakened and raised up again, in Christ's flesh, the dead substantiality of the *Sulphur*, *viz.* the Body, which in Adam was dead; and *put it again* into the power of the Majesty of God, and therewith, *US all*.

14. All those which with their Faith and *Imagination*, in Christ's flesh and blood, in his Death and Rest, go into the Earth; they sprout all, with their Spirit and Will, forth in the *divine* substantiality, and are a fair Blossom in the Majesty of God.

15. And God, the Eternal word and power, will at the last Day awake and raise up in himself, with his spirit, the *dead Body*, which with *Adam* is fallen home to the Earth.

16. For Christ's Soul and Flesh, *which is also* our Soul and Flesh; understand it right; that part which *Adam* received out of the divine Substantiality, has God, through and in the Death of Christ, *separated* from the Earthly source or quality, and has awakened and raised it up, and introduced it into the divine substantiality again, as it was before the Time of the World, and *Us* in and with him.

17. And we are only *wanting* in our giving up ourselves into it, in that we *suffer* the Devil to with-hold us: for our Death is broken, our sleep is become a *Life*; and that in Christ, and through Christ, in God, and through God, in the Eternity, with our *Byss* or Ground, in the *Abyss*, *viz.* in the *Majesty* without or beyond the fiery Nature.

18. O *Blindness*, that we know not ourselves! O thou Noble *Man*, if thou knewest thyself who thou art, how wouldst thou rejoice? How wouldst thou give the Devil his Errand *to be gone*, who Day and Night endeavours to make our Mind Earthly, that we should not know our true Native Country, out of which we are gone forth.

19. O miserable *Corrupted* Reason, if thou knewest but one little spark of *thy* first Glory, how wouldst thou pant after it!

20. How very amiable and blessed is but the *glimpse* of the divine substantiality! How *sweet* is the Water of the Eternal Life out of God's Majesty!

21. O most worthy *Light*! draw us into thee again, we are now, with *Adam*, fallen asleep into the Earthly source or quality: O come thou most worthy Word! and awake or raise us up *in Christ*!

22. O thou most worthy Light! for thou hast indeed appeared, destroy and break now the Devil's Power, which holds us captive; break the power and might of the Antichrist and of *Covetousness*, and deliver us from the Evil one.

23. Awaken and raise us up, O Lord! for we have long slept in the Devil's *Net* in the Earthly source or quality; let us yet once see thy salvation.

24. Bring forth the New Jerusalem; *It is Day*: why should we sleep in the Day?

25. O come, thou Breaker through Death, thou Powerful Saviour and Conqueror, and break in pieces the Devil's Kingdom upon Earth: Give us, poor sick *Adam*, yet a Cordial draught out of *Sion*, that we may refresh us, and go into our true native Country.

26. ° Behold all *Mountains* and *Hills*, together with the *Vallies*, are full of the glory of the Lord; *it springeth up as a sprout*, who will hinder it? *Hallelujah*. ° The Spirit's answer.

27. Now when *Adam* was fallen asleep, he lay in the *Mystery*, as in God's *Wonder*; what it did with him, that was done.

28. Thus the incorporated or imaged Name *JESUS* moved the *Fiat* again in two Forms, *viz.* in both the *Tinctures*, of the Fire and of the Water.

29. For this *first* Image was now fallen home to the Name *JESUS* in the word of *Life*; and so now the word of *Life* was the *Second* Creator; understand, with the incorporated or imaged Name *JESUS*, which would become *Man*, that separated the two *Tinctures* one from another, *viz.* the *Tincture* of the Fire, and of the Light.

30. Yet not wholly in the power, but in the substantiality; for in the substantiality of the *Tincture* of the Light, was the *Sulphur* of *Venus* of the Love, in which *Adam* should and could impregnate himself: The Fire's *Tincture* gave soul, and the Light's *Tincture* gave Spirit:

31. *Viz.* an Image according to the outward Image, the Fire-Life imagined after the Light-life; and the Light-life after the Fire-life, *viz.* after the *Essential* power, out of which the Light shines.

32. This was in *Adam*, but *One*, for he was *Man* and ° *Wife*.

° Or Woman.

33. And the word of *Life* took the *Tincture* of *Venus*, with the heavenly and earthly *Fiat* from *Adam*, also a Rib or Bone out of his Side, as also the *half-cross* in the Head.

34. Which is the *Character* of the Holy Trinity, marked by the word of *Life*, *viz.* with the severe Name of *GOD*, ° *GOTTES*, which bears such a Character. T. ° SoTTes.

35. T, signifying the Cross of *Christ*, on which he should suffer Death, and new regenerate *Adam* again, and, in the Name *JESUS*, introduce him in *Ternarium Sanctum*, into the Holy Ternary.

36. All these the *Fiat* took into itself, together with all Essences of the Human property, as also the property of the soul's Fire, but in *Venus's Tincture*, not according to the might and strength of the *Center*, and separated it into the whole Form of *Man*.

37. Thus was the Woman built with all the Members of the feminine properties, as they still have them: For the Spirit of the great World, *Spiritus Majoris Mundi*, had now the strongest *Fiat*, and figured the woman in such a form, as it could in possibility.

38. For the Angelical Form was gone: the *propagation* must now be in a *bestial manner*.

39. And so also there was given to Adam, seeing he was fallen home to the Earthly *Magia*, a *bestial form* and shape of Masculine Members, and Adam's generating was given to the *Fiat*, and that makes a similitude of him, out of him.

40. If he had continued heavenly *Minded*, then he had himself generated heavenly; but now the earthly *Fiat* did it; and his outward body became a Beast; he lost also the heavenly wit or *understanding*, and the Power of the *Omnipotence*.

41. Beloved Reader, thus thou art to know, that the Second Adam Christ has not in vain suffered himself to be Crucified, and with a Spear to be pierced in his side, nor has in vain shed his blood; here lies the *Key*.

42. *Adam* was broken in the Side by the Rib for the Woman; into that very Side *must Longinus's Spear* with God's fierce wrath come; for it was come into Adam, and out of Mary's Earthliness, into Christ's Side also.

43. And the Blood of Christ must *drown* the fierce wrath, and take it away from the *First Adam*; for the *Second Adam* had also Heavenly blood, that must drown the Earthly *Turba*, that the first Adam might be whole again.

44. Let this be told you, ye Children of Men; for it is become known in *Ternaria Sancto*, in the Holy Ternary; and not in *Supposition* or Opinion: it concerns both Soul and Body; take heed what you do.

45. Thus now the human propagation began in a bestial manner; for Adam retained the *Limbus*; and his Eve the *Matrix* of *Venus*; for the *Tinctures* were *divided*.

Whole.

46. So now each Tincture is an entire or total *Magia*, viz. a desirous longing, wherein the *Center* of Nature is generated, and that in the *Sulphur*.

47. Thus then in the *Sulphur*, is again the desirous *Magia*, together with the *Tincture*; and yet it cannot come to Life, except the Tincture of *Fire* come into *Venus's* Tincture; and *Venus's* Tincture can awaken no Life; it is too weak, so that life cannot be therein.

48. And both the Tinctures desire also the Life; and so the vehement *Imagination* of Man and Wife begins, so that the one desires to mix with the other.

49. For the power of the *Essences* wills to be living; and the Tincture drives on that, and desires the *same*.

50. For the *Tincture* is from or out of the Eternal Life, and yet is shut in with the *Substantiality*; and in that respect it wills to live as it has done from *Eternity*.

51. And therefore the Man longs after the *Matrix* of the Wife, and the Wife after the *Limbus* of the Man.

52. The Woman has a *Watery* Tincture, and the Man a *fiery*, the Man sows Soul, and the Woman Spirit; and both sow flesh, viz. *Sulphur*: Therefore is Man and Wife but one Body, and make together a Child.

53. And therefore they ought to continue together, if they once mix, for they are become one Body; and whosoever mixes with another, and separates from the other, he breaks the order or *Ordinance* of Nature, and such a one is like a Brute Beast, and considers not that in his *seed* the eternal Tincture lies, wherein the divine *Substantiality* lies hid; and in that regard will one day, in the wrath-part, be *awakened*.

54. Also that is a work which will follow after Man in the Shadow, and its Source or Quality will one day be made stirring in the *Conscience*.

55. For the Tincture in the Seed arises out of Eternity, it is *not* transitory: It appears in the Spirit's form, and passes into the *Magia* of Man; out of which it has generated and produced Man.

56. Mark this, ye Whores and Whoremongers, what you work in *private* Corners many times with great falshood and wickedness, that passes into your Consciences, and becomes to you an evil *gnawing* Worm.

57. The Tincture is an eternal Substance, and it *would* fain be in the Love of God, but if ye cast it into a false or impure Vessel in abomination and inordinateness, then it will *hardly* attain God's Love, and then it passes with its Imagination again into the first Place, *viz.* into you.

58. If it is come to be false in a false Vessel, so that it cannot *rest*, then it will gnaw you indeed, and also pass into the *hellish* Abyss in the *Conscience*.

59. It is no Fiction or jesting Matter; be not so bestial; for a Beast has its Tincture merely from this world, but you not so, ye have it out of the Eternity, and that which is Eternal dies *not*.

60. Though indeed you destroy the *Sulphur*, yet the Will-spirit in the *Sulphur*, with the Noble *Tincture*, passes into the Mystery, and each Mystery takes that which is its own, and that Mystery at the last Day, when the Spirit of God will move itself in all the Three Principles, will be *manifested*, and there you will see your *fair* Works.

^f Fine, or goodly.

61. Thus the great Mercy of God over all the generations of Mankind, is highly *known* to us, that God would help Man thus: else if God had desired the bestial property, he would at the same instant have created a Man and a Woman; he would *not* have made *one alone* with both the Tinctures.

62. But God knew well the Fall of Man, as also the *Treachery* of the Devil, which thus with or by *Eve* was brought to derision: The Devil supposed thus when *Adam* fell down into a Sleep: Now I am Lord and Prince upon Earth, but the seed of the Woman *bindered* that.

63. We are to understand the awakening of Adam out of his sleep: He slept in the Heavenly World, and *awaked* to the Earthly World, the Spirit of the Great World awakened and raised him up.

64. Then he *saw the Woman*, and knew her, ^b that she was his *Flesh and his Bone*, for ^e Gen. 2. 23, the Virgin of the Wisdom of God was yet in him; and he looked upon her, and imagined into her, for she had gotten his *Matrix*, as also the Tincture of *Venus*; and so instantly the one Tincture received the other by the Imagination; therefore *Adam* took her to him, and said, ^b *Man shall call her Woman, because she is taken out of Man.* ^h Gen. 2. 23.

65. Also *Eve* is known to be no pure *immaculate* Virgin, as also all her Daughters. The *Turba* has destroyed the Virginity, and made the pure Love Earthly: The Earthly Imagination destroys the *right* Virginity.

66. For God's *Wisdom* is a pure Virgin, in which Christ was conceived, and in a right Virgin-like Vessel became Man, as hereafter will follow.

67. Thus also could not the *Earthly* Virgin continue in Paradise; though they were yet in Paradise; also they had both of them the *Paradisical* Source or Quality, but mixed with *Earthly* longing.

68. ⁱ *They were naked*, and had the bestial Members for propagation, and knew it ⁱ Gen. 2. 25. *not*, also they were *not* ashamed, for the Spirit of the Great World had not yet the dominion over them till they did *eat* the Earthly fruit, and then ^k *their eyes were opened*; for ^k Gen. 3. 7. the Heavenly Virgin of God's wisdom departed from them, and then they first felt the Kingdom of the Stars and the Elements.

69. When the Spirit of God withdrew, then the Earthly Spirit, with the *fierce* wrathful source or quality, attracted in them, and there the Devil got an entrance and infected them, and brought them into the fierce Wrath, and evil Malice, or *Malignity*; as it is still at this day.

70. For the wrath of God out of the eternal Nature, which the Devil has kindled and awakened, *sticks* in the Earthly Center: Also, no life can be generated, unless the *Center* be awakened, for the Principle stands in the Fire, wherein all Life standeth; and the Center of Nature has fierce wrathfulness in its *forms*.

71. Therefore it is this only that will do it: Stoop and *submit* thyself, and *enter into Meekness*, and let thy Life be right and just.

72. For the Life is Fire, and the Life's Image, which is the similitude of God, that is in the Light, *viz.* in the Love-fire.

73. But the Love-fire does not afford or give the *Center* of Nature, and therefore the Devil always supposes that he is a greater Lord than the *Creatures* in the Love-fire.

74. Indeed he is more strong or stern, but he lives in the darkness, and devours the strong or stern Substantiality into himself, and *therefore* also he is an *Enemy* to the Love.

75. And we are to know, that the Devil is in fault, and the Cause, that Man was created in his stead; also we are to know, that *he* is guilty of Man's Fall.

76. Although *Adam* and his *Eve* (when God had divided Adam) could not stand; they were indeed in Paradise, and should have eaten *Paradisical* fruit, after an Angelical manner; but they have *not* eaten of it, for the Tree of Knowledge of Good and Evil was more acceptable to them.

77. And *Eve*, as soon as she was made, imagined into, or longed after the Tree of Temptation: And though Adam did open the Commandment, and made it known to her, yet the Lusting or *Longing* was only after the Tree.

78. For the Earthly Essences were not yet manifested in Adam and Eve, they were yet captivated, *therefore* ¹ they drove so on into the Lust, for they would needs be Lord.

¹ The Essences.

79. And this came to pass through the *Infection* of the Devil, through his *ascendent false* or wicked *Imagination*; and therefore he laid himself in the form of a Serpent at the

^m Gen. 3. 5. 6.

Tree, and praised the fruit to Eve ^m, *that it maketh wise* or cunning.

80. Yes, wise and cunning indeed, to know evil and good, misery enough, for a *Twofold* source or quality to rule in one only Creature: The not knowing it were better.

ⁿ Gen. 3. 5. 6.

81. He tells them Lies and Truths together ⁿ, *they shall be cunning or wise, and their Eyes shall be opened*.

^o Or Carcase.

82. Yes, sufficiently, they quickly saw, that with the earthly source or quality they were fallen home to the *Spirit* of this world, so that they were naked, and knew their earthly Members; they came to have *entrails* in the Body, and a *stinking* ^o Sack of Worms, full of Woe and Misery, in Anguish and Toil, as is mentioned in the Book of the Three Principles; and so we see now before our eyes what *manner* of *Paradisical* Angels we are, and how we must generate and ^p nourish ourselves in Anxiety, Care, and Misery, which should have been done after *another* manner.

^p Or get our living.

83. Thus we sufficiently know *Adam's* Fall, and *why* he could not continue in Paradise, and what Paradise was, which is *still* to this very day, only it bears not *Paradisical* fruit, and we have not the *Paradisical* Source or *Quality*, and Eyes, and so we see it *not*.

^q Gen. 3. 17.

84. For God hath ^q *curst the Earth for Man's sake*, so that Paradise springs no more through the Earth, for it is become a ^r *Mystery*, and yet is *continually there*.

^r Locus Beatorum.

85. And into that *Mystery* the souls of the Saints *depart*, when the Earthly body separates itself from the soul.

86. It is *in* this World, and yet is *out* of this World; for this World's quality or source touches it not.

87. The *whole World* would have continued to be Paradise, if Adam had continued in Innocence, but when God pronounced the curse, then Paradise departed.

88. For God's *curfing* is *fleeing*: It is a *fleeing*, not departing away, but going into another Principle, *viz. into himself.*

89. For the Spirit of God proceeds forth from God *into* the Substantiality, but when this Substantiality became Earthly, and that the Devil dwelt therein, who was God's Enemy, then the *Spirit* of God passed into its own Principle, *viz. into the Love*, and departed out of the Earthliness, and there it stands now *presented to Man* in the *Light of Life.*

90. So that whosoever now *desires* to enter into the Love of God, let him go with his Will-spirit into Paradise; and then Paradise will spring up again into; or in his *Will-spirit*, and he will receive upon his Image again the heavenly Substantiality, in which the Holy Spirit *rules.*

91. Let *this* be a Pearl to you, ye Children of Men, for it is the true Ground; whosoever seeks and finds it, he has meer Joy therein: It is *' the Pearl* which lies *bid in the field, for which one sold all his goods and bought the Pearl, of which Christ speaketh.* ' Matth. 13. 45, 46.

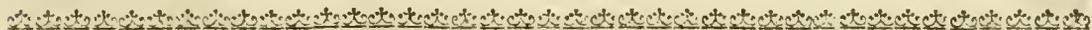
92. Thus also we may know *' the Cherubin* which drove Adam and Eve out of Paradise, *viz. the stern or strong Angel*, which signifies the Cutter off of the *Earthly life* from Paradise, where Body and Soul must part afunder. ' Gen. 3. 24.

93. It is indeed known to us, that Adam and Eve were driven away out of the place, where the Tree of Temptation stood; for Paradisical fruit stood there; which they should no more see or eat, for the Heavenly *belongs not* to the Earthly.

94. Also the Beasts were driven out in respect of the evil Tree, for they could not eat of the Paradisical fruit; but of this Tree every *beast* could eat, for it was earthly.

95. Thus must they leave Paradise, for God had clothed them, through the Spirit of the Great World *" with the skins of Beasts*, instead of the heavenly Clothing of clarity " Gen. 3. 21. and brightness.

96. And he had pronounced their *Sentence*, what they should do and suffer in this World, what they should thenceforward eat, and how they should nourish themselves, or *x get their living in Care and Misery, till they should return* altogether to the Earth from x Gen. 3. 17, 18, 19. whence they were extracted as to one Part.



The Seventh Chapter.

Of the promised Seed of the Woman, and Bruiser of the Serpent.

1.  O W then, Adam and Eve, standing *thus* as Man and Wife, in Paradise, and having *yet* the heavenly source or quality and joy, though mixed, the Devil could not endure that, for his *Envy* was too great.

2. Seeing he had overthrown *Adam*, and brought down his Angelical form, he looked now upon *Eve*, *viz. the Woman* out of Adam, and thought she might conceive Children in Paradise, and remain in Paradise; he would therefore seduce her, that she might eat of the

forbidden fruit, and so she would become Earthly, and then he might reach into her heart,

and bring his Imagination into her, and so get her into his Kingdom, and continue still *Prince* in the Third Principle upon Earth.

⁷ Gen. 3. 6. 3. Which he then also did, and persuaded her to the evil fruit, so that ⁷ *she laid hold on the Tree, and broke off an Apple, and did eat, and gave also to Adam.*

4. Now, when Adam saw that Eve did not instantly fall down and die, *he did eat also*, for the Lust was in both of them.

² Gen. 3. 24. ¹ Or Circum-
Gizer. 5. This is the Bit-upon which Heaven and Paradise departed, where the ² *Cerberus*, viz. the ³ *Cutter* off, with the *Naked Sword*, came and *stood before the Door*, and *suffered them no more to come into Paradise.*

6. His Sword was that of the *destroying Angel*, which now cutteth Men with heat, cold, sickness, necessity, and death; and at last cuts off the Earthly Life from the Soul.

^b Matth. 27. 7. When this Sword was to be broken in the Death of Christ, then ^b *the Earth trembled, and the ^c Sun lost its shining Light, and the Rocks cleft in sunder* before the strong

^c Luke 23. 15. ^d Matth. 27. 52. ^e Luke 10. 30. ^f By the word Woman, understand the divided Body. See the Three Principles, Chap. 13. v. 1. ^g Virginal.

Might of God, which thus broke Death in pieces.

8. ^d *Thus also the Graves of the Saints opened; and their Bodies went out from Death again*, for the Sword was broken, and the Angel, which guarded Paradise, was removed; and the Bodies of the Saints *went into Paradise* again.

9. But here, when Adam and Eve eat the Earthly fruit, they ^e *fell among Murderers, who wounded them* and cast them out, and *let them lie half dead.*

10. Their going forth out of Paradise, is the *going from Jerusalem to Jericho*, for they went out of Heaven into this evil corrupt World, into *the house of Sin.*

11. Where instantly, in their Minds, in the *Center of Nature*, the Wheel of the Senses or Thoughts began to qualify or operate in the Earthly source or quality, where one sense or *thought* was against, and *contrary* to the other, where Envy, Pride, Covetousness, Anger, and contrary opposite Will, sufficiently flowed forth on heaps.

12. For the noble Light of Love was extinguished, which makes the fierce wrathful source or quality, amiable, friendly, and meek, *in which* the Spirit of God works, and the fair Virgin of God's Wisdom rests; *they went out from the fair Wisdom.*

13. God had created Adam in the chaste Virgin of his Wisdom, but he became, in the presence and stead thereof, an evil Earthly *opposite* ^f *Woman*, with which he must live in this bestial form in mere *care*, anxiety, and necessity.

14. And out of his fair Garden of pleasure which he had in him, there came an opposite *Thorny* and *Thistle* Garden; whence yet he *somewhat* fought the ^g *Virgin-like* fruit.

15. But it went with him as with a Thief, who has been in a fair Garden to keep it; but is for his Theft cast out from it, and yet would *fain* eat the fruit of it, but cannot get in, but goes round about the outside, and reaches over with his hand after the fruit, which yet the Gardener *snatches* out of his hand again, and he must go away lamenting, and cannot satisfy his Lust or *Longing.*

16. Thus it goes also with him concerning the Woman, when he was in God's Love, and the Woman in *him* a chaste Virgin, in God's Sweetness and Wisdom; then he did eat of her fruit, and could very well refresh or delight himself with his own Love in the *Matrix of Venus.*

17. For the *Fire-Tincture* has a great joyful recreating delight in the Light's *Tincture*, and that he had in himself, *he* was Man and Wife.

18. But now he must go round without that Garden, and touch the Tincture of *Venus* but with one Member, whereas yet the inward *Tinctures* in the Seeds receive one another, and labour to produce a *Life.*

19. But the outward Body is not worthy, that it should enjoy the *inward* joyful qualifying or operation, wherein the soul's Life is *sown*.

20. The inward Essences only enjoy that; for they are out of the Eternal; but the outward Bestial *Ass* brings or affords only a bestial Longing or Lust.

21. He knows nothing of the Joy of the Essences, when one *Tincture* comes into the other, and what is done then, where there is yet somewhat of Paradise; but the Earthly Essence mixes itself suddenly therein, and it is but a joyful *Glimpse*.

22. Wherein the will to Life becomes generated, which afterwards drives on and impregnates itself with *Sulphur*, till it may reach the Principle, and strike up fire in the *Center*, wherein then there is a true Life, and again a Soul is generated.

23. Now when the fair Image *thus* departed away from God's Love, then it knew itself, that it was come into another Source or Quality: then began *fear* and terror before the fierce wrath of God, for it began to qualify or operate in them; they looked one upon another and *perceived* their Bestial form, and ^h *that they were Naked*.

24. And then sure the Devil danced, and God was derided, for ⁱ *they were afraid, and crept behind the Trees, and took leaves from the Fig Trees* ^k *and wreathed them together, and held them before their shame*.

25. For the heavenly Virgin was gone, they *knew* the fall and were ashamed; that *is*, the Soul, which is out of the Eternal, was ashamed of the ^l *beastliness*, as it is *at this day*, when we are ashamed of our bestial Members.

26. And *hence* it is, that the Woman Clothed herself with a white ^m covering before her shame: that the Spirit of the Soul, which glances forth at the *Eyes*, be not disturbed, for it knows the *Matrix* of *Venus*, which also as suddenly in the Man or Masculine begins to imagine upon it, or lust after it.

27. Which if the Woman Clothes herself with Black, and Covers her Eyes, *is not easily* Effected; but *only* by imagining or lusting.

28. But else instantly both the Tinctures of the Man and Wife *catch* one the other in the Eyes, where the Spirit glances forth.

29. Now when Adam and Eve stood thus in terror, before the Anger of God, ⁿ *God* ^o *called Adam, and said, Adam, where art thou? and he said, Here I am: I was afraid, for I am Naked*.

30. ^o *And he said, Who has told thee that thou art naked? Hast thou not eaten of the Tree, that I forbid thee? and he said, the Woman gave unto me, and I did Eat*.

31. *And he said to the Woman, Why didst thou that? she said, The Serpent beguiled me, so that I did Eat*.

32. Here we understand the great Love of God, in that God *called* Adam again, that he should know and seek and find himself, and turn again to God.

33. For *Adam* had been in God; but he was gone out from the Love out of the Second Principle into the Third.

34. *Wherefore* God said, Where art thou, *Adam*? dost thou not see thou art *no more* in Heaven? He turned his friendly Countenance again to one Part in Adam; understand in that Part, which *he had received* out of the heavenly substantiality, and glanced upon it again with his Spirit.

35. And he ^q *said to the Serpent, the Old Devil; Seeing thou hast done this, cursed art thou*.

36. And to the *Creaturely* Serpent, which must *now* be a Creature; for the Devil had turned himself into the Form of a Serpent, therefore must the Serpent *also* continue; to that he said, *Thou shalt go upon thy Belly, and eat Earth*.

37. *Seeing* it had seduced Man, so that he was become Earthly, therefore should also the *Devil's Image* be Earthly, and devour the fierce wrathful earthly source or quality, viz. *Poison*; that should now be its source or quality.

^h Gen. 3. 7.ⁱ Verse 8.^k Or braided the Stalks of the Leaves together.^l Or Bestial Kind.^m Or white Apron.ⁿ Gen. 3. 9, 10.^o Ver. 11, 12.^p Verse 13.^q Gen. 3. 14.

38. And here we are to know, that the Devil *figured* or framed to himself the Serpent's Image *from* the Constellations and Elements, *through his Imagination*; for he had great Power, till the Lord wholly cursed him, and set the Dear name JESUS for a Mark, or Limit of Separation; and there his great power was laid.

Gen. 3. 15. 39. For he said to Adam and Eve, ' *The Seed of the Woman shall bruise the Serpent's head, and Thou, understand the Serpent, shalt sting him in the heel*; that is, in God's fierce wrath thou wilt slay him.

40. But he shall sprout forth out of Death, and *Crush thy Head*; that is, take away thy power, and overcome the Wrath with the Love.

41. And here, in this place, has the word of the Promise, of the Seed of the Woman, which was the Dear Name IHESUS, with its Character, *Imaged* itself in the Light of the Life.

IHS

42. And likewise in that Character has Imaged the highly-precious Virgin of God's wisdom, in which Christ, as the destroyer of Death, should *become* a true Man, and take away the *power* of Death, and destroy the Devil's sting.

Rev. 19. 15. 43. Which *there* should ' *tread the Winepress of the fierce wrath* and anger, and enter into the Anger, *viz.* into the Center of the Fire, and quench the Fire with his heavenly Blood, and with the water of *Meekness* out of the fountain of the Heart of God.

44. And know assuredly, that if the Word of the Promise had *not* Imaged itself in the Light of Life, when Adam and Eve fell into the Earthly source or quality, then would the Spirit of the soul have *become* a fierce wrathful Devil; and the Body an evil Beast, as indeed it is now; and *if* the Elementary Water did not allay the *insolence* of the Fierce wrath; Men would well see, how many a one *would* be a devouring Devil.

45. Thus now we are to consider and conceive, that the world, before Christ's Incarnation, *was saved* in this imaged or imprinted Word and Name.

46. *Those* who have put their will into God, *they* have received that word of Promise, for the soul was received thereinto.

47. For the whole Law of Moses, concerning the *Sacrifices*, is throughout nothing else but a *Type* of the Humanity of Christ, of what Christ in his Humanity did perform by his Sacrifice; that which *he* did perform with his Blood and with his Love, in drowning the Anger of God, that Moses performed with the *Sacrifice* with the Blood of Beasts.

48. For the word of the Promise was in the Covenant, and God for the Time represented the figure, and *permitted* himself to be attoned or reconciled in the Covenant, with or by a *Similitude*.

49. For the Name *Jesus* was in the Covenant, and that attoned or reconciled, through *Imagination*, the anger and fierce wrath of the Father's Nature.

50. The Jews indeed understood not that, but the *Covenant* understood it well; for the Bestial Man was not worthy to know it, *till Christ was born*, and then went the sound forth.

51. Which yet, after a *short* time, was covered again by the Antichrist in *Babel*; for the Bestial Man of wickedness, malignity, or malice, is not worthy of the most precious Name JESUS.

52. Also it does *not* belong to the Bestial part, but to the divine part; the Beast must remain in the wild Earth; and at the last *Judgment Day* be *consumed through God's Fire*; but the *heavenly* part shall be introduced into the divine power.

53. Therefore it is an abomination to God, that Man should so pride himself *with* the Beast.

54. The Beast is not the Image; as the Sacrifice of Moses was not the attonement or reconciliation; but the *Covenant of Grace*, and the *word of Life* in the Covenant.

55. The Circumcision of the Jews, that they were to circumcise the *Male Children only*, contains rightly in itself, as follows:

56. *Adam* was the one only Man that God created, and in him was God's Image; *Eve*, his wife, God would *not* Create, generation was to be out of one only.

57. But seeing he *fell*, so that God must make him a wife, then came the Covenant and Promise again upon *One* only; that all should again be regenerated and new born out of one only, *viz.* out of the *Second Adam*; not out of the *Virgin Mary*, but out of *Christ the Heavenly Adam*.

58. For the *First Man's Blood*, that is *Adam's*, which he received out of the Substantiality of God, *was to* ^a *avail*; and not the *Earthly blood* of the *Woman*, in that *Adam* was become *Earthly*, and a *Woman* must be *contrived* for him; *therefore* also was ^a *only* the *Masculine Kind* Circumcised. To do the thing.

59. And *Christ* must take upon him the *Masculine Form*, though inwardly he stood in a *Virgin-like Image*, *that* the purpose of God might *stand*.

60. For the *Man's property*, *viz.* the *Fire's*, *must rule*; and the *Woman's property*, *viz.* the *Light's*, *must allay* his *Fire*, and bring it into the *Meek Image* of God.

61. The *Woman's blood* *could not* have attoned or pacified the *Anger* of God; the *Man's blood* only must do it; for the *Woman* *belongs* unto, or to be in, the *Man*; and in the *Kingdom* of God is to be a *Masculine Virgin*, as *Adam* was; *Not* a *Woman*.

62. The *Woman* comes to be *saved* in the *Covenant* of the *Man*: For the *Covenant* was made for the *Man's*, *viz.* the *Masculine Virgin's* sake, that it may be reconciled again.

63. Therefore saith *Paul* ^a, *The Woman comes to be saved through bearing of Children*; and not only so, but also in the *Covenant* of the *Man*, for she is a part of *Adam*; *therefore* ^a *should every Woman be subject to the Man or Husband, and he should be Lord.* ^a 1 Tim. 2. 14, 15.
^b 1 Pet. 3. 1, 5.

64. God gives also to the *Man* the *Virgin-like wisdom*; he should govern the *Woman*, *not* as a *Tyrant*, but ^a *as his own Life or Body*; for she is his *Body* and his *Flesh*, an *Image* of or out of him, his *help*, and his *Rose-Garden*, though indeed she be *Earthly* and weak; yet he must know, that he himself is the cause, and necessary thereto; and he must bear with her, and not give way to his wrath to destroy her. ^a Eph. 5. 25. 28.

65. Also the *Woman* must know, that she is *to be saved* in the *Covenant* and *Blood* of the *Man*, and that she is *Adam's* and *the Man's Rib* and *Tincture*, and the *Man's own*, belonging to him.

66. She should be *Humble*: As a *Member* serves the *Body*, so should the *Woman* serve the *Man*, and *love* him as *her self*.

67. Her *Love* should *solely* be ^a *cast* into him, for, so doing, she *attains* the *Heavenly Virgin*, together with *divine wit*, or *understanding* and *Skill*, as also the *Spirit* of the *Covenant*. Or injected.

68. But to the *single*, or *unmarried Virgins*, and *Men* without *wives*, as also to the *Widows*, it is said, that they *have* *Christ's Covenant* for a *spouse*, therefore should they be *Chaste* and *Humble*.

69. For *Christ* is the *Man's Bride*, and *his chaste Virgin* which *Adam* *Lost*.

70. And he is also the *Bridegroom* of the *unmarried Virgins* and *Widows*; for his *Masculine nature* is their *Masculine nature*, so that thus they every one appear before God as *Masculine Virgins*.

71. For our *Image* now becomes generated in *Willing* and *Believing*. Now ^b *where* ^b *our Heart and Will is, there is also our Treasure and Image.* ^b Math. 6. 21.

72. Wherefore, beware of *Whoredom*, and *false* or *wrong Love*, for thereby the *right Image* comes to be *disturbed*.

73. *Whoredom* is the *Greatest* abomination, that *Man* worketh in himself. *Other* ^c *things* ^c *go* into a *Figure* *without* ^d *him*, the *Whore* standing in him; for he works or effects ^d *Extra.*

* Note, ye wanton lecherous unchaste Children of Men. † Heaven.

a false Image, in which the Image or Virgin of God is not known, but a *Bestial* one.

74. * Let this be said to thee, O Man, there sticks so great Abomination behind it, at which *Heaven itself with its Imagination is amazed.*

75. † It enters not easily into the Bestial Imagination; whereupon, also, *so very Many* Beast-Men are Born, as at this Day may be demonstrated.



The Eighth Chapter.

Of the Virgin Mary, and of the Incarnation of Jesus Christ the Son of God.

‡ Or Daughter.

1. ANY have attempted to write of the Virgin Mary, and supposed that she was not an Earthly Maid: to them indeed has been presented a *Glimpse* of the Eternal virginity; but the right Mark they have hitherto failed of.

2. For many have merely supposed, that she was not the Daughter of *Joachim* and *Anna*, because *Christ* is called the Seed of the Woman, and is so too.

§ John 8. 23.

3. Also he himself witnesseth, that *he is from above*, that *he is come from Heaven*; and therefore he must sure also be born of a Total heavenly Virgin.

4. But that would little benefit us poor children of *Eve*, that are become Earthly, and carry our souls in Earthly *Vessels*; where should our poor souls come, if the word of Eternal Life had not received it into itself?

¶ Gen. 3. 15.

5. If *Christ* had brought a soul from Heaven, what should then become of our soul, and the Covenant with *Adam* and *Eve*, viz. that *the Seed of the Woman should Crush the Serpent's Head*?

* Eph. 1. 4.

6. If *Christ* would have come and been born totally from Heaven, he should not have needed to have been born a Man upon *Earth*, and what then would have become of the Covenant, in which the Name *JESUS*, or the *Promise*, did incorporate itself, in the Light of Life, that is, in the *Tincture* of the soul, instantly in Paradise when *Adam* fell, yea indeed before *Adam* was Created? as *Paul* saith; * *We are Elected in Christ, before the foundation of the World was laid.*

7. For *God*, in his wisdom, knew the Fall, therefore the Name *JESUS* did so instantly incorporate itself into the word of Life, environed with the Virgin of Wisdom, in *Adam's* Image, with the Cross.

8. For the soul itself is even a Cross-Birth: As when the Soul-Fire kindles itself, then it makes in the flash a Cross; that is, an Eye with a Cross, with Three Principles, with the Character of the Holy Trinity; as in the *Third Book* or Part, concerning the Threefold Life of Man, is declared, and yet further in the *Fourth Part*, the forty Questions of the Soul.

9. We are to understand, that *Mary*, in whom *Christ* became Man, was truly the Daughter of *Joachim* and *Anna*, according to the Outward Flesh, and was extracted out of the Seed of *Joachim* and *Anna*, according to the Outward Man.

10. But, according to the will, she was a Daughter of the Covenant of Promise, for she was the *Mark*, to which it pointed.

11. In her stood the Center in the Covenant; and therefore she was, by the Holy Ghost in the Covenant, highly ¹ *blessed among* and above all *women* Ever since Eve; for the [!] Luke 1. 42. Covenant opened itself in her.

12. You must understand it right, according to its high precious worth: The word, together with the Promise, which with the Jews stood in the Type or Prefiguration, as in a *Looking-Glass*, wherein God the Angry Father Imagined, and thereby quenched his Anger, that moved itself Now after an *Essential* manner, which from Eternity had *not* been done before.

13. For, when *Gabriel* the Prince brought her the Message, that she should be impregnated or with Child, and that she consented thereto, and said, ^m *Be it unto me as thou* ⁿ Luke 1. 38. *hast said*, then the Center of the Holy Trinity moved itself, and opened the Covenant; that is, the Eternal Virginity, which Adam *lost*, became opened in her in the word of Life.

14. For the Virgin of God's Wisdom *enviored* the word of Life, *viz.* the Center of the Holy Trinity: thus the Center became moved, and the Heavenly *Vulcan* struck up the Fire of Love; so that the Principle in the Love-flame became generated.

15. Understand this right: In *Mary's Essences*, in the Virgin-like Essences, which perished in Adam, out of which he was to generate a Virgin-like Image, according to the Wisdom of God, the divine fire came to be struck up, and the Principle of Love *kindled*.

16. You are to understand, that *in the seed of Mary*, when she became impregnate with the Soul-Spirit, that is, with the *Tincture of Venus*; for in the *Tincture of Venus*, that is, in the Source or Quality of *Love*, Adam's first Fire came to be struck up in the word of Life.

17. And in the Child *JESUS* were both *Tinctures* perfect, just as in Adam; and the word of Life *in* the Covenant, understand *in* the Holy Trinity, was the *Center*; and the Principle appeared, as in or to the Father's part.

18. Christ *became* Man in *GOD*, and also in *MARY*, in all the *THREE* Principles; and together therewith also in the *EARTHLY* world.

19. ⁿ *He took the form of a Servant upon him*, that he might be able to overcome Death ^a Phil. 2. 7. and the Devil.

20. For he was to be a Prince, in the place or space of this world, in the Angelical Prince-Throne, *viz.* upon the seat, and in the authority, of the late Angel and Prince *Lucifer*, over all the Three Principles.

21. Now then, *First*: If he must be Lord over this *outward World*, then he must also dwell in the outward World, and have its essence and property.

22. In like manner, *Secondly*: If he must be *God's Son*, then he must also be generated out of God.

23. And *Thirdly*: If he must *quench* the Father's Anger, then he must of necessity be also in the Father.

24. And *Fourthly*: If he must be the Son of *Man*, then he must also of necessity be of Man's Essence and Substance: And *Fifthly*, must have a *human Soul*, and a human Body, as we all have.

25. It is known to us, that *Mary*, his Mother, as also *Christ*, from or of his Mother, were both of the human Essence, with Body, Soul, and Spirit; and that Christ received a Soul out of *Mary's* Essence, yet *without* Masculine Seed.

26. Only the great Secret *Arcanum* of God was there opened; and the first Man, with his Secret Mystery, which fell into Death, was here generated to Life again; understand, in the *Principle* of God.

27. For, because of this, the *Deity* moved itself, and struck up the Fire in the Father's Principle; and so the deadened *Sulphur*, which died in *Adam*, became living again.

28. For the word had in *itself* heavenly Substantiality, and opened itself in the Heavenly Substantiality, in the Virgin-like Image of the *Deity*; *this is the pure chaste Virgin, wherein the Word of Life became Man.*

* Luke 1. 42.

29. And so the Outward Mary came to be *adorned* and * *blest* with the Highly blest heavenly Virgin, *among all Women* of this World.

30. *In her*, that which was dead and shut up of the Humanity became living again; and so she *became* as highly graduated or dignified as the first Man before the Fall, and became a Mother of the Throne-Prince.

31. This came *not* out of *her* ability, but out of God's ability: Unless the Center of God had moved itself in her, she would have been *no* otherwise than all *Eve's* daughters.

32. But, in this place, the word of Life had fixed the Mark; as also the Covenant of Promise; and *therefore* she is the *blest* among all *Women*, and *above all* *Eve's* Children.

† Luke 1. 34.

33. *Not* that she is a Goddess, which Men should honour as God; for she is not the Mark; for she said, † *How shall that come to pass, since I know not of any Man?*

34. But the word of Life, in the Center of the Father, which gave in itself, with the Moving of the Deity, into the Humanity, and opened itself in the *Human* Essence, that is the *Mark*, that is the Goal, that we must run to, in the Regeneration.

35. This is a greater wonder then in the first Adam; for the first Adam was created out of Three Principles, and his Spirit was introduced into him through the Spirit of God; and the *Heart* of God *needed* not to move *itself* in an especial manner; for God's *Spirit* did *only* move itself out of God's Heart.

36. But *now* the Center or *Heart* of God moved itself, *which had rested from Eternity*, and the Divine Fire was there struck up, and kindled or awakened, as a Man may Express it.

The Dear or Precious Gate.

37. We should *rightly* understand, the Incarnation of Christ the Son of God, *thus*: he is not become Man in the Virgin Mary *only*, so that his Deity, or divine Substantiality, did sit bolted up or *fixed* therein; No, O Man, it is in another Manner.

‡ Col. 2. 9.

† Particle.

38. Let not Reason fool thee; we understand somewhat else: *as little* as God dwells alone in one only place, but is ‡ *the Fuiness of all things*, so *little* also has God moved himself in one † Sparkle.

39. For God is *not divisible*, but Total every where: where he manifests himself, there he is Totally manifest.

§ Extra.

40. Also, he is *not measurable*; for him is no place found, unless he makes a place for himself *in* a Creature; yet he is totally near the Creature, † without or beyond the Creature.

41. When the Word moved itself to the opening of Life, then it opened itself in the divine Substantiality in the *water* of Eternal Life, it entered in and became *Sulphur*, that is, *Flesh* and *Blood*.

42. It made heavenly Tincture, which the *Deity* closed about and filled, wherein the wisdom of God stands Eternally, together with the *divine* Magia.

43. Understand it right: The *Deity* has longed to *become* *Flesh* and *Blood*; and although the pure clear *Deity* continues *Spirit*, yet it is *become* the *Spirit* and *Life* of *Flesh*, and works in the *Flesh*; so that we may say, *when* we, with our imagination, enter into God, and wholly give up ourselves unto him, we enter into God's *Flesh* and *Blood*, and live in God.

44. For the Word is *become* Man, and God is the Word.

45. We do *not* thus take away the Creature of Christ, that he should not be a Creature: we will give you a similitude thereof in the Sun and its Luster; and take it *thus*:

46. We liken the Sun to the *Creature* of Christ in a similitude, which is indeed a *Body*; and we liken the whole Deep of this world, to the Eternal word in the Father.

47. Now we see plainly, that the Sun shines in the whole Deep, and gives it Warmth and *Power*.

48. But now we cannot say, that in the Deep, without or beyond the Body of the Sun, there is *not also* the power of the Sun; if that was not there, then would the Deep also not receive the Power and Luster of the Sun; it is *only* thus, one Power and one Luster receives the other; the Deep with its Luster is hidden.

49. If God would please, the *whole deep* would be a mere Sun: it were but only to be kindled, that the Water might be swallowed up, and come to be a Spirit; then would the Luster of the Sun shine *every where*, if the Fire's Center should but *kindle*, as it is in the Place of the Sun.

50. Know also, that we understand, that the Heart of God hath rested from Eternity; but with the *moving* and entering into the wisdom, *it is become manifest in all Places*.

51. Though yet in God there is neither Place nor Mark, but *merely* in the Creature of Christ, there has the Total holy Trinity manifested itself in a Creature, and so *through* the Creature through the whole Heaven.

52. He is gone thither, and *' has prepared the place for us*, where we shall see his Light, ¹ John 14. 2. and dwell in his wisdom, and eat of his divine Substantiality: * his Substantiality *fills* * Note. the Heaven and Paradise.

53. Were we not, in the *beginning*, made out of God's Substantiality? why should we not also stand therein?

54. As the Air and the Water *fill* this world, and all of us enjoy them; so in the hiddenness is the divine Substantiality, which we enjoy, if with earnest imagining and with the *will* we give up ourselves into it.

55. And this now is Christ's flesh and blood in the divine power; for the Flesh and Blood of the *Creature* of Christ stands *therein*, one Being, one Power, one Spirit, one God, one Fulness, altogether undivided by any place, yet in its *own* Principle.

56. A swinish man will here say: O how we will devour him! O thou Afs, first come *so far*, that you may reach him; for thou shalt not devour him with thy Earthly Mouth.

57. He is a Principle *Deeper*, and yet is ¹ the Outward; *He* was in the Virgin Mary, ² and also as to his Birth in this world: and ³ *will also appear at the last day*, in all the Three Principles, before all Men and Devils. ^{3a.}

58. He has truly ⁴ *taken upon him the Earthly source or quality*, but in his Death, when he overcame Death, the divine source *swallowed up the Earthly*, and took away its Dominion. ⁴ Matt. 8. 17.

59. Not in that manner; as if Christ had laid off somewhat, but the outward Source or Quality was overcome, and as it were swallowed up, and in that *he now liveth, he liveth in God*.

60. Thus was Adam also to be, but stood not; and *therefore* must the Word be generated and become Man, and give itself up into the Substantiality, that we might receive power to be able to live in God.

61. Thus hath Christ restored or brought back again, what Adam lost, and *much more*; for the Word is every where become Man.

62. Understand; it is every where opened in the divine Substantiality, *wherein* our Eternal Humanity consists.

63. For in *that* Bodily Substance shall we stand in Eternity, wherein the Virgin of God stands.

64. We must put on God's Virgin; for Christ has put it on, he is become Man in the *Eternal* virgin, and in the *Earthly* virgin.

65. Though the Earthly was no right Virgin, but the Heavenly divine made it to be a Virgin in the *bleffing*, that is, in the opening of the Word and Covenant; for *that part* in Mary, which she inherited from Adam, out of the heavenly Substantiality, which Adam made Earthly, that became blessed.

66. Thus the *Earthly* part in her only died, the other lives Eternally, and came to be a chaste modest virgin again, not in the Death, *but in the Blessing*.

67. When God opened himself in her, *then* she put on the virgin of God, and became a Masculine virgin in the Heavenly part.

68. Thus Christ became born of a right, pure, *chaste*, heavenly Virgin; for she received in the blessing, the *Limbus* of God into her *Matrix*, in her Seed.

69. She received no strange thing, only the *Limbus* opened itself in her, in God's Power, wherein Adam was dead, *that* in God's moving became living.

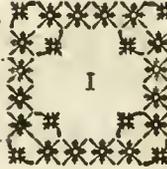
70. And God's Essence in the Word of Life entered in, into her *Limbus*; wherein the soul's *Center* became opened, so that *Mary* became impregnated of a Soul, and also of a Spirit, both heavenly and earthly.

71. And this was a *Right Image* of God, a Similitude according to, and in the Holy Trinity, out of all the Three Principles.



The Ninth Chapter.

Of Mary's Virginitie, *what she was before the Blessing, and what she came to be in the Blessing.*

1.  T is highly necessary for *Us* poor Children of Eve to know this *for, our eternal salvation lies therein*; it is the Gate of *Immanuel*, and the *whole* Christian Faith standeth therein; and it is also the Gate of the Greatest Secret *Arceanum*.
2. For herein lies inclosed the Secrecy of Man, in that he is the *Similitude* and *Image* of God; for our whole Religion consists in *Three* Parts, which we urge and teach.

3. As *First*, concerning the *Creation*; what Essence, Substance and Property Man *is*, whether he be Eternal, or not Eternal, and how that is possible; what properly the human Original is, from which he *proceeded* in the Beginning.

4. *Secondly*, Seeing there is so much spoken and taught concerning his *Fall*, and that we see, that we are come to be Mortal, because of the Fall, moreover, *subjected* to Evil, and to the fierce wrathful source; what then properly his Fall hath been.

5. *Thirdly*, Seeing God will receive us to *Grace* again; and for whose sake also he hath given the Law and Teaching, also confirmed them with Deeds of Wonder or *Miracles*; what therefore properly, the new *Regeneration* is.

6. And as we see that we *must die*; in what Power and Spirit we can be new regenerated again, and *rise* again from Death.

7. All this we find pourtrayed in these *two Images*, viz. in the Eternal Holy, and then also in the Earthly corruptible Virginitie; and find also the *New* Regeneration in the Image of Christ very clear and bright.

8. For in the Eternal Virginitie, *in* *God's wisdom*, wherein the Image and Similitude of

of God is *seen* as in a Looking-Glas from Eternity, and known by the Spirit of God, was *Adam* the first Man Created.

9. He had the Virginitie for his own, *viz.* the *true Love-Tincture*, in the Light, which is desirous of the Fire's Tincture, that it might be a burning Life in Power and *Glory*; and in the Fire's Essence, might be a *Genetrix*, which in the Light's Essence without the Fire cannot be.

10. *And thus we acknowledge a Virginitie in the Wisdom of God, from Eternity, in the desirous Will* of the divine Substance.

11. Not a Woman which generates, but a *Figure* in the Looking-Glas of God's Wisdom; a pure chaste Image *without* Substance, yet in the Essence, but not manifested in the Fire's Essence, but in the Light's quality or source.

12. This Image God has *Created* into a Substance, and that out of all the three Principles; so that it is a Similitude according to the Deity and *Eternity*, as a total Looking-Glas of the *Byss* or Ground, and of the *Abyss*; of the Spirit and also of the Substance; and was created out of the Eternal, *not* to the corruptibility or frailty.

13. But seeing the earthly and corruptible *hangs* to the eternal, *so* thereby has the earthly Lust introduced itself into the eternal heavenly Property, and infected the heavenly *Property*; for it would dwell in the eternal, and yet was destroyed in the fierce Wrath of God.

14. *Thus* the earthly Source or Quality destroyed the heavenly, and *became* the Turba of the heavenly, as we know and perceive by Earth and Stones, which assuredly have *their* Original out of the eternal, but are perished in the fierce Wrath and Fire-Source or Quality; and the *Fiat* has made Earth and Stones out of the heavenly Substantiality.

15. For the sake of which, a Day of Separation is appointed, wherein *every thing* shall enter again into its own Ether, and be preserved or purified by the Fire.

16. *Thus also* was Man created in the Virginitie in God's Wisdom, but was apprehended by the fierce Wrath and Anger of God, and *therefore* became so suddenly *perished* and earthly.

17. And as the Earth must pass away, and be tried or purified in the Fire, and go again *into that* which it was before; so also Man shall go again into the Virginitie *wher*in he was created.

18. But, in that, it was *not possible* for Man, that he should rise from the fierce wrathful Death, and enter into a New Birth, for his Virginitie was shut up together in Death, for which cause God made a Woman out of him, *therefore* the Deity *must* move itself, and open that which was shut up, and make it living again; and that was done in *Mary*, the included *shut-up* Virgin.

19. Understand, in the Virginitie which Adam inherited out of God's Wisdom; *not* out of the earthly Part of the third Principle, but out of the heavenly *holy* Part of the second Principle, which became included and shut up in the earthly Death in the Anger of God, with the earthly Imagination and yielding up thereinto, and was as it were *dead*; even as the Earth also appears as dead.

20. And *therefore* has the Heart of God moved itself, destroyed Death, and generated the Life again.

21. Thus now to us the Birth and Incarnation of Christ is a ² powerful and very weighty Matter, that the Total *abyssal* Heart of God hath moved itself, and so ² *Or Joyful* *with* the heavenly Substantiality, which was shut up in Death, is become living again.

22. So that we may now say with good ground, God *himself* hath withstood his Anger, in that, with the Center of his Heart, which filleth the Eternity *without* ground and limit, he has again opened himself, taken away the Power of Death, and

broke the Sting of the fierce Wrath and Anger, inasmuch as the Love and Meekness has opened itself in the Anger, and quenched the Power of the Fire.

23. And still much more is it a great Joy to us Men, that God has opened himself, in our mortified and *dead* Virginity, and so proceeded on thoroughly and totally.

24. But that the Word, or the Power of God's Life, has *given in* itself again into the Humanity, *viz.* into the dead and as it were disappeared virginity, and opened again the Virgin-like Life; *at that* we Rejoice, and go with our Imagination into the *Center*, wherein God hath opened himself in the humanity, *viz.* into his Son's Incarnation.

25. And so in our Imagination, which we *introduce* into his Incarnation, we become impregnated of his opened Word, and power of the heavenly and divine Substantiality; not at all with that which is *strange*, yet it seems strange to the earthliness.

26. The Word has opened itself every where, even in every Man's light of life; and there is *wanting* only this, that the Soul-spirit give itself up *thereinto*; and so it putteth the Eternal Virginity on again; not as a Garment, but as from its own Essence: *And in that Soul-Spirit God becomes Generated or Born.*

27. For *Mary* together with all *Eve's* Daughters were generated or become *earthly*; but the Covenant of God's Love showed in *their* Essence, that God would *therein* open the Life again.

28. And we cannot say throughout, concerning *Mary's* Virginity, as to the earthly Life *before* the Blessing, before God's Heart moved itself, that she was then a Totally perfect Virgin, according to the first, before the Fall; but she was a natural Daughter of *Eve*.

29. But this we say with good ground, that in *Mary*, as also in all *Adam's* Children, the eternal Virginity in the Covenant of Promise *has lain* shut up, as it were in Death, yet, in God, not faded.

30. For the Name *JESUS*, in the *Center* or Heart of God, has from Eternity together Imaged itself, in the Virgin of God's Wisdom, as in a Looking-Glass, and has stood *against* the Center of the Father, *viz.* the Center of the Fire and fierce Wrath: *Not* in the fierce Wrath of the Essence, but in the Light, in the Light's Essence.

² Eph. 1. 4. 31. And Man was ² *foreseen also in that Essence*, in the Name *JESUS*, *before the Foundation of the World was laid*; wherein *Adam* then was in a heavenly Essence, without a natural and *creaturely* Substance.

32. For in the Wisdom, the Fall was known, before *Man* became a Creature, and that according to the Fire's property; *not* in the Light's property, but according to the first Principle.

33. And thus now, according to our deep Knowledge we say of *Mary*, that, *before* the time of opening the Message of the Angel, she was such a Virgin as *Eve* was, when she *went out* of Paradise.

34. Before *Adam* knew her, then indeed she was a Virgin, but the right Virginity was perished in her, and infected with the earthly Longing; and the bestial property was manifested on *her*.

35. For the earthly Imagination destroyed the heavenly Property, so that she was a *Woman*, and was not a chaste pure *Immaculate* Virgin.

36. For she was but one Part of the heavenly Virgin, the other Part was *Adam*.

37. And so there has been no right pure Virgin generated from *Eve*, which was *total* or *entire* in Substance; the *Turba* destroyed the Virginity in all, till the Saviour or Champion in the Battle came, who was a *total* masculine Virgin in God's Wisdom, according to the heavenly Substance, and the earthly *hung* to him: but the heavenly ruled over the *earthly*; for so should *Adam* also have been, but he stood not.

38. Therefore we say with good ground, that Mary was the *Daughter* of Joachim and Anna; and has, according to the Earthly part, their Substantiality essentially in her.

39. And then we say, that she was the *Daughter* of God's Covenant, and that God has fixed the Mark of Regeneration in her; so that the whole Old Testament has *looked* into that Mark, and all Prophets have Prophefied concerning that Mark, that God would open the Eternal Virginity again, and that *that Mark* was blessed.

40. For God had given himself with his Mercy, with the Covenant of Promise, into this *Mark*, and the word of the Promise stood in the Covenant, in the Light of Life, *against* the Anger.

41. And the first world *before* the Deluge or Flood, and *after*, became saved in that Covenant which God set before himself as a Virgin-like Looking-Glass; for the Eternal Virgin appeared in the Covenant, as in God's Looking-Glass; and the ^b Deity delighted itself *therein*.

^b Or had a longing delight to it.

42. For if Israel had kept the Covenant, and performed the work of the Covenant, then that had been *acceptable* to God, as if the Humanity had been in the Looking-Glass of wisdom; and though indeed Israel were Earthly and Evil, yet, nevertheless, God dwelt in Israel in his Covenant in the Wisdom, according to his Love and *Mercy*.

43. Thus the Works of the Law were a ^c Looking-Glass before God, *till* the Life became generated or born out of the Covenant, till the *fulfilling* came, and there the Works in the Looking-Glass Ceased; and the work of the fulfilling in the flesh and blood in the Heavenly Substantiality *began* to rise again.

^c Or in a Looking-Glass.

44. For in Mary was the beginning, when the Angel brought the Message; and she said, ^d *Be it done unto me as thou hast said*; there instantly the Center of Life, in the Word of God, *viz.* in the Heart of God, *moved* in her dead heavenly seed.

^d Luke 1. 38.

45. For all the Three Principles of the Deity became stirring, and caught hold of the *divine* Tincture, in the *dead* heavenly Substantiality.

46. Not that God stood without Substance, but *Man* was dead in the heavenly Substance; and now came the Heart of God with *living* divine Substantiality into Death, and awakened or raised up the Dead Substantiality.

47. It did not at this time *take away* the Earthly source or quality, but entered into the Earthly source or quality, as a Lord and Conqueror of the source or quality.

48. For the right Life should be introduced, through Death and the Anger of God; which was *done on the Cross*, where Death was destroyed, and the fierce wrath captivated, and was quenched and vanquished with the Love.

49. And thus we understand now, *what* Mary with the fulfilling was come to be, *viz.* a right pure Virgin according to the heavenly Part: for when the Heart of God moved itself, and that the Day broke forth in her, *then* shone in her the Light of the clarity or brightness and purity of God; for her dead virginity, *viz.* God's wisdom, became opened and living.

50. For *she* became filled with the divine virginity, *viz.* with God's wisdom.

51. And in that wisdom and divine substantiality, as also in the dead and now living substantiality, ^e *the Word became flesh, a Sulphur*, with the Center of Nature out of the Father's Essence, and out of Mary's Essence, a Life out of Death, a fruit with both the *Tinctures* perfectly, whereas *both* the Tinctures were but *one*.

^e Joh. 1. 14.

52. And as Adam was become a Man, so Christ became a Man also according to the *outward* World

53. For not Eve's Image in the Woman's Tincture was to remain, but Adam's *Image* was to remain, as he was a Man and also a Woman.

54. But yet seeing *one* of the Marks *must appear* according to the might and power of the outward *Fiat*, and that also the *Champion* in the Battle would be fixed and presented

in all the Three Principles, therefore the Champion in the Battle got Masculine Marks of distinction.

55. For the Man has the Fire's *Tincture*, viz. of the Father's property; so now the Father is the strength and might of all things, and the Son is his Love.

56. Thus the Word became Man in the feminine Essence, but became a *Man*, that his love might quench the anger and fierce wrath in the Father.

57. For *Venus's Tincture* has the Water-source or quality, and the Woman has *Venus's Tincture*: Thus must the Fire become *quenched* by the Water of Eternal Life; and the Father's burning Essence in the Fire become quenched again.

58. Now we know that *Mary* the Mother of Christ, according to Flesh, Soul, and Spirit, in the Blessing, is a *pure chaste* Virgin; for that is *her* Blessing that God has opened in *her*.

59. She has carried the Word of Life in her Body; that has moved itself in *her*.

60. She has not moved the Word, but the Word has *moved her*, both the fruit which she did bear, and her Soul, as also that part of her dead Substantiality; so that her Soul *instantly* became environed with the divine living Substantiality.

61. Not according to the Earthly part, viz. according to the Third Principle, but according to the Second Principle, so that thus the Earthly did but hang upon her.

62. For her Soul should also, with the word of Life, which in her became Man, *together enter through* Death and the Anger of the Father, into the heavenly divine source or quality.

63. And therefore must *her outward Man die* away from the Earthly source or quality, that it may ^b live to God.

^f Her outward Man.

64. And, therefore, in that she was blessed, and did bear the Mark in the Covenant, her Body was *not* vanished, departed or dissolved, for the heavenly has swallowed up the earthly, and holds that Eternally captive, to the honour of God and the manifestation of his deeds of Wonder; it shall *never be forgotten* in Eternity, that God is become Man in her.

65. But that *some* say, she remained *totally* in death, and quite vanished or corrupted; their Reason might well discern otherwise, for that which is highly blessed, is ^f incorruptible, or *cannot* vanish away.

^g Or intransitory.

66. Her heavenly part of the divine substantiality, which she had in her blessed, *that* is intransitory; else it must follow, that God's substantiality in the Blessing was yet once more fallen and *dead*, as was done in Adam, for the sake of which *dying* indeed, God became Man, that he might bring it to life again.

67. Indeed, according to the Outward Life, viz. according to the outward source or quality, *she died*, but she lives, according to the *Blessing*, in God's Substantiality, and also in her own Substantiality, *not* in the Four Elements, but in the root of the Four Elements, viz. in the One Element, which holds the Four Elements shut up in itself in the Paradise, in the pure Element in the *Divine* Substantiality in the Body ^b of God.

^b Or Life.

68. Therefore we say, that *Mary* was *greater* in *dignity*, than ever any Daughter of or from Adam, in that God has *fixed* the Mark of his Covenant in her, and that *she* alone, among all Eve's Daughters, has attained the Blessing, viz. the pure Virgin-like chastity, which in *all* Eve's Daughters was perished.

69. But ⁱ with her stood the Virginitie in the Covenant, till the word of Life *highly* blessed her, and then she became a right chaste Virgin, in *which* God became Generated.

ⁱ Or By, or as to her.

70. For Christ said also to the Jews, *I am from above; but ye are from beneath; I am not of this world.*

71. If he were become Man in an Earthly Vessel, and not in a pure modest chaste heavenly Virgin, he *had* of *necessity been* of this world.

72. But thus he became Man in the Heavenly Virgin, and the Earthly source or quality did *but hang to him*, for the Essence of the Soul was in us poor Children of Men become infected.

73. And he was to introduce our Soul in the heavenly Essence in himself, through the fire of God, in *Ternarium Sanctum*, into the holy Ternary.

74. For it was for the Soul's sake that all was done; seeing it had been taken out of the Eternal, therefore also God *would not* forsake it.

Question.

75. Therefore, if it be asked, what kind of Matter it was, whereinto God's Word and Heart has given itself, and made itself a *Body*? whether it be strange Matter come from Heaven? or, whether it was of Mary's Essence and Seed?

Answer.

76. This is our Answer: That God's Heart was *never* without Substance; for its Dwelling is from Eternity in the Light, and the power in the Light is the Heart or Word, which God *has spoken* from Eternity.

77. And the *Speaking* was the Holy Spirit of God, which with the Speaking goes forth out of the power of the Light, out of the *spoken* Word.

78. And that which is out-spoken is God's Wonder and Wisdom, and this has in it the *divine Looking-Glass* of the Wisdom, whereinto the Spirit of God looketh, and wherein it opens the *Wonders*.

79. Thus understand, that the word, which out of, or from the Heart of God the Father, was environed with the heavenly chaste Virgin of Wisdom, *dwells* in the heavenly Substantiality, and has in like manner opened itself in Mary's Essence and Substantiality, *viz.* in her *own seed*, understand in the *human seed*; and has taken into itself Mary's seed, dead and blind as to God, and awakened or raised it to Life again.

80. The living Substantiality came together in the *half dead*, to a Body, not to a transitory, which should cease or vanish, but to an *Eternal*, which should remain Eternally; for here the Eternal Life became generated again.

81. Thus the Substantiality of the Eternity in God, of *his* Deep, without Ground, and the Substantiality of the dead Adam in the Humanity, became *one* Substantiality, totally or entirely one Substance; so that the *Creature* Christ, with his Substantiality, in like manner at once filled the whole Father, which is without bounds, limit or ground.

82. Yet the Creaturely Soul *continues*, and is a Creature; and according to the Third Principle, *viz.* as to the Creature, this Christ is a Creature, and *King* of Men; as also, according to the second Principle, a *Child* of the Abyssal Father.

83. Whatsoever the Father is in his Abyssal Deep, that the Son is in his *Creature*; for the power and virtue in the Creature, is with the power without or beyond the Creature, *one Power*, one Substantiality, in which the Angels and Men dwell.

84. But in the Humanity, it gives also ^k flesh and blood, and therefore also it is ^k Heavenly. and *remains* a Creature, but ^l uncreated, yet *generated*, as to one part, out of God from ^l Note, Created and Generated are two things. Eternity, as to the other part, out of the Humanity.

85. And God and Man is become *one* Person, one Christ, one God, one holy Trinity, in the Humanity, and also in like manner *Every where*; so that when we see Christ, we see the Holy Trinity in one only Image.

86. His Creature is an Image, and out of, or from us Men; our High-Priest and

King ; our Brother ; his power and virtue is *our* power and virtue ; if we are indeed generated of God again, in the *faith* to him.

87. He is not strange or terrible to Us, but is *our* Love-Tincture : He is with his power, the quickening of our Souls, our *life*, and our Souls delightful habitation.

88. When we find him, we find our help or *salvation* ; as in like manner Adam should have found him, but he suffered himself to be seduced, and found at length a *Woman*.

ⁿ Gen. 2. 23. 89. Then said he ; ^m *She is Flesh of my Flesh, and Bone of my Bone, and took her to him* for a Companion ; so also when our Soul finds him, it says, this is my Virgin, which I had lost in Adam, when an *Earthly* Woman came to be out of it.

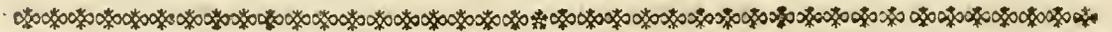
90. I have now again found my Love-Virgin out of my Love : I will now never let it go from me again, it is *Mine*, my flesh and blood, my strength, virtue and power, which I lost in Adam ; *this* will I keep.

91. O, it is a *friendly* keeping, a friendly qualifying or co-working beauty, brightness, fruit, power and virtue.

ⁿ The Virgin Sophia, or Christ in us. 92. Thus the poor Soul finds its lost Light's Tincture, and its Love-Virgin, and in this ⁿ *Spouse*, or Wife, the *Noble Bridegroom* comes to be found.

93. For it has longed after the *Matrix* of *Venus*, but has found only a Masculine *Sulphur*, and must have suffered itself to be impregnated with Earthly seed.

94. Here it attains the right Fire's and Man's *Tincture* ; so that thus it is also a right Masculine Virgin as Adam was in his Innocence.



The Tenth Chapter.

Of the Birth or Incarnation of Jesus Christ, the Son of God ; and how he laid Nine Months, as all the Children of Men, shut up in his Mother's Body or Womb ; and how properly his Incarnation is.

1.  EN have had much disputing about Christ's Incarnation, but very *blindly*, and have made many Opinions concerning it ; and so Men have been turned about with Opinion, and have left and let the right Incarnation *lie still*, upon which our Eternal Salvation depends.

2. Of which all the Cause has been, that Men have sought it in *outward* Wit or Understanding and Art, and not as the right Mark, Aim or Place.

3. If a Man was entered *into* Christ's Incarnation, and was born of, or out of God, it would need no disputing ; for the Spirit of God opens to every one the Incarnation *even in himself* ; and without this there is no finding it.

4. For how *will* we find, in this World's Reason, that which *is not* in this World ; we find in the outward Reason scarce any Glimspe of it ; but in God's Spirit is the right finding.

5. The Incarnation of Christ is such a Mystery, as the Outward Reason knows *Nothing* of, for it is done in all the Three Principles ; and cannot be searched out, unless a Man knows the first Man in his Creation *before* the Fall.

6. For Adam was to generate the *second* Man with the Character of the Holy Trinity out of himself, in which the *Name* JESUS was Imaged or Incorporated.

7. But that could not be, and therefore must *another* Adam come, in whom it was possible: for *Christ* is the Virgin-like Image, with the Character of the Holy Trinity; he is conceived in God's Love, and generated in *this* World.

8. Adam had divine Substantiality, and his Soul was out of the first Principle out of the Father's Property, and that should have with its Imagination *inclined* itself into the Father's Heart, *viz.* into the Word and Spirit of Love and Purity, and have eaten of the *Substantiality* of Love, and then it had retained God's Substance in the Word of Life in itself, and would have been Impregnated with the Power out of the Heart of God.

9. Whence then it should have *imagined* out of itself into its Substantiality, and *itself* have Impregnated its Substantiality; so that a whole Similitude, according to the first Image, *would* have Existed, through the Imagination and the yielding up of the Soul into it, and have been Conceived in the Power of the Substantiality.

10. But seeing this could *not* be done in Adam, because of the earthliness which *clave* to him, therefore it was done in the *second* Adam *Christ*, who was in such a manner conceived through God's Imagination and entering into the Image of the *first* Adam.

11. And it is known to us, that seeing the first Adam had fixed his Imagination in the earthliness, he *is* become earthly; and that was done against the *Purpose* of God, yet the Purpose of God must stand.

12. For here God set his Purpose in Adam's Child, and brought *his* Imagination into the perished Image, and Impregnated the same with his divine Power and Substantiality, and *Converted* the Soul's Will out of the earthliness into God; so that thus *Mary* became Impregnated with such a Child, as *Adam* should have been impregnated with.

13. Which Self-Ability could not effect, but *sunk* down into Sleep, *viz.* into the *Magia*, where then the Woman was made out of Adam, which should not have been made, but Adam should himself have impregnated in *Venus's Matrix*, and have generated Magically.

14. But seeing that might not be, *therefore* was Adam divided, and his own Will of great Might and Power was broken in him, and shut up in Death.

15. And seeing he *would* not set his Imagination into the Spirit of God, therefore must his great Might and Power in Death stand still, and *let* the Spirit of God set his Imagination into it, and do with it what he will.

16. Therefore *God's Spirit* awakened the Life to him out of that Death, and became the Spirit of that Life, that the Image and Similitude according to God, which was known from Eternity in God's Wisdom, *might* yet be generated and subsist.

17. For it stood before the Time of the World, and from Eternity in the Virgin-Looking-Glass in the Wisdom of God, and that in *two* Forms:

18. *Viz.* according to the first Principle of the Father in the *Fire*; and in the second Principle of the *Son*, in the *Light*; and yet was only manifest in the Light, and in the Fire as it were in a *Magia*, *viz.* in a *possibility*.

19. As the Starry Heaven models to Man a Figure in Sleep in his *Mind* according to its Ability or ^P Possibility, so also has the Image in the Center of the Fire's Nature ^P OrCapacity, appeared altogether Invisibly.

20. But in the Wisdom in the Looking-Glass of the Deity, it has appeared as an Image, like a *Sbadow*, yet without material Substance; and yet has been in the Essence of that Spirit.

21. Which if it had *discerned* itself in the Looking-Glass of the Wisdom, it would have known and seen *this* Image, and would once have set its Will thereinto, to bring

it into Substantiality, that God might have an Image or Similitude in Substance; where it might *not need* any more to see itself as in a Looking-Glass, but ⁹ find itself in Substance.

22. Therefore seeing the first Image imagined into the stern Might and Power, and *thereupon* became earthly and dead, God's Spirit brought its Will and Life into Death, and took to itself again the first Life out of Death, that the first Life might stand in *full* Obedience before it, and that it alone may be the *Will* and the *Deed*.

23. Thus it is known to us, that God has entered into the Half dead Image, understand into *Mary*, and even into that Virgin-like Form, *which lay* shut up in Death; wherein *Adam* should have become impregnated, and generated an Image of himself in the Virgin-like Chastity.

24. In this shut-up Virgin-like half dead *Matrix*, is God's Word or Heart, *viz.* the Center of the Holy Trinity, become a Human Image, *without hurt* to his Substance.

25. And whereas the first living Virgin-like *Matrix* in Adam would not be Obedient to God, yet now, when it was *again awakened* and raised out of Death, it became Obedient, and gave itself totally, humbly and willingly, into God's Will: And thus now the right Virgin-like Image *became figured* into the Obedience of God again.

26. For the first Will must remain in Death, which Imagined against God's Will, and a pure *Obedient* Will became awakened, which might remain in the heavenly Meekness, which would no more suffer the Image in the Fire, in the Father's Part, to flow up in itself, but would remain in *one* Source or Quality.

27. Even as the *Deity* bringeth its Life but into ONE only Source or Quality, *viz.* into the Light, into the Holy Spirit, and yet carries on his Dominion *over all* the three Principles.

28. Also we are to understand concerning Christ's Incarnation, *that when* God's Spirit awakened again the Virgin-like Life in *Mary*, which in the earthly Essence lay shut up in Death and fierce Wrath, *then* that Life henceforward *turned* itself only into the ONE only will, *viz.* into God's Love, and gave itself up to the Spirit of God.

29. Thus that Life became Impregnated of a right Virgin-like Image, which should have been with *Adam*, but was not done.

30. For the one Imagination received the other; God's Imagination *received* the Imagination in Death, and brought it to Life again; that Life Imagined again into God, and became Impregnated with God, and became, out of the Deity and Humanity, ONE *Person*.

31. The Deity hung to the heavenly Substantiality, which has ever been from Eternity with the Kingdom, Power, and Glory, *viz.* the Kingdom of Paradise, and the Angelical World, *viz.* the Spirit and the *seven* Forms in the Center of Nature; as in the third Part or Book of the Threefold Life is mentioned, with all Circumstances.

32. And the Humanity hung to the Kingdom of this World, but when the Will of the Humanity gave itself *up into* the Deity, then this Virgin-like Image in *Christ Jesus* came to be only a *Guest* in this World, and his Deity was a Lord over this World.

* Note.

33. For thus it was to be in Adam also, that * *the lesser* and Impotent *should be subject to the greater* and Omnipotent.

34. But Adam's Will went into the less and Impotent, and therefore he became *altogether* Impotent, and fell down into *Sleep*, and home again to the Creator.

35. But with Christ, this Image *remained* standing in the divine Wisdom, and the earthly Source or Quality hung to it in the Office and Manner of a *Servant*; but now no more as a Lord, as it was over *Adam*, and *Mary* his Mother *before* the high Blessing and Opening of the Deity, but as a Servant; for this Image became now, in God's Spirit and Might, a *Lord* over the third Principle of this World.

Question.

36. Now says Reason, How is it come to pass in this Incarnation? Was then the Life so suddenly with the *Point* of Conception become stirring above the Natural Course, so that that Part of Mary, *viz.* the Woman's seed, *instantly* lived?

Answer.

37. No; for it was an Essential seed, and became in its *Natural Time* stirring, with Soul and Spirit, as all Adam's Children.

38. But that part of the Deity, environed with divine Substantiality and Wisdom, *lives* from Eternity to Eternity.

39. The Deity went not to nor fro: what it *was*, that it *remained* to be; and what it *was not*, that it *came to be*.

40. It gave itself with Divine Substantiality into the Essence and Substantiality of Mary; and Mary's Essence and God's Essence *became one* ^r Son.

^r Or Person.

41. But Mary's Essences were *Mortal*, but God's Essences were *Immortal*.

42. Therefore must Mary's Essences *die on the Cross*, and go through Death into Life; to which God's Essences helped, *else* it had been impossible.

43. Thus God's Essence helped us, and still always helpeth us through Christ *into* God's Essence and Life again.

44. Thus we know the Incarnation of Christ to be *natural*, as of all the Children of Men; for the heavenly divine Substantiality has given itself, with its Life, into the earthly half-dead Substantiality.

45. The Lord gave himself to be under the Servant, that the Servant might become *living*, and is in like manner, *in Nine Months*, become a perfect Man, and also continues a true God; and is also, after the manner and way of all Adam's Children, become *born* into this World, through that very way and passage as all Men are.

46. And that therefore, Not that he needed it, he could have been born Magically, but he would not, and *should not*: for he was to heal our impure Birth or Geniture, and Entrance into this Life.

47. He should enter into our Entrance into this World, and introduce *us* out of this World, into God's Entrance, and bring *us* out of the Earthly source or quality.

48. For if he had been generated or born Magically after a divine Manner, then he had *not* been *Naturally* in this World; for the heavenly Substantiality must have swallowed up the Earthly source or quality; and then he had *not* been ^r *like us*.

^r Heb. 4. 15.

49. *How* then would he have suffered Death, have entered into Death, and destroyed it? but *therefore* it was not so.

50. He is truly and really the Woman's Seed, and is entered into this World the *Natural* way like all Men; but yet also is gone forth through death the *divine* way of the divine Might and Substantiality.

51. He is a divine living Substantiality, which subsisted in Death, and *destroyed* and despised *death*, and brought the half dead humanity through Death into Eternal Life.

52. For the *Earthly part*, which he took to himself out of his Mother Mary, that is, *to* or upon the divine Substance, *died away* on the Cross from the Earthly source or quality.

53. Thus was the Soul, in the Substantiality of God, and as a victorious Conquering Prince *went into the Hell of Devils*, that is, into God's Anger, and *quenched* it with ^r *God's love and meekness* of the divine Love substantiality.

54. For the Love-fire came into the Anger-fire, and *drowned* the Anger, wherein the Devil would be God.

Or by.

55. Thus was the Devil taken captive ^u with the darknes, and lost his Dominion; for the *Sting* and the *Sword* of the Cherubim, the slaying Angel, was here destroyed.

56. And this was the *Cause* that God became Man, *viz.* that he might introduce us out of Death, into the Eternal Life, and quench the Anger which burned in Us with the *Love*.

57. For you must understand us right, how God's Anger became quenched; *not* with the Mortal Blood of Christ which he shed, upon which the Jews despised him;

58. *But* with the Blood of the Eternal Life, out of God's substance which was immortal, which had in it the *fountain* of the Water of Eternal Life, that *was shed* upon the Cross *with and under the outward Blood*; and when the outward fell to the Earth, then fell the Heavenly *with it*, but yet it was immortal.

^x Mat. 27. 51.

59. Thus ^x *the Earth* received Christ's Blood, whence it *Trembled* and *Quaked*, for the fierce wrath of God in it was now overcome, and the living Blood came into it which was come out of God's Substantiality, *from Heaven*.

^y Mat. 27.

60. That ^y *Opened the Graves of the Saints*, and *Opened Death*, and made a Path through Death, ^z *so that Death was made a show of in Triumph*.

52, 53.

^z Col. 2. 14.

15.

61. For when Christ's Body rose from Death, then he bore Death as a *Spectacle* or Show on his Body, for its Might was broken or destroyed.

The Eleventh Chapter.

Of the great Utility, or what Profit the Incarnation and Geniture or Birth of Jesus Christ the Son of God is to us poor Children of Eve.

The Most rich and lovely Gate of all.

1.  E poor Children of Eve were all Dead in Adam; and though we did as it were Live, yet we *lived* only to this World, and Death *waited* for us, and continually devoured One after another; and there was no remedy for us, if God had not generated us again out of his Substance.

2. We should not in Eternity as to the *Body* have returned again, but our *Soul* would have Eternally continued in God's anger, source or quality, with all Devils.

3. But the Incarnation of Jesus Christ is *become* a powerful Substance or *Matter* to us; for, for *our* sakes is God become Man, that he might bring our humanity out of death into himself again, and *redeem* or *release* our *Soul* out of the fire of God's Anger.

4. For the Soul in *itself* is a Fire-source or quality, and contains in itself the *First* Principle, the harsh astringency, which in itself labours only to ^a the Fire.

^a Or towards.

5. But if the Love and Meekness of God come to be withdrawn from this Soul's

Birth or Geniture, or become *infected* with a total stern Matter, then it continues a source or quality in the Darknes, a total stern roughness, *devouring* itself, and yet also, in the hunger of the will, *always* thus generating itself again.

6. For a thing that has no beginning nor ground, that has also no end, but itself is its Ground, it *generates* itself.

7. And yet we will not say, that the Soul has no Beginning; it has a Beginning, but only *according* to the Creature, not according to the Essence, *its Essence is from Eternity*.

8. For the divine *Fiat* has comprised it in the *Center* of the Eternal Nature, and brought it into a substantial Substance; moreover, with the whole Cross, with the *Character* of the Holy Trinity, as a Similitude of the Threefold Spirit of the Deity, wherein God dwells: now *whether* it be done in Love or Anger, it is in Light or Fire; for in *which* of them soever it Imagines, of that it becomes impregnated; for it is a Magic Spirit, a source or quality *in* itself.

9. Thus it is the Center of the Eternity, a fire of the Deity in the Father, yet *not* in the Father's Liberty, but in the Eternal Nature.

10. It is *not* ^b come before the Substance, *but* in the Substance.

^b Come to be.

11. But God's Liberty is ^c without or beyond the Substance, but dwells in the Substance; for in the *Substance God becomes manifest*.

^c *Extra.*

12. And there *would be* No God without the Substance, but an Eternal stillness, without source or quality.

13. But in the source or quality the Fire becomes generated, and out of the Fire, the Light, where then *two* Substances separate themselves, and drive on a Twofold source or quality; *viz.* a fierce wrathful hungry thirsty one in the Fire, and a meek lovely yielding giving one in the Light.

14. For the Light gives, and the Fire takes away; the Light gives Meekness, and out of the Meekness, Substantiality, that is, the Fire's *food*, or else it were a dark fierce wrathful hunger in itself.

15. As indeed a Spirit *is*, if it has not the substance of the Light, like a loathsome poison.

16. But if it *attains* substance of Meekness, then it attracts that in itself, and dwells therein, and uses it for food, and also for the Body; for it affects or infects itself therewith, and impregnates itself; for its substance is its *satiating* or fulfilling, and thus the hunger comes to be stilled.

17. We are to conceive of the human Soul thus; it was taken out of the *Center* of Nature, not out of the ^d Looking-Glass of the Eternal, *viz.* out of the source or quality of *this* world, but out of the Eternal Essence of the Spirit, or out of the first Principle of the Father's property, *as to*, or according to *Nature*.

^d Or the four Element.

18. Not from Substance or from *somewhat*, but the Spirit of the Deity breathed into it the Life, understand the *Image*, into Adam's *self*, out of all the three Principles: It has breathed into him the *Center* of Nature, *viz.* the fire source or quality to Life.

19. Also the *Meekness* of the Love out of the Substance of the Deity, as the second Principle with divine heavenly Substantiality:

20. As also the *Spirit* of this World, as the Looking-Glass, or Prototype or Prefiguration of God's wisdom with the Wonders.

21. But now the Spirit of this World is by the Devil's kindling and poison, which he hath *darted* thereinto, become perished, for the Devil dwells in this world, and is a *continual* infecter of the outward Nature and Property; though in the fierce wrath only, *viz.* in the harsh astringent desire, he is Mighty powerful.

22. But he puts his Imagination, with his false *Tincture*, also into the Love, and poisons the Soul's *best Jewel*, and has infected Adam's soul, with its Imagination, with his *Evil* hunger-spirit, so that Adam's soul lusted after the Earthly source or *quality*, from which Lust it became impregnated with the Earthly source or quality; so that the outward Kingdom became introduced into the inward, whence the Light of the first Principle extinguished, and his divine Substantiality, wherein he should live Eternally, became shut up in the Earthly Death.

23. Thus, for this Image, and also Soul, there was *no remedy more*, unless *then* the Deity moved itself according to the second Principle, *viz.* according to the Light of Life in it, and *kindled* the Substantiality, which was shut up in Death, again with the Love-Glance, which was done in the Incarnation of Christ.

24. And this is the greatest Wonder that God has wrought, in that he has moved himself with the *Center* of the Holy Trinity in the Woman's Seed.

25. For God's Heart *would not* reveal or manifest itself in the Fire, *viz.* in the Man's *Tincture*, but in the Spirit's *Tincture*, *viz.* in *Venus*, in the Love of the Life, that the Fire in the Man's *Tincture* might be apprehended with the Meekness and Love of God.

26. For the Eternal Life should, and must spring again out of the shut-up Death; for ^e Numb. 17. here has the Root *Jesse*, and ^c *the true Rod of Aaron budded, and borne fair fruit.*

8. 27. For in *Adam* the Paradise was shut up in Death, when he became Earthly, but in *Christ* that springeth again out of death.

28. From Adam we have all inherited Death, but from Christ we inherit the Eternal Life.

29. Christ is that Virgin-like Image which Adam should have generated out of himself with *both* the Tinctures.

^f Gen. 49. 10. 30. But seeing he could not, therefore he was divided, and so it must be done through *Two Bodies* ^f *till Shiloh* came, that is the Son of the Virgin, which became generated out of God and Man.

^g Isa. 53. 2. 31. He is the Breaker through, of which the Prophets spoke, saying, ^g *He shooteth up like a Plant or Sprout, he sprouteth as a Juniper Tree*, in God's Substance.

32. He has, with his entrance into the human *half* dead Essence, broke or destroyed Death, for he sprouted at once *both* in the human and divine Essence.

33. He brought to us, along with him in our Humanity, the Virgin-like Chastity of the Wisdom of God, he environed our Soul's Essence with Heavenly Substantiality.

34. He was the Champion or *Saviour* in the Battle, where the two Kingdoms lay together in strife, *viz.* God's *Anger*, and God's *Love*: He gave himself willingly up into the Anger, and quenched it with his Love; understand in the human Essence.

35. He came out of God into this World, and assumed our Soul into himself, *that he might* introduce us, out of the Earthliness of this World, again in himself into God.

36. He generated *us* again *anew* in himself, that we might be *capable to live in God.*

^h James 1. 18. 37. Out ^h *of his Will* begat *he*, or generated *he us*, that we should put our Will into him; and then he brings us in himself to the Father, into *our* native Country again, *viz.* into Paradise, out of which Adam went forth.

38. He is become our Fountain, his Water springs up in us: He is our Spring, and we are Drops in him; he is become the fulness of our substantiality, that we in him may live in God.

39. For God is become Man, he has introduced his abyssal *immensurable* substance into

the Humanity: His Substance which filleth the Heaven, has he manifested in the *Humanity*.

40. Thus the human substance, and God's substance, are become *one* substance, one fulness of God; *our* substance is his moving in his Heaven.

41. *We* are his Children, his Wonder, his moving in his abyssal Body.

42. He is Father, and we his Children in him: We *dwel*l in him, and he in us: We are his Instruments, wherewith he seeks and makes what he will.

43. He is the Fire, and also the Light, together with *all* substance, *or* every thing. He is hidden, and the *Work* makes him *manifest*.

44. Thus we know that God is a Spirit, and *his* eternal Will is magical, that is, *desirous*: He always maketh substance out of Nothing, and that in a *twofold* source, *viz.* according to the Fire and Light.

45. Out of the fire comes fierce Wrath, climbing up, Pride, willing *not* to *unite* itself with the Light, but a fierce wrathful eager earnest Will, according to which he is not called God, but a fierce wrathful consuming Fire.

46. This Fire also becomes *not* manifest in the pure Deity, for the Light has swallowed up the Fire into itself, and gives to the Fire its Love, its Substantiality, its Water, *so that in God's substance there is only Love, Joy, and a pleasant habitation, and no fire known.*

47. But the Fire is only a Cause of the desirous Will and of the Love, as also of the Light and of the Majesty, *else* there would be no substance, as it has been largely explained in the former writings.

48. And now it is known to *Us*, wherein our New Regeneration standeth, even while we are *yet* in this world, covered with the Earthly Tent or Tabernacle, and are fallen home to the Earthly life, *viz.* merely *in the Imagination*, that we with *our Will* enter into *God's Will*, and wholly unite and give up ourselves into Him, which is called *Faith* or *Believing*.

49. For the Word *Faith*, or $\left\{ \begin{array}{l} \text{Glauben,} \\ \text{Believing,} \end{array} \right\}$ is not Historical, but it is a receiving out of God's Substance, to eat of God's Substance, to introduce God's Substance, with the Imagination, into the Soul's Fire, to still its hunger therewith, and *so to put on* the Substance of God.

50. Not as a Garment, but as a Body of the Soul; the Soul must have God's Substance in its Fire, it must eat the *Bread* of God, if it will be a Child.

51. Thus also it becomes New born in God's Spirit and Substance, which Spirit it *transplanteth* out of the soil of the fierce Wrath and Anger, into the soil of Love, Meekness, and Humility of God, and blossoms forth with a new blossom in God's soil or field.

52. And that blossom which grows in God's *Love*, is the *right true Image of the Deity*, which God desired when he created Adam to, or in his likeness, *that* now has God's and Man's Son regenerated to us again.

53. For his Regeneration out of God, and out of our Substance, is *our* Regeneration: His Power, Life, and Spirit, are all ours.

54. And we need do no more to it, but that we only and merely enter *with our Will-spirit* through him into God's Substance, and so our Will comes to be generated in God's *Will*, and receives divine Power and Substance.

55. Not strange Substance, but *our* first, with which we with Adam entered into Death; and that awakens and raises up again to us the first born out of the Dead, which is *Christus*, Christ.

56. He is God, but yet is generated or born out of *us*, that he might make us living from or out of the Death.

57. Nor any *strange* Life which we have not had in this World, but our own Life; for God's purpose must stand.

58. The fair Blossom and Image must grow out of the corrupted soil, and *not only* so, but also out of the pure soil.

59. We must be generated or born of, or out of the Virgin, not out of the Man of the Anger, out of the Fire's *Tincture*, but out of the Light's *Tincture*.

60. We put on the Virgin of Christ, with our giving up ourselves *thereinto*.

61. We herewith become the Virgin of Modesty and Chastity and Purity in *Ternario Sancto*, in the Holy Ternary, in the Angelical World; a Looking-Glass of the Holy Trinity, wherein God beholds himself, and which he has taken to him for his *Spouse*.

62. He is our *Husband* or Man, to whom we in Christ have been betrothed, married, and incorporated.

63. And *we* are now *Mary* in the Covenant of Grace, out of which God and Man became generated or born.

64. *Mary* was the *first* in the high blessing, for in her was the Mark at which the Covenant aimed or pointed.

65. She was known in God in the highly precious Name *JESUS*, before the foundation of the World was laid.

66. Not that she brought the Life out of Death, but that God, *in her*, would bring the Life out of Death, and therefore she became highly blessed; and the pure Virgin Modesty was put on to her.

67. *And out of that Virginity*, out of which Christ became generated or born, we all *must* be generated or born, for we must become ¹ *Virgins*, and follow after the Lamb of God, else we shall not see God; for Christ saith, ² *Ye must be generated, or born anew, if ye will see the Kingdom of God, through Water, and the Holy Spirit.*

¹ Rev. 14. 4.
² John 3. 5.

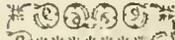
68. The *Water* is the Virginity, for the Virgin brings the Light's and Water's *Tincture*, viz. *Love* and *Meekness*.

69. And the *Spirit*, out of which we must become generated or born, is that which gave itself into the Woman's seed with the moving of the Deity, which broke or destroyed Death, which out of the Water *bringeth forth* a Light-flaming Blossom, wherein is the spirit and life of the blossom.

70. Not according to the Fire Source or Quality of the fierce Wrath, but according to the *Quality* of the Light in the Meekness and Humility.

The Twelfth Chapter.

Of the Pure Immaculate Virginity. How we poor Children of Eve must be conceived out of the pure Virgin-like Modesty or Chastity in the Incarnation of Christ, and be new born in God, or else we shall not see God.

1.  E poor Children of Eve *find* in us no pure Virgin-like thoughts; for  Mother Eve, which was a Woman, has made us all Feminine and Masculine.
2. We are in *Adam* and *Eve* all become Men and Women, *except* we enter into the heavenly Virginity with our desiring Will, in which God has generated us out of Christ to be *Virgins* again.

3. Not according to the Earthly Life, in which there is *no* Modesty, Chastity, and Purity, but according to the Life of the Heavenly Virgin, in which Christ became a *Man*, and which with the overshadowing of the Holy Ghost came to be put on to *Mary*, which is without ground, limit, and end, which every where standeth before the Deity, which is a Looking-Glass and Representation or ¹express Image of the *Deity*.

¹ Or reflection.

4. Into *this* Virgin, wherein the Holy Trinity dwells, wherein *we* were discerned or discovered *before* the times of the world by the Spirit of God, and were known in the Name of *JESUS*, we must enter with our Will-spirit.

5. For our true Image, in which we are the *similitude* of God, is with Adam and Eve extinguished to *us*, and become Earthly.

6. Which is done through Lust or Imagination, and so God's clear Countenance became *covered*, for we lost the Heavenly Modesty or Chastity.

7. But seeing God, for us, hath out of his Favour and Love *opened* his clear Countenance towards us again in the Incarnation of Christ, so now it lieth in this, that as we in *Adam* have imagined into the earthly longing, whence we are become Earthly, so we now set our *desiring Will in the Heavenly Virgin*, and bring our longing thereinto, and then our *Image* goes out from the Earthly Woman, and conceives the Virgin-like Essence and Property, wherein God dwells, wherein the soul's Image *may* attain the Countenance of God again.

8. Outward Reason says, *how* may that come to pass, that we might be born again out of *the Virgin*, out of which Christ was born? It understands *solely* Mary; but we understand not the Mary which is a *creaturely* Virgin.

9. For, as we also in the *immaterial* Virgin-like Modesty, or Chastity, became *Creaturely* Virgins, so if we enter into the Incarnation of Christ, not according to the outward Life in the four Elements, but according to the *Inward* in the one Element, where the Fire of God swallows up the four Elements *into* itself, and yet in his Light, *viz.* in the second Principle, wherein the outward Man and Woman *must* go through Death in Christ's resurrection, as a Virgin in the one Element, wherein all the four lie hidden, we then grow forth and spring in the right Virgin-like Wisdom of God.

10. We must *die* away from the Man and the Woman, and crucify the *corrupt* Adam: He must die with Christ, and be cast into the Father's Anger.

11. That swallows up the Earthly Man and the Earthly Woman, and *gives* to the soul, out of the Incarnation of Christ, a Virgin-like Image, wherein the Man and the Woman is but *one* only Image, with one only Love.

12. Now the Man sets his Love in, or upon the Woman, and the Woman in, or upon the Man; but if both the Loves be turned into one, there is then no desire of Co-mixture any *more* in the one only Image, but the Image loves itself.

13. But now, the Image in the beginning was created in the Virgin-like Wisdom of God, *viz.* out of the *divine* substantiality:

14. And now, because the substance *was* become Earthly and fallen into death, therefore the Word which became Man awakened and raised it *up* again; and so the earthly source or quality remains with death in the anger, and the *raised* remains in the Word of Life, in the Virgin-like Modesty or *Chastity*.

15. And so we bear here in this World a *twofold* Man in *one* Person, *viz.* a *Virgin-like* Image born out of the Incarnation of Christ, and an *Earthly* Image, Masculine and Feminine, shut up in Death and in the Anger of God.

16. The Earthly must *bear* the Cross, and suffer itself to be scorned, persecuted, and afflicted in the Anger, and comes at length to be *given* to death; and then the Anger swallows it up into the source or qualifying fire of God.

17. And so, if the Word of Life, which in *Mary* became Man, is together in the

Earthly Image, *then* Christ, who wrought the Word of Life out of God, rises up from Death, and brings the *Essence* of the source or qualifying fire, understand the human Essence, *out* forth from Death.

18. For he *is risen* out from Death, and lives in God, and his Life is become our life, and his Death our death, we are buried in his death, and sprout forth in his resurrection and victory *in his Life*.

19. But understand the meaning right. *Adam* was the Virgin-like Image, he had peculiar Love of his own; for the Spirit of God had breathed *it* into him; for what else can the Spirit of God breathe out of itself than what *itself* is?

20. But now that is *All*, and yet all sources or qualities are not called God; but in all sources or qualities, there is but *one* only Spirit, which is God, *viz.* according to the second Principle in the Light, *yet* there is no Light without Fire.

21. But in the fire he is not the Love-spirit, or Holy Ghost, but the fierce *wrath* of Nature, and a cause of the Holy Spirit, an Anger and a consuming Fire.

22. For in Fire is the Spirit of Nature *Free*; and yet the Essential fire also giveth or affordeth Nature, and is itself *Nature*.

23. And yet we understand but one holy Spirit in the Light; though indeed all is but *one substance*, yet we understand that the Matter which is generated out of the Meekness of the Light, is as it were impotent and *obscure*, which the fire draws and swallows up into itself.

24. But it gives forth, out of the material source or quality out of the fire, a mighty potent Spirit, which is *free* from the Matter, and also from the fire; and though the fire retains it, yet it apprehends not *its* source or quality.

25. As we see that the Light *dwelleth* in the Fire, and yet has not the source or quality of the Fire, but a meek love-source or quality; *which also* would not be, if the *Matter were not d. ad and consumed in the Fire*.

* Note.

26. Thus we consider and conceive of the first Adam: He was contrived or * *imagined* out of the Light's Essence and Substantiality, but seeing he was to go into a Creature, and was to be a total or *entire* Similitude of God, according to all Substances, according to all the Three Principles, *therefore* he became also apprehended with the Word *Fiat* in all Substances of all the Three Principles, and was brought into a Creature.

27. Now certainly, all the three Principles were *free* in him, and stood one in another, each in *its Order*, and so he was a right total or entire Similitude of God, according to, and out of the Substance of all Substances.

28. But we are to know and observe, how the third Principle, *viz.* the source or quality of *this World* in the kindling of Lucifer, became totally fierce, wrathful, thirsty and base, or *Evil*, and instantly in Adam thirsted after the second Principle, *viz.* after the heavenly matter, whence the longing in *Adam* existed; for the source or quality of the pure Love, out of the Holy Spirit, had ^m refused that.

^m Or occasi-
ned.

29. But when the Love entered into the Earthly source or quality to satisfy it in its *kindled* thirst, then the pure material Love conceived, or received the desirous Earthly perished corrupt Longing.

30. And then the second Principle extinguished, not as a *Death*, as if it was become a Nothing, but it became captivated in the fierce wrathful *thirst*.

31. Now then, seeing God is a Light, the pure love-source or quality stood as shut up in Death, *without* the Light of God.

32. And now the Image was perished and captivated in the fierce wrath of God, and the own self-love *left* its might and strength, for it was shut up in the perished corrupt Earthliness, and loved *Earthliness*.

33. Thus a Woman or Wife *must* be made out of this Image, and the *Two Tinctures*,

viz.

viz. the fire's Essence, and the *Matrices* watery Essence, must be parted, *viz.* into a Man and a Woman.

34. Whereas yet the Love thus became moving in a twofold Source or Quality, and so one *Tincture* loved and desired the other, and mingled together, whence the Generation was *to be* propagated and maintained.

35. But now this Generation of Men, thus in the earthly Source or Quality, could *not know* or see God, for the pure Immaculate Love was shut up in the earthly thirsty Source or Quality, and was shut up and captivated in the fierce Wrath of the eternal Nature, which Lucifer had kindled: for the fierce Wrath had *attracted* the love with the earthliness into itself.

36. Thus now, in that *captivated Love*, stood the Virgin-like Modesty or Chastity of the Wisdom of God, which to *Adam* was with the second Principle, with the heavenly Substantiality, together Incorporated to his Body, and much more the Spirit of the meek Substantiality, through the *Breathing in* of the Holy Spirit, which was breathed into *Adam*.

37. And so now there was no Remedy, *unless* the *Deity* awakened itself, in the divine Virgin, according to the second Principle, in the Virginity which was shut up in Death; and that *another* Image came to be out of the first.

38. Thus it is sufficiently known and understood by *us*, that the first Image must be given to the fierce Wrath, wherewith it *might* Quench its Thirst, and must go into Consumption, as into the essential Fire; whereas yet the Essence *dies not*, nor consumes.

39. For which cause, God has appointed a Day, wherein he will bring *the Essence* of the Old and first *Adam*, through the Fire, that it might be delivered *or loosed from the vanity*, *viz.* from the Longing of the Devil, and of the Anger of the eternal Nature.

40. And we understand further, that God has again brought into US the Life of his eternal Substance, when he moved himself, with his own Heart and Word, or *Power* of the divine Life in the Virginity which was shut up in Death, *viz.* in the true pure Love, and *kindled* that again; and introduced his heavenly Substantiality, with the pure Virginity, into the Virginity which was *shut up* in Death; and has out of the heavenly, and out of the Virginity that was shut up in Death and Anger, *generated* a new Image.

41. And then, Thirdly, we understand that this new Image must, *through Death* and the fierce Wrath of the Fire, be introduced again into the heavenly divine Substantiality, in *Ternarium Sanctum*, into the Holy Ternary.

42. For the earthly longing, which the Devil had *possessed*, must remain in the Fire, and was given to the Devil for Food; therein he should be a Prince, according to the fierce wrathful Source or Quality of the eternal Nature.

43. For the *Devil* is the Food of the fierce Wrath, and the *fierce Wrath* is the Food of the Devil.

44. Seeing then, that the Word of eternal Life has again moved itself in our *cold* Love and Virginity, which was shut up in Death, and assumed to himself our *perished* corrupted Virginity, and is become an Inward and Outward Man, and has introduced the *Center*, *viz.* our Soul's Fire, into his Love, therefore we know and acknowledge his Love and Virginity, introduced into us, *for our own Virginity*.

45. For his Love and Virginity has *Esposued* itself with our cold Love and Virginity, and given itself thereinto, that God and Man *should be* eternally one Person.

Question.

46. Now faith Reason; that was done in *Mary*, as in one only Person; but what *shall become* of me? Christ is not Generated or Born in Me also.

Answer.

47. O! our great Misery and Blindness, that we *will not* understand! How altogether has the earthly palpable Longing blinded us! and the Devil, through and with the abominable Antichrist in *Babel*, seduced us, that we *will have no* Sense at all!

48. Do but see, thou miserable and lamentable Reason, what thou art, even nothing else but a *whorish* Woman or Wife, as to God; how should I call thee otherwise, seeing thou art, as to the pure Virginity of God, treacherous and perfidious, or *perjured*?

49. Hast thou not Adam's Flesh, Soul, and Spirit, and art thou not proceeded from *Adam*? Art thou not sprung out of *Adam's* Water and Fire? Thou art undeniably *Adam's* Child; make thyself what thou wilt, thou must be Silent, thou swimmest in *Adam's* Mystery, both in Life, and in Death.

50. And therefore is the Word of God become Man, in *Adam's* Virginity shut up in Death; the Heart of God has *awakened* itself in *Adam's* Virginity, and introduced it out of Death, through God's Fire, into the divine Source or Quality.

51. *Christ is become Adam*; not the divided, but the Virgin-like *Adam*, which *Adam* was before his Sleep.

52. He has introduced the perished corrupted in Death into God's Fire, and has brought forth the *pure* Virgin-like out of Death through the Fire; whose Son thou art, if thou dost not *remain* lying in Death, as rotten Wood which cannot Qualify or Operate, which in the Fire gives *no* Essence, but becomes dark or *black Cinder* or Ashes.

Question.

53. Now faith Reason; how comes it then, seeing I am *Christ's* Member and God's Child, that I do *not find nor feel him*?

Answer.

54. Here indeed sticks the Matter; dear *defiled* Piece of Wood, smell into thy Bosom, what is it thou *stinkest* of? Even of hellish Lust and Longing, viz. of *hellish voluptuous Pleasure*, Covetousness, Honour, and Power.

55. Hearken, *these* are the Devil's Garments; pluck off the Hide or Skin, and cast it away; put thy Desire into *Christ's* Life, Spirit, Flesh and Blood; *Imagine* thereinto, as thou hast imagined into the earthly Longing, and so thou *wilt* put on *Christ* in thy Body; and in thy Flesh and Blood, thou *wilt become* *Christ*; his becoming Man or Incarnation will instantly unite itself in thee, and thou *wilt become* born or *generated in Christ*.

56. For the Deity or the Word, which *moved* itself in *Mary* and became Man, that became Man also in like Manner *in all Men* that had died from *Adam* to that Time; who had given up and commended their Spirits into God, or into the *Promised* Messiah.

57. And it passed upon all those which were *yet to be Born* out of the corrupted perished *Adam*, who *would* but suffer that Word to awaken them, or rise in them, for the first Man *comprehends* also the last

58. *Adam* is the Stock, we all are his Branches, but *Christ* is become our Sap, Virtue, and Life.

59. Now if a Branch on the Tree *wITHERS*, what can the Virtue, and the Sap of the

Tree do to it? It gives its *Virtue* to all Branches, why then does not the Branch draw the Sap and *Virtue* into it?

60. The Fault is, that Man draws *devilish* *Virtue* or Power, and *Essence* or Sap, instead of divine *Essence*, into himself, and lets the Devil seduce him into Longing and Lust of *earthly Desires*.

61. For the Devil knows the Branch, which in the Country that *was his* is grown up to him, and still grows; and therefore, as he was a Murderer and Liar at the Beginning, *so he is still*, and infects or poisons Men.

62. Seeing he knows, that they are fallen to the outward Dominion of the Stars into *his Magic* Longing, therefore he is a continual Poisoner of the *Complexions*; and where he smells but a *Crum* that serves his turn, that he always sets before Man; and if a Man *Imagines* into it, he will suddenly infect him. ^a Or Constellations.

63. Therefore it is said: ^o *Watch, Pray, be Sober, lead a temperate Life; for the Devil, your Adversary, goes about as a roaring Lion, and seeketh whom he may devour.* ^o 1 Pet. 4. 7. and 5. 8.

64. Seek not so after Covetousness, Riches, Money, Goods, Might and Honour; for *we are*, in Christ, *not of this World*.

65. For therefore Christ ^p *went to the Father*, viz. into the *divine Substance*, that we should with our Hearts, Minds, Thoughts and Wills, *follow* after him: and so ^a *he will be with us all the Days to the End of the World*, but not in the Source or Quality of this World. ^p Joh. 16. 16. ^a Mat. 28. 20.

66. We should Press forth out of the Source or Quality of this World, out from the earthly Man, and give up our Wills into his Will, and introduce our *Imagination* and Longing into him; and so we in his *Virginity*, which he has stirred up again in us, become Impregnated, and Conceive the Word, which makes itself stirring in him, in our *Virginity* shut up in Death, and become *Born* in Christ in ourselves.

67. For as Death through Adam *pressed* upon us all, so the Word of Life out of or from Christ *presses* upon us all.

68. For the Moving of the Deity in the Incarnation of Christ, has *continued* moveable, and stands *open* to all Men; the deficiency is only in the Entering in, that Man suffers the Devil to detain him.

69. Christ needs not first depart from his Place, and enter into us, when we become new born in *him*; for the divine Substance, wherein he became born or generated, has in *all* Places and Corners the second Principle in it; and where a Man may say, there is God present, there a Man may say, the Incarnation of Christ is *present also*; for it became opened in *Mary*, and so qualifies or operates backward again even into Adam, and forward even into the last Man.

70. Now faith Reason: ^r *Faith alone attains it*: very right; in the right Faith the ^r *Impregnation* proceeds. ^r Rom. 3. 28;

71. For Faith is Spirit, and *desires* Substance, and that Substance is nevertheless *in all* Men, and that which is wanting is, that it apprehends the Spirit of Faith.

72. And if it be apprehended, then the fair Lily *Blossoms* out of it: not only a Spirit, but the *Virgin-like Image*, becomes generated or born out of Death into *Life*.

73. The Rod of Aaron, which is dry, sprouteth forth out of the dry Death, and takes *its Body* out of Death; the fair new *Virgin-like Life* out of the Half dead *Virginity*.

74. And this the dry Rod of Aaron signified; as also old *Zachary*; also *Abraham* with his old *Sarah*; who according to the outward World were all as it were dead, and no more fruitful.

75. But the Promise in the new Regeneration must *do* it, the Life must sprout out of Death.

76. The old *Adam* which became earthly must not be Lord; nor *Eſau* the first born, to whom formerly the Inheritance had belonged, if *Adam* had continued standing; but the second *Adam*, *Christ*, who sprouted forth through Death out of the first, must remain Lord.

77. Not the Man or the Woman shall possess the Kingdom of God, but the *Virgin*, which becomes generated or born out of the Man's and Woman's Death, must be Queen of Heaven.

78. One only Generation or *Sex*, not two; one only *Tree*, not many; *Christ* was the Stock, seeing he was the Root of the new Body which Sprouteth out of Death, which brought forth the *dead Virgin* again as a fair Branch out of Death.

79. And we all are his Sprouts, and stand all upon *one Stock*, which is *Christ*.

80. Thus we are *Christ's* Sprouts, his Branches, his Children, and God is the *Father* of us all, and also of *Christ*; * *In him we live and move and exist*.

81. We bear *Christ's* Flesh and Blood in us, if we do but *come* to the New Birth; for we become regenerated in *Christ's* Spirit.

82. That in *Mary* became a living Man in the dead Humanity, without the touching of a Man, and that also becomes a Man in ourselves, in *our* dead Virginitie.

83. And henceforward that which is wanting is this, that we cast the Old *Adam*, *viz.* the *Husk*, into Death, that the earthly life's Quality or Source may depart from us, and so we go forth from the Devil, out of *his* Country.

84. And not only this; for the Old *Adam* must not be so *totally* cast away, *but the Husk only*, *viz.* the *Shell*, wherein the Seed or Kernel lies.

85. Out of the *Old* Essence must the *New* Man in God's Blessing sprout forth, as the Blade out of the Grain, or Corn, as *Christ* teaches us.

* Note, 86. * Therefore must the Essence be *Injected* into God's Anger; must be persecuted, afflicted, plagued, scorned, and lie under the Cross: for the *New* Man must sprout forth out of God's Anger Fire, he must be *Tried* in the Fire.

87. We were fallen home to the Anger's Essence; but the Love of God *set itself* in the Anger, and quenched the Anger with the Love in the Blood of the heavenly Substantiality, in the Death of *Christ*.

88. Thus the Anger *retained* the *Husk*, *viz.* the perished corrupt Man, understand the earthly Source or Quality, and the Love retained the *New* Man.

89. *Therefore can no Man besides* shed heavenly Blood, but the earthly Mortal Blood only; for *Christ*, who was conceived without Man and Woman, *he only* could do it; for in his heavenly Substantiality there was no earthly Blood.

90. But yet he shed his heavenly Blood under or *among* the earthly, that he might deliver us poor earthly Men from the fierce Wrath.

91. For his heavenly Blood must, in *its* Blood shedding, mix itself together with the earthly, that the *Turba* in the earthliness in us, which held us Captive, might be drowned; and that the Anger might be quenched with the Love of the heavenly Blood.

92. He gave his Life for us into Death, *he went* for us *into Hell*, into the Source or Quality of the Father's Fire, and out of Hell again into God; that he might break or destroy Death, and *drown* the Anger, and make way for us.

93. Therefore now the whole Matter depends on this, that we *follow* after him: he has indeed broke and destroyed Death, and quenched the Anger; yet if we will be *conformable* to his Image, then we must follow him into his Death, *take his Cross upon us*, suffer Persecution, be Scorned, Despised, and Slain.

94. For the old *Husk* belongs to the Anger of God, it must be purged.

95. For it is not the old Man that must live in us, but the *New*: the old is to be

given up to the Anger, for the new Man *Blossoms* out of the Anger, as the Light shines out of the Fire.

96. Thus the old Adam must be Wood or Fuel for the Fire, that the new may sprout forth in the Light of the Fire; for it must subsist in the Fire.

97. That is not Eternal which cannot subsist in the Fire, and which arises *not* out of the Fire.

98. Our *Soul* is out of God's Fire, and the *Body* out of the Light's Fire.

99. But understand always by the Body, an *inanimate* Substantiality, which is *no Spirit, but an Essential Fire.*

100. The ^u Spirit is much higher; for its Original is the Fire of the fierce Wrath, of the fierce wrathful Source or Quality, and its right *Life* or *Body*, which it has in itself, is the Light of the Meekness; that dwells in the Fire, and gives to the Fire its meek Sustainance or Body, else the Fire would *not subsist*; it will have somewhat to Consume. ^u The Spirit of the Soul.

101. For God the Father saith also; I am an angry, zealous, jealous or fierce wrathful God, a consuming Fire; and yet calls himself also ^x *a merciful loving God*, according to his Light, according to his ^x Deut. 4. 31.
Jer. 3. 12.

Hertz, } and therefore he saith, { Warm-hertz-ig.
Heart, } { Warm-heart-ed, or Merciful.

102. For in the Light the Water of eternal Life becomes Generated, which *quenches* the Fire and the fierce Anger of the Father.



The Thirteenth Chapter.

Of the twofold Man, viz. of the Old and New Adam, as of two Sorts of Men: How the Old and Evil behaves itself towards the New: What Religion, Faith and Life each of them exercises, and what each of them understands.

1.  LL whatsoever, concerning Christ, is in the old Adam taught, written, preached, or spoken, be it from Art, or how it will, it is out of or from *Death*, and has neither Understanding nor Life, for the *Old Adam* without *Christ* is dead.

2. It must be the *New*, which becomes generated out of the Virgin, that must do it; *that only* understands the Word of Regeneration, and ^y *enters into the Sheepfold at the Door of Christ.* ^y John 10. 2.

3. The Old Adam will climb up into it through *Art* and Searching or Speculation; it supposes Christ may sufficiently be apprehended *in the Letter*; that he who has learned Arts and Languages, and has read much, is called and *Instituted* by Christ to teach; the Spirit of God must speak through his Preaching, *though*, likely, he is but the perished corrupt Old Adam only.

4. But Christ saith; ^z *They are Thieves and Murderers, and come only to Rob and Steal*: ^z John 10. 1. *he who goes not in at the Door of the Sheepfold, but Climbeth up some other Way, he is a Thief and a Murderer.*

5. Further he saith; ^a *I am the Door to the Sheep, he that enters in through me, shall* ^a John 10 7. 9. *find Pasture, and the Sheep will follow him*: ^b *for whosoever is not with me, is against me.* ^b Mat 12 30.

6. A *Teacher* should and must be generated from, or born of Christ, or else he is a ⁹ *Or a Living* Thief and a Murderer; and stands there to Preach only for a ^c Bellyful; he does it for Money and Honour sake; he teaches *his own* Word, not God's Word.

7. But if he be regenerated out of Christ, then he teaches Christ's Word; for he stands in the Tree of Christ, and gives his *Sound* out of the Tree of Life wherein he stands.

8. Therefore it is, that there is so much strife and opposition upon Earth, because ^d *2 Tim. 4. 3.* Men ^d *heap up Teachers to themselves*, according as their *Ears do Itch*, after what the Old *Evil* Adam delights to hear, after what serves to his climbing up, and *fleshy* pleasure and voluptuousness, what serves to his Might and Pomp.

9. O ye *Devil's* Teachers, how will you subsist before the Anger of God?

^e *Jer. 23. 21.* 10. Why do you teach, when you ^e *are not sent from God?* you are sent from Babel, from the Great Whore, from the Mother of the Great Whoredoms upon Earth; you are not born of the Virgin, but of the *perfidious* adulterous Woman.

^f *Col. 2. 8.* 11. For you not only ^f *Teach human traditions* and fictions, but you also persecute the Teachers that are sent, which are born of Christ.

^g *1 Cor. 12. 4.* 12. You strive about Religion, and yet there is *no* strife at all in Religion: ^g *There are manifold Gifts*, yet it is *but one Spirit* that speaketh.

13. As a Tree has many Branches, and the fruit many several Forms, and one does not look altogether like another; also as the Earth bears manifold herbs and blossoms, and the Earth is the only Mother to them; thus it is also with *those* who speak out of, or from God's Spirit.

14. *Every one speaketh out of the Wonders* of his Gifts, yet their Tree and Soil upon which they stand, is *Christ in God*.

15. And you Spirit-Binders will not endure that, you will stop the Mouth of your Christ, whom yet yourselves Teach with your earthly Tongue, *unknown*, from the pulpit, and bind him to your Laws.

16. O! alas! the true Church of Christ has *no* Law: Christ is the *Temple* or Church, into which we must enter.

17. The Heaps of stone make no New Men; but the Temple, Christ, wherein God's Spirit teaches, that awakens and raises up the half dead Image, that it begins to sprout forth.

18. They avail all alike: God asketh not after Art, nor fine Eloquent Expressions: but whosoever cometh to him, he will not thrust him away or reject him.

^h *1 Tim. 1. 15.* 19. ^h *Christ is come into this world, to call and save poor sinners.* And *Isaiab* saith, ⁱ *Isai. 42. 19.* ⁱ *Who is so simple as my Servant?*

20. Therefore the wit and wisdom of this World does it not, it makes only Pride and Puff-up Reason, it will fly out aloft, and desires to rule and domineer.

^j *Matt. 10. 37.* ^k *Luke 14. 26.* 21. But Christ saith; ^k *He that leaveth not House and Land, Goods, Money, Wife, and Child for my name's sake, is not worthy of me.* All whatsoever is in this world must not be so loved, as the dear highly precious Name JESUS.

22. For all whatsoever this World hath, is Earthly; but the Name JESUS is heavenly; and out of the Name JESUS we must become Regenerated out of the Virgin.

^l *Rev. 12. 1. 5.* 23. Therefore the Child of the Virgin stands against the Old Adam, he presents or shows forth himself, with or by desires of temporal pleasures and voluptuousness, honour, power, might, and authority, and is a fierce wrathful Dragon, which only wills to devour, as the *Revelation of John* represents him to be a cruel horrible Dragon.

^m *Six heavenly and six Earthly. See the Threefold Life, chap. 9. verse 73.* 24. ^l *The Virgin Child stands upon the Moon. and wears a Crown with ^m Twelve Stars;* for it treads the Earthly, viz. the Moon, under its feet: It is sprouted out from the Earthly Moon, as a Blossom out of the Earth, and therefore the Virgin-like Image stands upon the Moon.

25. ^a Against which, the fierce wrathful Dragon casts forth his streams of Water, and ^b Rev. 12. 15. would fain continually drown the Virgin-like Image; ^c but the Earth cometh to help the ^d Rev. 12. 16. Woman, and swallows up the stream and flood of water, and bringeth the Woman into *Agypt*:

26. That is, the Virgin like Image must suffer itself to be put into *Agypt*, into bondage and *servitude*; and the Earth, viz. *the fierce wrath of God*, covers the Virgin-like Image, it devours the streams of the Dragon.

27. Although the Dragon with his abominations overwhelms the Virgin-like Image, and reproaches, slanders, and *despises* it, yet that hurts *not* the Virgin's Child; for the fierce wrath takes the reproach and slander, which is cast forth upon the Child, *to itself*; for the Earth always signifies the fierce *wrath* of God.

28. Thus the Virgin's Child standeth upon the Earth, as upon the Earthly Moon, and must continually *fly* into *Agypt* before the Dragon; it must here be only under the Bondage and Servitude of *Pharaoh*.

29. But it stands upon the Moon, not under the Moon; the Prince *Joshua*, or *JESUS*, brings it through *Jordan* into *Jerusalem*: it must only *through Death* go into *Jerusalem*, and leave the *Moon*.

30. It is but a Guest in this World, a Stranger and Pilgrim; it must wander through the Dragon's *Country*; and when the Dragon casteth forth his streams upon it, it must bow down and *pass under the Cross*; and then *the Anger of God* receives the Dragon's fire to it.

31. It is known to us, that the Old *Adam* knows and understands *Nothing* of the New; it understands all things in an Earthly manner: it knows not *where* nor *what* God is; it flatters itself, and ascribes honesty and holiness to it.

32. It supposes it serves God, and yet serves but the Old Dragon; it offers Sacrifice, and yet its *heart* hangs to the Dragon; it will suddenly be honest, and with the Earthliness go into heaven.

33. And yet it despises the Children of Heaven, whereby it declares that it is a *stranger* in Heaven; it is only a *Lord* upon Earth, and *Devil* in Hell.

34. Among such Thorns and Thistles must God's Children grow; they are *not known* in this World, for the Anger of God covers them.

35. A Child of God also ^{*} *knows not himself aright*; he sees only the Old Adam, ^{*} Note. which hangs to him, which will always drown the Virgin-child.

36. But if the Virgin-child conceives a *glimpse* in the ^p Holy Ternary, then it knows ^p The Mercy of God, viz. the Holy Earth, the Eternal substantiality, the Body of Christ. *itself*; when the noble fair Garland or Crown of Victory is set upon it, there must the Old Adam first look back, and knows *not* what is done to him.

37. He is indeed very joyful *like one* that dances to an Instrument of Musick; when that ceases sounding, his Joy has an *End*, and he remains to be the Old Adam; for he belongs to the Earth, and not to the Angelical World.

38. So soon as it comes so far with a Man, that the virgin-like Image *begins* to sprout forth out of the Old Adam, so that a Man gives up his Soul and Spirit into the *Obedience* of God, then the strife with him begins; then the *Old Adam* in the Anger of God strives with the *New Adam*.

39. The Old will be Lord in flesh and blood; also the Devil cannot endure the virgin-like Branch, for he *dares not* to touch it: but the Old Adam *may* touch, infect, and possess it.

40. Because his own dwelling in the Darkness of the Abyss pleases him not, therefore he would *fain* dwell in Man, for he is an Enemy to God, and has ^q without Man ^q *Extra.* *no* authority.

41. Therefore he possesses Man, and leads him according to his pleasure into the Anger

and fierce wrath of God, wherewith he *scorns* God's Love and Meekness; for he *supposes still*, seeing he is a fierce wrathful fire-source or quality, that he is higher than the Humility, seeing he can go so terribly.

* Note.

42. But as he dares not touch the virgin-like Branch, therefore he uses *sublime* subtle craft, knavery and wickedness; and destroys it, *so that it is* * *not known or acknowledged in this world*: else too-many such little branches might grow in his supposed Country, for he is wrath and an Enemy to them, he brings his proud Ministers or *Officers*, and *Plagues*, with scorn, upon that Man, so that he is persecuted, despised, and *held for a Fool*.

43. And this he does through the Reason-learned wise world, through those who call themselves Shepherds or *Pastors* of Christ, upon whom the world looks; that so the Holy Lily Branch, may not be known: else Men might observe it, and too many *such* Branches might grow for him; and then he *should* lose his Dominion among Men.

44. But the Noble Lily Twig or Branch *grows* in *Patience and Meekness*, and *takes* its essence, power and smell out of the soil of God, as also out of Christ's Incarnation; for Christ's Spirit is its Essence; God's Substance is its Body.

45. Not out of any *strange* or heterogeneous property, but out of its own included and shut-up in Death, and in Christ's *iprouing* Essence grows the virgin-like *Lily* Twig or *Branch*: It seeks not *nor desires* the fairness or excellency of this world, but of the Angelical world.

46. For it also grows, not in this world in the Third Principle, but in the Second Principle in the *Paradifical* world; and therefore there is great strife in flesh and blood in the outward *Reason*.

* Note.

47. * *The Old Adam knows not the New*, and perceives that it withstands and opposes him; it wills not what the Old wills; it continually leads the Old to abstinence; which causes *woe* to the Old: The Old wills only to have pleasure, voluptuousness and temporal honour; it *cannot* endure the Cross and Contempt.

* *Mahlzeichen.*

† Rom. 8. 29.

48. But the *New* is well pleased, that it should bear the Marks † or Prints of the wounds of Christ, † *That it should become conformable to the Image of Christ*.

49. Therefore the Old goes often very *mournfully* about, when it sees it must be a fool, and yet knows *not* how it befalls him, for he knows not God's will.

50. He has *only* the will of this World; what there has a flattering appearance, he wills to have that; he would fain be Lord continually, before whom Men must bow or stoop.

51. But the New bows itself before its God, and desires nothing, also *wills nothing*, but it pants after its God, as a Child after its Mother; it casts itself into the Bosom of its Mother, and gives its *body up* to its heavenly Mother into the Spirit of Christ.

52. It desires the food and drink of its *Eternal* Mother, and it eats in the bosom of the Mother, as a child in the body or *womb* of the Mother eats of its Mother.

53. For so long as it is covered in the Old Adam, so long it is yet in the Incarnation; but *when* the Old dies, then the New becomes generated or born out of the Old.

54. It leaves the Vessel, wherein it *lay*, and became a virgin-like child to the Earth, and to the Judgment of God, but it becomes born or brought forth as a *bloffom* in the Kingdom of God.

† Note.

Rev. 14 13.

55. And then when the Day of *Restoration* shall come, all his † *Works* which he has wrought that are *Good*, within the Old Adam, shall *follow after him*; and the *Evil* or *Malignity* of the Old Adam shall be burnt up in God's fire, and be given to the Devil for food.

56. Now saith Reason, seeing the *New Man* in this world, *in* the Old, is *only* in the Incarnation, then it is *not perfect*.

57. This is no otherwise than as with a child, where the seed with *two* Tinctures, *viz.* the Masculine and Feminine, is *sown*, the one in the other, and a Child comes out of it.

58. * For as soon as a Man converts and turns himself to God "with heart, mind, thoughts and will, and goes out from his wicked ways, and gives himself up wholly, sincerely and earnestly into God, then, in the fire of the soul in the old perished or corrupted Image, the *Impregnation* begins.

* Note.
" Matt. 22. 37.
Luke 18. 27.

59. And the Soul apprehends in itself the Word that moved itself in *Mary*, in the *Center* of the Holy Trinity, which in *Mary*, with the modest highly blessed heavenly Virgin, the wisdom of God, gave in itself into the half dead Virgin, and *became* a True Man.

60. That very Word which in *Mary*, in the *Center* of the Holy Trinity, moved, or *ruined* itself, which united or espoused itself with the half dead shut-up virginity, apprehends the Soul's Fire; and then instantly in the Soul's Image, *viz.* in the Soul's Light, in the *Meekness*, *viz.* in the shut-up virgin-like wisdom, the *Impregnation* begins.

61. For Man's Love-Tincture apprehends God's Love-Tincture; and the Seed is *sown* in the Holy Spirit in the Soul's Image; as in our Book of the Threefold Life of Man is written at large.

62. Now behold! when the virgin-like Marks, in God's Love, appear, then *may* this twig or branch be born; *for in God all is perfect.*

63. But seeing it sticks covered in the Old Adam, and stands only as it were in the Essence as a seed, therefore there is great *danger* concerning it; for many attain this Twig or Branch *first*, at their *last* End.

64. And though indeed he has brought it along with him out of his Mother's body or *womb*, yet it becomes perished or corrupt, and broken, and made earthly *by many.*

65. Thus it goes also with the poor sinner, when he *repents*, but afterwards becomes an Evil Man; it goes with him as befell *Adam*, who was a fair glorious Image, Created and highly Enlightened from God.

66. But when he suffered Lust to overcome him, he became Earthly, and his fair Image became *captivated* in the Earthly source or quality in the Anger of God; and thus it goes *continually.*

67. But this we say, according as we have received illumination in the Grace of God, and have wrestled *much* for the Garland, that they that in the earnest striving continue stedfast or constant, till their Twig or Branch gets a Bud or little *Blossom*, their Twig or Branch will *not easily* be broken in one or more *Storms*; for that which is weak, has also a weak life.

68. We speak not thus as concerning the *Deity*; but *Naturally* it is thus, and indeed also all is done *Naturally*; for the Eternal has *also its Nature*, and the one does but proceed out of the other.

69. If this world *had not* been poisoned by the Malignity and fierce Wrath of the Devil, then Adam had *continued* in this world in Paradise, and there would have been *no* such fierce wrath in the Stars and Elements.

70. For the Devil was a King and Great Lord in the Place of this world, and he *has* awakened the fierce wrath.

71. God *therefore* created the Heaven out of the midst of the Waters, that the fiery Nature, *viz.* the fiery Firmament, might be *captivated* with the water-heaven, that its fierce wrath might be quenched.

72. Else, if the water should be gone or *pass away*, Men would plainly see, what would be in this world, nothing else but a cold stern *harsh* astringent and *fery* burning; yet

only *Dark*, for there could be no *Light*; for the *Light* subsists merely in the *Meekness*: so there can also be no shining fire, except it has meek substantiality.

73. Therefore it is known to US, that God has turned the heavenly substantiality into water, which was done *Naturally*.

74. When God the Father moved himself, and the Devil fell, who would be a Fire-Lord over the Meekness, then there was such a *Bolt* thrust in before his poisoned Malignity; so that now he is God's Ape or *Mimic*, and not Lord, a raver and fulfiller in the Anger-source or quality.

75. Therefore seeing we know this, that we are *environed* with the Anger, we should have a care of ourselves, and not so slightly and *meanly* Esteem ourselves; for we are not only from this world, but also, in like manner, from the *divine World*, which stands hidden in this world, and is *near us*.

76. We can live and be in Three Worlds at once, if we sprout forth with the virgin-like Image *out of* the Evil life.

77. For we live in the first Principle, in the fire-world in the fire, as to the Essential-soul, *viz.* as to the fire-source or quality in the *Center of Nature of Eternity*.

78. And then with a right pure Virgin Image, we *live in* the Light-flaming Paradisical world, though in the place of this world the same is *not manifest*, yet in the Virgin-Image in the Holy Spirit, and in the word that dwells in the virgin-like Image, it *becomes* known.

79. And then, Thirdly, with the Old Adam, we live in this corrupted sickly World with the Devil in his kindled Sickness or Longing: Therefore it is said, * *Be watchful, or circumspect.*

80. Christ saith, † *Be simple as Doves, and subtle as Serpents*, take heed to your selves.

81. In God's Kingdom we need no subtlety, we are only *Children* in the bosom of the Mother; but in this World we must be watchful, or circumspect, or look to ourselves.

82. We carry the noble *Treasure* in an earthly Vessel; it is soon effected to lose God, and the Kingdom of Heaven, which after this time is no more to be *attained*.

83. We are here in the soil and in the seed: We stand here in the growing, if it falls out that the *Stalk* be once broken, yet the root is there still, so that another stalk may grow.

84. Here the Door of Grace stands open to Man; there is *no* Sinner so great, but if he *converts*, he may be regenerated, or new-born out of the evil malignity.

85. But whosoever *wilfully* and *obstinately* casts his root into the Devil's mire, and as to his growing or sprouting out again, despairs or * resolves against it; who will help him, that will not himself be helped? Also God will not have him, *who* himself will not.

86. But if in his will he converts to God, then God will have him; for he who *willeth* in God's Anger, him will *God's Anger have*; but he who *willeth* in the Love, him will *God's Love have*.

87. Paul saith, † *To whom you give yourselves as Servants in Obedience; either of sin to Death, or of the Obedience of God to Righteousness: His servants ye are.*

88. The wicked is to God an acceptable † *favour in the Anger*, and the Holy or Saint is an acceptable *favour in his Love*.

89. But *can* a Man make of himself what he will? He has both before him the Fire and the Light. Will he be an Angel in the Light? then God's Spirit in Christ *helpeth him to the Society of the Angelical Choir*.

90. † But will he be a *Devil* in Fire? then God's Anger and fierce wrath *helps him*, and draws him into the *Abyss* to the Devil: He gets his † *Ascendant*, which he has a Longing or Lust unto.

* *Engel'schaar.*
† Note, ye dispute about Fire-will.

91. But if he *breaks* the first Longing or Lust, and enters into another, then he gets another ^d *Ascendant*, but the first hangs exceedingly to him, it will continually to have him again. ^d Or mind, inclination, or propensity.

92. Therefore must the noble Grain often stand in great pinchings, it must suffer itself to be *pricked with Thorns*, for ^e *the Serpent continually stings the Woman's seed*, viz. the Virgin-child in the Heel; the sting of the Serpent sticks in the Old Adam, it continually stings the Virgin-child in the Mother's Body or ^{*} *Womb*, in the Heel. ^e Gen. 3. 15. ^{*} Note.

93. Therefore the life in this world is with us poor captive Men a valley of *Misery*, full of Anguish, Crosses, Cares, sorrow and troubles: We are here strange Guests, and are in the *Path* of our Pilgrimage.

94. We must wander through great dismal wild desert Corners, and are environed with *evil Beasts*, with Adders, Serpents, Wolves, and very horrible Beasts, and the [†] *most evil Beast* we carry in our *Bosom*. [†] Note.

95. Our fair little Virgin stands in *that evil desert Den or Stable of Beasts*, as a *lodging*.

96. But we know and say this with good ground, that *when* the Noble Twig or Branch grows and becomes strong, then in that Man the Old Adam *must* be Servant, must go behind, and often do what it *wills not*: He must often suffer the Cross, Scorn, Reproach, and Death, and *that* he does not willingly.

97. But the Virgin-like Image in Christ subdues him, for it will readily and with Joy follow after Christ *its Bridegroom*, and be conformable to him in the Cross and *Tribulation*.

98. And we may well say this also, that indeed none becomes crowned with the Virgin-like ^f *Crown*, which the Woman, in the *Revelation of John*, wears with Twelve Stars, viz. with the six Spirits of Nature heavenly, and with the six Spirits Earthly, unless he stands in the *streams* of the Dragon, and flies along into *Ægypt*, viz. under the Cross in the Plagues of *Ægypt*. ^f Rev. 12. 1.

99. ^{*} He must ^{*} *bear Christ's Cross*, and put on *Christ's Thorny Crown*, suffer himself to be *mocked, abused and scorned*, if he will put on Christ's and the Virgin's Crown; he must first bear the Thorny Crown, if he will put on the *Heavenly*. ^{*} Note. [‡] Luke 14. 17.

100. We present to the enlightened still a secret *Arcanum* to be known, that when the Pearl becomes sown, he then *first* puts on the Crown in the Holy *Ternary*, with very great Joy and Honour before God's Angels and all ^{*} *holy Virgins*, and there is very great Joy therein. ^{*} Note.

101. But *that Crown hideth itself* again; for in that Place God becomes Man: How then can there be but great Joy?

102. The *Old Adam* dances for Company, but as an *Ass* after the Harp; but the Crown is laid by in the Incarnation.

103. Wilt thou now be a Conqueror? then thou must in the footsteps of Christ *fight* with the *Old Ass*, also against the Devil.

104. If thou overcomest, and wilt be acknowledged and received for a victorious Child of God, then will the *Woman's Crown* with the Twelve Stars be set upon thee, thou shalt wear that, till the Virgin be born out of the Woman out of thy Death, or with thy Death, that shall *put on the* [†] *Threefold Crown* of the great Honour and Glory in [†] *the Holy Ternary*. [†] Note.

105. For while the Virgin-like Image lies yet shut up in the Old Adam, it attains *not* the Angel's Crown, for it stands yet in great danger and hazard.

106. But when it is born, with the dying of the Old Adam, and crept forth out of the husk or shell, then it is an *Angel*, and can perish ^{*} *no more*, and then the right Crown, ^{*} laid by wherein God became Man, will be set upon it. ^{*} Note.

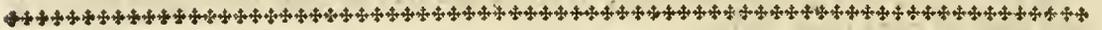
Or Ensign.

107. But it *retains* the Crown of Twelve Stars also for an eternal ^h Mark, for it shall not be forgotten in *Eternity*, that God in the Earthly Woman has again unshut the Virginity, and is become Man.

108. The six Earthly Marks shall stand for an Eternal *Wonder*, and be an Eternal Song of Praise, that God has delivered us out of Necessity and Death.

109. And the six *heavenly* Marks shall be our Crown and Honour or Glory, that we with the Heavenly have overcome the Earthly.

110. Thus shall the Marks of Victory *remain* standing in *Eternity*, in *which* it shall be known, what God has had to do with the Humanity, and how *Man is the greatest Wonder in Heaven*, at which the Angels highly rejoice.



The Fourteenth Chapter.

Of the New Regeneration: In what Substance, Essence and Property, the New Regeneration, viz. the Virgin-child stands; while it yet sticks in the Old Adam.

1.  **SEEING** we swim in this *miserable* Sea, in this Earthly flesh and blood, and are come to be of an Earthly Source or Quality, wherein we lie shut up in the dimness in the *glimmering*, therefore let not the noble Mind cease to search concerning its true native Country, into which it is to go.

ⁱ The New Man.

2. It continually saith, *Where* is thy God, or when shall it come to pass that I may see the Countenance of God? *Where* is my noble Pearl? *Where* is the Virgin's Child? I see it not yet. How is it with me, that I am so anxious about that which yet I cannot see?

3. I find indeed the great longing and desire after it; but cannot see where my heart might rest.

4. I am yet continually as a Woman, which would fain bring forth: *How fain* would I see my fruit which is promised me from my God.

^k Psal. 19. 2.

5. There is a continual longing for the Birth: ^k *One day calleth another, the Morning to the Evening, and the Night to the Day again;* and hopes in the Abstinence for the time when once the clear Morning Star will arise, which will give rest to the Mind.

6. And it is with it as with a Woman that labours for the Birth, that continually *hopes* for the discovery, and waits for it with longing and groaning.

7. Thus, my beloved Children of God, it goes with us: We suppose that we are far off from it; yet thus *we stand* in the Birth: We generate thus in great Groaning and Anguish, and know not the Seed which we generate, for it lies *shut up*.

8. We generate not as to this World; *how* shall we then see the fruit with the Eyes of this World? Neither does the fruit *belong* to this World.

9. But seeing we have attained the true knowledge of this Matter, not as to the outward Man, but as to the Inward, therefore we will pourtray it in a *similitude* for the Reader's sake, and for our refreshment.

10. If we would consider ourselves, how we are *Twofold*, with a *Twofold Mind*,

Thoughts, Senses and Will, we cannot better come to the knowledge thereof, than by considering the Creature or Creation.

11. We see a rude Stone lying on the Ground, and in many of them there is the *best* Gold, and we see plainly how the Gold glisters in the Stone, but the Stone is *inanimate*, and knows not that it has such noble precious Gold in it.

12. So also we: We are *Earthly Sulphur*, but we have a *Heavenly Sulphur* in the *Earthly*, wherein each is its own by itself.

13. Indeed, during this life-time, they are one among another, but they qualify or operate *not* together, one with the other, the one is the * *Container* and dwelling-house * *Note.* of the other.

14. As we see in Gold, that the rude drossy Stone is not the Gold, but is only its *receptacle* that contains it; also its rude drossiness does not afford the Gold, but the *Tinctura solis*, or *Tincture of Sol* affords it in the rude Stone.

15. But the rude Stone is the *Mother*, and *Sol* is the *Father*; for *Sol* impregnates the rude Stone, because it has the *Center of Nature*, out of which *Sol* has its *Original*.

16. If we would go on into the *Center*, we would set it down, but seeing it is sufficiently explained in the other writings, we let it alone *here*.

17. But so it is also with Men, the *Earthly Man* is signified by the rude drossy Stone: *Sol* signifies the Word which became Man, which impregnates the corrupted perished Man.

18. The cause is this: The corrupted perished Man is indeed *Earthly*, he hath the *Eternal Center of Nature*, he longs after God's¹ *Sol*, for in his Creation God's *Sol* was taken along to his *Substance*.

19. But now the rude Stone has *overgrown* the Gold, and has swallowed it up into itself, so that the Gold is intermixed with the rude drossy *Sulphur*, and cannot escape the rude *Sulphur*, unless it be *cleansed* in the fire, so that the rude drossiness be melted away, and then *Sol* remains alone.

20. Understand this, of dying and consuming; therein the rude drossy *Earthly Flesh* is melted away, and then the *Virgin-like* spiritual flesh remains alone.

21. Understand us right, what we mean: We speak the precious and sublime Truth, as we know and understand it.

22. The new Man is not only a *Spirit*, he is even *Flesh and Blood*, as the Gold in the *Stone* is not only *Spirit*, it has a *Body*, but not such a one as the rude drossy Stone is, but a *Body* which subsists in the *Center of Nature* in the *Fire*.

23. Whose *Body* the *Fire* cannot consume, and that because the *Gold* has another *Principle*.

24. Dost thou know this, thou *Earthly Man*? No; it justly remains mute in silence, for the *Earth* is *not worthy* of the *Gold*, though indeed it carries it, and also generates it.

25. So also the *Earthly Man* is not worthy of the *Jewel*, which he carries; and though indeed he helps to generate it, yet he is but dark or dusky *Earth*, in respect of the *Virgin Child* born of *God*.

26. And as the *Gold* has a true *Body*, which lies hidden and captive in the rude drossy *Stone*, so also the *Virgin-like Tincture* in the *Earthly Man* has a true real *Heavenly divine Body* in *Flesh and Blood*.

27. But *not in such* *Flesh and Blood* as the *Earthly*: It can subsist in the *Fire*, it goes through *Stone and Wood*, and is not apprehended, as the *Gold* presses through the rude *Stone* and breaks it *not*, neither does it break or destroy itself.

28. Thus it is also with the *Earthly Man*; when he conceives the *Word of Life* which became *Man* in *Christ*, then he conceives it in the perished *Sulphur* of his *Flesh and Blood*, in the *Virgin-like Center* which was shut up in *Death*, wherein *Adam* was a *Vir-*

¹ Word, or New Man, viz. the Heavenly Gold.

gin-like Image, wherein the wild Earth involved his Gold of the clear divine *Substantiality*; so that the heavenly must stand in Death in the *Center* of the Fire, in that very *Center*.

29. And in *that very Center* the Word of Life moved itself, which became Man in *Mary*, and therein the *Substantiality*, shut up in Death, *attained* a living Tincture.

• Note.

30. And then the noble Gold, *viz.* the heavenly *Substantiality* in Death, began to sprout forth, and had *instantly in itself* the Holy Spirit in the Word of Life, which * there proceeds from the Father and the Son, and makes the Wisdom, *viz.* the heavenly Virgin, as a Looking-Glass of the express Image of the Deity, as a pure *Sulphur* for itself, a pure Flesh and Blood wherein it dwells.

31. Not Earthly Essence, but divine Essence, out of the heavenly *Substantiality*.

• Note, John
6. 54.

32. This is ^m *the true real Flesh and Blood of Christ*; for it grows in Christ's Spirit in the Word of Life, which became Man, which broke, or destroyed Death, wherein the divine Tincture sprouted again, and generated *Substance* out of itself.

33. For all is generated and proceeded out of God's desiring; but if God *be a fire and also a Light*, then it is sufficiently knowable to us, out of *what* every thing is proceeded.

34. Yet we cannot by any means say otherwise, then that out of the good and richly amiable, *Good* is proceeded.

• Note.

35. For a good-desiring will conceives in its * *Imagination* its like; it makes that through the hunger of its desiring, like itself.

• Or longed.

36. Thus it is capable of being known by us, that seeing the Deity has ⁿ pleased to have a Looking-Glass, an Image of its like; that the divine longing Pleasure, or *Placet*, would also in its impregnating have the *good* and most lovely to be generated in its desirous Will, a right Similitude according to the Good, according to the clear bright Deity.

37. But that the Earthly has intermixed itself therewith, that is the fault of the *desirous Anger*, *viz.* of the Fire, the fault of the Devil, who with his *Imagination* kindled it.

• Note.

38. Thus also it is highly known to us, that God * *would not* forsake his own, his very *best* and loveliest of all, which he created to his likenefs, *into a Creaturely Substance*.

39. He rather became himself such a one as he had created, that he might generate or bring forth the perished or corrupted out of perdition or corruption again, and put or *change* it into the best, wherein he might eternally dwell.

40. And we say with good ground, that God himself dwells *truly subsisting* in the New Man, not through a Glimpse or a strange Glance or Appearance, but *Substantiality*, yet in his own Principle.

41. The *outward* Man touches or apprehends him not.

† Note.

42. Also the Flesh and Blood of the New Man *† is not God*: It is heavenly *Substantiality*: God is Spirit: God does not perish or corrupt, though plainly the Substance perishes or corrupts: Thus God remains in himself.

43. He requires no going away, for he *uses* also no going or entering in.

44. But he manifests himself in Flesh and Blood; it is his *longing pleasure* to possess a similitude.

45. And thus, if we rightly know ourselves, and go according to it, we then find that Man, understand the *whole Man*, is a right similitude of, or according to God.

46. For according to the Earthly Life and Body, he is of, or from *this World*; and according to the Virgin-like Life and Body, he is from *heaven*.

47. For the Virgin-like Essence has *heavenly Tincture*, and makes heavenly Flesh, *in which God dwells*.

48. As the Gold in the Stone has another *Tincture* than the rude drossy Stone, and that very Tincture has another Body: Every Body comes to be out of its own Tincture.

49. As therefore we know that the Earth is become generated from the fierce Wrath out of the Center of the *harsh* astringent *hellish* Fire, *viz.* of the cold Fire, out of the *Sulphur* of the stern severity in the Anguish to Fire, as is mentioned in the Book of the Three Principles.

50. Thus also a good *Corpus*, or Body, comes out of a *Good* Essence, for the Essence * makes the Life, and yet itself is not the Life: The Life arises in the Principle as in the Fire, be it in the cold or in the hot, or in the light Fire, each is a Principle of its own, and yet is *not separated*. * Note.

51. Thus we will now with good ground of Truth speak and say, concerning the Humanity, with clear, plain, and unvailed Words, not from Supposition or *Opinion*, but from our own true Knowledge in the illumination given us from God.

52. First, that the New regenerate Man, which lies *bidden* in the Old, as the Gold in the Stone, has a heavenly Tincture, and has divine heavenly flesh and blood *on it*.

53. And that the Spirit of that Flesh is no strange Spirit, but its *own*, generated out of its own Essence.

54. Secondly, And then we also clearly know and say, that the Word which in *Mary* became Man, is the first ground to the beginning *Tincture* in the *Sulphur*, and plainly know, that Christ's Spirit which fills Heaven in all Places, *dwells* in that very Tincture.

55. Thirdly, We manifestly know that this heavenly Flesh is Christ's Flesh, in which the Holy Trinity dwells *undivided*.

56. Fourthly, We clearly know, that it is possible that that very flesh and blood, in the *time* of the Old Adam, can through Imagination become *perished* or corrupted again, as came to pass in Adam.

57. Fifthly, We say that the *Deity*, in the perishing or corrupting, does not depart, or go away; also is touched with *no* Evil.

58. For that which loses the Love of God, that falls home to the Anger; what falls out from the Light, that catches the fire; and the Spirit of God remains to itself unperished, or uncorrupt.

59. Sixthly, That the possibility to the New Birth is in all *Men*, *else* God were divided, and not in one Place as he is in another.

60. And herein we exactly know that Man is *drawn* by the Fire and the Light; to which he inclines with the Beam of the Balance, into that he falls; and yet he may in his *life-time* raise up the Tongue of his Angle or Beam aloft again.

61. Also, that the holy clear *Deity* willeth no Evil, it also willeth no Devil, it has desired none, much less to have any Man be in Hell in the Anger of God.

62. But seeing there is no Light without Fire, therefore it is sufficiently known to us, how the Devil has through *Imagination* gazed or reflected himself on the Anger-fire; as also all Men that will become damned, they will not suffer themselves to be remedied, but they themselves fulfill the greedy Fire-source or quality; they suffer themselves to be drawn, *and yet can well stand*.

63. Seventhly, We say, that the True Temple, wherein the Holy Ghost preaches, is in the *New Birth*.

64. That all is dead, crooked, and lame, which teaches not out of *God's* Spirit.

65. That the Holy Spirit mixes not itself in the sound of the mouth of the wicked: That *no wicked Man* is Christ's Shepherd.

66. For, although in the Holy, or Saints, the Clock comes to be struck with, or by the voice of the wicked, it would indeed be done by the *Cry* of a Beast, if its noise were intelligible, and did sound the most precious Name of God.

67. For as soon as the Name of God is mentioned, and gives a sound, then instantly the other sound catches it, *viz.* in that place wherein it is sounded, as in the *holy Soul*.

68. But no wicked Person awakens or raises up another that is wicked out of Death, for that *cannot be*, they are both in the Anger of God, and lie yet shut up in Death.

69. Had we ourselves *been able* to have risen up out of Death, then there had been no Necessity for God's heart to have become Man.

* Note.

70. Therefore we say with certain ground, * that only that very *Word* which there is become Man, awakens or raises up the poor sinner out of his Death, and generates him to *Repentance*, and to a *new Life*.

† Note.

71. Therefore all Preachers or Criers that are *wicked*, or *ungodly*, are not profitable in the Temple of Christ; but those that *have Christ's spirit*, † *they are* his Shepherds.

72. We clearly know and say, that all Teachers which give out themselves for Christ's Servants, and Church Ministers, and that for their *Belly's* and *Honour* sake, and yet are unregenerate, are the Antichrist, and the Woman in the Revelation of *John* upon the Dragon.

73. We say that all Tyranny and self-usurped Power and Authority, wherewith the miserable are squeezed, *oppressed*, drunk up, *vexed* and *tormented*, is that abominable horrible cruel Beast, upon which Antichrist rides.

* Note.

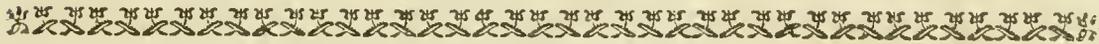
74. We know and say, that the * Time is near, and the Day dawns or breaks, where-
 • Rev. 19. 20. in ° *this evil Beast, with the Whore, shall go into the Abyss.*

Amen. Hallelujah. Amen.



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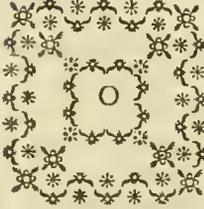
PART II. Of Christ's Suffering, Dying, Death, and Resurrection; and how we must enter into Christ's Suffering, Dying, and Death, and arise with and through him, out of his Death, and become conformable to his *Image*, and live eternally in him.



The First Chapter.

Of the eternal Beginning, and of the eternal End.

Reason's Objection.

1.  Utward Reason saith; Was it not sufficient that God became Man in US? for what reason must Christ suffer and die?
 2. *Could not* God then thus introduce Man into Heaven with the New Birth? Is not God *Omnipotent* enough to do what he will?
 3. What Pleasure has *God* in Death and dying; that he has not only suffered his Son to die on the Cross, but that *we all* must die also?
4. If then God has by the dying of his Son redeemed us, and paid a Ransom for us, why then must we also die and perish, or be consumed? Thus Reason runs on.

Answer.

5. To *this Looking-Glass* we will have the Antichrist, who calls himself Christ's Minister, Pastor, or Shepherd, *invited* for a Guest; and all the high Schools or Universities of this World, with their Disputations and *Laws*; as also all the Children of Christ, who bear Christ's Cross; they shall *all* see the true Ground.

6. *Not* with this intention, to condemn any in his Ignorance, but for the true Teaching and Instruction, that every one might seek and *find* himself.

7. For it will be a very earnest Matter, and concerns Man, it *costs* Body and Soul.

8. He ought not at all to slight it; for he that has this Knowledge given him, he has *prepared his Trumpet*; * *it concerns all Mankind*; ^a *every one should trim his Lamp*.
9. There will be a great Two-fold King come out of *two Gates*; he is but one only, and yet two; he has ^b *Fire and Light*; he draws in both, on Earth and also in Heaven: let this be a *Wonder* to thee.
10. Dear Children of Christ, when we consider of Death, how we must go through Death into Life, then we find altogether *another kind* of Life, which comes out of Death.
11. And we find *Instantly*, why Christ must have died; and why we must also die in Christ's Death, and rise again in him; and with him, and *through* him, enter into God's Kingdom.
12. If now we would find this, we must then consider the eternity in the Ground and Abyss, *else* there is no finding of it; we must only find it where it is.
13. For out of the eternal Ground have we, with the Image of God, our Original, *viz.* with the *Soul* and *its Image*.
14. But we are become introduced into the Temporary and *Corruptible*, *viz.* into the Source or *Quality* thereof.
15. But now the eternity, *viz. the Abyss, is a Liberty* ^c *without Source or Quality*, and therefore we must go again into the Liberty through *dying*.
16. Yet we cannot say, that there is no Life therein; it is the right Life, which there subsists *eternally* without Source or Quality.
17. And we give you it in a true real Similitude to meditate and consider of; which indeed is a *Similitude* according to the Kingdom of this World; but if we ^d take the divine World to it, or along with it, then *it is the Substance itself*.
18. You know that our Life consists in *Fire*, for without warmth we live not.
19. Now the Fire has its own Center, its own Maker in its Circle, or Circumference and Extent, *viz.* the *seven* Forms or Spirits of Nature.
20. And yet only the first *four* Forms are acknowledged and accounted to be Nature, *viz.* the springing Source or Quality, wherein the Fire becomes awakened and struck up, that there is a Principle and Life's Circle or Center there, wherein the ^e *Matter* of the burning makes itself, in the Spirits or Forms, and is also continually *consumed* in the Fire.
21. And the Fire gives forth, out of the Consumptibility, another that is *better* than the first, which makes the Fire.
22. For the Fire kills or mortifies and devours the Substance which the Fire itself makes; understand the *Essential* Fire, in the Forms to Fire: it consumes that, and gives out of the Death a much *nobler* and better, which it *cannot Consume*.
23. And that is demonstrated to you in Fire and Light; which is not only the true Similitude, but it is the *Substance* itself; only a Man is to distinguish the Principles; it is indeed all a Fire, but distinguishes itself according to the Source or *Quality*.
24. If we will present this to be understood, it is necessary that we mention the Fire's *Original*; but seeing we have elsewhere, *viz.* in the Book of the three Principles, and in others described it at large, with all Circumstances, therefore here we will set down a *brief* Description, and direct the Reader to the other Writings, if he would thoroughly search out the *seven* Forms of Nature.
25. The Fire has especially *three* Forms in it to the Center; and the *fourth* Form is the Fire itself, and gives the Principle, *viz.* the Life, together with the Spirit; for in the first three Forms there is no right Spirit, *they are only Essences*:
26. *Viz. First*, the *harsh* Astringency, that is the desirous Will; that is the first and chiefest Form.

* Note.

^a Matt. 25. 7.^b Punishment and Grace.^c Extra, without or beyond.^d Or apply in our Mind and Thoughts.^e See the twelfth Question of the Soul. Verses 19, 20, and 22.

27. *Secondly*, the bitter Stinging, that is the second Form, a Cause of the Essences.

28. *Thirdly*, after that, the Anguish, *viz.* the Circle or Center of Life, the turning-Wheel, which catches or apprehends the Senses or *Thoughts*, *viz.* the bitter Essences, in itself, and swallows them up as it were into Death, and gives forth out of the Anxious Chamber, *viz.* out of Death, the *Mind*, *viz.* another Center.

29. Now understand this, thus; * in the eternity, *viz.* in the *Abyss* without or * Note, beyond Nature, is nothing but a stilness without Substance; it has also nothing that gives or affords any thing; it is an eternal Rest, and *like* Nothing, an *Abyss* without Beginning and End; it is also no Limit, Circumscription, or Place, no seeking, or finding, nor any thing in *possibility* there.

30. That *Abyss* is *like* an ⁱ Eye, for it is its own Looking-Glass; it has no Moving, ⁱ AVge. also neither Light nor Darknes.

31. It is especially a * *Magia*, and it has a *Will*, after which we should not dive or * Note. search, for it troubles us.

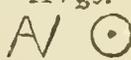
32. With or by this very will, we understand the *Ground* of the Deity, which is of no Original, for it apprehends itself in itself; concerning which we are justly *Mute* or *Silent*, for it is without or beyond Nature.

33. And seeing we are in Nature, *we know it not* ^z in eternity, for in the Will the ^z Or to. Deity itself is All, and the eternal Original of its own Spirit, and of all and every Substance.

34. ^b In that very Will it is Omnipotent and Omniscient; but in that Will it is not called or known to be God, for it is therein *neither* Good nor Evil. ^bNote, where- in God is Omnipotent and Omniscient.

35. It is a *desirous* Will, which there is the Beginning and also the End; for the End makes also the Beginning of this Will, and the Beginning the End.

36. And thus we find that *all* Substances are shut up in an *Eye*, AVge, and that is as a *Looking-Glass*, wherein the Will ⁱ beholdeth itself what it is. ⁱ AVge.

37. And in that ^k *beholding*, it becomes desirous of that Substance which itself is. 

38. And the *desiring* is a drawing in, and yet there is nothing that can there be drawn, but the Will draws itself in the desiring itself, and models it in its desiring, for *what it is*. ^k Or aspect.

39. ⁱ That very *Model* is the *Looking-Glass*, wherein the Will sees what it is, for it is a *Similitude* of or according to the willing. ⁱ Note, the Introduction of the eternal Will into Substance.

40. And we know that very *Looking-Glass*, wherein the Will sees or beholds itself, to be the *eternal Wisdom of God*.

41. For it is an eternal *Virgin* without Substance, and yet is the *Looking-Glass* of all Substances, in which all things have been *foreseen* from eternity whatsoever there should or *could* be.

42. But now also this *Looking-Glass* is not the seeing itself, but the Will, which is desirous; that is the outgoing longing Pleasure of the Will, which goes forth out of the *Will*, and that is a Spirit, and *makes*, in the longing Pleasure of the desiring, the *Looking-Glass*.

43. The Spirit is the Life, the *Looking-Glass* is the Manifestation or *Revelation* of the Life, else the Spirit would not know itself; for the *Looking-Glass*, *viz.* the *Wisdom*, is its ground and retainer or *preserver*.

44. It is the *Invention*, or that which is found by the Spirit, where the Spirit finds itself in the *Wisdom*.

45. The *Wisdom* without the Spirit, is *no Substance*; and the Spirit without the *Wisdom*, is *not* manifest to itself; and one without the other were an *Abyss*.

46. Thus the ^m *Wisdom*, *viz.* the *Looking-Glass* of the Spirit of the Deity, is, for or as to itself, *Mute*, *Inanimate*, or *Silent*, and is the Deity's, *viz.* the Spirit's *Body*, wherein the Spirit dwells. ^m Note, the Wisdom is the Body of the Spirit.

47. It is a Virgin-like *Matrix*, wherein the Spirit opens itself, and is the substantiality of God, *viz.* a holy divine *Sulphur*, ^a apprehended in the Imagination, of, from or by the Spirit of the *Abyfs* of eternity.

^a Formed or Figured. ^o Note, what *A*, and *O*, are. Rev. 1. 8. 48. ^o And this Looking-Glass, or *Sulphur*, is the eternal first *Beginning*, and the eternal first *End*, and is every where like an *Eye*, AVge, wherewith the Spirit sees what *it is therein*, and what it would open or manifest.

49. This Looking-Glass or *Eye*, AVge, is without Ground or Limit, as indeed the *Spirit* has no Ground but only in this *Eye*, AVge.

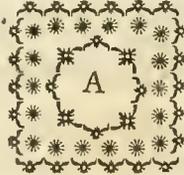
^p Extra. ^q *Unus Circulus Tinctura est Sapientie Ornamentum.* 50. It is every where altogether totally Entire *undivided*; as we know that the *Abyfs* cannot be divided, for there is nothing that there divides, there is no moving ^p without or beyond the *Spirit*. Thus it is knowable to us, what the ^q eternal Spirit in the *Wisdom* is, and what the *eternal Beginning and the eternal End is*.



The Second Chapter.

The true and highly-worthy and precious Gate of the Holy Trinity.
The ^r Eye of the eternal Life, or the Luster of Life.

^r AVge.

1.  We understand, that the eternal *Beginning* in the *Abyfs*, is an *eternal Will* in itself, whose *Original* in itself, *no Creature shall ever know*.

2. Yet we are to know, and are given to know in the *Spirit*, its *ground*, which it makes to itself, wherein it rests.

3. For a will is *Thin* or *Obscure*, as it were *Nothing*; therefore it is desirous, it willeth to be *somewhat*, that it might be *Manifest* in itself.

4. For the *Nothing* causes the willing, that *it is* desirous; and the *Desiring* is an *Imagination*.

5. Wherein the *Will*, in the Looking-Glass of *Wisdom*, discovers itself, and so it *Imagines* out of the *Abyfs* into itself, and makes to itself, in the *Imagination*, a *ground* in itself, and *Impregnates* itself with the *Imagination* out of the *Wisdom*, *viz.* out of the *Virgin-like Looking-Glass*, which there is a *Mother* without *Generating*, without willing.

^s Or Spirit. 6. The *Impregnation* is not performed in the ^s Looking-Glass, but in the willing, in the *Imagination* of the *willing*.

7. The Looking-Glass remains eternally a *Virgin*, without generating; but the *Will* becomes *Impregnated* with the *Glimpse* of the Looking-Glass.

8. For the *Will* is *Father*, and the *Impregnation* in the *Father*, *viz.* in the *Will*, is *Heart*, or *Son*; for it is the *Will's*, *viz.* the *Father's Ground*, wherein the *Spirit* of the willing stands in the *Ground*, and out of the willing in the *Ground* goes forth into the *Virgin-like Wisdom*.

9. Thus the *Imagination* of the willing, *viz.* the *Father's*, attracts the *Aspect*, *Form*, or *Representation* of the Looking-Glass, *viz.* the *Wonder* of the *Power*, *Colours*, and *Virtue*, into itself, and so becomes *Impregnated* with the *Glance* of the *Wisdom*, with the *Power* and *Virtue*: This is the *Will's*, *viz.* the *Father's Heart*, wherein the *Abyssal Will* attains a *Ground* in itself, through and in the eternal *Imagination*.

10. Thus we know the *Father's Impregnation* to be the *Center* of the *Spirit* of the *Eternity*, wherein the eternal Spirit continually *apprehends* itself.

11. For the Will is the beginning; and the moving or drawing into the Imagination, viz. to the *Looking-Glass* of Wisdom, is the Eternal Abyssal Spirit, which arises in the Willing, and apprehends itself in the *Center* of the Heart, in the power of the attracted Wisdom; and is the Heart's *Life* and *Spirit*.

12. Now then, seeing the Eternal Abyssal will in itself is as it were *inanimate*, mute, or silent, therefore that which is apprehended or conceived out of the Wisdom, which is called Heart or *Center*, is the word of the willing, for it is the *sound* or the power, and is the *Mouth* of the willing which manifests the willing.

13. For the will, viz. the Father, *speaks* with the moving of the Spirit the Power forth in the *Looking-Glass* of the Wisdom.

14. And with the speaking forth the Spirit goes out from the willing out of the Word of the *Mouth* of God, viz. out of the *Center* of the Heart, forth into that which is out-spoken, viz. into the *Virgin-like* *Looking-Glass*, and opens the word of Life in the *Looking-Glass* of Wisdom, so that the *Threefold substance of the Deity* in the Wisdom becomes manifest.

15. Thus we acknowledge an eternal abyssal divine substance, and therein *Three Persons*, whereas one is not the other:

16. *Viz.* the Eternal Will, which is the *Cause* of all and every substance, that is the *first* Person, yet is not the substance itself, but the cause of substance, and is *free* from substance, for it is the Abyss.

17. There is nothing before it that can give it, but *it gives itself*, of which we have no knowledge.

18. It is *All*, and yet also *thus* but ONE only, in itself without substance, a Nothing.

19. And in this One only willing, arises the Eternal Beginning through * *Imagination* * Note, or *Desiring*.

20. And in the Desiring the willing impregnates itself out of the Eye, AVgr, of Wisdom, which with the *willing* is in like or equal Eternity, without ground and beginning, as is mentioned above.

21. That very impregnation is the ground of the willing, and of the substance of all substances, and is the *Son* of the willing.

22. For the will generates this Son from eternity in eternity, *perpetually*, for it is its † Heart, or its Word, viz. a sound or *revelation*, or manifestation of the Abyss of the still Eternity, and is the *Mouth* or *understanding* of the willing, and is justly called *another* Person than the Father, for it is the Father's revelation or manifestation, his ground and substance. † Note:

23. For a Will is no Substance, but the Imagination of the willing maketh *Substance*.

24. Thus the second Person is the substance of the Deity, understand the substance of the Holy Trinity, the mouth of the manifestation or *Revelation* of the substance of all substances, and the power of the life of all and every life.

25. The *Third* Person is the *Spirit*, which with the apprehension of the willing through the imagination out of the power of the speaking, goes forth out of the mouth of the Father into the *Eye*, AVgr, viz. into the *Looking-Glass* of Wisdom, that is clearly free from the willing, and also from the Word.

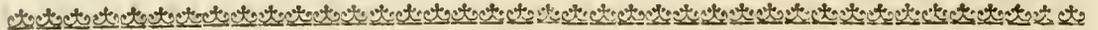
26. And though indeed the Will out of the Word gives it, yet it is *free*, as the Air is free from the Fire; as Men see that the Air is the Fire's spirit and Life, and yet is another thing than the Fire, and yet is *given forth* from the Fire.

27. And as Men see that the Air gives forth a living and moving Heaven, which is shining and *moveable*, so also is the Holy Spirit, the Spirit and Life of the Deity, and is another Person than the Father and Son.

28. It bears also another Office, it *opens* the Wisdom of God, *so that the Wonders appear*; as the Air opens all the Life of this World, that all live and grow.

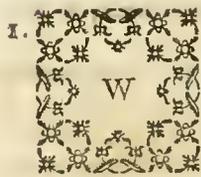
29. Thus this is a short explanation of the Deity in the *Abyss*, how God dwells in himself, and is himself the *Center of the Genetrix*.

30. But now the human Mind rests not satisfied with this: It asks or enquires after *Nature*, after that out of which this World is become born or generated, and all created: Therefore now the Text concerning the *Principle* follows further; to which we have invited Reason for a Guest.



The Third Chapter.

How God, without the Principle of Fire, would not be manifested or revealed: Also concerning the Eternal Substance; and concerning the Abyssal Will, together with the very severe earnest Gate.



1. We have by this Description shown you, *what* the Deity without, or *beyond* Nature is, wherein it is to be understood, that the Deity, as concerning the *Three Persons*, together with the *Eternal Wisdom*, are free from Nature, and that the Deity has yet a *deeper* Ground than the Principle in the Fire.

2. But now the Deity, without the Principle, were not, or would not be *manifest*.

3. And understand the Deity without, or beyond the Principle, to be a Glimpse of the *Great Wonder*, which *none* knows, nor *can* know what it is, wherein all Colours, Power, and Virtue, appear in a very terrible substance, which yet seems *like no* substance, but a terrible *Wonder-AVge*, or *Eye of Wonders*; so that neither Fire, Light, nor Darknefs, may be *discerned*, but a *Glimpse* of such a Spirit, in a high, deep, blue green, and mixed Colour, wherein all *Colours* lie, and yet none may be known from the other, but resembles a *Flash* which is terrible, whose Glimpse disturbs and consumes all.

4. Thus we are to know concerning the *Eternal Substance*, *viz.* the *Eternal Spirit*, without the Fire and Light; for it is a desirous Will, which *thus* makes itself a Spirit.

5. This Spirit is the *Eternal Potentiality* of the *Abyss*, wherein the *Abyss* brings itself into a Ground, whence all substance rises.

6. For every Form in the Spirit is an *Imagination*, a desirous Will, and desires to manifest or reveal itself.

7. Every Form impregnates its Imagination, and every form also desires to manifest itself; and therefore is the Looking-Glass of the Glimpse a *Wonder* of the substance of all substances, and of the Wonder *there is* neither Number, Ground, nor End.

8. It is a mere Wonder, whose comprehension cannot be written; for only the *soulish* Spirit, which arises out of this Wonder, that *alone* understands it.

9. And then we understand how this *Abyssal will* is, from *Eternity in Eternity*, *perpetually* desirous, *v.z.* to manifest itself, and to *search* or fathom itself, what it is, to bring the Wonder into a Substance, and to manifest itself in the *Wonders*.

10. The desiring is an Imagination, wherein the willing draws into itself, and impregnates itself, and * *overshadows* itself with the *Imagination*, that so out of the free willing a contrary or *opposite* will exists, to be free from the overshadowing, *viz.* from the *Darkness*.

† The first ground of the dark world.

11. For that which is drawn in, is the *Darkness* of the free Willing, whereas otherwise, *without* the Imagination, it would be free: *Yet also* in itself, without the Imagination, it would be a Nothing.

12. Thus there arises together in the first willing in the Desiring, a contrary or *opposite* Willing; for the desiring is drawing in, and the first Will is *quiet* or still, and in itself without substance.

13. But it impregnates itself with the desiring, so that it is *full* of Substance, *viz.* of the Wonder and Power which *overshadow* it, and make a *Darkness* of it, or out of it.

14. Whereas then in the attracted powers another Will *apprehends* itself, to go out from the dark power into the liberty.

15. That other, or second Will, is the Will of the Heart or Word; for it is a cause of the Principle, that the anxious Wheel kindles the Fire.

16. So then it goes through the Anguish, *viz.* through the *Fire*, forth with the shining or luster of the Light, *viz.* the Majesty, wherein then the Substance of the Holy Trinity becomes *manifest*, and conceives or assumes here the dear and precious Name GOD, *Ω Δ Ε*.

17. Understand this further thus: The first Will, *viz.* God the Father, that is and remains Eternally *free* from the anxious source or quality, as to what the Willing in itself is; but *its* desiring becomes impregnated, and in the desiring arises *Nature*, with the Forms; and Nature dwells in the Will, *viz. in God*, and the Will in Nature.

18. And yet there is no Mingling, for the Will is so very *thin*, it is as it were a Nothing, and *therefore* it is not apprehensible; it is not comprehended by Nature, else if it might be comprehended, there would in *the Deity* be but ONE Person.

19. It is indeed the *cause* of Nature, but yet it is, and remains in Eternity *another* World, and Nature remains also *another* world in itself, for it stands in the power of the Essence, out of which the Principle arises.

20. For the clear *bright* Deity in the Majesty stands not in the Essence, or in the Principle, but in the Liberty without or beyond Nature.

21. But the shining Light without, or beyond the Principle, makes the *Incomprehensible* or Abyssal Deity manifest, it gives the Shining or Luster of the Majesty, and yet has it not *in itself*, but it comprehends or conceives it out of the Looking-Glass of the Virgin-like Wisdom, out of the Liberty of God.

22. For if the Looking-Glass of Wisdom were *not*, then could no Fire or Light be generated, it all takes its Original from the *Looking-Glass* of the Deity; that is now to be understood in this manner following.

23. God in himself is the Abyss, *viz.* the first World, of which *no* Creature knows any thing at all, † for it stands solely and alone with Spirit and Body in the *Byss* or Ground.

‡ *Viz.* the Creature.

24. Thus also God himself in the Abyss would not be manifest to himself, but his Wisdom is from Eternity *become* his Ground or Byss.

25. After which therefore the Eternal Willing of the Abyss of the Deity has *pleased* to long, from whence the *divine Imagination* has existed, so that the Abyssal Will of the Deity has thus from Eternity, in the Imagination, with the power of the Aspect, or form of the Looking-Glass of Wonders, impregnated itself.

26. Now, in this Impregnation of the Eternal Original, are *two* Principles to be understood, *viz.* *First*, the Eternal Darkness, out of which the Eternal World originates,

and the Substantiality of the fierce wrath in the Darknes, wherein we understand God's *Anger* and the *Abyss* of Nature, and thus we know and acknowledge the fiery World to be the *great* Life.

27. And then also, *Secondly*, we understand, *First*, How out of the Fire, the *Light* becomes generated: And, *Secondly*, How between the fiery and light World, Death is.

28. *Thirdly*, How the Light shines out of *Death*: And, *Fourthly*, How the Light-flaming World is *another* principle, source, or quality, in itself than the Fire-world; and yet neither is separated from the other, *neither can* the one comprehend the other.

29. *Fifthly*, We understand how the Light-world *fills* the Eternal Liberty, *viz.* the first Willing, which is called Father.

30. *Sixthly*, Thus we understand also herein earnestly, and fundamentally, how that *Natural* life, which will dwell in the Light-flaming world, *must* go through death, and *must* become generated or born out of *Death*.

31. *Seventhly*, Yet we understand or mean that Life which *originally* arises out of the Darknes, *viz.* out of the *Effence* of the dark substantiality, *viz.* as the soul of *Man*, which had out of the Fire-world turned itself into the dark substantiality in Adam. *Eighthly*, Therefore then we fundamentally and exactly understand, why God, *viz.* the Heart of God, is become Man.

32. And *Ninthly*, Why he *must* of necessity die, and enter into Death, and break his Life in Death, and afterwards bring it through the fiery World into the Light-flaming World. And *Tenthly*, why we *must* thus follow him.

33. And in the *Eleventh* Place, we understand further, why many souls remain and continue in the Fire-world, and cannot go through Death into the Light-world. *Twelfthly*, what Death is. And, in the *Thirteenth* Place, also what the Soul is. This is now as follows.

34. When we consider what the Life is, we find that it especially consists in *Three* Parts, *viz.* *First*, in the *Desiring*: *Secondly*, in the *Mind*: *Thirdly*, in the *Senses* or *Thoughts*.

35. Now, if we search further, what that is which gives or affords that; then we ^z Or *Vulcanus*. find the *Center*, *viz.* the *Essential* Wheel, which has the ^{*} Fire-smith in itself.

36. And then, if we consider further whence that *Essential* Fire exists, we find that it takes its original in the *Desiring* of the *Eternal Abyssal* Willing, which, with the *Desiring*, makes to itself a *Ground*.

37. For every *desiring* is attractive, or *harsh* and astringent, of that which the Will ^y Or before it. desires, and yet there is nothing ^y for it that it may desire, but only itself, that is the *Great Wonder-Eye*, *Wonder-AVgr*, without limit and ground, wherein all lies.

38. And yet also it is a *Nothing*, unless it be in the *desiring* Will made *something*, which is done by *Imagination*, wherein it becomes a *Substance*, whereas yet it is a *Nothing*, for it is only an overshadowing of the *Free-willing*.

39. Which substance overshadows the Liberty, *viz.* the thin unsearchable Willing, so that *two* Worlds come to be: *First*, One which in itself is incomprehensible and inconceivable, an *Abyss* and *Eternal Liberty*: And, *Secondly*, one which comprehends, and makes itself a *Darknes*.

40. And yet neither is separated from the other, only this is the difference or distinction, that ^z *the Darknes cannot comprehend the Liberty*, for ^a it is too thin, and dwells ^y also in itself, as also the *Darknes* dwells in itself.

The very Earnest Gate.

41. Here now we understand, *First*, how the Father's second Will, which in the

Looking-Glass of Wisdom he sharpens to his *Heart's Center*, becomes impregnated with the substantiality in the Father's *Imagination*.

42. And *Secondly*, That the same impregnation, in respect of the liberty of the first Will, which is called Father, is a Darknes: And *Thirdly*, How in the Darknes, or Substantiality, all Powers, Colours and Virtues, lie in the Imagination; moreover, all *Wonders*.

43. And *Fourthly*, We understand how the Powers, Wonders and Virtues, *must* be manifested through the Fire, *viz.* in the Principle, wherein all passes into its Essence, for in the Principle the Essence originally arises.

44. And *Fifthly*, We understand very earnestly and exactly, that in the Principle, before the Fire arises, there is a *dying*, *viz.* the great anguish Life.

45. Which yet is no dying, but a harsh astringent, stern, dying source or quality, out of which the great and strong Life arises, *viz.* the Fire-life: And *Sixthly*, then out of the deadened quality, the Light-life, with the power of the Love.

46. Which *Light-life*, with the Love, dwells in the Eternal Liberty, *viz.* in the first willing, which is called Father; for that the Father, in his own Willing, which is himself, *desires*, and nothing more.

47. That now understand thus: You see and know that there is no Light without Fire, and there is no Fire without the earnest source or quality, which source or quality is *like a Dying*, and the Substantiality out of which the Fire burns must thus also die, and be consumed.

48. Out of the consuming consists two great Principles of two great Lives: *One* in the source or quality, which is called Fire; and one out of the vanquished quality, *viz.* out of the *Death*, which is called Light, which is *immaterial* and without source or quality, and yet has all source or qualities in it, but not the source of the fierce wrath.

49. For the fierce wrath *remains* in Death, and the Light-life grows out of the Dying as a fair blossom out of the Earth, and is *no more* apprehended by the dying.

50. Thus then you see how the Light dwells in the Fire, and the fire cannot move it; and besides that, there is nothing that can move the Light, for it is *like the Eternal Liberty*, and dwells in the Liberty.

51. Here you understand how the Son is *another* Person than the Father, for he is the Light-world, and yet dwells in the Father, and the Father generates him in his *willing*, and he is rightly the Father's Love, also ^b *Wonder, Council, and Power*.

^b Isa. 9. 6.

52. For the Father generates him in his Imagination in himself, and brings him through his own fire, *viz.* through the Principle, forth *through* Death, so that the Son makes, and is another World, *viz.* another Principle in the Father, than the Fire-world in the darkness is.

53. Thus you understand also, how the Father's Eternal Spirit divides itself into *Three Worlds*. The *First* is the Exit out of the Imagination of the first willing of the Abyss, which is called Father, in which with the outgoing it opens the *Wisdom*, and dwells in the Wisdom, and wears it upon itself, as its Garment of the Great *Wonders*.

54. *Secondly*, It is the Cause of the drawing-in of the Substantiality of the darkness, *viz.* of the other world, and is the cause and the spirit to the original of the Essential Fire; it is itself the source or quality in the Anguish of the Principle, and also of the fiery world, *viz.* of the Great Life.

55. And then, *Thirdly*, It is itself also, that which the power in the dying of the Principle *bringers forth* out of the Fire, wherein the Power out of the Anguish, out of the Dying, severs itself from the Dying, goes into the *Liberty*, dwells in the Liberty, and makes the Light-world, and so it is the flame of the Love in the Light-world.

• Mauh. 28
19.

• Viz. the
eternal Spirit
of the Father.

56. Here in this place arises the dear ^o Name of God, of the Father, of the Son, and of the Holy Spirit.

57. For in the Fire-world ^d it is not called the Holy Spirit or God, but God's Anger, God's fierce wrath, wherein, as to this, God calls himself a consuming Fire.

58. But in the Light-world, viz. in the Son of God, it is the flame of Love, and the power of the Holy divine Life, wherein it is called God the Holy Spirit.

59. And in the Light-world is called the Wonder, Council, and Power of the Deity, which the Holy Spirit opens, for it is the Life therein.

60. And it is altogether as far as our Heart and Mind or Thought can reach: Nothing but only these Three Worlds, it ALL standeth therein:

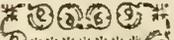
61. Viz. First, There is the Eternal Liberty, and therein the light, with the power in the Looking-Glass of Wisdom, which is called God the Father, Son, and Holy Spirit.

62. Secondly, There is the dark Substantiality in the Imagination, in the harsh astringent desirous Willing, the impregnation of the desiring, wherein all stands in the Darknes, viz. in the anxious death.

63. Thirdly, There is the fiery World, viz. the first Principle, which standeth in the Anguish, viz. the great strong omnipotent Life, wherein the Light-world dwells, but unapprehended by the Fire.

The Fourth Chapter.

Of the Principle and the Original of the Fire-world; and of the Center of Nature: And how the Light severs itself from the Fire; so that from Eternity in Eternity, two Worlds are one in another.

1.  E will not write in a mute or dumb manner, so as not to be understood; but demonstratively with good Evidence: We perceive and know, that every Life does originate itself out of the Anguish, as in Venom or Poison, which is a dying, and yet is also the Life itself; as it is plainly to be perceived in Men, and all Creatures.

2. For without the Anguish, or Poison, there is no Life, as is very well to be seen in all Creatures, especially in Man, which exists in Three Principles.

3. As First, One in the Fire, wherein the Great Life standeth, to which a dying Poison, viz. the Gall, belongs, which Poison makes the Anguish-chamber, wherein the Fire-life originally arises.

4. And Secondly, Out of the Fire-life, the second Principle, viz. the Light-life, out of which the noble Mind, with the Senses or Thoughts, exists, wherein we bear and understand our noble Image; for the Fire-life in the Heart originally arises from the Death of the ^o Gall.

• The Gall is
the dying
source, or qua-
lity.

5. Thirdly, We understand the Third Principle in the other Anguish-chamber, viz. in the Stomach or Entrails, whereinto we stuff the four Elements, with the constellation or Astrum, where then the other Anguish-chamber, viz. the third Center, is, viz. the

Kingdom of this World, a House of *Stink*, and evil Source or Qualities, wherein the third Life, *viz.* the Starry and Elementary Life, becomes generated, and through the *outward Body* governs with the Reason of the third Principle.

6. Now we understand very well, that in the Heart, *viz.* in the Center, there stands *another* World hidden, which is incomprehensible to the House of the starry and elementary source or quality, for the Heart sighs or *pants* after that World.

7. And the Spirit which becomes generated out of the death of the Heart's Poison, *possesses* that other World, for it is free from the Poison which kindles the Fire, and yet dwells in the Fire of the Heart.

8. But * *with its Imagination* it conceives or comprehends the other world of the Liberty, in the Imagination, and dwells in the Liberty, without or beyond the Fire-source or quality; but that only *so far*, as it brings or bears a longing pleasure to, or into God. * Note.

9. Now then, seeing there is such a Threefold dominion in Man, sure it is much more *so without* or beyond Man; for if it was not, it could not possibly *have come* into Man, for where there is nothing, there also nothing comes to be; but if something comes to be, it comes out of that which is there: Every Imagination models only its like in itself, and manifests itself in the *Similitude*.

10. Seeing then that the † Substance of all Substances is an eternal Wonder in Three Principles, therefore it brings also forth only Wonders, every Principle according to its Property, and every Property again out of its Imagination, whereby we know that the Eternal is a mere Wonder. † Note.

11. Therefore now we are to think upon *these* Wonders, and to consider the kind and property of the Eternal *Genetrix*, for there can be no property, unless it has a Mother that gives or affords it.

12. Therefore we understand now, *First*, in *this* great Wonder of all Wonders, which is God and the Eternity, together with Nature, especially *seven Mothers*, out of which the Substance of all Substances originally arises; and yet they are all *seven* but *one* only Substance, none of them is the first or the last, they are all *seven* alike eternal without beginning, their beginning is the opening of the Wonders of the ONE only eternal Willing, which is called God the Father.

13. And then, *Secondly*, the *seven* Wonders could not be manifested or revealed, if the ONE only Eternal Will, which is called Father, was not desirous.

14. But if it is desirous, then it is an *imagining in itself*, and is a longing *Pleasure* to find itself.

15. And it finds itself also in the Imagination; it finds especially † Three Forms in itself, whereof none is the other, and also none is *without* the other, but every one generates the other; and if the one was not, the other would not be; but the Will remains an eternal Nothing without Substance, also without shining or *luster*. † Seven;

16. So now, if the Will is desirous, it is an attraction of that which is in the Imagination, wherein yet there is nothing, and so it draws itself, and impregnates itself in the Imagination, and not in the Willing, for the Will is as thin as Nothing.

17. But now every desiring is harsh or astringent, for it is its property, and that is the first Mother.

18. And the attraction of the Willing in the desiring, is the other, or second *Mother*; for these are two forms which are contrary or opposite one to the other, for the Will is quiet or *still* as a Nothing, and it is harsh or astringent, like a still Death, and the attraction is its stirring or *rousing*.

19. And that the still Will in the harsh astringency *cannot* endure, and thereupon draws in itself much more vehemently, and yet does but only sharpen its own Willing

in the drawing, and will with its stern *attraction* shut in and retain the attraction; and in such a manner it does but only *awaken* or raise it up.

20. The harder the harsh astringency contracts itself to hold the Sting, the greater only is the Sting, the raging, and the breaking; for the Sting will not *suffer* itself to be subdued, and yet is so strongly held by its Mother, that it cannot get away.

21. It will be above, and the Mother beneath, for the harsh astringency draws into itself, and makes itself *hard*; and it is a sinking downwards, and makes in the *Sulphur* the *Phur*, and in the *Mercurius* the *Sul*.

22. And the Sting maketh, in the *Sal*, *Phur*, or makes to itself further the bitter Form, *viz.* the *Woe*, an Enmity in the Astringent Harshness, and wills continually to force itself forth out of the Astringency, but yet *cannot*.

• Rota. Cen-
trum Eternæ
Naturæ, & re-
rum Omnium.

23. Thus one climbs upwards, and the other tends downwards, and so if it cannot, it becomes *winding* as a ^e Wheel, and wheels itself continually inwards into itself; and this now is the *third* Form, from whence the *Essence* originally ariseth, and the *Wonder of Multiplicity* without Number and Ground.

24. In this Wheel, understand the Wonder or Power, which the Will, understand the first Abyssal will out of the Looking-Glass of the Abyss, *draws* into itself to its Center or Heart, that is here the will of the Power and Wonder.

25. In this Wheel of the great Anguish, originally arises the other or second Will, *viz.* the Son's Will, to *go forth* out of the Anguish into the still Liberty of the first Abyssal willing.

26. For the Wheel maketh Nature; for so Nature originally arises; it is the Center and the *breaking* of the still Eternity, that kills the Nothing, but it makes the great *Life*.

27. But that we speak of *killing*, it is to be understood in this manner: it is *no* killing, but it is the perceptibility.

28. For the Life, before the Fire, is Mute or Silent or Inanimate, and without feeling; it is only a *Hunger* after the Life, as the Material World is only a *Hunger* after the Life, and in its Hunger so very eagerly or strongly labours after the Principle, that it may *reach* the Fire; wherein then the Life of this World originally arises.

29. And it cannot be otherwise, unless it breaks the first *Matrix*, *viz.* the harsh Astringent desiring; this is the Wheel of the first *three* Forms, *viz.* harsh Astringency; and the drawing of the harsh Astringency makes the Anguish, and Substance of the Source or Quality.

30. For it is a *terrifying* in itself; in that it should be so, that the Nothing should come into *perceptibility*; for that is the Poison-source or Quality, whence the *fierce Wrath*, and *all Evil*, Malignity or Malice, originally arises, and yet is the right Original of the perceptible Life.

• 1 Cor. 15. 36.

31. The Life finds itself thus, *viz.* in the Anguish Source or Quality; as we see it in all Creatures, that the Life takes its Original in the *stifled* Blood, in the Anguish; both the creaturely Life, and also the *essential* Life; as in stinking Dung in the rottenness, where, in the ^h *dying of the Corn* or Grain, the great Life springs up.

32. Whereas yet, in the *Essence*, no dying is understood, but an Anguishing Source or Quality, wherein the Mother must spring forth; which is a mute or silent or inanimate Substantiality, as is to be perceived in Corn, where the essential Life *grows* out of the Corruption.

• Δ

33. In like manner, it is held with the Center of Nature; the Anguish-source or Quality is the *right* Center, and makes the ⁱ *Triangle* in Nature.

34. And the Fire-flash, *viz.* the fourth Form of Nature, makes of the Triangle

a * *Cross*; for there is the Principle, and it becomes severed into *two* Worlds, of two Principles, viz. into a *twofold* Source or *Quality* and *Life*: one Source abides or remains, and is the Fire or Anguish-life; the other, or second Source, exists in the breaking or corrupting of the Anguish, which understand as follows.

35. The *first* Form of the Substantiality, viz. the harsh Astringency in the *desirous* inconceivable or impalpable willing, must give itself wholly up to the Anguish, Source or *Quality* in the Wheel of Nature, for the Sting is too strong; thus the harsh Astringency sinks down as a Death, and yet is no Death, but a *dying* Source or *Quality*.

36. For the Sting becomes Lord, and changes the harsh Astringency into its Property, viz. into a raging Flash, into an Anguish, Source or *Quality*, which from the Sting and the harsh Astringency is *bitter*; as is the kind and manner of *Poison*.

37. For the Poison or the dying has especially *three* Forms, viz. harsh Astringency, Bitterness, and Anguish; it makes itself thus in itself, and has *no Maker*, but only the strong Will in the great Life in the Fire.

38. Understand us right thus: the *Abyss* has no Life; but in such a Property the great eternal Life becomes generated; the Abyss has no Mobility or *Feeling*.

39. Thus the Mobility or Feeling generates itself; and thus the *Nothing* finds itself in the eternal *Willing*; whose * ground we know not, also should not search, for it * Note. troubles or disturbs us.

40. And yet this is only an essential Life without understanding, like the *Earth*, and the Death or *dying*, wherein really there is a Source or *Quality* in itself, but in the *Darkness* without Understanding; for the harsh Astringent Anguish draws into itself, and that which is drawn in makes *Darkness*, so that the Anguish Life stands in the *Darkness*.

41. For every Substance is in itself dark, unless it has the Light's *Tincture* in itself.

42. For thus the *Tincture* is a Liberty or Freedom from the *Darkness*, and is *not* comprehended by the Anguish Source, or *Quality*, for it is in the Light-World; and though indeed it *sticks* in the Substantiality, viz. in a dark Body, yet is out of the Substance of the Light-World, where *no* ¹ Comprehension is.

¹ Begriffte.

43. We have mentioned above, *First*, concerning the Looking-Glass of the Wisdom of the *Wonder* of all Substances; and *Secondly*, concerning the *Ternary* or Number Three of the Substance of all Substances; how they Originally arise out of one only willing, which is called the Father of all Substances.

44. And *Thirdly*, how it creates another will in itself; to manifest or find itself in itself; or as you may say, to find *what* and *how* it is.

45. And then, *Fourthly*, how that second re-created Magic-will to *find* itself, is its Heart and own Seat of Possession.

46. And *Fifthly*, how the first abyssal Will Impregnates itself with the Imagination itself, out of the Looking-Glass of the *Wonder*, which in the *Light-World* is called the *Wisdom*.

47. And then, *Sixthly*, as we have mentioned, how that first abyssal Will, together with the Impregnation, and also the Looking-Glass of the *Wonder* or *Wisdom*, in such a Property, before the Principle of Fire, is *no* divine Substance rightly called, but much rather a *Mystery* of the *Wonder* of all Substances.

48. Which *Mystery* takes its *Partition* in the Fire, into *infinite* endless Parts or Substances, and yet remains also but *ONE* Substance.

49. Thus we give you now further to understand concerning the other or *second* Will, which the first Will in its Imagination, or Impregnation, creates, which is the great *Mystery*, *Mysterium Magnum*, wherein the first Will, which is called Father, seeks, *finds*, and feels itself, as a Light in the Heart: How that very other, or second Will, is the

* Note.

* Mother of the *Genetrix*, in the attracted impregnation, impressed or conceived in the Imagination.

* Heb. 2. 14.

50. It is that which *causes* originally the seven Forms of Nature; and it is also that which causes the Anguish-wheel, *viz.* the harsh astringency; it is also that which in the Anguish goes forth through Death into the *Liberty*, which breaks or *destroys* ⁱⁿ *death*, and gives or affords the Life, which kindles the Fire, and in fire takes the Glance of the Majesty into itself, and in the Light of the Majesty dwells in the *fire*, unapprehended by the Fire, as one that feels nothing which died away from the source or quality, and brings another source or Quality into itself, which *feels not*, nor finds the first from which it has died away.

51. And that we may briefly, and yet fundamentally and properly, or *exactly*, distinguish the fire's *Original*, know, that we perceive in the Deep, opened to us out of God's Grace, that the fire in its Original stands in *two* Causes.

52. The *first* cause is the Willing-spirit of the Heart, understand the Father's *Second* will, *viz.* the Son's property.

* *Materia.*

53. And the *Second* Cause is the ⁿ *Matter* of the willing, *viz.* of the wonders of the Wheel of the Essential Life, *viz.* the Anguish-chamber.

* Rom. 8. 22.

54. The anguish sighs or ^o *groans* after the willing of the Liberty, and the will longs or *groans* after the Manifestation or Revelation; for the willing cannot in the still liberty, in itself, manifest or reveal itself, *without* the Essential fire, which in the anguish, *viz.* in the dying, comes to the Manifestation or Revelation, and to the Great Life.

* Note.

55. Thus the will is in the dark Anguish, and the Anguish is the *darkness* itself.

56. Now then seeing the anguish thus vehemently ^{*} *groans* or pants *after* the willing of the *Liberty*, so it conceives or receives the willing of the Liberty as a flash, as a great Crack, as when a Man pours water into the Fire.

57. And here the right dying is Effected; for the very fierce wrathful dark *anguish* shrieks or trembles before the flash, *viz.* the darkness before the light; for the darkness is killed and vanquished; and the Terror or Crack is a Crack of great *Joy*.

58. There the harsh astringent fierce wrathful Poison sinks down into Death, and becomes *impotent* or weak, for it loses the Sting, and yet is no Death; but thus the right life of the feeling and *panting* comes to be kindled.

† Note.

59. For this is just as if a Man did strike † *Steel* and a *Stone* together; for they are two Great hungers of the willing after the substantiality, and of the substantiality after the Life.

60. The will gives or affords Life; and the substantiality gives or affords the Manifestation or *Revelation* of the Life; as fire burns out of a *Candle*, so burns the will of the Essential substantiality.

¶ Note, Fire is the Principle. The white Fire is the divine Love-fire.

61. ¶ The will is not the Light itself, but the Spirit of the Light, or of the Fire; the Light *arises* out of the Essence, and the Essence again out of the willing.

62. The anxious Essential Fire is the *Matter* to the shining Fire; and the will kindles itself in the Essential Fire, and gives or affords the *white* amiable fire that dwells in the hot fire without feeling.

63. The will takes its feeling from the fierce wrath of the Essential fire (in the *fourth* form) that it is manifest in itself, and yet remains *free* from the fierce wrath; for the source or quality becomes in the kindling changed into a *meek* Love-source or quality.

64. And *here* the other or second will receives its Name, Spirit; for out of the Essential fire, it attains the property of *all* wonders, also the right life of the power and might over the Essential fire-life; for from Nature it takes the *power* into itself, and brings also the Liberty into itself.

65. Thus the Liberty is a *stillness* without substance; and so the still Liberty gives it-

self into the substance of the Anguish, and the Anguish *receives* that same liberty without source or quality, whence it becomes so richly full of joy, that out of the Anguish Love comes to be.

66. For the will, which had given itself into the Anguish, becomes thus *delivered* from the death of the Anguish, and therefore it finds itself in the Liberty, and goes forth from the fierce wrath of the Anguish.

67. For here death is broken or destroyed, and yet remains a death *in itself*; but the Willing-Spirit, *viz.* the right *holy Life*, goes with the breaking open forth out of the Anguish.

68. And it is now also a fire, but a *fire* in the Liberty, and burns in the Love-source or quality; as a Man may see this in Fire and Light, how the Essential fire is a burning woe or *pain*, and the Light an amiable richly Joyful *delight* and habitation, without sensible pain, source or quality.

69. And yet it has all sources or qualities and properties of fire in it, yet in another Essence, *viz.* a *friendly* munificent well-doing Essence; a right Glimpse of the rich Kingdom of Joy; and the fire a Glimpse of Terror and of Anguish; and yet one dwells in the other, but the one *finds not* the other in the *Essence*.

70. Thus there are two Worlds one in another, whereof neither comprehends or *apprehends* the other; and nothing can go into the Light-world, but only through *Dying*; and on account of, or in the *Dying*, must the *Imagination first lead the Way*.

71. The anxious Will must ^a *groan* or pant *after the Liberty* of the power of the ^a *Light*, and totally give itself thereinto, and with the desirous Imagination conceive or comprehend the power of the Liberty; and thus the strong will goes through the death of the *darkness*, quite through the Essential fire, and falls into the Light-world, and dwells in the fire, without source, pain or quality, in the Kingdom of Joy: This is the Gate in *Ternarium Sanctum*, into the Holy Ternary; and into *Glauben*, Faith or *Believing* in the Holy Ghost.

72. Dear Children of Man, here understand the Fall of the *Devil*, who turned his will-spirit only into the *Essential Fire*, and thereby would needs *domineer* over the Light.

73. Understand here also the Fall of Man, who turned his Imagination into the *Material Essential Substantiality*, and is gone forth out of the Light.

74. For which cause the will of the Love out of the light-world is again entered into the *Material Substantiality* in the humanity, and has again espoused or united itself to the Essential fire-spirit in Man, *viz.* of *the soul*, and given itself into it, and has introduced the same quite through Death and the Fire, into the Light-world in *Ternarium Sanctum*, into the Holy Ternary, *viz.* in the willing of the Holy Trinity.

75. Let this be a *finding* and knowing to you, and despise it not on account of the great Depth, which will not be every Man's comprehension; the Cause is the *darkness* wherein Man plunges himself.

76. *Else* every one might very well find it, if the Earthly way was once broken through, and that the Adamical *evil* malignant or malicious flesh was ** not so dearly loved*, which is ^{*} *Note.* the hinderance.

The Fifth Chapter.

Of the Principle in itself, what it is.

1.  E ought further to consider the first *four* Forms of Nature, and so we shall find what a Principle is.

2. For that is properly a Principle, when a thing *becomes* what it *never* was before; where out of nothing, a source or *quality comes to be*; and out of the source or quality, a right life with *understanding* and senses or thoughts.

3. And yet we know the right Principle to be in the *fire's* Original, in the fire-source or quality, which breaks the substantiality, and also the darkness.

4. Thus we acknowledge and understand, *First*, the Essence and *Property* of the Fire for a Principle; for it makes and gives the Original of Life and of all mobility, also the strong might of the fierce wrath.

5. *Secondly*, We understand and acknowledge that also for a Principle, which, *First*, can dwell in the fire, unapprehended by the fire; *Secondly*, which can take away the might of the fire; and *Thirdly*, can change the fire's quality or source into a Meek love; *Fourthly*, which is omnipotent over all; *Fifthly*, which hath the *understanding* to break the Root of the fire, and out of the fire to *make* Darkness, and a dry hunger and thirst, without finding any ease or refreshment, as the Hellish quality or source is.

c Choaked or
made faint
with thirst and
hunger.

6. This is the *Abyss* wherein the substance is ^r spoiled; where death domineers with its sting, as a spoiled Poison.

7. Wherein really there is an Essential Life, but it *bates* and is at enmity with itself; where the right fire's kindling is not attained, but only appears as a *flash* without blazing.

8. And thus we give you to understand, that in the *Eternal* there are no more but two Principles, *viz.* one is the burning or blazing fire, which comes to be *filled* with the Light; the Light gives it its property; so that out of the burning source or quality, an *high* Kingdom of Joy comes to be.

9. For the Anguish attains the Liberty, and so the burning fire continues only to be a *cause of finding the* Life and the Light of the Majesty.

10. The fire takes into itself the Light's property, *viz.* the *meekness*, and the light takes into itself the fire's property, *viz.* the Life, and to find itself; and the second Principle is understood in the Light, or to be the Light.

11. But the Essential substantiality, out of which the Fire burns, *continues* Eternally a Darkness, and a source or quality of fierce wrath, wherein the Devil dwells.

12. As you see plainly, that the fire is another thing than *that* out of which the fire burns.

13. Thus the Principle consists in *Fire*, and not in the Essential source or quality of the Substantiality.

14. The Essential source or quality is the *Center* of Nature, the Cause of the Principles; but it is dark, and the fire shining.

15. And here is rightly shown you how the *breaking* of the fierce wrath, *viz.* of the Death, and the Eternal Liberty out of Nature, both together are the *Cause of the shining*.

16. For *therefore* is the Wonder-spirit of the Abyss desirous, *viz.* that it might become shining; and *therefore* it brings itself into source or quality, that it may perceive

ceive and find itself, and that it may manifest or *reveal* its wonder in the source or quality; for without source or quality there can be no manifestation or revelation.

17. Now understand us further, thus: The source or quality, *viz.* the fierce wrath, has no right substantiality, but the harsh fierce wrath is the substantiality of the *sling*, wherein it sticks or stings.

18. And the Anguish, together also with the fire, are or *make* also no right substantiality, but only such a Spirit; yet the one must be *thicker* than the other, else there would be no finding.

19. The harsh astringency makes thick and dark, and so the bitter *sling* finds the Anguish, in the harsh dark property, as in *Matter*; for if there was *no Matter*, there would be *no spirit* or finding. *In einer Materia.*

20. The *Abyss* finds itself in the harsh astringent darkness, but it breaks open the darkness, and goes forth out of the harsh darkness, as a *spirit* which has found itself in the anguish-source or quality.

21. But it leaves that *hard Matter* of the darkness, wherein it found itself, and goes into itself again into the Liberty, *viz.* into the Abyss, and dwells in itself; thus must the source or quality be its *sharpness* and finding, and it is to it also a kindling of its Liberty, *viz.* of the *Light*, wherein it *sees* itself, what it is.

22. And thus now it desires no more for itself but the source or quality, but *models* itself, and seeks or sees itself according to all Forms.

23. And every form is desirous to find, and to manifest or *reveal* itself; and thus also every form finds itself in itself, but yet goes with the desiring out of itself, and sets itself there represented as a *figure* or spirit; and that is the Eternal wisdom, in the Colours, Wonders and Virtues, and yet is not particular, but all totally, *universally, yet in infinite forms.*

24. These forms have with the moving of the first willing, which is called Father, incorporated or *corporised* themselves into Spirits, *viz.* into Angels, that so the hidden Substance might perceive, and find and see itself in Creatures, and that there might be an Eternal sport or *scene* in the wonders of God's wisdom.

25. And thus we understand *further* the substantiality of the Light-world, which really is a right substantiality; for no right Substance can consist in Fire, but the *Spirit only* of the Substance.

26. But the fire causes the substance, for it is a hunger, an earnest desiring; it must have substance, or it *extinguishes*.

27. *Understand this as follows:* The meekness gives, and the fire takes; the *Meekness* is a going forth out of itself, and gives a substance of its likeness to every form out of itself.

28. And the fire *devours* that, yet it gives the Light out of it; it gives that which is *more Noble* than what it had devoured, it gives Spirit for substance.

29. For it devours the Meek munificence or well-doing, that is, *'the water of Eternal Life'*; but it gives the spirit of Eternal Life. As you see that the Wind goes out of the fire, as also the Air, *viz.* the right spirit out of the fire-life. *'Rev. 21. 6; and 22. 1. 17.'*

30. Thus understand our Mind right: God the Father is in himself, *the Liberty without or beyond Nature*, but makes himself manifest in *Nature* through the fire; the fiery Nature is his property.

31. But he is in himself the *Abyss*, wherein there is no feeling of any source, quality or pain.

32. But yet he brings his desirous willing into source or quality, and Creates to himself in the source or quality another or second willing to *go out* of the source or quality again into the Liberty, *without or beyond the source or quality.*

33. That second will is his Son, which he generates out of his own *Eternal* willing from Eternity.

34. Which he brings through the breaking open of the source or quality of Death, *viz.* through the Earnest *severity* of his fierce wrath, forth through the Fire.

35. That very second will, *viz.* the *Son* of God the Father, is that which breaks or destroys Death, *viz.* the stern dark source or quality, which *kindles* the fire, and goes forth through the Fire as a shining Luster or Glance of the fire, and fills or *satiates* the first willing, which is called Father.

36. For the Glance is also as thin as a Nothing, or as the Will which is called Father, and therefore it can dwell in the Liberty, *viz.* in the Father's *Willing*, and makes the Father light, clear, bright, amiable, friendly, for it is the Father's *Hertz; oder Warmhertzigkeit, Heart or Mercifulness.*

37. It is the Father's *substantiality*, it fills or *satiates* the Father in all Places, though indeed there is no place in him, no beginning nor end.

38. Understand us further, thus: The Father's Fire *devours* the Meek substance, *viz.* the Water-source or quality of *Eternal Life* into itself, into the fire's own *Essence*, and makes itself meek therewith.

39. There must the substantiality in the fire *as it were* die, for the fire devours it into itself and *consumes* it.

* Note.

40. And it gives forth, out of its consuming power, * a *living richly joyful spirit*, and *that* is the Holy Spirit; which thus goes forth from the Father and the Son, into the *Great Wonder* of the *holy substantiality*, and opens the same perpetually and Eternally.

41. *Thus* the Deity is an *Eternal Band*, which cannot cease or pass away; and thus it generates itself from Eternity, and the first is continually also the last, and the last again the first.

42. And thus understand the Father to be the *fery world*; the Son, the *Light* and power-world; and the holy spirit, to be the life of the Deity; *viz.* to be the outgoing driving Power; and yet *all is but One God.*

43. As the *Fire* and the *Light* together with the *Air* are but one only Substance, but yet divides itself into *Three* parts, and none can subsist without the other; for the fire is not the Light, also not the Air, which goes forth out of the Fire.

44. Each has its office, and each has its own *Substance* in itself; and yet each is the other's life, and a *cause* of the other's life.

45. For the wind blows the fire up, else it would be *stifled* in its fierce wrath, so that it would fall into the dark death; even as the stifling is the true real *death*, wherein the fire of Nature extinguishes, and no more draws substance into it.

46. Of all this you have a good *similitude* in the outward World, in all Creatures, showing how every Life, *viz.* the *Essential Fire-life*, draws substance to it, and that is its food to Eat.

47. And the *fire* of its life consumes the Substance, and gives forth the spirit of the power out of that which is consumed; and that is the Life of the *Creature.*

• The Shell.

48. And you see doubtless very rightly, how the Life arises out of *Death*; it becomes no Life, unless it breaks that " out of which the Life should proceed; it must also go into the *Anguish-Chamber* into the *Center*, and must reach to attain the fire-flash in the *Anguish*, else there is no *Kindling.*

49. Although the fire is manifold, and so also the Life, yet out of the *greatest Anguish* exists also the *greatest Life*, as out of a right fire.

▼ Proposed
Desigu.

50. Thus, dear Children of God in Christ, we *give you* our knowledge and " intent to ponder on. We mentioned in the beginning, that we would show you concerning the *Death of Christ*; *First*, why Christ must have died; and *Secondly*, why we must die also; and *Thirdly*, rise again in Christ.

51. This you see now in this Description very clearly, and understand our great Misery, that it has been *necessary* for us, that the Word or Life of the Holy Light-world is become a Man, and has generated us anew *in himself*: whosoever understands nothing here, he is *not* generated or born of God.

52. Do but see into what *Lodging*, Adam has introduced us; he was an extract of all the three Principles, a *total* Similitude according to all the Three-Worlds, and had in his Mind and Spirit the angelical Property in him.

53. He was introduced into the holy Power and Substantiality, *viz.* into *Paradise*, that is, the divine Substantiality; he should have eaten of divine Substantiality, and have drunk the Water of eternal Life after an *angelical* Manner; as in the Book of the Threefold Life has been mentioned at large.

54. But he lost the *divine* Substantiality, and the angelical Property, and *Imagined* into the Out-birth, *viz.* into the Kingdom of the earthly Source or Quality, which the *Devil* had kindled in *his* Fall: he turned his Eyes out from God into the ^x earthly ^x Or Ruler. God, out from the divine Light, into the Light of this World.

55. Thus he became *captivated*, and remained in the earthly Source or Quality; and so he fell into the earthly corruptible Source or Quality, which rules in him, and *fills* him; it puts a Body on to him, and breaks or destroys it again, and swallows it up into its own Essence, into its *Essential* Fire.

56. But seeing the Soul was Breathed in, out of the Spirit of God, *viz.* out of the Eternal, *into Man*, so that the Soul is an Angel, *therefore* has God assumed the same to himself again.

57. And the Power of the holy Light-World, *viz.* the Heart of God, is *entered* into the human Essence, which laid shut up in Death, into the Anguish-Chamber of *our* Misery.

58. He has gotten into himself a Soul out of our Essence, he has taken our *Mortal* Life into himself, and introduced the Soul through Death, through the earnest severe Fire of God the Father, into the *Light-World*; he has broken or destroyed Death which held us Captive, and opened the Life.

59. Now it may not, nor *cannot* be otherwise; whosoever will possess the Light-World, must enter in through the *same Path* which he has made: he must enter into the Death of Christ, and so in Christ's Resurrection he enters into the Light-World.

60. Even as we know, that the eternal Word of the Father, which is the Father's Heart, becomes *generated* from Eternity to Eternity, out of the fierce Wrath of the *Death of Darknefs*, through the Father's Fire, and is in himself the right *Center* of the Holy Trinity; and is out of himself, together with the Holy Spirit which proceeded forth, the *Light-flaming Majesty*, or Light-World.

61. Thus also in like Manner and Property must we, with our Hearts, Senses, or *Thoughts*, and Minds, go forth out of the harsh Astringent, Stern and Evil, or Malignant earthliness, out of ourselves, out of the perished or corrupted Adamical Man, and with our earnest severe willing and doing *slay* him.

62. We must take upon us the Old Adam's *Cross*, which hangs to us, while we live, and must upon and in the ¹ Cross go into the Center of Nature, into the ² *Tri- y* angle, and be born a new again out of the anxious Wheel, if we will be Angels. ² †

63. But seeing we were *not* able to do this, therefore has Christ given himself into that very Center of the fierce Wrath, and *broken* the fierce Wrath and extinguished it with his Love. ² △

64. For he brought heavenly divine Substantiality into that very fierce Wrath, into the Center of the *Anguish-Chamber*, and extinguished the Soul's Anguish-fire, *viz.* ² Or into the Bottom of Wrath. the fierce Wrath of the Father of the fiery World in the Soul; so that thus now, we fall *no more* ² home to the fierce Wrath.

65. But when we give up ourselves into the *Death* of Christ, and go forth out of ourselves, out of the *Evil* earthly *Adam*, then we fall in Christ's *Death* into the *Path* or *Way*, which he has made or prepared for us; we fall into ^b *the Bosom of Abraham*, that is, into *Christ's Arms*, who receives us into himself.

^b Luke 16. 22, 23.

* Note.

66. For the *Bosom of Abraham* is the * opened light *World* in the *Death* of Christ; it is the *Paradise*, wherein God created us.

67. And now the *Matter* lies in this, *not* that we be *Lip-Christians*, or *Mouth-Christians*, and pourtray and represent Christ's *Death* before us, and *remain* wicked in *Heart*, *Spirit*, and *Soul*, but that we very earnestly with *Mind* and *Thoughts*, with willing and doing, go forth out of the *evil Inclinations* or *Injections*, and strive and fight against them.

68. And though they *evidently* cleave and hang to us, yet we must daily and hourly slay that *evil Adam*, as to his willing and doing; we *must* do that which we would not willingly do.

^c Matt. 16. 24.

^d Matt. 11. 12.

69. We ^c *must deny our* earthly *evil Life itself*, and *put on Christ's Life* in us, and then ^d *the Kingdom of Heaven suffers Violence, and the Violent take it to themselves*, as Christ said.

^e Even while we are alive in this Body.

70. Thus we become *Impregnated* with the *Kingdom of Heaven*, and enter thus into Christ's *Death* ^e with the *living Body*, and receive the *Body of Christ*, *viz.* the *divine Substantiality*; we carry the *Kingdom of Heaven* in *Us*.

71. And thus we are Christ's *Children*, *Members*, and *Heirs* in God's *Kingdom*, and the express reflex *Image* of the holy *divine World*, which is God the *Father*, *Son*, and *Holy Spirit*, and the same *Holy Trinity's Substantiality*.

72. All whatsoever is generated and opened out of the *Wisdom* or *Substantiality*, is our *Paradise*; and nothing dies to or in us, but only the *dead Adam*, the *earthly Evil one*, whose willing we here nevertheless have continually broken and destroyed, to whom we are become *Enemies*.

^f Note, what departs from us in our *Death*.

^g Note, what rises again at our *Resurrection*.

^h Or for.

* Note.

73. ^f Our *Enemy only* departs from us, he must go into the *Fire*, understand into the *essential Fire*, *viz.* into the *four Elements*, and into the *Mystery*, and must, at the *End* of this *Time*, be tried through the *Fire of God*; and our ^g *Wonders* and *Works* must be *presented to us there again*; whatsoever the *earthly Mystery* has devoured and swallowed up into itself, that it must give up again *into the Fire of God*.

74. And yet not such an *Evil* [one, or *Substance*,] ^h but the *Fire of God* devours * the *Evil*, and gives us *such a one for it*, as we here in our *Anxious seeking* have fought or desired.

75. For as the *Fire* devours the *Substantiality*, but gives *Spirit* for *Substance*; so shall our *Works* in the *Spirit* and *Joy* out of the *Fire of God* be presented, and set before us as a clear fair *Looking-Glass*, like the *Wonders* and *Wisdom* of *God*.

76. Let this be manifested or revealed to you, dear *Children*, for it is become highly known; suffer not yourselves to be so *merely amused* with Christ's *Death*, and to *Pourtray* or *Paint* the same before you as a *Work done*, and that it is enough for us, when we know and believe that it is done for us.

77. What does it avail me, that I know a *Treasure* lies hid deep, and that *I dig it out*? it avails nothing to comfort and flatter in *hypocrisy*, and with the *Mouth* to give good *Words* and fine *Babbling*, but yet *retain Wickedness* in the *Soul*.

ⁱ John 3. 3. 5. 7.

^k Matt. 18. 3.

78. Christ saith, ⁱ *Ye must become born anew, or else ye will not see the Kingdom of God*: ^k *we must Convert and become as a Child* in the *Mother's Body*, or *Womb*, and be *Generated* or *Born* out of *divine Substantiality*.

79. We must put a *New Garment* on to our *Soul*, *viz.* the *Mantle of Christ*, the *Humanity of Christ*; for no flattering *Hypocrisy* avails.

80. It is all Lying which the Mouth-cry saith, which *pourtrays* Christ before our Eyes, as that he has done it for us, and that we should only Comfort ourselves with it, and thereupon walk in the old Adam, in Covetousness, High-mindedness, and Fallhood, in the Lusts of *Evil* and Maliciousness; it is the Antichristian deceit of the false Spirituality or *Clergy*, of whom the *Revelation* warneth us.

81. It all avails nothing, that we flatter ourselves, and amuse ourselves with Christ's Suffering and Death: we must enter into it, and *be like or* ¹ *conformable to his Image*, ¹ Rom. 8. 29. and then is Christ's Suffering and Death profitable to us.

82. ^m *We must take his Cross upon us, and follow him*, quench the evil Lusts and ^m Mat. 16. 24. slay them, and always readily and earnestly will and *desire that which is well*; and then we shall *plainly see* what Christ's Footsteps are.

83. When we shall strive and ⁿ *fight against the Devil*, the old Adam, and the ⁿ James 4. 7. evil World, against earthly Reason which desires only *Pleasure* and Voluptuousness, then Christ's Cross becomes rightly laid upon us; for the Devil is that, the World is that, and our evil Adam is that, which we must fight against; *all these* are our Enemies.

84. And there must the new Man stand as a Champion, and Fight in the Footsteps of Christ.

85. O how innumerable many Enemies will he there awaken and stir up, which will all *fall upon him*: and this may indeed be called fighting for the thorny victorious *Garland* or *Crown* of Christ, as a Conqueror, and yet only be continually despised, as ^o *one that is not worthy to live upon the Earth*. ^o Acts 22. 22.

86. This may indeed be called standing in the Battle, and *Faith* or Believing; ^{Hebrews 11.} where the outward Reason saith clearly no, *there* it is good to set Christ's Suffering and Death in the fore-front, and to present, and set it before the Devil, the World, and Death, together with the earthly Reason, and not ^{36-38.} ** Despair*, or *give over* as a ^{* Note.} desperate Coward.

87. For here it is for an Angel's Crown, *either* to be an Angel or a Devil.

88. We must in Trouble and Affliction become new born, for it costeth much to *Wrestle with God's Anger*, and to Vanquish the Devil: if we *had not* there Christ by and with us, we should lose the Battle.

89. A small Portion of Skill and Knowledge will not do it, that we know this, and amuse ourselves with God's Grace, and make God a Cover for our Sins, that so we may stick and finely Cover the Wickedness and *Vizard* of the Devil under the Sufferings of Christ.

90. O no! The wicked one must be *destroyed* in Christ's Sufferings and Death; he must *not* be a wicked one; if he will be a Child, he must become an Obedient Son, he must Labour in the Sufferings of Christ, and walk in the Footsteps of the Truth, Righteousness, and Love; he must *do*, not know *only*.

91. The Devil knows it also well, what does that avail him? The *Practice must follow*, else it is but Falseness and Deceit.

92. Hypocritical dissembling Reason saith, Christ has *done* it, we cannot do it: very right; he has done that which *we could not* do, he has broken and destroyed Death, and brought or restored Life again; what will that avail me, *if I enter not into him?*

93. He is in Heaven, and I in this World, I must enter into him in his Way and Passage that he has made for us, *else* I remain *without*.

94. For he saith; ^p *Come to me all that are weary and heavy Laden, I will refresh* or ^p Matt. 11. 28, *quicken you; take my Yoke upon you, and learn of me, for I am meek and lowly of Heart*, 29. *and so you shall find Rest to your Souls*.

95. In his Path or Passage we must enter into him; we must ^q *do Good for Evil*, ^q Rom. 12. 21.

¹ Gal. 2. 20. and love one another, * as he did us, and gave his Life for us: if we do thus, then we
¹ Tim. 2. 6. quench God's Anger also in our Neighbour.

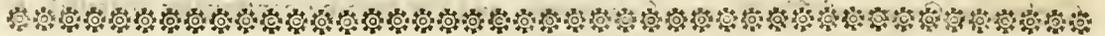
96. We must give good Example; not in Crafty Subtlety, Artifice and Designs,
¹ 2 Cor. 1. 12. but ¹ in Simplicity, with a good Will and Heart.

97. Not as a dissembling hypocritical Whore, which saith; *I am a Virgin*, and dissembles in outward Modesty, but yet is a Whore in her Heart: all must be in very earnest Sincerity.

98. Rather have no Money nor Goods, also lose temporal Honour, Reputation; and Power, than God's Kingdom. He that * *findeth God*, has found all: He that *loseth him*, has lost all: He has lost himself.

99. O how very hardly does it come to pass to break the earthly Will; come but to this 'Dancing Ring, thou wilt afterwards no more need to ask after the Foot-steps of Christ, thou wilt see them very well.

100. Thou wilt well feel the Cross of Christ; thou wilt well feel God's Anger, which *otherwise* rests securely and sleeps in the old Adam, till thou finely fattenest him with Dignities; and then he gives thee *thy Kingdom* of Heaven which thou hast here sought after.



The Sixth Chapter.

Of our Death, why we must die; notwithstanding Christ died for us, and of the new Man.

^v Summons, or warning.

CITATIO PRIMA. The First ^v Citation.

1.  Dear flattering *hypocritical Reason*, come hither to this Feast. Hither we have invited you *all*, both the Knowing and the Ignorant, all you that would see God: it is a hard *Seal* and a fast Lock to open, think upon it, it concerns you all.

Reason's Objection.

2. Reason saith; Was not God Omnipotent enough, to *forgive* Adam his Sin, but that first God must become Man, suffer, and permit himself to be put to Death? *What Pleasure* has God in Death?

3. Or if he would *needs* redeem us in such a way, seeing Christ has redeemed us, why *must we* then also die?

Answer.

4. Dance here, dear Reason; Guess till thou hittest it; be a Doctor here, and know nothing, be *Learned*, and also Dumb or Mute. Wilt thou not? but *thou must*, unless thou comest to this School; understand the School of the *Holy Spirit*.

^u Rev. 5. 7. 5. Who is here that can open this? Is it not that ^u *closed* or shut *Book of him that sitteth upon the Throne or Seat* in the Revelation of Jesus Christ?

6. Then saith the Hypocrite, *we* know it well; therefore say I, I have *not* heard it from them, nor read it in their Writings; they have also *forbidden* me this seeing;

and have shot a Sin-Bolt upon it, and esteemed or accounted it as *Sin* in them that seek *such things*, or desire to know them.

7. Hereby has the fair Woman continued finely covered : O how has *Antichrist* been able to Sport and act its Scene under this Covering !

8. But it *shall* stand open, against the Will of the Devil and of Hell ; for the time is born ; the *Day* of the bringing again or *Restauration* breaks, that it may be found what Adam lost.

9. The Scripture saith ; ^x *We are Dust and Ashes* : that is very right ; we are Dust ^{† Gen. 3. 19.} and Earth. ^{and 18. 27.}

10. But now it may be asked, Whether God made Man out of Earth ? *That Reason* will maintain, and prove it out of *Moses*, whom yet *they* understand not ; neither does the Proof afford it, but affordeth much more, that Man is a *Limus*, that is, an Extract out of all the three Principles.

11. If he *is to be* a Similitude of God's Substance, then he must needs be proceeded out of God's Substance ; for that which is not out of the Eternal, that is *not* permanent.

12. All that which *begins*, belongs to that out of which it is gone forth ; so that if it be proceeded forth *barely* out of the Earth, then we are of the Earth ; what then can blame us that we do so as the *Earth's* property drives and willeth us ?

13. But if there is [†] *a Law in us*, that blames, checks, or accuses us, that we live ^{† Rom. 2. 24.} earthly, then that *itself* is not earthly ; but it is out of or from that, *to which* it directs ^{and 7. 23.} and draws us, *viz.* out of the Eternal, whither it *also* draws us ; and [‡] *our own Con-* ^{‡ Rom. 2. 15.} sciences blame or *accuse* us before the Eternal, that we make and do that which is *against the Eternal*.

14. But if we give ourselves up to that which draws us into the Eternal, then must the other that draws us into the earthly *break* or corrupt, and enter into that into which it willeth, *viz.* into the *Earth*, into which it draws us ; and that willing which we give up into the Eternal, that the Eternal receives *in*.

15. Seeing God has created Man in a Substance, to be therein *eternally*, *viz.* in Flesh and Blood ; therefore, of necessity, to that willing which gives itself up into the Eternal, must *such* Flesh and Blood be put on ; *as it was*, when God created it in Paradise in the Eternal.

16. *Whereby* then we clearly know, that God has *not* created us in such Flesh and Blood as we now bear upon us, but in such *Flesh and Blood* as is put on to the willing in the New birth.

17. Else it would instantly *before* the Fall have been earthly and corruptible : what should my Conscience blame or *accuse* me for that, wherein God had created me ? Or what should it desire more than what it *was* in its own Substance ?

18. Thus of necessity we find it clear, that there is yet *another* Substance in our Flesh, which Groans, Sighs, and Pants after that, which yet *now* is *not*.

19. Seeing then that it Sighs and Pants after that which yet *now* is not, therefore it must needs have been so in the *Beginning* of its Being and Substance, else there would be no sighing or longing in it after another thing.

20. For we know that every Substance sighs after that, out of which it had its *first Original* ; and so our Will sighs after such a Flesh as God created, which may subsist in God ; not after an earthly transitory one, in Source and Quality, but after a *permanent* one without Source or Quality.

21. *Whereby* we clearly understand, that we are gone forth out of the eternal into the corruptible, that we have *attracted* or contrasted the Matter to the ^a *Limus*, and are become Earth, whereas yet God had extracted us out thereof as a *Mass*, and introduced his Spirit therinto with the Eternal. ^{a The Limus is not of all the three Principles.}

22. For Adam's Imagination has drawn the Earthly source or quality of the Stars and four Elements into the *Limus*, and the Stars and Elements have drawn in the longing Malady of the Earth; and thus the heavenly Matter of the heavenly Flesh became Earthly.

23. For the Spirit of God which was breathed in from the Word *Fiat* into the *Limus*, out of God's Heart, which had heavenly substantiality, had heavenly flesh and blood on it, that should rule Adam according to the heavenly *divine* property.

24. But seeing the Devil, when he sat in Heaven, had infected the *Limus*, so now he did to it also this wickedness, and *infected* it with his Imagination, so that it began to *Imagine*, or long after the perished Malady, or seeking of the Earthly source or quality, whence he became captivated by the Kingdom of this perished world, which attracted the *Limus* as a Lord.

25. And Now the Image of God became perished, and fell into the Earthly source or quality.

^b The Sulphur and *Limus* are near of the same import.

26. But seeing the heavenly Spirit was in the perished Earthly ^b *Sulphur*, the heavenly glance of the divine Fire could not so subsist in the burning; for the Eternal fire's Light subsists in the *Liberty* without or beyond the source or quality.

27. But seeing the water of the *Liberty*, which was the food of the Eternal Fire, became Earthly, that is, filled with Earthliness, and that the Meek love became *infected* with the Earthly evil Longing and Malady, therefore could not the Eternal fire burn, nor give any Light; but it ^c Glowed thus in the Earthly flesh, as a *damped* Fire, that cannot burn for Moisture.

^c Flowed or qualified.
 ^{Qual.}
 ^{*} Note.

28. That very fire ^{*} *gnarvs us now*, it always blames or accuses us, and would fain burn and receive heavenly Substantiality, therefore it *must* devour and swallow up the Earthly source or quality into itself, *viz.* the Earthly Imagination, wherein the Devil's longing Malady mixes itself.

29. Thus it also becomes Evil, and draws us continually to the Abyss, into the Center of Nature, into the Anguish-Chamber, *out of which* it went forth in the Beginning.

30. Thus thou seest O Man what thou *art*; and whatsoever thou further makest out of thyself, that thou *wilt be* in Eternity; and thou seest wherefore thou must break, corrupt and die, for the Kingdom of ^d *this world passes away*.

^d 1 John 2. 16, 17.

31. Yet thou art *not* in thy outward Substance so potent to continue in that Kingdom, even to its Eternity; but thou art impotent or weak *therein*, and liest merely therein, in a Constellation or *Astrum*, which has the Configuration or Course; wherein thou in flesh and blood, of the Earthly substance in the Mother's Body or *Womb*, art flown forth.

32. Thou art so impotent or weak in the outward life, that thou *canst not* prevent thy Constellation or *Astrum*; thou must go into the Corruption or breaking of thy Body, when the Constellation leaves thee.

^e Gen. 3. 19.

33. And there thou seest undeniably what ^e *thou art*, *viz.* *Dust* of the Earth: Earth full of stinking rottenness, even whilst thou livest; a dead Carcase, *while* thou yet livest.

^f Aspects.

34. Thou livest to the ^f Configuration and Elements; they rule and drive thee according to their property; they give thee *employment* and art; and when their *Seculum*, Time, or Season or Period, is run about, that thy Constellation under which thou wert *conceived* and born to this world is finished, then they let thee fall away.

35. And then thy *body* falls home to the four Elements, and thy *spirit* which leads thee, to the Mystery, out of which the *Astrum* or Configuration became generated, and wilt be there *referred* to the Judgment of God, where God will prove and try all through the fire of his Might.

36. Thus

36. Thus thou must Moulder away and become Earth, and a Nothing, all but the *spirit* which is proceeded out of the Eternal, which God introduced into the *Limus*: therein consider what thou art, even a handful of Earth, and a source or qualifying house or tormenting *Workhouse* of the Stars and Elements.

37. *Wilt thou not have thy soul*, or Eternal Spirit, which is given thee from the Eternal highest *Good*, here in this Time kindled again in the Light of God, so that it becomes *born again* in the Light out of the divine Substantiality? *then* it falls in the Mystery to the *Center* of Nature, *viz.* Home again to the first Mother into the Anguish-Chamber of the first four forms of Nature.

38. There it *must be* a Spirit in the dark anguish-source or quality, with all Devils, and devour that which it has in this World introduced into itself; that will be its food and life.

39. But seeing God would *not* have it thus with man, his similitude and image, *therefore* he himself is become that, which poor Man was come to be after that he was fallen out of the divine Substantiality out of Paradise, that he might *help* him again; so that Man has in himself the Gate of Regeneration, that he *can* in the soul's fire *be born again in God*; and that the same soul's fire may draw into itself *divine* ^{John 3. 3. 5.} substantiality again, and fill itself with the divine Love-source, from which the divine Kingdom of Joy becomes *born again*; and that the soul's fire bring forth the Holy Spirit again, as is aforementioned, which went forth out of the soul's fire; and that the Adamic flesh might *draw back* the ungodly willing, so that the poor soul might not be filled again with the Earthly and Devilish longing Malady.

The Gate of the New Man.

40. This is now to be understood thus: God is become Man, and has introduced our human soul into the divine substantiality, again in Christ: *that eats again* of the divine substantiality, *viz.* of the Love and Meekness, and drinks of the water-spirit of Eternal Life, out of the Eternal wisdom, which is the *fountain* of divine substantiality.

41. That same soul of Christ has gotten divine heavenly flesh and blood on it, together with the word, which is the *Center* of the Light-world, which therein imagines or longs after the poor Captive Souls; *that very word* dwells in the divine Substantiality, and in the virgin of Wisdom.

42. But it ^h *came* into *Mary*, and *took* our own *Flesh* and Blood into the divine Sub- ^h *John 1. 14.* stantiality, and broke and destroyed the Power, which held us captive in the anger of Death and of the fierce wrath, on the *Cross*, *viz.* in the *Center* of Nature of the Original in the Father's Eternal willing to Nature, out of which our Soul was taken.

43. And it *kindled* in that same Essence, *viz.* in the soul's dark fire, the burning Light-fire again, and brought the other or second willing of the soul *through* the fire of God, *viz.* quite forth out of the Original, into the burning white clear *bright* Light.

44. And when Nature *in the Soul* found this, it became richly full of Joy, it broke Death in pieces, and sprouted with God's power forth into the Light-world, and made out of the fire a *Love-desire*, so that in Eternity no fire more is perceived or known, but a great and strong will in the Love, after its sprouts and branches, *viz.* after our souls.

45. And this is that which we say; God *thirsts* after our souls: ⁱ *He is become our* ⁱ *John 15. 5.* *stock, we are his sprouts and branches.*

46. As a stock always gives its sap to the Branches, so that they *live* and bear fruit, to the Glory of the whole Tree; so does also to us *our* ^{*} *stock the Lord JESUS CHRIST,* ^{*} *Or Tree.*

in the Light-world, who has manifested himself in our souls, he will have our souls viz. * *his Branches*.

* Note.

47. He is entered into Adam's place or stead, who has destroyed us; he is *become* Adam in the Regeneration.

48. Adam brought our souls into this world, into the Death of the fierce wrathfulness; and he brought our Soul out of Death, through the Fire of God, and *kindled* it in the Fire again, so that it attained the shining Light again, whereas else it had *continued* in the Dark Death, in the Anguish source or quality.

† Note.

49. And now at present it lies only † in our own entering in, that we only *follow after* in the same way which he has made.

50. We need only to cast our *Imagination and Total* willing into Him, which is called *Glauben*, Believing or *Faith*, and to oppose the Old Earthly willing, and so we conceive or receive the Spirit of Christ out of the Regeneration, which draws heavenly substance into our souls, ¹ viz. *Christ's heavenly Flesh and Blood*.

¹ John 6. 51.

53.

51. When the Soul tastes that, *then* it breaks through the dark Death in itself, and kindles the Fire of Eternity in itself, out of which the *shining* Light of the Meekness burns.

52. That same very Meekness draws the soul again into itself, viz. the *soul's Fire*, and swallows the same up into itself, and gives forth out of the Death the Life and Spirit of Christ.

53. Thus that same Spirit, which goes forth out of the Eternal Fire, *dwells* in the Light-world with God, and is the right Image of the Holy Trinity.

^m According to the right Image, our conversation is in Heaven.

54. ^m It dwells not in this world, the body apprehends it not; but the Noble *Mind*, wherein the Soul is a fire, that apprehends it, yet not palpably.

55. Indeed the Noble Image dwells in the soul's fire of the Mind; but it *hovers* therein, as the light in the Fire.

ⁿ The Soul.

56. For while the *Earthly* Man lives, the soul is continually in Hazard or danger; for the Devil has Enmity with ⁿ it, who *continually casts forth* his streams, with *false and wicked Imaginations*, into the starry and Elementary spirit, and reaches or grasps therewith after the soul's fire, and wills continually to *infect* the same with the Earthly diabolical longing and malady.

57. There must the Noble Image defend itself against the soul's fire, and there it costs striving and *fighting* for the Angel's Garland; there rises up often, in the Old Adam, anguish, *doubting* and *unbelief*, when the Devil sets upon the soul.

58. O thou Cross of Christ, how *heavy* art thou oftentimes? how does the heaven *hide* itself? but so the Noble Grain is sown; when that is sprung up, then it brings forth *much* fair fruit in Patience: thus every little sprout grows in the soul out of the divine wisdom.

59. It must all press forth out of the Anguish-Chamber, as a sprout out of the root of the Tree, *it is* all generated in the anguish.

^o Note, ye children of the Noble Sophia.

60. ^o If a Man will have divine knowledge, he must very *many times* go into the Anguish-Chamber into the Center; for every Sparkle of the Divine *Ingenium*, wit, skill, or understanding out of God's Wisdom, must become generated out of the *Center* of Nature, else it is *not* permanent or Eternal.

61. It must, out of the Eternal Ground, stand upon the Eternal Root, and so it is a *Sprout* in God's Kingdom out of Christ's Tree.

62. Thus we understand the *Dying*, what it is, and *wherefore* Christ must have died, and *why* we must all die in Christ's Death, if we will possess *his* Glory.

^p Cor. 2. 13

63. The Old Adam *cannot* do that, he must go again into that out of which he is gone forth, he ^p *shall be tried through the fire* of God, and give up the wonders again, which he has swallowed up.

64. * They must come again to Man, and appear to Man according to *his will*, so far * Note. as he has here made them in God's willing; but so far as to God's dishonour, so they belong to the Devil in the *Abyss*.

65. Therefore let every one look to it, what they here do and make, with what *Mind* and Conscience he speaks, does and converses; it shall be all *tried* through the fire.

66. And what is capable of the fire, that it shall devour, and give it to the *Abyss* in the Anguish; ¹ *of that a Man shall have loss and hurt, and shall want it in the* ¹ 1 Cor. 3. 15; other world.

67. Instead of having Joy that he was a ¹ *Labourer in the Vineyard of God, he will be* ¹ Matt. 20. 1. *found to be a* ¹ *sluggish servant.* ¹ Matt. 25. 26.

68. Therefore will also the power, might, clarity and brightness in the wonders of the divine wisdom in the other world, be very unlike and different.

69. Many is here a *King*, but in ¹ *the world to come a swineherd shall be preferred* ¹ Matt. 12. 32. before him in the clarity, brightness and *wisdom*; the Cause is, his wonders will be given ¹ Eph. 1. 21. to the *Abyss*, *seeing they were Evil*.

70. Behold, ye dear Men, I show you a *similitude* of the Angelical world, behold the flowery blossoming surface of the earth, or the star, and constellations, how ¹ *one Star,* ¹ 1 Cor. 15. 41. also one Herb, *excels another* in power, virtue and *beauty*, also in the Ornament of its form; so also the Angelical World.

71. For we shall be presented in a *spiritual* Flesh and Blood, not in such a ¹ *form or* ¹ Or Condition. manner, as here.

72. The spiritual Body can go through Earthly stone, so subtle is it, else it were not *capable* of the Deity.

73. For God dwells without or beyond the palpable source or quality, in the quiet still *Liberty*; his own Substance is the Light and power of the Majesty.

74. Thus we must also have a *power-body*, but truly and really in Flesh and Blood; but therein is a Glance of the Tincture; for the Spirit is so very thin, that it is *unapprehensible* by the Body, and yet is *palpable in the liberty*, *Else* it were a Nothing.

75. And the Body is much *thicker* than the spirit, that so the Spirit may lay hold of it and eat it; whence it maintains the Spirit-Life in the Fire, and *gives forth* out of the Fire the Light of the Majesty, and out of the Light again the Meekness in flesh and blood, so that there is an Eternal substance.

76. Now if we *thus* find and know ourselves, then we see, know and *understand* * *what* * Note. *God is and can do*; and what the Substance of all Substances is.

77. And we thus find how altogether blindly we are led astray Erroneously, in that Men *tell* us very much of God's will, and represent the *Deity* continually as some foreign or strange substance, which is far off from us, as if God were some *strange* thing, and did bear only some inclinable will towards Us, and did forgive sin out of *Favour*, as a King pardons one his Life, who had forfeited it.

78. But no! hearken; *It is not* hypocritical Flattery and *seeming* Holiness, and to continue and abide wicked, that is called for; but it is said, we must become *born* out of God, or be lost from God Eternally.

79. For *true Faith and Will must do it*; the will must earnestly enter into God, it must *attain* heavenly Substance, else *neither* singing, ringing, crying, or flattering, or whatsoever it may be called, will avail.

80. God needs no service or ministry: we should serve and minister one to another, and *love* one another, and give thanks to the Great God; that is, to lift up ourselves in one Mind and Consent into God, and make known *his* wonders; to call upon his Name,

and praise him ; that is the Joy in *Ternario Sancto*, in the Holy Ternary, where the Eternal Wisdom, out of the Praise, gives forth Wonders, Powers, and Sprouts.

^y Matth. 6.
^{10.} Luke 11.
2.

81. Thus the Devil's Kingdom becomes destroyed, and ^y God's Kingdom comes to us, and *his Will is done* ; else all is but *human Inventions*, Traditions and Doings, in the sight of God, an unprofitable thing, a *Flattery* or Hypocrisy, and makes no attonement or reconciliation, but only leads a Man away from God.

^z Matth. 22.
37, 38, 39.

82. God's Kingdom must come in us, and *his will be done* in us, and so we serve him right, when we ^z love him from our whole heart, soul, and all our powers, and our Neighbour as ourselves : This is the whole service of God, which he accepteth of us.

83. What need we flatter ourselves ; are we righteous ? Then we ourselves are Gods in the Great God ; and what we do then, God does it in and through us.

84. If his Spirit be in us, why do we so very long take care about God's service ? If he will do any thing, we should be willing and ready servants, he must be the Workmaster, if a Work is to please God.

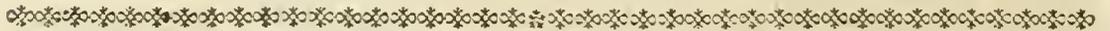
85. Whatsoever is besides that, is *Earthly*, built in the Spirit of this world ; we build that for the outward Heaven, for the Stars and Elements, which have their productions and wonders in us, and for the dark Devil, whom we serve with Works without the spirit of God.

¹ Rom. 14.
23.

86. Let this be said to you, it is highly known : No work pleases God, except it proceeds ² from Faith in God : Flatter how thou wilt, yet thou labourest only in *this* world, thou sowest in an Earthly field.

^b Gal. 6. 7, 8.

87. But if ^b thou wilt reap heavenly fruit, then thou must sow heavenly seed ; and if it comes not to root in a strange field, then thy seed comes to thee again, and grows in thy own field, and thou wilt enjoy the fruit thyself.



The Seventh Chapter.

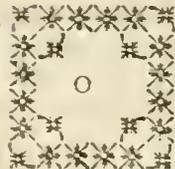
Of Divine or Spiritual Sight or Vision : How in this World Man can have Divine and Heavenly Substantiality, or Skill and Knowledge ; so that he can rightly speak of God ; and how his Sight or Vision is.

¹ Summons, or warning.

CITATIO SECUNDA, The Second ^c Citation ; or, Invitation of the outward Reason of this World, in the outward Flesh and Blood.

Question.

^d Representation, or Imagination.

1.  Outward Reason saith, How may a Man in this world see into God, viz. into another World, and declare what God is ? That cannot be : It must needs be a ^d Fancy wherewith the Man amuses and deceives himself.

Answer.

2. Thus far it comes : It cannot search further, that it might rest ; and if I stuck in

that same Art, then would I also say the same; for he who sees nothing, says nothing is there; what he sees, that he knows, and further he knows of nothing, but that which is before his *Eyes*.

3. But I would have the Scornor, and total Earthly Man, asked, Whether the Heaven is *blind*, as also Hell, and God himself?

4. Or whether there is also any *seeing* in the divine World? Whether also the Spirit of God *sees* both in the Love-light World, and in the fierce Wrath in the Anger-world in the Center?

5. Does he say *there* is a *seeing* therein? as indeed it is very true, * then he should look to it, that he does not often *see* with the Devil's Eyes in his purposed Malice and Wickedness, when he long before models and ° frames a thing to himself in his Imagination in false evil *Maliciousness* to bring it to pass, and sees before-hand how he *may* and will effect his Wickedness. * Note. ° Or purposes, and contrives.

6. Can he there see the wicked Malice before-hand? Why sees he not also his *Wages* and Recompence before-hand?

7. O no, the Devil sees with his Eyes, and *covers* the Punishment, that he may bring the evil Wickedness to pass.

8. If he would drive the Devil out, then he would see his great folly which the Devil has prompted him to.

9. He lets him see the Evil, and *lends* him Eyes to do it with, though the thing be *far off*, and long before it is done, and yet he is so blinded, that he knows not that he sees with the Devil's Eyes.

10. In like manner, the Holy Man, or Saint, sees with God's Eyes; what God purposes, that the *Spirit* of God in the New Regeneration sees out of the right human Eyes, out of the Image of God.

11. It is to the Wise a *seeing*, and also a *Doing*, not to the Old Adam; that must be a servant to it, that must ^f transact in the Work that which the New Man sees in God. ^f Put in execution.

12. Yet Christ saith, ^g *The Son of Man does Nothing, but what he sees the Father do,* ^g Job 5. 19. and that he does also.

13. Now therefore is the Son of Man become our ^h *House*, into which we are entered; he is become our Body, and his Spirit is our Spirit. ^h Or Habitation.

14. Should we then in Christ be blind as to God? The Spirit of Christ sees through, and in us, what he will; and whatsoever he wills, that *we see* and know *in him*, and without him we know nothing of God.

15. He does divine Works, and sees *what* and *when* he Will; not when Adam will, when Adam would *fain* shed abroad his malignant Wickedness with high-mindedness, to be looked upon.

16. O no, there he hides himself: He sees not in us in the light of Joy in God, but in the Cross and Tribulation, in Christ's suffering and dying, in Christ's persecution and contempt, in great sorrow and lamentation; *into these* he sees, and lets the Old Afs crouch and bear the Cross, that is, its Office.

17. But in the Way through the Death of Christ, the *New Man sees* into the Angelical World; it is to him *much easier* and clearer to apprehend than the Earthly World; it is done naturally.

18. *Not* with Imagining, but with *seeing* Eyes, with those Eyes which shall possess the Angelical World, *viz.* with the *Eyes* of the soul's Image, with the Spirit which goes forth out of the Soul's Fire.

19. That Spirit sees into Heaven, that beholds God and the Eternity, and no other; and that is also the noble *Image*, according to the similitude of God.

20. Out of, or from this seeing has this Pen *written*, not from other Masters, or out of Conjecture whether it be true or no.

21. Though now indeed a Creature is but a *piece*, and not a total consummation, so that we see only in Part, yet it is capable of being searched, and fundamental.

22. But the Wisdom of God *suffers* not itself to be written, for it is *infinite* or endless, without number and comprehension, *we know only in Part*.

ⁱ 1 Cor. 13.
9—12.

23. And though indeed we know much more, yet the Earthly Tongue cannot exalt itself and declare it, or bring it forth: It speaks *only Words* of this World, and not words of the inward World; for the Mind retains them in ^k the hidden Man.

^k 1 Pet. 3. 4.

24. And therefore one always understands otherwise than another, all according as every one is *endued* with the Wisdom, and so also he apprehends, and so he explains it.

* Note.

25. * Every one will not understand my writings according to my meaning and sense; indeed it may be not one, *but* every one according to his Gifts, for his ^l *benefit*, one more than another, according as the Spirit has its property in him.

^l Or improvement.

^m 1 Cor. 14.
32.

26. For the Spirit of God is often ^m *subject to the Spirits of Men*, if they will that *which is good or well*, and sees or looks after *what Man wills*, that his good Work be not hindered, but that every where, above all, *God's will* or Willing or Desire be done.

27. For the Spirit which becomes generated out of the Soul's Fire out of God's meekness and substance, that is *also* the Holy Spirit: It dwells in the divine Property, and takes its sight out of the divine Property.

28. What is it now that is *strange* to or in us, that we cannot see God? This World, and the Devil in God's Anger, are the cause that we see *not* with God's Eyes, else there is no hindrance.

29. Now, if one saith I see nothing divine, he should consider that Flesh and Blood, together with the subtlety and craft of the Devil, is a hindrance and cover to him oftentimes, in that he willeth in his high-mindedness for his own Honour to see God, and oftentimes in that he is filled and blinded with the Earthly Malignity.

* Note.

30. * *Let him* look into the footsteps of Christ, and enter into a new Life, and give himself to be under the Cross of Christ, and desire only the Entrance of Christ, through Christ's death, descension into Hell, and ascension into Heaven to the Father; *what shall hinder him*, but that he must needs see the Father, and his Saviour Christ, together with the Holy Spirit?

31. *Should now the Holy Spirit be blind*, when he dwells in Man, or write I this for my own boasting?

32. Not so, but for a rule of direction to the Reader, that he might forsake his Error and depart from the way of Wickedness and Abomination into a holy divine substance, that he also with the divine Eyes might see the Wonders of God, that so God's Will may be done.

33. *To which End* this Pen has written very much, and not for its own Honour, or for the sake of the Pleasure and Voluptuousness of this Life, as the Driver continually reproaches us, that we do, and yet it remains only to the *Driver* in the Anger of God, whom we would desire that he might have the kingdom of Heaven, if he might but be released from the Devil, and the Earthly State and proud Longing Malady, which *make* him blind.

34. Thus, dear Children of God, you who *seek* with much sighing and tears, let this be in earnest sincerity to you: Our sight and knowledge is in God: He manifests or reveals to every one in this World as much as he will, as *he* knows is profitable and good for him.

35. For he that sees out of or from God, he has God's Work to manage; he should

and must order, teach, speak, and do that which *he sees, else his sight will be taken from him*; for this World is not worthy of God's vision.

36. But for the sake of the Wonders, and the Revelation of God, it is *given* to many to see, that the *Name* of God may be manifested to the World, which will also be a Witness against all the Actions of the ungodly, which pervert the Truth into Lies, and despise the Holy Spirit.

37. For ^o *we are not our own, but his* whom we serve in his Light.

ⁿ 1 Cor. 6 13.

38. We know nothing of God: *He, God himself*, is our knowing and seeing.

39. We are nothing, that he may be all in us: We *should be* blind, deaf, and dumb, and know no Life in us, that he may be our Life and Vision, and our Work may be his.

40. Our Tongue should not say, if we have done any thing that is good, *this* have we done, but this has the Lord in us done: *His Name* be highly praised.

41. But what does this evil World now? If any one says, this has *God in me* done: If it be good, then saith the World, Thou Fool! thou hast done it: God is not in thee: Thou liest: Thus the Spirit of God must be their Fool and Liar.

42. What is it then? Or *who* speaketh out of the *Blasphemous Mouth*? Even the Devil, who is an Enemy of God, that he may hide and cover the Work of God, that God's Spirit might not become known, and that he may *continue* Prince of the World even till the Judgment.

43. * Thus, when you see that the World fighteth against you, persecutes you, *despises*, slanders you, for the sake of the knowledge and Name of God, then consider that you have the black Devil before you: Then *fight*, and long that God's Kingdom may come to us, and the Devil's sting may be broken or destroyed, that ^o the Man through your longing, fighting, and praying, may be released from the Devil; and then you *labour* rightly in *God's Vineyard*, you prevent the Devil of his Kingdom, and bring forth fruit upon God's Table. • Note:

^o So inflamed by the Devil.

44. For in Love and *Meekness* we become new born out of the Anger of God, in love and meekness we must strive and fight in the Devil's Thorny Bath, in this World, *against* him.

45. For Love is his Poison, it is a fire of *Terror* to him, wherein he cannot stay: If he knew the least spark of Love in himself, he would cast it away, or would burst himself on that account, that he might be rid of it.

46. Therefore is *Love and Meekness* our Sword, wherewith we can fight for the Noble Garland under Christ's Thorny Crown, with the Devil and the World.

47. For Love is the Fire of the second Principle, it is God's Fire; the Devil and the World are an *Enemy* to it.

48. The Love hath *God's Eyes*, and sees in God, and the Anger has the Eyes of the *ferce Wrath* in the Anger of God, that sees in Hell in the source or Torment and Death.

49. The World supposes merely, that a Man must see God with the Earthly and Starry Eyes; it knows not that God dwells not in the outward, but in the inward.

50. And if then it sees nothing admirable or wonderful in God's children, it says, *O he is* a Fool, he is an Idiot, he is melancholy; thus much it knows.

51. O hearken, *I know well* what Melancholy is: I know *also* well what is from God: I know them both, and *thee also*, in thy blindness; but such knowledge is not purchased and acquired by melancholy, but a victorious wrestling.

52. For it is given to none without striving, unless he is a Limit or *Mark* chosen of God; otherwise he must wrestle for the Garland.

53. Indeed many a Man is chosen to it in his Mother's Body or Womb, as *John* the

Baptist, and *others* more, apprehended in the Covenant of God's Promise, who are always a Limit, or *Mark* of a *Seculum*, or highest Pitch of an Age, who are born with the Time of the Great Year, and are *chosen* to open and disclose the Wonders which God intends or purposes.

* Note.

† Matth. 7. 7.

‡ John 6. 37.

§ John 17. 24.

54. But * *not all* are out of the Limit or Mark, but many of them out of their zealous seeking; for Christ saith, † *Seek and you shall find, knock and so it will be opened unto you*: Also ‡ *Whosoever come to me, those I will not reject or cast out*. Also, § *Father, I will that those whom thou hast given me, be where I am*; that is, that those who are born out of Christ with the New Man, be in God his Father. And, *Father, I will that they see my Glory which I had before the foundation of the World*.

55. Here lies the *seeing* out of Christ's spirit, out of God's Kingdom, in the power of the Word, of the Substance of the Deity, with the *Eyes of God*, and *not* with the Eyes of this World, and of the outward Flesh.

56. Thus, thou blind World, know wherewith we see, when we speak and write of God, and let thy *false* judging alone: See thou with thy Eyes, and let God's Children see with their Eyes; see out of or from thy Gifts, let another see out of or from his Gifts.

¶ 1 Cor. 7. 17.

57. † *As every one is called, so let him see; and so let him walk, or converse; for we manage not all one and the same conversation, but every one according to his Gift and Calling to serve God's Honour and Wonders*.

58. The Spirit of God suffers not itself so to be tied or bound up, as outward Reason supposes, with its Decrees, Canons and Councils, whereby always *one Chain* of Antichrist is linked to another, that Men will judge above God's Spirit, and maintain and hold their *Conceits* or Opinions to be God's Covenant, as if God was not at home in this world, or as if they were Gods upon Earth; and moreover what they will believe, they establish with an Oath.

59. Is not this a work of Folly, to bind and tie the Holy Spirit with his *Gifts* of Wonder to an *Oath*? he must believe what *they* will, and yet they know him not; also they are not born of him, and yet they make Laws what he shall do.

60. I say that all such compacts and binding is Antichrist and unbelief, let it seem or flatter how it will: God's Spirit on the contrary is unbound, he goes not into such a Compact or Obligation, but he appears freely to the seeking humble lowly Mind, according to his Gift, as he is † inclined.

‡ Senaturer
ist, qualified
or capable.
§ Or Institu-
tions.

61. He is also even subjected to it, if he does but earnestly desire him; *what* then *would* that † Compact in human Wit and prudence of this World do, if it did belong to the honour of God? Are not all † Compacts generated out of Self-pomp, State, and Pride?

62. *Friendly Conference and Colloquy* is very good and necessary, that one presents or imparts his Gifts to the other; but the Compacts or Institutions are a false or wicked Chain against God.

63. God has once made *one* Covenant with us in Christ, that is enough in Eternity; he makes no more: He has once taken Mankind into the Covenant, and made a firm Testament with or by Death and Blood; there is enough in that, we justly rest satisfied in that, and cleave to this Covenant.

* Note,
Christendom.

64. * Note, We should not dare to dance so *boldly*, and audaciously, and lewdly, about Christ's Cup; as is done at present, *else* it will be taken away, as is done to the Turks.

† Discovered,
or bare.

65. There is a very great earnest *severity* at hand, such as has not been since the beginning of the World: Let this be said to you, it is become known: *The Antichrist shall stand Naked*.

66. But look to it, that you become not thereby the worse, ^z for the Ax is put to the ^z Note, thou Tree: the evil Tree shall be hewn down, and cast into the Fire; the time is near; let none stick or hide himself in the Lust of the Flesh. ^z seeming Christianity, ^z Math. 3. 10.

67. For it avails nothing, that any knows how he should be New-born, and yet continues in the old Skin, in the Pleasure and Voluptuousness of the old Man, in Covetousness, High-mindedness, Unrighteousness, in Unchastity, Immodesty, and in a dishonest or scandalous wicked Life; ^a such a one is dead while he lives, and sticks in the Jaws of God's Anger; their Knowledge will Accuse and Condemn them at the Judgment. ^a 1 Tim. 5. 6.

68. If he receives the Word of Knowledge, and apprehends it, so that God gives him to know it, that it is the right way to Life; then he must presently be a Doer of the Word, and go forth from the Evil or Wickedness, or else he has a heavy Judgment upon him.

69. What is he better than the Devil, who ^b also knows God's Will, but yet does his own evil Will? one is as the other, neither is good, till he becomes a doer of the Word; and then he walks in God's Way, and is in the Vineyard in God's Labour. ^b James 2. 15.

70. The hypocritical Babel teaches now at present, that our Works merit nothing, Christ has delivered us from Death and Hell; we must only believe, and so we are righteous.

71. Hearken, O Babel; ^c The Servant who knows his Lord's Will, and does it not, ^c Luke 12. shall suffer many Stripes: knowing without doing, is just as a Fire which glimmers, ^c 47. but cannot burn for Moisture.

72. Wilt thou that thy divine Faith's Fire should burn, then thou must blow it up, and put off from thee the Devil's and the World's Moisture; thou must enter into the Life of Christ.

73. Wilt thou be his Child? then thou must enter into his House, and do his Work, else thou art out of it, without, and an Hypocrite, ^d who bears the Name of God in vain, or unprofitably; ^e thou teachest one thing and dost another, and testifiest thus, that God's Judgment is right concerning thee. ^d Exod. 20. 7. ^e Rom. 2. 21, &c.

74. Or what Pleasure hath God in thy knowing, when thou still continuest wicked? dost thou suppose he will accept thy Hypocrisy?

75. That thou criest to him, Lord! give me a strong Faith in the Merits of thy Son Christ, that he hath satisfied for my Sins; supposest thou, that is enough?

76. O no, hearken: ^f thou must enter into Christ's suffering and dying, and be born a second Time out of his Death; thou must become a Member in and with him; thou must constantly crucify the old Adam, and always hang upon Christ's Cross, and must become an obedient Child, that always hearkens what the Father says, and always would desire to do that. ^f Via vitæ.

77. Thou must enter into the doing, else thou art but a ^g Vizard without Life; ^g Monster or Mimic. thou must together with God Work good Works of Love towards thy Neighbour, and continually Exercise thy Faith; and always be prepared, and ready at ^h the Voice of the Lord, when he calleth thee out of the old Skin, to go home into the pure Garment. ^h Zach. 6. 15.

78. Behold, though thou plainly walkest in this way, yet thou wilt have upon thee Weakness enough, and feel far too much; thou wilt still Work very far ⁱ too ⁱ Note. much Evil.

79. For we have an evil Guest lodging within us; to comfort oneself only does not avail, but to fight and strive against it, and continually to slay and vanquish it; without this it is ever too strong, and will have the Dominion.

80. Christ has indeed in us and for us broken and destroyed Death, and made way

for us; but what does it help me, to comfort myself with that, and learn to know that, and yet *continue* lying shut up in the dark Anger, and captivated in the Chains of the Devil?

81. I must even *enter* into that very Way and Path, and walk in that Street, as a Pilgrim or Stranger, who wanders out of Death into Life.



The Eighth Chapter.

Of the Pilgrim's Way from Death into Life; and the Gate in the Center of Nature.

CITATIO TERTIA. The third Citation.

1.  EAR Children, let us very *heartily* speak one with another concerning the Ground and Foundation. Our true Life, wherewith we should see God, is as a *damped* Fire; in many also it is as the Fire shut up in a *Stone*; we must *strike* upon it with true earnest sincere entering and turning into God.

¹ Titus 3. 5, 6.

² Heb. 10. 22.

¹ Matt. 26. 26, 27, 28.

2. Look upon God's care in providing, *which he has taken* for us beforehand: ¹ *he has regenerated us* in Christ out of the *Water* of eternal Life, and has left us at last the same in the Covenant of *Baptism* for a Key; that we should therewith unlock, and therewith ^k *sprinkle our Soul's Fire*, that it may become capable of the divine Fire.

3. And he has ¹ *given us his Body for Food, and his Blood for Drink*, that we should receive it, and enter into his Covenant, and feed our Souls therewith, that they may be quickened, and awake from Death, that the divine Fire may *kindle* them.

4. Dear Children, it must burn, and not continue to lie shut up in Stone, or as an *Ember* or *Tinder*, which would fain glimmer, and cannot for the Devil's *Moisture*.

5. The historical Faith is only an *Ember*, which glimmers like a little Spark; it must become *Kindled*, we must give it *Matter*, wherein the Sparkle may kindle itself.

6. The Soul must press forth out of the Reason of this World into the Life of Christ, into Christ's *Flesh and Blood*, and so it conceives the *Matter* to its kindling: it must be in Earnest Sincerity.

7. For the History reaches not Christ's *Flesh and Blood*; Death must *be broke open*.

8. Although indeed Christ has broke it open, yet the earnest sincere desire must *follow* after, that would fain do or act, and always labour therein.

9. As a Pilgrim or Messenger who has a long *dangerous* Way to Travel, he always runs on towards the End, and is *unwearied*; though Woe and Misery befall him, yet he hopes for the End, and comes always nearer, where then he expects in hope his *Wages* and Refreshment, and rejoices that his fore travel and wandering will have an *End*.

10. Thus must a Man that will travel and wander to God, behave himself in the *Way* of his Pilgrimage: he must continually more and more wander or travel forth out of the *earthly* Reason, out from the *Will* of the *Flesh*, of the *Devil*, and the *World*.

11. Often Woe and Misery befall him, when he must forsake that which he might *well* have had, and could *therewith* have swum in temporal Honour.

12. But if he will Travel in the right Path, then he must only put on the Mantle of Righteousness, and put off the *Mantle* of Covetousness, and the hypocritical Life.

13. He must ^m impart his Bread to the Hungry, and give his Clothes for a Covering; ⁿ Isaiah 58. and not be an Oppressor of the Miserable, and only fill his own Sack full, squeeze ^{6, 7.} away the Sweat from the Simple, and impose Laws upon him, only for the sake of his Pride and Pleasure.

14. He is no Christian that does such Things, but he travels in the Path of *this* World, as the Stars and the Elements, with the Devil's Infection and Lust, drive him.

15. And though it is likely he knows the Faith of God's Mercifulness, of the Satisfaction of Christ, yet that will not help him: for ⁿ not all that say to him Lord, Lord, ⁿ Matt. 7. 21. shall enter into the Kingdom of Heaven; but those that do the Will of his Father which is in Heaven.

16. And that will is, ^o Love thy Neighbour as thyself: ^p What thou wilt that Men ^o Matt. 22. 39. should do to thee, that do thou also. ^p Matt. 7. 12.

17. Say not in thy Heart, I sit in *this* Office and Lordship, of right; I have bought, purchased or inherited it; that which my Subjects do for me, they are obliged to do it.

18. Search and see, whether that has a right Original, whether it is ordained of God, or whether it takes its Original from Deceit, and Self-state and Pride, and out of Covetousness.

19. If thou findest that it is of God's ordaining, then look to it, and walk therein, according to the Commandment of Love and Righteousness: consider that therein, thou art a *Servant* and Minister, and not a Lord over Christ's Children.

20. And that thou sittest not therein only to draw their sweat to thee, that thou art their Judge and Shepherd, and that ^q thou shalt give an Account of the Office. ^q Luke 16. 2.

21. ^r Five Talents have been given thee, thou shouldst return them to thy Lord with Increase and Usury; thou shouldst lead thy Inferiors in the right Way, thou shouldst give them good Example in *Instruction*, and reprovng of Evil and Wickedness. ^r Matt. 25. 15. 27.

22. For it will be required of thee, if thou reprovest not the Wicked, and protestest not the Oppressed and Afflicted.

23. Thou art not therefore their Ruler, that thou shouldst be their Lord: not thou, but God is their Lord. Thou shouldst be their Judge, and Part them in their Quarrels, and decide their Differences.

24. Not for thy Covetousness art thou their Judge, but for their Conscience sake, that thou shouldst instruct, lead, and direct the simple, not with Squeezing of his Sweat, but with *Gentleness* and *Meekness*.

25. Thou hast a heavy Burden upon thee; thou must give an earnest severe Account of it.

26. ^s When the Miserable sighs concerning thee in his Oppression, he complains of thee before his and thy Lord; thou shalt and must stand with him before the Judgment, for the Sentence passes upon thy Soul; no hypocrisy will help. ^s Note, ye Magistrates and Superiors, Emperors, Kings, Princes, Lords, Rulers, and all Officers whatsoever.

27. Whatsoever was sown with Tears, in right earnestness, that becomes a *Substance*, and belongs to the Judgment of God, unless a Man converts and reconciles himself with well-doing and Benefit to the Oppressed, that they may bless him; then that Substance breaks.

28. Therefore, ye Rulers and Superiors, you ought to look narrowly to your State and Condition, whence it arises originally: the Root will shortly be narrowly sought after: ^t every one shall give an Account of his State and Condition. ^t Rom. 14. 12.

29. But have a care that therewith you ^u ride not in the hellish Fire, as the fierce ^u Or Domineer. wrathful Devil himself does, and so you be found his Servants and Ministers; as the

* The Tyrants
are become
the eternal
Wrath's own
Propriety.

Spirit of the Wonders shows us, that you are become the * fulfilling of the eternal Anger and fierce Wrath.

30. Say not in thy Heart, thus have my Parents, Elders, Ancestors, and *Predecessors* walked, I have inherited it from them: thou knowest *not* into what Lodging they are entered.

31. Wilt thou be a Christian and a Child of God? then thou must *not* look upon the way of thy Predecessors, how they have rid on in Pleasure and Voluptuousness, but look upon *God's Word*; that must be the Light of thy Feet.

32. For many who have done Evil, are gone into the Abyss; and thou wilt follow after them, if thou walkest in *their* Footsteps.

33. Suffer not the Devil to pourtray or paint before thee the hypocritical way; his *Colour* glisters outwardly, and in the *Essence* it is Poison.

† Or in the
Substance.

34. O how dangerous a way have we to wander and travel through this World: and it were to be *wished*, that there were *no eternal Thing in the Wicked*, then they would *not* suffer eternal Torment, and be in the eternal Scorn and reproach.

35. As they have here in this Life been the Enemies of God's Children, so also they continue to be *for ever* the Enemies of God and of his Children.

36. Therefore must the Children of God take the *Cross* upon them, and here Sweat in the Thifly and Thorny Bath, and become Born again in *Anguish*; they must walk in a narrow steep Path, where Reason always says, Thou art a Fool, thou mightest live in Joy and Jollity, and be saved *well* enough.

37. O how often outward Reason strikes and *smites* the noble Image, which springs up out of the Thorny Bath, out of *Tribulation*! how many Sprouts become torn off from the Pearl-Tree, through Doubting and Unbelief, which bring Man into the false and wicked Way!

38. The *Miserable* sigh and pant after temporal Sustenance; and Curse the Oppressor, which bereaves him of his Sweat, and thinks he does right in it, yet he does but *destroy* himself therein; he does even as wickedly as his Driver or Oppressor.

39. Did he take to himself *Patience*, and consider that he walks upon the Pilgrim's Evil Path, and did he set his Hope on his Journey's End, and consider that thus *under* the Cross and Misery, under Oppression, *he Labours in the Vineyard of Christ*; O how happily and blessedly should he *do*.

‡ Matt. 20. 1.

40. He has cause hereby to look for another and better Life, seeing he must here swim in *Anguish* and Misery; if he rightly understands it, how *well* God intends it towards him, that so he might the *more* seek and hunt after him, that he might *not* build upon the earthly Life.

41. Though he sees that it is but a *Vale* of Misery, Affliction, and Oppression, and that he must spend his Days here in hard *Streights*, in Misery, in vain Labour, Weariness, and Care; yet he is to consider, that God lets it not pass so in vain, but that in this manner he thus giveth *cause* to *seek* the true Rest, which is not in this World.

42. Besides, he must every hour *expect* Death, and leave his Work to another; what is it then for a Man to build his Hope upon this World, wherein he is but only a *Guest*, and a Wanderer or Pilgrim, which must here wander through the Way or *Passage* of his Constellation?

43. If he did but assume the *inward Constellation*, O! how happily and blessedly would he labour in God's Work, and let the *outward* go, as it may or can be.

44. A Man in this World that intends to possess the Kingdom of God, he has *no better* Way, neither can he have any better Council and Advice, than continually to consider and conceive, that he is in the *Vineyard* of God with all his doings and Substance, and whatsoever he is, and to do it to or for God.

45. His Mind should in a constant Hope be *looking* towards God, that he shall obtain his Wages for his Labour from God; and that he labours in God's deeds of Wonder, and therefore should be diligent in the Labour which he performs.

46. And when he must oftentimes serve his driver or oppressor in weariness, *without* Wages, then let him but consider that he labours for God; and let him be patient in hope that God will well bestow his Wages upon him in due time.

47. For ^p *the Lord of the Vineyard does not pay his Labourers at Noon-day, but in the Evening, when their day labour is done, when we go home to our Lord out of the Vale of this Tabernacle, and then every one receives his Wages.* ^a Matth. 20. 8.

48. * *Those then who have laboured much for a long time, have much Wages to expect.* * Note.

49. But they that have been Snorers, Grunters, sluggish, lazy, and evil, murmuring, whining, pettish Labourers, in *Impatience*, such have done small service, and ought well to expect, moreover, to have punishment from their Lord; for they have but missed other Labourers, and have been unprofitable Labourers, and performed mere *vain* false and evil Work, to cheat their Lord of his Wages; they justly receive punishment for their Wages. ^b Note, ye lazy, sluggish Labourers.

CITATIO TERTIA. The Third ^a Citation.
The Gate in the Center of Nature.

^c Summons, or warning.

Question.

50. Reason says, Why does God let it go so, that here is nothing but vain toilsome *Weariness*, as also vexation and oppression, one plaguing and afflicting another? And though many have much, and want nothing, yet they have no quiet and rest; they hunt *only* after oppression and unquietness; and their heart is never quiet and still.

Answer.

51. See, thou locked-up Knowledge, the Ground or foundation of the World is *thus*; the Original of Life is *also* thus; in this World it *may* or cannot be otherwise, *except* a Man becomes new-born, and *then* he is *otherwise* in the New Man.

52. And yet this oppression and driving cleaves always to him in the Old Man: * This ^a *is the strife of the spirit against the flesh, where the flesh lusteth against the spirit, and the spirit against the flesh.* * Note. ^d Gal. 5. 17.

Question.

53. Now, says Reason, whence has *this* its original?

Answer.

54. Behold! in the Center of Nature there is *such* a Thing, Being, or Substance; do but mind it.

55. The Eternal *Will*, which is called God, that is free; for it has in it nothing but the Light of the Majesty, and dwells in the Eternal Nothing; and therefore also *Nothing* can touch him.

56. But his *Desiring*, which makes the Center of Nature, that hath such a property;

for therein is the *harsh* astringency, *viz.* the *first* Property of Nature, which always attracts to itself, and receives where nothing is, where it has made Nothing, and takes it, and draws it together.

57. Yet it may not eat it, also it is not profitable to it : Thus it makes to itself anguish pain, and unquietness therewith ; as covetousness in Man does.

58. The second Form, is its drawing or sting ; that is its Servant or *Child*, which there draws together what the desire wills ; that is the Labourer, and signifies the *Inferior* Man, who is evil, base, angry, raging, and stings and rages in the harsh astringency.

59. And that the astringent harshness cannot *endure* from the servant, but draws it the more eagerly ; and so the servant becomes more evil and base, more raging, and *storms* the Lord's house.

60. Thereupon will the Lord bind and hold the servant, and the servant tears from it with Malice aloft again.

61. And then seeing the Lord, *viz.* the *harsh* astringency, cannot overpower it, they struggle together in great anguish, enmity and opposition, and begin to make a whirling wheel, to *worry*, murder, and put to death one another.

62. This is the *Third* Form of Nature, whence arise Wars, fighting, strife, destroying of country and city, envy and anxious vexatious Malice and Wickedness ; whereas always *one* would have the other dead, willeth to devour all and draw it into itself ; it wills to have it alone, and yet there is nothing profitable to it, but *hurtful*.

63. It does as the fierce wrath of Nature does, that swallows itself up into itself, and *consumes* and breaks itself, and yet it generates itself also thus.

* Note.

64. * *Whence* all Evil comes : The Devil, together with all evil things or substances comes from hence ; thus they have their original.

65. As Nature in the *Center* does, understand *without* the Light, so does the Devil also, who has not the Light ; as also evil Men and Beasts, also Herbs and Grasse, and all whatsoever is *odious* or enemicitious.

66. For it is the poison-wheel, whence the *Life* arises originally, and whirls itself thus in great anguish, in stinging, raging, and breaking, till it *creates* another Will in itself to go out of the Anguish, and sinks itself down into Death, and *gives itself free therein into Liberty*.

67. So it destroys the stinging and breaking-in *death*, and falls into the Liberty of the first willing, which kindles the anguish of Death with the still Liberty, whence the anguish is *terrified*, Death breaketh, and out of the Anguish goes forth a Life of Joy.

68. Thus it goes also with Man when he is in the Anguish and Enmity, that the sting of Death and of Anger rages in him, so that he is anxious, covetous, envious, angry, and enemicitious.

69. Then he should *not* continue in this evil substance, condition, or doings ; *else* he is *in the Forms of death*, anger, fierce wrath, and *hellish* fire ; and if the water source and quality was *not* in him, together with Flesh and Blood, then he would instantly be a *kindled* Devil, and nothing else.

70. But he should consider himself, and *create* another will in his evil anguish, and go out from the covetous Malice into the Liberty of God, where there is continually *Rest* enough.

71. He should *in Death* sink down into Patience, and willingly give up himself into the anxious Wheel, and create a *Thirst* after God's quickening, which is the *Liberty*, and so he sinks down quite through the anxious Death, and falls into the Liberty.

72. And so when its Anguish *tastes* the Liberty, that it is such a still meek source or quality, then the anguish becomes terrified, and in the Terror breaks the enemicitious

harsh Death; for it is a Crack or Terror of Great Joy, and a Kindling of the Life of God.

73. Thus the ^d Pearl-branch or Sprout comes to be generated; that now stands in the Trembling of Joy, but in great danger; for the death and the anguish source or quality *is its* Root. * A Branch on the Vine Christ.

74. And it is surrounded therewith as a fair green slip or branch grows out of a *sinking* dunghill out of the strong source, and attains *another* Essence, Smell, Substance, and Source or Quality, than its Mother has, out of which it became generated.

75. As then also the source or quality in Nature has such a property, so that out of the *Evil*, viz. out of the *Anguish*, the Great Life becomes generated.

76. And as we further know, that Nature in the Crack or Terror *divides* itself into two Kingdoms; the *first* into the Kingdom of Joy; the *second* into a sinking of Death into a Darkness; so also Man, when the Lily Branch to the Kingdom of Joy thus becomes generated, then its Nature divides itself into *Two Wills*.

77. As, *First*, the one rises up in the Lily, and grows in God's Kingdom: *Secondly*, the other sinks down in the dark death, and pants or *longs* after the Earth, after its Mother, which strives always against the Lily, and the *Lily* flies before or from the roughness.

78. As a sprout grows out of the Earth, and the Essence flies before or from the Earth, and is drawn up by the sun till it comes to be a Stalk or Tree; so also God's *Sun* draws Man's *Lily*, viz. the * *New Man*, always in his power, forth from the evil Essence, and * *Note*. draws at last out of it a Tree in God's Kingdom.

79. And then he lets the old evil Tree or Shell, under which the New did grow, *fall away* into the Earth into its Mother, after which it indeed longed, and out of the Earth again into the Center of Nature, at the *End* of the Day of Separation, wherein all *must* again go into its Ether.

80. Thus goes the Lily also into its Ether, viz. into the † *free will*, into the Light of † *Note*, the Majesty.

81. Understand it further, thus: When thus two Kingdoms divide themselves in the Crack or Terror of Nature, then is the Terror or Crack in itself a *Flash*, and Cause of the Fire, viz. of the Life's kindling.

82. Thus the *Prima Materia*, viz. the first Matter, which the harshness makes with its entering in, wherein the Enmity existed, divides itself into T W O Parts, *one* downwards into Death; this is the essential Life with the substantiality of this world, such as Earth and Stone.

83. And then the *second* Part severs itself out of the Terror or Crack of the Fire into the Light of the Liberty; for the Terror of the Fire *kindles* the Liberty, so that it also * becomes desirous; and that now in its desiring draws the Kingdom of Joy into itself, viz. the meek well-doing, and makes *it also* become ^f *Matter*. * *Note*.
† Or material.

84. This now is the Heavenly divine ^g substantiality, which draws the fire again into itself, and devours it in its Crack or Terror, which is the Fire's source or quality; and there the soft meekness consumes the source or quality, and brings itself into the *biggest* Joy; so that out of Anguish Love, and out of Fire a Love-burning *comes* to be. ‡ Or Corporeality.

85. And it gives out of the Burning the richly joyful spirit of *the Eternal Life*, which is called the *Spirit* of God, which arises originally in the first willing, which is called the Father, for it is the desiring of nature, and is in the fire a fire-source or quality, and in the Anguish of Death, a *Sting* of Death, and of fierce Wrath, and the *Enmity* in the substance of Nature, viz. in the Center.

86. And in the Light it is the *divine* Kingdom of Joy, which there in the divine substantiality, viz. in the *Wisdom*, which makes the colours of the virtues and powers, opens the *Noble* * *Tincture*, which is the Glance of the Heavenly Substantiality. * *Note*.

87. And it causes in the Substantiality the Element of the Angelical World, out of which this World is an Out-birth, but in the *Anger* kindled by the Devil, who is a cause that the fierce Wrath of Nature hath kindled itself, whence in the Substantiality Earth and Stone are *come to be*, as it is before our Eyes.

88. Which the mightiest source or quality in *Verbo Fiat*, in the Word *Fiat*, has separated into a Principle, as in the Book of the Threefold Life is expressed at large.

89. Thus understand the Fire-flash for the *fourth* form of Nature.

90. And the Love-birth of the Kingdom of Joy for the *fifth* Form.

91. And the swallowing in of substantiality, out of the Meekness into the Fire-source or quality, where the *fire also* attains the Kingdom of Joy, *viz.* the *sound* of the Manifestation or Revelation of the Colours, Wonders and Virtues, whence the five Senses, *viz.* Seeing, Hearing, Smelling, Tasting, and Feeling, exist, for the *sixth* Form of Nature.

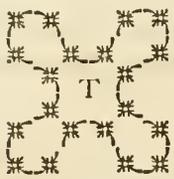
92. And the Substantiality of the Light, in which the divine Element is comprehended, out of which the springing, growing, or Paradise exists for the *seventh* Form; and again for the Mother of all Forms, which gives substance, power, and meekness to all Forms, so that there is an Eternal Life, and an Eternal Dwelling or Delight of Life.

93. For the *seventh* Form holds or contains in itself the Angelical World, as also the Paradise, or right Kingdom of Heaven, *wherein the Substance of the Deity* is manifest, and all whatsoever the light World contains; as we have expressed in our other Books.



The Ninth Chapter.

More Circumstances of this Third Citation, highly to be considered.

1.  HUS, ye Children of Men, be here seeing, and not blind: Observe what is *here* manifested to you: It is done not in vain: There is somewhat more behind: *Sleep not*; it is high Time; do but see what the Substance of all Substances is.

^h Ground or Foundation of Nature.

2. This World is generated forth out of the Eternal: The ^h *Center of Nature has ever been* from Eternity; but it has *not been manifested*.

ⁱ Sternness, anger, or malice.

3. With this World, and with the Devil's ⁱ fierce Wrath, it is come into *substance*: but yet understand what the Devil is.

^k Note, the Devil was created in the divine substantiality.

4. He is a Spirit of his Legions out of the Center of Nature, ^k as *one* when he was created in the divine substantiality.

5. And yet he was to be proved or tried in the Fire, and to set his Imagination into the Love, *but* he set it into the Center of the Wrathfulness, back into the fourth form of the Anguish, and would fain *domineer* in the Fire over God's Meekness, as an Enemy of the Kingdom of Joy, and despised the Love, when he saw that the Fire gave strength and might.

6. And therefore he was thrust out of the fire of God into the Anguish of the Darkness, into the *Center* of the fourth Form; he had no more of the Fire, but the Terrible *Flash*, and that is his right Life.

7. But the Will of God, which however in Angels and Men longs and *pants* after the Life,

Life, which comes to help the Life, with the Liberty, *viz.* with the *Meekness*, that has left or forsaken him, and *so* he cannot attain the Light in Eternity.

8. Also he can form or create *no* Imagination or Longing after it; for God's Will-spirit flows into him, and subdues him in the Anguish-chamber, in the first four forms of Nature; he cannot attain the fifth.

9. And though indeed he has all forms of Nature, yet *all* is *enemicitious* and opposite, or of contrary Will; for the Holy Spirit has left him, and now the source or fountain of the Anger or fierce *Wrath* is in him.

10. *God, who is All*, has opened his fierce Wrath, or the *Center* of the Original in him, so that it also is *Creaturely*, for it has also longed to manifest itself.

11. And when God once moved himself to the Creation of Angels, that all *became* manifest, whatsoever from Eternity in the Wonders of the Wisdom stood hidden in the Center, both in Love and Anger.

12. Seeing now we thus know what we are, and that God *lets us know* it, we should now look to it, and generate *some* Good out of us; for we have the Center of the Eternal Nature *in us*.

13. If we make an Angel out of us, then we are *that*.

14. If we make a Devil out of us, then also we are *that*.

15. Here we are in the Making, in the creating: We stand in the *field*; God's Willing in the love stands in the Center of the *Life* towards us.

16. *God* is become Man, and willeth to have us; so also his *Anger* in the Kingdom of the fierce Wrath willeth to have us; the Devil also willeth to have us into his society; and God's *Angels* also into theirs; for whichsoever we are Factors and trade in, thither we go.

17. * If we put our Imagination into the *Light* of God, and go with earnest sincerity * Note. into that, then we *come* into it, and are also with earnestness drawn into it.

18. Will we then put our Willing into the *Glory* of this World, and let the Eternal go? then we have to expect, that we must, with this World's fierce Wrath, enter into the first Mystery.

19. † If we have not *divine Imagination*, *viz.* Faith in us, then the divine Love will † Note. leave us, and *not* let us in at her Doors.

20. *Affuredly*, if God breaks them not open, then we come into Necessity; if thou bringest not God's spirit along with thee, thou wilt never more attain it.

21. Therefore it is good to spring, and grow forth in this life: Christ is become our field; we may *without* any great anguish or trouble attain it; * it is but to do this, * Note. *viz.* to *break our Will*.

22. That is the *Grievance*, for the old Adam will not; so also the Anger will not; the Devil also will not.

23. Behold! O Man, thou thyself art thy own Enemy, that which thou holdest to be thy friend, that is thy Enemy: Wouldst thou be saved, and see God? then thou must become the worst Enemy to that which thou esteamest thy best friend, *viz.* to thy outward Life.

24. *Not* that thou shouldst destroy it, but its *will* only; thou must do what thou willest not, thou must become an Enemy to thyself, or else thou canst not see God.

25. For that which thou now holdest for thy friend, is *proceeded* out of the Anguish-chamber, and has still the Anguish-life in it; it has the Anger-source or quality, and the Devil's sickness, longing, or *Malady* in it.

26. Thou must form or create a Will in God; thou must form or create a Will out of thy Soul, and with the same *go forth* out of Evil, Wickedness and Malice, into God; and so thou wilt be introduced into God's Fire.

27. Understand the willing-spirit; *that* will kindle thy soul, and so *then* reach after the life and spirit of Christ, and thou wilt receive it; which will new Regenerate thee, with a New willing, which will abide with thee.

28. The same is the *blossom* of thy soul, wherein the New Child stands in the Image of God; to that God gives Christ's flesh and blood to *feed on*.

29. And not to the Adamical Afs, as Babel wonderfully Dreams; as if the wicked should participate of the Body of Christ! O, *No*.

30. They receive the four Elements, and therein the Anger of God, and for this ¹ 1 Cor. 11. 29. Reason, ¹ *because they distinguish or discern not the Lord's Body*, which is every where present in Heaven, and is fed upon by that soul which attains Heaven.

31. Not as a sign, as the other fancy Dreams; *not* Spirit without Substance; but the *substance* of the spirit surrounded and inclosed with God's Wisdom, Christ's Flesh, which fills the Light-world in every Place; which the Word that became Man *brought* along with it *into* Mary.

32. That same substantiality, though indeed, in *Mary*, it became *Opened* in its ¹ John 3. 13. flesh and blood, and assumed human Essence to itself, ^m *was at that very Time*, while Christ lay in the body or womb of *Mary*, in *Heaven*, in the one Element in *all* Places.

33. It never came at any time, from any Place, many Miles off into *Mary*: No, but the included Center which Adam had shut up in the Anger of God in Death, *that* the word of the Deity did open or unlock, and introduced the divine substantiality into the Virgin-like *Center* shut up in Death.

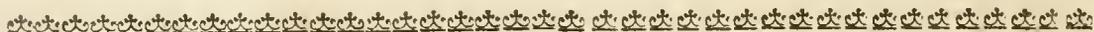
34. That was done in the Body or Womb of *Mary*, in the Limit or Mark of the Covenant; *not departing* away, also *not entering* in, but opening, generating in, and in this world generating from it.

35. God-and-Man one Person, Heavenly; and that which was inclosed in Death, substantiality and virginity; one substantiality; *one only Man* in heaven and in *this* World.

36. And such must we also be; for the Word which became Man, *is stirring* in the soul, and stands in the found of the Life in all *Souls*.

37. Now go whither thou wilt, thou hast now the Center of the Deity in thee, in the *found* and stirring, and also the Center of the fierce wrath; into which thou goest, and which thou awakenest therein, stands thy Life.

38. Do what thou pleasest, thou art *free*, and God lets thee know it: *He* calls thee; if thou comest, then thou wilt be his Child; if thou goest into the Anger, then thou wilt also be taken up by *that*.



The Tenth Chapter.

Of God's Express Image of Man, viz. of God's similitude in Man.

1.  E cannot in *this* world see our Substantiality or New Body, while we are in the Earthly Body; the Outward Man knows it *not*; only the *Spirit*, which becomes generated, and goes forth out of the New Man, that knows its Body.

2. But if we would willingly have the knowledge of it, and would know whether we are in the New Birth, then *we* have *no better proof* or

trial of it, than by or in the similitude of God, which we understand to be, *viz.* the Desiring, the sense or * *thoughts*, and the Mind.

3. These Things contain in them the *Center* of the spirit, out of which the strong will comes to be generated and brought forth; in which the right true *similitude*, and the Image of God with flesh and blood stands, which the outward Man knows not.

4. For that very Image is not in this world, but it has another Principle, *viz.* in the *Angelical* world, and during this Time of the Body stands in the Mystery, in the secrecy or *Arcanum*.

5. As the Gold in the Stone, whereas the Gold has another *Tincture*, another Essence, another Glance, and Luster or Shining; and the rudeness or drossiness of the stone *cannot* comprehend it: and the Gold also does not comprehend the rude drossiness of the Stone; and yet the rude drossiness, *viz.* the *Anguish* Center, is a Cause of the Gold; for the rude drossiness is the Mother, and the Sun or *Sol* is the Father.

6. Thus also is our Old Adam and Body a Cause of the New Body; for it is the Mother: out of the Old substantiality *originally* arises the new Body, and God's Spirit in Christ is the Father; as the Sun is the Father of the Gold, so also is God's *heart* the Father of the New Man.

7. But now we cannot know the New Man better *than* in the Center, namely, in the Desiring, Thoughts and Mind.

8. ⁿ *When we find ourselves thus*, *viz.* that our Desiring stands totally according to and towards God, that our Thoughts continually run into the will of God, and that the Mind totally gives itself up in Obedience *into* the will of God, and that the Imagination or Longing draws in God's power, then we may *assuredly* know, that the Noble Lily-Branch is generated, that the Image of God is in *substance*, that God in the similitude *is become* Man.

9. There it is necessary that the Noble Image be highly regarded and taken care of, and that the Old Adam with his *Lusts* have no room or space left him, but that he be continually put to Death, that the *New Man* may grow and be great, and become adorned with the wonders of the wisdom.

10. But now Reason asks, *How* is then the similitude?

11. *Behold!* God is Spirit; and the Mind, together with the thoughts and desire, is also Spirit. The Mind is the Wheel of Nature; the Desire is the Center, *viz.* the first substance to Nature; the Thoughts are the ° *Essences*.

12. For out of the Essences go the Senses or Thoughts; they are and have their Original *out of* the sting of the desire, *viz.* out of the harsh astringency; for they are the Bitterness, and *run always* into the Mind as an Anguish-wheel, and seek rest, to try whether they may *attain the liberty of God*.

13. They are *they* which *strike* up the fire in the Anguish-wheel, *viz.* in the Mind; and in the kindling in the Crack, or Terror, *willingly* give up themselves into Death, and thus sink down through the fire-source or quality, into the Liberty, *viz.* into God's Arms; and they go forth into the Liberty as a Life out of Death.

14. *They* are the Root of the New Taste or Relish, which penetrate into God's wisdom and wonders; *they* bring the Desire out of the Anguish of Death; they fill their Mother, the Mind, and give it power from God's Essence.

15. Thus is *the Mind* the wheel, or the right Chamber of the Life, *viz.* ^p the soul's ^p own House, of which itself is a Part; if the substantiality, understand the substantiality of the *Tincture*, be accounted to it, *viz.* the Fire-life.

16. For out of the Fire-life exists the Mind, and the Fire-life dwells in the Mind: but the Mind is *Nobler* than the Fire; for it is the Mobility of the Fire's life; it makes the *understanding*.

* Note.

ⁿ Note, How we may know whether the Noble Lily-Branch, *viz.* the Body of God's Image, be Generated in us.

° Or Branches.

^p Or dwelling of the soul.

17. *The Thoughts or Senses* are the Mind's *Servants*, and are the subtlest Messengers; they go into God, and again out of God into necessity.
18. And whereinfoever they *kindle* themselves, either in God, or in Necessity, *viz.* in falsehood or wickedness, that they bring home to the Mind.
19. Therefore must the Noble Mind *often* be *Lord* over the evil or wickedness, and stifle it in its Anguish, when the Thoughts have entertained or loaded false or evil *Imaginations into the Desire*.
20. Thus understand it, lastly, in *this Manner*; God is himself *ALL and in ALL*.
21. But he goes forth out of the fierce wrath, and finds the Light and power-world in himself; he himself makes them, so that the fierce wrath with all forms are *only* a Cause of the Life, and a finding of himself in Great Wonders.
22. *He* is the Ground, or Byss and Abyss; the *Liberty and also the Nature*, in Light and Darknes.
23. And *Man* also is *all this*, if he does but so seek and find himself as God does.
24. Our whole Writing and Teaching aims at this, how we must seek, make, and lastly, *find* ourselves; how we must generate or bring forth, that we may be ONE spirit with God; that God may be in US, and we in God; that God's Love-spirit in us may be the willing and the doing.
25. And that we withdraw from the Anguish source or quality, that we may introduce ourselves into the true *similitude* in three Worlds; that each of them may stand in their Order, and that the *Light-world* in us may be LORD, that *that* may lead the Dominion.
26. That so the Anguish-world may remain hidden in the Light-world, *as it does also in God*, and so be *only* a Cause of the Life and of *God's wonders*.
27. Else, if we attain not the Light-world, then is the Anguish-world *in us* the upper Dominion, and so we live eternally in an Enemicitious source or quality.
28. And this *strife* lasts so long as the Earthly Life endures; and then it goes into the Eternal *Ether*, either into Light or into Darknes; whence there is no *release* more, and *therefore* God's Spirit warns us, and teaches us the right way. AMEN.

Conclusion.

29. Thus Reader, who lovest God, Know that *a Man* is the true similitude of God, which God highly loves, and manifests himself in this similitude as in his *own*: God is in Man the Middlemost.
30. But he dwells only in himself: and if it be so that the spirit of Man becomes ONE spirit with HIM, *then* he manifests himself in the humanity, *viz.* in the Mind, Thoughts and Desiring; so that the *Mind feels him*.
31. Else in this world he is very much *too subtle* to be beheld by us, only the Thoughts *behold him* in the Spirit, understand in the will-spirit; for the will sends the Thoughts into God, and God gives himself *into* the Thoughts.
32. And *then* the Thoughts bring the Power of God to the will; and the will receives them with Joy, but with *Trembling*.
33. For it acknowledges itself unworthy, seeing it proceeds out of a rough Lodging, *viz.* out of a wavering Mind; and therefore it receives the Power in the *sinking* down before God.
34. Thus out of its Triumph comes a soft gentle Meekness to be; that is, God's *true* substance, and it apprehends that very substance.
35. And that conceived or apprehended substance is in the willing, the heavenly Body, and is called the True and right *Faith*, which the will has received in the power of

God; the same sinks or demerfes itself into the Mind, and dwells in the Fire of the Soul.

36. Thus the Image of God is entire or total; and *God* sees or finds himself in such a similitude.

37. And we should not at all think or conceive of God, that he is a strange substance or foreign thing; to the wicked, indeed, he is a strange substance, for the wicked apprehends him *not*.

38. God is *in him* indeed, but *not Manifest* in the *willing and mind* of the wicked and ungodly; it is only his fierce wrath that is manifest in him, he *cannot* reach or attain the Light.

39. It is in him, but it is not profitable to him; his Essence conceives or apprehends it not; it shows itself before him, and is only his *pain*, source or torment; and he does but hate it, and is an Enemy to it, as the Devil is an Enemy to the *Sun*, and also to the Light of God.

40. He would be better at Ease, if he could be Eternally in the Dark, and *knew* that God was far from him, and then he would find no shame or reproach in him.

41. But if he knew that God is so near him, and he cannot apprehend him, that would be his greatest *plague*, so that he would *bate* himself; and it would make him an Eternal contrary will, an opposite Anguish and Despair, *in that* he knows that he cannot attain God's favour or gracious countenance.

42. His own falshood or wickedness plagues him; but he can create or procure *no Comfort*, that he might come to Grace, for he touches not God, but only the Center in the Anguish in the fierce wrath.

43. He abides in Death, and in the *Dying* source or *torment*, and cannot break through; for there comes nothing to help him, of which he can lay hold, whereby he might ground or establish himself in the Kingdom of God.

44. When he has lead a Thousand years in the Abyfs in the Deep, yet then he would be *without* God in the Darknes, and YET God is *in him*, but helps him not; also he knows him not, only he knows of him, and feels only his fierce wrath.

45. Understand it thus; just as a fire is in a stone, and the stone knows it not, it feels it not, *only* the fierce wrathful cause of the fire, which holds the harsh astringent Stone Captive in a Body, it feels *that*.

46. Thus the Devil also feels only the Cause of the Light; that very cause is the fierce wrathful Center, and holds him captive, and *that* he *bates* and cannot endure it; and yet he has nothing else that *would be better* for him.

47. Thus he is nothing but a fierce wrathful vehement eager Malignity or Malice, a Dying source or *torment*; and yet is no Dying, but a deadly loathsome poison, a hunger and thirst, but no refreshment.

48. ⁹ *All that is evil, base, and envious*, harsh, astringent, and bitter, whatsoever flees away from the humiliation as he has done, that is *his* strength, and his odious desire.

49. Whatsoever *bates*, and is an Enemy to God, and flies from, or curses God, that is serviceable to him; whatsoever turns or perverts the Truth into Lies, that is his will upon which he *rides*, and wherein he voluntarily dwells.

50. Thus also is the wicked and ungodly Man; when he loses God, then he is in the Anguish-source or torment, and has the Devil's will.

51. But know this: God has in the human soul broken and destroyed the hardness of death, and is entered into the limit, aim, or *Mark of the Covenant*, wherein Death becomes broke open: he has broke open the Limit or *Mark* in the Center of the soul, and set his light towards Man's light of Life.

⁹ Note, what the Devil rides upon. To be considered by Liars, Blasphemers, and Boasters.

52. The Light is afforded him, *so long* as he lives in the virtue and power of the

Sun ; if he will *Convert*, and enter into God's Light, he will be accepted ; no Election or Predestination is *concluded* upon him.

53. But when he loses the Sun's Life, and has also nothing of God's Life, then all is gone and *lost* with him ; then he *is* and remains a Devil.

54. But God knows those that are his ; he knows who *will turn and convert to him* ; upon those goes the *Election*, of which the Scripture speaks ; and upon those which *will not*, goes the *Reprobation* or hardening, or the withdrawing of Light.

55. Man has undeniably *both* Centers in him ; and so then if he will be a Devil, shall God then cast the *Pearl* in the way of the Devil ? Shall he shed forth his Spirit into the ungodly or wicked desire ?

56. Indeed out of Man's willing must God's spirit become Generated, it must itself become God in the willing Spirit, or else he attains not divine Substantiality, *viz.* the *wisdom*.

57. Therefore mind and consider yourselves, dear Children, and go in at the right *Door* : It is not called only Forgiveness, but being generated or born *anew* ; and then is the right Forgiveness ; that is, *Sin* is then a *Husk* or Shell ; the New Man grows out of it, and casts the husk away, and that is called God's forgiveness.

58. God forgives and puts the Evil away from the New Man ; he *gives* it away from him ; it is *not* put away from the Body ; but the sin is given into the C E N T E R, for fuel or wood for the fire, and must *thus* be a cause of the fire's Principle, out of which the Light shines.

59. It must serve the Holy Man for the Best, as St. Paul saith, ' *All things must serve for the Best to them that Love God*, even Sin.

60. ' *What say we then ? Shall we then sin, that our salvation may become generated ? that be far from us : How shall I will to enter again into that to which I have died ? Shall I go out of the Light into Darknes ?*

61. But thus it must be, that the Saints of God may lose *Nothing*, therefore it must *all* serve them ; that which to Sinners is a Sting ' *unto Death*, that is to the Saints a *Might and Power unto Life*.

62. Then saith outward Reason, surely, *I must sin*, that my salvation may be great.

63. But we know, that whosoever goes forth out of the Light, he goes *into* the Darknes ; let him look to it, that he *abide not in the Darknes*, for he sins *purposely* ; stubbornly, or obstinately, in or against the Holy Spirit : " *Be not deceived, God will not be mocked*, nor slighted.

64. Of his Love, we are after our Fall become righteous again, through *his* Enterance into our Flesh

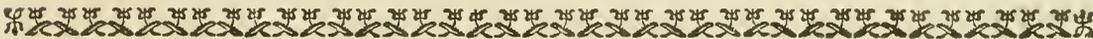
65. But he that enters designedly or obstinately into Sin, he despises and contemns the Incarnation of Christ, and takes a heavy burden upon or into himself ; he should do *well* to look to it ; he will *more hardly* be able to go again out of the purposed sin, than one to whom the way of God is not yet Manifested.

66. *Therefore it is good for a Man to shun and to flee from Evil*, to turn his Eye from falshood and wickedness, that the Senses or *Thoughts* may not enter into that which is false or wicked, and bring that afterwards to the Heart, whence Lust exists ; so that the Desire imagines, and brings it into the Mind, whence the Noble *Image* comes to be destroyed, and an *Abomination in the presence* of God.

67. We would have the Reader and Hearer, that loves God, faithfully *warned* from our Gifts and deep Knowledge ; and we have very earnestly and faithfully presented you *the way* of the Truth, and of the Light ; and we admonish you all Christianly to consider of it, and to read it diligently : It has its fruit in itself. *Hallelujah. Amen.*

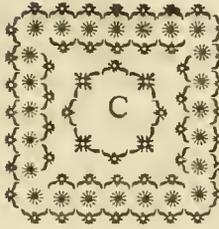
T H E
T R E A T I S E
O F T H E
I N C A R N A T I O N.

Part III. Of the Tree of the Christian Faith, a True Instruction, how Man may be one Spirit with God, and what he must do, that he may Work the Works of God; wherein the whole Christian Doctrine and Faith is briefly comprised; also what Faith, and Doctrine is. An open Gate of the great secret *Arcanum* of God, out of the divine *Magia* through the three Principles of the divine Being or Substance.



The First Chapter.

What Faith and Believing is.

1.  CHRIST faith, ^x *Seek first the Kingdom of God and the Righteousness thereof, and so shall all other things be added unto you.* ^x Matt. 6. 33.
2. Also, ^y *My Father will give the Holy Spirit to them that pray unto him for it: ^z when that comes, that will lead you into all Truth: ^a that will intimate to you all whatsoever I have said to you.* ^y Luke 11. 13. ^z John 16. 13. ^a John 14. 26.
3. ^b *For it will receive of mine, and make it known to you; ^c that will give you a Mouth and Wisdom what ye shall speak.* ^b John 16. 14. ^c Matt. 10. 19. ^d Rom. 8. 26, 27.
4. And Saint Paul saith, ^d *We know not what we should pray or speak; but the Spirit of God helps us mightily, according to that which is pleasing to God.*
5. And so now Faith is not an historical Knowledge, for a Man to make *Articles* of it, and to depend only on them, and to force his Mind into the *works* of his Reason; but Faith is *one* Spirit with God; for the Holy Spirit moves in the Spirit of Faith.
6. True Faith is the *Might* of God, *one* Spirit with God; it worketh in God and with God.
7. It is *free*, and bound to no *Articles*, but only to the right and *true Love*, wherein it draws *the Breath* of its *Life's* Power and Strength, and lies not in human *Arbitrium*, Opinion, or Conjecture.

8. For as God is free from all Inclination or Deviation, so that he does what he will, and need give no Account for it, so also is the true *Faith* free in the Spirit of God; it has but one Inclination, *viz.* into the Love and *Mercy* of God, that it cast its willing into God's willing; and to go out from the Syderial and elementary Reason.

9. It seeks not itself in the Reason of the *Flesh*, but in God's Love; and so if it thus finds itself, then it finds itself *in* God, and co-worketh with God, *not* as to Reason, what that wills, but in God, *what God's Spirit wills.*

10. For it prizes or esteems *not* the earthly Life, but that it may live in God, and ^c Phil. 2. 13. that God's Spirit in it may be ^c *the Willing and the Doing*; it gives up itself in humility into God's Willing, sinks through Reason into Death, and yet *springs* with God's Spirit into the Life of God. It is as it were not, and yet is in God in all.

11. It is a Crown and *Ornament* of the Deity; a Wonder in the divine *Magia*: it makes where nothing is, and takes where nothing is made: it works, and none sees its Substance.

12. It ^f lifts up itself aloft, and yet needs no climbing up; it is very *Mighty*, and yet is the most *lowly* Humility of all; it hath all, and yet comprehends nothing more than *Meekness*, and so it is free from all ^e *Evil.*

^a *Wesheit.*

13. And it hath no Law, for the fierce Wrath of Nature touches it not: it subsists in eternity, for it is comprehended in *no* Ground; it is included or Bolted up in nothing.

14. As the *Abyss* of Eternity is free, and rests in nothing, but only in itself, where there is an eternal *Meekness*, so also is the right true Faith in the Abyss.

15. It is in itself the Substance: it liveth, and yet seeks *not* its own Life, but it seeks the Life of the eternal still Rest: it goes forth out of its own Life's Spirit, and *possesses* itself.

16. Thus it is free from the Source or Torment, and dwells thus in the eternal *Liberty* in God.

17. It is with, or as to the eternal Liberty, as a *Nothing*; and yet is in *All*: *All comes to it, which God and the Eternity is, and can possibly do*: it is apprehended by nothing, and yet is a fair Inhabiting delight in the Great Might, or Potency of God.

^a *Sophia.*

18. It is in Substance, and yet is or *becomes* apprehended by no Substance: it is a Play-fellow, and Companion, of the divine ^b Virgin of the Wisdom of God: In that stand the great Wonders of God; and yet it is *free* from all.

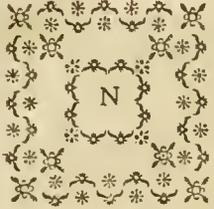
19. As the Light is *free* from the Fire, and yet is continually generated from the Fire, and yet the Fire-Source or Torment cannot *apprehend* or stir it, in like manner I present to your Understanding, that *thus Faith* becomes generated out of the Life's Spirit, *viz.* out of a continual burning Fire, and *shines* in that same Fire, and fills the Life's Fire, and yet is *never* apprehended.

20. But if it becomes apprehended, then is *itself* entered into Reason as into a Prison, and is no more in God, in its Liberty, but is entered into the Source, Quality or Torment.

21. It plagues itself, and yet *there* it may well be free; in the *Reason* it works the *Wonders in the Fire of Nature*, and in the *Liberty* it works the *Wonders of God.*

The Second Chapter.

Of the Original of Faith, and why Faith and Doubting dwell together.

1.  OW seeing Faith is ONE Spirit with God, therefore we are to consider of its Original; for we may not say, that it is a *Figure* or Image of Reason,¹ but it is God's Image, God's Similitude, an *eternal Figure*.¹ Faith is God's Image.

2. And yet it may destroy or corrupt itself in the time of the Body, or *transmute* and alter, or change itself into the Anguish-source.

3. For in its own Substance in the Original, it is merely a *Willing*, and that Willing is a *Seed*, and that must the Fire-spirit, *viz.* the Soul, sow into the Liberty of God.

4. And so a Tree grows out of that Seed, of which the Soul feeds and *allays* or meekens its Fire-life; so that it becomes powerful, and gives its Virtue to the Root of this Tree, whence the Tree grows in the Spirit of God even into the Wonders of the *Majesty* of God, and springs in the Paradise of God.

5. And though it be so, that thus we are as it were dumb or mute, and may *not well* be understood; for Reason will needs comprehend and see all presently; yet we will set it down very clearly to the Light, *why Faith and Doubting are together*, and as it were bound with a Chain, so that there is a *vehement Strife* in Man, all the Time, while he is a Guest in ^k *this Tabernacle* of the *earthly Life*.^k 2 Cor. 5. 1.

6. Unless he so very eagerly sinks down in himself, that he can introduce the Life's Fire into the *Liberty* of God, and so he is in the Life of Reason *as dead*, and though he lives,¹ *he lives to God*.¹ Rom. 6. 10.

7. Which is indeed a highly precious Life of a Man, and is rarely or *seldom* found in any, for it is ^{*} like the first Image which God created.^{*} Note.

8. Though the Mortal hangs to it, yet it is *as it were* dead, as if a dead Image hung to him, to which Corruption *belongs*, wherein the true Man does not live.

9. For the right Life stands *converted*, and is in another World, in another Principle, and lives in another Source or Quality.

10. Understand us now therefore in *this* manner: You see and know the Original of the human Life, how *that* exists in the Mother's Womb or Body; and you see moreover *wherein* it qualifies or operates, and moves itself, *viz.* chiefly in four Forms; as, in Fire, Air, Water, and Earth or Flesh.

11. And though plainly it thus stands therein, yet it is in this *no more* than a bestial Life; for its *Reason* comes to it from the Constellations, and finds that the *Sun* and the *Constellation* make a *Tincture* in the four Elements, whence the Reason and Qualification, or working comes, also Pleasure and Displeasure.

12. But it is *not* by far yet the right human Life; for this *Reason seeketh no higher, but only itself in its Wonders*.

13. Yet there is in Man a Desire, and a great Longing or Panting after a higher, better, and *eternal* Life, wherein there is no such Source, Quality or Torment.

14. And though it be clear that Reason apprehends it not, and sees it not, yet a *Mystery* lies in Reason, which there tastes and knows it, whence the seeking exists.

15. Whereby we know that the same Mystery is *together* implanted in the first Creation, and is Man's *own*, and thus find that it stands in a Desiring or Longing, *viz.* in a Magic seeking.

16. Further we find, that with that Mystery we are in a *strange* Lodging for our House: that the same Mystery stands *not* in the Spirit of this World; for *that* apprehends it not, and finds it not, whereby then we know the heavy Fall of Adam.

17. For we find that Mystery in the willing of the *Mind first*, that it is a secret Fountain Spring, which opens itself in another Principle.

18. *Secondly*, we understand also, that that Mystery stands *bidden* in the Fire in the Anguish-Source or Quality, and opens itself through the *Anguish* of the Willing.

19. And then, *Thirdly*, we find, how that same Mystery *is* held Captive by the Spirit of this World.

20. The *outward* Life's Reason has Might or Ability to enter thereinto, and to destroy it, so that that Mystery comes not to the Light, in that it covers the same, so that the *Genetrix* cannot generate, and so ** abides as a Mystery hidden*.

* Note.

21. And so then when the Body breaks, then the willing has nothing *more* which can open the Mystery: and thereupon the *Fire* or Soul's Spirit abideth in the Darkness, and the Mystery stands *eternally* in it, as in another Principle.

† Note.

22. Thus we know that Mystery to be † *God's Kingdom*, which stands hidden in the Soul, which gives a *longing* Pleasure and Desire, so that it *imagines in that Mystery*.

23. Where then it becomes Impregnated magically *in that* Mystery, out of which the willing *exists*, to go forth out of the Fire-Life into the Mystery of God.

24. And so now if it lifts up the Willing, and casts it from it into the Mystery, then the Willing becomes Impregnated in the Mystery.

‡ Note.

25. For it is longing, and attains or comes to be the *Body* of the Mystery, *viz.* the Substance of the Mystery, which is God's Substance, which is ** Incomprehensible* to Nature; thus the Willing draws God's Similitude or Image on to itself.

26. So now when the Willing is generated out of the Soul's Fire, then it stands indeed also with its *Root* in the Soul, and so between the Willing and the Soul there is no parting or rending: but the Willing thus becomes ONE Spirit in *or with* God, and comes to be the Soul's Garment, so that the Soul in the Willing becomes *bidden* in God.

27. So that though it dwells in the Body, yet nevertheless it is with its *Willing* surrounded and hidden in God, and is thus in the Willing, which is the right earnest Faith, *a Child of God*, and dwells in another World.

28. This now is not so to be understood, like an historical Willing, whereby *Reason* knows that there is in itself a desire after God, and yet holds or retains that very desire Captive in Evil or Wickedness, so that the Willing *cannot* go out from the Soul, and enter into the Life or Mystery of God, but *makes* Opinions, and sets the Willing in the Conjectures.

29. Wherein then it cannot reach the Mystery, and so abides in the Conjecture, or indeed *altogether* hidden in the Soul, in which it is directed and pointed, or put off to a future Thing, *whereby* Reason holds the Will Captive in the Longing or Lust of the Flesh in the Syderial *Magia*, and continually says, *Tomorrow* thou wilt go forth and seek the Mystery of God.

§ Note, Thou must, through
God in thee,
know thyself.

30. Verily, there is no *own* or *Self Ability* of finding it, this Opinion deceives itself; so also the *Liberty* is in no Conjecture or Opinion, where the Will may enter in and behold God, that Reason need to Image or Contrive to make or do somewhat, and so *therewith* to be pleasing to God.

31. For there is no righter Way, than only to go with the Willing *out* from Reason,

and not will to seek itself, but God's Love, to cast itself wholly into God's will, and to let *all lie, which Reason casts in the way.*

32. And though there were great sins and preceding lusts, into which the *Body* was Entered, yet we should go *above* them with the will, and Esteem God's Love greater *than the sordid Pleasures of sins.*

▪ Heb. 11. 25.

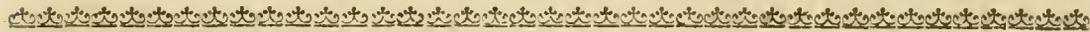
33. For God is not an acceptor of sins, but an acceptor of the *obedient free* willing, he lets not sin into himself.

34. But a humble lowly willing, which goes forth out of the house of Sins, and wills Sins No more, but sinks itself out from Reason into its Love, as an *Obedient* humble Child, that he accepts, for *it is pure.*

35. But so long as it sticks in the Opinion and Conjecture, it is surrounded with the Opinion, and is *not* free.

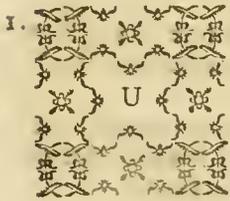
36. But now seeing then God is free in himself from the Evil or wickedness, so must the willing also be *free*, and then it is God's similitude, image and propriety: for *What comes to him into his Liberty, he will not cast that away,* as Christ Teaches us. ° John 6. 37.

° John 6. 37.



The Third Chapter.

Whence Good and Evil, Love and Anger, Life and Death, Joy and Sorrow proceed; and how the Wonders of Nature appear in the Free-will of God, and yet the Liberty of God mixes not itself with the Wonders of Nature.



1. UNDERSTAND us further in *this* Manner: We apprehend and have it sufficiently made known to us, even in the *Holy Scripture*, as also in the *light* of Nature, and in *All* or *Every* thing or Substance; that from the *Eternal Substance* all *proceeds* both Good and Evil, Love and Anger, Life and Death, Joy and Sorrow.

2. Yet we *cannot* say, that therefore *Evil* and Death Come from God; for * *in God is no Evil*, also no Death, and in Eternity * Note. no Evil goes into Him.

3. The fierce wrath only proceeds out of the *fire* of Nature, where the *Life* stands as in a *Magia*, where one form desires and awakens the other, whence the *Essences* of Multiplicity Exist; or of which the wonders become generated; in which the Eternity reveals or manifests itself in *Similitudes.*

4. And yet we must say that in God's willing there is a desiring, which there causes the *Magia*, out of which the Multiplicity exists.

5. And yet the Multiplicity is not God's willing *itself*, which is free from all substance; but in the seeking or *longing* of the willing Nature, generates itself with all forms, where then all originally arises out of the Desiring, as out of the *Eternal Magia.*

6. And we are further to know, that all whatsoever there *attains Life*, which imagines into the seeking or longing, and sets its will into Nature, that it is the Child of Nature, and *one Life with Nature.*

7. But whatsoever with its willing *goes forth* out of the seeking or longing of Nature,

into the free-willing of God, that becomes accepted and known in that free-willing, and is *ONE* spirit in or with *GOD*.

* Note. 8. And *though* it be Nature, as also Nature has *Ever* from *Eternity* generated itself in God's willing, yet its Spirit-life is without or beyond Nature in the free-willing, * and to the wonders stand manifested in *God*, and yet are not *God himself*.

9. And if the soul's will-spirit goes forth from the Reason of Nature into the free-willing of God, then is the Will-spirit *God's Child*, and the Nature-spirit *God's wonder*; and the Creature stands turned into itself, *as God himself*.

10. For the Sydereal or Reason-spirit seeks in its *Magia*, in itself, in its Center, the Wonders of *Eternity*: To which *End God* has created the soul, in the body of the outward Nature, though indeed it be only apprehended in the inward.

11. And the will-spirit goes into the liberty of God, where then the Holy Spirit brings it into the Free *divine* Mystery, so that the *Deity* stands manifest in the Will-spirit; and in the Reason-spirit stands the *Magia* of Nature with its wonders Manifest.

12. So then, seeing the soul is the *Center*, where the right will-spirit towards the liberty of God goes forth into the liberty of God, *viz.* into the *Divine* Mystery, yet it has the Sydereal spirit for a Band.

13. And if it *tames* that, *so that it works not Evil*, it may introduce the Sydereal Wonders, which in the Elementary Looking-Glass came to be made or brought to a Substance, and bring them before the *Majesty* of God into the free willing of God; that so the wonders may shine or appear in the *divine* Liberty, as a similitude of God's willing.

14. *Not* so to be understood, that the Liberty of God *mixes* with the Nature-wonders and with the similitude, so that they are *One*.

15. No, God abides *Eternally Free*; he dwells in the wonders as the Soul in the Body; and so little as the Body apprehends the Soul, or the Fire the Light, so *little* also does Nature the Deity.

16. And yet it is *ONE* substance, and has from *Eternity parted itself* into two substances, *viz.* the Fire and the Light.

17. Where in the *Fire* we understand the source or quality of Nature; and in the *Light*, the Mystery, the spirit of the Life without source or quality; although the Fire also is a Mystery.

18. Thus understand us; it has one and the same form or manner in Man. The *Soul* is the Fire of the true human life; *that* God out of the *Eternal Nature* in Adam breathed or blew up by, or with his spirit, *viz.* out of the Center of God.

19. And the *Spirit* that became generated out of the soul's fire, which God's spirit *formed* to its Image, that has the *divine* Mystery; out of which the willing towards the Love of God comes to be generated, out of which the *Divine Magia* or seeking Exists; *that* the will-spirit of God desires.

20. And so now if it lifts up itself, that is, goes forth out of the hidden Mystery into the liberty of God, then it is a *branch*, bud or sprout in God's Kingdom; Sprouted out of God's Mystery, and works in God's willing, and *continually* opens the Wonders of God's wisdom.

21. Not in that form or manner, as if in God *something* new was become Generated, that had not been from *Eternity* in God's wisdom, which has no Ground or Bottom, nor Number.

22. Only in the soul's *Spirit* in itself the Endless or Infinite Mystery becomes Manifest, to God's Honour and deeds of Wonder, and to the *Eternal Joy* of itself; understand of the *Creature's* self.

23. Now seeing the Earthly perished seeking or longing mixes itself *together* with the

Starry source or quality, and that the soul in the heavy Fall of Adam has with its willing *imagined* into the Starry seeking, or longing, as also into the Earthly, and introduced the strange *Magia* into itself; therefore is the willing become broken or corrupted, and the divine *Image* come to be destroyed.

24. And the Heavenly divine Image of Man *became* Earthly, so that the right willing stands as it were *reversed*, or turned about in the spirit of this world in *Reason*, which is generated out of the Constellation.

25. Now therefore it is necessary for the right Image of God, which is thus destroyed and *become* Earthly, that it be ^r *born again*.

26. And there would be no Remedy or Council found to help this Image, if the word out of the Center of God, *viz.* God's own Life, *did not* become Man, and new regenerate the pure soul again in itself, whose Image was now *perished*; and there the right Image comes to be helped again, else it would Eternally have been bereaved or deprived of the Liberty and Majesty of God.

27. And so now seeing *all* souls are proceeded out of *One*, they are all *therefore* generated out of the perished or corrupted Root.

28. But seeing the New regenerated Life in Christ is come again into a ^s soul, ^r Or one. therefore it is necessary, that we all cast our willing into *the Regeneration of Christ*: for in Christ we are with our souls become generated in God again, and have in *Christ* attained the Image again.

29. For our Mystery in the soul stood after the fall only and *barely* in the *Magia* of Nature, which in its *Center* is a Fire, and the Image was turned out of the liberty of God into the outward *Magia*, *viz.* into the outward Principle.

30. So now when that breaks or corrupts in the Substance, then the poor perished Image of the soul stands as a forlorn *lost child*, where in its own Center it can awaken or stir up *nothing*, but only the fierce wrathful fire-source or quality: for it is gone out of the word of God, *viz.* out of God's Mystery, into a *Corruptible* Looking-Glass, *viz.* into the spirit of this world, which is inceptive and finite, or has a Beginning and End.

31. And therefore also the soul's body is *wholly* become Earthly, and is fallen home into Corruptibility and to Death.

32. Therefore it is necessary for us, seeing God has out of Grace turned his *Love* to us, and has turned in our soul, in *Christ*, into himself again into the Liberty, and made the divine Mystery stirring in the Image, so that the Image *can* dwell again in God, *viz.* in the Paradisical Wonders, that we break off our willing from the *outward Center*, *viz.* from the transitory Life, and introduce it into the *free* willing of God.

33. And to that Now belongs *not* a History only, or *knowledge*, for one to say, *I believe*, that is, *I know* it, or *desire* it, and yet abide with the willing in the outward Principle, *viz.* stand in the outward seeking or longing.

34. No, the thing is this, ^r *you must become born anew of water and the Holy Spirit*; ^r John 3. 3-5. 7.

35. It must be sincere or earnest; the Reason's willing must become *broken*: it must be a living motion of the will which breaks quite through Reason, and which *strives* or fights against Reason.

36. And though that indeed is *not passib'e* for the soul, since it is become so very perished or corrupted; yet there is no better council or remedy for it, than that it should make itself, with all its reason and thoughts, as it were *dead*, and incline and unite itself merely and only to God's *Mercy*, and give itself up into it, that there be no *other* Room left for Reason, but that it must be compelled and subdued.

37. And if the will does thus strike down Reason, then it is as it were dead, and

yet lives there, but it becomes the right will's servant, and yet there *without that* will be Lord.

38. For God's willing must become *Lord* over Reason; if Reason would make or do any thing virtuous, which subsists before God.

39. For nothing *subsists* before God, unless it be generated in God's will.

40. But if the will turns itself into God, then the will-spirit becomes God's child.

† Or Works.

41. Then also the † Wonders subsist before God, which have been made or wrought by or *with* the *Reason-spirit*; for they have been made in God's will, and have been put out of the inceptive, and set in the Eternal.

42. And though indeed we cannot say, that our *work* or doings, or that which we have made, abides Eternally; yet the *shadow* or image of it abides; and though they truly and really abide in the substance, yet but in the *Mystery*, *viz.* in the divine *Magia*, before the wisdom of God.

43. Where only the outward Principle of it breaks or corrupts, *viz.* the outward *Dominion* in the four Elements.

44. And there yet the four will be set again into the *One*; where then all Colours and forms, or *varieties* of the Four, will become *known*, with *all whatsoever* is generated therein.

‡ 1 Cor. 3. 13.

45. Therefore then a final day of separation is appointed by God, wherein † *all shall be proved or tried through the Fire*, what is generated in the willing of God or not; where each Principle will reap its own.

46. And there *Much* of Many Men's works will abide in the fire, because they were not generated in God's willing; for nothing *impure* goes into God.

47. But whatsoever is generated *out of another Magia*, that is *not Pure*, of which we have the Earth for an Example, which is perished.

48. Dost thou ask, Why? Answer, The Devil with his Legions sat in his Creation, wherereally he was Created an Angel, in the *Sulphur*, or in the *CENTER* of Nature, † out of which the Earth afterwards was Created; he has awakened, or stirred up the fierce wrath in Nature.

‡ Note, out of what the Earth is Created.

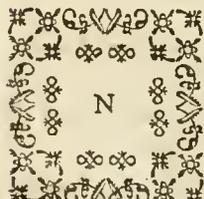
* Or Justification.

49. So that the Earth has an evil *impure* seeking or longing, though it is become shut up in Death, and *reserved for* * *Putrefaction*.

50. Where it shall be proved in the Eternal Fire, and come again into whatsoever it was *before* the Creation, *viz.* into the Eternal *Magia* of the Eternal Nature.

The Fourth Chapter.

How Man must Live, that he may attain the Liberty of God; and how the Image of God comes to be destroyed: Also of the state and condition of the wicked, after the Decease of the Body.

1.  OW then seeing *all* is included and shut up in God's willing, whatsoever is become generated in Nature, therefore thus we understand, that Nothing can enter into God's willing, unless it *becomes generated* or made in God's willing: and so we understand Clearly that it is necessary for us, that we with all our Reason and *Thoughts* give up ourselves into God's will.

‡ Eph. 4. 12.

2. And so we should † *labour with the Hands* in the world, and seek

and procure food for the Belly, and yet not at all set our will into it, so as to account any earthly thing our Treasure.

3. For ^a *where our will and heart is, there is also our Treasure*: Is our will in God's ^a *Matt. 6. 21.* will? then we have the great Mystery of God, out of which *this* world, as a similitude, has been generated, and so have both, *viz.* the Eternal and the Corruptible; and yet more, we bring the wonders of our works into the *Eternal* Mystery, for they hang or cleave to the will-spirit.

4. But if we turn away our will from the Eternal into the Earthly Mystery, and account Money our Treasure, and the Beauty of the Body for our Luster, and honour or authority and power our *Best* Jewel, *then* our will is captivated in the same; and so now it hangs only to the Looking-Glass, and attains not the Liberty of God.

5. For the *Looking-Glass*, *viz.* the outward Kingdom, shall be *tried* through Fire, and the fierce wrath shall be separated from the Pure, where then the fierce wrath will be an ^a *Eternal Burning*.

^a *Isai. 33. 14.*

6. Now if Reason *introduces* the soul's Mind, with the willing spirit of the soul, in which the Image of God and the right true Man stands in the outward Looking-Glass, *viz.* into an *Hypocritical* seeking or longing, then indeed is the Image and right true Man captivated with it, and infected with the outward *Magia*, *viz.* with the seeking or longing of it.

7. Where then the Image puts on the outward substantiality not only as a Garment, but it is an *infection* and total mixture.

8. Though indeed the soul's fire mixes not itself with the outward Kingdom, yet the soul's will-spirit, which is Magical, *mixes itself*, and so the Image of God comes to be destroyed, *and altered into an earthly*, where then the soul's fire-life remains rough, and has in the will-spirit an Earthly Image.

9. So now if the body breaks and dies, then the soul retains its Image, *viz.* its will-spirit; and now is *departed* away from the Body's Image; for in the dying is a parting asunder, and then the Image *appears* with and in those things which it has received into itself, wherewith it is become infected; and that source or quality it has in itself.

10. What it has loved here, that has been its Treasure, whereinto the will-spirit has entered, and according to *that* also the Soul's Image *figures* itself.

11. *Has* any one turned his heart and mind into pride, state and courtly figure, in the time of his Life? then that very source or quality continually *springs* in the soul's fire into the Image; and flies forth ^b over the Love and Meekness, *viz.* over God's liberty, and cannot *possess*, or apprehend the liberty.

^b Over or above.

12. But it flows up thus in itself in such an Anguish-source or quality, and *figures* the will-spirit continually according to the Earthly Things, into which its will has entered, and glisters thus therewith in the soul's fire, and continually *climbs up* in pride and state, and will needs go forth in the fire over God's Meekness.

13. For it can form or create no other willing, for it *cannot* enter into the liberty of God, into the *Holy* Mystery, where it might create or procure another will; it lives only and barely in itself.

14. It has Nothing; and can also attain Nothing, but only that which in the outward Life it has comprehended or *Conceived* in itself.

15. And thus it goes also with a Covetous Person, who has in his will-spirit and Image the Magic-Covetous seeking or longing, who *wills always* to have much, and figures all that is in his will-spirit, wherewith he was *infused* in the Life of the Body.

16. But though that has left him, and that his substance is no more Earthly, yet he carries along the Earthly willing, and so plagues and *torments* himself with it, or he can attain nothing else.

^c The false, wicked, deceitful Man.

17. And yet it goes much *worse* with ^c falshood, against which the Miserable have cried out, and cursed him for his Oppression and Extortion.

18. For all whatsoever has been wrought in the Evil wickedness or *malice* which he has caused, follow, after him; for it has been wrought in the Mystery of the Anger, and so the perished soul falls *thereinto*, after the dying of the Body.

19. And there it must Bathe in those Abominations, so that *if it was* possible for it to unite itself with the willing into God's love, yet it *would* have those same *Abominations and Malice* on its Back, for they make it Eternally despair.

20. Where then at last the soul departs away, and renounces God, and desires only to climb up, and to *live* in those Abominations.

21. And this is its Joy, that it blasphemes God and his Saints or Holy ones; but yet *lifts up* itself in the abominations above God and the Kingdom of Heaven, and yet sees or apprehends none of them.

^d Subersicht.

22. Thus we give you to Consider, what the *will* and ^d aim or confidence is, *viz.* that it is the Master and *Leader*, which introduces the Image of Man both into God's Love, and also in God's Anger.

23. For in the willing, the right true Faith *becomes* generated, wherein the Noble Image of God stands; for in the Faith or Believing, we become *again* through Christ generated in God, and attain again the Noble Image, which Adam had lost, and Christ with God's *life* has introduced into the humanity again.

24. Thus a false or *wicked will destroys the Image*, for the will-spirit is the Root of the Image, for it draws the Mystery of God into itself.

^e Or brings to Light.

25. And the Spirit of that same Mystery ^e opens the fair Image and *draws* on to it the divine Mystery, *viz.* God's Substantiality, understand Christ's Heavenly Body, which became generated out of God, in the dear and fair virgin of his *wisdom*, which fills heaven.

26. So then if our Mind and Will is set thereinto, and that the will *desires* the same, then is the will Magical and goes thereinto; and if it then hungers after it, *then it may eat the Bread of God.*

27. And now Sprouts to it the New Body, which is the saving amiable blessed *Tree* of the Christian *Faith*; for every Body, or *Corpus*, loves itself.

28. And so then the soul gets God's Body, which is *so* sweet, saving, amiable and blessed, how then will it not love the same, which yet is given to it for its *own*, in which it lives and dwells, and of whose power and virtue it *eats* and strengthens itself?

29. Now no one should deceive himself, and remain sticking in his falshood and unrighteousness, and *comfort* himself with an Historical Faith, whereby he *thinks*, God is good and favourable, he will forgive me well enough, I will gather Treasure, and enjoy my *full* of it, also leave my Children *much* riches and honour, I will yet one day repent well enough; it is a mere *deceit*.

30. Thou gatherest and heapest together in falshood, and attractest into thee unrighteousness; and though it be all done in the best way that may be, yet it is but *earthly*; and thou hast demerited thy heart and willing down into an earthly Vessel, and clothed, and *infected* thy Noble Image with it.

31. Moreover thou inheritest and *purchasest* only pride for thy Children, so that they only *Set* their will-spirit also thereinto.

32. Thou Thinkest to do good to thyself, and thou dost to thyself and thy Children the *worst thou canst*.

^f Note.

33. *Indeed* the outward Life must have sustenance; and he does ^f *foolishly* who voluntarily gives his goods to a wicked one.

34. *But much more foolishly does he,* that with his goods makes himself to be a wicked one; in that he sets his *heart* upon them, and holds temporal transitory pleasure more in honour, than the Eternal intransitory goods which have no End.

35. ^f But he is *blessed* that comes to help the Miserable; for they *wish* all good to him, and pray to God, that he would bless him in Body and Soul. ^f Note, ye Merciful.

36. And thus their *wish* and *blessing* passes to the Donor into the Mystery, and surrounds him, and *follows* after him as a good Work generated in God; for he takes that Treasure along with him, and *not* the Earthly.

37. For when the Body Dies, then the Image passes into the Mystery; that is, it becomes *manifest* in the Mystery of God.

38. For in the Time of the Earthly Life, the outward Principle was a *Cover* before it, and that falls away with the dying of the Body, and then the divine Mystery *appears* in the Image, and therein all good deeds and works, which were generated in the Love, in the will of God.

39. All the prayers and wishes of the honest and virtuous Children of God stand in the Mystery, and incline themselves towards, and *appropriate* themselves with the Image: For the children of the Miserable, whom he came to help in their necessity and *tribulation*, have *sent* their willing in their prayer into God's Mystery, and therewith unite them to their *deliverer and comforter*.

40. And so when that same *well-doer* comes into the Mystery, so that the Earthly Life falls away, then all things become Manifest, and every one *unites* itself to its own, into which the willing has separated it.

41. And all this is *reserved* to the Judgment of God, the Holy Spirit, in the Mystery; and there ^e *every one shall reap what he has here sown* in his Field, there it shall all spring ^e Gal. 6. 7, 8. up, grow and blossom in a heavenly new Earth.

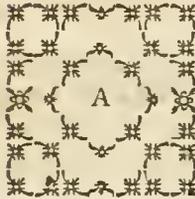
42. In which, Man will draw and put on to his divine Image, the *Body* of the *perfect* Mystery of God, and see before him, *viz.* before the bodily or corporeal Image, his righteousness standing, and *why* he is so fair, beautiful and bright.

43. He will *know* the Cause of it, and Eternally rejoice himself therein, and conceive or comprehend his Song of Praise or *Hallelujah* therein, to God's honour and deeds of Wonder.

44. On the Contrary, the *wicked* Herd, or Multitude, will *have* the scorn, derision, reproach, Covetousness, Pride, State, Pomp, evil Malignity, and wicked Malice, and the Curse of the Miserable, in their Mystery, *gathered together* into the Anger, which will also follow after them, and so they will ever continually *know* the Cause of their source or quality and torment, and in that regard be Eternal Enemies of God, and of his Children.

The Fifth Chapter.

Why the wicked Convert not. What the severest and sharpest Thing in Conversion is. Of the false Pastors or Shepherds. Of the Tree of Faith. How a Man must enter into the Kingdom of God. Of the Breaking of the Kingdom of Lucifer. Of the Three Forms of Life, and what we have inherited from Adam, and from Christ.

1.  LL this the wicked Multitude cannot conceive or apprehend, and the Cause is this, there is *no willing* in them, which desires to conceive it.

2. For the Earthly substance has captivated *them*, so that they can Create or Form no willing into God's Mystery; they are to God as the *Dead*; there is no breath of divine Life in them; also they *will* nothing of it, they are bolted up into God's Anger Mystery, so that they know not *themselves*.

3. God has not done that to them, but they are with their Will-spirit gone thereinto, and so *demersed* themselves, and therefore they run on like Madmen.

4. Where yet the *Noble Jewel in them stands hidden* in the Noble Center in the divine Principle; and they *can* very well with their will go forth out of the Earthly substance and malice or wickedness, into the will of God.

5. But they wilfully and obstinately let the fierce wrath *hold* them, for the proud, stately, self-honouring life, pleases them *too* well, and that holds them also.

6. But *after* this Time, there is no Remedy more; when the soul's Fire is merely and barely Naked, it can be quenched by or with nothing but only with *God's Meekness*, with the water of the Eternal Life in the Mystery of God, and that they reach *not*, or attain not; there is afterwards a ^b *Great Cliff or Gulf between them*, a whole Principle.

^b Luke 16. 26.

7. But in this Time, while the soul swims and burns in the blood, it *may* well be, for the spirit of God ⁱ *goes upon the wings of the wind*; God is become Man.

ⁱ Psal. 18. 10.

8. The spirit of God *goes with the willing* into the Soul; it desires the soul; it sets ^k *its Magia towards* the soul; the soul needs only to ^k *open the Door*, and so it goes voluntarily in, and opens the Noble Grain to the Tree of the Christian Faith.

^k Rev. 3. 20.

9. But this is the most sharp and severe, which enters most *bitterly* into Man; he must break *off* the Will-spirit from the Earthly Substance; he must bring forth the Will-spirit out from its Earthly *Treasure*, viz. out from Pride, State, Covetousness, and Envy, as also out from Anger and Falshood, towards the Spirit of God.

10. His Mouth must not be a hypocritical Flatterer, and his Heart and Will remain sticking in the Earthly Mystery, it must be *sincere* and earnest from the ground of the Heart, and of the Soul.

11. The *Will* must turn itself about into the Divine Mystery, viz. into *God's Love*, that the Spirit of God may have room and place in it, to blow up the divine *Sparkle*, else there is no Remedy, it is no flattering Hypocrisy will do it.

^{*} Note.

12. ^{*} And though one should learn *all the Scriptures* outwardly, without book, by rote, and should sit all his life long in the *Church*, and yet would abide in the soul's Image, an Earthly bestial Man, which in his Heart hunts only after falshood, *deceit*, and wickedness, then his flattering Hypocrisy will help him nothing.

13. A *Preacher*, who handles God's Mystery in the outward part externally, and yet has not God's Image in the inward, internally, but only hunts after Honour and Covetousness, *be* is as *near* to the Devil as the meanest of all; he is only a Juggler with God's Mysteries, and an Hypocrite without Power.

14. He himself has not the Mystery, and how then will he give or ^l *dispense* it to others? He is a false Shepherd, and ^m *a Wolf among the Sheep.* ^l Eph. 6. 10.
^m Matth. 7.

15. For every Man who bears the Mystery of God, that is, who has awakened or ¹⁵ *stirred* it up, and given himself up to it, so that God's Spirit drives him, ^{*} *HE is God's Priest*, for he teaches out of, or from God; none can rightly teach, unless he teaches out of or from God's Mystery. ^{*} Note.

16. But how will he teach who is without it? Will he not teach from Art and Earthly Reason? What does that concern God's Mystery?

17. Though *Reason be a Noble Thing or Substance*, yet without God's Spirit it is *blind*; for Christ saith, ⁿ *Without me ye can do nothing*; ^o *those whom the spirit of God leads or drives, they are God's Children.* ⁿ John 15. 5.
^o Rom. 8. 14.

18. But ^p *he who climbs into the sheepfold, another way than through Christ's Spirit, he is a Thief, and a Murderer, and comes only to rob and steal*, and to seek his own profit, he is not a Pastor or feeder of the Sheep, but a devourer, as a *Wolf* does. ^p John 10. 1.

19. We are to understand *thus* concerning the Tree of Christian Faith, it must be *living*, and not a dead History or Knowledge; the Word of Life must in the Image be *born* or generated Man, that the Soul may bear God's Image; without that he is not God's Child.

20. No flattering Hypocrisy, or deferring of Repentance upon Hope avails; so long as one bears the *Earthly Image* on the soul, he is without God's Mystery.

21. Thou shouldst *not dare* to think I will yet one day convert well *enough*, but I will *beforehand* gather enough, that I may not want, and Earthly business may not afterwards lie in the Way: No, that is the Devil's griping Talon.

22. But ^q *through Persecution, the Cross, and Tribulation, through Reproach and Disgrace, must we go into the Kingdom of God.* ^q Note,
Acts 14. 22.
² Theff. 1. 4.

23. For the Devil manages his Dominion in the Earthly Image, and he *reproaches* the Children of God in his proud, stately, pompous Seat, when they would run away from him, or escape from him: Thus the wicked Multitude serve the Devil, and help to promote his work.

24. All this the Man that will go to God must not regard, he must consider that he is in a strange Country among Murderers, and is a Pilgrim, who wanders or *travels* into his true Native Country, and he falls among the Murderers, who vex and rob him.

25. And if he can but bring it so far, that he *retains* his noble Image, then he has Goods enough, for he gets the Heavenly Mystery instead thereof, wherein all lies, out of which this world is only a Looking-Glass of it.

26. And he is indeed very foolish who takes the *Glimpse* of a Looking-Glass for a substantial Thing or Being; for the Looking-Glass breaks, and he that loves the same, is bereaved of it.

27. And he is like one who in a great Water ^r *builds his house upon the sand, and the water carries away his house*; and so it is also with the Earthly Hope. ^r Matth. 7.
26.

28. O Child of Man, thou noble Creature, let ^s it not have the power; it *costs* thy Eternal Kingdom; seek thyself, and find thyself, but *not* in the Earthly Kingdom. ^s The outward Looking-Glass.

29. O how very well is it with him that *finds* himself in God's Kingdom, who draws on the heavenly and divine Mystery, and enters into it.

30. All the Ornament and Bravery of this World is *Dung* in respect of the Heavenly, and is not worth a Man's setting his Love upon it.

^t Work or
Effect.

31. Though it is so, that it must yet be brought to the ^t Wonders, to which End also God hath created it, that Man, understand the outward Man, should *open* the Wonders of the outward Nature, *viz.* in the outward Mystery, both out of the Earth, and above the Earth.

32. All whatsoever the Stars can do, and the Earth has in it, *should* Man bring into Wonders, into *Forms*, and into Being and Substance, according to the Eternal *Figure*, which was seen in God's Wisdom, before the Times of the World.

33. But he should not set his Will in it, and esteem *that for his Treasure*, but for his Joy and Ornament he may *use* it; but with the inward Man he should labour in God's Mystery, and then God's Spirit helps him *also* to seek and find the outward.

34. Seeing then we are through the heavy Fall become so perished, that our *Mind* is turned out of the heavenly Mystery into the Earthly, as into the Looking-Glass, so that we are found as it were *half* dead; therefore it is highly necessary for us, that we go *quite* forth out of the Earthly with our Mind and Will, and *seek* ourselves first, before we seek the Earthly Beauty and Ornament, that we may first learn to know where we are at home, and not make our *Mind Earthly*.

35. For though Man stands clearly in the Image of God, yet he is in a *Threefold* Life; but if he loses God's Image, then he is only in a *Twofold*.

36. The *first* Life is the Soul's Life, and it originally arises in the Fire of the Eternal Nature, and stands especially in *seven* Forms, all according to the Spirit of Nature, as in our second and third Book is expressed and declared.

37. And the *second* Life stands in the Image, which is, or becomes generated out of the fountain of the Eternal Nature, *viz.* out of the Soul's Fire; which Image stands in the Light in another source or quality, and has its living Spirit, as you may find it in Fire and Light.

38. For the source or quality of the Light is not as the source or quality of the Fire, and yet the Light *exists* out of the Fire; where a Man is to understand, in the source or quality of the Light, the meek pure amiable Spirit; and in the source or quality of the Fire, the *Cause of it*.

39. As you see that out of the fire the *Air* originally arises, which is the Spirit; and the Air also is understood to be in four Forms; as *First*, One Day according to the fierce Wrath of the Fire; and *Secondly*, a moist or damp one, *viz.* Water from the harsh astringent attraction; and *Thirdly*, a meek one from the Light; and *Fourthly*, a swelling rising one, from the fierce Wrath of the Fire-crack.

40. Wherein we then understand, that the Light in *all* Forms is Master, for it has the Meekness, and is a Life which becomes generated through the fierce wrathful Death, *viz.* through the *Anguish* source or quality in the sinking down, *viz.* as another Principle, which subsists in the fire without feeling, and yet has its feeling in itself, *viz.* the laudable worthy Relish.

41. Wherein then we understand, that the Water becomes generated through the Death, through the *sinking down* through the Fire's Anguish; and we understand further, how yet it is no Death, and yet it is a Death.

42. But the Light makes it sprouting, so that there is a *Life* therein, which Life stands in the Light's power, wherein the Life sprouts out of Death.

43. And understand the Substantiality, *viz.* the Comprehensibility or Palpability, for, or to be the *Water*, which is dead in itself, but the Fire-life and the Light's Power is its Life.

44. Thus the substantiality is esteemed as it were dead, where the Life is its own therein, and possesses and generates itself in itself.

45. Wherein the Death of the substantiality must give the *Body* thereto, as is declared in our Third Book; where then in the Light-life, and in the Water of the Death, we understand two forms; and according to the Anguish in the Fire, the *Third*.

46. As, *First*, in the Anguish of the mortifying or killing in the fierce Wrath of the Fire, we understand a *fierce* wrathful Water, which in respect of the first four forms of Nature, *viz.* harshness, bitterness, anguish and fire, is like *Poison*, and is also Poison, a hellish substantiality in the fierce Wrath, according to the original of the first Principle, wherein God's Anger springs or flows up.

47. And, *Secondly*, we understand the other Water in the Light's Crack, in which the source or quality sinks down quite through the *Mortifying*, and in the Death becomes like as it were Nothing, for in the *Nothing* the Eternal Liberty, *viz.* the Eternal Abyss of the Eternity, comes to be *attained*.

48. And if then the incomprehensible Light, in that very sinking down into the Eternity, shines or discovers itself, and always *fills* the sinking down, then sprouts forth in the Light, the power of the Light, *viz.* the Life of the *demersed* Death.

49. For the fierce wrath of the Fire abides in the fierce wrathful source or quality of the fierce wrathful Water, and goes * *not* along into Death; also it cannot be, for the fierce wrathfulness is the stern *Almighty* life, *that cannot die, nor attain the Eternal Liberty*; for it is called, and remains in *Eternity*, the Nature-life. • Note.

50. And though indeed, in the Light-life, there is found also a Nature, yet it is not *painful*, odious or enemicitious, as that in the *Original* of Nature, according to which God called himself a zealous, jealous, angry God.

51. For in the Light-source or Quality, the Water, which is sunk down through Death into the Liberty, becomes a Source or Water of the Eternal Life of Joy, in which the Meekness and Love eternally flow up.

52. Where then there is no more sinking down, but a sprouting, which is called *Paradise*.

53. And the moving out of the Water's source is called *Element*, that is, the pure Element in the Angelical World.

54. And the cause of the Fire in the Light is the Eternal *Firmament*, wherein the Eternal Skill and Knowledge in God's *Wisdom* becomes opened, as we have a similitude hereof in the Firmament and Stars.

55. Thus we understand *two* Worlds *one* in another, one not comprehending the other, *viz.* one in the fierce Wrath of the fiery Nature, in the Water of the Poison and Anguish-source or Quality, wherein the *Devil* dwells.

56. And then one in the Light, wherein the Water of the Light is sunk down out of the Anguish, into the Eternal Liberty, which the Poison-water cannot apprehend or *reach*.

57. And yet it is not severed asunder, but only through the Death, where it divides itself into two Principles, and so severs itself into *two Lives*, *viz.* one in the Anger, and the other in the Love, *which* Life is known to be the right Life.

58. And herein sticks the ground, that as we with *Adam* went out of this Life into the outward Life, for which also God became Man, so he must introduce us through this death, through and out of the fierce wrathful source or Quality, out of the *Fire Anguish-life*, through the Death into the *Light and Love-life* again.

59. Whereas yet the *Gates* of Death were in the Wrathfulness shut up in the human soul, so that the soul stood in the Anguish-source or Quality, in the *inward Nature*, in the Fire of the Poison, *viz.* in the Water of the Anguish.

60. And there has the Prince Christ broke the Lock, Fort, or Bar of Death, and is with *his human* Soul sprouted forth through Death into the Light of God again, and so now his Light-Life leads Death Captive, and so it is become a Reproach and Scorn.

61. For with the Lock, Fort, or Bar, Lucifer *thought* to be a Lord and Omnipotent Prince.

62. But when the Lock, Fort, or Bar became broken, then the *Power* of the Deity in the Light destroyed his Kingdom; and there he became a *Captive* servant, for God's Light and the Water of Meekness is his Death; for the Anger becomes killed or mortified therewith.

63. Thus is the Light and the Love *entered* into the Anger, together with the Paradise-Element, and the Water of the Eternal Life, and God's Anger is become *quenched*.

64. And so now Lucifer abides in himself in an anxious fierce wrathful Fire-source, where *his Body* is a Poison, a Source of Poison-Water.

65. And thus he is thrust out from God's Fire, into the *Matrix* of the eternal Nature, *viz.* into the stern harshness, which generates the eternal Darkness, wherein he manages the very stern Dominion in the Anxious *Mercurius*, and so is as a *Reproach* or *Outcast*.

66. Who in his Original was a Prince, but now is no more than an *Executioner*, a base Slave, which must be there, in God's fierce Wrath, as a Hangman, who *punishes* the Evil, when he is commanded by his Lord to do so: he has no further Power.

67. Though yet he is a *Deceiver*, that he might ensnare many, and that his Kingdom may be great, that he may have many, and not stand in Reproach with so few.

68. As a Whore thinks, if there were many Whores, then I should *not* be a *Whore alone*, I am as others are; thus he also desires a great Tribe or Succession, that thereby he may reproach God.

69. For he always *attributes* the Blame and Fault to God that he is fallen, as that *his* Wrath has so drawn him, and thrust him into such a Willing of Pride and State, so that he stood not.

70. Thus he supposes, if he did draw many to him, that his Kingdom would be *great*, and so should get more to him, that would do as he does, and Curse God, but *justify himself*; that is his Strength and Pleasure in his dark harsh Anguish, where he continually stirs up the Fire in himself, and flies out above the Thrones, and so *holds* himself still to be a Prince and King.

71. And though he is indeed Evil, yet he is a Prince in his Legions in the Anger in *his Creature*, but *with the Anger without* his Creature, he hath *not* Power to Act; therein he must abide as an Impotent Captive.

72. Thus understand the Life, in *two* Forms, *viz.* *one* according to the Fire of Nature, and the *other* according to the Fire of Light, which Fire burns in the Love, wherein the noble Image of God appears or shines.

73. And we understand herein, that the Will of Man *should* enter into God's Will, and so he goes in Christ's Death with Christ's Soul, *through Death* into the eternal Liberty of God into the Light-Life; and *there he is in Christ with God.*

74. And the *third* Form of Life is the outward created Life from or out of this World, *viz.* from the Sun, Stars, and Elements.

75. Which God's Spirit, with or by the Spirit of the great World, ** breathed to Adam into his Nostrils*, wherein then also he became an outward Soul, which moves or swims in Blood and Water, and burns in the outward kindled Fire, *viz.* in the *warmth*.

76. That same outward Life should not press into the Image in the inward Life, also the Image should *not let in* that into the inward Light, which shines through Death, and sprouts with its Power into the eternal Liberty; for the outward Life is *only* a Similitude of the inward Life.

77. The inward Spirit should only, in the outward Looking-Glass, *open* the eternal Wonders, which in God's Wisdom were become discovered in the Abyss, in the divine *Magia*; and bring them to a *figured* Looking-Glass, *viz.* to a Looking-Glass of *Wonders*, to God's Honour, and to the Joy of the inward Man, generated or born out of God.

78. But *its Will* should not go into it, to draw in the outward Wonders into the Image; as we now with lamentable Misery know, that Man draws in and Images to himself an *earthly Treasure* into the Mind, and so destroys the pure Image of God in the second Principle.

79. For his Will-Spirit goes into the earthly Substance, and brings his *Body*, where-in the Image stands, into the earthly *Substance*, *viz.* into the earthly Treasure, into an earthly Vessel, or Comprehension.

80. And now the Image through the *Imagination* becomes also earthly, and goes again into Death, and loses God and the Kingdom of Heaven; for his Will-Spirit sticks with the Body in the outward Life.

81. And now the outward Life *must die*, and break or corrupt, that the created Image, according to the inward Kingdom, may appear and shine.

82. And thus the Will-Spirit sticks with the Body, in the *outward Wonders*, and brings them, in the dying of the outward Life, along with itself before * *the Judgment of God.* • Note.

83. And there shall the Will-Spirit go through the Fire, and the Image shall be tried through the Fire, and *all that is earthly must be burned off* from the Image, it must be pure and Immaculate, or without Spot.

84. As the Light subsists in the Fire, so must the Will-Spirit also *subsist* in God's Fire; and if there it cannot go *free* through the Fire of God, through Death, then will this Image be spewed out into the eternal Darknes

85. And this is verily the Fall of *Adam*, that he has put his Will-Spirit into the outward Life, *viz.* into the outward Principle, into the false seeking or *wicked* long-ing *Lust*, and imagined according to, or *longed after* the earthly Life.

86. And so he went out of Paradise, which sprouteth forth through Death into the second Principle, into the outward; and went thus into Death, and so must die, and thus his Image became *destroyed*.

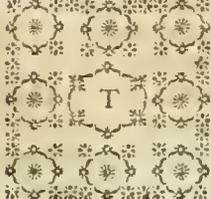
87. *This* we have Inherited from Adam, but from the second Adam Christ the *Regeneration*.

88. Where we must enter into Christ's Incarnation, and with him into his Death, and out of Death *with him* Sprout forth into the Paradise-World, into the *eternal Substantiality* of the *Liberty* of God.



The Sixth Chapter.

What Lust can do: How we are fallen in Adam, and helped again in Christ; and how it is no slight thing to become a right true Christian.

1.  **T**HUS we understand, that it lies in Lust, that Destruction or *Perdition* is come out of the Lust, and yet still comes from *thence* continually.

2. For Lust is an Imagining, where the Imagination winds or *insinuates* itself into all Forms of Nature, so that they all become Impregnated with the Thing, out of which the Lust exists.

3. As then we understand, that the outward Spirit of Man, which is a *Similitude* of the Inward, has lusted after the fair Image, and in that regard set its *Imagination* into the Inward, whence the inward is become ^y *infected*.

^y Affected or Tinctured.

4. And seeing it did *not instantly* feel the Death, therefore did it give the Space and Room to the outward in its Will-Spirit, and so the outward is drawn into the Inward for a Lodging, and is at length become the *Host* in the House, and has obscured or dimmed the Inward, so that the fair Image is *disappeared*.

^z Note, these Spirits *Cain* was afraid of. See *Mysterium Magnum*, Ch. 29. Verse 55. ^a Luke 10.30.

5. There the Image fell among the Murderers, *viz.* among the *stern* or severe Spirits of Nature, and of the Life's Original, these held the Image Captive, and drew off from it the Paradise Garment, and committed Murder within it, ^a and left it *lying Half dead*.

6. And now the *Samaritan Christ* was needful, and that is the cause that God became Man.

7. If the *Wound* or hurt could have been healed by a Word speaking, or verbal Forgiveness, God would *not* have become Man.

8. But God and Paradise were lost, as also the noble Image was destroyed and made *desolate*, and must be *New-Regenerated* or *Born again out of God*.

^b John 1. 14.

9. And *therefore* came God with his Word, which is the *Center* in the Light-Life, ^b and became *Flesh*, so that the Soul got a divine Paradisical Habitation again, thus to be understood.

10. That as Adam's Soul had opened the *Door* of the Fire's Essence, and had let in the earthly Essences, whose Source or Quality had wound itself into the Paradise-Image, and made the Image earthly, so God's Heart did *set open* the Doors of the Light's Essences, and encompassed the Soul with heavenly Flesh, and so the Essences of the Holy Flesh *Imagined* after the Image, after the Soul's Essences.

11. Thus now the Soul became Impregnated again, so that it went with its Will-Spirit *through* the Death, into the Paradise Life.

12. And thence came the Temptation of Christ, that he was tempted to *try* whether the Soul *would eat* of the Word of the Lord, whether it could enter through Death into God's Life.

13. Which in the End became *fulfilled* on the Stock or Tree of the *Cross*, where Christ's Soul went through the Fire of the fierce Wrath, through the stern Source, through Death, and sprouted forth again into the *Holy Paradise-World*, in which Adam was created.

14. Thus are we Men become helped again, and it is necessary for us, that we draw away our Willing, *Thoughts*, and Mind, from all earthly Things, and *turn them* into Christ's Suffering, Dying, Death, and Resurrection.

15. So that we continually *crucify* the Old Adam with Christ's Death, and continually *die from Sin* in the Death and Dying of Christ, and continually rise again with him out of the Anguish of Death, into the new Man, and Sprout into the Life of God, *else* there is *no* Remedy.

16. We must die away to the earthly Will in our Willing, and must continually become regenerated to the *new World* in Faith, in the Flesh and Blood of Christ; we must be generated or born out of Christ's Flesh, if we will see God's Kingdom.

^c Or Soldier.

17. It is not *so slight* a Thing to be a right true Christian, it is the very hardest Thing of all; the Will must be a ^c *Champion*, and fight against the *perished* corrupt Will.

18. It must sink itself down out of the earthly Reason into the Death of Christ into *God's Anger*, and as a worthy Champion *break* the Power of the earthly Will.

19. And this must be with so hardy and bold a Courage, that it will set and hazard the earthly Life upon it, and *not give over* till it has broke the earthly Will, which indeed

deed has been a strong Battle with me, where *two Principles* Strive and Fight one with the other for Victory.

20. It is no slight Matter, it must be earnest, to Fight for the *victorious* Crown and Garland; for no one gets that, unless he overcomes; he must break the Might of the earthly Will, which yet of his *own* Might he cannot do.

21. * But if he sinks himself down out of the earthly Reason into Christ's Death * Note. with his *inward Willing*, then he *sinks* down through Christ's Death, through God's fierce Wrath, and through all the Cords of the Devil that would retain him, into the Paradise-World, into the *Life of Christ*.

22. He must make his ^d Will as it were dead, and so he *lives* to God, and sinks ^d Earthly Will. down into God's Love; though there he lives in the outward Kingdom or Dominion.

23. Yet I speak of the victorious Crown or Garland which he getteth in the Paradise-World, if he *once* presses in; for there the noble Seed becomes sown, and he gets the highly precious Pledge or *Earnest* of the Holy Spirit, which afterwards leads and directs him.

24. And though he must in this World travel, or *wander* in a dark Valley, wherein the Devil and the World's Wickedness continually Rush and *Roar* tumultuously upon him, and often *cast* the outward Man into Abominations, and so cover ^c the noble ^c Matt. 13. 31. *Grain of Mustard Seed*, yet it will not suffer itself to be kept back.

25. But thence it sprouts forth, and a Tree grows out of it in God's Kingdom, against all the *Raving* and Raging of the Devil and his Followers and Dependants.

26. And the more the noble Pearl-Tree is sought, the more swiftly and *strongly* it grows, and suffers not itself to be suppressed, *though it costs the outward Life*.

27. Thus, my dear Mind, search right after the *Tree* of Christian Faith; it stands not in this World.

28. Indeed it must be *in* thee, but thou must with the Tree be with Christ *in* God, so that the World does but hang to thee, even as * *it hung also to Christ*. * Note.

29. *Not* so to understand it, as if this World were not at all useful or profitable in the Sight of God; it is the Great Mystery, *Mysterium Magnum*.

30. Man is therefore created in this World, as a *wise Ruler* or Manager of it, that he should open all Wonders, which were from eternity in the *Sulphur*, out of which this World with the Stars and Elements were created, and according to his Willing, bring them into Forms, *Figures*, and Images, all to his Joy and Glory.

31. He is created wholly *free* without any Law; he had no Law, but only the Nature-Law, that he should *not mix* one Principle in another.

32. The inward Man should let *no* earthly Thing into it, but should Rule with Omnipotence over the outward Principle; and so no Death nor dying *would* have come into him.

33. Also the outward Elements *could* not have touched him, neither had Heat nor Frost touched him.

34. For as the noble Image must subsist in the Fire, so also should that same noble Image rule through the whole Man, *through* all the three Principles, and rule and *fill all* with the Paradisical Source or Quality.

35. But since that cannot be at all, and that indeed the Flesh is become earthly; therefore now we must become *generated in the Faith*, where truly the earthly Life *covers* the right Life.

36. Therefore we must put on the right Garment, which is called *Hope*, and set our Will into the Hope, and continually Labour upon the Tree of Faith, that it may bring forth its Fruit, *viz.* the *saving* amiable and blessed † *Love towards God and its* † Note. *Neighbour*.

37. He should do Good, not for his own sake only, but also for this reason, that he may *Edify* and *improve his Neighbour* with his Example and Life.

38. He should consider, that he is a Tree in the Kingdom of God, and that he must bear fruit to God, and grow in God's *field* and soil, and that his fruits belong to God's Table.

39. And that he should conceive or comprise his Works and *Wonders* in the right true Love, and converse and walk in Love, that he may bring them into God's Kingdom.

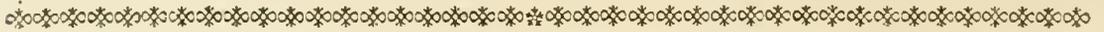
40. For God is a Spirit, and Faith is *also* a Spirit, or one Spirit in him, and God is in Christ Become Man, and the Faith's Spirit is *also* in Christ *Generated* or Born Man.

41. Thus the will-spirit converses or walks in God, for it is *ONE* Spirit with God, and works or co-works with God *divine works*.

* Note.

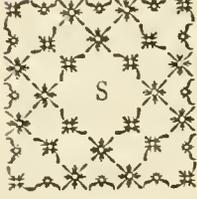
42. And though it be so, that the Earthly Life covers it so, that * *he knows not his work* which he has generated or *born in the Faith*, yet in breaking of the Earthly Body it will be manifest.

43. For *the Hope is its Chest or Cabinet*, and a Mystery, wherein the *Faith's work* is sown and kept.



The Seventh Chapter.

To what End this World, and all Substances or Things were created. Also of the Two Eternal Mysteries. Of the Mighty Strife in Man about the Image; and wherein the Tree of Christian Faith stands, grows, and bears Fruit.

1.  SEEING then that Man stands thus in a *Threefold* Life, so therefore is every Life a Mystery, or hidden *Arcanum* to the other, and desires the other, to which *End* this World, with all Substances or Things are created.

2. For the divine Substantiality desires the Looking-Glass or *Similitude*, for this world is a similitude according to God's Being or Substance.

3. And God is manifest in an Earthly similitude, for the Wonders of the *Arcanum*, or hidden Secresy, *might not* be opened in the Angelical World, in the Love-Birth.

4. But in this World, where Love and Anger is *mixed*, therein is a Twofold *Genetrix*, and *there* it might be.

5. For all things originally arise out of the Fire-root, and yet were *encompassed* with the Water of Meekness, so that it is an amiable or lovely Substance or Being.

6. Yet thus the Fire became not known in the Angelical world, for the Center of the *Genetrix* stands in the Light, and is the Word of God, and so the Wonders of Nature may not otherwise, than in a spiritual *Magia*, become opened, that is, be seen in God's Wisdom.

7. But seeing that same is *almost* incomprehensible to the Angels and to the souls of Men, and yet God will be known in Angels and Men, therefore the Angelical World lusteth or longeth after the Great *Wonders* to know them, which have from Eternity stood in the wisdom of God.

8. And they were in the Earthly Similitude brought to Substance in *Figures* and Images, all according to the Eternal *Essences* of the Center of Nature, that the Wonders may stand Eternally.

9. Yet not essentially, but in *Figures*, in Images and Similitudes, in formings according to the Willing, indeed magically, but yet the *Genetrix* is in the *Center* of the Wonders.

10. For it has once become awakened or raised out of the Fire, but it will be again *swallowed* up into the Mystery, and stands as a hidden Life.

11. Therefore shall all substances or *things* become manifest as in Shadows in the Angelical World, yet * *those only* which in God's Will have been introduced into the My- * Note
stery.

12. For the Mysteries which are Eternal are *two*, as one in the Love, and one in the Anger; into which soever the Will-spirit with its Wonders enters, *therein* stands its Work and Wonder.

13. So in like Manner we are to know, that also the outward vehemently desires the inward, for all *runs* after the Center, *viz.* after the Original, and desires the Liberty.

14. For in the Fire of Nature there is anguish and pain, or source and quality, therefore now will the imaging, or the *Image* of the Meekness in the source or quality of Love, be free, and yet may not in the source and quality of the fiery *Essences* be free so long, till the source or quality *divides* itself in the breaking, and there each passes into its Mystery.

15. In like manner will the fire be *free* from the water, for the water is also the fire's death, and it is also the Mystery to it.

16. And we see likewise hereby, how the water holds the fire captive, and yet *no* dying is in the fire, but it is only a Mystery in the fire.

17. As then may be seen, how it breaks forth in the water, and ^f *opens* itself, so that ^f Displays
opens itself out of the Center of its own *Genetrix*, as is to be seen in the Lightning and Tempest; also in a stone, which yet is *water*, it may be known.

18. And yet we see especially, how all Forms of Nature desire the *Light*, for in that desiring the *Oil* becomes generated, wherein the Light becomes known, for it originally arises out of the *Meekness*.

19. Thus, *First*, we are to know our Life; that in us the Fire's Center stands *open*, for the Life burns in the Fire.

20. And then, *Secondly*, we are to ponder and consider of the desire to Love, which in the word of Life originally arises in the Angelical world, where the *Heart* of God with his desiring stands towards *us with his Imagining*, and also *draws* us into the divine Mystery.

21. And then, *Thirdly*, we are to consider the Magic Kingdom of this world, which also burns in us, and *vehemently* draws us into its wonders; for it wills to be manifest.

22. And Man is become Created therein to that End, that he *should* manifest that same Mystery, and to bring the Wonder to Light, and into *forms*, according to the Eternal wisdom.

23. Now then seeing he is to do this, and that thus he burns in a *Threefold* fire, therefore the right Spirit, in which the Angelical Image sticks, has great Weariness, and is in great *danger*, for it wanders upon a very small Bridge.

24. For it has *two* Enemies which continually draw it, each would be in the Image, and bring its source and quality into it, *viz.* the *inward* Fire, and also the *outward* Fire, the inward Kingdom of the fierce wrath, and also the outward earthly kingdom of the Looking-Glass; and thus the right Image sticks in the Midst in the Squeezing Press.

25. For the inward Kingdom *will* through the outward open the wonders.

26. But seeing it is too sharp, therefore the Outward Kingdom *flee*s away before the Inward, and grasps after the Middlemost, *viz.* after the Image, which stands in the Liberty of God, and so flees and *slips* itself into the Image, for it all grasps after the heart of God, that is, after the Center of the Kingdom of Joy.

27. Therefore now it is necessary for the Image, that it *defend* itself, and not let in the Earthly Guest, much less the fiery; and yet it becomes generated out of *Both*, *viz.* out of the fire, the Life, and out of the outward, the Wonder.

^e 1 Pet. 5. 8.

28. Therefore now it is highly necessary for Man's Image, that he lead ^e *a sober temperate life*, and not fill himself with the outward Kingdom, for else it makes an indwelling in the Noble Image.

29. And we understand herein the mighty strife in Man about the Image of God; for there are *Three* that strive about it; as *First*, the strong stern Fire-life; and then, *Secondly*, the divine Life; and then, *Thirdly*, the Earthly Life; and so the Noble Image sticks in the midst, and is drawn of Three.

30. Now it is necessary for it, that it should hide itself with the Faith in the Mystery of Hope, and *stand still* in that same Mystery.

31. Where then the Devil, in the inward fire-life, continually rides forth into the *outward* earthly life in Pride, Covetousness, and Falshood, or Wickedness, over the Noble Image, and would introduce it into the fire and *anguish* Life, and break or destroy it.

32. For he supposes continually, that the Place of *this world* is his Kingdom, he will suffer no other Image therein.

33. Now thereupon the Noble Image falls into the Cross and *Tribulation*, into anguish and necessity, and here belongs strife to it, to fight for the Noble *victorious* Crown or Garland of God's Image.

34. And hence originally arises *Prayer*, so that the Image continually goes forth out of the introduced Earthly Substance or Being, and also out of the proud, stately, hellish abominations, with the *Prayer*, and continually Enters into God's *life*, into his *Love*.

35. And thus the right Image continually kills the Earthly Adam, and also the hellish pride and state of the Devil, and must always stand as a *Champion*.

36. And it is most necessary of all, that it should insinuate itself into *Patience*, and cast itself under the Cross, and continually spring, or flow up into the Love.

37. For that is its *Sword*, wherewith it slays the Devil, and drives forth the Earthly substance; it has *no other* sword, wherewith to defend itself, than the *Meek-water* of the Eternal Life, and that the proud, stately, fierce wrathful Spirit relishes not; for it is his poison, and he flees before it.

38. Now if we will rightly demonstrate the *Tree* of Christian *Faith*, then we say, its Root stands in the Mystery of the *Hope*, its Sprouting stands in the *Love*, and its Body in the ^h Comprehension of *Faith*.

^h Or Reception.

39. That is, where the Image, through its earnest desiring, presses into the love of God, and comprehends or *attracts* the Substantiality of God, that is, *Christ's Body*, that is now the *Corpus* or Body, wherein the Tree stands, grows, flourishes and brings forth fruits in *Patience*, which all belong to the Angelical world.

40. They are the Soul's food, wherein it eats and refreshes or quickens its fiery Life, so that it is transmuted or changed into the *Light* or Meekness.

41. And thus the Tree grows in the Paradise of God, which the *outward man* ⁱ *knows not*, and Reason apprehends it not.

ⁱ Note, the Outward Man and Reason know not the Tree of Faith.

42. But to the Noble Image, it is very well to be known, *that* will then, when the outward life breaks, be manifest, and all its works follow after in the Mystery of *Hope*, into which it has sown.

43. Therefore should *none*, who will travail in the Path of God's Pilgrimage, propose to himself to have in this world good and frolic days, with worldly honour; *but* tribulation, scorn, reproach, and persecution attend him every hour.

44. He is here only in a *vale* of Misery, and must continually *stand in strife*, ^k for ^k 1 Pet. 5. 8. *the Devil goes about as a Roaring Lion*, he stirs up all his Children of Malice and Wickedness against him.

45. He is accounted as a Fool; he is ^{*} *unknown to his Brethren*, his Mother's house ^{*} Note. scorns and despises him.

46. He goes away and *sows* in Tribulation, and is anxious, but there is none, that ^l apprehends it, or into whose Heart it enters; *every man* supposes his Folly plagues ^l Or takes notice of it. him thus.

47. Thus he remains hidden to the World, for ^m *he* is with his Noble Image *not* ^m John 8. 23. *of this world*, but born of God; ⁿ *He sows in Tribulation, and reaps in Joy.* ⁿ Psal. 126. 5.

48. But who shall express his Glory, which will be his *wages*? or who shall speak of the Crown or Garland of victory which he *attains*?

49. *Who* can express the Crown of the Virgin of God's wisdom, which the Virgin of ^o God's wisdom sets upon him? *where* is there such a fair beauteous One? for it excels the Heaven. ^o Sophia.

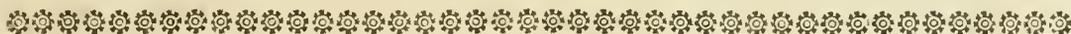
50. O, Noble Image! Thou art indeed *an Image* of the Holy Trinity of God, in which God himself dwells! God sets upon thee his most beautiful Ornament, that thou shouldst eternally *Exult* in Him.

51. What is I pray the Substance of this world, seeing it breaks or corrupts, and brings a Man *only* into *anguish*, cares, incumbrances and misery, and *besides* into God's Anger, and breaks or destroys his fair Image, and draws a Vizard on to him?

52. ^p O how great a shame and reproach will that Man have of it, when he shall thus appear at *the Judgment Day* of God, in a bestial Image, besides that which follows hereafter, that he shall *abide* eternally therein. ^p Note, you that do wickedly, not only without doubting, but with confident, daring presumption.

53. Then Lamentation begins, there *will be sighing, wailing and howling* for the Lost Earnest Penny and *Talents*, which cannot be reached or attained again *Eternally*.

54. There shall the Image stand in Eternity before the Abominable Devils, and do *what* the Abominable Prince *Lucifer* will.



The Eighth Chapter.

In what manner God forgives sins; and how a Man becomes a Child of God.

1.  Y beloved seeking and desirous Mind, thou that ^q *Hungerest*, and *Thirstest* ^q Matth. 5. 6. after God's Kingdom, mark the Ground, I pray thee, what is shown to thee.

2. It is not truly so easy a thing to become a Child of God, as *Babel* teaches, where Men bring Consciences into the *History*, and so amuse and flatter them, *Courtlike*, with Christ's Sufferings and Death; where Men teach forgiveness of sins *Historicaly*.

3. Like a worldly Judicatory, where a Man's faults are remitted him of *Grace*, though he plainly remains wicked in his heart.

4. It is quite otherwise here: God will have no *dissembling* Hypocrites: He takes not sin from us in *such* a Manner, as that we cleave to the knowledge, and comfort ourselves with the sufferings of Christ, and yet in the Conscience remain in the Abominations.

† John 3. 3.
5. 7.

5. It is said, *'Ye must be born anew, or else ye shall not see the Kingdom of God.*

6. He that will amuse himself with Christ's Sufferings and Death, and appropriate the same to himself, and yet with his willing will abide *unregenerated* in the Adamical Man, does like one that comforts himself, that his Lord will bestow his Land upon him, *without* considering that he is *not* his Son, whereas he has promised that he will bestow it *only* upon his Son; so it is also here.

† Gen. 21. 10.
Gal. 4. 30.

7. Wilt thou possess the Land of thy Lord, and have it for thy proper own? then thou *must become* his right and *true Son*; *'For the Son of the Maid servant shall not inherit with the free*; the Son of the *History* is a stranger.

† Or a Son of his body, begotten or generated.

8. Thou must be born or generated of God in Christ, that thou mayest be a *'corporeal Son*; and then thou art God's child, and *an heir* of the Sufferings and Death of Christ.

9. And Christ's Death is *thy* Death, his Resurrection out of the Grave is *thy* Resurrection, his Ascension into Heaven is *thy* Ascension into Heaven, and his Eternal life's Kingdom is *thy* Kingdom.

* Note.

10. In *that* thou art his right true Son born of his flesh and blood, so thou art * *an heir of all his Goods*, else thou canst not be Christ's Child and Heir.

11. So long as the Earthly Kingdom sticks to thee, in thy Image, so long thou art the perished Adam's Earthly Son; no flattering Hypocrisy will help, give as many good words before God as thou wilt, yet thou art but a *strange* Child.

† Luke 15. 20.

12. And God's goods do not belong unto thee so long, till thou comest with *"the lost Son to the Father again*, with a right true sorrow and repentance for thy lost Goods of inheritance.

13. Thou must go forth with thy will-spirit out from the Earthly Life, and break or *destroy* the Earthly will, which is woeful to the Mind and will-spirit to *forsake* the treasure it possessed, wherein the will-spirit became generated, and must enter into God's will.

14. And *there thou sowest* thy *Seed* in God's Kingdom, and art new born in God, as fruit which grows in *God's field*; for thy will receives God's Power, Christ's Body, and the New Body in God grows to thee.

* Prov. 4. 11.

15. And then *thou art* God's Child, and Christ's Goods belong to thee; and his Merits are *thy* Merits, his Suffering, Death, and Resurrection, *are all thine*, *thou art* a Member of his Body, and his Spirit is *thy* Spirit, * *He leads thee in right Paths*; and all that thou doest, thou doest to God.

16. *Thou sowest* in this world, and reapest in the Heaven of God; *thou art* God's Work of Wonder, and openest in the Earthly Life his Wonders, and drawest thyself with thy will-spirit into the *Holy Mystery*.

17. *Mark* this, you Covetous, you Proud, you Envious, you false Judgers, you wicked Malicious, which introduce your will and desire into *Earthly Goods*, into Money and Plenty, into Pleasure and the Voluptuousness of this Life, and esteem *Money and Goods* to be your Treasure, and set your desire therein, and yet for all that *will be* God's Children.

18. You stand and dissemble before God, that *he shall* forgive you your Sins, but you abide with your Image in Adam's Skin, in Adam's Flesh, and so *Comfort* yourselves with the Sufferings of Christ, and are *but* dissemblers; you are *not* God's Children.

19. You must be born in God, if you would be his Children, *else you deceive* yourselves, together with your Hypocrites and Dissemblers, who paint before you a Glistening Colour.

20. They Teach, and are ^y *not known* of God, also *not* ^z *sent* to Teach; they do it for their Belly and for worldly Honour's sake, and are ^a *the Great Whore at Babel*, who flatter God with their Lips, and with the Heart and will-spirit they serve the ^b *Dragon* at Babel.

^y Matt. 7. 22,
^z Jer. 14. 14.
^a Jer. 21. and
^b Rev. 17. 1.
^c Rev. 12. 3.

21. Beloved Mind, wilt thou be the Child of God? then *prepare* thyself for assaults and for tribulation; it is no light and soft entrance into the Child's Life, especially where Reason lies *captive* in the Earthly Kingdom.

22. It must be broken, and the will must go out from Reason; it must *sow* itself into God's Kingdom in *lowly* obedience, as a Grain is sown in a field or soil; it must in Reason make itself *as it were* dead, and give itself up to God, and so the New fruit grows in God's Kingdom.

23. Thus *that Man* stands in a Three-fold Life, and all belongs to God.

24. The *Inward* fiery Essences of the first Principle become incorporated with the New body in Christ, so that they flow up in Christ's Flesh and Blood out of God's willing, and their Fire is God's Fire, out of which the *Love, meekness, and humility burn*.

25. Where the Holy Spirit goes forth and *helps him* to stand out the Battle against the Earthly Reason, also against the perished corrupt Flesh, and the Will of the Devil, ^c *his* *Token* of the earthly will *becomes lighter to him*; but he must in this World remain in the strife.

^c Matt. 11. 30.

26. For to the Earthly Life belongs *sustenance*, that he must seek, and yet ought not to set his will and heart upon it.

27. It must trust God, and his *earthly Reason passes always into doubting*, it will fail him; it will needs always see God, and yet cannot, for God dwells *not* in the Earthly Kingdom, but in himself.

28. Thus must Reason, as it cannot see God, be *compelled* into Hope.

29. There then *Doubting* runs Counter to *Faith* or Believing, and would destroy the *Hope*, and *therefore* must the Earnest will with the right true Image strive and fight against the Earthly Reason: *there* is woe, and it often goes sadly.

30. Especially, if Reason looks after the *Course* of this world, and so its will spirit, as it were foolish, has *respect* to the Course of this World: There it is said, *be sober, watch, fast, and pray*; that is, that you may *Tame* the Earthly Reason, and make it as it were dead, that God's Spirit may find place in you.

31. If that appears, *that soon* overcomes the Earthly Reason, and the willing in the anguish discovers itself with its love and sweetness, where then always one fair little Branch *or other* becomes generated out of the *Tree* of Faith.

32. And ^d *all* tribulation, and assaults and temptations, *serve for the best to the Children of God*; for as often as God seems as it were distant from them, so that they are introduced into anguish and tribulation, *then they always stand in the Birth* of a New little branch out of the *Tree* of Faith.

^d Rom. 8. 28.

33. When the spirit of God appears again, then he always raises up a *new sprout*, at which the Noble Image very highly rejoices itself.

34. And now it is but to stand out the *first earnest Encounter*, that the Earthly Tree may be overcome, and the Noble Grain be sown in God's field, that Man ^e may learn to know the Earthly Man.

^e The right true Man.

35. For when the will receives God's light, then ^f the Looking-Glass sees itself in itself; one *Essence* sees the other in the Light, and so the whole Man finds himself in himself, and *knows what he is*; which *in the earthly Reason*, he ^{*} cannot know.

^f Or Similitude.

^{*} Note.

36. Also none should Think, that the Tree of Christian Faith may be seen or known in the kingdom of this world; *outward Reason* knows it *Not*.

37. And though the fair Tree stands very clearly in the inward Man, yet the outward earthly Reason *doubts* notwithstanding, for the spirit of God ^{is} as *foolishness* to it, for it cannot apprehend it.

38. And though it is so, that often the *holy spirit* opens itself in the outward Looking-Glass, so that the outward life highly rejoices in it, and for great Joy becomes *Trembling*, and *thinks*, now I have attained the worthy precious Guest, now I will believe it, yet there is no *perfect steadiness* in it.

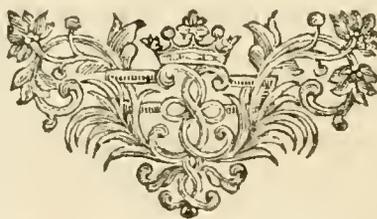
39. For the Spirit of God does not *stay* continually in the Earthly source and quality, it will have a pure vessel; and if it departs into its Principle, *viz.* into the right Image, then the outward Life comes to be weak and *faint*.

40. Therefore must the Noble Image always be in strife, and fight against the *outward* Reason-life; and the more it strives and fights, the *greater* grows the fair Tree, for it works or co-works with God.

41. For as an Earthly Tree grows in Wind, Rain, Cold and Heat; so also the *Tree of God's Image* grows *under* the cross and tribulation, and anguish and pain, in scorn and reproach, and sprouts up into God's Kingdom, and ^{brings forth} *fruit in Patience*.

42. Now seeing we know this, we should labour in it, and let no fear or terror keep us back, for we shall well *reap* and enjoy it *Eternally*; *what* we have here sown in anguish and weariness, *that* will comfort us *Eternally*. *AMEN*.

F I N I S.



THE
C L A V I S:

O R,

AN EXPLANATION of some principal POINTS and
EXPRESSIONS in his WRITINGS.

By JACOB BEHMEN, the Teutonic Theosopher.

AUTHOR'S PREFACE.

1. *I* *is* *written*, the Natural Man ^a receives not the Things of the Spirit, ^a Under-stands not, nor the Mystery of the Kingdom of God, they are Foolishness unto him, neither can he know them: therefore I admonish and exhort the Christian Lover of Mysteries, if he will study these High Writings, and read, search, and understand them, that he does not read them outwardly only, with sharp Speculation and Meditation; for in so doing, he shall remain in the outward Imaginary Ground only, and obtain no more than a ^b counterfeited Colour of them.

^b Or feigned shadow of them.

2. For a Man's own Reason, without the Light of God, cannot come into the Ground [of them,] it is impossible; let his Wit be ever so high and subtle, it apprehends but as it were the Shadow of it in a Glass.

3. For Christ says, without me you can do nothing; and he is the Light of the World, and the Life of Men.

4. Now if any one would search the Divine Ground, that is, the Divine ^c Revelation, he ^c Or manifestation. must first consider with himself, for what End he desires to know such Things; whether he desires to practise that which he might obtain, and bestow it to the Glory of God and the Welfare of his Neighbour; and whether he desires to die to Earthliness, and to his own Will, and to live in that which he seeks and desires, and to be one Spirit with it.

5. If he has not a Purpose, that if God should reveal himself and his Mysteries to him, he would be one Spirit and have one Will with him, and wholly resign and yield himself up to him, that God's Spirit might do what he pleases with him, and by him, and that God might be his Knowledge, Will, and ^d Deed, he is not yet fit for such Knowledge and Understanding.

^d Or working.

6. For there are many that seek Mysteries and bidden Knowledge, merely that they might be respected and highly esteemed by the World, and for their own Gain and Profit; but they attain not this Ground, where the Spirit searches all Things, as it is written, even the deep Things of God.

7. It must be a totally resigned Will, in which God himself searches and works, and which continually pierces into God in yielding and resigned Humility, seeking nothing but his Eternal Native Country, and to do his Neighbour Service with it, and then it may be attained; and he must begin with effectual Repentance and Amendment, and with Prayer, that his Understanding might be opened from within; for then the inward will bring itself into the outward.

THE AUTHOR'S PREFACE.

8. But when he reads such Writings, and yet cannot understand them, he must not presently throw them away, and think it is impossible to understand them; no, but he must turn his Mind to God, beseeching him for Grace and Understanding, and read again, and then he shall see more and more in them, till at length he is drawn by the Power of God into the very Depth itself, and so comes into the supernatural and supersensual Ground, viz. into the Eternal Unity of God; where he shall hear unspeakable and effectual Words of God, which shall bring him back and outward again, by the Divine Effluence, to the very grossest and meanest Matter of the Earth, and then back and inwards to God again; then the Spirit of God searches all Things with him, and by him, and so he is rightly taught and driven by God.

9. But since the Lovers of them desire a Clavis, or Key of my Writings, I am ready and willing to pleasure them in it, and will set down a short Description of the Ground of those unusual Words; some of which are taken from Nature and ^e Sense, and some are the Words of uncommon ^f Masters, which I have tried according to Sense, and found them good and fit.

^e Ex sensu.
^f Artists, or
Mystical Au-
thors.

10. Reason will stumble, when it sees Heathenish Terms and Words used in the Explanation of Natural Things, supposing we should use none but Scripture Phrase (or Words borrowed from the Bible;) but such Words will not always apply and square themselves to the fundamental Explanation of the Properties of Nature, neither can a Man express the Ground with them: Also the wise Heathens and Jews have hid the deep Ground of Nature under such Words, as having well understood that the Knowledge of Nature is not for every one, but it belongs to those only, whom God ^g by Nature has chosen for it.

^g Naturally
inclined to it.

11. But none need stumble at it; for when God reveals his Mysteries to any Man, he then also brings him into a Mind and Capacity how to express them, as God knows to be most necessary and profitable in every ^h Age, for the setting the confused Tongues and Opinions upon the true Ground again: Men must not think that it comes by Chance, and is done by human Reason.

^h Or Seculum.

ⁱ Or manifesta-
tions.

12. The ⁱ Revelations of Divine Things are opened by the Inward Ground of the Spiritual World, and brought into visible Forms, just as the Creator will manifest them.

^k Or Revela-
tion.

^l The Divine
Manifesta-
tion, or Re-
velation.

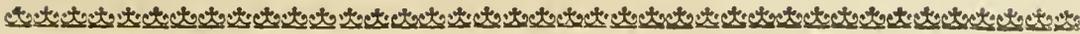
13. I will write but a short Description of the Divine ^k Manifestation, yet as much as I can comprise in brief; and explain the unusual Words for the better Understanding of our Books, and set down here the sum of those Writings, or a Model or Epitome of them, for the Consideration and Help of Beginners: The further Explanation of ^l it is to be found in the other Books.

JACOB BEHMEN.

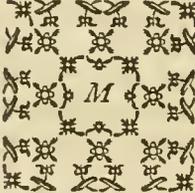
T H E
C L A V I S;

O R,

An Explanation of some principal Points and Ex-
pressions.



How God is to be considered without Nature and Creature.

14.  OSES saith, the Lord our God is but one only God. In another place it is said; of him, through him, and in him are all things: in another, am not I he that filleth all things? and in another, through his Word are all things made, that are made; therefore we may say, that he is the Original of all things: He is the Eternal unmeasurable unity.

15. For example, when I think what would be in the place of this world, if the four Elements and the starry Firmament, and also Nature itself, should perish and cease to be, so that no Nature or Creature were to be found any more; I find there would remain this Eternal Unity, from which Nature and Creature have received their Original.

16. So likewise, when I think with myself what is many hundred thousand miles above the starry Firmament, or what is in that place where no Creature is, I find the Eternal unchangeable unity is there, which is that only good, which has nothing either before or after it, that can add any thing to it, or take any thing away from it, or from which this unity could have its Original: There is neither ground, time, nor place, but there is the only Eternal God, or that only Good, which a man cannot express.

A further Consideration, How this one God is Three-fold.

17. The Holy Scripture shows us, that this only God is ^m Threefold, viz. one only threefold Essence, having three manner of workings, and yet is but one only Essence, ^m Or Triune. as may be seen in the outflow Power and Virtue which is in all things, if any does but observe it: but it is especially represented to us in Fire, Light, and Air; which are three several ⁿ sorts of workings, and yet but in one only ground and substance.

18. And as we see that Fire, Light, and Air, arise from a Candle, (though the Candle is none of the three, but a cause of them,) so likewise the Eternal unity is the cause and ⁿ Subsistent Forms.

1. Father,
2. Son,
3. Holy
Ghoſt.

ground of the Eternal Trinity, which manifeſts itſelf from the unity, and brings forth itſelf, *Fiſt*, in Deſire or Will; *Secondly*, Pleaſure or Delight; *Thirdly*, Proceeding or Outgoing.

19. The Deſire, or Will, is the Father; that is, the ſtirring, or manifeſtation of the unity, whereby the unity wills or deſires itſelf.

20. The Pleaſure, or Delight, is the Son; and is that which the Will willeth and deſireth, *viz.* his Love and Pleaſure, as may be ſeen at the Baptiſm of our Lord Jeſus Chriſt, when the Father witneſſed, ſaying, *This is my ^o beloved Son, in whom I ^p am well pleaſed; bear ye him.*

^o Of Love.
^p Have pleaſure.

^q Or impreſſion of the will.

^r Or perception.

21. The Delight is the ^q compreſſion in the will, whereby the will in the unity brings itſelf into a place and working, wherewith the will willeth and worketh; and it is the ^r feeling and virtue of the will.

22. The Will is the Father, that is, the ſtirring deſire; and the Delight is the Son, that is, the virtue and the working in the will, with which the will worketh; and the Holy Ghoſt is the proceeding will through the Delight of the virtue, that is, a Life of the will, and of the virtue and delight.

23. Thus there are three ſorts of workings in the Eternal Unity, *viz.* the Unity is the will and deſire of itſelf; the Delight is the working ſubſtance of the will, and an Eternal joy of perceptibility in the will; and the Holy Ghoſt is the proceeding of the Power: the ſimilitude of which may be ſeen in a ^r Plant.

^r Or herb.

^t Or Loadſtone.

^u Or forms.

24. The ^t *Magnet*, *viz.* the Eſſential Deſire of Nature, that is, the will of the Deſire of Nature, ^u compreſſes itſelf into an *Ens* or ſubſtance, to become a Plant; and in this compreſſion of the Deſire becomes feeling, that is, working; and in that working, the Power and Virtue ariſes, wherein the Magnetical Deſire of Nature, *viz.* the outflown will of God, works in a natural way.

25. In this working perceptibility, the Magnetical deſiring will is elevated and made joyful, and goes forth from the working Power and Virtue; and hence comes the growing and ſmell of the Plant: and thus we ſee a representation of the Trinity of God in all ^x growing and living things.

^x Vegetables, and animate things.

26. If there was not ſuch a deſiring perceptibility, and outgoing operation of the Trinity in the Eternal unity, the unity were but an Eternal ſtillneſs, a Nothing; and there would be no Nature, nor any Colour, Shape, or Figure; likewise there would be nothing in this world; without this threefold working, there could be no world at all.

Of the Eternal Word of God.

27. The Holy Scripture ſaith, God has made all things by his Eternal word; alſo it ſaith, That word is God, *John* 1. which we underſtand thus:

^y Or outſpeaking.

28. The word is nothing elſe but the ^y out-breathing will, from the Power and Virtue; a various dividing of the Power into a multitude of Powers; a diſtribution and outflowing of the unity, ^z whence knowledge ariſes.

29. For in one only Subſtance, wherein there is no variation or diſviſion, but is only one, there can be no knowledge; and if there were knowledge, it could know but one thing, *viz.* itſelf: but if it parts itſelf, then the dividing will goes into multiplicity and variety; and each ſeparation works in itſelf.

30. Yet becauſe Unity cannot be divided and parted aſunder, therefore the ſeparation conſiſts and remains in the outbreathing will in the unity; and the ſeparation of the breathing gives the different variety, whereby the Eternal ^z will, together with the ^a Delight and ^b Proceeding, enters into the ^c knowledge, or underſtanding of infinite Forms, *viz.* into an Eternal perceptible working ſenſual knowledge of the Powers; where always in the di-

^z Father.

^a Son.

^b Holy Ghoſt.

^c Or ſcience.

vision of the will, in the separation, one sense or form of the will sees, feels, tastes, smells, and hears the other; and yet it is but one sensual working, viz. the great joyous band of Love, and the most pleasant only Eternal ^d Being.

^d Essence, or substance.

Of the Holy Name J E H O V A.

31. The Ancient Rabins among the *Jews* have partly understood it; for they have said, that this Name is the Highest, and most Holy Name of God; ^e by which they understand the working Deity in Sense: and it is true, for in this working sense lies the true life of all things in Time and Eternity, in the Ground and Abyss; and it is God himself, viz. the Divine working Perceptibility, Sensation, ^f Invention, Science, and Love; that is, the true understanding in the working unity, from which the five senses of the true Life spring.

^e Or Jehova is the sensual Name of the operating Deity.
^f Finding, Knowledge.

32. Each Letter in this Name intimates to us a peculiar virtue and working, that is, a ^g Form in the working Power.

^g Difference, or distinction.

J

33. For **I** is the Effluence of the Eternal indivisible Unity, or the sweet grace and fullness of the ground of the Divine Power of becoming ^h something.

^h Egoity, or self.

E

34. **E** is a threefold **I**, where the Trinity shuts itself up in the Unity; for the **I** goes into **E**, and joineth **I E**, which is an outbreathing of the Unity in itself.

H

35. **H** is the Word, or ⁱ breathing of the Trinity of God.

ⁱ Or speaking.

O

36. **O** is the Circumference, or the Son of God, through which the **I E** and the **H**, or breathing, speaks forth from the compressed Delight of the Power and Virtue.

V

37. **V** is the joyful Effluence from the ^k breathing, that is, the proceeding Spirit of ^k Orspeaking. God.

A.

38. **A** is that which is proceeded from the power and virtue, viz. the wisdom; a Subject of the Trinity; wherein the Trinity works, and wherein the Trinity is also manifest.

39. This Name is nothing else but a speaking forth, or expression of the Threefold working of the Holy Trinity in the unity of God. Read further of this in the Explanation of the Table of the three Principles of the Divine Manifestation.

Of the Divine Wisdom.

40. The Holy Scripture says, the wisdom is the breathing of the Divine Power, a ray and breath of the Almighty; also it says, God has made all things by his wisdom; which we understand as follows.

41. The Wisdom is the outflowing word of the Divine Power, Virtue, Knowledge, and Holiness; a Subject and Resemblance of the infinite and unsearchable Unity; a Substance wherein the Holy Ghost works, forms, and models; I mean, he forms and models the Divine understanding in the Wisdom; for the Wisdom is the Passive, and the Spirit of God is the Active, or Life in her, as the Soul in the Body.

42. The Wisdom is the Great Mystery of the Divine Nature; for in her, the Powers, Colours, and Virtues are made manifest; in her is the variation of the power and virtue, viz. the understanding: she is the Divine understanding, that is, the Divine¹ vision, wherein the Unity is manifest.

¹ Or Contemplation.

^m Forms, or Images.

43. She is the true Divine Chaos, wherein all things lie, viz. a Divine Imagination, in which the^m Ideas of Angels and Souls have been seen from Eternity, in a Divine Type and Resemblance; yet not then as Creatures, but in resemblance, as when a man beholds his face in a Glass: therefore the Angelical and human Idea flowed forth from the wisdom, and was formed into an Image, as Moses says, God created Man in his Image, that is, he created the body, and breathed into it the breath of the Divine Effluence, of Divine Knowledge, from all the Three Principles of the Divine Manifestation.

² Or Great Mystery.

Of the^a Mysterium Magnum.

44. The *Mysterium Magnum* is a subject of the wisdom, where the breathing word, or the working willing Power of the Divine understanding, flows forth through the wisdom, wherein also the unity of God together flows out, to its manifestation.

^o Essences, or Beings.

45. For in the *Mysterium Magnum* the Eternal Nature arises; and two^o substances and wills are always understood to be in the *Mysterium Magnum*: the first substance is the unity of God, that is, the Divine Power and Virtue, the outflowing Wisdom.

46. The second substance is the separable will, which arises through the breathing and outspeaking word; which will has not its ground in the unity, but in the Mobility of the Effluence and breathing forth, which brings itself into one will, and into a Desire to Nature, viz. into the Properties as far as Fire and Light: in the Fire, the Natural Life is understood; and in the Light, the Holy Life, that is, a manifestation of the unity, whereby the unity becomes a Love-Fire, or Light.

^p Or zealous.

47. And in this place or working, God calleth himself a loving, merciful God, according to the sharpened fiery burning Love of the unity; and an Angry^p Jealous God, according to the fiery Ground, according to the Eternal Nature.

48. The *Mysterium Magnum* is that *Chaos*, out of which Light and Darkness, that is, the foundation of Heaven and Hell, is flown from Eternity, and made manifest; for that foundation which we now call Hell, being a Principle of itself, is the ground and cause of the Fire in the Eternal Nature; which fire, in God, is only a burning Love; and where God is not manifested in a thing, according to the unity, there is an anguishing, painful, burning fire.

^q Or over-illumination.

49. This burning Fire is but a manifestation of the Life, and of the Divine Love, by which the Divine Love, viz. the unity,^q kindles up, and sharpens itself for the fiery working of the Power of God.

50. This

50. This ground is called *Mysterium Magnum*, or a *Chaos*, because good and evil rise out of it, viz. Light and Darknes, Life and Death, Joy and Grief, Salvation and Damnation.

51. For it is the ground of Souls and Angels, and of all Eternal Creatures, as well evil as good; it is a ground of Heaven and Hell, also of the visible world, and all that is therein: therein have lain all things in one only ground, as an Image lies hid in a piece of wood before the Artificer carves it out and fashions it.

52. Yet we cannot say that the spiritual world has had any beginning, but has been manifested from Eternity out of that *Chaos*; for the Light has shone from Eternity in the Darknes, and the Darknes has not comprehended it; as Day and Night are in one another, and are two, though in one.

53. I must write distinctly, as if it had a beginning, for the better consideration and apprehension of the Divine ground of the Divine Manifestation; and the better to distinguish Nature from the Deity; also for the better understanding, from whence evil and good are come, and what the ^f Being of all Beings is.

^f Essence of all Essences.

Of the ^c Center of the Eternal Nature.

^c Centrum.

54. By the word ^c Center, we understand the first beginning to Nature, viz. the most Inward ground, wherein the self-raised will brings itself, by a reception, into ^u something, viz. into a Natural working; for Nature is but a Tool and Instrument of God, which God's Power and Virtue works with, and yet it has its own ^x Motion, from the outflown will of God: thus the Center is the Point or Ground of the self-reception to something; from whence something comes to be, and from thence the seven Properties proceed.

^u Egoity, or own propriety.
^x Or Mobility.

Of the Eternal Nature, and its Seven Properties.

55. Nature is nothing but the Properties of the Capacity and Power of receiving the own risen Desire; which Desire rises in the ^y variation of the Breathing Word, that is, of the Breathing Power and Virtue, wherein the Properties bring themselves into substance; and this substance is called a Natural substance, and is not God himself.

^y Or separation.

56. For though God dwells ^z through and through Nature, yet Nature comprehends him but so far, as the unity of God yields itself into, and communicates itself with a Natural Substance, and makes itself substantial, viz. a substance of Light, which works by itself in Nature, and pierces and penetrates Nature; or else the unity of God is incomprehensible to Nature, that is, to the desirous Receiving.

^z Or thoroughly inhabits.
Totaliter.

57. Nature ^a rises in the outflown word of the Divine perception and knowledge; and it is a continual framing and forming of Sciences and Perception: whatsoever the Word works by the Wisdom, that Nature frames and forms into Properties: Nature is like a Carpenter, who builds a House which the mind figured and contrived before in itself; so it is here also to be understood.

^a Or consists.

58. Whatsoever the Eternal mind ^b figures in the Eternal wisdom of God in the Divine Power, and brings into an *Idea*, that Nature frames into a Property.

^b Or models.

59. Nature, in its first ground, consists in seven Properties; and these seven divide themselves into infinite.

The First Property.

60. The First Property is the Desire which causes and makes ^c harshness, sharpness, hardness, cold, and substance.

^c Or Astringency.

The Second Property.^d Or pricking.

61. The Second Property is the stirring, or Attraction of the Desire; it makes^d stinging, breaking, and dividing of the hardness; it cuts afunder the attracted desire, and brings it into multiplicity and variety; it is a ground of the bitter pain, and also the true Root of Life; it is the ^e *Vulcan* that strikes fire.

^e Faber, or Smith.*The Third Property.*^f Grim, fierce, cruel, odious; or evil.

62. The Third Property is the perceptibility and feeling in the breaking of the harsh hardness; and it is the ground of Anguish, and of the Natural will, wherein the Eternal will desires to be manifested; that is, it will be a Fire or Light, *viz.* a flash, or shining, wherein the powers, colours, and virtues of the wisdom may appear: in these three first Properties consists the Foundation of Anger, and of Hell, and of all that is ^f wrathful.

The Fourth Property.^g Operation, or property.

63. The Fourth Property is the Fire, in which the Unity appears, and is seen in the Light, that is, in a burning Love; and the wrath in the ^g Essence of Fire.

The Fifth Property.

64. The Fifth Property is the Light, with its Virtue of Love, in and with which the Unity works in a Natural substance.

The Sixth Property.

65. The Sixth Property is the sound, voice, or Natural understanding, wherein the five senses work spiritually, that is, in an understanding Natural Life.

The Seventh Property.^h Extent, conclusion, comprising.

66. The Seventh Property is the Subject, or the ^h Contents of the other Six Properties, in which they work, as the Life does in the Flesh; and this Seventh Property is rightly and truly called the Ground or Place of Nature, wherein the Properties stand in one only Ground.

*The First SUBSTANCE in the Seven Properties.*ⁱ Essence, or substance.

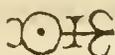
67. We must always understand two Substances in the Seven Properties: we understand the first, according to the Abyss of these Properties, to be the Divine ⁱ Being; that is, the Divine will with the outflowing Unity of God, which together flows forth through Nature, and bringeth itself into the Receiving to sharpness, that the Eternal Love may become working and sensible thereby, and that it may have something which is passive, wherein it may manifest itself, and be known, and of which also it might be desired and beloved again, *viz.* the ^k Aching passive Nature, which in the Love is changed into an Eternal Joyfulness: and when the Love in the Fire manifests itself in the Light, then it inflameth Nature, as the Sun a Plant, and the Fire ^l Iron.

^k Or painful.^l A red-hot Iron.

The Second SUBSTANCE.

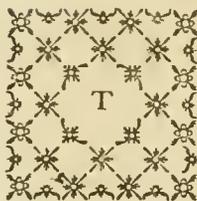
68. The Second Substance is Nature's own Substance, which is ^m Aching and Passive, ^m Painful, and is the Tool and Instrument of the Agent; for where no Passiveness is, there is also no desire of Deliverance, or of something better; and where there is no desire of something better, there a thing rests within itself.

69. And therefore the Eternal unity brings itself by its Effluence and Separation into Nature, that it may have an object, in which it may manifest itself, and that it may love something, and be again beloved by something, that so there may be a perception, or sensible working and will.



An Explanation of the Seven Properties of Nature.

¶ The First Property.

70.  HE First Property is a Desiring, like that of a ⁿ Magnet, viz. the ⁿ Or Load-Compression of the will; the will desires to be something, and yet ⁿ stone. it has nothing of which it may make something to itself; and therefore it brings itself into a Reception of itself, and compresses itself to something; and that something is nothing but a Magnetical Hunger, a sharpness, like a hardness, whence even hardness, cold, and substance arise.

71. This compression or attraction overshadows itself, and makes itself a Darkness, which is indeed the Ground of the eternal and temporary Darkness: At the beginning of the world, salt, stones, and bones, and all such things were produced by this sharpness.

¶ The Second Property.

72. The Second Property of the Eternal Nature arises from the First, and it is the drawing or motion in the sharpness; for the Magnet makes hardness, but the motion breaketh the hardness again, and is a continual strife in itself.

73. For that which the Desire compresses and makes to be something, the motion cuts asunder and divides, so that it comes into Forms and Images; between these two Properties arises the bitter ^o woe, that is, the sting of Perception and Feeling.

74. For when there is a motion in the sharpness, then the property is the ^p Aching, ^p Or painful. and this is also the cause of sensibility and pain; for if there was no sharpness and motion, there would be no sensibility: this motion is also a Ground of the Air in the visible world, which is manifested by the Fire, as shall be mentioned hereafter.

75. Thus we understand that the Desire is the ground of something, so that something may come out of nothing; and thus we may also conceive that the Desire has been the Beginning of this world, by which God has brought all things into substance and being; for the Desire is that by which God said, ^q Let there be. The Desire is that *Fiat*, which ^q Or Fiat.

has made something where nothing was, but only a Spirit; it has made the *Mysterium Magnum*, which is spiritual, visible, and substantial, as we may see by the Elements, Stars, and other Creatures.

Or stirring. 76. The Second Property, that is, the Motion, was in the beginning of this world the Separator, or Divider in the Powers and Virtues, by which the Creator, viz. the Will of God, brought all things out of the *Mysterium Magnum* into form; for it is the outward moveable world, by which the supernatural God made all things, and brought them into form, figure, and shape.

Or Images.

☉ The Third Property.

Or Velle. 77. The Third Property of the Eternal Nature is the Anguish, viz. that Will which has brought itself into the reception to Nature, and something: when the own Will stands in the sharp motion, then it comes into Anguish, that is, into sensibility; for without Nature it is not capable of it, but in the moveable sharpness it comes to be feeling.

78. And this feeling is the cause of the Fire, and also of the Mind and Senses; for the own natural will is made volatile by it, and seeketh Rest; and thus the separation of the will goes out from itself, and pierces through the Properties, from whence the taste arises, so that one Property tastes and feels the other.

79. It is also the ground and cause of the Senses, in that one property penetrates into the other, and kindles the other, so that the will knows whence the passiveness comes; for if there was no sensibility, the will could know nothing of the properties, for it would be merely alone: and thus the will receives Nature into it, by feeling the sharp motion in itself.

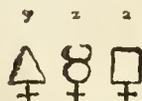
80. This motion is in itself like a turning wheel; not that there is such a turning and winding, but it is so in the Properties; for the Desire attracts into itself, and the motion thrusteth forwards out of itself, and so the will being in this anguish, can neither get inwards nor outwards, and yet is drawn both out of itself and into itself; and so it remains in such a Position, as would go into itself and out of itself, that is, over itself, and under itself, and yet can go no whither, but is an Anguish, and the true foundation of Hell, and of God's Anger; for this Anguish stands in the dark sharp Motion.

Form, manner, or condition.

81. In the Creation of the world, the Sulphur-Spirit, with the matter of the Sulphurous Nature, was produced out of this ground; which Sulphur-Spirit is the Natural Life of the Earthly and Elementary Creatures.

Or property.

82. The wise Heathen have in some measure understood this ground, for they say, that in ¹ Sulphur, ² Mercury, and ³ Salt, all things in this world consist; wherein they have not looked upon the Matter only, but upon the Spirit, from which such Matter proceeds: for the ground of it consists not in Salt, Quicksilver, and Brimstone, they mean not so, but they mean the Spirit of such Properties; in that every thing indeed consists, whatsoever lives and grows, and has a being in this world, whether it be spiritual or material.



1 Spiritual corporality.

2 The word, or speaking.

3 The gross palpable corporality.

Or marked with its own Image, or Inape.

Desiring vegetable life.

83. For they understand by Salt, the sharp Magnetical Desire of Nature; and by Mercury, they mean the Motion and Separation of Nature, by which every thing is figured with its own signaure; and by Sulphur, they mean the perceiving [sensible] willing, and growing Life.

84. For in the Sulphur-Spirit, wherein the fiery Life burns, the Oil lies; and the Quintessence lies in the Oil, viz. the fiery Mercury, which is the true Life of Nature, and which is an Effluence from the word of the Divine Power and Motion, wherein the

ground of Heaven is understood; and in the Quintessence there lies the Tincture, viz. the Paradisical ground, the outflown word of the Divine power and virtue, wherein the Properties lie in^d Equality.

85. Thus, by the Third Property of Nature, which is the Anguish, we mean the sharpness and painfulness of the fire, viz. the burning and consuming; for when the will is put into such a sharpness, it will always consume the cause of that sharpness; for it always^e strives to get to the unity of God again, which is the Rest; and the unity thrusts itself with its Effluence to this motion and sharpness; and so there is a continual conjoining for the manifestation of the Divine will, as we always find in these three, viz. in Salt, Brimstone, and Oil, an Heavenly in the Earthly; and whosoever does but truly understand it, and considers the Spirit, shall find it so.

^d Tempera-
ture or Har-
mony.

^e Or presses.

86. For the soul of a thing lies in the sharpness, and the true life of the sensual Nature and Property lies in the Motion, and the powerful Spirit which arises from the Tincture lies in the Oil of the Sulphur: Thus an Heavenly always lies hidden in the Earthly, for the invisible spiritual world came forth with and in the Creation.

⊙ The Fourth Property.

87. The Fourth Property of the Eternal Nature is the Spiritual Fire, wherein the Light, that is, the Unity, is made manifest; for the^f Glance of the fire rises and proceeds from the outflown unity, which hath incorporated and united itself with the Natural Desire; and the burning property of fire, viz. the Heat proceeds from the sharp devouring nature of the first three Properties; which comes to be so as follows.

^f Shining,
Luster, or
brightness.

88. The Eternal Unity, which I also in some of my writings call the Liberty, is the soft and still tranquillity, being amiable, and as a soft comfortable ease, and it cannot be expressed how soft a tranquillity there is without Nature in the Unity of God; but the three Properties in order to Nature are sharp, painful, and horrible.

89. In these three painful Properties the outflown Will consists, and is produced by the Word or Divine Breathing, and the Unity also is therein; therefore the will longeth earnestly for the Unity, and the Unity longeth for the Sensibility, viz. for the fiery ground: thus the one longeth for the other; and when this longing is, there is as it were a^g cracking noise or flash of Lightning, as when we strike steel and a stone together, or pour water into fire: this we speak by way of similitude.

^g Crashing.

90. In that flash the unity feels the sensibility, and the will receives the soft tranquil unity; and so the unity becomes a shining glance of fire, and the fire becomes a burning love, for it receives^h the *Ens* and power from the soft unity: in this kindling, the darkness of the Magnetical Compression is pierced through with the Light, so that it is no more known or discerned, although it remains in itself Eternally in the Compression.

^h Or Entity.

91. Now two Eternal Principles arise here, viz. the darkness, harshness, sharpness, and pain dwelling in itself, and the feeling power and virtue of the unity in the Light; upon which the Scripture saith, that God, that is, the Eternal unity, dwells in a Light to which none canⁱ come.

ⁱ Or ap-
proach.

92. For so the Eternal unity of God manifests itself through the Spiritual Fire in the Light, and this Light is called Majesty; and God, that is, the Supernatural Unity, is the power and virtue of it.

93. For the Spirit of this Fire receives *Ens* [or virtue] to shine from the unity, or else this fiery^j ground would be but a painful, horrible hunger, and pricking desire; and it is so indeed, when the will breaks itself off from the unity, and will live after its own desire, as the Devils have done, and the false soul still does.

^j Or Spirit.

94. And thus you may here perceive two Principles: the first is the ground of the burning of the Fire, *viz.* the sharp, moving, perceivable, painful darknes in itself; and the second is the Light of the Fire, wherein the unity comes into mobility and joy; for the Fire is an Object of the great Love of God's unity.

¹ Aching. 95. For so the Eternal Delight comes to be perceivable, and this perceiving of the unity is called Love, and is a Burning or Life in the unity of God; and according to this Burning of Love, God calls himself a merciful loving God; for the unity of God loves and pierces through the ^m painful will of the Fire, which 'at the beginning rose in the breathing of the word, or outgoing of the Divine Delight, and changes it into great Joy.

^m Or source. ⁿ Or every where. 96. And in this fiery will of the Eternal Nature stands the soul of Man, and also the Angels; this is their ground and Center; therefore, if any soul breaks itself off from the Light and Love of God, and enters into its own Natural Delire, then the ground of this darknes and painful ⁿ property will be manifest in it; and this is the hellish Fire, and the Anger of God, when it is made manifest, as may be seen in *Lucifer*; and whatsoever can be thought to have a Being ^e any where in the Creature, the same is likewise without the Creature every where; for the Creature is nothing else but an Image and Figure of the separable and various power, and virtue of the universal Being.

^o Or striker of fire. 97. Now understand right what the ground of Fire is, *viz.* Cold from the Compressure, and Heat from the Anguish; and the Motion is the ^p *Vulcan*; in these three the Fire consists, but the shining of the Light rises and proceeds from the conjunction of the unity in the ground of Fire, and yet the whole ground is but the outflown will.

^r Or inanimate. 98. Therefore in Fire and Light consists the Life of all things, *viz.* in the will thereof, let them be ^q insensible, vegetable, or rational things; every thing as the Fire has its ground, either from the Eternal, as the Soul, or from the Temporary, as Astral Elementary things; for the Eternal is one Fire, and the Temporary is another, as shall be shown hereafter.

☉ *The Fifth Property.*

^s The power, and Light-world. 99. Now the Fifth Property is the Fire of Love, or the ^q World of Power and Light; which in the Darknes dwells in itself, and the Darknes comprehends it not, as it is written, *John 1. The Light shines in the Darknes, and the Darknes comprehends it not*: Also, the Word is in the Light, and in the Word is the true understanding Life of Man, *viz.* the true Spirit.

100. But this Fire is the true Soul of Man, *viz.* the true Spirit, which God breathed into Man for a creaturely Life.

^r Luke 17. 21. ^t 1Cor. 6. 19. 101. You must understand, in the spiritual Fire of the Will, the true desirous Soul out of the Eternal Ground; and in the power and virtue of the Light, the true understanding Spirit, in which the unity of God dwells and is manifest, as our Lord Christ says, *'The Kingdom of God is within you*; and Paul saith, *'Ye are the Temple of the Holy Ghost, who dwells in you*; this is the place of the Divine Inhabitation and Revelation.

102. Also the Soul comes to be damned thus, when the fiery will breaks itself off from the Love and Unity of God, and enters into its own Natural Propriety, that is, into its Evil Properties: this ought further to be considered.

103. O Zion, observe this ground, and thou art freed from *Babel*.

104. The Second Principle (*viz.* the Angelical World and the Thrones) is meant by

the Fifth Property: for it is the motion of the unity, wherein all the Properties of the fiery Nature burn in Love.

105. An Example or similitude of this ^t ground, may be seen in a Candle that is ^t Or thing. Lighted; the Properties lie in one another in the Candle, and none of them is more manifested than another, till the Candle is lighted, and then we find Fire, Oil, Light, Air and Water from the Air: All the four Elements become manifest in it, which lay hidden before in one only Ground.

106. And so likewise it must be conceived to be in the Eternal Ground; for the temporary substance is flown forth from the Eternal, therefore they are both of the same quality; but with this difference, that one is Eternal and the other Transitory, one Spiritual and the other Corporeal.

107. When the Spiritual Fire and Light shall be kindled, which hath indeed burned from Eternity [in itself,] then shall also the Mystery of the Divine Power and Knowledge be always made manifest therein; for all the Properties of the Eternal Nature become spiritual in the Fire, and yet Nature remains as it is, inwardly in itself; and the going forth of the will becomes Spiritual.

108. For in the crack or flash of the Fire, the dark receptibility is consumed; and in that consuming, the pure bright Fire-Spirit, which is pierced through with the Glance of the Light, goes forth; in which going forth, we find three several Properties.

109. The first is the going upwards of the fiery will; the second is the going downwards, or sinking of the watery Spirit, *viz.* the Meekness; and the third is the proceeding forwards of the oily Spirit, in the midst, in the Center of the fiery Spirit of the will; which oily Spirit is the *Ens* of the unity of God, which is become a substance in the desire of Nature; yet all is but Spirit and Power: but so it appears in the figure of the Manifestation, not as if there were any separation or division, but it appears so in the Manifestation.

110. This threefold manifestation is according to the Trinity; for the Center wherein it is, is the only God according to his manifestation: the fiery flaming Spirit of Love is that which goes upwards, and the meekness which proceedeth from the Love, is that which goes downwards, and in the midst there is the Center [^u of] the circumference, ^u Or. which is the Father, or whole God, according to his manifestation.

111. And as this is to be known in the Divine manifestation, so it is also in the Eternal Nature, according to Nature's property; for Nature is but a ^x Resemblance of the Deity. ^x Picture, representation, or shadow.

112. Nature may be further considered thus: the flash of the Original of fire, is a crack, and salnitrous ground, whence Nature goes forth into infinite divisions, that is, into multitudes or varieties of Powers and Virtues; from which the multitude of Angels and Spirits, and their colours and operations, proceeded, also the four Elements in the beginning of time.

112. For the ^y temperature of Fire and Light is the holy Element, *viz.* the motion in the Light of the unity; and from this salnitrous ground (we mean spiritual, not earthly salnitre) the four Elements proceed, *viz.* in the ^z compression of the fiery *Mercury*, Earth and Stones are produced; and in the Quintessence of the fiery *Mercury*, the Fire and Heaven; and in the Motion or proceeding forth, the Air; and in the diruption or rending of the Desire by the Fire, the water is produced. ^y Temperament, or harmony. ^z Compression, or impression, in every place that follows, where that word is used.

114. The fiery *Mercury* is a dry water, that has brought forth Metals and Stones; but the broken or divided *Mercury* has brought forth moist water, by the Mortification in the Fire; and the compression has brought the gross rawness into the Earth, which is a gross salnitrous Saturnine *Mercury*.

115. By the word *Mercury*, you must understand, here in the Spirit, always the out-

flown Natural working word of God, which has been the Separator, Divider, and Former of every substance; and by the word *Saturn*, we mean the compression.

116. In the Fifth Property, that is, in the Light, the Eternal unity is substantial; that is, an holy Spiritual Fire, an holy Light, an holy Air, which is nothing else but Spirit, also an holy water, which is the outflowing Love of the unity of God, and an

^a Ternarium
Sanctum.

^a holy Earth, which is all-powerful virtue and working.

117. This Fifth Property is the true spiritual Angelical world of the Divine joy, which is hidden in this visible world.

24 *The Sixth Property.*

118. The Sixth Property of the Eternal Nature, is the sound, noise, voice, or understanding; for when the Fire flashes, all the Properties together sound: the Fire is the mouth of the Essence, the Light is the Spirit, and the Sound is the Understanding, wherein all the Properties understand one another.

119. According to the Manifestation of the Holy Trinity, by the Effluence of the unity, this sound or voice is the Divine working word, *viz.* the understanding in the Eternal Nature, by which the supernatural knowledge manifests itself; but according to Nature and Creature, this sound or voice is the knowledge of God, wherein the Natural understanding knows God; for the Natural understanding is a Model, Resemblance, and Effluence from the Divine understanding.

120. The five Senses lie in the Natural understanding, in a Spiritual manner, and in the second Property, *viz.* in the motion, in the fiery *Mercury*, they lie in a Natural manner.

^b Articulation.

121. The sixth Property gives understanding in the voice or sound, *viz.* in the ^b speaking of the word; and the second property of Nature is the producer, and also the House, Tool, or Instrument of the speech or voice: in the second Property, the Power and Virtue is painful; but in the sixth Property, it is joyful and pleasant; and the difference between the second and sixth Property, is in Light and Darkness, which are in one another, as Fire and Light; there is no other difference between them.

) *The Seventh Property.*

122. The Seventh Property is the Substance, that is, the *subiectum*, or house of the other six, in which they all are substantially as the soul in the body: by this we understand especially, as to the Light world, the Paradise or budding of the working Power.

^c Or resemblance.

123. For every Property makes unto itself a Subject, or ^c Object, by its own Effluence; and in the seventh, all the Properties are in a temperature, as in one only Substance: and as they all proceeded from the unity, so they all return again into one ground.

124. And though they work in different kinds and manners, yet here there is but one only Substance, whose power and virtue is called Tincture; that is, an holy penetrating, growing, or springing Bud.

^d Corpus, aut
Substantia.
^e Or with.

125. Not that the seventh Property is the Tincture, but it is the ^d Body of it; the Power and Virtue of the Fire and Light, is the Tincture ^e in the substantial Body: but the seventh Property is the substance which the Tincture penetrates and sanctifies; we mean, that it is thus according to the power and virtue of the Divine manifestation; but as it is a Property of Nature, it is the substance of the attracted desire of all properties.

^f See the following Table.

126. It is especially to be ^f observed, that always the First and the Seventh Property are accounted for one; and the Second and Sixth; also the Third and Fifth; and the Fourth is only the dividing Mark or ^g bound.

^g Or Limit.

127. For according to the manifestation of the Trinity of God, there are but three Properties of Nature: the first is the Desire which belongs to God the Father, yet it is only a Spirit; but in the seventh Property, the Desire is substantial.

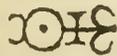
128. The second is the Divine power and virtue, and belongs to God the Son; in the second Number it is only a Spirit; but in the sixth it is the substantial Power and Virtue.

129. The third belongs to the Holy Ghost; and in the beginning of the third Property it is only a fiery Spirit; but in the fifth Property, the great Love is manifested therein.

130. Thus the Effluence of the Divine Manifestation, as to the three Properties in the first Principle before the Light^b, is Natural; but in the second Principle in the Light, it^b Appears. is Spiritual.

131. Now these are the seven Properties in one only Ground; and all seven are equally Eternal without beginning; none of them can be accounted the first, second, third, fourth, fifth, sixth, or last; for they are equally Eternal without beginning, and have also one Eternal beginning from the unity of God.

132. We must represent this in a typical way, that it may be understood how the one is born out of the other, the better to conceive what the Creator is, and what the Life and Substance of this world is.



The Seven Forms of Spirits, mentioned Revel. Chap. 1.

⚔	⊖	The First	} Form {	} Harsh Desiring Will Bitter or Stinging Anguish, till the Flash of Fire	} 1. Dark-World; a Similitude of it is a Candle.
⚔	2	Second			
⊕	⊕	Third			
⊕	⊖	Fourth			
⊕	⊕	Fifth			
2	⊕	Sixth			
⊖	⚔	Seventh			
				Dark Fire	} 2. Fire World; a Similitude of it is the fire of a Candle.
				Light Fire	
				Light or Love, whence the water of Eternal Life flows	} 3. Light World; a Similitude of it is the Light of a Candle.
				Noise, Sound, or Mercury	
				Substance or Nature	

The First Principle.

The Dark World: hence God the Father is called an Angry, Zealous, Jealous God, and a Consuming Fire.

Dark or Fire of Wrath

The Second Principle.

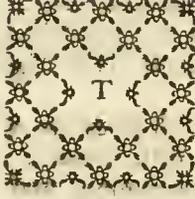
The Light World: hence God the Son, the Word, the Heart of God, is called a Loving and Merciful God.

Light or Fire of Love

The Third Principle.

This World of four Elements, which is produced out of the two Inward Worlds, and is a Glass of them, wherein Light and Darkness, Good and Evil are mixed, it is not Eternal, but has a Beginning and an End.

Of the Third Principle, viz. The visible World; whence that proceeded; and what the Creator is.

133.  HIS visible world is sprung from the spiritual world before mentioned, viz. from the outflown Divine Power and Virtue; and it is a Subject or Object resembling the spiritual world: the spiritual world is the Inward ground of the visible world; the visible subsists in the spiritual.

134. The visible world is only an Effluence of the seven Properties, for it proceeded out of the six working Properties; but in the seventh, (that is, in Paradise,) it is in Rest: and that is the Eternal Sabbath of Rest, wherein the Divine Power and Virtue rests.

135. *Moses* saith, God created Heaven and Earth, and all Creatures, in six Days, and rested on the seventh Day, and also commanded ¹ it to be kept for a Rest.

¹ Or to rest on it.

136. The understanding lies hidden and secret in those words: could not he have made all his works in one Day? neither can we properly say there was any day before the Sun was; for in the Deep there is but one Day [in all.]

137. But the understanding lies hidden in those words: he understands by each day's working, the Creation, or Manifestation of the seven Properties; for he saith, In the Beginning God created Heaven and Earth.

² The first Day.

138. In the FIRST ² Motion, the Magnetical Desire compressed and compacted the fiery and watery *Mercury* with the other Properties; and then the grossness separated itself from the Spiritual Nature: and the fiery became Metals and Stones, and partly Salnitre, that is, Earth: and the watery became water: then the fiery *Mercury* of the working became clean, and *Moses* calls it Heaven; and the Scripture says, God dwells in Heaven: for this fiery *Mercury* is the Power and Virtue of the Firmament, viz. an Image and resemblance of the Spiritual world, in which God is manifested.

139. When this was done, God said, Let there be Light; then the Inward thrust itself forth through the fiery Heaven, from which a shining power and virtue arose in the fiery *Mercury*, and that was the Light of the outward Nature in the Properties, wherein the ¹ vegetable Life consists.

¹ Or growing.

The Second Day.

140. In the SECOND Day's work, God separated the watery and fiery *Mercury* from one another, and called the fiery the Firmament of Heaven, which came out of the midst of the waters, viz. of *Mercury*, whence arose the Male and Female ^m kind, in the Spirit of the outward world; that is, the Male in the fiery *Mercury*, and the Female in the watery.

^m Sex.

141. This Separation was made all over in every thing, to the end that the fiery *Mercury* should desire and long for the watery, and the watery for the fiery; that so there might be a Desire of Love betwixt them in the Light of Nature, from which the Conjunction arises: therefore the fiery *Mercury*, viz. the outflown word, separated itself according both to the fiery and to the watery nature of the Light, and thence comes both the Male and Female kind in all things, both Animals and Vegetables.

The Third Day.

142. In the THIRD Day's work, the fiery and watery *Mercury* entered again into Conjunction or Mixture, and embraced one another, wherein the Salnitre, viz. the Separator in the Earth, brought forth Grass, Plants, and Trees; and that was the first Generation or production between Male and Female.

The Fourth Day.

143. In the FOURTH Day's work, the fiery *Mercury* brought forth its fruit, viz. the fifth Essence, an higher power or virtue of Life, than the four Elements, and yet it is in the Elements: of it the Stars are made.

144. For as the compression of the Desire brought the Earth into a ^a Mass, the compression entering into itself, so the fiery *Mercury* thrust itself outwards by the Compression, and has inclosed the place of this world with the ^o Stars and starry Heaven.

^a Or lump.
^o Or constellations.

The Fifth Day.

145. In the FIFTH Day's work, the ^p *Spiritus Mundi*, that is, the ^q soul of the great world, opened itself in the fifth Essence; (we mean the Life of the fiery and watery *Mercury*;) therein God created all beasts, fishes, fowls, and worms; every one from its peculiar property of the divided *Mercury*.

^p The Spirit of the world.
^q *Anima Macrocosmi*.

146. Here we see how the Eternal Principles have moved themselves according to Evil and Good, as to all the seven Properties, and their Effluence and Mixture; for there are evil and good Creatures created, every thing as the *Mercury* (that is, the Separator) has figured and framed himself into an *Ens*, as may be seen in the evil and good Creatures: And yet every kind of Life has its Original in the Light of Nature, that is, in the Love of Nature; from which it is that all Creatures, in their Kind or Property, love one another according to this outflown Love.

^r Or imaged.

The Sixth Day.

147. In the SIXTH Day's work, God created Man; for in the sixth Day the understanding of Life opened itself out of the fiery *Mercury*, that is, out of the Inward Ground.

148. God created him in his likeness out of all the three Principles, and made him an Image, and breathed into him the understanding fiery *Mercury*, according to both the Inward and Outward Ground, that is, according to Time and Eternity, and so he became a living understanding soul: and in this Ground of the soul, the Manifestation of the Divine Holiness moved, viz. the living outflowing word of God, together with the Eternal knowing *Idea*, which was known from Eternity in the Divine Wisdom, as a Subject or Form of the Divine Imagination.

149. This ^f *Idea* becomes ^t clothed with the Substance of the heavenly world, and so it becomes an understanding Spirit and Temple of God; an Image of the Divine ^u vision, which Spirit is given to the soul for a Spouse: as Fire and Light are espoused together, so it is here also to be understood.

^f Or-Image.
^t Inuded, or inveted.
^u Or contemplation.

150. This Divine Ground budded and pierced through soul and body; and this was the true Paradise in Man, which he lost by sin, when the ground of the dark world, with the false Desire, got the upperhand and dominion in him.

The Seventh Day.

151. In the SEVENTH Day God rested from all his works which he had made, saith *Moses*; yet God needs no Rest, for he has wrought from Eternity, and he is a mere working Power and Virtue; therefore the meaning and understanding here lies hidden in the Word, for *Moses* saith he hath commanded [us] to Rest on the seventh Day.

152. The seventh Day was the true Paradise, understand it spiritually, that is, the Tincture of the Divine Power and Virtue, which is a temperament; this pierced through all the Properties, and wrought in the seventh, that is, in the substance of all the other.

153. The Tincture pierced through the Earth, and through all Elements, and tintured All; and then Paradise was on Earth, and in Man; for evil was hidden: as the Night is hidden in the Day, so the * wrath of Nature was also hidden in the first Principle, till the fall of Man; and then the Divine working, with the Tincture, † fled into their own Principle, viz. into the Inward Ground of the Light-world.

* Or grim
ferceness.
† Or retired.

154. For the wrath rose aloft, and got the predominancy, and that is the Curse, where it is said, God cursed the Earth; for his cursing is to leave off and fly from his working: as when God's Power and Virtue in a thing works with the Life and Spirit of the thing, and afterwards withdraws itself with its working; then the thing is cursed, for it works in its own will, and not in God's will.

Of the Spiritus Mundi, and of the Four Elements.

155. We may very well observe and consider the hidden spiritual world, by the visible world: for we see that Fire ^z, Light, and Air, are continually begotten in the deep of this world; and that there is no Rest or Cessation from this production; and that it has been so from the beginning of the world; and yet men can find no cause of it in the outward world, or tell what the ground of it should be: but Reason says, God hath so created it, and therefore it continues so; which indeed is true in itself; but Reason knows not the Creator, which thus creates without ceasing; that is, the true ^a *Archæus*, or Separator, which is an Effluence out of the Invisible world, viz. the outflown word of God; which I mean and understand by the word fiery *Mercury*.

^z Or Water.

^a Distingui-
sher, or divi-
der.

156. For what the invisible world is, in a spiritual working, where Light and Darkness are in one another, and yet the one not comprehending the other, that the visible world is, in a substantial working; whatsoever powers and virtues in the outflown word are to be ^b understood in the Inward Spiritual world, the same we understand also in the visible world, in the Stars and Elements, yet in another Principle of a more holy ^c Nature.

^b Or conceiv-
ed.

^c Kind, qua-
lity, or con-
dition.

157. The four Elements flow from the *Archæus* of the Inward ground, that is, from the four Properties of the Eternal Nature, and were in the beginning of time so outbreathed from the Inward ground, and compressed and formed into a working substance and life; and therefore the outward world is called a Principle, and is a subject of the Inward world, that is, a Tool and Instrument of the Inward ^d Master, which Master is the Word and ^e Power of God.

^d Artificer or
workman.

^e Or virtue.
^f Or intellec-
tual.

158. And as the Inward Divine world has in it an ^f understanding Life from the Effluence of the Divine knowledge, whereby the Angels and Souls are meant; so likewise the outward world has a Rational Life in it, consisting in the outflown powers and virtues of the Inward world; which outward [Rational] Life has no higher understanding, and can reach no further than that thing wherein it dwells, viz. the Stars and four Elements.

159. The *Spiritus Mundi* is hidden in the four Elements, as the Soul is in the body, and is nothing else but an Effluence and working Power proceeding from the Sun and Stars; its dwelling wherein it works is spiritual, encompassed with the four Elements.

160. The Spiritual house is first a sharp Magnetical power and virtue, from the Effluence of the Inward world, from the first property of the Eternal Nature; this is the ground of all salt and powerful virtue, also of all forming and substantiality.

161. Secondly, it is the Effluence of the Inward Motion, which is outflown from the second^e form of the Eternal Nature, and consists in a fiery Nature, like a dry kind of water source, which is understood to be the ground of all Metal and Stones, for they were created of that.

162. I call it the fiery *Mercury* in the Spirit of this world, for it is the mover of all things, and the separator of the powers and virtues; a former of all shapes, a ground of the outward Life, as to the Motion and Sensibility.

163. The third ground is the perception in the Motion and Sharpness, which is a spiritual source of Sulphur, proceeding from the ground of the painful will in the Inward ground: Hence the Spirit with the five senses arise, viz. seeing, hearing, feeling, tasting, and smelling; and this is the true Essential Life, whereby the fire, that is, the fourth form, is made manifest.

164. The ancient wise men have called these three properties *Sulphur*, *Mercurius*, and *Sal*, as to their Materials which were produced thereby in the four Elements, into which this Spirit does coagulate, or make itself Substantial.

165. The four Elements lie also in this ground, and are nothing different or separate from it; they are only the manifestation of this spiritual ground, and are as a dwelling-place of the Spirit, in which this Spirit works.

166. The Earth is the grossest Effluence from this subtle Spirit; after the Earth the Water is the second; after the Water the Air is the Third; and after the Air the Fire is the fourth: All these proceed from one only ground, viz. from the *Spiritus Mundi*, which has its root in the Inward world.

167. But Reason will say, To what End has the Creator made this manifestation? I answer, There is no other cause, but that the spiritual world might thereby bring itself into a visible form or Image, that the Inward powers and virtues might have a form and Image: Now that this might be, the spiritual substance must needs bring itself into a material ground, wherein it may so figure and form itself; and there must be such a separation, as that this separated being might continually long for the first ground again, viz. the Inward for the Outward, and the Outward for the Inward.

168. So also the four Elements, which are nothing else Inwardly but one only Ground, must long one for the other, and desire one another, and seek the Inward Ground in one another.

169. For the Inward Element in them is divided, and the four Elements are but the Properties of that divided Element, and that causes the great anxiety and desire betwixt them; they desire continually [to get] into the first ground again, that is, into that one Element in which they may rest; of which the Scripture speaks, saying:

^a Every Creature groaneth with us, and earnestly longs to be delivered from the vanity, which it is subject to against its will.

^b Rom. 8. 20.
22.

170. In this anxiety and desire, the Effluence of the Divine power and virtue, by the working of Nature, is together also formed and brought into figures, to the Eternal Glory and Contemplation of Angels and Men, and all Eternal Creatures; as we may see clearly in all living things, and also in vegetables, how the Divine power and virtueⁱ imprints and forms itself.

ⁱ Fashion.

I.

II.

^e Species,
kind or pro-
perty.

III.

171. For there is not any thing substantial in this world, wherein the image, resemblance, and form of the Inward spiritual world does not stand; whether it be according to the ^k wrath of the Inward ground, or according to the good virtue; and yet in the most ^l venomous virtue or quality, in the Inward ground, many times there lies the greatest virtue out of the Inward world.

^k Or fierceness.
^l Or poisonous.

172. But where there is a dark Life, that is, a dark Oil, in a thing, there is little to be expected from it; for it is the foundation of the wrath, *viz.* a false bad Poison, to be utterly rejected.

^m Or pain.

173. Yet where Life consists in ^m venom, and has a Light or Brightness shining in the Oil, *viz.* in the Fifth Essence, therein Heaven is manifested in Hell, and a great virtue lies hidden in it: this is understood by those that are ours.

ⁿ Or Substance.

174. The whole visible world is a mere spermatical working ground; every ⁿ thing has an inclination and longing towards another, the uppermost towards the undermost, and the undermost towards the uppermost, for they are separated one from the other; and in this hunger they embrace one another in the Desire.

175. As we may know by the Earth, which is so very hungry after the [influence and virtue of the] Stars, and the *Spiritus Mundi*, *viz.* after the Spirit from whence it proceeded in the beginning, that it has no rest for hunger; and this hunger of the Earth consumes Bodies, that the Spirit may be parted again from the gross Elementary condition, and return into its ^p *Archæus* again.

^o Or Property.
^p Separator, Divider, or salnitrous virtue.

176. Also we see in this hunger the Impregnation of the *Archæus*, that is, of the Separator, how the undermost *Archæus* of the Earth attracts the outermost subtle *Archæus* from the Constellations above the Earth; where this compacted Ground from the uppermost *Archæus* longs for its ground again, and puts itself forth towards the uppermost; in which putting forth, the growing of Metals, Plants and Trees, has its Original.

177. For the *Archæus* of the Earth becomes thereby exceeding joyful, because it tastes and feels its first ground in itself again, and in this Joy all things ^a spring out of the Earth, and therein also the growing of Animals consists, *viz.* in a continual Conjunction of the Heavenly and Earthly, in which the Divine power and virtue also works, as may be known by the Tincture of the Vegetables in their Inward ground.

^a Or grow.

178. Therefore Man, who is so noble an Image, having his ground in Time and Eternity, should well consider himself, and not run headlong in such blindness, seeking his Native Country afar off from himself, when it is within himself, though covered with the grossness of the Elements by their strife.

179. Now when the strife of the Elements ceases, by the Death of the gross body, then the Spiritual Man will be made manifest, whether he be born in and to Light, or Darkness; which of these [two] bears the Sway, and has the Dominion in him, the Spiritual Man has his being in it Eternally, whether it be in the foundation of God's Anger, or in his Love.

180. For the outward visible Man is not now the Image of God, it is nothing but an Image of the *Archæus*, that is, a house [or husk] of the Spiritual Man, in which the Spiritual Man grows, as Gold does in the ^r gross Stone, and a Plant from the wild Earth; as the Scripture says, *as we have a Natural Body, so we have also a Spiritual Body: such as the Natural is, such also is the Spiritual.*

^r Or drossy Stone or Ore.
^s 1 Cor. 15. 44.

181. The outward gross Body of the four Elements shall not inherit the Kingdom of God, but that which is born out of that one Element, *viz.* out of the Divine Manifestation and Working.

182. For this Body of the Flesh and of the Will of Man is not it, but that which is wrought by the heavenly *Archæus* in this gross Body, unto which this gross [Body] is a house, tool, and instrument.

183. But when the Cruft is taken away, then it fhall appear why we have here been called Men; and yet fome of us have fcarce been Beasts; nay, fome far worfe than Beasts.

184. For we fhould rightly confider what the Spirit of the outward world is; it is a houfe's hufk, and Inftrument of the Inward Spiritual world which is hidden in it, and works through it, and fo brings itfelf into Figures and Images.

185. And thus human Reafon is but a ' houfe of the true understanding of the Di-^{OrDwelling}vine knowledge: none fhould truft fo much in his reafon and fharp wit, for it is but the Conftellation of the outward Stars, and rather feduces him, than leads him to the unity of God.

186. Reafon muft wholly yield itfelf up to God, that the Inward *Archæus* may be revealed; and this fhall work and bring forth a true Spiritual understanding ground, uniform with God, in which God's Spirit will be revealed, and will bring the understanding to God: and then, in this Ground, ^u *the Spirit fearches through all things, even the* ^u 1 Cor. 2.10. *deep things of * God,* as St. Paul faith.

187. I thought good to fet this down thus briefly for the ^y Lovers, for their further ^x *Or of the* ^y *Of Myfte-* ^z *Formula,* ^{or Model. *consideration.*}

Now follows a fhort Explanation, or ^z Description of the Divine
Manifestation.

188. God is the Eternal, Immense, Incomprehenfible unity, which manifefts itfelf in itfelf, from Eternity in Eternity, by the Trinity; and is Father, Son, and Holy Ghoft, in a threefold working, as is before mentioned.

189. The firft Effluence and manifefation of this Trinity, is the Eternal word, or outfpeaking of the Divine power and virtue.

190. The firft outfspoken Subftance from that Power, is the Divine wifdom; which is a fubftance wherein the Power works.

191. Out of the wifdom flows the Power and Virtue of the breathing forth, and goes into feparability and forming; and therein the Divine Power is manifef in its virtue.

192. Thefe feparable Powers and Virtues bring themfelves into the power of reception, to their own perceptibility; and out of the perceptibility arifes own felf-will and Defire: this own Will is the Ground of the Eternal Nature, and it brings itfelf, with the Defire, into the Properties as far as Fire.

193. In the Defire, is the Original of Darknefs; and in the Fire, the Eternal unity is made manifef with the Light, in the fiery Nature.

194. Out of this fiery Property, and the property of the Light, the Angels and Souls have their Original; which is a Divine Manifefation.

195. The Power and Virtue of Fire and Light, is called Tincture; and the Motion of this Virtue, is called the holy and Pure Element.

196. The Darknefs becomes fubftantial in itfelf; and the Light becomes alfo fubftantial in the fiery Defire: thefe two make two Principles, *viz.* God's Anger in the Darknefs, and God's Love in the Light; each of them works in itfelf, and there is only fuch a difference between them, as between Day and Night, and yet both of them have but one only Ground; and the one is always a caufe of the other, and that the other becomes manifef and known in it, as Light from Fire.

197. The vifible world is the third Principle, that is, the third Ground and beginning: this is breathed out of the Inward Ground, *viz.* out of both the firft Principles, and brought into the Nature and Form of a Creature.

198. The Inward Eternal working is hidden in the visible world; and it is in every thing, and through every thing, yet not to be comprehended by any thing in the Thing's own Power; the outward Powers and Virtues are but passive, and the house in which the Inward work.

^a The common Creatures.

199. ^a All the other worldly Creatures are but the Substance of the outward World, but Man, who is created both out of Time and Eternity, out of the Being of all Beings, and made an Image of the Divine manifestation.

200. The Eternal Manifestation of the Divine Light is called the Kingdom of Heaven, and the Habitation of the Holy Angels and Souls.

201. The fiery Darknefs is called Hell, or God's Anger, wherein the Devils dwell, together with the damned Souls.

202. In the place of this World, Heaven and Hell are present every where, but according to the Inward Ground.

203. Inwardly, the Divine working is manifest in God's Children; but in the wicked, the working of the painful darknefs.

204. The place of the Eternal Paradise is hidden in this World, in the Inward Ground; but manifest in the Inward Man, in which God's Power and Virtue works.

205. There shall perish of this World only the four Elements, together with the Starry Heaven, and the Earthly Creatures, *viz.* the outward gross life of all things.

206. The Inward Power and Virtue of every substance remains Eternally.

^b The Great Mystery. عظيم

Another Explanation of ^b the Mysterium Magnum.

207. God has manifested the *Mysterium Magnum* out of the Power and Virtue of his word; in which *Mysterium Magnum* the whole Creation has lain essentially without forming, in *Temperamento*; and by which he has outspoken the Spiritual formings in Separability [or variety:] in which formings, the Sciences of the Powers and Virtues in the Desire, that is, in the *Fiat*, have stood, wherein every Science, in the Desire to Manifestation, has brought itself into a Corporeal Substance.

208. Such a *Mysterium Magnum* lies also in Man, *viz.* in the Image of God, and is the Essential word of the Power of God, according to Time and Eternity, by which the Living word of God speaketh forth, or expresses itself, either in Love or Anger, or in Fancy, all as the *Mysterium* stands in a moveable Desire to Evil or Good; according to that saying, such as the people is, such a God they also have.

209. For in whatsoever property the *Mysterium* in Man is awakened, such a word also utters itself from his powers: as we plainly see that nothing else but vanity is uttered by the wicked. *Praise the Lord, all ye his Works. Hallelujah.*

^c SCIENTZ.

Of the Word ^c SCIENCE.

210. The word Science is not so taken by me as men understand the word *Scientia* in the *Latin* Tongue; for I understand therein even the true Ground according to Sense, which, both in the *Latin* and all other Languages, is missed and neglected by Ignorance; for every word in its impressure, forming, and Expression, gives the true understanding of what that thing is that is so called.

211. You understand by Science some skill or knowledge, in which you say true, but do not fully express the meaning.

^d Cogitation, consideration.

212. Science is the Root to the Understanding, as to the ^d Sensibility; it is the Root to

to the Center of the ^a Impreffure of nothing into something ; as when the Will of the ^c Or forming. Abyfs attracts itself into itself, to a Center of the Impreffure, viz. to the Word, then arises the true Understanding.

213. The Will is in the Separability of the Science, and there separates itself out from the Impressed Compaction ; and men first of all understand the Essence in that which is separated, in which the Separability impresses itself into a Substance.

214. For ^f Essence is a substantial power and virtue, but Science is a moving un-^f ESSENCE settled one, like the Senses ; it is indeed the Root of the Senses.

215. Yet in the Understanding, in which it is called Science, it is not the perception, but a cause of the perception, in that manner as when the Understanding impresses itself in the Mind, there must first be a cause which must give the Mind, from which the Understanding flows forth into its Contemplation : Now this Science is the Root to the fiery Mind, and it is in short the Root of all Spiritual Beginnings ; it is the true Root of Souls, and proceeds through every Life, for it is the Ground from whence Life comes.

216. I could not give it any other better Name, this does so wholly accord and agree in the Sense ; for the Science is the cause that the Divine Abyssal Will compacts and impresses itself into Nature, to the separable, [various] intelligible, and perceivable Life of understanding and difference ; for from the Impreffure of the Science, whereby the Will attracts it into itself, the Natural Life arises, and the Word of every Life Originally.

217. The distinction or separation out of the Fire is to be understood as follows : The Eternal Science in the Will of the Father draws the Will, which is called Father, into itself, and shuts itself into a Center of the Divine Generation of the Trinity, and by the Science speaks itself forth into a word of understanding ; and in the Speaking is the Separation in the Science ; and in every Separation there is the Desire to the Impression of the ^e Expression, the Impression is Essential, and is called Divine Essence. ^e Or speaking forth.

218. From this Essence the word expresses itself in the second Separation, that is, of Nature, and in that expression wherein the Natural Will separates itself in its Center, into a preception, the Separation out of the fiery ^b Science is understood ; for thence comes the Soul and all Angelical Spirits. ^b One Copy has Essence.

219. The third Separation is according to the outward Nature of the expressed formed Word, wherein the Bestial Science lies, as may be seen in the Treatise of the *Election of Grace*, which has a ⁱ sharp understanding, and is one of the Clearest of our Writings. ⁱ Acute, or sublime.

F I N I S.

AN

I L L U S T R A T I O N

O F T H E

D E E P P R I N C I P L E S

O F

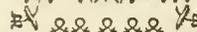
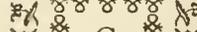
J A C O B B E H M E N, the Teutonic Theosopher,

I N T H I R T E E N F I G U R E S,

Left by the Reverend WILLIAM LAW, M. A.

AN EXPLANATION of the FIGURES.

N U M B E R I.

-  O D, without all Nature and Creature.
 The Unformed Word in Trinity without all Nature. *Vid. et N. B.*
 *Mysterium Magnum*, iv. 3.
 G The Eternal Unity, or Oneness, deeper than any Thought can
 reach.
 A and Ω; the Eternal Beginning and the Eternal End, the First
 and the Last.
 The greatest Softness, Meekness, Stillness, &c.
 Nothing and All. Eternal Liberty.
 Abyfs, without Ground, Time, and Place.
 The Still Eternity. *Mysterium Magnum* without Nature. Chaos.
 The Mirror of Wonders, or Wonderful Eye of Eternity.
 The first Temperature, or Temperature in Nothingness; a Calm, Serene Habitation,
 but without all Luster and Glory.
 The Trinity Unmanifest, or rather, that Triune Unsearchable Being, which cannot
 be an Object of any created Understanding.

N U M B E R II.

- The three first. (Sal, Sulphur, and Mercury.)
 The Triangle in Nature.
 The inferior, restless Part of Nature.
 The Properties of Darkness. The Root of Fire.
 The Wheel of Nature.
 The three Properties on the Left Hand, appropriable in a Sense unto the Father, Son,
 and Spirit.
 The Hellish World, if in a Creature divorced from the Three on the Right.
 N. B. Virgin Opposite to what in the Light World is called Virgin Wisdom.

N U M B E R III.

- The Fourth Property of Eternal Nature.
 The Magic Fire. The Fire World.
 The First Principle.
 The Generation of the Cross.
 The Strength, Might and Power of Eternal Nature.
 The Abyfs's or Eternal Liberty's Opening in the dark World, breaking and consuming all the strong Attraction of Darkness.

The Distinguishing Mark, standing in the Midst between three and three, looking with the first terrible Crack (made in the first, gross and rough Harshness) into the Dark World; and with the second joyful Crack (made in the second, soft, watery or conquered Harshness) into the Light World; and giving unto each what it is capable of, viz. Might, Strength, Terror, &c. unto the former, but Light, Splendor, Luster and Glory, unto the latter.

N U M B E R I V.

The three Exalted, Tinctured, or Transmuted Properties on the Right Hand. The Kingdom of Love, Light, and Glory.

The Second Principle.

The Second Temperature, or Temperature in Substantiality.

The Trinity manifested, which only now can be an Object of a created Understanding. Byfs. Wisdom. Tincture.

N U M B E R V.

The four first Figures were, in some Manner, to show (according to the deep and wonderful Manifestation of the Divine Spirit, given to *Jacob Behmen*) the Generation of Eternal Nature, which has a Beginning without Beginning, and an End without End.

This fifth represents now, that this great Royal Residence, or Divine Habitation of Glory, of GOD the Father, GOD the Son, and GOD the Holy Ghost, was replenished at once with innumerable Inhabitants, All Glorious Flames of Fire, All Children of GOD, and All Ministering Spirits, divided in three Hierarchies (each of such an Extent, that no Limits can be perceived, and yet not infinite) according to that Holy Number Three. But we know the Names only of two of them, which are *Michael* and *Uriel*, because only these two, with all their Hosts, kept their Habitation in the Light.

N U M B E R VI.

Here now one of those three Hierarchs, even the most glorious of them, because he was the Created Representative of GOD the Son, commits High Treason, revolts, lets his dark, proud Will-Spirit, in a false *Magia*, without any Occasion given him from without, out of his own Center fly up on high, above God and all the Hosts of Heaven, to be himself All in All; but he is resisted, and precipitated down, and falls through the Fire into eternal Darkness, in which he is a mighty Prince over his own Legions, but in Reality a poor Prisoner, and an infamous Executioner of the Wrath of God; and may now well be reproached, and asked, How art thou fallen from Heaven, O *Lucifer*, Son of the Morning? To which Question a profound, prolix, distinct, most particular and circumstantial Answer is given, in the *Aurora*, to his eternal Shame and Confusion, which he had hid and covered from the Beginning of the World.

N U M B E R VII.

When *Lucifer* by his Rebellion had brought the whole Extent of his Kingdom into such a desolate Condition, that it was, as *Moses* describes it, without Form and Void,

An Explanation of the Figures.

and Darkneſs was upon the Face of the Deep, that whole Region was juſtly taken away from under his Dominion, and transformed into ſuch another meaner and temporary Condition, that it could no more be of any Uſe to him. And when this was fully ſettled in Six Days Time, according to the Six Active Spirits of eternal Nature, ſo that it wanted nothing more but a Prince and Ruler, inſtead of him who had forſaken his Habitation in the Light, *ADAM* was created in the Image and Likeneſs of *GOD*, an Epitome, or Compendium of the whole Univerſe, by the *VERBUM FIAT*, which was the Eternal Word, in Conjunction with the firſt Aſtringent Fountain-Spirit of Eternal Nature.

N U M B E R VIII.

This *ADAM*, though he was indeed created in a State of Innocence, Purity, Integrity and Perfection, could not yet ſtand on that Top of Perfection which he was deſigned for, and would have been drawn up into, if he had ſtood his Trial, for which there was an abſolute Neceſſity. Three Things there were that laid a Claim to *Adam*, and though they ſtood within him in an equal Temperature, yet did they not ſo without him, for *Lucifer* had made a Breach.

Theſe three Things were, (1.) above him *SOPHIA*, called (*Mal. ii. 14.*) his Companion, and the Wife of his Youth. (2.) *SATAN*, that uncreated dark Root in the Beginingleſs Beginning of eternal Nature. And (3.) The SPIRIT OF THIS WORLD. And herein lies the Ground of the Neceſſity of *Adam's* Temptation.

In this Conſideration the Devil comes not yet in, though he is not far out of the Way; nor the Tree of the Knowledge of Good and Evil; becauſe this was but a neceſſary Conſequence of *Adam's* wavering, and dealing treacherouſly with the Wife of his Youth.

N U M B E R IX.

Here now is poor *Adam* actually fallen away from all his former Happineſs and Glory, and has loſt whatſoever was good and deſirable both in himſelf and round about him: He lies as dead, on the outmoſt Borders of the Spirit of this World. *SOPHIA* has forſaken him, or rather he, having dealt treacherouſly, has forſaken Her, and the Holy Band of the Marriage-Covenant that was between them is diſſolved: He is all over dark, and lies even under the Earth, over which he was to rule: All the Stars ſhoot their Influences upon him, of which the very beſt are but Death and Poiſon to that Life for which he was created: And nothing leſs could he expect, but that every Moment he ſhould be quite drawn down and ſwallowed up in the Belly of Satan. This was his State and Condition after his Tranſgreſſion, and before he heard the Word of Free Grace, *that the Woman's Seed ſhould bruife the Serpent's Head.*

N U M B E R X.

Here *Adam*, by that Word of Grace treaſured up in his Heart, whoſe Name is *JESUS*, is raiſed again ſo far, that he can ſtand above the Earthly Globe, upon the Baſis of a fiery Triangle  which is an excellent Emblem of his own Soul, and the Holy Name *JESUS* ſtands above him upon the Top of a watery Tri-

angle  and these two Triangles, which in *Adam's* Fall were divorced from each other, do now touch each other again, though (in this Beginning) but in one Point; that the Soul's Desire may draw down into itself the  and that Holy Name may draw up into itself more and more the  till these two make up a compleat



the most significant Character in all the Universe: For only then the Work of Regeneration and Reunion with *SOPHIA* will be absolved. And although, during this mortal Life, no such Perfection of the whole Man can be wrought out, yet is it attainable in the inward Part; and whatsoever seems to be an Obstruction, (even SIN NOT EXCEPTED,) must, for this very End, WORK TOGETHER FOR GOOD TO THEM THAT LOVE GOD. Praised be his Triune Holy, Holy, Holy Name, in this Time, and throughout all the Extent and Duration of Eternity.

N U M B E R XI.

Here *Adam*, in the same Place as before, appears again, but in Union with Christ, which is to be referred to the Person of Jesus Christ, or of the Second *Adam* in our Humanity upon Earth; and is to show us the absolute Necessity of his Holy Incarnation, and immaculate Sacrifice for all Mankind, without which the great Work of our Regeneration and Reunion with *SOPHIA* could not have been wrought out to Perfection. In his Incarnation he brought that most significant Character, which the First *Adam* had lost, into the Humanity again, but first in his own Human Person, although it could not be visible in him from without, whilst he was upon Earth a Man like unto us in all Things, Sins excepted. And therefore He, and even He alone, was able and sufficient to go for us into Death, to kill Death in his own Death, to break in his Passage the Hook and Sting of Satan, to enter into, and through his dark Territory, to bruise the Serpent's Head, and to ascend up on high, to take possession of his Throne, whereby the Prophecy of *Micah* (ch. ii. 13.) was fulfilled, which *Luther* most significantly translated, *es wird ein Durchbrecher für ihnen herauf fahren*: Arias Montanus, *Ascendit Effractor*: The Vulgate, *Pandens iter ante eos*: And the *English*, The Breaker is come up before them.

N U M B E R XII.

From the Time in which that *Breaker*, prophesied of by *Micah*, was come up before us, the Gate stood open, that the First *Adam's* Children could follow him and enter into Paradise, which could not be done by any Soul before that Time. Holy Souls, both before and after the Deluge, that lived according to the Dictates of the Word treasured up in their Hearts, could, in their Departure from this World, go so far as to the Gate of Paradise, but Entrance could not be had by any one, till the First-Born from the Dead was entered in HIS own Person.

Yet is there still a vast Difference between Souls in their Departure from this World; and this Difference wholly depends upon the real State and Condition of that significant

An Explanation of the Figures.

Character, which was spoken of before ; for those Souls that have attained it in this Life to Perfection, or in other Words, those that here have put on the Heavenly Substantiality of Jesus Christ, meet with no Obstacle in their Passage. Those in whom that Character is more or less defective, meet with more or less Impediment ; and those that have nothing at all of it, cannot go any further than into that Region, which most significantly is called the Triangle in Nature. O that there were none such at all !

N U M B E R XIII.

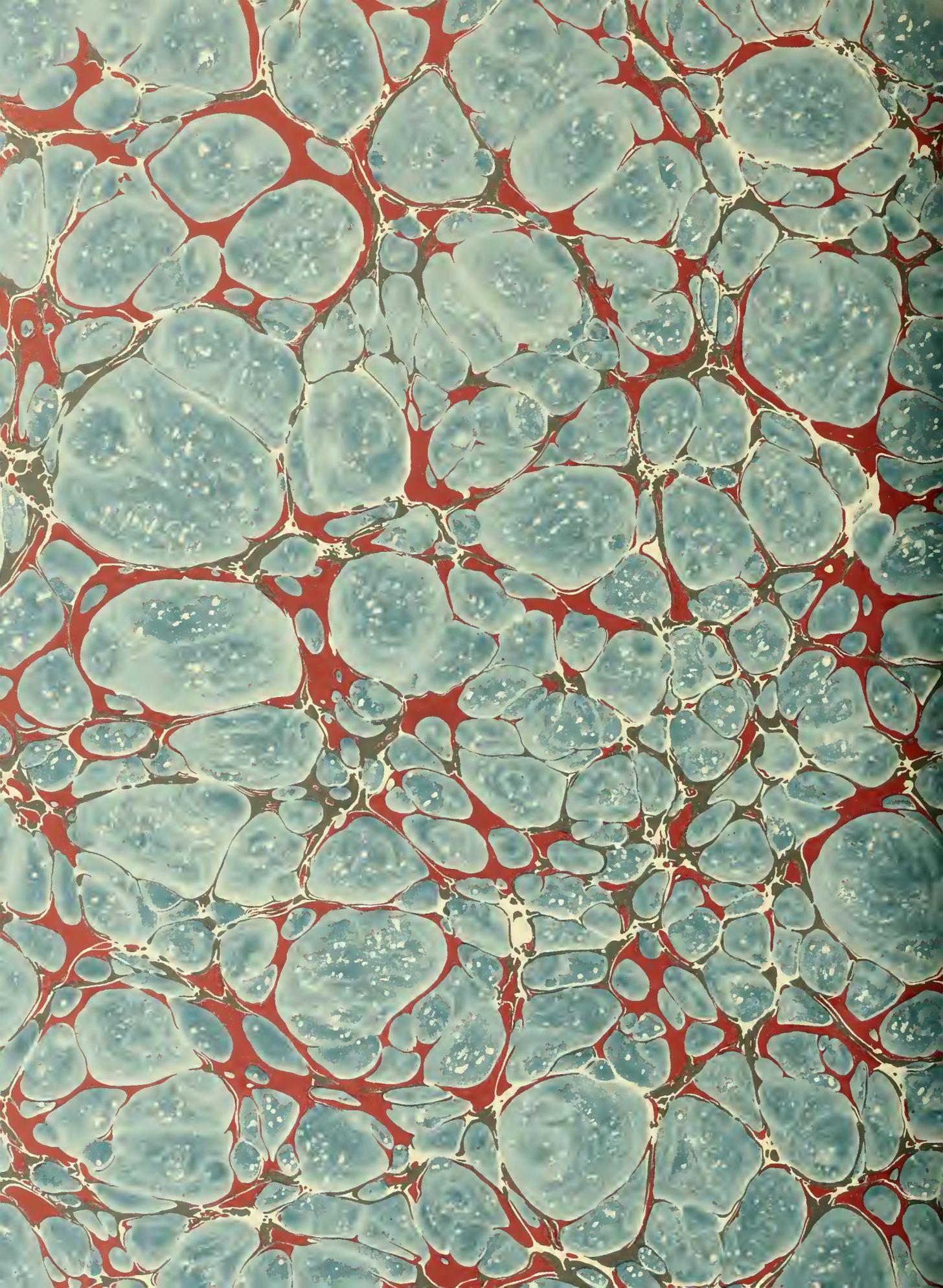
When the third Hierarchy, which *Lucifer* destroyed and depopulated, shall be completely filled again with Inhabitants from the Children of *Adam*, *Good* and *Evil* shall be separated, Time shall be no more, and GOD shall be All in All. This third Hierarchy, which, for good Reasons, was always hitherto represented as inferior to those of *Michael* and *Uriel*, is now here exalted again above them in the supremest Place : For as the Hierarch Jesus Christ, being the Brightness of GOD the Father's Glory, and the express Image of his Person, excels all the Angels, and has by Inheritance obtained a more excellent Name than they, who are all to worship him, and to none of whom HE ever said, as HE did to him, *Sit on my Right Hand, until I make thine Enemies thy Footstool*, (Heb. 1.) so also all his Subjects in this Hierarchy, surpass all the Holy Angels in this, that they are Images of GOD, as manifested in all the three Principles, when the Holy Angels are only his Images, as HE was manifested in two of them : Wherefore also they are distinguished from the Angels by this peculiar Character

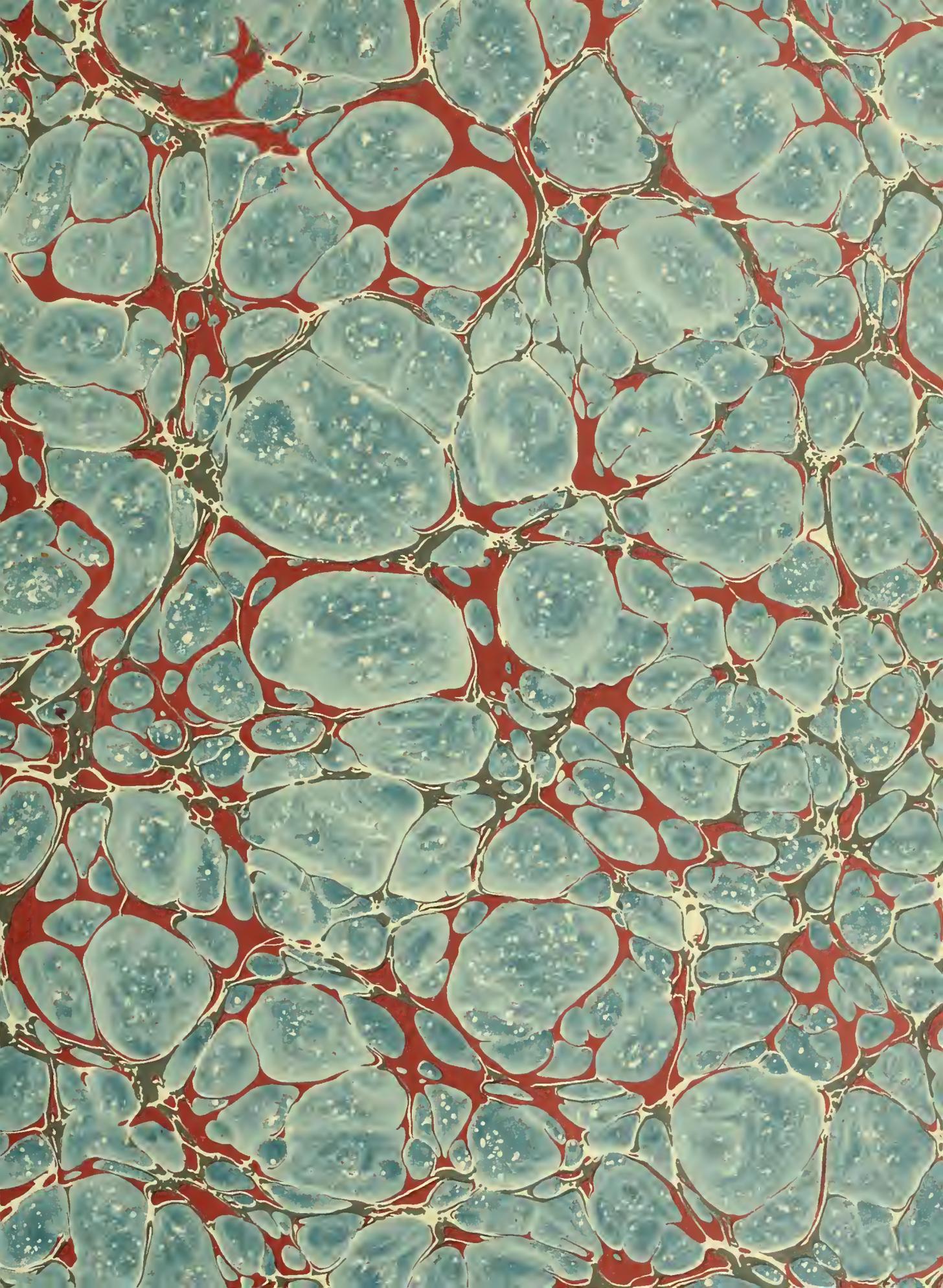


which is not contrived by human Speculation, but is written in the Book of Nature by the Finger of God ; for it points directly, not only at the Creation of this third Principle in six Days ; but also at fallen and divorced *Adam's* Reunion with the Divine Virgin *SOPHIA*.

To those who are more like (though not in their outward Shape) the Animals of this World than Men, nothing is to be said of these and the like Things, because they are Spiritual, and must be Spiritually discerned.

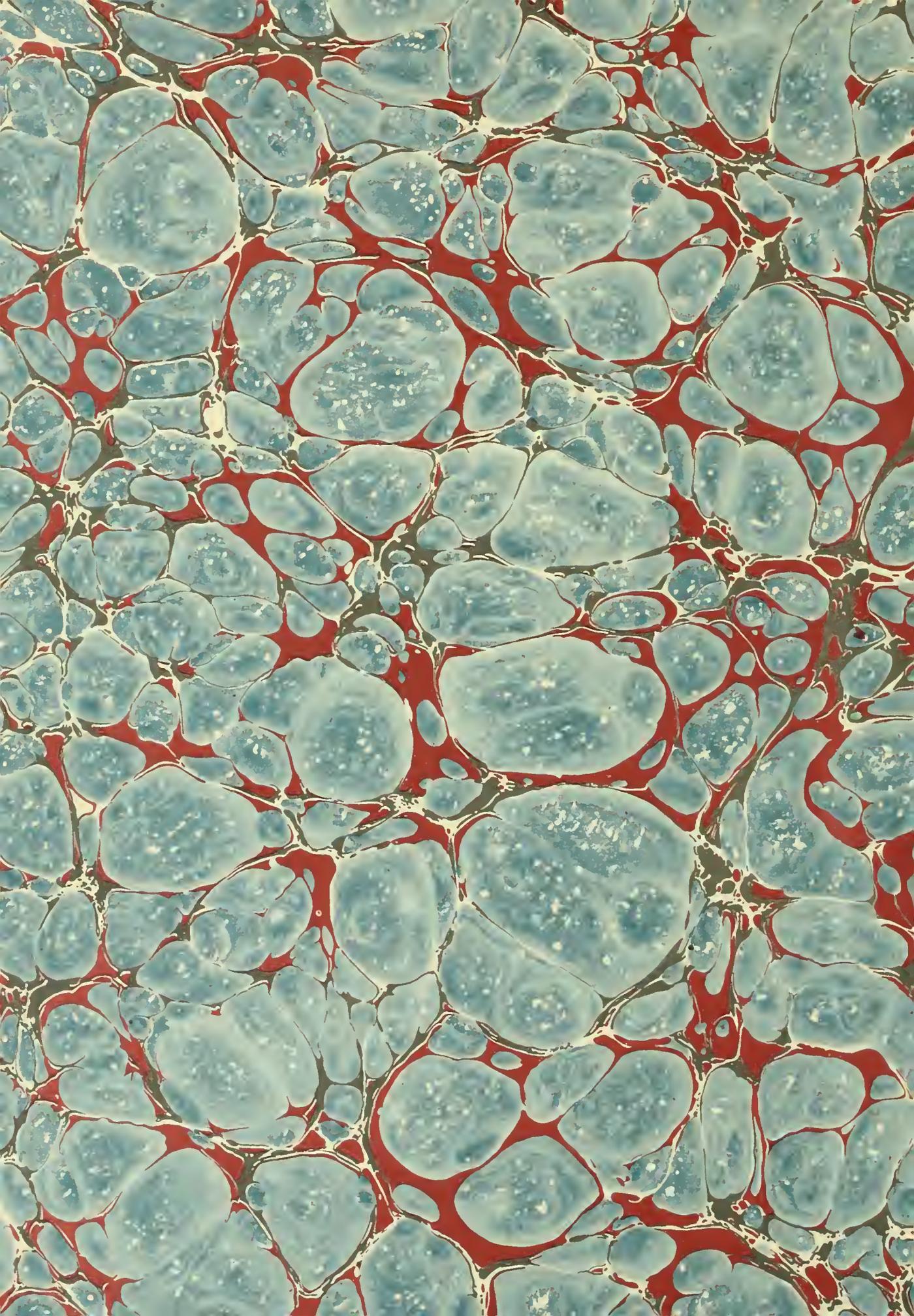


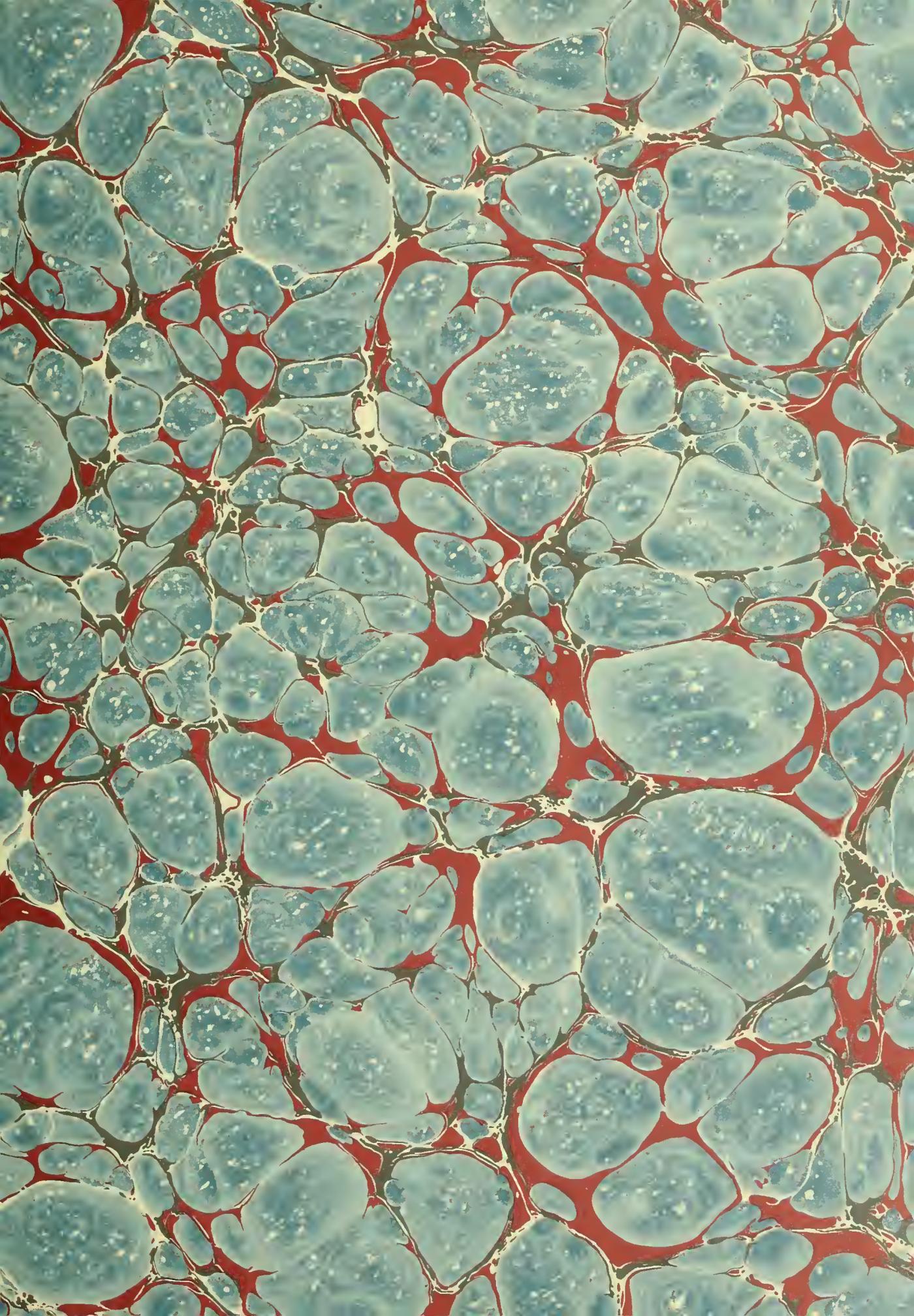


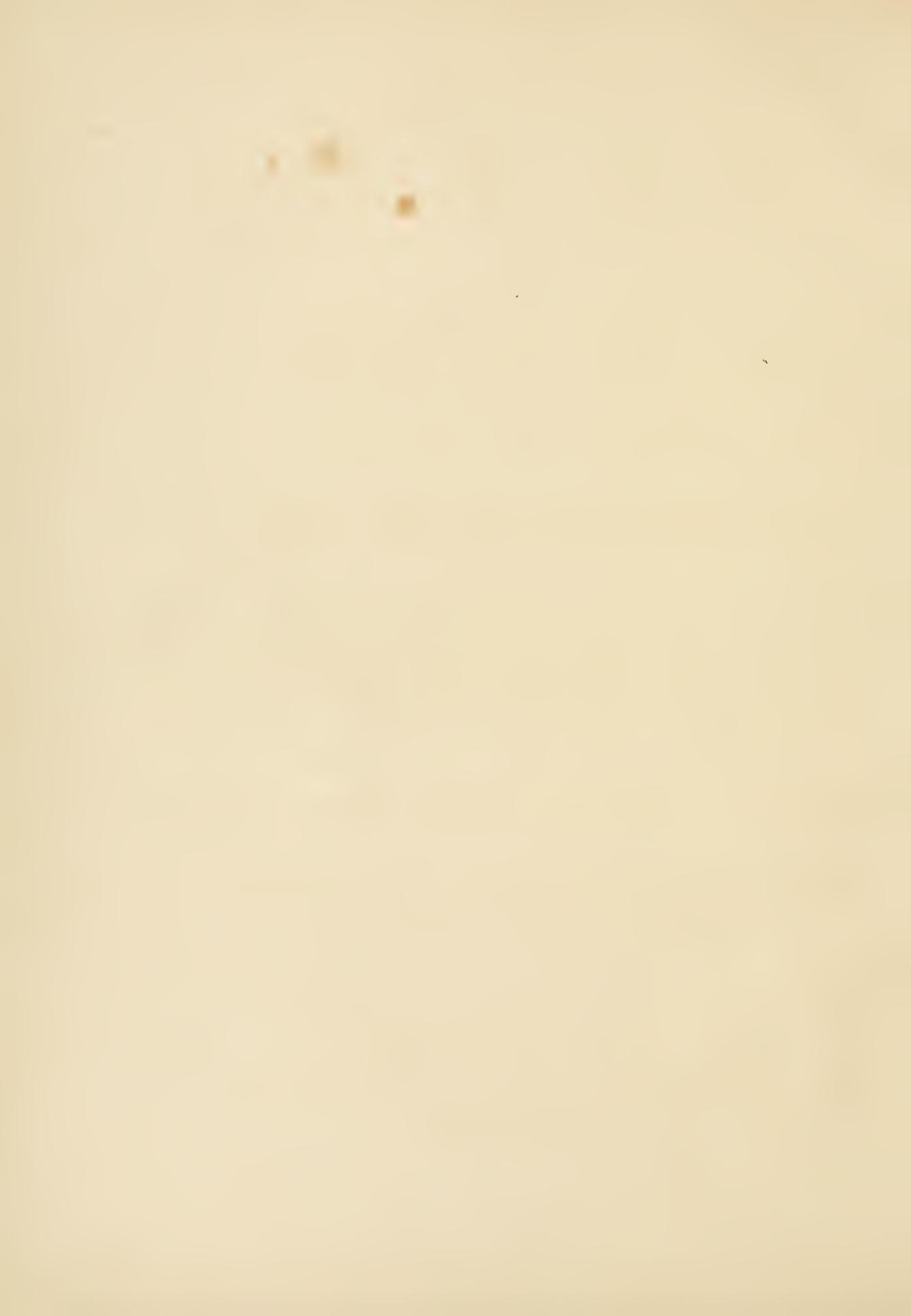












T H E

W O R K S

O F

J A C O B B E H M E N,

The Teutonic Theosopher.

V O L U M E I I I.

C O N T A I N I N G

I. THE MYSTERIUM MAGNUM:

Or an Explanation of the first Book of *Moses*, called GENESIS:
In Three Parts.

II. FOUR TABLES OF DIVINE REVELATION.

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

L O N D O N,

Printed for G. ROBINSON, in Pater-noster Row.

M D C C L X X I I.

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

THIS Volume of the Works of *Jacob Behmen* is illustrated with Figures, as the two preceding Volumes are. The Publication of it has been retarded by several Occurrences. But the remaining Parts of his Writings are proposed to be comprised in two Volumes, and published as soon as they shall be fitted for it.

MYSTERIUM MAGNUM:

Or, An EXPLANATION of the

First Book of Moses called GENESIS.

In THREE PARTS.

Which treat concerning the Manifestation, or *Revelation* of the Divine *Word*, through the three Principles of the Divine *Essence*, and of the Original of the World and the Creation. Wherein the Kingdom of *Nature* and the Kingdom of *Grace* are explained.

For the better understanding of the *Old* and *New Testament*, and what *Adam* and *Christ* are, and how Man should consider, and may know himself in the Light of Nature, what he is, and wherein his *temporal* and *eternal Life* consist, and his *eternal Blessing* and *Condemnation*.

It is an Explanation of the *Essence* of all *Essences*, for the further Consideration of the Lovers in the Divine Gift.



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P R E F A C E

TO THE

R E A D E R.



OUR Saviour taught his Disciples the *Mysteries* of the Kingdom of Heaven; and the Apostle *Paul* taught the *Mysteries* of the Gospel, of Godliness, of Christ, of Faith, and of the Resurrection. To them that were without all Things were^a done in Parables, ^a Mark. 4. 11. but Christ explained the *Meaning* of them to his Disciples. The Scriptures instruct us so, as that the Man of God may be made *perfect* and ready to every good Work. This Man of God is the inward Man, the Child of God, the hidden Man of the Heart, *Christ in us*, whose Flesh and Blood except we eat and drink, we have no Part in him. These Words of Spirit and Life he spoke when he was yet alive *upon the Earth* before his Suffering, which made his Disciples cry out, This is a hard Saying, who can bear it? Not considering, that his heavenly *divine* Flesh and Blood was within, and that they did there eat and drink thereof, but the *mortal* Flesh and Blood shall not inherit the Kingdom of Heaven, being the Old Man of Corruption, which is Earth; and to Earth it shall return. These are great *Mysteries*, for they are the hidden secret Operations of spiritual Things, and the Spirit of Man only, of all earthly Creatures, is capable of *understanding* them. There are indeed lying Wonders, spiritual Wickednesses in high Places, that make up *the Mystery of Iniquity*; these only deceive the Soul of Man by their *working* in the Heart, to the bringing forth their evil Fruits, and not the knowing of them in the *Mystery*: For therein they were well known to the Apostles. If Men make Pretensions to the Knowledge of *Mysteries*, and are not able to teach them, they are to blame, but not those that seek after them, and speak what they find, and *stir up* others not to rest satisfied with that which they have, when they may get more rich Treasure by searching after it.

The History of *Christ*, and of all other Things mentioned in the Scriptures, are infallibly true, that he was *born* of the Virgin *Mary*, that he is the *Saviour* of the World, was *crucified* at *Jerusalem*, *rose* again from the Dead, *ascended* into Heaven; but the bare Relation of this does not fully satisfy a Soul; for the *Devils believe and tremble*; so that we must learn the *Mystery*, signified in and by the History, and *feel* that Christ is born *in us*, in a pure, clean, chaste Heart, and understand the Knowledge of Christ and him *crucified*, than which the Apostle *Paul* desired not to know any Thing else among the *Corinthians*. This

was not the bare Knowledge of the *History*, for he says, Though we once knew Christ according to the *Flesh*, as they did that conversed with him upon Earth, yet now know we him *so* no more. Then how did he know him, but in the *Spirit*, in the Mystical Knowledge?

Infinite are the *Mysteries* mentioned in the Scriptures concerning God, Angels, Men, the World, Eternity, Time, the Creation, Fall, Sin, Corruption, the Curse, Misery, Death, Judgement, Hell, Devils, Damnation: Christ, Redemption, Salvation, Free Grace, Free Will, Resurrection; Paradise: The Holy Ghost, Sanctification, Restitution, Blessedness, Eternal Life and Glory. The certain Meaning of the Words of Scripture is the *Jewel* locked up in them, not now attainable from the Apostles by Conversation with them. Therefore now we should apply ourselves to the *Things* they spoke of, which are to be inquired after in the *Mind*, and the Knowledge of them to be received from God by Prayer, who will open the Understanding, *For there is a Spirit in Man, and the^b Inspiration of the Almighty gives Understanding*, as it did to this Author, who by the Command of the Holy Spirit wrote his deep Knowledge *given* to him of God, and has therein pointed out the Way to us wherein we may understand *what in us* is Divine, and what Natural; the New Man, and the Old; which is the Aim and Scope of the whole Bible: These New Things and Old are those that the *Scribe learned* in the Kingdom of Heaven brings out of his Treasury; neither can any Knowledge be wanting to him who has Christ in him. For *in Christ are hid* all the Treasures of Wisdom and Knowledge.

Job 32. 8.
^b Or *breathing in*, as
Gen. 2. 7.

St. *Paul* has pronounced a Curse upon those that teach any *other* Gospel than the *Galatians* had received, saying, ^c *Though we*, [himself or another Apostle] *or an Angel from Heaven, preach any other Gospel besides that which we have preached unto you*, and reiterates the same, if any preach any *other* Gospel than what *you have received*, let him be accursed. Now what is this Gospel? It is the Gospel of *Christ* which they had received. If we knew Christ, we should soon understand his Gospel, and *how* they had received it, and know how justly they are accursed that preach any other. The Apostle *John* says, The *Word* was God, and all Things were made by it, and in it was *Life*, and the Life was the *Light* of Men, and that was the true Light which enlightens *every Man* that comes into the World. This *Word* *Moses* calls the *Commandment*, which is in our Hearts that we may do it. *Paul* calls it *Christ*, the Word of Faith which they preach near us in our *Hearts* and Mouths. *James* calls it the *ingrafted Word* which is able to save our Souls, and advises to lay apart all Filthiness and Superfluity of Naughtiness, and to receive it with *Meekness*. This ^d *is the Word by which bearing, obeying, or receiving, comes*, and by that Hearing comes *Faith*, that is, Christ comes to be born in us. Thus we see where Christ is, what he is, and the powerful Efficacy of him; and to know this feelingly, and so *receive* this Word, is receiving the Gospel, the Glad Tidings of *Salvation* which shall be to all Men that embrace him, and the preaching and declaring this is that Gospel; ^e *that Sound which is gone into all the Earth*; it is the *Eternal Gospel*: Whosoever preaches any other besides it is accursed.

^c Gal. i. 8.

^d Rom. 10. 17.

^e Psa. 19. 4.
Ro. n. 10. 8.

Now what this Word has done and does effect, and in what Manner, in the whole *Creation*, and in every Creature, in all Men, and *in ourselves*, is the *Mysterium Magnum*, which this Author declares exactly upon *Genesis*, wherein all Mysteries are couched, which will serve as an Introduction to the understanding the whole Book of God, in Nature and Scripture.

The Author seriously admonishes us to walk in the Ways of *Holiness*, Self-Denial, Resignation, the New-Birth, and killing of our outward Will and Desires which rebel against God. For these deep Mysteries are given to none to understand but to *Disciples* of Christ; for so great a Revelation as this Author has expressed cannot enter into any Heart that is *not* given up to follow Christ, and to forsake his own Will, living in continual Repentance, and taking up his Cross daily, which he has earnestly called upon all to do: And his Writings are strewed with such Counsel, as with sweet smelling Flowers, curious both for Shape and Colours. Why then should his Writings be aspersed? If they were duly considered, there would be no Occasion that this *Testimony* should be given of him.

But some are so full of Reproaches and bitter Expressions against those whose Words or Writings do not please them, that whereas *Michael* the Archangel, when he strove with the Devil about the Body of *Moses*, *durst not* use a railing Accusation, but said, The Lord rebuke thee; yet these speak Evil of the Things they *know not*. To be reproached, is that which every one who would be the Disciple of Christ must look for in this World, and not expect to be *above* his Master: [†] *For if they have called the Master of the House Beelzebub, how much more will they call them of his Household?* But such Reflections cast upon any should not deter them from *examining* the Sayings or Writings of any Man, that they may be discerned whether they be good or evil.

We should not judge, that we be not judged, for the same measure we meet shall be measured to us again. Let us judge *righteous* Judgment, and lay open that which is evil as before the Sun at Noon-day, that *all* may take Notice, and beware they fall not into it.

We should strive to be released from the *Virulence* of the Spirit of the Outward Man, most earnestly desiring to obtain an humble and contrite *Heart*, and a broken Spirit, repenting from the Bottom of our Hearts, amending our Lives *continually*, purifying, and communing with our Hearts, and not suffering any Iniquity to lodge in the Desires of our most inward *Thoughts*. Thus we shall be able to discern what Enemies we have to deal with in our fighting the *good Fight of Faith*. For the World, with the Delights thereof, is a great Enemy, which we must overcome, or we cannot attain to the Denial of ourselves, and taking up the Cross of Christ, without which we *cannot* be his Disciples. But we are apt to think, that Crosses, Adversities, and Afflictions, are our worst Enemies, because we live *not* by Faith, but by the outward Spirit, which all Crosses *kill* in us, and by them we die daily to that which is the Instrument of Sin, whereby its Desires are brought to effect. And therefore we account *that* our greatest Friend which is our greatest Enemy; it brings Death, our *last* Enemy, and is the Sting of it. But by killing the Desires of

the Flesh we shall live, and thereby daily overcome the last Enemy which we must certainly have a *Combat* with, seeing it is appointed for all Men once to die, and after Death comes Judgment. If we are earnest and watchful in our Fight, we shall be victorious over the *first* Death, and on such the *second* Death can have no Power. But having overcome that, then when Christ, who is our Life, shall appear, we shall also appear with him in *Glory*.

How excellent a Thing is it now to understand the Things expressed in the Holy *Scriptures*, that they may not be a dead Letter, having no Comfort in them? for no one can *rejoice* to die, except he feels the Virtue of the Life of Christ killing Sin in him. How does it *comfort* an afflicted Soul to consider, that Afflictions, though they be *grievous* for a Time, are *not* to be compared with the eternal Joys that are laid up for us? But if the *transcendent* Sayings of the Holy Apostles and Prophets be not understood, they are but dead to us; and so are we to them.

Let those who read this Book consider, with just Attention, the Advice in the last Paragraph of the last Chapter of it, where the Author says, *We admonish the Reader, that when he finds something in any Place of our deep Sense to be obscure, that he do not contemn it according to the Manner of the evil World; but diligently read, and pray to God, who will surely open the Door of his Heart, so that he will apprehend it, and be able to make use of it to the Profit and Salvation of his Soul.*



T H E

A U T H O R'S

P R E F A C E.

 W H E N we consider the visible World, with its Essence, and the Life of the Creatures, then we find therein the Likeness of the invisible spiritual World, which is hidden in the visible World, as the Soul in the Body, and see thereby that the hidden God is nigh unto all, and through all, and yet wholly hidden to the visible Essence.

2. We have an Example hereof in the Mind of Man, which is an invisible Fire, that is inclined to Light and Darknes, viz. to Joy and Sorrow, and yet in itself is none of these, but only a Cause thereto, an invisible, incomprehensivve Fire-source, and yet as to its own Essence is included in nothing, but only in the Will of Life.

3. The Body cannot comprehend the Mind; but the Mind comprehends the Body, and brings it to Love, or ^a Dislike. This likewise is to be understood of the Word, and Power of God, which is hidden to the visible sensible Elements, and yet dwells through and in the Elements, and works through the sensible Life and Essence, as the Mind in the Body. ^a Or Suffering and Sorrow.

4. For the visible sensible Things are an Essence of the invisible: From the invisible and incomprehensible the visible and comprehensible has proceeded. The visible Essence is come to be from the Expression or Spiration of the invisible Power. The invisible spiritual Word of divine Power works with and through the visible Essence, as the Soul ^b with and through ^b In. the Body.

5. The inward spiritual Soul of Man was breathed into the visible Image by the In-Speaking, or Inspiration of the invisible Word of the divine Power (for an Understanding to the created Image) wherein Man's Science or Knowledge of the invisible and visible Essence consists.

6. Thus Man has now received Ability from the invisible Word of God to the Re-expression, that he again expresses the hidden Word of the divine Science into Formation and Separation, in Manner and Form of the temporal Creatures, and forms this spiritual Word according to Animals, and Vegetables; whereby the invisible Wisdom of God is pourtrayed and modelized into several distinct Forms. As we plainly see, that the Understanding of Man expresses all Powers in their Property, and gives Names unto all Things, according to each Thing's Property; by which the hidden Wisdom is known, and understood in its Power, and the hidden God is made manifest ^c with the visible Things, for the Delight and Play of the divine Power; ^c In. so that the invisible might play with the visible, and therein introduce itself into the Sight and Sense of itself.

7. *As the Mind introduces itself with the Body, and by the Body into Senses and Thoughts, whereby it works, and acts sensibly to itself; so also the invisible World (works) through the visible, and with the visible World. We are not in any wise to conceit that a Man cannot search out what the hidden divine World is, and what its Operation and Essence, for on the visible Essence of the Creation we see a Figure of the internal spiritual Operation of the powerful World.*

8. *And we ought not to think otherwise of God, but that he is the most internal Ground of all Essences; and yet so, as that he cannot be comprehended of any thing by the own peculiar Power of the Thing. But as the Sun introduces itself with its Light and Power into the sensible living Things, and works with (or in) all Things, and introduces itself also into an Essence; the same likewise is to be understood concerning the divine Word with the Life of the Creatures.*

9. *Seeing then this visible World is the expressed formed Word, according to God's Love and Anger; viz. according to the grand Mystery of the eternal spiritual Nature, which spiritual World is hidden in the visible; and yet the Human Soul is a Spark out of the eternal speaking Word of the divine Science and Power; and the Body an Ens of the Stars and Elements; and also as to the internal Ground an Ens of Heaven. viz. of the hidden World; therefore he has Might and Ability to speak of the grand Mystery, whence all Essences originally arise.*

10. *Since then the great Mysteries, the Beginning of and Original of all Things, befall us by divine Grace; that we are able (as through the Ground of the Soul) to understand the same in real Knowledge with the inspired Word of the Divine Science; we will write down its Ground (so far as it is permitted to us) in this Book, for a Memorial to ourself, and for the Exercise of divine Knowledge to the Reader.*

11. *And I. We will signify and declare what the Center and Ground of all Essences is.*

II. *What the divine Manifestation, through the speaking of the Word of God is.*

III. *How Evil and Good have their Original from one only Ground, viz. Light, and Darknes; Life, and Death; Joy, and Sorrow; and how it is in its Ground; also whereunto every Essence and Scurce is profitable and necessary.*

IV. *How all Things have their Ground from the grand Mystery, viz. from the Spiration of the Eternal One.*

V. *How the Eternal One introduces itself into Sensation, Perception, and Separation, to the Science of itself and the Play of the Divine Power.*

VI. *How Man may attain to the true Knowledge of God, and to the Knowledge of the eternal and temporal Nature.*

VII. *Also how Man may come to the real Contemplation of the Being of all Beings.*

VIII. *Also of the Creation of the World, and of all Creatures.*

IX. *And then of the Original, Fall, and Restoration of Man; what he is according to the first Adamical Man in the Kingdom of Nature; and what he is in the new Regeneration in the Kingdom of Grace, and how the new Birth comes to pass.*

X. *Also what the Old and New Testament are each in its Understanding.*

12. *And we will enlarge this Explanation through all the Chapters of the first Book of Moses; and point out how the Old Testament is a Figure of the New; what is to be understood by the Deeds of the holy Patriarchs; wherefore the Spirit of God gave them to be set down in Moses; and at what the Figures of these written Histories look and intend, and how the Spirit of God in his Children before the Times of Christ alluded with them in the Figure concerning the Kingdom of Christ; whereby then God has always represented this Mercy-Seat (or Throne of Grace) Christ, by whom he would blot out his Anger and manifest his Grace.*

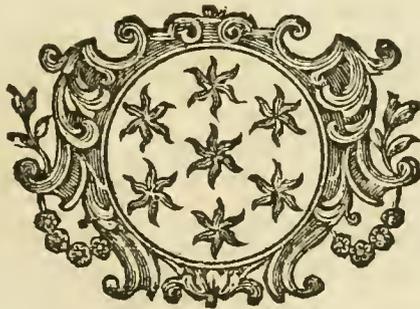
13. *And*

13. And we shall shew how the whole Time of this World is pourtrayed and modelized, as in a Watch-Work; how afterwards it should go in Time; and what the inward spiritual World, and also the outward material World, is; also what the inward spiritual Man, and then the external Man of the Essence of this World, is; how Time and Eternity are in one another, and how a Man may understand all this.

14. Now if it should so happen, that when these our Writings are read, the Reader should not presently apprehend and understand the same (seeing this Ground, which yet has its full Foundation and perfect Agreement, as well with the Scripture, as through the Light of Nature, has for a long Time been very dark, and yet by divine Grace is given to plain Simplicity) let him not despise and reject the same, according to the Course and Custom of the wicked World; but look upon the Ground of Practice, which is therein intimated, and give himself up thereunto, and pray to God for Light and Understanding; and at last he will rightly understand our Ground, and it will find very great Love and Acceptance with him.

15. But we have wrote nothing for the proud and haughty Wiselings, who know enough already, and yet indeed know nothing at all; whose Belly is their God, who only adhere to the Beast of the Babylonical Whore, and drink of her Poison, and wilfully will be in Blindness, and the Devil's Snare. But we have laid (with the Spirit of our Knowledge) a strong Bolt before the Understanding of Folly, not to apprehend our Meaning, seeing they wilfully and willingly serve Satan, and are not the Children of God.

16. But we desire to be clearly and fundamentally understood by the Children of God, and heartily and readily communicate our Knowledge given to us of God; seeing the Time of such Revelation is born. Therefore let every one see, and take heed, what Sentence and Censure he passes: Every one shall accordingly receive his Reward; and we commend him into the Grace of the meek and tender Love of Jesus Christ. Amen.



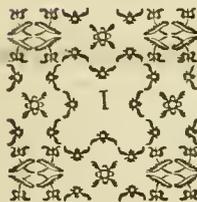
Mysterium Magnum.

PART I. Of the Grand Mystery; that is, of the Manifestation of the Divine Word, through the Three Principles of the Divine Essence.



The First Chapter.

What God Manifested is : And of the Trinity.

1.  F we would understand what the new Birth is, and how it is ^a brought ^a Wrought or effected: to pass, then we must first know what Man is, and how he is the ^b Image of God; and what the divine ^b Inhabitation is; also what the Revealed God is, of whom Man is an *Image*. ^b Or how God dwells in Man, and fills all Things with his Presence.
2. When I consider what God is, then, I say, he is the *One*; in reference to the *Creature* as an Eternal Nothing. He has neither Foundation, Beginning, or Abode; he possesses nothing but only himself. He is the Will of the *Abyss*; he is in himself only one; he needs neither *Space*, or *Place*. He begets himself in himself, from Eternity to Eternity: He is neither like, or resembles *any thing*; and has no peculiar Place where he ^c dwells. The Eternal Wisdom or Understanding is his Delight: He is the Will of the Wisdom; the Wisdom is his Manifestation. ^c Or no separate Habitation above the Stars in an Empyrean Heaven, as Reason fancies.
3. In this Eternal Generation we are to understand three Things, *viz.* 1. An *Eternal* Will. 2. An *Eternal* Mind of the Will. 3. The ^d *Egress* from the Will and Mind, which is a *Spirit* of the Will and Mind. ^d *Efflux*, Effluence, the Proceeding forth.
4. The Will is the *Father*: The Mind is what is ^e *conceived* of the Will, *viz.* the *Seat* or Habitation of the Will, or the *Center* to something; and it is the *Will's Heart*: And the *Egress* of the Will and Mind is the *Power* and *Spirit*. ^e The Comprehension, or Receptacle.
5. This ^f threefold *Spirit* is one only *Essence*; and yet it is no *Essence*, but the Eternal Understanding, an *Original* of the Something; and yet it is the Eternal ^g *Hiddenness*, as the Understanding of Man is not confined in Time and Place, but it is its own Comprehension and *Seat*; and the *Egress* of the *Spirit* is the Eternal Original *Contemplation*, *viz.* a *Lubet* of the *Spirit*. ^g Or mystical *Mystery*.
6. That which is ^h *egressed* is called the *Lubet* of the *Deity*, or the Eternal Wisdom, which is the Eternal Original of all Powers, Colours, and Virtues; by which the ^h That which is flown forth from the *One* *Eternal Will*.

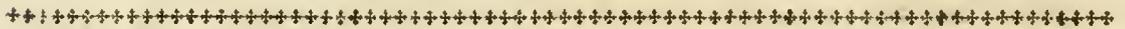
threefold Spirit in this *Lubet* comes to a *Desiring*, namely, of the Powers, Colours, and Virtue ; and its *Desiring* is an *Impressing*, a conceiving itself. The Will conceives the Wisdom in the Mind; and what is conceived in the Understanding is the *Eternal Word* of all Colours, Powers, and Virtue, which the *Eternal Will* expresses by the Spirit from the Understanding of the Mind.

ⁱ Or speaks fourth.

^k Text *Pro-*
terty.

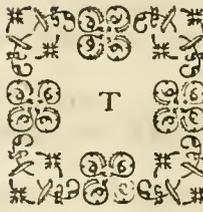
7. And this *Speaking* is the *Motion*, or Life of the *Deity*; an *Eye* of the *Eternal Seeing*, where one Power, Colour, and Virtue, distinctly knows another; and yet they all stand in equal ^k Proportion or *Analogy*, void of Weight, Limit, or Measure, also undivided one from another. All the Powers, Colours, and Virtues lie in one; and it is a distinct, mutual, well-tuned Pregnant *Harmony*; or, as I might say, a *Speaking Word*. In which *Word* or *Speaking* all Speeches, Powers, Colours and Virtues are contained, and with the Pronouncing or Speaking they unfold themselves, and bring themselves into Sight and Observation.

8. This is now the *Eye* of the *Abyfs*, the *Eternal Chaos*, wherein all, whatsoever Eternity and Time have, are contained; and it is called *Counsel*, *Power*, *Wonder*, and *Virtue*. Its peculiar and proper Name is called *GOD*, or *JÉOVA*, or *JEHOVAH*, who is without all *Nature*, without all Beginnings of any *Essence*, a Working in himself; generating, finding, or perceiving himself, without any kind of *Source* from any thing, or by any thing: He has neither Beginning, nor End: He is immense; no Number can express his Largeness, and Greatness: He is deeper than any Thought can reach: He is no where far from any thing, or nigh unto any thing: He is through all, and in all: His Birth is every where; and without and besides him there is nothing else: He is Time and Eternity, *Byfs* and *Abyfs*, and yet nothing comprehends him but the true Understanding, which is God himself.



The Second Chapter.

Of the Word, or Heart of God.

I.  HIS is now what Saint *John* says, Ch. 1. *In the Beginning was the Word, and the Word was with God, and God was the Word: The same was in the Beginning with God.* The Word ¹ (*In*) is the Will of the *Abyfs*: The (^m *Beginning*) is the Conception [or Apprehension] of the Will; where it conceives, and brings itself into an *Eternal Beginning*; the ⁿ (*Word*) is now the Conceived, which in the Will is a *Nothing*, and with the Conception there is a *Generation*: This was in the Beginning with the Will, and in the Will; but with the *Lubet* of the Will it receives its Beginning in the Conception of the Will: Therefore it is called [*a*] *Heart*, viz. a *Center*, or *Life-Circle*, wherein the Original of the *Eternal Life* is.

¹ *Im* signifies In the.
^m *Anfang*, Beginning.
ⁿ *Wort* signifies the Word.
Which Words in the *High-Dutch* explains according to the Language of Nature.

2. And *John* says further: *By the same were all Things made, and without it was not any thing made that was made: In it was the Life, and the Life was the Light of Men.* Here, O Man, take now this *Light of Life*, which was in the *Word*, and is *Eternal*, and behold the *Being* of all *Beings*, and especially thy *Self*, seeing thou art an *Image*, *Life*, and *Being* of the *unsearchable* God, and a *Likeness* as to him: Here consider *Time* and *Eternity*, *Heaven*, *Hell*, the *World*, *Light* and *Darkness*, *Pain* and *Source*, *Life* and

Death, Something and Nothing. Here examine thyself, whether thou hast the Light and Life of the Word in thee, so that thou art able to see, and understand all Things. For thy Life was in the Word, and was made manifest in the *Image* which God created; it was breathed into it from the Spirit of the Word. Now lift up thy Understanding in the Light of thy Life, and behold the *Formed Word*: Consider its inward Generation, for all is manifest in the Light of Life.

3. Dost thou say I cannot; I am corrupt, and depraved? Hear me! Thou art not as yet born of God, otherwise, if thou hadst again that same Light, then thou couldst. Go to then! We all indeed come far short of the Glory which we ought to have in God: But I will shew thee somewhat. Have a Care, and conceive it aright; be not a Mocker, as the confused *Babel* is. Lo! when we would speak of the Being of all Beings, then we say, that from God, and through God, are all Things: For St. *John* says also, that *without him was not any Thing made that was made*.

4. Now says Reason, whence or how has God made Good and Evil, Pain and Joy, Life and Death? Is there any such Will in God which makes the Evil? Here Reason begins to speculate, and will apprehend it; but it goes only about the Outside of the *Circle*, and cannot enter in; for it is without, and not in the Word of the *Life-Circle*.

5. Now then behold thyself, and consider what thou art; view what the outward World is with its Dominion, and thou shalt find, that thou with thy outward *Spirit* and *Being* art the outward World; thou art a little World out of the great World; thy outward Light is a *Chaos* of the Sun and Stars, else thou couldst not see ^o by the Light of the Sun; the Stars give the *Effence* of Distinction in the intellectual Sight. Thy Body is Fire, Air, Water, Earth; therein also lies the metalline Property; for of what-
 soever the Sun with the Stars is a Spirit, of that the Earth with the other Elements is a ^p Being, a coagulated Power. What the superior [Being] is, that is also the inferior; and all the Creatures of this World are the same.

^o Or receive Light from the Sun.

^p Effence, Substance, or Body.

6. When I take up a Stone, or Clod of Earth, and look upon it, then I see that which is above, and that which is below, yea, the whole World therein; only that in each Thing one Property happeneth to be the chiefest and manifest, according to which it is named. All the other Properties are jointly therein, only in distinct Degrees and Centers, and yet all the Degrees and Centers are but one only Center. There is but one only Root whence all Things proceed; it only separates itself in the Compaction, where it is coagulated: Its Original is as a Smoke or vaporous Breath from the great Mystery of the expressed Word, which stands in all Places in the re-expressing, that is, in the re-breathing (or echoing forth) a Likeness according to itself; an Effence according to the Spirit.

7. But now we cannot say that the outward World is God, or the Speaking Word, which in itself is devoid of such Effence; or likewise that the outward Man is God: But it is all only the expressed Word, which has so coagulated itself in its Re-conception to its own Expression, and does still continually coagulate itself with the four Elements, through the Spirit of the Desire, *viz.* of the Stars, and brings itself into such a Motion and Life, in the Mode and Manner as the Eternal Speaking Word makes a *Mystery*, which is *spiritual* in itself. Which *Mystery* I call the *Center* of the Eternal Nature; where the *Eternal Speaking Word* brings itself into a Generation, and also makes such a spiritual World in itself, as we have materially in the expressed Word.

8. For I say, The inward World is the Heaven wherein God dwells; and the outward World is expressed out of the inward, and has only another Beginning than the inward, but yet out of the inward; it is expressed from the inward (through the Motion of the *Eternal Speaking Word*) and closed into a Beginning and End.

9. And the inward World stands in the *Eternal Speaking Word*, the Eternal Word has spoken it (through the Wisdom) out of its own Powers, Colours, and *Virtue*, into an *Essence*, as a *great Mystery*, from Eternity; which *Essence* also is only as a Spiration from the *Word* in the Wisdom, which has its *Re-conception* to Generation in itself, and with the *Conception* does likewise *coagulate* itself, and introduces itself into Forms, after the Manner of the Generation of the Eternal Word; as the Powers, Colours, and *Virtue* generate themselves in the Word through the Wisdom, or, as I might say, out of the Wisdom in the Word.

10. Therefore there is nothing nigh unto, or far off from God; one World is in the other, and all are only one: but one is Spiritual, the other Corporeal; as Soul and Body are in each other, and also Time and Eternity are but one Thing, yet in distinct Beginnings. The spiritual World in the internal [*Principle*] has an eternal Beginning, and the outward a temporal; each has its Birth in itself. But the *Eternal Speaking Word* rules through and over all, yet it can neither be apprehended or conceived, either by the spiritual or external World, that it should stand still; but it works from Eternity to Eternity, and its Work is conceived; for it is the *formed Word*; and the *working Word* is its Life, and incomprehensible, for it is without all *Essence*, as a bare Understanding only, or a Power that ⁹ brings itself into *Essence*.

⁹ Or: worketh
itself out in
the *Essence*.

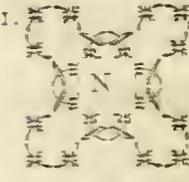
11. In the inward *spiritual World* the Word conceives itself into a *spiritual Essence* as one only *Element*, wherein the four lie hid. But when God, *viz.* the Word, moved this one *Element*, then the hidden Properties manifested themselves, as there are four Elements.



The Third Chapter.

How out of the Eternal Good an Evil is come to be; which in the Good¹ had no Beginning to the Evil: And of the Original of the Dark World, or Hell, wherein the Devils dwell.

¹ Or: has.

1.  OW then, seeing Light and Darkness, moreover Pain and *Scarcity*, are seen in the outward World, and yet all originally proceed from the *Eternal Mystery*, *viz.* from the inward spiritual World, and the inward spiritual World proceeds out of the *Eternal Generating and Speaking Word*, thereupon we are to consider, how out of the *Eternal Good* an *Evil* is come to be, which in the *Good* has no Beginning to the *Evil*; whence Darkness, Pain, and *Scarcity* arise; and then from whence a Lustre or Light arises in the Darkness.

2. For we cannot say that the Eternal Light, or the Eternal Darkness, is created; otherwise they should be in a Time and a comprehensive Beginning; and of this they are void; for they are concomitant in the *Generation*; yet not in the *Wisdom*, or *Generation* of the Word of the *Deity*; but they take their *Original* in the *Desire* of the *Speaking Word*.

¹ Note.

¹ Beyond or
without.
² Fixing or
presen-
tion.

3. For in the *Eternal Speaking Word* (which is ¹ void of all *Nature*, or *Beginning*) is only the *Divine Understanding* or *Sound*; there is neither Darkness nor Light; neither thick nor thin; neither Joy nor Sorrow; moreover, no Sensibility, or ² Perception;

but it is barely a Power of the Understanding in one *Source, Will, and Dominion*; there is neither Friend nor Foe to it, for it is the only *Good*, and nothing else.

4. *Seeing* then this Eternal Good cannot be an Insensible Essence, (for so it were not manifest to itself) it introduces itself in itself into a *Lubet*, to behold and see what itself is; in which *Lubet* is the Wisdom. And then the *Lubet* thus seeing what itself is, it brings itself into a Desire to find out and feel what itself is; *viz.* to a *sensible Perception* of the *Smell and Taste* of the Colours, Powers, and Virtue. And yet no Perception could arise in the free spiritual *Lubet*, if it brought not itself into a Desire, like a *Hunger*.

5. For the *Nothing* hungers after the *Something*, and the Hunger is a Desire, *viz.* the first *Verbum Fiat*, or creating Power. For the Desire has nothing that it is able to make or conceive; it conceives itself, and impresses itself; it *coagulates* itself; it draws itself into itself, and comprehends itself, and brings itself from *Abyss* into *Byss*, and overshadows itself with its *Magnetical Attraction*; so that the *Nothing* is filled, and yet remains as a *Nothing*. It is only as a *Property*, *viz.* a *Darkness*. This is the eternal Original of the *Darkness*; for where there is a *Property*, there is already *Something*; and the *Something* is not as the *Nothing*; it ^w yields Obscurity, unless something else, ^w Or causeth *viz.* a *Lustre*, fills it; and then it is Light, and yet it remains a *Darkness* in the *Property*. *Darkness.*

6. In this *Coagulation*, or *Impression*, or *Desire*, or *Hunger*, by any of which I might express it to the Understanding, I say, in this *Compaction* or comprehensive *Complication*, we are to understand two Things: 1. The free *Lubet*, which is the Wisdom, Power, and Virtue of the Colours; and 2. The *Desire* of the free *Lubet* in itself: For the free *Lubet*, *viz.* the Wisdom, is no *Property*; but it is free from all Inclination, and is one with God. But the *Desire* is a *Property*: Now the *Desire* arises from the *Lubet*; therefore the *Desire* conceives and comprehends the free *Lubet* all along in the *Compaction*, in the *Impression*, and brings it also in feeling and finding.

7. And understand us right, and punctually here: The *Desire* arises out of the Will to the free *Lubet*, and makes itself out of the free *Lubet*, and brings itself into a *Desire*; for the *Desire* is the *Father's Property*; and the free *Lubet*, *viz.* the Wisdom, is the *Son's Property*; although God, seeing he is ^x a Spirit, is not called Father or Son ^x Or one. in this Place, till the *Manifestation* through the *Fire* in the Light; and there he is called Father and Son; but I set it down, by reason of the Birth of Nature, for a better Understanding of the true Ground, that Man might understand to what Person in the Deity *Nature*, and to what the Power in Nature is to be ascribed.

The Center of the Eternal Nature; how the Will of the Abyss brings itself into Nature and Form.

8. The *Desire* proceeding from the Will of the *Abyss* is the first Form; and it is the *Fiat*, or, as it is expressed, *Let there be*; and the Power of the free *Lubet* is God; who governs the *Fiat*; and both together are named *Verbum Fiat*, that is, the Eternal Word, which *creates* where *Nothing* is, and [is] the Original of Nature and all Beings.

9. ^h The first *Property* of the *Desire* is astringent, harsh, eagerly-impressing, conceiving itself, overshadowing itself; and it makes, first, the *great Darkness* of the *Abyss*: ^h *Saturnus.* Secondly, it makes itself substantial in a spiritual Manner, wholly rough, harsh, hard, and thick, and it is a Cause of Coldness, and all Keeness and Sharpness; also of all whatsoever is called *Essence*; and it is the Beginning of Perception, wherein the free

Lubet finds and perceives itself, and introduces the Contemplation of itself; but the Desire in itself brings itself thereby into Pain and *Source*: Yet the free *Lubet* does only so receive finding [or Perception.]

♄ *Mercurius*. 10. ♀ The second Form or Property is the *Constringency* of the Desire; that is, a *Compunction*, *Stirring*, or *Motion*; for each Desire is attractive and constringent; and it is the Beginning of Motion, Stirring, and Life, and the true Original of the *Mercurial* Life of the painful [or tormenting] *Source*. For here arises the first Enmity between the Astringency or Hardness, and the *Compunction* or *Sting* of *Stirring*; for the Desire makes hard, thick, and congeals, as the Cold stiffens and freezes the Water: Thus the Astringency is a mere raw Coldness; and the *Compunction*, *viz.* the Attraction, is yet brought forth with the Impression [or close constringent Desire.]

11. It is even here as *Father* and *Son*: The *Father* would be still, and hard; and the *Compunction*, *viz.* his Son, stirs in the *Father*, and causes Unquietness; and this the *Father*, *viz.* the Astringency, cannot endure; and therefore he attracts the more eagerly and earnestly, in the Desire, to hold, refrain, and keep under the disobedient Son; whereby the Son grows only more strong in the *Compunction*. And this is the true Ground and Cause of *Sense*; which in the free *Lubet* is the Eternal Beginning of the *Motion* of the Powers, Colours, and Virtue, of the Divine Kingdom of Joy: And in the dark Desire it is the Original of Enmity, Pain, and Torment; and the Eternal Original of God's Anger, and all Unquietness and Contrariety, [or *Antipathy*.]

♂ *Mars*. 12. ♂ The third Property is the *Anguish*,^a or *Source*, or rising *Spring*, which the two first Principles make. When the *Compunction*, *viz.* the *Stirring*, strives and moves with Rage in the Hardness, or Impression, and bruises the Hardness, then in the *Contribution*^b of the Hardness the first Sense of Feeling arises, and is the Beginning of the *Essences*; for first it is the Severation, whereby each Power becomes^c sensible and separable in itself in the free *Lubet*, in the Word of the Powers; it is the Original of *Distinction*, [or different Variety] whereby the Powers are mutually manifest, each in itself; also the Original of the Thoughts and Mind.

13. For the *Eternal Mind* is the *All-Essential* Power of the *Deity*: But the *Senses* arise through Nature with the Motion in the Division of the Powers, where each Power perceives, and feels itself in itself; it is also the *Original* of *Taste* and *Smell*: When the Perception of the Powers in the Distinction has mutual Intercourse, and Entrance into each other, then they feel, taste, smell, hear, and see one another; and herein arises the *Source* of Life, which could not be in the Liberty in the Stillness of the Power of God: Therefore the Divine Understanding brings itself into spiritual Properties, that it might be manifest to itself, and be a *Working Life*.

14. Now we are to consider of the *Anguish* in its own Generation and *peculiar Property*. For like as there is a Mind, *viz.* an Understanding in the Liberty, in the Word of the Power of God, so likewise the first Will to the Desire brings itself in the Desire of the *Darkness* into a Mind, which Mind is the *Anguish Source*, *viz.* a *Sulphureous Source*; and yet here [the] *Spirit* is only to be understood.

♄ *Contractus*. 15. The *Anguish-Source* is thus to be understood. The *Astringent Desire* conceives itself, and *draws* itself into itself, and makes itself full, hard, and rough; now the Attraction is an Enemy of the Hardness; the Hardness is retentive; the *Attraction* is fugitive; the one will have it into itself, and the other will out of itself. But seeing they cannot separate, and part asunder one from the other, they remain in each other as a *rolling Wheel*; the one will ascend, the other descend.

♄ *Text flying*. 16. For the *Hardness* causes Substance and Weight; and the *Compunction* gives *Spirit* and the *Active Life*: These both mutually circulate in themselves and out of themselves, and yet cannot go any where [parted.] What the Desire, *viz.* the *Magnet*, makes

makes hard, that the Attraction again breaks in Pieces; and it is the greatest Unquietness in itself; like a raging Madness; and it is in itself an horrible *Anguish*; and yet no right feeling is ² perceived till the *Fire* [kindling of the Fire in Nature, which is the fourth *Form*, wherein the Manifestation of each Life appears.] And I leave it to the *Consideration* of the true *understanding Searcher of Nature*, what this is, or means; let him search and bethink himself; he shall find it in his own natural, and *paternal Knowledge*.

^r Or to be understood.

17. The *Anguish* makes the *Sulphureous Spirit*; and the *Compunction* makes the *Mercury*, viz. the *Work-Master* of Nature, he is the Life of Nature; and the *astringent Desire* makes the *keen Salt-Spirit*; and yet all three are only one. But they divide themselves into three *Forms*, which are called *Sulphur*, *Mercurius*, and *Sal*: These three Properties impress the Free *Lubet* into them, that it also gives a material Essentiality, which is the Oil of these three *Forms* (viz. their Life and Joy) which mollifies, *meekens*, and allays their *Wrathfulness*; and this no rational Man can deny. There is a *Salt*, *Brimstone* and *Oil* in all Things; and *Mercurius*, viz. the ^h vital Venom, makes the *Essence* ^h Or poison Life.

18. © The fourth *Form* of Nature is the Enkindling of the *Fire*; where the ⁱ sensitive and *intellective* Life first arise, and the hidden God manifests himself. For without Nature he is hid to all Creatures; but in the *Eternal* and *Temporal Nature* he is perceived and manifest.

^h Or poison Life.

©
Sol.
ⁱ Feeling and Understanding.

19. And this *Manifestation* is first ^k effected by the *Awakening* of the *Powers*, viz. by the three above-mentioned Properties, *Sulphur*, *Mercurius*, and *Sal*, and therein the *Oil*, in which the Life has its vital Being and Beauty, ^l Life and Lustre: The true Life is first manifest in the fourth *Form*, viz. in the *Fire* and *Light*; in the *Fire* the *Natural*, and in the *Light* the *Oily Spiritual*; and in the Power of the *Light* the divine *intellectual* [or *understanding Life* is manifest.]

^k Or brought to pass.

^l Text, burns and shines.

20. Reader, attend, and mark right: I understand here, with the Description of Nature, the *Eternal* not the *Temporal Nature*: I only shew thee the *temporal Nature* thereby, for it is expressed, or spoken forth out of the *Eternal*, and therefore do not foist in or alledge *Calves*, *Cowes*, or *Oxen*, as it is the Course of irrational Reason in *Babel* to do.

21. First know this; that the *Divine Understanding* does therefore introduce itself into *Fire*, that its *Eternal Lubet* might be majestic and ^m lustrous; for the *Divine Understanding* receives no *Source* into itself: It also needs none to its *own Being*; for the *All* needs not the *Something*; the *Something* is only the *Play* of the *All*, wherewith the *All* does melodize and play; and that the *TOTAL* or *All* might be manifest to itself, it introduceth its *Will* into *Properties*: Thus we as a *Creature* will write of the *Properties*, viz. of the manifested God; how the *All*, viz. the *Immense*, *Abyssal*, *Eternal Understanding* manifests itself.

^m Or a Light.
Note.

22. Secondly, the *Abyssal* and *Divine Understanding* does therefore introduce itself into an *anxious Fire-will*, and *Life*, that its great *Love* and *Joy*, which is called *God*, might be manifest; for if all were only *One*, then the *One* would not be manifest to itself; but by the *Manifestation* the *Eternal Good* is known, and makes a *Kingdom of Joy*: Else, if there were no *Anguish*, then *Joy* would not be manifest to itself; and there would be but one only *Will*, which would do continually one and the same Thing. But if it introduces itself into *Contrariety*, then in the *Contest*, the *Lubet* of *Joy* becomes a *Desire*, and a *Love-play* to itself; in that it has to work and act, to speak according to our human Capacity.

23. The *Original* of the *Eternal Spiritual* and *Natural Fire* is effected by an *Eternal Conjunction* or *Copulation*, not each seperately, but both jointly; viz. the *Divine Fire*, which is a *Love-flame*; and *Natural Fire*, which is a *Torment*, and *Consuming Source*: Understand it thus, as it is.

24. One Part, *viz.* the Will of the Father, or of the *Abyss*, introduces itself into the greatest Sharpness of the *Astringency*, where it is a cold Fire, a cold painful *Source*, and it is sharpened by the *Astringent Compunctive Anguish*; and in this *Anguish* it comes to desire the Liberty, *viz.* the free *Lubet*, or Meekness; and the other Part is the *Free Lubet*, which desires to be manifest; it longs after the Will of the Father, which has generated it without Nature, and uses it for its Play; this here does again desire the Will, and the Will has here re-conceived itself to go again out of the *Anguish* into the Liberty; *viz.* the *Lubet*.

25. Understand; that it is the re-conceived Will which desires the *Free Lubet* of God: But now it has taken into itself the horrible, *astringent*, hard, *compunctive Sharpness*; and the *Free Lubet* is a great Meekness, in reference to the wrathful Nature, as a *Nothing*, and yet it is: Now both these dash together in one another; the *sharp* Will eagerly and mightily desires the *Fire-Lubet*, and the *Lubet* desires the *Austere* Will, and in that they enter into and feel each other, a *great Flagrat* is made, like a Flash of Lightning; in manner as the *Fire*, or *celestial* Lightning, or *etherial Blaze*, is enkindled in the Firmament.

26. And in this *Flagrat* the *Fire* is enkindled: For the *Astringent* harsh Darkness, which is cold, is dismayed at the Light and great Meekness of the *Free Lubet*, and becomes in itself a *Flagrat* of *Death*, where the Wrathfulness and cold Property retires back into itself, and closes up itself as a Death; for in the *Flagrat* the *dark* Mind becomes *essential*; it sadly betakes itself into itself; as " a great *Fear* before the Light; or as an *Enmity* of the Light; and this is the true Original of the *dark* World, *viz.* of the *Abyss*, into which the Devils are thrust, which we call Hell.

* As being afraid, or dismayed at the Light.

The Fourth Chapter.

Of the Two Principles, viz. God's Love, and Anger; of Darkness, and Light; very necessary for the Reader to consider of.

1.  N this *Flagrat*, or Enkindling of the *Fire*, two Kingdoms sever themselves, and yet are only one; but they divide in the *Essence*, *Source* and Will, and are invisible to one another; the one comprehends not the other in its own *Source*, and yet they proceed from one *Original*, and are dependant on one another; and the one without the other were a *Nothing*, and yet both receive their *Source* from *One Original*. Understand it thus:

2. When the *Blaze* or *Flagrat* arises, then it is in the *Punctum*, and makes immediately a *Triangle* , or a  *Cross*: And this is the true Meaning of the Character . First, it is the *Keeness* of all Things; and God manifested in *Trinity*: The *Triangle* betokens the hidden God; *viz.* the Word or Divine Understanding; which is threelfold in its eternal *unbeginning Birth*, and yet only one in its *Manifestation*: In the *Fire* and *Light* World this *Trinity* manifests itself in the *Birth*; not as if there were any Place where such a Figure did stand; no; but the whole *Birth* is so; wherever the *Divine Fire* manifests

itself in any Thing, it makes in its *Inflammation* a *Triangle*,  which the Children of Men ought seriously to observe, and how likewise the Life enkindles itself in a *Triangle*, which betokens the *Holy Trinity*. And seeing the Light of Life was in the *Word* of the *Deity*, which [*Word*] was breathed into Man, (as *John* says in his first Chapter) and yet *disappeared* in *Paradise*, in relation to God, therefore it must be born again on the **T**.

The Explanation of the foregoing Characters.

3. The upper *Cross* betokens the *unformed Word* in *Trinity* wholly without *Nature*, and the *Character* is thus set ; and this *Character* betokeneth the *formed Word* , *viz.* the *Angelical World*.

4. But that the *Triangle* with the three straight *Cusps* has changed itself into such a **T**. on which *Death* was slain, points out and betokens unto us the great *Love* of *God* which has freely given itself again into our *Humanity* out of the *Triangle*, when we were departed from the *Triangle* in the *Light* of *Life*.

5. Therefore the *great Angle* waves downwards, betokening the great *Humility*, and also that we have lost the *fiery Angle* which ascends on High; in which we were the *Image* and *Likeness* of *God*: Therefore the *Angle* in the *Regeneration* in the **T**. has turned itself downward, and ascends not upward any more with its *Cusp*; betokening now unto us the true *Resignation* under the **T**. where we in the *Spirit* of *Christ* shall be born again through the great *Humility* of *God* in the *Light*.

6. Now the *Will* separates itself in the *Fire's Flagrat* into two *Kingdoms*, where each dwells in itself, *viz.* the *Flagrat* in the *Darkness* is *God's Anger*, and the *Flagrat* in the *Re-conception* to the *Free Lubet* becomes the *Highly Triumphant Divine Kingdom* of *Joy* in the *Free Lubet*: For thus the *free Lubet* is elevated and brought into a *wrestling Love-play*, and so it becomes springing and working.

7. Not that we mean that *God* thus receives a *Beginning*; but it is the eternal *Beginning* of *God* manifested; *viz.* how the *Divine Understanding* manifests itself with *Power* in distinct *Variety*, and works itself forth into a *Kingdom*; which is an eternal *Generation*. We only speak here how the invisible unperceivable *God* introduces himself into *Perception* for his own *Manifestation*.

8. Now we are to understand by the *Inflammation* of the *Fire* a twofold *Fire*, a twofold *Spirit*, and a twofold *Essence*; *viz.* a *Love-fire* in the *Free Lubet*, which is made essential with *Impression* or *Desire*; and in the *Fire* the *Spirit* and *Essence* severize, and yet are mutually in one another, as *Soul* and *Body* are one. And now as the *Spirit* is, so is the *Essence*; and as there is an holy sweet *Essence*, and an holy sweet *Spirit*, in the *Impression* of the *Free Lubet*, so likewise in the *dark Impression* there is an *astringent* harsh, raw and bitter *Essence* and *Spirit*; as the *Essence* is, so is also the *Mind* of the *Understanding* and *Will* in the *Essence*.

9. Although the *Eternal* [*Essence*] in reference to the *Temporal* is *Spiritual*, yet the true *Spirit* is much more subtle than that which it makes to a *Substance* in the *Conception*. For out of the *Substance* the true intellectual *Spirit* primely proceeds, which before the *Substance* is only a *Will*, and not manifest to itself: For the *Will* introduces itself into *Substance* and *Essence*, that it might be manifest to itself.

10. Now we are to consider of the Severation in the Fire : When the Fire is enkindled, then is the *Fire-blaze*, or *Flagrat Salnitral*, where the Powers mutually unfold, and display themselves, and come into Division, where the Eternal only Power of God manifests itself, and in the Distinction doth separate itself into Properties, both spiritually and substantially ; as is to be seen in this World ; whence also the manifold *Salts* arise ; which with the *Creation* came to be such *Matter*, which in the Eternity was only a Spiritual *Essence*, but in the Beginning of Time became gross and hard.

11. Also the manifold Spirits both good and evil originally spring from this Eternal Root ; and likewise the manifold *Stars*, with the four *Elements*, and all whatsoever lives and moves. But the Separation in itself is thus to be understood ; when the *Blaze* arises, then out of the Fire proceeds the *Separation* ; the *Fire-flagrat* is consuming, it apprehends the conceived *Essence*, both in the *Free Lubet*, and in the *Austere Impression*, and consumes it in the Twinkling of an Eye, for here the Eternal Will, which is an *Abyss*, becomes manifest in the Fire : No *Essence* can subsist before it ; it devours all into its *Nothing*.

12. And here is the Original of the Eternal Death, or Devouring ; and in this Devouring is the highest *Arcanum* or *Secret* : For the true essential lively Spirit and Understanding proceeds out of this Devouring, and makes another Beginning ; for the first Beginning is God's, who introduces himself from the *Abyss* into *Byss* to his own Contemplation : But this Beginning, which proceeds again out of the Devouring, is a Spiritual Beginning, and makes three Worlds ; namely, 1. The *dark Fire-world* in Heat, and Cold ; a *Rawness* wholly *austere*, void of *Essence*. 2. The other World is the *Spiritual Light*, or *Angelical World*. 3. And the third began with the Beginning of Time ; when God moved both the *inward* Worlds, he thence brought forth and created this outward visible World into a *Form* of Time.

13. Now the *Separation* in the Fire of Devouring is thus to be understood : The Powers, which the first *Impression* made *essential*, are in the Fire reduced into a *Spirituality*, viz. 1. From the *Free Lubet* proceeds forth a *Spiritual Mystery* ; which is, as to the Deity, (viz. the Eternal Understanding,) *Spiritual* ; and it is the *angelical Light* and *Life* ; and also the real humane [Life ;] and so of all whatsoever is like unto them ; for they are Powers of God : Therefore the Angels bear in them the *great Name* of God ; and likewise all true Men who have the divine Power.

14. From the *Essence* of the *Free Lubet* there proceeds forth in the Fire an oily Power, which is the Body or *Essence* of the Understanding ; therein the Fire burns ; and thence the shining Lustre or Glance arises. Thirdly, from the Understanding and Spiritual Oil there proceeds forth a *moving Lubet* like an *Element* ; and it is also the Divine *Element*.

15. Fourthly, out of the *Element* there proceeds forth a watry Property ; and yet it is only to be understood spiritually : This is the *Water* of which Christ said he would give us to drink : *And whosoever should drink thereof it should spring up in him to a Fountain of Eternal Life* : It is the *Water* above the *Firmament* of which *Moses* speaks, *that God has separated from the external Water under the Firmament* : This watry and elemental Property proceeds from the *Essence* of the *Free Lubet*, which is consumed in the *Fire* ; and the Word of the Understanding (which has now manifested itself in the *Fire*) does express these Powers from itself, as a living and moving *Essence* ; and herein the *Angelical World* is understood.

16. In the Separation which is from the *dark* Property, there proceeds forth, through the *Speaking Word* in the Separation out of the *Fire*, viz. out of the astringent harsh *Impression*, 1. An hellish thirsty *wrathful Source*, being as another Principle, or Beginning of another Property ; which *Source* is wholly rough like the cold or hard Stones ; a Mind which is horrible like to the *Fire-blaze*. 2. There proceeds forth from this fiery Spirit, from the *Darkness*, an *Oil* which is of a poisonous Property : For it is the Evil *Mercurius* arising from the *Compulsion* in the anxious Astringency.

17. 3. The Anguish likewise makes a moving Mind like the *Element*; but altogether in an exceeding *wrathful* very piercing Property; in which the great Fire's Might and Will in the Anger of God, or the Wrath of God, arises, which *Lucifer* desired to be, and to rule therein; and therefore he is a *Devil*, that is, one spewed out of the *Love-fire* into the *Dark Fire*. 4. There proceeds forth also from the *wrathful* Property, through the *Devouring* in the Fire, viz. from the first dark *Impression*, a *watry* Property: But it is much rather a poisonous *Source*, in which the ° Life of Darkness consists.

18. But my writing here of the *Oil* and *Water* is thus to be understood: In the Enkindling of the Fire in the *Flagrat* (both in the *Flagrat* of Joy in the *Ens* of the *Free Lubet*, and in the *Flagrat* of the Wrathfulness in the *Impression* of the *dark Spiritual Ens*) the *Essence*, which the first Desire has *coagulated* or amassed, is consumed in the *Fire-Flagrat*; that is, it does as it were die to its self-good, and is taken into the *Only Spirit*; which here has manifested itself in the Fire of the Wrathfulness, and in the *Light-fire* of the Kingdom of Joy; which [Spirit] does now re-express it, or breathe it forth again out of itself as two spiritual Worlds. ° Text, the dark Life burns.

19. Understand it right. These proceeds forth out of the fiery Property in the Spiritation the vital *Source*, which according to the *Free Lubet* is *holy* and joyful, and according to the Darkness *painful* and wrathful. The Wrathfulness and painful *Source* is the Root of Joy, and the Joy is the Root of the Enmity of the dark Wrathfulness; so that there is a *Contrarium*, whereby the good is made manifest. and known that it is good.

20. And the *mortified Essence* in the Fire (which the first Desire in the *Free Lubet* has *coagulated* and made *dark*) proceeds forth through the *Fire's Mortification* as a spiritual *Oil*, which is the Property of the Fire and Light; and from the *Mortification* proceeds a *Water*, viz. a mortified senseless *Essence*, being a *House* of the *Oil*; wherein the *Fire-source* or Spirit has its vital Region; which *Oil* is the *Food* of the *Fire-source*, which it draws again into itself and devours, and thereby allays the *Fire-source*, and introduces it into the greatest *Meekness*, in which the Life of the great Love arises, viz. the good Taste. So that the *Fire-source* becomes an *Humility* or *Meekness* in the *Oil* through the *Mortification* in the *Water-source*.

21. For no *Fire-spirit* can be meek without the *Mortification* of its own natural Property or peculiar *Essence*: But the *Water*, which before was an *Essence*, amassed out of the *Free Lubet*, and yet mortified in the Fire, that can change the *Essence* of the Fire into a *meek Desire*.



The Fifth Chapter.

Of the Five Senses.

Love-fire ♀ Venus.

1.  HE *fifth* Form or Property is the *Love-desire*, viz. the *holy Life*, or the displayed *Light-fire*; which is awakened or raised up in the wrathful consuming Fire; that is, it receives its Lustre and Shine from the Fire; a Similitude whereof we have in all outward Fires: Where we see that the *Light* ariseth in the *Fire*, but yet hath far another *Source* than the Fire. For the Fire is painful, but the Light is meek, pleasant, lovely, and yields *Essence*.

2. The *Fire* causes Light, and Air; and out of the Air comes the Water by reason of the Meekness of the Light; for the *Lubet* to the Fire is mortified in the *Fire-blaze*; and so that which is mortified in the Fire is a meek Essence, yet it is only a Spirit: But when it proceeds from the Fire in the Light, it *coagulates*, and is the *Death* of the Fire; whereby the Fire goes out: But if it be of a spiritual Nature, it is the *Food* and Refreshment of the Fire: And we see plainly that every burning Fire puts forth an Air, and out of the Air a Water; which Air and watry Spirit the Fire draws again into itself, for its own Life and Lustre. Else, if it cannot have it, it is soon *extinct*, and goes out; that is, it smothers; for the Air is its Life, and yet it begets the Air.

3. Thus likewise we are to consider of the *divine* Being; how the eternal Understanding of the *Abyss* introduces itself into the *Byss* and Essence; *viz.* into an eternal *Generation* and *Devouring*, wherein the Manifestation of the *Abyss* consists, and is an eternal *Love-play*; that the *Abyss* so wrestles, sports, and plays with itself in its own conceived [or amassed] *Byss*; it gives itself into the *Something*, and again takes the *Something* into itself, and thence brings or gives forth another Thing. It introduces itself into a *Lubet* and Desire; moreover into Power, Strength, and Virtue, and mutually produces one Degree from the other, and through the other, that so it might be an eternal *Play* and *Melody* in itself.

4. And this we are to consider of in the *fifth* Form of Nature: When the Powers of the eternal Word or Understanding are made manifest through the eternal Spiritual Fire, in the eternal Light of the *Majesty* (that each Power or *Property* is manifest in itself, and enters into a Feeling, Tasting, Smelling, Hearing, Seeing *Essence*; which is effected through the Fire, where all Things become spiritual, quick and full of Life) even then one Property enters mutually into another, for they are all proceeded out of one, *viz.* out of the *Free Lubet*. Therefore also this *Free Lubet* is yet in all, and they all jointly desire to enter again into this *Free Lubet*, *viz.* into the *One*; and there, when one tastes, smells, feels, hears, and sees the other in the *Essence*, they embrace each other in their *holy* Conjunction; wherein then the real Divine Kingdom of Joy consists; so likewise the growing and flourishing Life of this World, as may be understood by way of Similitude in the *Seven Properties*, and the Light and Power of the Sun.

5. The divine Kingdom of Joy in the *Heaven* of God (*viz.* in God manifested in his *Expressed* or *Spirated* Essence, as I might speak it to the Understanding) consists in the *Love-desire*, *viz.* in the *Power* which has manifested itself through the Fire in the Light: For the Fire gives to the Meek *Free Lubet*, Essence and *Source*, that it is severed, and moved, and becomes a Kingdom of Joy.

6. And thus we are to consider of the Darknes; whatsoever is a desiring Love in the Light, wherein all Things *rejoice* and melodize in Love, that in the Darknes is an Enmity; for the Fire is cold, and burning hot in the Darknes; moreover, bitter, astringent, compunctive; the Properties are wholly *rigorous* and full of Enmity and Opposition. They seek not the *One*, but only the Advancement of their own Might; and the greater their *Elevation* and Inflammation, the *greater* is the ² Joy in the Light.

^p The Kingdom of Joy.
^q Or Light of Power.

7. That which is good and *holy* in the ² powerful Light, that in the Darknes is anxious and *adverse*; the Darknes is the greatest *Enmity* of the Light, and yet it is the Cause that the Light is manifest: For if there was no *Black*, then *White* could not be manifest to itself; and if there was no Sorrow, then Joy also would not be manifest to itself.

8. Thus the Joy triumphs in itself, that it is not as the Sorrow; and the Sorrow triumphs in itself, that it is a Might and Strength of the Fire, and Light. Hence arise Pride, and *Self-will*; because the Dark Fire's Might gives the *Essence* and motive *Source* to the Light; which did so affect and move King *Lucifer*, that he exalted himself in the Root of the Fire to rule and domineer over the Fire and Light, and therefore was cast out of the Light into Darknes, and the Light withdrew from him.

9. Therefore understand us well here what Hell and the dark World, or the Anger of God is; of which the holy Scripture speaks plainly, that there is an Hell; that is, a *Gulf* of Desperation, or *Pit* void of the Hope of God and all Good. Now we are not to understand it to be any local Place apart, but it is the first Ground to the Eternal Nature; the *Place* is between the Kingdom of God and this World, and makes a peculiar *Principle*, dwelling in itself, and has neither *Place*, nor local Abode; and it is every where, but inhabiting itself only, and yet it gives *Essence* to the Light and Outward-world; that is, it is the Cause to the *Source*, viz. the *Fire*, and is the whole *Being* of all God's *Beings*.

10. In the *Darkness* he is an angry zealous God; and in the *Fire Spirit* a consuming Fire; and in the *Light* he is a merciful *Loving God*; and in the Power of the Light he is especially, above all other Properties, called God. And yet it is all but God manifested; who manifests himself through the *Eternal Nature* in ingredient Properties. Else, if I would say what God is in his *Depth*, then I must say that he is wholly without Nature and Properties; being an Understanding, and Original, of all *Beings*; the *Beings* are his Manifestation; and thereof we have only *Ability* to write, and not of the unmanifested God, who also were not known to himself without his Manifestation.

The Original of Life.

4 Jupiter.

24

11. The *sixth* Property of Nature, and of all Beings, arises also out of all the rest, and is manifest in the Fire through the Light in the *Love-desire*; it is Nature's Understanding, Voice, Sound, Speech, and all whatsoever soundeth, both in Things with Life and without Life; its true Original is from the astringent Desire or *Impression* of the first, second, and third Form, whence the *Motion* and *Hardness* arise: The *Essence* of the Coagulation is consumed in the Fire, and from the Devouring proceeds such a Spirit, both according to the Property of the *Light*, in the *Love*, and according to the annoying hateful *Source*, and anxious Property, in the *Darkness*; and this we are thus to understand.

12. Each Spirit desires *Essence* after its *Likeness*. Now there proceeds forth no more but one Spirit from the Fire (which is a *spiritual* Understanding, that is, the Manifestation of the *Understanding* of the *Abyss* or God) which does re-conceive itself in the *Love-desire*, and forms itself in the *Properties* of the Powers. And this mutual Intercourse, Consent, and intimate intire Assimilation one with another, is the *pleasant Taste* of Love.

13. But that which is conceived in the *Love-desire*, where the Desire does again coagulate the Powers, and introduce them into Forms, viz. into a *substantial* Spirit, where the Powers are able manifestly to move and act, that (I say) is now the natural and creatural Understanding which was in the Word, as it is said, 'In him was the Life,' John 1. and that Life was the Light of Men.

14. This Harmony of Hearing, Seeing, Feeling, Tasting, and Smelling, is the true *intellective* Life; for when one Power enters into another, then they embrace each other in the Sound, and when they penetrate each other, they mutually awaken and know each other; and in this Knowledge consists the true *Understanding*, which is innumerable, immense, and *abyssal*, according to the Nature of the *Eternal Wisdom*, viz. of the *ONE*, which is *ALL*.

15. Therefore one only Will, if it has divine Light in it, may draw out of this Fountain, and behold the Infinity, from which Contemplation this *Pen* has wrote.

16. Now there belong to the manifest Life or Sound of the Powers, Hardness and Softness, Thickness and Thinness, and a *Motion*; for without Motion all is *still*. And yet there can be no clear Sound without the Fire's *Essence*, for the Fire first makes the *Sound* in the Hardness and Softness.

17. Also there could be no Sound without a Conception, and therefore all *Forms* belong to the Sound: 1. The Desire makes Hardness. 2. The Compunction moves. 3. The Anguish does amass it into an Essence, for Distinction. 4. The Fire changes in its devouring the Grossness of the first amassed Essence into a *Spirit* or Sound. 5. Which the Desire does again receive in its Softness and Meekness, and forms it to a Voice, Tone, or Expression, according to the Powers. 6. And what is conceived or formed is the vital Sound, or distinct Understanding [or the *articulate* Knowledge of all Sounds, Voices, Powers, Colours, and Virtues in Nature and Creature.]

18. This is now the manifested *Word*, which in itself is only *One* Power, wherein *all* Powers are contained. But thus it manifests itself through the Eternal and Temporal Nature, and puts forth itself in *Forms*, for its Expression; for the formed Word has the like Might in it as to re-produce its Likeness, *viz.* such a Being as the *Birth* of the Spirit is.

19. In the Light of God, which is called *the Kingdom of Heaven*, the Sound is wholly soft, pleasant, lovely, pure, and thin; yea as a Stillness in reference to our outward gross Shrillness in our pronouncing, speaking, sounding, singing, and chanting; as if the Mind did *play and melodize* in a Kingdom of Joy within itself, and did hear in a most intire inward Manner such a sweet, pleasing Melody and Tune, and yet outwardly did neither hear or understand it: For in the Essence of the Light all is *subtile*, in Manner as the *Thoughts* play and make mutual Melody in one another. And yet there is a real, intelligible, distinct Sound and *Speech* used and heard by the *Angels* in the Kingdom of *Glory*; but according to their World's Property. For where the Sound is gross, harsh, and *shrill*, there it is strong in the dark Impression; and there the Fire is vehement and *burning*; as we Men after the Fall of *Adam* have so awakened and enkindled the Fire of the dark World in our *Vital Essence*, that our vital Sound is gross, and *Beast-like*, resembling the *Abyss*. And the like is to be understood of the Sound in the Darkness; for as the Generation of the Word is, in its Manifestation in the Light, in the *holy Power*, so also in the Darkness, but altogether rigorous, harsh, hard, and gross. That which gives a pleasing Sound, and lovely Tune in the Light, that makes in the Darkness a dull, harsh, *hideous* Noise, void of any true Sound: And this proceeds from the Essence of the astrigent, hard, compunctive, anxious Generation, *viz.* from the Original of the Coldness, or cold Fire's Source.

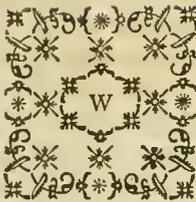
The Sixth Chapter.

Of the *Essence of Corporality.*

The Seventh Form of Nature.

▷ Luna and ♄ Saturnus.

Beginning—————End.

1.  E acknowledge that God in his own *Essence*, is *no Essence*, but only the alone *Power* or the *Understanding* to the *Essence*, *viz.* an un-^{Or Original.}searchable *Eternal Will*, wherein all Things are couched; and the same is *ALL*, and yet is only *ONE*, but yet desires to manifest itself, and introduce itself into a spiritual *Essence*, which is effected in the *Power* of the *Light*, through the *Fire* in the *Love-desire*.

2. But yet the true divine *Essence* (understand *Essence*, and not the *Spirit* of God) is nothing else but the *Understanding* manifested, or the *Formation* of the *Powers*; and it consists in the *Desire*, that is, in the *Love-desire*, where one *Power* does *experimentally* and knowingly taste, smell, feel, see, and hear another, in the *Essence and Source* of the *Property*; whence the great ardent longing *Desire* arises. In these *Properties* the manifested God is understood, as in a fiery *Flame* of *Love-desire*, wherein there is a mere pleasing Taste, sweet-breathing Smell, ravishing Melody, lovely and delightful Seeing, smiling and friendly Aspect, a gracious Delight, Pleasure, or Feeling: And yet it is only a *spiritual* *Essence*, where the *Powers* only (which have introduced themselves through the *Impression* into *Property*, and manifested themselves through the *Fire* in the *Light*) do mutually, as in a *Love-play*, *wrestle* with, and in one another, like a pleasant Song, or pregnant Harmony, or Kingdom of Joy. This is now the *Spiritual* *Essence* of God manifested; [and] how the powerful *All-essential* *Word* does manifest itself in its own peculiar *Generation*, wherein the melodious Play of the divine *Wisdom* is understood.

3. But if we would speak of the heavenly or divine *Essentiality*, wherein the divine *Powers* introduce themselves again into *Formations* more externally, then we must say, that the *Powers* of the formed and manifested *Word* do again, in their *Love-desire*, introduce themselves into an *external* *Essence*, according to the *Property* of all the *Powers*; wherein they, as in a *Mansion*, may act their *Love-play*, and so have somewhat wherewith and wherein mutually to play and melodize one with another, in their wrestling Sport of *Love*; and this is thus to be understood.

4. As a *Mineral* *Power* lies in the *Earth*, and is enkindled by the *Sun*, whereby it begins to stir and spring, and becomes desirous of the *Powers* of the *Sun*, and attracts them into it; but in this longing *Desire* it amasses itself and forms itself to a *Body*, *viz.* a *Root*, or the like; from which *Root*, there grows forth in this hungry *Desire* such a *Body*, or *Herb*, as the first *Power* was; thus likewise the manifested *Powers* of God form themselves into an *external* *Degree*; *viz.* into an *Essence*, or *Corporality*; to speak in reference to the *Spirit*; whereas we must only understand a *Spiritual* *Essence*, but yet *Corporeal* or *Essential*, in reference to the *Spirit* of the *Powers*; as the *Water* is a *thicker* *Substance*

than the Air; for the Air penetrates the Water. The like is to be understood concerning the divine Powers and Essence.

5. The Powers stand manifest in an *oily* Property; but the oily is manifest in a *watery* Property; therefore the Essence of the divine Powers consists in a Spiritual Water, *viz.* in the *holy Element*, whence this World with the four Elements (as a Degree more external) was brought forth and created into a *Substantial Form*.

6. And in this holy Element, or Spiritual Water, we understand *holy Paradise*, in which the manifested Powers of God work; which holy Element in the Beginning of this outward World did penetrate, and *pullulate* through the four Elements; in which Power there grew such Fruit, wherein the Vanity of the Wrath was not manifest; which Man negligently *lost*; so that the lively *Budgings* of the holy Element through the four Elements and the Earth ceased: For the *Curse* of Vanity was manifest, and did effectually work and spring forth out of the Earth.

7. Thus by the *seventh* Form of the Eternal Nature we understand the Eternal Kingdom of *Heaven*, wherein the Power of God is essential; which Essence is tinged by the Lustre and Power of the Fire and Light; for the Lustre of the Spiritual Fire and Light, is the Working-Life in the Spiritual Water, *viz.* in the *holy Element*; for this Water (being the amassed or congealed Essence of the divine Powers) is moving. But yet it is as an Essence void of Understanding in reference to the divine Powers; for it is a Degree more *external*, as every Substance or Body is inferior to the Spirit. The *oily Essence* is the Spirit of the Water, *viz.* of the watery Spirit, and the manifested Powers of God are the Spirit of the Oil or oily Spirit; and the Eternal *Understanding* of the *Word* is the Beginning of the manifested Powers; and one Degree goes forth mutually from another; and *all* ^s *Essence* is nothing else but the manifested God.

^s Or Beings; or all the universal created Substance is only God revealed, God manifested, God expressed.

8. When we consider what Kind of *Life*, Motion, and Dominion was *before* the Times of this outward World, in the *Place* of this World, and what *Eternity* is, then we find that it was and is to Eternity, such a Life, Motion and Dominion, as is above-mentioned.

9. The outward World with the four Elements and Stars is a *Figure* of the internal Powers of the Spiritual World, and was expressed or breathed forth by the Motion of God (when he moved the internal Spiritual World) and amassed by the *divine Desire* of the inward Powers, and introduced into a creatural Being, both out of the internal spiritual *dark World*, and also out of the *holy Light World*.

10. This outward World is as a Smoak, or vaporous Steam of the Fire Spirit and Water Spirit, breathed forth, both out of the *holy*, and then also out of the *dark World*; and therefore it is evil and good, and consists in Love and Anger, and is only as a Smoke or misty Exhalation, in *reference* and respect to the spiritual World; and has again introduced itself, with its Properties, into Forms of the Powers, to be a *Pregnatrix*; as is to be seen in the Stars, Elements and Creatures, and likewise in the growing Trees and Herbs. It makes in itself, with its Birth, another Principle or Beginning; for the *Pregnatrix* of Time is a *Model* or Plat-form of the Eternal *Pregnatrix*; and Time couches in Eternity; and it is nothing else, but that the Eternity, in its wonderful Birth and Manifestation in its Powers and Strength, does thus behold itself in a *Form* or *Time*.

11. And now as we acknowledge that in the spiritual holy World there is an *Essence*, *viz.* a comprehensive Essence, which consists in the Spiritual *Sulphur*, *Mercurius*, and *Sal* in an oily and watery *Byss*, wherein the divine *Powers* play, and work; so likewise in the dark World there is such a Property, but altogether adverse, odious, opposite, spiteful, envious, bitter, and compunctive: It has also Essence ^t according to its *Desire*, but altogether of a fell, raw, indigested, watery Nature, wholly sharp and harsh, like to the Property of the rough hard Stones or wild Earth; of a cold and scorching, dark and *fiery* Property; all which is a *Contrariety* to Love; that so it might be known what *Love* or *Sorrow* is.

^t Or of.

12. That the Fulness of Joy might know itself in itself, the *keen Tartness* of the Source must be a Cause of the Joy, and the Darknes a Manifestation of the Light; that so the Light might be manifestly known, which could not be in the ONE.

13. But to answer the Reader's Desire briefly and fully concerning the *seven Properties* of the Eternal Nature, which make *three Principles*, or Worlds, I will (out of Love for the Sake of the Simple) once more set down the Forms in brief, as an " A, B, C, for his " An Introduction. further Consideration and Meditation.

I. *Form. Astringent; Desire.*

14. Lo! the *Desire* of the Eternal Word, which is good, is the Beginning of the Eternal Nature, and is the *Congearing* of the Eternal Nothing into Something; it is the Cause of *Essences*; also of Cold and Heat; so likewise of the Water and Air; and the *Formation* of the Powers; and a Cause of the Taste, a Mother of all *Salts*.

II. *Form. Bitter; Compunctive.*

15. The *Motion* of the Desire, *viz.* the *Attraction*, is the other Form of Nature, a Cause of all Life and Stirring; so also of the *Senses*, and Distinction.

III. *Form. Anguish; Perception.*

16. The *Anguish*, *viz.* the *Sensibility*, is the third Form, a Cause of the Mind, wherein the *Senses* are moved and acted.

IV. *Fire; Spirit; Reason; Desire.*

17. The *Fire* is a Cause of the true Spiritual Life, wherein the holy Powers of the *Free Lubet* are delivered from the astringent, undigested Roughness; for the Fire in its Essence devours the dark Substance of the Impression, and works it forth out of itself, out of the Light, into Spiritual *Powers*.

V. *Form. Light; Love.*

18. The *Holy Spiritual Love-desire*, where the holy Will of God has exacuated itself in the harsh *Impression*, and manifested itself through the Fire with the Power of the *Omnipotence*, that now brings itself forth through the Fire in the *Light*; and so in the Powers it is introduced into Life and Motion, in the Desire; and herein the *Holy Generation*, and the Triumphant Kingdom of the great Love of God consist, and are manifest.

VI. *Form. Sound; Voice; Word.*

19. The Sixth is the *Sound of the divine Word* proceeding from the divine Powers, which is formed in the Love-desire, and introduced into a *manifest Word* of all Powers; wherein the Manifestation of the divine Kingdom of Joy, in the *Free Lubet* of God's *Wisdom*, consists.

VII. Form. Essence; Being; Action.

20. The Seventh is the *formed Essence* of the Powers, viz. a Manifestation of the Powers: What the first six are in the Spirit, that the Seventh is in a *comprehensible Essence*, as a Mansion and House of all the rest, or as a *Body* of the Spirit, wherein the Spirit works, and plays with itself; also it is a Food of the Fire, whence the Fire draws Essence for its Sustenance, wherein it burns; and the Seventh is the Kingdom of the divine *Glory*; and the Seven are thus named or expressed.

21. The Out-Birth or Manifestation is this:

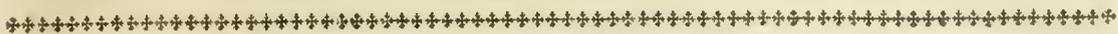
The Seven Spirits of God, or Powers of Nature; as they shew and manifest themselves in Love and Anger, both in the Heavenly and Hellish Kingdom, and also in the Kingdom of this World.								
Anger.	1.	Astringent, Desire.	Hellish.	Hardness, Cold, Covetousness.	}	World.	1.	Cold, Hardness, Bone, Salt.
	2.	Attraction or Compunction of Sense.		Compunction, Envy.			2.	Poison, Life, Growth, Senses.
	3.	Anguish or Mind.		Enmity.			3.	Sulphur, Perception, Pain.
	4.	Fire or Spirit.	{ Pride, Anger. Love Fire.	4.			Spirit, Reason, Desire.	
Love.	5.	Light or Love-Desire.	Heavenly.	Meekness.	}	Earthly Kingdom.	5.	Venus-Sport, Life's-Light.
	6.	Sound or Understanding.		Divine Joy.			6.	Speaking, Crying, Distinguishing.
	7.	Body or Essence.		Heaven.			7.	Body, Wood, Stone, Earth, Metal, Herb.
This was received from the Author in such a Form by <i>Abraham von Somerweldt</i> .								

22. Courteous Reader, understand the Sense right and well; the Meaning is not to be understood so, as if the *seven Properties* were *divided*, and one were near by another, or sooner manifest than another; all seven are but *as one*; and none is the first, second, or last; for the last is again the first; as the first introduces itself into a *Spiritual* Essence, so the last into a *Corporeal* Essence; the last is the Body of the first: We must speak thus apart, to write it down and describe it to the Consideration of the Reader: They are altogether only the Manifestation of God, according to Love and Anger, *Eternity* and *Time*.

23. But this we are to observe, that each Property is also essential; and this Essence is jointly as one Essence *in the Kingdom of Heaven*, and it is a *Mysterium*, whence heavenly Plants spring forth out of each Power's Property; as the Earth is a *Mysterium* of all Trees and Herbs, so also of the Grass and Worms; and the four Elements are a *Mysterium* of all Animals; and the *Astrum* a *Mysterium* of all Operations in Animals and Vegetables.

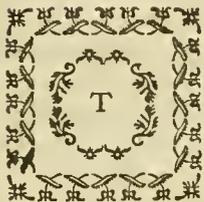
24. Each Property is to itself essential, and has also in its Essence the Essence of all the other six Forms, and makes the Essence of the other six Forms also essential in its Essence; as we see in the *Earth* and *Stones*, especially in *Metals*, where oftentimes in one Compaction all seven Metals are couched together, and only one Property is principal, which coagulates and captivates all the rest in itself; and always one is more manifest than the rest, according as each Property has its powerful Predominance in a Thing: The like

is also to be understood in *Vegetables*; where often in an Herb or Piece of Wood there is an astringent, sour, harsh, bitter, anxious or sulphureous Property; also a fiery, sweet or luscious, flashy or watery Quality.



The Seventh Chapter.

Of the Holy Trinity, and Divine Essence.

1.  HE Eternal and Temporal Nature are especially understood in the dark and Fire-World, viz. in the *four first Forms*; as, 1. In the astringent Desire. 2. In the bitter Compunction. 3. In the Anguish, or Sensation. 4. In the Fire; where the Severation proceeds forth in the enkindling [of the Fire] in the *Flagrat*. But the Powers both in the internal and external World are all understood in the *Light*, or Love-fire, viz. in the Love-desire.

2. For their first Ground is the *Eternal Word*, viz. the *One*, wherein all Things are couched. The second Ground is the *Free Lubet* of the Word, viz. the *Wisdom*, wherein all the Colours of the only Power are manifest in the Will of the Deity. The third Ground is the *Love-desire*, wherein the *Free Lubet*, with its Colours and Virtues of the Powers, has * *exacuated* itself through Nature, and introduced itself through the Fire's Inflammation into a spiritual *Dominion*; which [*Lubet*] displays itself with the Powers in the Light in an *Eternal Kingdom of Joy*. * Sharpened.

3. The fourth Ground is the *oily Spirit*; in that the *Free Lubet* amasses itself in the fiery Love-desire in the *Meekness*, as in its own peculiar Form, and with it amasses the Lustre and Essence of the Fire and Light, and introduces it into the first Essence; which Power of the Fire and Light in the Meekness of the *Free Lubet*, in the oily Property, is the true and *holy Tincture*.

4. The fifth Ground is the *watery Spirit*, arising from the Mortification in the Fire, where the first Spiritual Essence in the astringent, harsh, dark Desire was consumed in the Fire. Now out of the Devouring of the Fire proceeds forth a *Spiritual Essence*, which is the oily Ground, and a *watery Essence* from the Mortification, which deprives the Fire Spirit of its Wrath, so that it is not able to set its wrathful Properties on Fire in the oily Ground; so that the Fire must burn through Death, and be only a Light: Else the oily Ground would be *enflamed*. Thus the Fire in its Devouring must beget the Water, viz. its Death, and yet must again have it for its Life; else neither the Fire nor the Light could *subsist*. And thus there is an *Eternal Generation*, devouring, receiving, and again consuming; and yet also it is thus an *Eternal Giving*, and has no Beginning nor End.

5. Thus we now understand what God and his Essence is: We Christians say, that God is threefold, but only one in *Essence*: But that we generally say and hold that *God is threefold in Person*, the same is very wrongly apprehended and understood by the Ignorant, yea by a *great Part* of the Learned: For God is no Person but only in *Christ*; but he is the eternal begetting Power, and the Kingdom with all Beings; all Things receive their Original *from* him.

6. But that we say of God, he is *Father, Son, and holy Spirit*, that is very rightly said; only we must explain it, else the un-illuminated Mind apprehends it not. The

Father is first the Will of the *Abyss*; he is without all Nature or Beginnings; the Will to something, which conceives itself into a *Lubet* to its own Manifestation.

7. And the *Lubet* is the conceived Power of the Will, or of the Father; and it is his Son, Heart, and Seat; the first Eternal Beginning in the Will: And he is therefore called a Son, because he receives an Eternal Beginning in the Will, with the Will's own *Conception*.

8. Now the Will speaks forth itself by the Conception out of itself, as a Spiration, or Manifestation; and this *Egress* from the Will in the *Speaking* or Spiration is the Spirit of the Deity, or the third Person, as the Ancients have called it.

9. And that which is spirated, or spoken forth, is the Wisdom, *viz.* the Power of the Colours, and the *Virtue* of the Will, which it eternally conceives to a Life's-center, or Heart for its Habitation, and doth again eternally speak it forth out of the Conception, as from its own eternal Form, and yet eternally conceives [or comprehends] it for his Heart's *Center*.

10. Thus the *Conception* of the Will, *viz.* of the Father, is from Eternity to Eternity, which conceives his *Speaking* Word from Eternity, and speaks it forth from Eternity to Eternity: The *Speaking* is the Mouth of the Will's Manifestation: And the *Egress* from the Speaking or Generation is the Spirit of the formed Word: And that which is spoken forth is the Power, Colours, and Virtue of the Deity, *viz.* the *Wisdom*.

11. Here we cannot say with any Ground, that God is three Persons; but he is *threefold* in his Eternal Generation; he begetteth himself in *Trinity*; and yet there is but only one *Essence* and Generation to be understood in this Eternal Generation, neither Father, Son, nor Spirit, but the only Eternal Life, or Good.

12. The *Trinity* is first rightly understood in his Eternal Manifestation; where he manifests himself through the Eternal Nature, through the Fire in the Light.

13. Where we understand *three* Properties in *one* only Essence, *viz.* the Father with the *Fire-world*; and the Son with the Love-desire in the Light, *viz.* with the *Light-world*, or with the great Meekness in the Fire; and the holy Spirit with the moving Life in the *Tincture*, in the oily and watery Life and Dominion; who is manifest in the Fire and Light, *viz.* according to the Property of the *Free Lubet*, that is, the *Divine* Property, he is manifest in a great fiery Flame of Light, and Love; and then, according to the Property of the dark Fire-world, in a *wrathful*, painful, sourcive Property. And yet he is the only *one*; in the Light he is the Love-fire Flame; and in the enkindled Fire in Nature he is a consuming Fire, according to which God is called *a Consuming Fire*; and in the dark wrathful Source he is an *angry zealous Avenger*, in which Property the Spirits of the dark World consist.

14. The Father is only called an holy God in the Son, that is, in the Power of the Light, in the divine Kingdom of Joy, *viz.* in the great *Meekness* and Love; for that is his proper Manifestation, wherein he is called God. In the Fire he is called an angry God; but in the Light, or Love-fire, he is called the holy God; and in the dark Nature he is *not* called God.

15. We must make Distinction; each World has its Principle and Dominion. Indeed *All* is from one Eternal Original, but it severizes itself into a *twofold* Source; a Similitude whereof we have in the Fire, and Light; where the Fire is painful and *consuming*, and the Light meek and giving; and yet the one were a Nothing without the other.

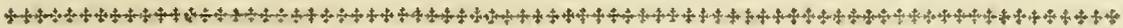
16. The Fire receives its Original in *Nature*, but the Light has its Original from the *Free Lubet*, *viz.* from the *Powers of the Deity*. The Will of God does therefore introduce itself into a *Fire*, that he might manifest the Light and the Powers, and introduce them into *Essence*.

17. Although I have wrote here of the Forms of Nature (understand the Eternal

Nature) yet it must not be understood as if the Deity were circumscribed, or limited. His *Wisdom* and *Power* in divine Property are without Limit or Measure, innumerable, infinite, and unspeakable. I write only of the *Properties*, how God has manifested himself through the *internal* and *external* Nature, which are the *chiefest* Forms of his Manifestation.

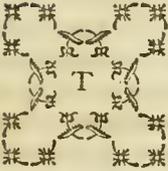
18. These seven Properties are to be found in *all Things*; and he is void of Understanding that denies it. These seven Properties make, in the internal World, the *holy Element*, viz. the holy natural Life and Motion. But this only Element separates itself in this external World, into four manifest Properties, viz. into four Elements; and yet it is but one only, but divides itself into *four Head-springs*, viz. into Fire, Air, Water, and Earth.

19. From the Fire arises the Air; and from the Air the Water; and from the Water the Earth, or a Substance which is earthly. And they are only the *Manifestation* of the one eternal Element, and are, in ^y respect to the internal, as an *enkindled Smoke*, or va^y Or before. porous Steam. So also the whole ^z *Astrum* is nothing else but Powers breathed forth from ^z Or Constel- the inward, fiery, dark, and light World, from the *Great Mind of Divine Manifestation*, lations. and is only a formed Model or Platform, wherein the Great Mind of Divine Manifestation beholds itself in a Time, and plays with itself.



The Eighth Chapter.

Of the Creation of Angels, and their Dominion.

1.  THE Creation of Angels had a Beginning, but the *Powers* out of which they are created never had any Beginning, but were concomitant in the Birth of the *Eternal Beginning*; not that ^a they are the holy Trinity, or ^a Viz. the Powers. in the same, but they were conceived of the Desire of divine Manifestation out of the eternal, dark, fiery and light Nature; out of the *manifested Word*, and introduced into creaturely Forms and Shapes.

2. God who is a Spirit has, by and through his Manifestation, introduced himself into *distinct Spirits*, which are the Voices of his eternal pregnant Harmony in the manifested Word of his great Kingdom of Joy; they are God's Instrument, in which the Spirit of God *melodizes* in his Kingdom of Joy; they are the *Flames* of Fire and Light, but in a living, understanding Dominion.

3. For the *Powers* of the Deity are in them, in like manner as they are in Men, as St. *John* says, ^b *The Life of Men was in the Word*; so also the Life of the Angels was in ^b Ch. 1. the Word from Eternity: For it is written, ^c *In the Resurrection they (Men) are as the* ^c Matth. 22. *Angels of God in Heaven.* 30.

4. And as we understand principal Forms in the divine Manifestation through the Eternal Nature, so likewise we are to understand *Archangels*, or Angelical *Principalities*, with many *Legions*; but especially in *three Hierarchies*, according to the Property of the holy *Trinity*, and also the *three Principles*, as cannot be denied.

5. As, 1. One *Hierarchy* is to be understood according to the dark World with the Kingdom of *Lucifer*, who has plunged himself thereinto; and the *other* is understood with the light, fiery, and dark World; and the third is understood with the *Mystery of the outward World*, wherewith the internal has made itself manifest.

6. Each *Hierarchy* has its princely Dominion and Order, *viz.* they in the *dark* World, in God's Wrath; and those in the *holy* World in God's Love; and they which are in the *outward* World, in God's great Wonders, both according to Love and Anger.

7. They which are in the dark World bear the Name (or the Names) of the great *Anger* of God, according to the Properties of the Eternal Nature in the Wrath; and they which are in the Light bear the Names of the *holy* God, *viz.* of the divine *Powers*; and they which are in the Creation of the Wonders of the outward World, bear the Names of the *manifested Powers* of the outward World, *viz.* of the Planets, Stars, and four Elements.

8. They which are in the dark World, domineer in the *Nature* of the manifested Wrath, *viz.* in the Properties of God's Anger, and have their princely Dominions therein; and they which are in the holy World rule in the Powers of the *triumphant* World, *viz.* in the great holy Kingdom of Joy, in the *Wonders* of the holy Wisdom; and they which are in the outward World reign over the Powers of the *Stars*, and *four Elements*, and have also their princely Dominion over the World, and their Kingdoms and Principalities, for Defence against the Destroyer in the Wrath.

9. Each Country has its princely *Angel-Protector*, with its *Legions*; also there are Angels over the four Elements, over the Fire, and over the Air, over the Water, and over the Earth; and they are altogether only *ministering Spirits* of the Great God, *sent forth for the Service of those which shall obtain Salvation*; as it is written, *The Angel of the Lord encamps about them that fear him.* They are the Officers and Servants of God in his Dominion, who are active and full of Motion.

10. For God never moves himself but only in himself. But seeing his Manifestation of the eternal and external Nature is in *Combat*; thereupon the Spirits of the dark World are against the Spirits of the holy World, but especially against *Man*, who is manifest both in Good and Evil. God has set the one against the other, that his *Glory* might be manifest both in his Love and in his Anger.

11. For as we *Men* have Dominions upon the *Earth*; so likewise the superior Hosts under the *Astrum* have their Dominions; so also the oily Spirits in the Element Air; the whole *Deep* between the Stars and the Earth is inhabited, and not void and empty. Each Dominion has its own Principle: Which *seems* somewhat ridiculous to us Men, because we see them not with our *Eyes*; not considering that our Eyes are not of their Essence and Property, so that we are neither able to see nor perceive them; for we live not in their Principle, therefore we cannot see them.

12. As in the *Divine* Manifestation of the Divine Powers one Degree proceeds in order forth from another, even to the most external Manifestation, the like also is to be understood of the Angels or Spirits: They are *not all* holy which dwell in the *Elements*; for as the Wrath of the Eternal Nature is manifest in the dark World, so likewise in the outward World, in its Property.

13. Also the Spirits of the external World are *not all* eternal, but some are only *inchoative*, which take their Original naturally in the Spirit of the external World, and pass away through Nature, and only their *Shadow* remains, as of all other *Beasts* upon the Earth.

14. Whatsoever reaches not the holy Element and the eternal Fire-world, that is void of an eternal Life; for it arises out of *Time*: And that which proceeds out of *Time*, is consumed and eaten up of *Time*; except it has an *Eternal* in its Temporal; that the Eternal upholds the Temporal.

15. For the Eternal dwells not in *Time*; and although it be *cloathed* with the Essence of *Time*, yet the Eternal dwells in the Eternal in itself, and the Temporal in the Temporal; as it is to be understood with the *Soul* and *Body* of Man; where the Soul is from
the

* Or starry Sky.

* Having a Beginning and an End, temporal.

* Eternal Being, Essence, Property, Life and Principle.

the Eternal, and the external Body from Time; and yet there is an Eternal in the Temporal Body, which verily disappeared in *Adam* as to the *Eternal Light*, which must be born again through Christ.

16. And we are not to understand, that the holy Angels dwell only above the *Stars* without the Place of this World, as Reason, which understands nothing of God, fancies; indeed they dwell without the Dominion and Source of this World, but in the *Place of this World*, although there is no Place in the Eternity; the Place of this World, and also the Place without this World, is *all one* to them.

17. For the Beginning of the Source, *viz.* of the *four Elements*, together with the ¹ *Astrum*, make only *one Place*; there is no Place in the Internal, but *All* wholly *entire*; ² Or Plane-whatsoever is above the *Stars* without this World, that is likewise internally without the ³ *tary Orb.* four Elements in the Place of this World; else God were divided.

18. The *Angelical World* is in the Place of this World *internally*; and this same World's *Abyss* is the great Darknes, where the *Devils* have their Dominion; which also is not confined or shut up in any Place; for the Eternity is also their *Place*, where there is no *Byss*; only the Essence and Property of their World is the *Byss* of their Habitation; as the four Elements are the Habitation of our *external Humanity*. They have also in the Darknes an Element, according to the dark World's Property, else God were divided in his Wrath; for wherever I can say, here is God in his Love, even there I can also say, that God is in his Anger, only a *Principle* severs it.

19. Like as we *Men* see not the Angels and Devils with our Eyes; and yet they are about us, and among us. The Reason is, because they dwell not in the Source and Dominion of our World; neither have they the *Property* of the external World on them; but each Spirit is cloathed with his own World's Property wherein it dwells.

20. The Beginning of each World's Source is that Limit which divides one World from the View and Observation of the other; for the *Devils* are a Nothing in the heavenly Source, for they have not its Source in them; and although they have it, yet it is to them as if it were shut up in Death; like as an Iron that is red hot; so long as the Fire pierces it, it is *Fire*; and when the Fire goes out, it is a *dark Iron*: The like is to be understood concerning the *Spirits*.

21. So likewise the Angels are a Nothing in the Darknes; they are verily in it, but they neither see nor feel it; that which is a *Pain* to the Devils, that same is a *Joy* to the Angels in their Source; and so, what is *pleasing* and delightful to the Devils, that the Angels *cannot endure*; *there is a great Gulf between them*, that is, a whole Birth.

22. For what else is able to sever the Light from the Darknes, but only a Birth of Sight, or Light: ¹ *The Light dwells in the Darknes, and the Darknes comprehends it not.* ² John 1. As the external Sun-shine dwells and shines in the Darknes of this World, and the Darknes comprehends it not; but when the *Light* of the *Sun* withdraws, then the Darknes is manifest: Here is no other Gulf between them, but only a Birth.

23. Thus we are likewise to conceive of the Eternal Light of God, and the Eternal Darknes of God's Anger. There is but one only Ground of *All*; and that is the Manifested God: But it is severed into divers Principles and Properties; for the Scripture says, that *the Holy is unto God a good Savour to Life*; understand to the holy divine Life, *viz.* in the Power of the Light; and *the Wicked is unto God a good Savour to Death*, that is, in his Wrath, *viz.* in the Essence, Source, and Dominion of the dark World.

24. For the God of the holy World, and the God of the dark World, are *not two* Gods; there is but *one* only God. He himself is the whole Being; he is ¹ Evil and Good; Heaven and Hell; Light and Darknes; Eternity and Time; Beginning and End: Where his Love is *hid* in any ² *Thing*, there his Anger is *manifest*. In many a ³ *Thing* Love and Anger are in equal Measure and Weight; as is to be understood in this outward World's Essence.

¹ In his Wrath
Plagues, and
Hell-Tor-
ment.
² Being, Ef-
sence, or Sub-
stance,

25. But now he is *only* called a God, according to his Light in his Love, and *not* according to the Darknes, also not according to this outward World: Although he himself be *ALL*, yet we must consider the Degrees, how one Thing mutually proceeds from another: For I can neither say of Heaven, nor of Darknes, or of this outward World, that they are God; *none of them* are God; but the expressed and formed Word of God; a *Mirror* of the Spirit which is called God; wherewith the Spirit manifests itself, and plays in its *Lubet* to itself with this Manifestation as with its own Essence, which it has made; and yet the Essence is not set afunder from the Spirit of God; and yet also the *Essence* comprehends not the *Deity*.

26. As Body and Soul are one, and yet the one is not the other; or as the Fire and the Water, or the Air and the Earth, are from one Original, and yet they are particularly *distinct*, but yet they are mutually bound to each other; and the one were a Nothing without the *other*; thus we are to conceive and consider likewise of the Divine Essence, and also of the Divine Power.

27. The Power in the Light is God's Love-fire, and the Power in the Darknes is the Fire of God's Anger, and yet it is but *one* only *Fire*, but divided into *two* Principles, that the one might be manifest in the other; for the Flame of Anger is the Manifestation of the great Love, and in the Darknes the Light is made known, else it were not manifest to itself.

28. Thus we are to understand that the *Evil* and *Good* Angels dwell near one another; and yet there is the greatest immense Distance [between them:] For the *Heaven is in Hell*, and the *Hell is in Heaven*, and yet the one is not manifest to the other; and although the Devil should go many Millions of Miles, desiring to enter into Heaven, and to see it, yet he would be still in Hell, and not see it; also the Angels see not the Darknes, for their *Sight* is mere Light of divine Power; and the Devil's *Sight* is mere Darknes of God's Anger. The like is also to be understood of the *Saints*, and again of the *Wicked*: Therefore in that we in *Adam* have lost the *Divine Sight*, in which *Adam* saw by the Divine Power, *Christ* says, *You must be born again, else you cannot see the Kingdom of God.*

29. In the Fire-spirit we are to understand the *angelical Creation*; where the Will of the *Abyss* introduces itself into *Byss*, and manifests the *Eternal Speaking Word* or Life with the fiery Birth, *viz.* with the *first Principle*, where the spiritual Dominion is manifest by the Fire-birth. In this spiritual Fire, all Angels take their Original, *viz.* out of the Forms to the Fire-source; for no *Creature* can be created out of the Fire, for it is *no Essence*: But out of the Properties to the Fire a *Creature* may be apprehended in the Desire, *viz.* in the *Verbum Fiat*, and introduced into a creaturely Form and Property.

30. And therefore there are many, and divers *sorts* of Angels; also in many *distinct Offices*: And as there are three Forms to the Fire-source, so there are also *three Hierarchies*, and therein their Princely Dominions; and likewise *three Worlds* in one another as one, which make *three Principles* or Beginnings. For each Property of the *Eternal Nature* has its Degrees; for they explicate and mutually unfold themselves in the Fire-blaze, and out of those Degrees the different *Distinction* of Spirits is created.

31. And we are to understand nothing else by the Creation of the Angels, and of all other Spirits, but that the *Abyssal* God has introduced himself into his manifested Properties, and out of these Properties into living *Creatures*; by which he possesses the Degrees, and therewith plays in the Properties. They are his Strings in the *All-Essential Speaking*, and are all of them tuned for the great *Harmony* of his *Eternal Speaking Word*; so that in all Degrees and Properties the Voice of the unsearchable God is manifest and made known; *they are all created for the Praise of God.*

32. For all whatsoever has Life, liveth in the *Speaking Word*; the Angels in the *Eternal Speaking*; and the Temporal Spirits in the Re-expression or Echoing forth of

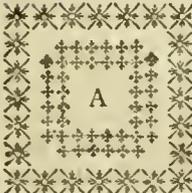
the Formings of Time, out of the Sound, or *Breath of Time*, and the Angels out of the *Sound of Eternity*, viz. out of the Voice of the manifested Word of God.

33. And therefore they bear the Names of the several *Degrees* in the manifested Voice of God; and one Degree is more holy in the Power than another. Therefore the Angels also in their *Choirs* are differenced in the Power of the Divine Might; and one has a more holy *Function* to discharge than another; an Example whereof we have by the *Priests* in the *Old Testament* in their Ordinances, which were instituted after an angelical Manner.

34. Although it was earthly, yet there was even such an angelical Understanding and Meaning couched therein; which God did represent upon *Jesus* which was to come into the humane Property, and so alluded with *Israel* in the Type at the Eternal which was to come, which *Jesus* out of *Jehova* restored, and introduced into the humane Property; which the *earthly Reason* has neither apprehended, or understood. But seeing the Time is 'born, and the Beginning has again found the End, it shall be manifest, for ' Manifest: a Witness unto *all Nations*, to shew the Spirit of *Wonders*.

The Ninth Chapter.

Of the Fall of Lucifer, with his Legions.

1.  ALTHOUGH *Self-reason* might here cavil at us, and say we were not by when this was done, yet we say that we in a *magical Manner*, according to the Right of Eternity, were really there, and saw this; but not I, who am I, have seen it; for I was not *as yet* a Creature; but we have seen it in the *Essence* of the Soul which God breathed into *Adam*.

2. Now then, if God dwells in this same *Essence*, and has from all Eternity *dwelt* therein, and manifests himself in his own Mirror, and looks back through the *Essence* of the Soul into the *Beginning* of all Beings, what then has *Reason* to do, to taunt and cavil at me about that wherein itself is blind? I must warn *Reason*, that it would once behold itself in the ⁿ Looking-glass of the Understanding, and consider what ^m Mirror *itself* is, and leave off from the Building of mad *Babel*; it will be time.

3. The Fall of *Lucifer* came not to pass from God's Purpose or Appointment; indeed it was known in the Wrath of God, according to the Property of the dark World, how it could or would come to pass; but in God's Holiness, viz. in the Light, there was no such *Desire* manifest in any such Property; otherwise the holy God must have a devilish or hellish wrathful *Desire in his Love*; which is nothing so, but in the Center of the Eternal Nature, viz. in the Forms to Fire, there is verily such a Property in the dark Impression.

4. Every good Angel has the *Center* in him, and is manifest in a creaturely Property in one *Degree* or other in the Center; what Property is ⁿ greatest in the Creature, according to that it has its Office and Dominion. ⁿ Chiefest, most predominant, or manifest.

5. Yet the Angels, which were created out of the Degrees of the Center, were

created *for* and to the Light; the Light was manifest in *All*; and they had Free Will from the manifested Will of God's Will.

6. *Lucifer* had still been an Angel, if his *own Will* had not introduced him into the Fire's Might, desiring to domineer in the strong Fiery-might, above and in all Things, as an absolute sole God in Darkness and Light; had he but continued in the *Harmony* wherein God had created him; [for what would have cast him out of the Light?]

° In his own Will, which was from the Eternal Will, was both the Possibility and Ability.

7. Now Reason says, He could not. Then tell me, Who compelled him? Was he not the most *glorious Prince* in Heaven? Had he introduced his Will into the Divine *Meekness*, then he could [have been able to stand;] but if he ° would not, then he could not: For his own Desire went into the *Center*; he would himself be God; he entered with his Will into *Self*; and in *Self* is the *Center* of Nature, *viz.* those Properties wherein his Will would be Lord and Master in the House.

8. But God created him for his Harmony, to play with his *Love-spirit* in him, as upon the musical Instrument of his manifested and formed Word; and this the *Self-will* would not.

° Or notional Theory in the Mystery of his Mind. ° Outwardly.

9. Now says Reason, How came it, that he would not? Did not he know the Judgment of God and the Fall? yes, he knew it well enough; but he had no *sensible Perception* of the Fall, but only as a bare ° Knowledge; the fiery *Lubet* which was potent in him urged him on; for it would fain be manifest in the Essence of the *Wrath*, *viz.* in the Root of Fire; the Darkness also eagerly desired to be *creaturely*; which drew *Lucifer*, its Craft's-master, in the great Potency of Fire; indeed it drew him not ° from without, but in the Property and *Will* of his own fiery and dark Essence: The Original of the Fall was within the Creature, and not *without* the Creature; and so it was in *Adam* also: *Self-will* was the Beginning of Pride.

10. Thou askest, What was that which did cause it in himself? Answer: His great Beauty and Glory; because the Will beheld what itself was in the *fiery Mirror*; this lustrous Glance moved and affected him, so that he eagerly reached after the Properties of the *Center*, which immediately began effectually to work. For the astringent, austere Desire, *viz.* the first Form or Property, impressed itself, and awakened the Compunction, and the *anxious* Desire: Thus this beautiful Star overshadowed its Light, and made its Essence wholly astringent, rigorous and harsh, and its Meekness and true angelical Property was turned into an Essence *wholly* austere, harsh, rigorous and dark; and then this bright *Morning Star* was undone; and as he did, so did his Legions: And this was his Fall.

11. He should have been wholly resigned in the holy Power of God, and have heard what the Lord would speak and play by his own Spirit in him; this *Self-will* would not do; and therefore he must now play in the Dark; yea his Will is yet opposite, although now after the Fall he *cannot will* [*viz.* to resign to the divine Will of the Light.] For his Meekness, whence the Love-will arises, is shut up and entered again into a *Nothing*; *viz.* it is retired into its own Original.

12. Now the Creature still remains, but wholly out of the *Center*, *viz.* out of the *Eternal Nature*: The *Free Lubet* of God's Wisdom is departed from him, that is, it has hid itself in itself, and lets the wrathful Fire-will stand; as happened to *Adam* also, when he imagined after Evil and Good, then the *Free Lubet* of the *holy World's Essence* disappeared in his Essence.

13. This was the very Death, of which God told him, *that if he did eat of the Tree of the Knowledge of Good and Evil, he should die the very same Day*: Thus it was in *Lucifer*, he died to the holy divine World, and arose to the wrathful World of God's Anger.

14. Thou sayest, Why did not God uphold him, and draw him from the evil Inclination? I pray tell me *wherewith*. Should he have poured in more Love and Meekness

into this Fire-source? Then had his stately Light been more manifest in him, and the Looking-glass of his own Knowledge had been the *greater*, and his own fiery Self-will the *stronger*: I pray, was not his high Light and his own Self-knowledge the Cause of his Fall? Mirror.

15. Should he then have drawn him with *Rebuke*? Was it not his Purpose beforehand to *rule* the magical Ground as an Artist? His Aim and Endeavour was for the *Art*, that he would play with the Center of the *Transmutation* of the Properties, and would be and do all whatsoever he alone pleased. Had he not known this, he had still remained an Angel in *Humility*.

16. Therefore the Children of Darkness, and the *Children of this World* also, are *wiser* than the *Children of the Light*, as the Scripture says. Thou askest, why? They have the magical *Root* of the Original of Essences manifest in them; and this was even the Desire of *Adam*. However, the Devil persuaded them that *they should be wiser, their Eyes should be opened, and they should be as God himself*.

17. This Folly caused King *Lucifer* to aspire, desiring to be an Artist, and absolute Lord, like the Creator. The *Water* of Meekness had been good for his Fire-will; but he would have none of that: Hence it is, that the Children of God must be the *most plain, sincere, and simple*; as *Esaias* prophesied of Christ, *who is so simple as my Servant, the righteous one, who turneth many unto Righteousness? viz.* upon the Way of Humility. Or to.

18. All Angels live in Humility, and are resigned to the Spirit of God, and are in the *Eternal Speaking Word* of God, as a well-tuned, pure-sounding Instrument, in the Harmony of the Kingdom of Heaven; of which the *Holy Spirit* is chief Master and Ruler.

19. But the *Devil* has forged to himself a strange Fool's-play, where he can act his Deceptions with his several Interludes, and Disguises, and demean himself like an *apish Fool*, and transform himself into monstrous, strange, and hideous Shapes and Figures, and mock at the Image of angelical *Simplicity* and *Obedience*. And this was his Aim and Intent, for which he departed from the Harmony of the angelical Choirs: For the Scripture says, *that he was a Murderer and Lyar from the Beginning*; his juggling Feats and Fictions are mere strange Figures and Lies, which God never formed in him, but he brings them to Forms and Shapes in himself; and seeing that they are contrary to his *Creation*, they are Lies and Abominations.

20. He was an Angel, and has belied his angelical Form, and Obedience, and is entered into the Abomination of Fictions, Lies, and Mockeries; he has awakened the envious, *hateful* Forms, and Properties of the dark World in his Center, whence Wrath and Iniquity spring: He sate in heavenly Pomp and Glory, and introduced his hateful Desire, and malicious Will, into the Essence, *viz.* into the Water-source, and cast forth his Streams of Enmity and Malignity.

21. His Properties were as the venomous Stings of Serpents, which he put forth out of himself: When the Love of God was *withdrawn* from him, he figured his Image according to the Property of the wrathful Forms, (wherein there are also evil Beasts, and Worms in the serpentine Shape) and infected, or awakened the *Sal-niter* of the Center of Nature in the expressed Essence, in the Generation of the Eternal Nature; whence the Combat arose, that the great Prince *Michael* fought with him, and would no longer endure him in Heaven among the Fellowship of the holy Angels.

22. For which Cause the *Will* of the *Abyss*, *viz.* of the *Eternal Father*, moved itself, and swallowed him down, as a treacherous perjured Wretch, into the *Gulf* and *Sink* of eternal Darkness, *viz.* into another Principle: The Heaven spewed him out of itself; *he fell* into the Darkness *as Lightning*, and he lost the Mansion of God in the Kingdom of Heaven, in the holy Power, and all his Servants with him: There he has the Mother for his enchanting Delusions; there he may play them juggling Feats, and *antick Tricks*.

23. Moreover, we are to know, that he had his royal Seat in the Place of this World: Therefore *Christ* calls him a *Prince of this World*, viz. in the Kingdom of Darknes, in the Wrath, in the Place of this World.

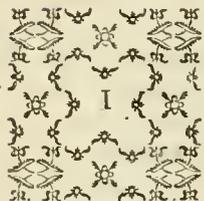
24. His kingly Throne is taken from him, and another has Possession of it in the heavenly World's Property, in the Place of this World: He shall not obtain it again.

25. Also (at the Instant of the Creation of the Stars and four Elements) *another King* was established over him, in this *Place* in the Elements; which although we could mention, yet at present it remains in *Silence*, by Reason of the false Magick; also by Reason of other Superstitions and Idolatries we will not speak any Thing of it here, and yet hint *enough* to our School-fellows.

*****E*****

The Tenth Chapter.

Of the Creation of Heaven, and the Outward World.

1.  T seems strange and wonderful to *Reason*, to consider how God has created the Stars, and four Elements; especially when it contemplates, and considers of the Earth with its hard Stones, and very rough, indigested, harsh Substance, and sees that there are great Stones, Rocks and Cliffs created, which are in Part *useless*, and very often hindering to the Employment of the Creatures in this World. Then it thinks, Whence may this *Compassion* arise in so many Forms and Properties? for there are divers Sorts of Stones, divers Metals, and divers Kinds of Earth, whence manifold Herbs and Trees grow.

2. Now when it thus muses and contemplates, it finds nothing, but only that it acknowledges, that there must be an hidden Power and Might, which is abyssal and *unsearchable*, which has created all Things so; and there it sticks; and runs to and fro in the Creation, as a Bird that flies up and down in the Air, and looks upon all Things, as an Ox upon a new Door of his Stall, and never so much as considers what itself is, and seldom reaches so far as to know, that Man is an Image extracted out of this *whole Being*. It runs up and down as a Beast void of Understanding, which desires only to eat and procreate; and when it comes to its highest Degree, as to search out and learn something, then it searches in the outward *Fiction*, and Artifice of the *Stars*, or else in some carved Work of outward Nature. It will by no means simply and sincerely learn to know its Creator; and when it comes to pass that one attains so far, as to teach the Knowledge of him, yet then it calls him a *Fool*, and fantastick, and *forbids* him the precious Understanding of God, and imputes it to him for Sin, and reviles him therein.

3. Such mere Animals we are, since the Fall of *Adam*, that we do not so much as once consider that we were created in the Image of God, and endued with the right natural and genuine *Understanding*, both of the Eternal and Temporal Nature, so as to mind and bethink ourselves, by great Earnestness, to re-obtain that which we have lost. Whereas we have yet that very *first Soul*, wherein the true Understanding lies, if we did but seriously labour to have that Light, which we have lost, to shine again in us; which yet is offered to us out of *Grace*.

4. Therefore *there will be no Excuse at the great Day of the Lord*, when God shall judge the secret and hidden Things of Mankind, because we would not learn to know him, and

obey his Voice, which daily has knocked amongst us, and in us, and resign up ourselves unto him, that so our Understanding might be *opened*. And a very severe Sentence shall he receive, who will undertake to be called Master, and Rabbi, and yet neither knows the Way of God, or walks therein, and that which is yet more heinous, 'forbids those' Or hinders. *that Desire to know, and walk therein.*

5. The Creation of the outward World is a Manifestation of the inward spiritual *Mystery*, viz. of the *Center* of the Eternal Nature, with the *holy Element*, and was brought forth by the Eternal *Speaking Word*, through the Motion of the inward World, as a Spiriation; which Eternal Speaking Word has expressed the Essence out of the inward Spiritual World; and yet there was no such Essence in the *Speaking*, but was only as a Breath or vaporous Exhalation in respect to the Internal, breathed forth, both from the Property of the dark World, and also of the light World; and *therefore* the outward Essence of this World is Good and Evil.

6. And we are with full and punctual Exactness to consider of this *Motion* of the Eternal Mystery of the Spiritual World. 1. How it came to pass that such a wrathful, rough, gross, and very compunctive Essence and Dominion was brought forth and made *manifest*, as we see in the outward Forms of Nature, as well in the moving Things, as in the Stones and Earth. 2. Whence such a Wrath did arise, which has compacted and introduced the *Powers* of the Properties into such a harsh Nature [or rude Quality,] as we see in the Earth and Stones.

7. For we are not to think that there is the like in *Heaven*, viz. in the Spiritual World; in the Spiritual World there are only the Properties of *Possibility*, but not at all manifest in such a harsh Property, but they are as it were swallowed up, as the Light swallows up the Darknes, and yet the Darknes really dwells in the Light, but not apprehended.

8. Now we are yet to search out, how the Desire of the *Darknes* became manifest in the Power of the Light, that they both came mutually into the Compaction, or *Coagulation*; and yet it affords us a far greater and more profound Consideration, that when Man could not stand in the Spiritual Mystery of the *Paradise* Property [and Estate,] that God *curst* this Compaction, viz. the Earth, and appointed an earnest Judgement to separate the Good in this Compaction again from the Evil; so that the Good must thus stand in the Curse, that is, in *Death*. He that here sees nothing, is indeed blind. Why would God curse his good Essence, if something was not come into it which was opposite to the *Good*? Or is God at Odds with himself, as Reason would be ready to fancy? For it is written in *Moses*, that *God looked upon all that he had made, and behold it was very good.*

9. Now *Man*, for whose Sake the Earth was curst, had not introduced any thing into the Earth, whereby it was now made so evil, as to cause God to curse it, but only the false and faithless *Imagination* of his Desire to eat of the Evil and Good, so as to awaken the *Vanity*, viz. the *Center* of Nature, in him, and to know Evil and Good; from which Desire the Hunger entered into the Earth, whence the outward Body was extracted as a *Mef*, which set the Hunger of its Desire again upon its Mother, and raised the Root of *Vanity* out of the dark Impression of the *Center* of Nature; whence the *Tree* of Temptation, viz. of Evil and Good, grew manifest to him; and when he did eat thereof, the Earth was curst for his Sake.

10. Now if *Man*, by his powerful Desire, did awaken the Wrath in the Earth, what might then *Lucifer* be able to do, who was likewise an enthroned Prince, and moreover had many *Legions*? *Lucifer* had the Will of the strong Might and Power of the *Center* of all Beings in himself, as well as *Adam*; *Adam* was only one Creature; but *Lucifer* was a King, and had a Kingdom in Possession, viz. an *Hierarchy*, in the Spiritual

World, *viz.* in the heavenly *Sal-niter* in the Generation of the Manifested Word; he was an enthroned Prince in the manifested Power of God: Therefore Christ calls him *a Prince of this World*; therefore he fate in the Essence, understand in the Spiritual Essence, whence this World was breathed forth as a Spiration.

11. He it is that, by his false Desire, which he introduced into the Essence, did awaken the *Wrath* in the Internal; as *Adam* raised the *Curse*; he raised the Center of Nature with his dark wrathful Property in the like wrathful Properties. For he had *first* awakened the Wrath of God in himself, and then this awakened Wrath entered into its *Mother*, *viz.* into the *magical* Generation, out of which *Lucifer* was created to a Creature; whereupon the Generation was made proud and aspiring, contrary to the *Right* [or Law] of Eternity.

12. Also he fate in his angelical Form in the good holy Essence, as to the Generation of the *Divine Meekness*, and therein exalted himself to domineer in the Will of his Wrath above the Meekness, as an *absolute* peculiar *God*, contrary to the Right of Eternity.

13. But when the *Speaking* Eternal Word in Love and Anger, on account of his malicious Iniquity, did move itself in the Properties, *viz.* in the *Essence* wherein *Lucifer* fate, to cast this wicked Guest out of his Habitation into eternal Darkness, then the Essence was compacted. For God would not allow that he should any longer have these manifested Powers, wherein he was a Prince, but created them into a *Coagulation*, and *spewed him out* of them.

14. And in this Impression, or Conjunction, the Powers, *viz.* the watery and oily Properties, were compacted; not that *Lucifer* did compact or create them, but the Speaking Word of God, which dwelt in the manifested Powers and Properties, the same took away the disobedient Child's *Patrimony*, and cast him, as a perjured Wretch, out of his Inheritance into an eternal *Prison*, into the House of Darkness and Anger, wherein he desired to be Master over the Essence of God's *Love*, and rule therein as a Jugler and *Inchanter*, and mix the holy with unholy, to act his juggling feats and proud pranks thereby.

15. And we see very clearly with quick-sighted Eyes that it is thus: For there is nothing in this World so evil, but it has a Good in it. The *Good* has its Rise originally out of the good or heavenly Property, and the *Evil* has its Descent from the Property of the dark World; for both Worlds, *viz.* Light and Darkness, are in each other as one.

16. And therefore they also went along *together* into the Compaction or Coagulation, and that from the *Degrees* of the Eternal Nature, *viz.* from the Properties to the Fire-Life, and also from the Properties in the oily and spiritual watery Light's Essence.

17. For the *Metals* are in themselves nothing else but a Water and Oil, which are held by the wrathful Properties, *viz.* by the astringent, austere Desire, that is, by a saturnine, martial, fiery Property, in the Compaction of *Sulphur* and *Mercury*, to be one Body. But if I wholly destroy this Body, and separate each into its own Property, then I clearly find therein the first Creation.

I. *Saturnus*; *Sal.*

18. As first, according to the Property of the dark World, according to the *astringent* Desire of the *Fiat*, *viz.* of the first Form to Nature, I find a Hardness and Coldness; and further, according to this astringent Property, a deadly baneful *stinking* Water, from the astringent Impression; and thirdly, in this stinking Water, a *dead Earth*; and

fourthly, a *Sharpness* like to Salt, from the native Right and Quality of the Astringency. This is now the coagulated Essence of the first Form of Nature, according to the dark World; and it is the *stony* Substance, understand the Grossness of the Stones, and of all Metals, so likewise of the Earth, wherein the mortal Part (or the close-binding *Death*) is understood.

II. *Mercurius.*

19. Secondly, I find, according to the second Form and Property of the dark Nature and World's Essence, in the Compaction of the Metals and Stones, a *bitter*, compunctive, raging Essence, *viz.* a Poison; which makes a strong, harsh, noisome Taste in the Earth and stinking Water: And it is the Cause of *Growth*, *viz.* the stirring Life; its Property is called *Mercurius*; and in the first Form, according to the Astringency, it is called *Sal*.

III. *Sulphur.*

20. Thirdly, I find the third Property, *viz.* the *Anguish*; which is the sulphureous *Source*, in which consists the various Dividing of the Properties; *viz.* of the Essence.

IV. *Sal-niter.*

21. Fourthly, I find the Fire, or *Heat*, which awakens the *Sal-niter* in the sulphureous *Source*, which feverizes the Compaction, and that is the *Flagrat*. This is the original *Raiser* of the *Sal-niter* out of the brimstony, watery, and earthly Property; for it is the Awakener of *Death*, *viz.* in the mortal Property, and the first Original of the Life in the Fire; and even to the Fire the Property of the dark World reaches, and no further.

V. *Oil.*

22. Fifthly, we find, in the Compaction of the Metals and Stones, an *Oil*, which is *sweeter* than any *Sugar* can be, so far as it may be separated from the other Properties. It is the first *heavenly* holy Essence, which has taken its Original from the *Free Lubet*: It is pure, and transparent. But, if the Fire-source be severed from it, (although it is impossible *wholly* to separate it, for the Band of the great triumphant Joy consists therein) then it is *whiter* than any Thing can be in Nature: But by reason of the Fire it continues of a *rosy-red*; which the Light changes into *yellow*, according to the Mixture of ^u Or crimson, purple red.

23. But if the Artist can unloose it, and free it from the Fire of the Wrath and other Properties, then he has the *Pearl* of the whole World, understand the *Tincture*. For Virgin *Venus* has her Cabinet of Treasure lying there; it is the Virgin with her fair Attire, [or Crown of Pearl.]

24. O thou earthly Man, that thou hadst it yet! Here *Lucifer* and *Adam* have negligently lost it! O Man! didst but thou know what lay here, how wouldst thou seek after it? But it belongs only to those, whom God has chosen thereto: O precious *Pearl*! How sweet art thou in the new Birth! How fair, and surpassing excellent is thy Luster!

VI. *The Living Mercury; Sound.*

25. Sixthly, we find in this oily Property a sovereign *Power* from the Original of the manifested powerful Divine Word, which dwells in the heavenly Property, in which Power the *Sound* or *Tone* of Metals is distinguished, and therein their Growth consists. For here it is the holy *Mercurius*; that which in the second Form of Nature in the Darkeness is *compunctive*, harsh, rigid, and a Poison, that is here in the *Free Lubet's* Property (when the Fire in the *Salnitral Flagrat* has divided Love and Anger) a *pleasant*, merry *Mercury*, wherein the Joyfulness of the Creature consists.

26. And here, you Philosophers, lies the effectual Virtue and powerful Operation of your *noble Stone*; here it is called *Tincture*. This Operation can tincture the disappeared Water in *Luna*; for here your *Jupiter* is a Prince; and *Sol* a King; and Virgin *Venus*, the King's sweetest Spouse; but *Mars* must first lay down his Scepter; also the Devil must first go into *Hell*. For Christ must bind him, and tincture simple *Luna*, which he has defiled, with the Oil of his heavenly Blood, that the *Anger* may be changed into Joy: Thus the Artift's Art is born; understood here by the Children of the *Mystery*.

[VII. *Essence; Body.*]

27. Seventhly, we find in the Separation of the Compaction of the Metals a white crystalline Water, that is, the heavenly Water, *viz. the Water above the Firmament* of Heaven, which is severed from the Oil, as a Body of the oily Property. It gives a white crystalline Lustre in the Metals; and *Venus*, with her Property, makes it wholly white, and that is *Silver*: and *Venus* in *Sol*, *Gold*; and *Mars* in *Venus*, *Copper*; and again, *Venus* in *Mars*, *Iron*; *Jupiter* in *Venus*, *Tin*; *Saturn* in *Venus*, *Lead*; *Mercurius* in *Venus*, *Quicksilver*; and without *Venus* there is no Metal, neither fined, nor mineral.

* Text, *Cer-*
pus.

† Or Life of
the Spirit.

28. Thus understand by *Venus* heavenly Essentiality, which consists in an Oil and crystalline Water, which gives Body to all Metals, the spiritual Body. Its own peculiar *Essence*, without the Influences of the other Properties, is the great *Meekness* and *Sweetness*: Its real peculiar Essence is a sweet pure Water; but the Power of the manifested Word separates the *holiest* through the Fire into an Oil; for in the Oil the Fire gives a Shine and Lustre: When the Fire tastes the Water in itself, then out of the Taste it gives an *Oil*; thus the *Oil* is spiritual, and the *Water* corporeal; the Oil is a * Body of the Power; and the Water a Body of the Properties, which are living in the Oil, and make or use the Water for a *Manison*. In the Water the elemental Life consists; and in the Oil the † spiritual Life; and in the *Power* of Oil the *divine* Life, *viz. the Life* of the expressed Word, as a Manifestation of the *Deity*.

29. Now we see here, how in the Compaction of the *Verbum Fiat* the Holy entered along with the Unholy into a Coagulation; for in all Things there is a *deadly*, and also a *living* Water; a mortal poisonous Virtue, and a good vital Virtue; a gross, and a subtle Power; an evil, and a good Quality; all which is according to the Nature of God's Love and Anger.

30. The *Grossness* of the Stones, Metals, and Earth, proceeds from the Property of the dark World, all which is in a mortal [Property,] understand the *Substance* and not the Spirit. The Spirit of the Grossness is in the poisonous Life, in which *Lucifer* is a Prince of this World.

31. But the *heavenly* Part holds the *Grofsness* and *poisonful Source* captive, so that the Devil is the poorest Creature in the *Essence* of this World, and has nothing in this World for his own Possession, but what he can *cheat* from the living Creatures which have an *Eternal Being*; that they enter with the *Desire* into the *Wrath* of the *Eternal*, viz. consent to his juggling *Incantations*.

32. If we would rightly consider the *Creation*, then we need no more than a *divine Light* and *Contemplation*. It is very easy to the *illuminated Mind*, and may very well be searched out. Let a Man but consider the *Degrees* of *Nature*, and he sees it very clearly in the *Sun*, *Stars*, and *Elements*: The *Stars* are nothing else but a *crystalline Water-spirit*, yet not a *material Water*, but *Powers* of the *Salnitral Flagrat* in the *Fire*.

33. For their *Orb*, wherein they stand, is *fiery*, that is, a *Salnitral Fire*, a *Property* of the *Matter* of the *Earth*, *Metals*, *Trees*, *Herbs*, and the *three Elements*, *Fire*, *Air*, and *Water*. What the *Superior* is, that is also the *Inferior*; and that which I find in the *Compaction* of the *Earth*, [that is likewise in the ^a *Astrum*, and they belong both together, as *Body* and *Soul*. ^a Or Constellation.

34. The ^b *Astrum* betokens the *Spirit*, and the *Earth* the *Body*. Before the *Creation*, all was mutually in each other in the *Eternal Generation*; but in no *Coagulation*, or *Creature*, but as a *powerful wrestling Love-play*, without any such *material Substance*. ^b Or Constellation.

35. But it was enkindled in the *Motion* of the *Word*, viz. the *Verbum Fiat*, and therewith the *Inflammation* in the *Sal-nitral Flagrat*; each *Property* divided itself in itself, and was amassed by the awakened *astringent Impression* (viz. the first *Form* of *Nature*, which is called the *Fiat*;) and so each became *coagulated* in its *Property*; the *Subtle* in its *Property*, and the *Gross* in its *Property*; all according to the *Degrees*; as the *eternal Generation* of *Nature* derives itself from the *Unity* into an *infinite Multiplicity*.

36. *Good* and *Evil* are manifest in the ^c *Astrum*. For the *wrathful fiery Power* of the *Eternal Nature*, so also the *Power* of the *holy spiritual World*, is manifest in the *Stars*, as an *essential Spiritation*; and therefore there are many *obscure Stars*, all which we see not, and many *light Stars* which we see. ^c Or Constellation.

37. We have a *Likeness* of this in the *Matter* of the *Earth*, which is so manifold, whence divers *Sorts* of *Fruit* grow, viz. according to the *Properties* of the *superior Spheres*: For so is the *Earth* likewise (being the *grossest Substance*) where the *mortal Water* is *coagulated*.

38. The *Earth* was *coagulated* in the *seventh Form* of *Nature*, viz. in the *Essence*; for it is that same *Essence* which the other *six Properties* make in their *Desire*. It chiefly consists in *seven Properties*, as is above mentioned. But the *unfolding* or various *Explication* of the *Properties*, is effected in the *Sal-nitral Fire*, where each *Property* again *explicates* itself into *seven*; where the *Infinity* and great ^d *Possibility* arises, that of one ^d *Or Potency*. Thing another can be made, which it was not in the *Beginning*.

39. The *Being* of all *Beings* is only a *magical Birth* [deriving itself] out of one only into an *Infinity*; the *One* is *God*, the *Infinite* is *Time* and *Eternity*, and a *Manifestation* of the *One*; where each *Thing* may be reduced out of one into many, and again out of many into one.

40. The *Fire* is the *chief Workmaster* thereto, which puts forth from a *small Power* a *little Sprout* out of the *Earth*, and displays it into a *great Tree* with many *Boughs*, *Branches*, and *Fruits*, and again consumes it, and reduces it again to one *Thing*, viz. to *Ashes* and *Earth*, whence it first proceeded. And so also all *Things* of this *World* enter again into the *One* from whence they came.

41. The *Essence* of this *World* may easily be searched out, but the *Center* or *Point* of *Motion* will remain dark to *Reason*, unless there be another *Light* in it. It supposes that it has it in the ^e *Circle*, and can measure it; but it has it not in the *Understanding*. ^e Or can mathematically describe, and demonstrate it.

42. When we consider the Hierarchy, and the Kingly Dominion, in all the three Principles in the Place of this World, so far as the *Verbum Fiat* reached forth itself to the Creation of the outward World, with the Stars and Elements, then we have the *Ground*

^f Central Fire, or radical Heat; the Point of Motion, the Virtue of the Light.

of the ^f *Punctum*, and the royal Throne, of which the whole Creation is but a Member.

^g Or eternal Silence.

43. For the Stars and four Elements, and all whatever is bred and engendered out of them, and live therein, hang [or belong] to one *Punctum*, where the divine Power has manifested itself from itself in a *Form*; and this *Punctum* stands in three Principles, *viz.* in three Worlds. Nothing can live in this World without this *Punctum*; it is the only Cause of the Life and Motion of all the Powers; and without it, all would be in the ^g *Stillness*, without Motion.

44. For if there were no Light, then the Elements would be *unmoveable*; all would be an astringent, harsh, Property, wholly raw and cold; the Fire would remain couched in the Cold; and the Water would be only a keen Spirit, like to the Property of the Stars; and the Air would be hid in the Water-source, in the *Sulphur*, and be a still, unmoving Essence.

45. We see, in very Deed, that the *Light* is the only Cause of all Stirring, Motion, and Life: For every Life desires the Power of the Light, *viz.* the disclosed *Punctum*; and yet the Life is not the *Punctum*, but the Form of Nature; and if this *Punctum* did not stand *open*, then the Kingdom of Darkness would be manifest in the Place of this World; in which [Place of Wrath] *Lucifer* is a Prince, and possesses the princely Throne in the Wrath of the Eternal Nature, in the *Place* of this World.

^h *Viz.* as to thy Body and outward Carcase of Clay, thou art a Guest for a while in this outward World, travelling in the Vanity of Time.

46. Therefore, Oh Man! consider with thyself, where thou art at home, *viz.* on one ^h Part, in the *Stars* and *four Elements*; and on the other ⁱ Part, in the dark World, among the *Devils*; and, as to the third ^k Part, in the Divine Power in *Heaven*. That Property which is Master in thee, its *Servant* thou art. Adorn and vapour as stately and gloriously in the Sun's Light as thou wilt, hast thou not the eternal [Light,] yet thy Fountain shall be made manifest to thee.

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ⁱ *Viz.* as to the Soul in its own self and creaturely Being, without the divine Light or Regeneration, in the *Abyss* of Hell.

47. By the two Words (*Heaven* and *Earth*) we understand the whole Ground of the Creation; for the Understanding is couched in the Language of Nature, in those two

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Words. For by the Word (*Heaven*) is understood the Spiration of the *Verbum Fiat*, which created that Essence (wherein *Lucifer* was enthroned) with the creative Word out of itself, that is, out of the Spiritual, holy World, into a Time or Beginning: And by

Erden

the Word (*Earth*) is understood the Wrath in the Essence, that the Essence was amassed in the Wrath, and reduced out of the Properties of the dark *Sulphur*, *Mercury*, and *Salt*, *viz.* out of the Powers of the Original of Nature, and introduced into a *Compaction* or Coagulation.

^k As to thy divine Image, and Spirit of Love, in the eternal Light.

48. This Coagulation is the *Syllable* (^l *Er*) the other *Syllable* (*de* or *den*) is the Element: For the Earth is not the Element, but the [Element is] the Moving, *viz.* the Power, whence it was coagulated; this is that *Element* which is spiritual, and takes its true Original in the Fire, where the Nature, which is a senseless Life, dies in the Fire; from which *Dying* or Mortification there proceeds forth a *living* Motion; and from that, which is mortified [in the Fire,] a dead Matter, *viz.* Earth; and a dead Water; and also a deadly Fire; and a venomous Air; which makes a dying *Source* in the earthly Bodies.

49. When Nature was enkindled, the Element unfolded, [and displayed] itself into *four Properties*, which yet in itself is only *one*. The real *Element* dwells in the Essence which is mortified in the Fire, otherwise the Earth could bring forth no Fruit: Those which now are called the four Elements, are *not* Elements, but only *Properties* of the true Element: The Element is neither hot nor cold, neither dry nor moist; it is the

Motion or *Life* of the *inward* Heaven, viz. the true angelical *Life*, as to the *Creature*; it is the first divine *Manifestation* out of the *Fire*, through *Nature*. When the *Properties* of the eternal *Nature* work therein, it is called *Paradise*.

50. By the Word (*Heaven*) is understood how the *Water*, viz. the *Grossness* in the mortal *Part*, was *coagulated*, and *separated* from the holy *crystalline* *Water*, which is *spiritual*; wherewith the *material* *Time* began, as an *Essence* expressed [or spirated] out of the *spiritual* *Water*.

^m Himmell.

51. The *spiritual* *Water* is *living*, and the *spirated* is *lifeless*, *senseless*, *void* of *understanding*, and is *dead*, in *reference* to the *living* *Water*, of which *Moses* says, *God* has *separated* it from the *Water* above the *Firmament*.

52. The *Firmament* is another *Principle*, viz. another *Beginning* of *Motion*. The *Water* above the *Firmament* is the *spiritual* *Water*, in which the *Spirit* of *God* *rules* and *works*: For *Moses* says also, the *Spirit* of *God* *moves* upon the *Water*; for the *spiritual* *Element* *moves* in the *four* *Elements*; and in the *spiritual* *Element* the *Spirit* of *God* *moves* on the *spiritual* *Water*; they are *mutually* in each other.

53. The *Heaven* wherein *God* *dwells* is the *holy* *Element*; and the *Firmament*, or *Gulf* between *God* and the *four* *Elements*, is the *Death*; for the *inward* *Heaven* has another *Birth*, (that is, another *Life*) than the *external* *elementary* *Life* has. Indeed, they are in one another, but the one does not *apprehend* the other; as *Tin* and *Silver* never *mix* rightly together: For each is from another [or several] *Principle*, although they *resemble* each other, and have very *near* *Affinity* with each other; yet they are as the *inward* and *outward* *Water* to one another, wherein also they are to be *understood*; for the *inward* and *outward* *Venus* are ⁿ *Step-sisters*; they come indeed from one *Father*, but ^{*} *Half-sisters*. they have *two* *Mothers*; the one whereof is a *Virgin*, the other *deflowered*; and therefore they are *separated* till the *Judgment* of *God*, who will *purge* away her *Reproach* and *Shame* through the *Fire*.

54. *Moses* writes, that *God* *created* the *Heaven* out of the *Midst* of the *Waters*. It is very *right*; the ^o *Astrum* is an *external* *Water-spirit*, viz. *Powers* of the *outward* *Water*; and the *material* *Water* is the *Body* wherein the *Powers* *work*; now the *fiery*, *airy*, and also *earthly* *Source*, is in the *Astrum*: The like is also in the *material* *Water*. The *superior* [*Astrum*] is the *Life* and *Dominion* of the *Inferior*, it *enkindles* the *Inferior*, whereby the *Inferior* does *act*, *move*, and *work*; the *Inferior* is the *Body* or *Wife* of the *Superior*; indeed the *Superior* is *couched* in the *Inferior*, but as *weak* and *impotent*.

^o Understand by the Word-*Astrum*, the whole *Starry* *Heaven*, with all its *Powers*, *Properties*, *Influences*, and *Constellations*, *internal* and *external*.

55. And the *Superior* would be likewise as *weak* and *impotent* as the *Inferior*, if it was not *enkindled* by the *Light* of the *Sun*; the same is the *Heart* of all *external* *Powers*; and it is the open *Punctum* even to the *tenth* *Numb.r.* If we were not so *blind* as to *contemn* all that we see not with our *Calves-eyes*, it were *right* and *requisite* to *reveal* it; but seeing *God* has *hid* the *Pearl*, and also *himself*, from the *Sight* of the *Wicked*, therefore we let it alone, yet *hint* enough to our *School-fellows*; we will not give our *Pearl* to *Beasts*.

56. Thus we *understand* what the *outward* *Heaven* is, namely, the *Powers* or *Conception* of the *Water*: The *Word*, or *Power* *Fiat*, which began with the *Beginning* of the *World*, is yet still ^p *creating*; it yet continually *creates* the *Heaven* out of the *Water*; and the *Spirit* of *God* still *moves* upon the *Water*; and the *holy* *Water* is yet continually *separated* from the *Water* under the *Firmament*.

^p Or in the *creating*.

57. This *holy* *Water* is that, which *Christ* told us, that he would give us to *drink*, that should *spring* up in us to a *Fountain* of *eternal* *Life*. The *holy*, *heavenly* *Corporality* consists therein; it is the *Body* of *Christ* which he brought from *Heaven*, and by the same *introduced* *heavenly* *Paradisical* *Essentiality* into our *dead* or *decayed* *Body*, and *quick-*

¶ Mark or Limit.

ened ours in his; understand in the *Aim* of the Covenant in the Effence of *Mary*, as shall be mentioned hereafter.

¶ Baptism and the Supper.

58. In this heavenly Effence the *Testaments* of Christ consist: And this holy Effence of the heavenly, holy Virginity, with the holy *Tincture*, has destroyed *Death*, and bruised the *Head of the Serpent's Might*, in the Wrath of God; for the divine Power is the highest *Life* therein.

¶ Suppressed.

59. Thus we understand how the holy Heaven, wherein God dwells, moves in the *Fiat* or the created [*Heaven*.] and that God is *really present* in all Places, and inhabits all Things; but he is comprehended of *Nothing*. He is manifest in Power in the inward Heaven of the *holy Essentiality*, viz. in the Element. This *holy Element* (in the Beginning or Inchoation of the four Elements) *penetrated* through the Earth, and sprang [or budded] forth in the *holy Power's* Property, and bore Fruits, of which Man should have eat in a heavenly Manner: But when it disappeared in Man, the *Curse* entered into the Earth, and so Paradise was *quashed* in the four Elements, and continued retired in itself in the inward Element. There it stands *yet open* to Man, if any will depart from this World's Effence, and enter into it upon the *Path* which Christ has opened.

¶ Ad Centrum Solis, to the Center of the Sun.

60. The *Punctum* of the whole created Earth belonged to the Center of *Sol*, but not any more at present: He is fallen who was a King; the Earth is in the *Curse*, and become a peculiar Center; whereunto all whatsoever is engendered in the *Vanity*, in the four Elements, does tend and fall; all Things fall to the Earth; for the *Fiat* is yet in the Deep, and *w* creates all earthly Effence together to the Judgement of God for *Seperation*.

¶ Or Creation.

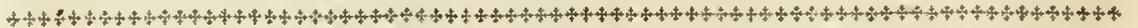
¶ Or draws or concretes.

¶ Or only.

¶ Introduction and Understanding.

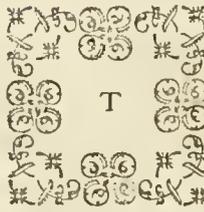
61. We mean not, that the Earth came *x* wholly from the Place of the *Sun*, but from the whole *Sphere*, out of both the internal spiritual Worlds; but it has another *y* A, B, C, in that the *Earth* belongs to the Judgement of God for *Seperation*; then it shall be manifest why it is said, It belongs to the *Punctum* of *Sol*.

62. For the Worst must be a Cause of the Best: The eternal Joy consists in this, that we are *delivered* from Pain: God has not eternally rejected his holy Effence, but only the Iniquity, which mixed itself therein: But when the *crystalline* Earth shall *appear*, then will be fulfilled this Saying, It belongs to the *Punctum* of *Sol*. Here we have hinted enough to the Understanding of our School-fellows; but further we must here be *silent*.



The Eleventh Chapter.

Of the Mystery of the Creation.

1.  HE *Reason* of the outward Man says, Whence is it, that God has not revealed the Creation of the World to Man; that *Moses*, and the Children of God, have wrote so little thereof, seeing it is the greatest and most principal Work, whereon the main depends?

2. Yes! dear *Reason*, smell into thy own Bosom. Of what does it favour? Contemplate thy own Mind. After what does it long? It is likely, after the cunning *Delusions* of the Devil: Had not he known this Ground, very like he had been yet an *Angel*; had he not seen the *magical* Birth in his high Light, then he had not desired to be a selfish Lord, and Maker in the Effence.

3. Why does God hide his Children, which now receive the Spirit of Knowledge with the *Cross*, and cast them into Tribulation, and Mire of *Vanity*? For certain, for this

Reason, that they might play the Tune of Miserere, and continue in *Humility*, and not sport in this ^z Life with the Light of Nature: Else if they should espy, and apprehend what the *divine Magick* is, then they might also Desire to imitate the Devil, and do as *Lucifer* did, for which Cause it is hid from them: And neither *Moses*, or any other, dares write clearer thereof, till the Beginning of the Creation beholds the End of the World in itself; and then it must stand open.

4. And therefore let none blame us; for the time is come about, that *Moses* puts away his *Vail* from his *Eyes*, which he hung before his Face when he spoke with *Israel*, after the Lord had spoken with him: *Moses* desired to see it, in that he said, *Lord, if I have found Grace in thy Sight, let me see thy Face*; but the Lord would not, and said, *Thou shalt see my back Part; for none can see my Face*.

5. Now the Eye of God was in *Moses*, and in the *Saints*; they have seen and spoken in the Spirit of God, and yet had not the *entire Vision* of the spiritual Birth in them, but at times only, when God would work Wonders; as by *Moses*, when he performed the Wonders in *Egypt*; then the *divine Magick* was open to him, in like manner, as in the Creation.

6. And this was even the *Fall of Lucifer*; that he would be a God of Nature, and live in the *Transmutation*: And this was even the Idolatry of the *Heathens*; in that they understood the magical Birth, they fell from the only God to the *magical Birth* of Nature, and chose to themselves *Idols* out of the Powers of Nature.

7. For which Cause the Creation has remained so obscure; and God has covered his Children, in whom the true Light shone, with *Tribulation*, that they have not been manifest to themselves; seeing *Adam* also, according to the same Lust, did imagine to know and prove the *Magick*, and would be as God; so that God permitted him, that he defiled the heavenly Image with the Vanity of Nature, and made it wholly dark and earthly; as *Lucifer* also did with the Center of Nature, when he, of an Angel, became a Devil.

8. Therefore I will seriously warn the Reader, that he use the *Magick* right, viz. in true Faith and Humility towards God; and not meddle with *Turba Magna* in a *magical* Manner, unless it conduces to the Honour of God, and Salvation of Mankind.

9. For we can say with Truth, that the *Verbum Fiat* is yet creating: Although it does not create Stones and Earth, yet it coagulates, forms and works still in the same Property. All Things are possible to Nature; as it was possible for it in the Beginning to generate Stones and Earth; also the Stars and four Elements; and it did produce them, or work them forth out of one only Ground; so it is still to this Day: By the strong Desire (which is the *magical* Ground) all Things may be effected, if Man uses Nature right, in its Order to the Work.

10. All Essences consist in the *Seven Properties*. Now he that knows the Essence, he is able, by the same Spirit of that *Essence*, whence it comes to be an Essence, to change it into another Form, and likewise to introduce it into another Essence; and so make of a good Thing an Evil, and of an evil Thing a good.

11. The *Transmutation* of all Things must be effected by a *Similarity*, viz. by its own ^a Assimulative Propriety; for the *Alienate* is its Enemy: Like as Man must be regenerated again by the divine Essentiality in the Similarity, by the Similarity in his *Holiness* of the divine Essentiality, which he lost.

12. And as the false ^b Magist wounds Man through Inchantment with the Assimulate, ^b Magus or and through the Desire introduces Evil into his Evil, viz. into the Assimulate; and as ^b Magician. the upright, holy Faith, or *divine Desire*, also enters into the Assimulate, and defends Man, so that the false Desire takes no Place; thus all Things consist in the *Assimulate*.

13. Every thing may be introduced into its Assimulate; and if it comes into its Assi-

mutate, it rejoices in its Property, be it Good or Evil, and begins *effectually* to work ; as is to be seen both in Good and Evil.

14. As for Example : Let a Man take down a little *Poison* ; it will presently receive, with great Desire, the Poison in the Body, which before *rested*, and therein strengthen itself, and begin to work powerfully, and corrupt and destroy the *Contrary*, viz. the Good : And that now which the Evil is able to do in its Property, that likewise the Good can do in its Property ; when it is *freed* from the Wrath, it may also introduce its Assimulate into the *real true Joy*.

15. The Effence of this World consists in Evil and Good ; and the one cannot be without the other : But this is the greatest *Iniquity* of this World, that the Evil overpowers the Good, that the Anger is *stronger* therein than the Love ; and this by reason of the *Sin* of the Devil and Men, who have disturbed Nature by the false Desire, that it mightily and effectually works in the *Wrath*, as a Poison in the Body.

16. Otherwise, if Nature, in its Forms, did stand in the Property in equal Weight, and in equal *Concord* and Harmony, then one Property would not be manifest above the other ; Heat and Cold would be equally poized in the Operation, and Qualification ; and then *Paradise* would be still upon the Earth : And though it was not without Man, yet it would be in Man, if his Properties were in equal Weight [Number and Measure, if they did yet stand in the Temperature] then would he be incorruptible and immortal.

17. This is the *Death* and Misery of Man, and all Creatures, that the Properties are divided, and each aspiring in itself, and powerfully working, and acting in its *own Will* ; whence *Sickness* and Pain arise : And all this is risen hence ; when the one Element did manifest and put forth itself into four Properties, then each Property desired the *Assimulate*, viz. an Effence out of and according to itself, which the astringent *Fiat* impressed, and coagulated, so that Earth and Stones were produced in the Properties.

18. But now we are to consider of the greatest Mystery of the outward World between the *Elements* and the *Astrum* : The Elemental Spirit is severed from the Astral Spirit, and yet not parted asunder, they dwell in each other as *Body* and *Soul* ; but the one is not the other : The astral Spirit makes its Bodies as well as the elemental, and that in all Creatures, in Animals and Vegetables.

19. All Things of this World have a *twofold Body*, viz. an Elemental from the Fire, Air, Water, and Earth, and a spiritual Body from the *Astrum* ; and likewise a *twofold Spirit*, viz. one Astral, and the other Elemental.

20. *Man* only (among all the earthly Creatures) has a *threefold Body and Spirit*, for he has also the internal, spiritual World in him ; which is likewise twofold, viz. Light, and Darkness ; and also corporeally, and spiritually : This Spirit is the *Soul* ; but this Body is from the *Water of the holy Element*, which died in *Adam* ; that is, disappeared as to his Life ; when the divine Power departed from him, and would not dwell in the awakened Vanity.

21. Which *holy Body* must be regenerated, if his Spirit will see God ; otherwise he cannot see him. Except he be again born a-new of the *Water* of the holy Element, in the Spirit of God (who has manifested himself in Christ with this same Water-source ; that his disappeared Body may be made alive in the *holy Water* and Spirit) he has no Sense nor Sight in the *holy Life* of God.

22. This *twofold outward Body* is now punctually to be pondered, and considered of, if we would understand Nature : And without this Understanding, let none call himself a Master, [or learned,] for in these (Bodies) the Dominion of all external Creatures and Effences is couched : They oftentimes are *contrary* one to another ; whence Sickness, Corruption, and Death arises in the Body, that one *seperates* from the other.

23. The *sydereal* Body is the highest, excepting the *divine* in Man ; the *elemental* Body

is only its Servant or Dwelling-house, as the four Elements are only a Body or Habitation of the Dominion of the Stars.

24. The elemental Spirit and Body is *inanimate* and void of Understanding; it has only Lust and Desire in it; *Vegetation* is its right Life: For the Air has no Understanding without the *Astrum*; the *Astrum* gives the distinct Understanding of the Knowledge of all Essences in the Elements.

25. But the inward Light, and Power of the Light, gives in Man the right *divine Understanding*. But there is no right divine Apprehension in the sydereal Spirit; for the *Astrum* has another Principle; the sydereal Body dwells in the elemental, as the Light-world in the Darkness; it is the true *rational Life* of all Creatures.

26. The whole *Astrum* is nothing else but the external expressed Word in the Sound; it is the Instrument whereby the holy, eternal Speaking Word speaks and forms externally: It is as a *great Harmony* of unsearchable manifold Voices and Tunes of all Manner of Instruments, which play and melodize before the holy God.

27. For they are mere Powers, which enter into and mutually embrace each other; whence arises the Sound in the Essence, and the Desire, *viz.* the *Fiat* receives this Sound, and makes it *substantial*: This Substance is a *Spirit* of the Stars, which the Elements receive into them, and coagulate it in them, and hatch it, as an Hen her *Eggs*; whence the true rational Life is in the Elements; and thus also the sydereal Spirit is hatched, and coagulated in all Creatures.

28. For the Male and Female mutually cast a *Seed* into one another; which is only a Sulphur of the *Astrum* and four Elements, afterward it is hatched in the Matrix, and coagulated to a *living Spirit*.

29. And when the Fire is enkindled in the Seed which is sown in the Matrix, the Spirit severs itself again from the Body, as an Appropriate, as the Light from the Fire, according to the Right of the eternal Nature, and two become manifest in *one*, *viz.* a spiritual Body from the *Astrum*, and a fleshly Body from the four Elements.

30. And this sydereal Spirit is the *Soul of the great World*, which depends on *Punctum Solis*, and receives its Light and Life from it; as all the Stars take Light and Power from the *Sun*, so likewise their Spirit.

31. The *Sun* is the Center of the *Astrum*, and the *Earth* the Center of the four Elements; they are to one another as Spirit and Body, or as Man and Wife: Although the *Astrum* has another Wife, where it hatches its Essence, *viz.* the *Moon*, which is the Wife of all the Stars, but especially of the *Sun*; I mean it in the Essence of Operation.

32. Not that we mean, that the *Astrum* is wholly risen from the *Punctum of Sol*, in that I call it the Center of the Stars; it is the Center of the Powers; the Cause that the Powers of the Stars act in the *Essence*; it opens their Powers, and gives its Power into them, as a *Heart* of the Powers; and they mutually rejoice in its *Essence*, that they are moved to act or desire in its *Essence*.

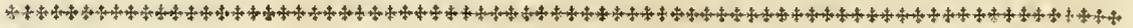
33. And even here lies the great Mystery of the *Creation*, *viz.* that the Internal (*viz.* God) has thus manifested himself with his eternal Speaking Word, which he is himself. The External is a *Type* of the Internal: God is not alienate: *In him all Things live and move*, each in its Principle and Degree.

34. The outward Properties dwell in themselves in the External, *viz.* in the *expressed Word*, and are wholly External; they cannot in their own Strength *reach* the Powers of the holy World; only the holy World penetrates them; it dwells also in itself. But in the *Punctum of Sol* the *eighth Number* is open, *viz.* the Eternal Nature, the eternal magical Fire; and in the Fire the eternal *Tincture*, which is the *ninth Number*; and in the *Tincture* the Cross, where the Deity manifests itself, which is the *tenth Number*; and

Or from. beyond this Manifestation is the eternal Understanding, viz. the ONE (that is God, JEHOVAH) viz. the ABYSSE.

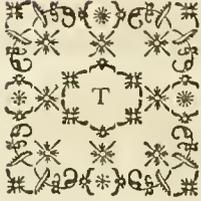
35. Not that God is divided [or far off,] only we speak of his Manifestation; from what Ability and Power the Sun has its shining Luster; that the same is immutable, so long as Time endures; namely, from the Luster of the fiery Tincture of the eternal, spiritual, magical Fire.

36. For its Luster or shining Light has a Degree of a more deep Original than the external World has manifest in itself; this the wise Heathens have observed, and adored it for God, seeing the true God, who dwells without all Nature in himself, was not known to them.



The Twelfth Chapter.

Of the six Days Works of the Creation.

I.  THAT God has created Heaven and Earth, and all Things in six Days, as Moses says, is the greatest Mystery, wholly hidden to the external Reason: There is neither Night, Morning or Evening, in the Deep above the Moon, but a continual Day from the Beginning out of the outward World, even to the End of the same.

2. And although the Creation was finished in such a Time as in the Length of six Days, yet the Days-works have a far more subtle [or abstruse Meaning,] for the Seven Properties are also understood therewith; six whereof belong to the active Dominion to Good and Evil; and the Seventh (viz. the Essence) is the Rest: Wherein the other Properties rest, which God has expressed, and made visible.

3. We have in the Dominion of the Planetary Orb the Figure, how the six Properties of the Active Life (which rest in the Seventh) have in six Days introduced and manifested themselves out of the inward spiritual World in an external visible World of four Elements. For the Planetary Orb has its Rise from the Punctum of Sol; for there was the royal Place of the Hierarchies; of which the whole Circle (between the Stars in the internal and external) is a Member or ^d Corpus.

^d Body.

4. But seeing the Prince of the Hierarchies (when he sat in the heavenly Essence in the Rest) did fall, and aspired after the Center of the Eternal Nature, he was cast into the Darkness; and God, by his Motion, created him another Prince out of this Place (but without divine Understanding) for a Ruler of the Essence, and that is the Sun.

5. From this Place proceeded, in the Divine Motion, the Seven Properties of Nature (understand the Planets) which govern the essential Being in Good and Evil (in which [Essence] Lucifer sat, and from whence he was cast) and lost his Dominion in the Essence; and as the Seven Properties have their Dominion in the Beginning of each Day in the Week, even so were the six Days-works of the Creation.

6. For Lucifer forsook the rest of his Hierarchies, and entered into the eternal Disquietude: Now God has created all Things of this World in six Days, and rested on the

^c Dies Saturni seventh Day from the Creation, which is ^c Saturday, according to the Scripture; that is, ^c vel Sabbathi. from the Day of Rest, understand from the eternal Day of Rest, he has moved himself to

the Creation; and in the first Form of Nature he began the *first* Day; that is, he has brought it forth out of the *Impression*, and moved himself with his Word: This was the most inward Motion, according to the Speaking Word of Power.

7. Then began in the expressed Word *Sunday*, that is, the *Paradisical Day*, where the Powers mutually worked in each other in great Holiness and Glory; for on *Sunday* the enkindled *Sulphur* and *Sal-niter* of the earthly Property was created out of the great Deep of the whole Hierarchy, out of the spiritual Worlds into a ^f Mass, which is the *Terrestrial* ^f Or Lump. *Globe*, and put forth out of the austere Property of the first Form of Nature.

8. Even then began the *first Hour of the first Day*; and the Power of Nature mutually ruled in great Joy in the expressed Word; out of which Power of Joy the *Sun* was created on the *fourth* Day in the princely Place; so that this Power, out of which the Sun was created, *ruled* the *first Hour* of the Beginning of the World; and so it began its Dominion, which continues even to the *End* of the World; and therefore the Sun rules the first Hour on *Sunday*; and the Day is *rightly* so called.

9. The Words of *Moses*, concerning the Creation, are exceeding clear, yet unapprehensive to Reason, for he writes thus: ^a *In the Beginning God created Heaven and Earth,* ^a *Gen. i. ver.* *and the Earth was desolate and void; and it was Dark upon the Deep; and the Spirit of God* ^{1, 2, 3 +} *moved upon the Water, and God said, Let there be Light, and there was Light; and God saw that the Light was good; and God severed the Light from the Darknefs, and called the Light Day, and the Darknefs Night; and* ^b *out of the Evening and Morning was the first Day.* ^b The Evening and Morning were the first Day.

10. The whole Understanding is couched in these Words; for the Beginning is the first Motion, which came to pass when Prince *Michael* fought with the *Dragon*, when he was spewed out with the Creation of the Earth: For even then the enkindled Essence (which with the Enkindling coagulated itself into Earth and Stones) was *cast out* of the Internal into the External.

11. And he, *viz.* the *Dragon*, fell from Heaven (*viz.* out of the holy World) upon the Wrath of the Earth as *Lightning*; as it is written, *I saw Satan fall from Heaven as Lightning*, says Christ: Moreover, it was *wholly dark* in the Deep above the Earth, and the austere, enkindled Wrath was manifest; for Hell was prepared for him, whereinto he fell, *viz.* into the great Darknefs of the first Principle, wherein he lives.

12. Here now lies the *Vail* before Reason, that it cannot look into the Eyes of *Moses*; for he says, *And the Earth was desolate and void*; yea desolate indeed: Had not the Spirit of God *moved upon the internal Water*, which was amassed with the *Fiat* in the Heaven, and had not God said, *Let there be light*, the Earth would have been yet desolate and void.

The first Day.

13. With the Word, when God said, *Let it be light*, the Essence of the *Ens* powerfully moved itself in the Light's Property, not only in the Earth, but also in the whole *Deep*, ⁱ whence, on the fourth Day, the Sun was created, that is, enkindled in its Place; and in this Word ^k *Fiat* the Earth's Mass, and also the very Power which is called Heaven, amassed itself into the Essence; all which before was only a *Spirit*, a spiritual Essence. ⁱ Out of which Power or Virtue in the Light's Property. ^k *Germ. Schuff.*

14. And with the Speaking, as God spoke, *Let it be light*, the holy Power, which was amassed in the Wrath, moved itself, and became Light in the same Essence, in the Power: And with this coming to be Light, the *Devil's* Might and Strength was wholly withdrawn from him in the Essence; for here the Light shone in the now a-new awakened Power, in the Darknefs, ^l which the Prince of Wrath could not ^m comprehend; it was also of ^l Light. ^m Receive, or perceive.

15. And *Moses* said, *God severed the Light from the Darkneſs*; which is thus to be understood: The Darkneſs remained in the wrathful Property, not only in the Earth, but alſo in the whole *Deep*; but in the Light's Eſſence, the Light of Nature aroſe [or ſprang forth] from Heaven, *viz.* from the *Quinteſſence*, whence the *Aſtrum* was created; which Eſſence is every where *in* the Earth, *and above* the Earth.

* Sprang:

16. Thus the Darkneſs remained in the Wrath's Property in the Eſſence of the Earth, and alſo in the whole *Deep* of this World, and the natural [Light] remained in the Light's Eſſence, as a working Life, through which the *holy* Element operated and worked: In which Operation *Paradiſe* ⁿ budded through the Earth, and bore fruit till the *Curſe* of God, and then the holy Bloomings or Growth ceaſed, and the holy Element remained as an *inward Heaven* ſtedfaſt, retired in itſelf; and yet it doth diſfuſe its Power through the Light of Nature, yet not ſo powerfully as in the Beginning, for the *Curſe* is the Cauſe of its withdrawing; indeed there is no total departing; but yet it is nothing ſo now, as before the Sin of the ſecond created *Prince, Adam*.

17. Thus, in the firſt Motion of the *Verbum Fiat*, the Heaven (that is, the Circle, ſo far as the *Verbum Fiat* reached itſelf forth to the Creation) was amaſſed, or enclosed; and the Earth was amaſſed with the *Verbum Fiat*, and created to the Planetary Orb: Thus by the Separation, *viz.* of the Light and Darkneſs, and by the *expelling* of *Prince Lucifer*, we are to underſtand the Creation of the *firſt Day*.

• Underſtand into the reſt of the Properties or Days.

18. Now the firſt Day, with the manifeſted Word, did *convey* itſelf through the other five Days-works, even into the Day of *Reſt*; where the Beginning enters again into the End; and the End again into the Beginning; for the firſt *Motion* of the Word (where the Light of Nature has enkindled itſelf in the Eſſence) is the Joy of the *Creation*, or *Creature*; which did open itſelf with the other Days through all the Properties of Nature; where *each* Property may be called a Heaven: For it has and brings alſo its peculiar Operation and Efficacy along in itſelf into the ^o reſt, and each Day one Property did move and manifeſt itſelf; wherein a peculiar, ſundry Work was manifeſted, and *revealed*.

Of the Second Day.

† Philoſophers.

19. The *ſecond Day* we call *Monday*, and for this Reaſon, becauſe the Moon *rules the firſt Hour* of the Day. And it is very likely that the ancient ^p wiſe Men have underſtood ſomething thereof in the Light of Nature, which they have kept *ſecret* and myſtical, rather deciphering it by Figures than clearly explaining it: And it is to be ſeen in the *Names* of the ſeven Planets, that they have certainly underſtood the ſame; in that they have given them Names according to the *ſeven* Properties of Nature; which ſo wholly agree and accord, as well with the Creation as Nature, that methinks they have *in part* underſtood the Ground of the Creation right, ſeeing the Names of the Planets have their Riſe and Derivation ſo fully and punctually out of the *Language of Nature*. But the Reaſon why it has not been made clear, plain and manifeſt, is (as before mentioned) becauſe of the *faulſe* Magick, that it might remain hidden to the Artiſts of *Juggling* and *Colluſion* in Nature, by reaſon of the great Abuse; wherefore we alſo ſhall ſtill let it ſo remain, and yet hint *enough* to the Underſtanding of our School-fellows.

† Ver. 6, 7, 8.

20. Now of the ſecond Day *Moses* writes thus: *And God ſaid, Let there be a Firmament between the Waters, and let it divide between the Waters: Then God made the Firmament, and divided the Water under the Firmament from the Water above the Firmament; and it was ſo; and God called the Firmament Heaven, and out of the Evening and Morning was the ſecond Day.*

21. *Moses* says, that out of the Evening and Morning was the second Day; that is, out of the Manifestation of the first, the second Manifestation proceeded and broke forth; and he says further, that on the second Day God created the Firmament of Heaven, and separated the Waters; the Water under the Firmament from the Water above the Firmament. Here now lies the hidden Vail, under which we have hitherto been pointed and directed to a Heaven situate far off above the Stars, without the Place of this World; so very blind is Reason as to God, that it understands nothing of Him, and does not consider, that the Scripture says of God, *Am not I he, which filleth all Things?* And that Time and Place cannot divide him. Much less is it understood what the Water above the Firmament is, which they will flatly hold to be a Place far distant, viz. above the Stars, whither also we have been shewn into Heaven.

22. But seeing that God, out of Grace, bestows upon us the Understanding, therefore we will set it down for our Fellow-scholars, who are able to apprehend it; and yet herein we shall write nothing for the selfish Wiselings of outward Reason: For they have it already in the Eyes of their Reason, and they cannot miss; they can judge all Things; what the Spirit of God reveals, that must be a Heresy to them, although they do not understand it; so that they remain without, and do not so much as once know God.

23. The Firmament is the Gulf between Time and Eternity: But that God calls it Heaven, and makes a Division of the Waters, gives us to understand, that the Heaven is in the World, and the World is not in Heaven.

24. The Water above the Firmament is in Heaven, and the Water under the Firmament is the external material Water.

25. Here we must understand the Difference between the holy and the outward Water: The Water above the Firmament is spiritual in the Birth of the holy Element; and the Water under the Firmament is mortal, for it is apprehended in the dark Impression, the Curse and the awaked Vanity is therein; and yet one Water is not without the other.

26. When I look upon the external Water, then I must also say, here is also the Water above the Firmament in the Water under the Firmament; but the Firmament is the Middle; and the Gulf therein between Time and Eternity; so that they are distinct; and I see with the external Eyes of this World only the Water under the Firmament: But the Water above the Firmament is that which God has appointed in Christ to the Baptism of Regeneration, after that the Word of the divine Power had moved itself therein.

27. Now the outward Water is the Instrument of the inward, and the inward Water is understood [therein;] for the moving Spirit in the Word is he which rules the inward Water in the Baptism: Dear Christians, let this be spoken to you, it is the real Ground.

28. But that *Moses* says, God created the Firmament, and called it Heaven, is the most intimate Secret, of which the earthly Man is not able to understand any Thing. The Understanding is barely in the Power of the Water above the Firmament, viz. in the Heaven, or (as I might set it down) in the Spirit of God; if he be awakened in Man in the Water above the Firmament, which disappeared in Adam, as to his Life, that [Man] sees through all; otherwise there is no Understanding here; but all is dumb and dead.

29. The creating of the Heaven is understood, First, how the Speaking Word has ^a amassed the manifested Powers of the spiritual World, wherein it is manifest, works, and also ^a conceived or formed. Secondly, it is understood of the manifested Powers of the external World, which the Spirit has amassed into the Essence of four Elements, and closed into the external Firmament, that the Devil, viz. the Prince of Anger, cannot reach them, by which he would work with the internal Water; so that the Powers of Eternity work through the Powers of Time, as the Sun illustrates the Water, and the Water comprehends it not, but feels it only; or as a Fire does entirely heat an Iron, and the Iron remains Iron, so likewise the outward Heaven is passive, and the inward works through it, and draws

forth an external *Fruit* out of the outward; whereas yet the inward Heaven lies hidden therein in the *Firmament*; as God is hidden in the *Time*.

30. And we are to understand, with the second Day's Work, the Manifestation of the internal heavenly, and the external heavenly Essence, *viz.* the Manifestation of the Water-source; understand the *Essence* of the seven Properties, *viz.* the Corporality, or the ' Laboratory of the other six; wherein the Soul or Spirit of the outward World works and *rules* in the external: This ' Working is in the most external, or inferior Heaven next the Earth, ascribed to the *Moon*, for it is the Manifestation of the *Lunar* Property, not of the ' *Star*, which was first created into the External on the *fourth* Day, to be a Governor therein; but this same Property [is] in the inanimate outward Life, *viz.* in the *vegetative* Life; the vegetative Life was opened on the third Day.

31. And when God had ordained the Water into *sundry* Places upon the Earth, then he moved the external, expressed Word in the vegetative Life: Now *Moses* says, *God spoke, Let the Earth put forth Herbs, and Grass yielding Seed, and fruitful Trees; each bearing Fruit according to his kind; and let each have its Seed in itself; and when it came to pass, out of the Evening and Morning was the third Day.*

Of the third Day of the Creation.

32. In the Original of the Eternal Nature, which is an *Eternal Original*, the Manifestation of the six Days-works is very clearly to be found; how the Eternal Word has unfolded them out of the *invisible*, spiritual [Property,] and brought them into the *visible*; also the Form thereof is to be found in the Planetary Orb, if any has skill to apprehend it.

33. For in the eternal Nature's Birth there is an eternal Day; whatsoever God has manifested, and made visible in *six* Diversities, which are called Days-works, that stands, in the eternal Nature, in *six* distinct Degrees in the *Essence*, *viz.* in the *seventh* Property; in which the *six* Degrees of Nature work, and yet also eternally *rest* from working; they are themselves the working, which they give in to the Seventh, as into their own peculiar *Rest*, wherein their Perfection and Manifestation consist.

34. And we are to understand nothing else by the Creation, but that the *Verbum Fiat* has amassed the Spiritual Birth, and introduced it into a visible, external Dominion and Essence: For we see it very clearly in the *Writings* of *Moses*; although *we have* a ' *Glass* besides to see; that when God the first Day had created the gross Part into a ' *Mass*, that he extracted the fine Part out of the same first Day's Work, and severed and amassed the *Waters*, *viz.* the spiritual Essence, and produced it out of the first Day, *viz.* out of the holy Power, into a *Time*, that is, out of the eternal Day, into an ' inchoative Day.

35. Now the third Accomplishment of the third Day's Work is the moving growing Life, in which on the first Day the Light of Nature shone in the Essence of the *Ens* after an external Manner; it shone likewise now through the Second Day, *viz.* through the *Water* and the *Heaven*; and in this shining Light the expressed Word moved itself in the Essence, and wrought effectually: And even then the Power of the expressed Word from the Light of the inward Nature did *pullulate*, and spring forth, through the external Nature, out of the Heaven through the *Earth*: [And so] now the Potentate, who was a King and great Prince, has lost his Dominion; for the Essence of the *Wrath* was captivated in the Light of Nature, and he with it; and so he lies between Time and Eternity, *imprisoned* in the Darkness, till the Judgement of God.

36. In the third Day's Work the *sulphureous*, *mercurial*, and *saltish* Life out of the Center was opened out of the Anguish in the outward World's Property; and yet there is no

Anguish to be understood till the Fire, but only a *senseless* driving forth of Life, viz. a Growth: For the Fire-blaze arises out of the Anguish, viz. out of the *third Form* of Nature; and this is the *Sal-nitral Flagrat*, which feverizes the Powers in the Properties, which was moved in the *third Day's Work*, where the Properties opened themselves, and were mutually unfolded in the *Sal-nitral Flagrat*, each out of itself; which the Impression did again receive into itself, and made them *Corporeal* in the Water; and thence arose and proceeded Trees, Herbs, and Grass; each Property became ^z excessive in the *Sal-niter*, and manifested itself with Fruit; as we see plainly, how the *Property* of the dark World did mightily force itself along in the outward Power; whereupon some Herbs and Plants are so *venomous* and malignant; for the Earth proceeded out of both the inward Worlds into a *Compaction*.

^z Or putting, or budding forth.

37. Now *Mars* on *Tuesday* has the *first Hour* of the Day in Dominion; which Day is the third in the Creation; and this *Sal-nitral Fire Flagrat* is even the Property of *Mars*; as he is wrathful and fiery, so is likewise this Property in the *Sulphur*; where we then understand the *Sal-nitral Flagrat* for the poisonous *Mars*, which is the Cause of Motion and Stirring, and the *Compunction* in the first Impression in the eternal Nature, viz. in the dark World.

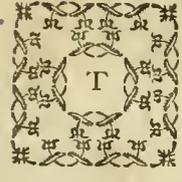
38. In the third Day's Work God moved the third Property of Nature, viz. the sulphureous Source, in which the *Fire* enkindled; and in the *Fire-flagrat* is the Division of the Powers, where each Property became manifest in itself. Now when God said, *Let the Earth bring forth Grass, Herbs, and Trees,* that is nothing else, but that when he moved the expressed Word of the Powers in the Properties, the Properties found and felt the Light of Nature in them; whereupon they became *hungry*, and were impressed, that is, amassed and compacted, or coagulated: Now when the Light of Nature found itself in a *Perception*, and the Nature felt itself in the sweet Light, thereby arose in the Coagulation the Dominion of *Joy*, viz. the Pullulation and Growth; for all Growth consists in the Light and Water; when the Light penetrates the Sulphur and Water-source, then *Mars* springs up for great Joy in the Sulphur.

39. This Opening began on the third Day, and continues to the *End* of the World: On the first Day the Earth was desolate and void, for the ^a *Possibility* to the Growth was ^a Or Ability. not yet opened: Here the Earth was moved, and the Properties opened, and not only the Earth, but the *whole Deep* in the Center of the outward Nature; the inward Nature made itself external, and yet remained also internal.



The Thirteenth Chapter.

Of the Creation of the fourth Day.

1.  HE *fourth Day Mercurius* has the *first Hour* of the Day, who causes the *sensitive Life*: Here we understand very fully and exactly the Ground of the Manifestation of the inward Nature into the external; for, on the fourth Day, the *Sun and Stars* were created, which are the right Mercurial Life: Here the Fire's Property opened itself in the *sulphureous Source* through the Water, and the first Essence became manifest through the Light of Nature, which is a *Mercurius Sal-nitri*, an incentive *Mercurius*, a quick perceptive *Mercurius*.

2. In the third Form of Nature there is a senseless Life in *Sulphur* and *Mercurius*, but in the *fourth* there is a *feeling* Life; for the Properties are made painful in the Fire; and in the *oleous* [Life] they become meek, pleasant, and full of Joy; therefore now the Motion in the oily is feeling from the Painfulness.

3. Here we now understand very fundamentally how the *Seperation* in the Fire of the eternal Nature has manifested itself in the Essence of the outward World, with Form, and *Shape*. For in the Enkindling of the Fire, in the *Sal-nitral Flagrat*, two Essences severize, *viz.* one watery from the Devouring in the Fire, where the Fire devours the rough harsh Source of the Impression in itself; then out of the Consuming proceeds a great *Meekness*, which is mortified to the Fire, and is insensible, and gives the Water-source.

4. *Secondly*, The Fire-source severs itself likewise into its Principle, *viz.* the Properties to the Fire-source, which now with the Enkindling of the Fire are full of Pain and Sense; this *Fire-source* could not subsist, unless it did again devour [or take] the Water into itself, whereby it strengthens itself; whence also the *Sal-nitral Flagrat* arises, where the *Wrath* is dismayed at the Essence of the Water's *Meekness*; whence the Feeling, so also the *Luster* of the Fire, arises.

5. For that Water which is devoured in the Fire is dissolved into a *Spiritual Oil*, in which the Fire shines, and out of the Oil proceeds the *Air*, *viz.* the moving Spirit of the Fire, which is Motive in the Fire.

6. The Air is nothing else but the *moving Life*, where the Speaking Word diffuses itself in the Water-source through Nature, through the Powers of Nature, through the Fire, in the *Oil* of the Nature of the *Light*; it is the Fire's Life: But it is mortified to the Fire, and yet it is made manifest by the Fire; it is the *Life* of Nature according to the Property of Meekness.

^b Or by, or with.

7. Thus ^b in the Enkindling of the Fire in the *Light* of the Fire, which is the Light of Nature, *four* Properties are to be understood, *viz.* a Fiery, an Airy, and an Oily, wherein the Light is manifest, and a Watery; all which originally spring forth out of the *first Desire* to Nature; in that the free *Lubet* introduces itself into a Desire and Nature; and they all *display* themselves through the Fire into a moving Life; and yet there is *no intellectual* Life, but only Properties to the true Life. The *intellectual* Life is the *Spirated Word*, which manifests itself through the Properties. These Properties are impressed in the Creat, that is, in the *Verbum Fiat*, and brought into an Essentiality; from which is come a *Sulphur Sal-nitri*, that is, a magical *Astrum*, in like Manner as the *Mind* of Man is; which also has thence its real Original.

8. This sal-nitral and sulphureous Property was brought forth out of the third Day's Work, *viz.* out of the Fire *Flagrat*; and from thence the *fourth* Motion is risen, *viz.* the Mercurial, which the *Fiat* has amassed, and impressed it into it, and made it visible, which are the *Stars*; which are nothing else but Properties of the Powers of Nature. Whatsoever Nature is in a little Spark in itself, that the whole *Astrum* is in its Circle; and what Nature is in its Hiddenness and Secretness, the same the *Astrum* is in an open working Life. Understand it thus:

9. Each Star has the Property of all Stars in it, but *hidden* in Nature, and it is manifest only in *one sole* Property; else if the whole Nature were manifest in each Thing, then all Things and Essences would be *but one Thing* and Essence: And therefore God has by his Speaking Word moved the *Sulphur Sal-nitri* according to the Properties, that the *distinct* Severation might be manifest; and this Manifestation is a *Mercurius*; for the eternal Speaking Word, which is called God, has manifested his Voice or Will through Nature.

10. Therefore the whole *Astrum* is a pronounced Voice (or breathed Tone) of the Powers, an expressed Word, which again gives forth from itself its Spiration and Speaking out of the Properties; it is an *Echo* out of God's Love and Anger, out of the Dark and Light World.

11. After

11. ^c After the *Astrum* are the *four Elements*, which also have their Original out of this Fountain, and have their mutual *Spiration* [or Out-breathing:] They also speak forth their Properties out of themselves; and they are as a *Body* of the Stars; for they speak, or breathe forth from themselves a *corporeal Essence*; and the Stars breathe forth a *Spiritual Essence*, and this twofold Essence rules mutually in the visible World, as *Body* and *Soul*. ^{Stars.}

12. And we give you this rightly to understand; in each Element there lies a *whole Astrum*: The Fire has a whole *Astrum* in it, and also the Air, Water, and Earth; but it is not *manifest* in them: Therefore God has enclosed [or encircled] the *Place* of this World with a manifest *Astrum*, that it might enkindle the other *Astrum* in the four Elements, that the manifest *Astrum* might work in the hidden Mystery, *viz.* in the *Astrum* of the four Elements, and procreate *Wonders*; for so a wonderful Figure and Property may be produced out of a Thing, which otherwise is impossible for Nature to do in its own [naked] self.

13. Also we are to know that there is an *Astrum* in the *divine Magick*; which is the Fountain of the eternal Mind of the Abyſs, whence Nature and all Essences are risen: Likewise there is an *Astrum* in the manifest *heavenly World*, and also an *Astrum* in the dark, *belliſh World*. And these ^d *Astrums* are but *one only Astrum*, but they are severed into distinct Degrees and *Principles*; that which is in the outward World open and manifest in the *Figure*, the same is manifest in *Power* in the spiritual World, and *not* in Forms. ^{d Or Constellations.}

14. And we understand, that the *Verbum Fiat* on the fourth Day moved the *fourth* Property of Nature, *viz.* the fifth Essence, and opened it out of the sulphureous Property out of the *Fire-Flagrat*, *viz.* out of the third Property. And thus an *Astrum* became manifest in the Air, which are the *visible Stars*; and an *Astrum* in the Fire, which is the *rational Life* of all Creatures; and an *Astrum* in the Water, which is the *vegetative Life*; and an *Astrum* in the Earth, which is the *wrathful carthly Life*.

15. The fiery [*Astrum*] gives Soul, and the airy Spirit; the watery affords the Mansion of the Soul and the Spirit, *viz.* Blood, wherein the *Tincture* of the Fire and Light dwells; and the earthly gives Flesh: And every one of the four *Astrums* gives a *Spirit* and *Body* according to its Property; only God hath thus associated one to another, that the one might be manifest in the other, and be jointly together one Body; like as all the four Elements are only *one Element*, but they divide themselves into four Properties, according to the *Center* of Nature.

16. These four ^e *Astrums* procreate out of themselves their *Officer*, *viz.* the outward Nature, that is, the Soul of the outward World, as a constantly-enduring Mind; wherein lies the Omnipotence, as a manifest great *Mystery*. In this Officer God has awakened and raised a *King*, or, as I might set it down by Way of Similitude, a Nature God with *six Counsellors*, which are his Assistants, that is, the *Sun* with the other *six Planetary Stars*, which were spoken forth out of the seven Properties out of the Place of *Sol*, and in the Speaking were introduced into a rolling *Sphere* according to the Property of the eternal Generation in the Center of Nature: And this was opened in *seven Degrees* out of the Birth; where the first Degree of the Motion in the Light of Nature (from the inward spiritual Fire and Light World) was the *Sun*, which receives its Luster from the Tincture of the inward Fire and Light World; it stands as an opened *Punctum* to the Fire-world. ^{e Constellations.}

17. And with the *Spiration* the sixfold Life of the six Degrees of the Days-works and Forms of the Center came forth externally, and severed itself, after the Kind and Nature of the eternal Birth; as first, *Venus*, which is the Water-source out of the Meekness out of the Mortification in the Fire, which is a Desire of *Meekness* from the Fire; for the Fire enkindles the Meekness, whence it is desirous; this is now the Love-desire ^f ^{By reason of.}

according to the Spirit, and according to its Essence it is Water; which Water in the Metals affords the noble *Corpus solis*.

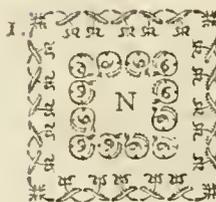
18. This *Venus*, seeing she (as to her own natural Right) is mortified to the Fire, is *submissive*, and gives the holy Water; understand as to her own peculiar Property, which is holy in the Spirit, and yet in the Essence it is *captivated* in the Wrath, where it gives the material Water according to the deadly Property. It gives Body to all the *seven Metals*, and Essence to all the *six Planets*; which we see in the Metals, for each Planet makes its *Essence* in its Property, according to itself; as the *Sun* in Gold; the *Moon* in Silver; *Jupiter* in Tin; *Saturn* in Lead; *Mercurius* in Quicksilver; *Mars* in Iron; and yet it is the Essence of the only *Venus* Property; but they give their Power and Spirit into it, and hold the Body for their own, seeing they *rule* the same.

19. This *Venus* Property, in the Place of *Sol*, sunk downwards in the first Egress; and the Fire-source above it is *Mars*; and out of *Venus* Property beneath, the heavy Sound, and that is *Mercurius* out of the *Sulphur Sal-nitri* through the Water; and upwards out of *Mars*, the Power of the Fire and Light, that is *Jupiter*; and beneath from *Mercurius*, the Essence of the Desire, where *Venus* comprehends the Essence in the fiery Desire, as a Body of the Powers, that is, *Luna*; and above *Jupiter*, *Saturnus*, *viz.* the expressed Impression of the first Form of Nature.

20. These Properties were brought into a Sphere in the Spiration, in manner as the Birth of Nature is in the Essence, which the *Verbum Fiat* received and amassed into a Body, and ordained it for Dominion to the *four Astrums*, over which he has appointed angelical Rulers as a *supreme Counsel*; which we give only a Hint of here, seeing we have spoken thereof at large in another Place.

The Fourteenth Chapter.

Of the Creation of the fifth Day.

1.  NOW when God had opened the *Astrum* and four Elements as a moving Life, wherein the superior *Astrum* gave the Distinction in the moving Life, and actuated the *four Astrums* in the four Elements, then he deduced out of the Essence of all the *Astrums* and Elements (through the Motion of his Speaking Word in the *Verbum Fiat*) the Impres, or Express; as the Power of that same Life, which was free from the Pain, and amassed it through the *Verbum Fiat*, and spoke forth that same Life (by the holy, eternal Speaking Word through the *Fiat*) into Forms and Shapes, according to the Properties of the *Astrums* in the spiritual ^h*Corpus*, in which the *Fiat* or the Desire attracted the Elements according to the outward Essence to itself as a Body.

2. And thence were *Creatures* produced in all the four Elements, in each *Astrum* according to its Property; as *Birds* in the *Astrum* of the Air; *Fishes* in the *Astrum* of the Water; Cattle and four-footed *Beasts* out of the *Astrum* of the Earth, and four Elements: So likewise *Spirits* in the Fire-*Astrum*, as it is also in the other Elements. And we see very exactly in the Difference of the *Creatures*, that the Degrees of the *Astrums* [or Constellations] are so distinct and various; for the *Worms* of the Earth live in the

third Degree, *viz.* in the *Fire-flagrat*, in the *Sulphur*, *Mars*, and *Mercury*, in the Life void of Understanding, whereas they have an Understanding [or Instinct] by the Enkindling of the superior *Astrum*, in which third Degree, in the Property, also Grass, Herbs, and Trees stand, and yet they receive assisting Influence from the superior [*Astrum*] in the Enkindling, by which they are otherwise qualified.

3. And we see that each Kind has a Spirit and Body according to the Degree of its *Astrum*; for we understand that out of one Constellation [or *Astrum*] many Kinds of Creatures proceed; the Cause whereof is, that each *Astrum* has again its Degrees in it. For there is in each *Astrum* whatsoever all the *Astrums* have, but yet in several distinct Degrees in the Manifestation; and therefore the Properties in each *Astrum* are manifold. So also divers Sorts of Creatures are proceeded from each *Astrum*, the Spirit of each Kind is from the *Astrum*, but all Kinds must use the four Elements; for they rise out of that Fountain whence all the *Astrums* originally proceed.

4. On the fifth Day *Jupiter* has the Dominion the first Hour of the Day among the Planets, and that because he has his Original in the Creation of the *Astrum* out of the fifth Degree of Nature, *viz.* out of the Power of the sulphureous and sal-nitral Oil; and that on the fifth Day this jovial Property was opened and educed out of the fourth Day's Property, as a pleasant powerful Life, out of all the Constellations; to which Life God created all Creatures (except Man,) each out of the Property of his Constellation, out of his Degree, so that they might all live in the Soul of the outward Nature, and be under the Government of one Officer; which is the outward Constellation wherein the Sun is chief Regent.

5. Each Constellation has its Compaction of *Sulphur* and *Mercury*; the *Sulphur* gives Essence, and *Mercurius* gives Spirit into the Essence; and from both these *Sal* is generated, *viz.* out of the sharp *Fiat*, according to the Property of *Sulphur* and *Mercury*; and out of these three Properties, *viz.* out of *Sulphur*, *Mercurius*, and *Sal*, all Creatures entered into a Life and creatural Being. And now such as the Sulphur was on each Place in every *Punctum* in the Property, as was taken or conceived in the *Fiat*, in the Motion of the fifth Property in all the Elements, even such a Creature was opened or brought forth, as the Compaction was coagulated in each *Punctum*; and so each Kind had its Spirit and Seed in it, to generate and bring forth again.

6. The two Sexes, *viz.* the Male and its Female, rise from the Separation of the watery and fiery Tincture in Sulphur; for the Separation was in the *Verbum Fiat*, where, out of one Sulphur in one only *Punctum*, two Sexes came forth out of one Essence, *viz.* the fiery Property in itself to a Male, and the Light's or Water's Property to a Female, where then both Tinctures sepered.

7. And as we see that the Fire cannot burn without the Water, and the Water would be a nothing without the Fire, and they mutually beget one another, and also again vehemently desire each other; and their right Life consists in their *Conjunction*, in that they have produced each other, and afterwards enter into and mutually embrace each other as one; where also they are again changed in the Fire into one, and yet again proceed forth from the Fire in one Essence, *viz.* in an oleous Property, in which they stand in the Bond of the highest Love-desire; for their Light shines in the Oil; and as the Fire-world desires the Light-world and the Light-world the Fire-world, as Father and Son; the like also is to be understood of the two Sexes.

8. The Female is from the Male, as the Tincture of the Light and Water is from the Fire; and they jointly belong together in Nature as one: Thus the one may not be without the other, and they have a very ardent Longing after each other; for the Tincture of the Light, *viz.* Venus's Tincture, desires the Fire's Tincture, and the Fire the Light's, as its ¹pleasing Delight.

¹Mockening

9. For *Venus* gives Essence, and the Fire takes the Essence to its Life, and yields out of the received Essence the *Light*, and in the fiery Light the *Oil*, and out of the Oil again the *Water* and Essence; and hence it is that all Creatures desire Copulation each with its own Kind; and so they generate a third, *viz.* an Assimilate according to two in one; every *Ens* brings forth a Similitude according to itself.

10. And we see very clearly, that each Kind is created out of a several *Ens*, each out of a different Degree, and how each Kind lives in its Mother, whence it has taken its Original, and that it cannot live in another Degree; as the *Beasts* upon the Earth, which are a *Limus* of the Earth and Air; therein they live, and thence they take their Food and Nourishment; for the *Fiat* extracted them out of the Earth's Property, and amassed them in the fifth Manifestation of the Essence, as a Sulphur of the *fifth Ens*, whereon the *four* depend.

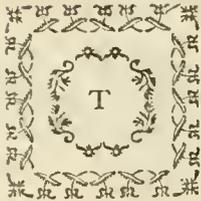
11. The *Birds* were created in the Sulphur of the Air, therefore they fly in their Mother; also the *Fishes* in the Sulphur of the Water; and the *Worms* in the Sulphur of the Earth: Thus each thing lives in its Mother, whence it was taken in the Beginning; and the contrary is its Death.

12. And the Essence and Life of this Time are nothing else but a *Contemplation* of the inward spiritual World. What the Possibility of Eternity has in it, and what kind of spiritual Play is in the *Ens* of the inward spiritual World, so accordingly it came forth into a creatural Being, out of Good and Evil, into a Time, and that through the *Divine Motion*.

13. And hereby the Kingdom and Dominion of the Prince of the *Place* of this World were taken from him, for the *Ens* has introduced itself into another Principle; wherein he *cannot* be; for he was not made a Creature in this Principle; and he has no Life therein, but only in the Property of the awakened Wrath in the *Vanity*.

The Fifteenth Chapter.

Of the sixth Day's Work of the Creation.

1.  HE sixth Day in the Creation is *Friday*, on which *Venus* rules the *first Hour* of the Day; which rightly signifies to us the Order of the Degrees, how the eternal Speaking Word has manifested itself with Nature, through the Time; how the *Spirit* has brought forth the six Properties of Nature into *six Degrees* or Days, into a working Life, and yet has introduced them all again into the *Seventh*, *viz.* into the *Rest*, or into the Mansion, wherein they should work; denoting, that all whatsoever they should work, manifest, and produce out of the Wonders of the eternal Wisdom, should re-enter into the *One*, *viz.* into the *Rest*, which is the seventh Property, *viz.* a *House* of the working Life, wherein it should stand as a *Figure* to the Contemplation of the great Glory of God.

2. Now when God had educed the five Days of Nature through five Properties or Degrees, into five Constellations (all which are *not* indeed *Constellations*, but a Fountain of an astral Property) *viz.* into a separate peculiar Heaven, as it might be given and expressed to the Understanding, then he on the *sixth* Day educed out of the *jovial* Pro-

perty, *viz.* out of the fifth Constellation, the sixth, *viz.* he produced out of the jovial Power the fiery Love-desire, wherewith he rules through *all* the Constellations; whence it is, that each Life longs after its Likeness, that is, it again desires such a Creature as each Life has in it.

3. Each Life desires, in this *Venus* Property, to generate again such a Creature as it is in itself: Hence arises the strong ardent Imagination and fiery *Desire*, that the Properties again desire into *one*, *viz.* into the Fountain whence they proceeded; for in the same they may generate the Assimilate of themselves.

4. Now when God had educed this fiery Love-desire out of the Center through all the Properties, then Nature was now desirous (in this Love-property) of the Likeness of God, *viz.* a Similitude according to and in the *Generation* of the holy Love-desire, that so this holy Constellation of the Love-desire might also be *creaturized*, and figurized.

5. And seeing this Love-desire was educed out of all the Properties of Nature and the Heavens, *viz.* out of the *Verbum Fiat*, wherein all the Creatures lay from *Eternity* in a Mystery, and introduced into a Separation, *viz.* into a sundry distinct Degree, therefore now the Property longed to be an *Image* of all Degrees and Properties, *viz.* a living rational and *understanding* Image, according to the Manifestation of this manifested Property.

6. Now said the Speaking Word in the *Verbum Fiat*, *Let us make Man*; that is, out of the ^k Mass of all Essences, out of the Property of all Powers and Constellations; the ^k Mixture. Love-desire desired a *Limus* out of all Essences for a living Image, *An Image that may be like and resemble us; and let them have Dominion over the Fish of the Sea and over the Fowls of the Air, over the Cattle and over all the Earth, and over every Worm (or creeping thing) that creeps upon the Earth.*

7. Understand this thus: The *sixth* Property of Nature (*viz.* the *Love-desire*) was produced, expressed, or breathed forth out of all the Properties, and was the desirous Life in the Joy, *viz.* in the Light of Nature; this was not in itself a *Limus*, but it was the Desire to the *Limus*; for the Speaking Word which God expressed moved therein, *viz.* the *intellectual* Life; God was therein manifest.

8. This manifested Word of God desired in this Love-desire a *Limus* out of the Earth, and all the created Essences, out of all the Constellations and Degrees, for a ^l Body to ^l Corpus. itself; therefore God said, *an Image that may rule over Fish, Fowl, Beasts, Worms, and over the Earth*, and all the Essences of the Constellations. Now if it must have Dominion therein, then it must be out from thence, for each Spirit rules in its *Mother* whence it is risen and proceeded, and eats of its Mother.

9. But here we must rightly understand this Love-desire in the expressed Word; the expressed Word had in this *Venus-desire* the Desire of all Heavens, that is, of all Entities and Properties in itself, *viz.* the Properties of the inward spiritual *holy Heaven*, which is the Mansion of the Power of God, and of the outward *created Heaven* with the Heavens of all Constellations and Elements; yet not essentially [or in Substance] but as a spiritual Desire: And these Properties desired in the spiritual Desire to be essential.

10. Now the Text in *Moses* speaks very clearly and fully, where it says, *and God created Man in his own Image; in the Image of God created he him.* By the creating is understood the Body, which is twofold, *viz.* a *Spiritual* Body and a *Corporeal*; for the *Venus-desire* is a spiritual Body, and that which it has attracted to itself in the *Fiat* into the Desire of the spiritual Body, that is a *fleshy* Body; the *Verbum Fiat* itself figurized and formed it into a spiritual Man, out of all the *three Principles*, *viz.* according to the inward divine World, both according to the fiery Light-world and the outward World.

11. And the spiritual Body is the Image of God, which the *Fiat* clothed with the Essence out of all the Essences, *viz.* it clothed it with the heavenly holy Essence, the heavenly holy Corporality of the inward holy Love-desire; and from the outward Love-

desire it was cloathed with the *Limus* of the Earth and the other Elements, together with the visible Constellation of the third Principle.

12. The inward holy Man was in the Heaven of God, and the outward Man was in the outward Heaven a *Limus* of the outward Heaven, and the inward Man a *Limus* of ^{IN} the holy spiritual Heaven; therefore says *Moses* very right; *God created Man in his* ^{ZUM} *Image, To the Image of God*; for, *IN* (betokens that) he was known by the Spirit of God in this Effence from Eternity in the Mystery of Wisdom as a Constellation of magical Power: Into this Knowledge God introduced the Effence, and created the Effence ^{ZUM} *to the Image of the magical Image of God.*

13. Thus understand by the inward Creating the true heavenly Image, *viz.* an *holy spiritual* Man out of all the Properties of the angelical divine World; understand the inward Body for the *one* only *Element*, whence the four were expressed; and understand the outward Man for the *outward* World with the *Stars* and *four Elements*, *viz.* Fire, Air, Water, and Earth; and also for the outward Tincture, which is linked with the inward in the holy expressed Word, and is only *severed* by a Principle; where also the inward puts forth an external Life. The inward is holy, and the outward [Life or Principle] in the Tincture would be likewise *holy*, if the Curse was not come into it by Reason of the awaked *Vanity*; yet if the *Vanity* be severed ^m by the Tincture, then it is holy and a *Paradise*, which shall open itself at the End of this World.

^m Or from

14. And *Moses* says further; *God breathed into Man the Breath of Life, and he became a living Soul*: This signifies the living, speaking, understanding Spirit, out of all the three Principles, *viz.* out of the inward Fire-world, which is manifest through the dark World; and out of the holy Light-world; and out of the outward aerial World: This is the *Soul*.

15. The inward Fire-breath is the true eternal creaturely *Soul*; and the Light's Breath is the true understanding *Spirit* of the *Soul*, wherein it is an *Angel*; and the outward Air-breath is the *rational* *Soul* in the vegetative bestial Life, wherewith *Man* rules over all the *Creatures of this World*.

16. As the only Understanding of the abyssal unsearchable Deity has manifested itself with three Principles, so likewise he has breathed in the true Life out of all the three Principles into the *created Image*: The Body is a *Limus* of all Beings, and the *Soul* is the *expressed* Word, *viz.* the Power and Understanding of all Essences, *viz.* the Manifestation of the divine Understanding.

17. The Spirit of God has inspired or given in itself, from the Properties of all the *three* Principles, into the *created Image*, *viz.* the Father of all Essences has breathed or spoken forth the Spirit out of all the *three* Principles through his eternal *Speaking* Word out of the whole Effence of the Powers; or as I might set it down, he has inspoken it, *viz.* the egressed Sound or expressed Voice of the Understanding, which through the Motion of God educed and manifested itself, through the eternal and temporal Nature; the same [Spirit] God did again *in-speak*, or as the Text in *Moses* has it, *Breathe in to this only Image, for a Ruler of the Body and all other Creatures.*

18. And the *Soul*, in its real Life and Understanding, consists in *three* Kingdoms: The *first* is the eternal Nature, *viz.* the potent Might of Eternity, the Dark and Fire-world; according to which God calls himself *a strong zealous angry God and a consuming Fire*, in which the Devil has wholly plunged and diabolized himself.

19. The *Second* is the holy Light-world, where the eternal Understanding has displayed itself through the Fire's Sharpness, in the Light of the great fiery Love-desire, and turned the wrathful dark and fiery Property to a Kingdom of Joy; which is the true Manifestation of the *Deity*; and it is called the *holy Heaven* of the angelical Delight and *Bliss*.

20. The *third* Kingdom or World is the outward astral and elemental Kingdom, *viz.* the Air, with its domineering Constellation, wherein all the five *outward* Constellations rule, *viz.* the Superior and the Inferior of the four Elements; out of which [Constellation] the *five Senses* take their Original; and wherein the vegetable and reasonable Life consists. This is the *animal* [or bestial] Soul, which rules over all the Creatures of this World; so also over all the outward Heavens or Constellations; and over all the *Earth*, or Essences of the outward World.

21. Understand it thus: The *Fire-breath* out of the first Principle rules in its Original, *viz.* in its own Mother, whence the Spirit of God amassed (or moulded) it, *viz.* in the Center of the eternal Nature, in the *Might* of the Dark and Fire-world; and it is the Cause of the Light-Life; and also of the Air-fire: If that were not, none of the other would be neither.

22. And the *Light's Breath* rules in the second Principle, *viz.* in the holy Kingdom of the manifested Power of God, which is the *Mansion* of the holy Spirit of God, the Temple of God, *viz.* in the heavenly holy Essence; understand in the holy spiritual Body of the holy *pure Element*, which with its Properties stands in equal Weight and Measure, as a fit prepared Instrument of the Spirit; wherein he manifests God's Wonders out of the eternal *Wisdom*, and introduces them into the Melody of Joy, *viz.* into the holy Harmony of the eternal Speaking Word of God, into the divine Kingdom of Joy, *viz.* into the Manifestation of the *divine Powers*; in which the holy Spirit is the true *Musician*.

23. And the *Air-Spirit* has Dominion also in its Mother, whence it rules over the outward World, over the *Figure* and Similitude of the inward World, *viz.* over the outward Mystery of Time, and manifests its Mother, which is brought forth out of Eternity into a Time, to the Contemplation of the Wonders of the Wisdom of God.

24. And yet they are not three Souls, but only one; yet it stands in three *Principles*, *viz.* in the Kingdom of God's Anger, and in the Kingdom of God's Love, and in the Kingdom of this World; and if this were not, then it could *not* be said, *The Soul went into Heaven or Hell*, if ⁿ they were not in it. When the *Air*, *viz.* the outward Kingdom ⁿ Heaven or of Time, *leaves* it, then is the Soul manifest either in the dark Fire-kingdom of God, or Hell. in the holy Kingdom of Light, in the Love-fire of the Power of God; whereunto it has given up itself in this Life-time, *therein* it stands, when it leaves the outward Life.

25. And we are in *no wise* to think, that the Soul is *God* himself, (who is neither Nature nor Creature, also dwelling in nothing but only in himself, and yet dwells through all Things, and is neither far off or nigh to any Thing :) But ^o it is the *expressed* ^o The Soul. Word, the *formed Word*; it is the Spirit and the Life of the three Principles of divine Manifestation; but if it were God, then it were immoveable, uncontrollable, and *no Judgement* could pass upon it.

26. But a Judgement may pass upon it, if it departs out of that *Order* wherein God introduced it in the Beginning; if it goes out of the *divine Harmony*, out of the Order of the manifested Word of God's Power; if it manifests or produces another Will in itself, *viz.* other Properties out of the strong Might of the eternal Nature.

27. The whole Man with Body and Soul is threefold, and yet but one only Man: The Body is out of a threefold *Essence*; and the Soul is out of a threefold *Property* of the Spirit; an Example thereof you have in the Fire, Light, and Air. The *Fire* has another Property than the Light and Air have; the fiery Body is the *eternal Constellation*, *viz.* the magical Constellation, the *great Mystery*, out of which the outward Constellation was produced, and brought into a creatural Being.

28. The Fire-spirit, *viz.* the *fiery Soul*, dwells in the fiery spiritual Body: And in the Light's Body (which is from the *holy Element*, *viz.* from the true *heavenly Image*, which consists in a spiritual *Sulphur Mercurius* and *Sal*) dwells the *holy Soul*, *viz.* the true Spirit

of the Soul, which is a Temple of God : And in the outward Body (which is a *Limus* of the Earth and the other Elements) *viz.* in the outward Constellation of the five Senses, the *outward Soul*, *viz.* the real Spirit of the outward World, dwells.

29. Each Property of the Soul has a *corporeal* Property in itself, which may be called an Heaven, *viz.* a several special magical *Astrum*; as the fiery Property of the Soul has a Body from the inward Constellation of the dark and Fire-world, which is a *spiritual Body*.

¶ Or Light.

30. And the *lucid* Property of the Soul has a spiritual, oleous, and watery Body, wherein the two Properties of the highest *Tincture* of the Fire and Light open the Luster and Beauty of the Colours, Wonders, and Virtue of the divine Wisdom : This Water is the *Water above the Firmament*, of which *Moses* speaks ; and this Oil is the *holy Oil* of the divine Powers, and this was an usual *Type* in the Old Testament. In that the real oily Body of the heavenly Property disappeared in *Adam* in the awakened Vanity, God ordained the *Type* of the new Regeneration with an *Unction* of Oil, wherein he powerfully wrought, through the promised *Covenant*, as in a *Type*.

31. The third outward Property of the Soul has likewise every way such a Body of many *Constellations* in it, as the inward Properties ; all which Multiplicity of Properties, may be called *Heavens*. For each Property of the outward Body has a magical Constellation ; as there is a Body of the *sulphurean* Constellation of the Earth ; also a Body or Constellation of the *Mercurial*, poisonous Life ; also a Body of the *Salt* Powers of Bodies ; also a Body of the Soul of the outward World, *viz.* of the *upper* created Constellation ; all according as the outward Powers of the outward Soul are : Thus each Power has a *corporeal* Property in it ; and thus also the inward Powers of the spiritual Property are to be understood with the inward Body.

The Sixteenth Chapter.

Of the Difference of the Heavenly and Earthly Man.

1. HEN we consider the *Image* of God, which God created in Paradise to the eternal incorruptible Life, then we can in *no* wise say of the gross *fleshy* Image, that the gross Property of the Earthliness is the Image of God, which can possess the holy World, for it is not of the same *Essence* and *Ens* ; of which also *Christ* speaks, *John* 6. *The Spirit is Life ; the Flesh profits nothing ; also Flesh and Blood shall not inherit the Kingdom of Heaven ;* and yet verily the *true* Body is couched in this bestial gross Property, as the Gold in the Ore.

2. All that is earthly on Man, that is bestial and corruptible, and not Man. Though God created Man an external Body out of the *Limus* of the Earth, yet it is not to be considered of us, as now it is ; for the true humane *Body*, according to the *inward World*, is a spiritual *Sulphur*, a spiritual *Mercurius*, and a spiritual *Sal* ; each Property of the Soul has a corporeal or essential Quality on it.

3. God created such a Body as the Soul was in its *Essence*, *viz.* in the spirated Word of the Understanding, and breathed the Soul thereinto for the *Understanding* ; also the outward sulphureous Body is in *no* wise the gross Beast, which passes away and returns

not

not again; the true real Body which is *hidden* in the Grossness is a spiritual Body, in comparison of the *Grossness*: It is created indeed in Flesh and Blood, but in a fixed, steadfast [incorruptible Flesh and Blood.]

4. By the Lust and Imagination of *Adam* the Grossness was manifest; the true outward Body is a sulphureous, mercurial, and saltish Property, a pure essential *Power* according to the Nature of the Soul: That which the Soul is in the *Spirit*, the same is the true humane Body in the Essence, as a Mansion of the Soul.

5. All the *Properties* of the inward holy Body, together with the outward, were (in the first Man) composed in an equal Harmony; none lived in *Self-desire*, but they all gave up their Desire to the Soul, in which the divine Light was manifest, as in the holy *Heaven*. The Light shone through all the Properties, and made an equal *Temperature* in the Properties; all the Properties gave their Desire into the Light, *viz.* into the manifested Sweetness of God, which penetrated all the Properties; in which Penetration they were all tintured with the *sweet Love*, so that there was nothing but mere pleasing Relish. Love-desire, and Delight betwixt them.

6. The inward holy Corporality^a from the *pure Element* penetrated through the four^a Of Elements, and held the *Limus* of the Earth (*viz.* the outward sulphureous Body) as it were swallowed up in itself; and it was really there, but in Manner as the Darkeness dwells in the Light, and yet its Darkeness cannot be manifest for the Light; but if the Light extinguishes, then the Darkeness is manifest.

7. Thus the inward Man held the outward Captive in itself, and penetrated it, as a Fire heats an Iron throughout, that it seems as if it were *all Fire*; but when the Fire goes out, then the dark swarthy Iron is manifest.

8. Thus likewise was the *first Man* when he stood in Paradise, in his fixed Condition, in like manner as Time is before God, and God in the Time, and they are *distinct*, but not parted asunder; as the Time is a Play before God, so also the outward Life of Man was a Play^r to the *inward holy Man*, which was the real Image of God.

9. The outward Spirit and Body was unto the inward as a *Wonder* of divine Manifestation, according to the Fire-dark and Light World, a Mirror of the great *Omnipotence* and *Omniscience* of God; and the inward was given to it for a Ruler and Guide.

10. As God plays with the Time of this outward World, so likewise the inward *divine Man* should play with the outward in the manifested Wonders of God in this World, and open the divine Wisdom in all Creatures, each according to his Property; so likewise in the Earth, in Stones, and Metals, in which also there is a *twofold* Essence, *viz.* one from the Original of the Fire-dark-World, and one of the Original of the Holy-light-World.

11. All this was given him for his Play; he had the Knowledge of *all Tinctures*; all was subject to him, he ruled in Heaven and Earth, and over all the Elements, so also over all the Constellations, and that because the *divine Power* was manifest in him; no Heat nor Cold did annoy him. As a Tincture penetrates a Body, and preserves it from Sickness, and as the Warmth of the *Sun* defends the Body from Cold, so likewise the highest *Tincture* of the Fire and Light, *viz.* the holy Power of the inward spiritual Body, penetrated the outward Body of Flesh and Blood, and took every outward elemental Property, as also the *Limus* of the Earth, into its Preservation or Protection.

12. For as there was a Temperature in the Body of the inward and outward Man, so likewise there was nothing without the Body that could either destroy, or annoy this *Temperature*: As Gold indures in the Fire, and as a Tincture *penetrates* all Things, and yields or gives way to nothing, so likewise Man was not subject to any Thing, but only and alone to the only God, who dwelt through him, and was *manifest* in him with the Power of the holy Essence; and this was an Image and Likeness of God, in whom the Spirit of God inhabited.

13. *Reason* will understand us wrong, and say, I speak of a twofold Man : But I say *No!* I speak only of one only Man, which is a *Likeness* according to God, *viz.* according to the manifested God, according to the expressed formed Word of the *divine* Power, of divine Understanding.

^s *Text, in Essence.*

14. As all Things are in God ^s Essentially, and yet he himself is not that very Essence; and yet that Essence *rules* every Essence according to its Property; so likewise the inward spiritual Man is an Image of the formed Word of divine Power, and the outward an Image of the inward, *viz.* an *Instrument* of the inward. As a Master must have an Instrument wherewith to finish and perform his Work, so likewise the outward Man from the *Limus* of the Earth and four Elements, with its outward Constellation, is only an Instrument of the *inward*, wherewith the inward frames and makes what the inward Spirit of the Soul wills.

15. As we see that the *Will* is the Master in all Purposes and Undertakings; and we see further, that the inward Man has *divine* Will and *Desire*, but the outward a *bestial* Will, which is so by Reason of the Fall: The whole Man is but *one* only Man, but his Property lies in several *Degrees*, according to the inward and outward Heavens, *viz.* according to the divine Manifestation through the *seven* Properties of Nature.

Of the Creation of the Seventh Day.

16. God created all Things in six Days out of the seven Properties, and introduced the six Days Works of the Manifestation of his Creature into the *Seventh*, wherein every Life should work as in one Body; for the seventh and first Day belong mutually to one another as one: For the *six* Properties of the eternal Nature are all couched in the Seventh, as in a Structure of the other six; the seventh Property is a Mystery, or *Essence* of all the other; and out of the seventh Day the first Day has taken its Original and Beginning.

^t Place for Operation, or Workhouse.

Seventh Day, Saturnus.

17. For on the seventh Day, *viz.* Saturday, Saturn has his Dominion *the first Hour* of the Day in the planetary Orb, which is a *Figure* of the Seven-fold Generation of the eternal Nature; for like as the first Form of the eternal Nature is the astringent Desire, *viz.* the *Fiat*, which in the Desire *impresses* the free *Lubet* (which is as a thin Nothing in the eternal Will of God, in the divine *Understanding*) and introduces it into a spiritual Essence, in which Desire's Essence all the Properties arise as is above-mentioned.

18. So likewise Saturn, or the seventh Property of the seventh Day, is the *Rest*, or Mansion of the other six Days Works, wherein they work as a Spirit in the Body; the *seventh* Property stands still as a senseless Life.

19. But that now Moses says; God rested the seventh Day from all his Works, and sanctified the seventh Day for rest; this has a very peculiar emphatical deep Meaning, and yet it would be but plain and Child-like, if we were in Paradise, and dwelt in the *Sabbath*. Understand it thus:

20. Out of the *Verbum Fiat*, *viz.* out of the divine Word, and out of the divine Desire, which is the *Fiat* in the Word, wherewith the Word forms itself, or introduces itself in the Spiritual *Essence* to the dark Fire and Light-world, the six Properties of the eternal and temporal Nature proceeded; and each has introduced itself into a several *Degree* of a sundry Property, which Degree may be called a Heaven, or a magical Spiritual-constellation.

^u *Text, Himmell, explained in the Language of Nature.*

21. For each Property is a spirated Essence, *viz.* a Heaven; for ^{Himmell} *Heaven* does pro-

perly and exactly denote and signify, in the Language of Nature, a Spiration, or Formation; where the *Fiat* forms what the Word speaks, or breathes forth; and thus the Spiration was introduced into six Degrees or Days-works.

22. Each Spiration continued a Time, *viz. the Length of a Day and Night*, in the Formation and Conception, and each Property of a Day was mutually spoken or breathed forth out of the other, even to the *Sixth*, in which the formed Word was manifest, which in the first Form, *viz. in the Love-desire*, did receive its *Aspect* or Illustration through the Fire from the Light, and amassed or formed itself in the sixth Form of Nature; in which Formation, the Image of God (Man) was created, as an Image of the formed Word, which God introduced into the *Sabbath*, *viz. into the seventh Day*, understand into the *Verbum Fiat*, *viz. into the first divine Desire to Nature*, wherein Paradise and the eternal Day was.

23. For in the seventh Property lies the *eternal Day*, whence the Days of Time are proceeded; and the Ancients have called it ^x *Sonabend*; but it is rightly called ^y *Subna-* ^x As to the Word Sun-Evening, or the Evening of the Sun. In our English, Saturday. ^y The Evening of Reconciliation, or Saving-day. ^z Text, in *Verbo Domini*.

bend; wherein God's Love does appease and atone the Anger; as when the six Properties in what is operated enkindle themselves in the Impression in the Wrath's Property, they are atoned and reconciled in the seventh Property, *viz. in the manifested holy Power of God in the Love-desire* (which holy Power manifests itself in the fifth and sixth Property, and encircles the Operation of all the rest as an holy Heaven) and so are introduced into one only Essence, wherein they rest, as in the ^z Word of the Lord; which has introduced itself with the *seven Properties* into Nature and Essence, and thereof *Moses* speaks rightly, *God rested on the seventh Day*, from all his Works, and *hallowed the seventh Day*.

24. Understand it here right; God *rested* with his formed *Word* (which he first introduces into Darknes and Fire) *viz. into the first Principle*, according to which, he is called a consuming Fire; in the *second Principle*, *viz. in the formed holy Word*, where he educes himself through the Fire in the Light in the Love-desire, *viz. in the holy Fiat*, and rests eternally with his manifested Word therein, his Rest therein, is a Dominion of Joy, where the Anguish-source of God's Wrath of the *eternal Nature* is changed into a divine Kingdom of Joy.

25. And this *Rest* is the holy Heaven in the natural Heaven, where Time works in itself, and sets forth what it has operated for the Day of Rest, *viz. the Day of Seperation*; where, at the End of the Days of this World, the Evil shall be seperated from the Good, and each Thing shall possess its *own Heaven*, *viz. the Property of its Original* [or source] Spirit, whence it was generated.

26. But in this Time God's Love and Anger must *mutually* work in one another, and manifest the Wonders of God both according to the Fire and Light-world, and the *Verbum Domini* rests in the seventh Manifestation of the Properties, and shines with its ^a Power ^a And Virtue. into the *Operation* of the six Days, *viz. into the six Properties*, and affords Aid and *Help* to every Life.

27. In the seventh Property all Things are brought into their End, *viz. into the first Day of the Beginning of all Essences*; for the *seventh Day*, *viz. the seventh Property of the eternal Nature*, is the transparent *glassy Sea before the Throne of the Ancient* in the Revelation, whence, as out of ^b the grand Mystery, this World was created into several ^b *Ex. M. serio magno*. peculiar Heavens and Forms, and formed in the *Verbum Fiat*. The seventh Day was from Eternity, without and beyond all Time, for it is the formed Word of the *divine Understanding*; in it the eternal Wisdom of God is manifest, *viz. the Powers and Wonders of the divine Understanding*, in which the *Deity* works.

The Seventeenth Chapter.

Of Paradise.

1.  MOSES says, that when God had made Man, that he planted a Garden in Eden, and there he put Man, to till and keep the same; and caused all Manner of Fruits to grow, pleasant for the Sight and good for Food; and planted the Tree of Life also, and the Tree of Knowledge of Good and Evil, in the Midst.

2. Here lies the Vail before the Face of Moses, in that he had a bright shining Countenance, that sinful *Israel* cannot look him in the Face; for the Man of Vanity is not worthy to know what *Paradise* is; and although it be given us to know it according to the hidden Man, yet by this Description we shall remain as dumb to the *Beast*, but yet be sufficiently understood by our Fellow-scholars.

3. The Garden *Eden* was a Place upon the Earth where Man was tempted; and the *Paradise* was in Heaven, and yet was in the *Garden Eden*. For as *Adam* before his *Eve* [was made out of him,] before his *Sleep* was as to his inward Man in Heaven, and as to the outward upon the Earth; and as the inward holy Man penetrated the outward, as a Fire thoroughly heats an Iron; so also the heavenly Power, out of the pure Element, penetrated the four Elements, and sprang forth through the Earth; and bare Fruits, which were heavenly and earthly, and were qualified [sweetly tempered] of the divine Power; and the *Vanity* in the Fruit was held as it were swallowed up, as the Day hides the Night, and holds it captive in itself, that it is not known and manifest.

4. *Paradise* was nothing else but the seventh Day's Property; the heavenly Essentiality of the second Principle is couched or shut up in the Earth; the *Curse* of God has hidden it; it budded (in the Beginning of the World) through the earthly Essentiality, as the Eternity is in the Time, and the divine Power is through all Things, and yet is neither comprehended or understood of any earthly Thing in Self-hood.

5. But in *Paradise* the Essence of the divine World penetrated the Essence of Time, as the Sun penetrates the Fruit upon a Tree, and effectually works it into a Pleasantness, that it is lovely to look upon and good to eat; the like also we are to understand of the Garden in *Eden*.

6. The Word ^c *Ede* is nothing else, but what *Moses* says of the Earth, that it was ^d *ede*, and empty; that is, it should manifest its Might, according to the Wrath of *Vanity*, it should be still, as a Mother to bring forth; for the internal would rule through the external, as the spiritual World through Time, Heaven through the Earth. The *Earth* was empty without Fruit, but the Heaven was its Husband, which made it fruitful, and bare Fruit by it till the *Curse*, where Heaven did hide [disappear or withdraw] itself from the Earth.

7. The whole World would have been a mere *Paradise*, if *Lucifer* had not corrupted it, who was in the Beginning of his Creation an Hierarch in the Place of this World; but seeing God knew well that *Adam* would fall, therefore *Paradise* sprang forth, and budded only in one certain Place, to introduce and confirm *Man* therein; whom (although God saw that he would again depart thence) he would again introduce thereinto by *Christ*, and establish him anew in *Christ* to Eternity in *Paradise*.

8. For *Lucifer* poisoned the first *Paradise* with his false and wicked Desire, therefore God promised to regenerate it anew in *Christ*; for the seventh Day which God appointed

^c *Ede* explained according to the Language of Nature.
^d Void.

for Rest, is nothing else but *Paradise* regenerate anew in the Spirit of Christ in the humane Property, wherein the poor Soul shall *rest Eternally* from the Source of the six Days-works, *viz.* of the six Properties of the Life.

9. Also it is the seventh Time or Manifestation of *God*, in which *the Mystery of God's Kingdom shall be finished*, when it shall be again *pure* in the Place of this World, when Heaven shall be again manifest in the World, and the Devil driven out with his ^c Wicked-^e *Text*, evil ^{Essence}.
whereinto no *unclean* Thing shall any more enter. For this World, in which *Adam* was before his *Eve*, must again return as it was before the Curse, in which *Righteousness shall rule*; but the Vanity shall be purged away through the Fire of God's Anger, and given to the dark World.

10. But that *Moses* says, *The Tree of Life stood in the Midst of the Garden*, and presently, the next after sets down, *And the Tree of Knowledge of Good and Evil*: Here lies the Vail before his Eyes, that the earthly sinful Man cannot behold him; for he is not worthy of it; for his Earthliness in the *Curse* of the bestial Vanity shall not inherit Paradise.

11. The precious Pearl lies in [the Knowledge of] the Difference of *the two Trees*; and yet it is but only *one*, but manifest in two Kingdoms; for *the Tree of Life standeth wholly in the Midst of the Garden*, for it stands in two Principles, in the *Midst*, *viz.* in the holy World, between the eternal dark World of God's Anger, where God is an angry zealous God, and a consuming Fire, and the outward visible World.

12. The *holy* Power of God in the Tree was the middlemost Kingdom, and Paradise was the outermost Kingdom; for the Middlemost penetrated the Outermost, and manifested itself with the Outward; this was the *Knowledge of the Good*, which *Adam* should have as little known, in its Original, as the Evil; he was created for an Instrument of God, with whom God would manifest his Wonders in *Figures*; he should only keep a child-like Mind, and be resigned unto God.

13. Now *the Tree of the Knowledge of Evil* was the dark World, which also was manifest on this Tree; likewise the Vanity, as ^f now it is; all earthly Fruit was manifest ^{As at this Day} therein; therefore *Moses* distinguishes the Tree, and says, *the Tree of Life*; thereby he understands the *Property* of the eternal *Life* in the Tree, *viz.* the second Principle; and by the Words *of the Tree of the Knowledge of Good and Evil* he ^g understands the Wrath of ^{Or means} the Anger of God, which was manifest by the *Essence* of the outward World in Earthliness in *this Tree*, of which *Adam* should not eat; for he should ^h have eaten with the ^{Or eat} inward Mouth, and not with the earthly Desire, but with the heavenly, for he had such Fruit growing for him, which the inward Mouth could *enjoy*; indeed the outward Mouth did also eat thereof, but not into the Worms *Carcase*.

14. For as the Light swallows up the Darkness, so the Celestial swallowed up the Terrestrial, and changed it again into *That* whence it proceeded; or as the Eternity swallows up the Time, and in it is as a Nothing; so likewise there were two *Centers* in *Adam's* Mouth; for the Kingdom of God stands in Power. And *Adam* also before his *Eve* stood in the Kingdom of God, for he was Male and Female, with both divine *heavenly* Tinctures; and neither the Fire's or Light's Tincture or Desire should be manifest in him, for they should stand in *equal* Weight [in the true Temperature] resigned ⁱ in God. ^{Or to}

15. But in *the Tree of the Knowledge of Good and Evil* the Properties, *viz.* of God's Love, and also the Earthliness, as it is at this Day in the *Curse*, were peculiarly manifest, each in itself, and did eagerly put themselves forth; that is, they were departed out of the *Likeness*, out of the equal harmonious Accord; and all the three Principles were each of them, in an especial Manner, manifest in this *Tree*, and therefore *Moses* calls it, *the Tree of the Knowledge of Good and Evil*.

16. Reason says, *Why* did God suffer this Tree to grow, seeing Man should not eat of it? Did he not bring it forth for the *Fall* of Man? And must it not needs be the *Cause* of

Man's Destruction? This is that about which the high Schools contend, and understand it not, for they go about to seek and apprehend the *Inward* in *the Outward*, and it remains hidden and dead to them; they understand not what Man is.

17. Man was created out of all the *three* Principles, and was placed in the Principle, in the Properties of the inward and outward World, in equal Number, Weight, and Measure; none of the Principles did *exceed* the other; there was an agreeing Harmony; the divine Light tempered all the Properties, so that there was a mutual *Melody* and Play of unanimous Love between them.

18. The fiery dark World rejoiced in the holy Light-world, and the Light-world in the outward [World,] as in its Manifestation; again, the outward World joyed itself in both the inward Worlds, as in its Life; and there was a mere *pleasing* harmonious Will, Pleasure, and sweet Delight, between them; the *Mercury*, *viz.* the founding, hearing, and feeling Life, *viz.* the Manifestation of the divine Word in the *Fiat*, did mutually penetrate all Essences, in a very exceeding joyful Property.

* Or set their
Desire upon
the Light.

19. The Property or *Essence* of all the three Worlds reached ^k with the Desire after the Light; and in the Light the expressed Word was holy; this holy Word gave its Power and Virtue to the *Sound* of the inward dark Fire-world, and also into the *Sound* of the outward *elemental* World, *viz.* it gave itself into the inward *fiery* Word, or *Life*, and also into the outward *earthly* Life.

20. Thus the holy divine World was *predominant* through all the three Principles of the humane Property, and there was an equal Accord; and no Enmity or *opposite* Will was manifest betwixt the Principles, but a mere harmonious Affection and Inclination of Will, pleasing Relish, ravishing Melody, sweet Smell, a friendly, smiling, and most pleasant Aspect, a meek and kind Sense, and mutual Fruition of Delight.

20. For Man was on the sixth Day taken and created to a divine *Likeness and Image*, in the sixth Manifestation of the seven Properties of the divine harmonious Manifestation in the *expressed* Power, which has diffused and manifested itself through the fifth Property, *viz.* through the fiery Love-desire; his true Life's Center was the fifth Property of the eternal Nature, *viz.* the *fiery Love-desire*, which held the Fire and Darkness hidden [or shut up] in itself, and used it to its Joy and Delight.

22. But it is very necessary for us to understand right in this Place, whence the Desire to fall away from the equal Accord did arise both in the Hierarch *Lucifer*, and also in *Adam* the second Hierarch, or royal Prince in the divine Image.

23. When the eternal Only God once moved himself through the eternal Spiritual Nature, *viz.* in the eternal great *Abyssal* Mystery, and comprized [or amassed] this Mystery into a Circumference or Place, to manifest his great Wonders, and introduced the eternal *Wisdom* into a formal visible Contemplation, and manifested all the seven Properties of the inward eternal Spiritual World, and introduced them into a Creation of the *Angels*, then all the Properties were moved and affected, and *each* desired to be in a creatural Form in the Place, so far as the *Verbum Fiat* had ¹ put itself forth to Motion and Manifestation.

¹ Or given
itself in.

24. And the angelical Princes also with their Legions were taken and created out of the Properties in the *Verbum Fiat*; even from the first Center where the eternal *Lubet* betakes itself into a Desire, and introduces itself into Nature, to the most external Manifestation; each Hierarchy in its Heaven or *Property*.

25. But seeing *Lucifer* was in his Creation or Formation of the Properties apprehended in the Principle of the Property, where the enkindling Fire arises, where the Light is manifest, *thereupon* he became so aspiring in himself, as the *most Mighty* Prince; and seeing in the Root of his creatural Original he understood the great magical Constellation, *viz.* the Mystery of the Ground of all Beings, but yet in the *dark* Property, which yet

was now moved and affected, which magical *Constellation* also ^m desired to be manifest and ^m Or would be creatural in the Dark World, thereupon it set its Desire upon this mighty Prince and be.
Hierarch.

26. And he, *viz. Lucifer*, turned himself away from the divine Light into the fiery Mystery, towards the Darknefs, whence the Fire arifes; and so the magical *Astrum* of the grand Mystery of the dark World apprehended him; for his Desire, which the *Verbum Fiat* had brought out through the Fire in the Light, turned itself back again thereinto, and would be *like* the Creator of all Beings, and change himself and the Essence according to his own Pleasure.

27. Thus he contemned the Meeknefs in the Light, *viz. the second Principle*, which [arifes] through the Fire-death (where the Wrath or the *Spiritual Essentiality* of the wrathful dark Property dies in the Fire, and out of which Death of Devouring, the second Principle, *viz. the holy Love-world* of great Meeknefs and Humility, is generated) and went back into the *first Principle*, *viz. in magiam Nature*, into the Original of the Eternal Nature, and would be an omniscient Artist; he would rule and domineer in and above the whole Creation, and be a Co-former in *all Properties*.

28. Thus the Light was extinct to him, for he made his *angelical Essence*, which stood in great Meeknefs, and in fiery Love-desire, wholly rough, austere, cold, wrathful and fiery, in the *dark wrathful Property*; and the Properties of Enmity instantly arose in him, for in the Light they could not be manifest. But when the Light *extinguished*, they were manifest, and he became a *Devil*, and was driven out of the angelical World, out of his *own Heaven* of the second Principle.

29. Thus we are to know, that the Fall befel him from his *Creature*, for had he not turned away his creaturely Desire from the divine Meeknefs and Love, in Pride, and stubborn Will to rule in the *Matrix* of the Pregnatrefs which took him as a Player, he had *remained* an Angel; had he continued under God's Love-spirit and Will, then his Angel-spirit and Will had not captivated him.

30. But seeing he has freely and willingly *broke himself off* from God's Love-will, he has now God's Anger-will in him, wherein he must be a Manifestor and Worker of the dark World's Property, for it would also be creaturely: Here it has a right *Captive*, that can artificially act in apish Sport; and now as the dark World is in its Property in its Desire, such is also its *Hierarch* or creaturely Prince.

31. And here it is very requisite for us to know right, how Man came to fall. Man was created in the *Stead* and Place of extruded *Lucifer*; understand the *inward Spiritual Man*; he was created in the same Heaven according to the inward humane Soul, and should possess the Hierarchy which *Lucifer* had lost; and hence the *Devil's Envy* against Man is risen.

32. But seeing God did well know, that the Devil would tempt him, and not allow him that Honour, the deepest Love of God (*viz. the high Name Jesus* out of *JEHOVAH*) has freely given itself herein, to regenerate this Hierarchy which *Lucifer* had defiled, and to *purge* it through the Fire, and to introduce his highest Love thereinto, and to overcome the Wrath (which *Lucifer* had awakened) with Love, and change it again into divine Joy, *viz. into an holy Heaven*; ⁿ in which Place the *last Judgment* stands: And this is that which Saint Paul says, *Man was chosen* [or elected] *in Christ Jesus before the Foundation of the World was laid*.

ⁿ Or to which End the last Judgment is appointed.

33. And for *this End*, God created Man out of three Principles in one, that he did not live wholly in the Place of *Lucifer*, that so he might help him; for God saw very well, according to the Property of his Wrath, that *Man would fall*; but he would bring him again, through and in the *Name Jesus*, through the corruptible Death into the *royal Kingdom* whence *Lucifer* was fallen; in whose stead *the Man Christ*, God and Man in

one Person, should sit as an Hierarch, High Priest, or the great Prince of Men, in the Name and Power of *Jefus* out of *JEHOVA*.

34. Therefore we are here rightly to confider of the Fall of Man; how he stood in Paradise and was tempted; and what the Paradise was. Man stood in three Principles, which indeed stood *in* Man himself, *viz.* in Body and Soul, in equal Accord and Harmony, but *not without* him; for the dark World has another Desire than the *Light-world*; now the Image of God stood *between* three Principles, all which three did set their Desire upon *this Image*; each would be manifest in *Adam*, and have him in their Dominion for a Ruler, and manifest *their Wonders* through him.

35. But he, *viz.* the Man, should have introduced his Desire only into the *sixth* Property of the divine Manifestation, wherein he was created to an Image of God; he should be wholly resigned to God; he should only live in the manifested *divine Word*, in Obedience to God, and not enter into his own Will, but introduce his Desire into God's Will, *viz.* into the sixth Property, that so the manifested Word of God might *be his Will*, knowing, and doing; even as the holy Angels so live and rejoice only in the divine Will, and melodize in the *Holy Ghost*, as he does open and manifest himself in them according to the Divine Wisdom; and thus they live, will, and act, with a Child-like Mind and Will.

36. Paradise, or the Garden in *Eden*, did indeed stand with its Properties in equal *Concord* as to Man; but the Properties were in themselves an awakened Hunger, each in itself, which verily the divine Light did again introduce into a *Temperature*: But the Devil opposed Man in his enkindled Envy, and insinuated his venomous *Imagination* into the humane Property, and enkindled the humane Properties in the *Center* in the first Principle of the Soul's Property, wherein the Soul stands in *like* Essence and Existence with the Angels and Devils.

37. Whence *Adam's* Imagination and earnest Hunger arose, that he would *eat of the Evil and Good*, and live in his own Will; that is, his Will departed out of the equal Concord into the *Multiplicity* of the Properties; for he would prove, feel, taste, hear, smell, and see them; as the Devil did persuade them also in the Serpent, *they should be as God, and their Eyes should be open* in the Properties, which also happened to them in the Fall, that they knew, tasted, saw, and felt Evil and Good; whence arose unto them Sickness, Disease, Pains, and Corruption [or the Dissolution of this Carcase.]

Note. 38. And seeing the divine Providence did before know that the *Devil* would tempt Man, and bring him into strange Lust; lest he should long after the *Center* of the dark World, and become a Devil as *Lucifer* did, God represented to him *the Tree of Life, and of the Knowledge of Good and Evil*, wherein the Dissolution of the outward Life was manifest.

39. For it was occasioned by *Adam*, when he was yet in Paradise, when he lusted after Vanity, and brought his Imagination into the Earth, *viz.* into *that Essence* whence the *Limus* of the outward Body was extracted, and desired out of his Mother to assay of the *enkindled Vanity* which the Devil had enflamed, thereupon the *Fiat* drew him forth such a Plant out of the *Matrix* of the Earth, whence also it had extracted *Adam's* Body, so that *Adam's* Hunger had to eat.

40. For the Essence in the Tree of the Knowledge of Good and Evil, and the Hunger of the Desire in *Adam*, were *alike*; what he desired was represented to him by the *Fiat*; *Adam's* Imagination was the Cause of it.

41. Reason says, Why did God suffer it to come to pass? Christ said, *If you had Faith as a Grain of Mustard-seed, and should say to this Mountain, be cast into the Sea, it should be done*: I pray, was not the Soul's Spirit sprung forth out of the great Divine Omnipotence, out of the *Center* of the eternal Spiritual Nature, whence all Beings were created, and should it not then be *potent*?

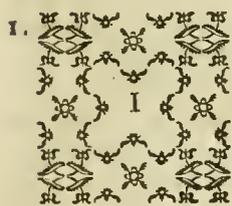
42. He

42. He was a Fire-spark of God's *Might*, but when he was formed into a creatural Being of the Creatures, he withdrew into *Self-lust*, and broke himself off from the *Universal* Being, and entered into a *Selfishness*, and so he wrought his own *Destruction*, and this he would have had, if God's Love had not *redeemed* him.

43. The Soul's Power was *so potent* before the *Vanity*, that it was not subject to any thing; and so it is still powerful, if the *Understanding* was not taken away from it: It can, by *Magick*, alter all Things whatsoever are in the outward World's *Essence*, and introduce them into another *Essence*; but the *Vanity* in the outward Air's *Dominion* has brought a *Darkness* thereinto, so that it does not know itself; the *Curse* of God has cast the defiled Child into the *Dirt*, that it must pray for a *Laver*, and must be, in this *Life-time*, its *own Enemy*, that it may learn to be humble, and continue in the *divine Harmony*, and *not* become a *Devil*.

The Eighteenth Chapter.

Of the Paradisical ° State, shewing how it should have been if ° Dominion, Life, or Con- Adam had not fallen. dition.



1. KNOW the Sophister will here cavil at me, and cry it down as a thing *impossible* for me to know, seeing I was not there and saw it myself: To him I say, that I in the *Essence* of my Soul and Body, when I was not as yet I, but when I was in *Adam's Essence*, was there, and did *myself* fool^p away my *Glory* in *Adam*; but seeing^p *Negli-* Christ has restored it again to me, I see in the Spirit of *Christ* what gently lose. I was in *Paradise*, and what I am now in *Sin*, and what I shall be again; and therefore let none decry it as a thing unknowable; for though I *indeed* know it not, yet the Spirit of *Christ* knows it *in me*; from which *Knowledge* I shall write.

2. *Adam* was a Man and also a Woman, and yet none of them [*distinct*,] but a *Virgin* full of *Chastity*, *Modesty*, and *Purity*, *viz. the Image* of *God*: He had both the *Tinctures* of the *Fire* and *Light* in him; in the *Conjunction* of which the own *Love*, *viz. the Virgin Center*, stood, being the fair *Paradisical Rose-Garden* of *Delight*, wherein he loved himself; as we also in the *Resurrection* of the *Dead* shall be such, as *Christ* tells us, ¹ that *we shall neither marry, nor be given in Marriage, but be like the An-* ¹ *gels of God.* ^{30.} ¹ *Matth. 22.*

3. Such a Man, as *Adam* was before his *Eve*, shall arise, and again enter into, and eternally possess *Paradise*, not a Man or Woman, but, as the *Scripture* says, *They are Virgins, and follow God, and the Lamb, they are like to the Angels of God*; yet not only pure *Spirit*, as the *Angels*, but in heavenly *Bodies*, in which the *spiritual angelical Body* inhabits.

4. Seeing then *Adam* was created in *Paradise* to the *Life Eternal* in the *Image* of *God*, and *God* himself breathed his *Life* and *Spirit* into him, therefore we can well describe him, how he was in his *Innocence*, and how he fell, and what he is now, and shall again be at last.

5. If *God* had created him¹ to the *earthly*, corruptible, miserable, naked, sick, ¹ *Or for,*

^s God. bestial, toilsome *Life*, then he had not brought him into Paradise; if ^s he had desired [or willed] the *bestial* Copulation and Propagation, then he would instantly in the Beginning have created Man and Woman, and both Sexes had come forth in the *Verbum Fiat*, into the Division of both Tinctures, as it was in the *other* earthly Creatures.

^r Or Mother's Body. 6. Every Creature brings its Cloathing from its ^r Dam; but *Man* comes miserable, naked and bare, in deepest Poverty, and Inability, and is able to do nothing; and in his Arrival to this World he is the poorest, most miserable, forlorn, and most shiftless Creature amongst all Kinds, which *cannot* at all help himself; which does sufficiently shew to us, that he was not created of God to *this* Misery, but ^u in his Perfection, as all other Creatures were, which [Perfection] the first Man fooled away [or lost] by false Lust; whereupon God afterwards in his *Sleep* did first figurize him in the outward *Fiat* to the natural Life in Man and Woman, according to the Property of all earthly Creatures, and hung upon him the Worm's *Carcase*, with the bestial Members for Propagation, of which the poor Soul is to this Day ashamed, that it must bear a bestial Form on the Body.

^x Or of. 7. Two fixed and stedfast Essences were in *Adam*, *viz.* the spiritual Body ^x from the Love-Essentiality of the inward Heaven, which was God's *Temple*; and the outward Body, *viz.* the *Limus* of the Earth, which was the Mansion and Habitation of the inward spiritual Body, which in no wise was manifest according to the Vanity of the Earth, for it was a *Limus*, an Extract of the good Part of the Earth, which at the last Judgment shall be severed in the Earth, from the Vanity of the Curse, and the *Corruption* of the Devil.

^y Text, *Corpus.* 8. These two Beings, *viz.* the inward Heavenly, and the outward Heavenly, were mutually espoused to each other, and formed into one ^y Body, wherein was the most *holy Tincture* of the Fire and Light, *viz.* the great joyful Love-desire, which did inflame the Essence, so that both Essences did very earnestly and ardently desire each other in the Love-desire, and loved one another: The Inward loved the Outward as its Manifestation and *Sensation*, and the Outward loved the Inward as its greatest *Sweetness* and Joyfulness, as its precious Pearl, and most beloved Spouse and Consort; and yet they were not two Bodies, but only one, but of a *twofold* Essence, *viz.* one inward, heavenly, holy, and one from the Essence of Time; which were espoused and betrothed to each other to ^z an eternal [Being.]

^a Conceived. 9. And the *magical* Impregnation [or Conception] and Birth did stand in this fiery Love-desire; for the Tincture penetrated through both Essences, through the inward and outward, and awakened (or stirred up) the Desire; and the Desire was the *Fiat*, which the Love-lubet [or Imagination] ^a took, and brought into a Substance; thus the Likeness of the *express Image* was formed in this Substance, being a spiritual Image according to the *first*: As the *Fiat* had conceived, and formed the first Image, *viz.* *Adam*, so also the Likeness was conceived out of the first for Propagation; and in this Conception also the magical Birth was forthwith (effected,) where, in the Birth, the *spiritual Body* became external.

10. Understand, if it had been that *Adam* had stood, then the magical Birth had been thus [effected,] not by a sundry peculiar *Issue* from *Adam's* Body, as now, but as the Sun shines entirely through the Water, and rends (or tears) it not, so the spiritual Body, *viz.* the Birth, had been brought forth, and in its coming forth had become *substantial*, without Pains, Care, and Distress, in a great Joyfulness and Delight; it had been, in a Manner, as both Seeds of Man and Woman receive in their Conjunction a pleasant Aspect, so also the magical Impregnation and Birth had been a Virgin-like Image wholly perfect according to the first.

11. Which afterwards, when *Venus's Matrix* was taken from *Adam*, and formed into ^a

Woman, must be done through Anguish, Trouble, Smart, Pangs and Distress; as God said to *Eve*, *I will multiply thy Sorrows; when thou conceivest, thou shalt now bring forth Children with Sorrow, and thy Will shall be subject to thy Husband.* Why? Because it was sprung forth from the Man's Will: *Eve* was half the *Adam*, viz. the Part wherein *Adam* should have loved and impregnated himself; the same, when he stood not, was taken from him in his *Sleep*, and formed into a *Woman*; therefore when *Adam* saw her, he said, She shall be called *Woman*, because she is taken out of Man.

12. Man should have walked naked upon the Earth, for the heavenly (Part) penetrated the outward, and was his *Cloathing*; he stood in great Beauty, Glory, Joy, and Delight, in a Child-like Mind; he should have eaten, and drunk in a *magical* Manner, not into the Body, as now, but in the *Mouth*; there was the *Seperation*; for so likewise was the Fruit of Paradise.

13. All Things were made for his Sport and Delight; no *Sleep* was in him; the Night was in him as the Day; for he saw with ^b pure Eyes in ^c peculiar Light; the inward Man, viz. the inward Eye, saw through the outward; as we in the other World shall need no Sun; for we [shall] see in the divine Sight, in the Light of the peculiar Nature. No Heat nor Cold had touched them; there had also no *Winter* been manifest upon the Earth, for in Paradise there was an equal Temperature.

^b Glorified, illustrious.
^c In his own genuine innate Light.

14. The Tincture of the Earth had been their Delight and Pastime; they would have had all Metals for their Play till the Time that God had changed the outward World; no Fear or Terror had been in them, also no Law from any Thing, or with respect to any Thing; for all had been free to them; *Adam* had been their chief Prince; and they would have lived in the World, and also in Heaven, inhabiting in both Worlds at once; Paradise had been through the whole World.

15. But seeing the divine Providence did well know that *Adam* would not stand, seeing the Earth was corrupted by its former Prince, in that the *Wrath* of God had moved itself and ^d amassed the Essence into an Impression, therefore God created all Manner of Fruits and Beasts; also all Sorts of ^e Medicines for the future Sickness of Man; and likewise all Kinds of *Meat*; that the Man might have Food and Raiment also in this World.

^d Or took.
^e Or sovereign, healing Animals, Vegetables, and Minerals.

16. For he had determined to send another Prince, by whom he would redeem Man from his Sickness and Death, and purify and purge the Earth through the Fire of God, and introduce it into the holy (Being,) as it was when *Lucifer* was an Angel, before it came into such a ^f Creature.

^f Or creaturely Being.
^g Or in.

17. And *Adam* was created only ^g to the divine Image, which should be eternal; and though it was known in the Wrath of God that Man would fall, yet the ^h Regenerator was also known in God's Love; to whom this Hierarchy should be given for a royal Possession in *Lucifer's* stead.

^h Or Restorer.

18. But that the Fall ⁱ might not proceed (or come) from the divine Appointment, God made Man perfect, and created and ordained him to Paradise, and forbid him the false Lust, which the Devil stirred up through the Limus of the Earth in *Adam's* outward Body, with his false Imagination and Hungry-desire.

ⁱ Or might not so much as appear to arise from the divine Decree.

19. And *Adam* was (before his *Eve*) forty Days in Paradise, in the Temptation, before God made the *Woman* out of him; if he had stood stedfast, then God had so confirmed him to *Eternity*.

20. But that I write of forty Days, contrary to the Custom [and Opinion] of other Writers, is, that we have certain Knowledge and sufficient Ground of the same, not only by Conjecture, but from another Knowledge; of this also we will shew you the Types. As (first) of *Moses* upon Mount *Sinai*, when God gave him the Law, this was done in forty Days, and *Israel* was tried whether they would continue in divine Obedience; but seeing they made a Calf and an Idol, and fell from God, therefore *Moses* must

break the first Tables of the Law; signifying the *first Adam* in the divine Law, who departed from it: Therefore the same was broken from him, and he fell into the ^k *Breaking* of his Body, as *Moses* broke the Tables in Pieces.

^l Round Ball, ^m 21. And God gave *Moses* another Scripture or Writing upon ^l a Table of Stone; which signifies the *second Adam* (Christ) who should restore the first, and again introduce *his Law into his Table of the Heart*, viz. into the Life into the Humanity, and write it with the living Spirit in the sweet Name *JESU*; thus the other Law was also written, how God's Love would destroy or break in Pieces the Anger; of which the Covenant in the Law was a Type, as shall be hereafter mentioned in *Moses*.

ⁿ Combat. 22. The second Figure of *Adam* in Paradise are the *forty Years* in the Wilderness; where *Israel* was tried in the Law with the heavenly *Manna*, whether or no they would be obedient to God, that the Anger might not so much devour them. The third Figure is the true real one, viz. *Adam's* hard ⁿ Encounter with Christ in the Wilderness, where he stood in *Adam's* Stead before the Devil and God's Anger, where he eat *forty Days* magically, viz. of the ⁿ *Word of the Lord*, in which *Adam* also was tempted, whether he would remain wholly resigned to God's Will; Christ was tempted in *Adam's* Stead in *Adam's* Temptation, and with all whatsoever, wherein *Adam* was tempted, as shall be mentioned hereafter.

ⁿ Text, of the *Verbum Domini*. 23. The fourth Figure are the *forty Hours* of Christ in the Grave, where he awaked *Adam* out of his *first Sleep*. The fifth Figure are the *forty Days* of Christ after his Resurrection in the last *Proba*, where the Humanity was last of all tried, whether it would now stand and be wholly resigned in God, seeing that Death was destroyed, and the inward human Life new-born in God.

24. These five Figures belong to the *five Degrees* of Nature; from the first Form of Nature even to the fifth, viz. to the *holy Center* of the Love-birth; if it were not too large, we would set it forth very clearly; it shall be shewn in *its Place*.

^o Or stood in the *Proba*. 25. These *forty Days* *Adam* was ^o tried in his Innocence, whether or no he would or could stand, to possess the Throne of *Lucifer*, as an Hierarch, and Prince of God; but seeing God knew that this would not be, he determined to move himself with his *deepest Love* in this Adamical, angelical Image of the inward holy Man, which ^p disappeared in *Adam*, and to regenerate him anew, viz. in the *Seed of the Woman*; understand in the Love-desire's Seed, wherein *Adam* should have impregnated, generated, or brought forth himself in a magical Manner. In this Seed the *Mark* or Bound of the promised Covenant ^q in Christ was set, who should restore the Angels-Image, viz. the divine Man, as it is effected.

^r Vanished or withdrew. 26. These *forty Days* *Adam*, viz. the Soul of *Adam* in the Flesh, was tempted *betwixt* three Principles; for each Principle drew the Soul in the Flesh, and would have the Upper-hand or Dominion.

^s Or with. 27. This was the right ^r *Proba* of what the *free Will* of the Soul would do; whether it would remain in the divine Harmony, or whether it would enter into the *Selfhood*: Here was tried in Soul and Body, and drawn by all the three Principles; each would accomplish [or work forth] its Wonders ^s in him.

^t Trial. 28. Not that the three Principles stood in unequal Measure and Weight in *Adam*, they were in equal Weight in him, but *not without* him; moreover the Devil was very busy in God's Anger in the first Principle with his false Desire, and introduced continually his *Imagination* into the Soul, and into the outward Flesh, viz. into the *Limus* of the Earth, and insinuated it into the first Principle, viz. into the fiery Property of the Soul, even into the eternal Nature; whereupon the first Principle in the Soul was moved to speculate itself in the Devil's Imagination (or Glass of Fancy) viz. to contemplate in the magical Birth, how, and what, Evil and Good were, how it would relish and be in the ^t Unlikeness of the Essence, whence the *Lust* arose in the Soul.

^s With or by him.

^t In the Dissimilitude or various Disparity of the Properties which were without itself.

29. The *earthly* Lust, to eat of the manifold Properties, arose in the outward Part of the Soul; and in the inward fiery Part of the Soul the Lust of *Pride* arose, to know and prove Evil and Good, desiring to be like God, as the Devil also did, when he would be an ^u Artist, in the magical Birth; after which *Adam* here also lusted.

^u Or Crafts-master.

30. Though *Adam* did not desire to prove the *first* Principle, as *Lucifer* has done, for his Lust was only bent to taste and prove Evil and Good, *viz.* the *Vanity* of the Earth; the outward Soul was awakened so, that the Hunger entered into its Mother, from whence it was drawn, and it was introduced into another Source.

31. And when this *Hunger* entered into the Earth to eat of Evil and Good, then the Desire in the *Fiat* drew forth *the Tree* of Temptation, and set it before *Adam*; then came the severe Command from God, and said to *Adam*, *Thou shalt not eat of the Tree of the Knowledge of Good and Evil; in that Day that thou eatest thereof thou shalt die the Death.*

32. And *Adam* also did not eat thereof in the Mouth, only with the Imagination or *Desire* he did eat thereof, whereby the heavenly Tincture disappeared, which stood in a fiery Love; and the earthly one did awake in the outward Soul's Property, whereby the heavenly Image was *obscured*.

33. Thus the magical Birth was spoiled, and it could not then be; though *Adam* ^x stood in Paradise, yet it had not availed ^y him; for in the Imagination or *Hunger* ^x after Evil and Good the outward Man did awake in him, and obtained the Dominion; then *Adam's* fair Image *fell* into a Swound, and drew near to the Cessation of its Operation; for the heavenly Tincture was captivated in the earthly Desire; for the outward Desire impressed into it its Essence out of the Vanity, whereby the Man was *darkened*, and lost his clear pure ^z steady Eyes and Sight, which was from the divine Essence, from whence before he had his Sight [or Seeing.]

^x Or had stood.

^y Or them.

^z Constant, permanent.

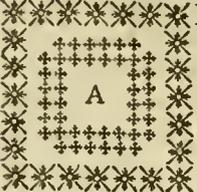
34. Now *Moses* says, that *the Lord God* said, *It is not good that this Man should be alone, we will make an Help meet for him.* When God had created all Creatures with the whole creatural Host, *Moses* says, *And God beheld all Things which he had made; and lo! it was very good,* and confirmed all to its Propagation; but here he says of Man, *It is not good that he should be alone;* for he saw his miserable Fall, that he could not magically propagate himself, and said, *we will make an Help for him.*

Gen. 2. v. 18.



The Nineteenth Chapter.

Of the ^a building of the Woman; shewing how Man was ordained ^a Or framing. to the outward Natural Life.

1.  AND *Moses* says, *God* caused a deep Sleep to fall upon the Man, and he *Gen. 1. v. 21.* *sept,* and he took one of the Ribs out of his Side, and built a Woman thereof, and closed up the Place with Flesh. *Moses* says, the Woman was made of a Rib out of *Adam's* Side. Who will understand this without divine Light? But here lies the Vail before the Brightness of *Moses's* Face, by reason of the Unworthiness of the *bestial* Man.

2. For we find that the Woman was taken and formed in the *Fiat* out of *Adam's* Essence, ^b both in Body and Soul. But the Rib betokens *Adam's* Disso- ^b Or out of his Body and Soul.

^c Or destroy-
ed. lution or Breaking, viz. that this Body should and would be ^c dissolved; for in the Place of this Rib *Longinus's* Spear mult afterwards, when Christ was crucified, enter into the same, and tincture and *beal* the Breach in the Wrath of God with heavenly Blood.

3. Now when *Adam's* Hunger was set after the Earthliness, it did, by its *magnetic* Power, impress into his fair Image the Vanity of Evil and Good; whereupon the *heavenly Image* of the angelical World's Essence disappeared. As if a Man should insinuate some strange Matter into a burning and light-shining Candle, whereby it should become dark, and at last *wholly extinguish*; so it went also with *Adam*, for he brought his Will and Desire from God into Selfhood and Vanity, and broke himself off from God, viz. from the divine Harmony.

^e Faintness,
or Impotency.
^c Or with. 4. Even then he forthwith sunk down into a ^e Swound, into *Sleep*, viz. into ^c an Inability, which signifies the Death; for the Image of God, which is immutable, does not sleep: Whatsoever is eternal has no Time in it; but ^c by the Sleep the Time was manifest in Man, for he *sept* in the angelical World, and *awaked* to the outward World.

^f Signifies, or
was the real
Type of.
^e Or: was to. 5. His Sleep ^f is the Rest of Christ in the *Grave*, where the new regenerate Life, in Christ's Humanity, ^e must enter into *Adam's* Sleep, and awaken it again to the eternal *Life*, and bring it out of Time into the eternal Being.

^b Or making
the Sex of
Male and Fe-
male. 6. But the breaking [or dividing] of *Adam's* Essence, when the Woman was taken out of him, is the breaking or bruising of *Christ's Body* on the Cross, from the sixth Hour to the ninth; for so long was the *Fiat* in *Adam's* Sleep ^b in the seperating of the Man and Woman; for in such a *Space* of Time the Woman was compleatly finished [or brought forth] out of *Adam* into a female Person [or Image.]

ⁱ Text, from
the Man and
Woman. 7. And when Christ on the Cross had again accomplished this Redemption of our Virgin-like Image from the *divided* ⁱ Sex of Male and Female, and tinctured it with his *heavenly Blood* in the divine Love, he said, *It is finished*: For before he stood in *Adam's* Thirst. As *Adam* thirsted after the Vanity; so Christ now filled or *satiated* this Thirst of Vanity with the holy divine Love-thirst, and turned about the Will of the Soul, that it might again introduce its Thirst into God; and when this was brought to pass, he said, now *it is finished* and converted. Christ turned back *Adam* in his Sleep from the Vanity, and from the Man and Woman, again into the angelical Image. Great and wonderful are these *Mysteries*, which the World cannot apprehend; for it is as blind in them, as a Man that is born blind is to behold this World; but he that regards and *finds* them has great Joy therein.

^{*} Understand,
as to the right
Life which
was then ma-
nifest, but af-
terwards dis-
appeared, for
in her lay the
Woman's
Seed, which
was to break
the monstrous
Serpent of
the earthly
Eve. 8. *Eve* is the right ^{*} magical Child; for she is the *Matrix* in which the Love-desire stood in *Adam*, viz. the magical ⁱ Impregnation and Birth; she was *Adam's* paradisaical Rose-garden in peculiar Love, wherein he loved himself: For the Amassing [or Conceiving] of the magical Impregnation, or *Incarnation*, or divine Formation of Propagation, was [or stood] in the Conjunction of both Tinctures.

9. And God said, after the Eating of the Apple, to them, *The Woman's Seed shall bruise the Serpent's Head*; the Ground and *Corner-stone* lie here in this *Matrix*; for the Woman's *Matrix*, wherein the divine Formation stood, was as to the right Life heavenly, being out of the heavenly Essentiality, wherein consisted the right Paradise.

^l Or Concep-
tion.
⁼ Out of, or
by reason of 10. But *Adam* with his Imagination brought Earthiness and Vanity thereinto, viz. *Self-will*; and then the holy Part, viz. *Venus's* Desire, which was the divine Center in the Humanity, viz. the manifest Love-word in the Image of God, disappeared in this *Matrix*; therefore *Eve* = from this strange *Will* introduced into the *Matrix* brought forth at first a self-willed proud *Murderer*; for *Adam* with his false Imagination had introduced this Vanity, so also the *Devil's* Desire [thereinto.]

11. But the divine Love-will would not forsake this disappeared angelical *Matrix*, and gave himself by Promise thereinto with the dear and precious *Name of Jesus*, who

should again awaken it in the Property of the Holiness and bruise the Head of the Devil's *insinuated* Desire and false rebellious Will; that is, destroy and take away the Might of its Life, and introduce it again, through divine Love, into the first Life: And even in this holy *Matrix*, which the Word and Power of God again awakened in the sweet *Name Jesus* in the Seed of *Mary* in the ⁿ Bound of the Covenant, the Serpent's Poison in the Soul and ⁿ Aim, Mark, or Limit. Flesh was destroyed.

12. And this is *the Seed of the Woman*: Dear Brethren, observe it, it is highly known: The ^o Aim of the Covenant of Promise was placed [or set] into this *Matrix*: But *Eve* ^o Text, the promised Mark of the Covenant. was not the very Child; for the Part of the heavenly *Matrix* stood *disappeared* in her, but (yet it was) in the Covenant of God, as the dry Rod of *Aaron* (which budded forth afresh) typified to us.

13. She was indeed the whole *Matrix* of *Adam*, but the holy Part was shut up in her; and the outward Part of the outward World with Evil and Good, *viz.* the *Matrix* of the third Principle, which had indeed an half *soul-like* Property, but (captivated) in the Prison of God's Anger, the holy Covenant of Love rested in the disappeared Part, in the Midst of the awakened Anger; from which Covenant the *prophetical Spirit* in the old Testament spoke, and prophesied of the future Opening (or Manifestation) in the Covenant.

14. The greatest Mystery is to be understood in the Formation of *Eve*; for a Man must very entirely and intimately understand and apprehend the *Birth of Nature*, and the Original of Man, if he will see the Ground; for she is the *half-Adam*, not taken only and wholly out of *Adam's* Flesh, but out of his Essence, out of the Female Part; she is *Adam's Matrix*.

15. The Woman received no more from *Adam's* Flesh and Bones, but the Rib in his Side, and the *half Cross* in the ^p Head, which was the Life's Birth-Cross, whereon Christ ^p Or Skull. destroyed Death: The *Matrix* of the heavenly Part was in *Adam*, ^q magical, that is, ^q Or magically. moving in the Essence, but the outward Part of the outward World was made fleshy; and both were mutually bound [or espoused] one to another; as the Time with the Eternity; the *holy* Part was in Heaven, and the Heaven itself; and the outward fleshy Part was in the outward World in ^r *Matrice Mundi*.

16. Thus the female Property was in the *Fiat* extracted out of *Adam's* Essence, as his dearest Rose-garden, and he kept the *Limbus* celestial and terrestrial, according to the Eternal Father's manifested Property, *viz.* the Fire-soul's *Matrix's* Property; and the Woman (kept) the Part of the Spirit's Soul's-property. The Woman had the *Center* of the angelical World, in her disappeared Part of the Soul-like Property, *viz.* the manifested Love-word, *viz.* the fifth Property of the Eternal Nature; and the Man had in his *Limbus* the divine Fire-world, *viz.* the Center of ^s the Light-World, the *Center* of ^s Or to, all Beings.

17. The Man's *Limbus* which he kept when the Woman was made out of him, was the Father's Property, according to all Beings; and the Woman out of [or proceeded from] the Man, was the Son's Property, according to all Beings; understand the *heavenly* Part both of the *Limbus* and *Matrix*; therefore Christ became Man in the Woman's Part, and brought the Man's Part again into the holy *Matrix*, so that the *Limbus* and female *Matrix* were again one ^t Image, *viz.* a manly *Virgin*, above and in all the three ^t Or Person. Principles, as a creatural formed God, in whom the Eternal unformed God dwelt, with universal Fulness, both *in* the Formed, and *without* the Formed [divine Creature or God-man;] for thus was *Adam* also before his *Eve*, and so must we also be in Christ, if we would be the Image and Temple of God.

18. Now when the pregnant *Matrix* was taken from *Adam*, the Woman was every way formed with such Members for Propagation as she is at this Day; and so *Adams*

also; for before, when *Adam* was *Male and Female*, he needed no such Members; for his Birth was *magical*, his Conception moving in the *Matrix* [was to be] done through *Imagination*; for the *Fiat* was manifest in him.

19. And the bestial Worm's Carcase of the Bowels, with the Formation of other inward *principal* Members belonging to the earthly Life, was hung upon *Adam*, instead of the female *Matrix*; and the like Worm's Carcase was also hung upon the Woman instead of the heavenly *Limbus*, that they might stuff in a Deal of Vanity, and live like the Beasts, seeing they did so eagerly lust after Evil and Good.

20. Reason will object against me, and say, God created *Adam* in the Beginning such a Man, and even with all Members *as he now is*; which, notwithstanding, it cannot make out or demonstrate, seeing the Soul is ashamed of this bestial Property; also I would willingly know of this self-full *Reason*, whether or no such an *Adam* (if he was created so miserable, destitute, naked, and bare, to this bestial Life) was created *to eternal Life* without Defect, and also without Need, Distress, and Death? And whether this Sink [or filthy Carcase of earthly Flesh and Blood] was the *Paradise*, and *Temple of God*, and how could he have been able to defend himself from Hurt and Ruin? for such a *beast-like* Man may be drowned in the Water, and burnt in the Fire, and also crushed to Pieces with Rocks and Stones.

21. But if thou sayest, that God did well know that it *should be so* with *Adam*, therefore he created him so at the very first; against this the Scripture declares, saying, *God created Man in his Image, yea to the Image of God created he him*, not to the *bestial* Image. What Sin would God have imputed or charged upon Man, if he had created him in a bestial Image? What then would the *new Birth* avail him, [to what End then should he be born again?] The new Birth contains in real Sum this; that the angelical Image *must be born again*, which God created in *Adam*. God formed *Adam* in the Image of God; and though he knew that he would *not stand*, yet he appointed him the Saviour, who should bring him again into the *first Image*, and therein establish him for ever.

22. Now it plainly appears that *Adam* stood in the *divine* Image, and not in the *bestial*, for he knew the Property of all Creatures, *and gave Names to all Creatures* from their Essence, Form, and Property. He understood the Language of Nature, *viz.* the manifested and formed Word in every one's Essence, for thence the *Name of every Creature* is risen.

23. Now seeing he knew how the Word of Power was ^u *formed* in every Creature, thereupon we cannot esteem him ^x *bestial*; he was without doubt *Angelical*; for no other Man shall arise, but such an one as *Adam* was before his *Eve*: God created him perfect, but he stood not in the *Proba*; whereupon it must now follow, that God suffered him to fall into the *outward Magick*, and ordained him to the Image of this World, and set him into the Natural Life, *viz.* into the ^y *Corruption* and new Birth; for in *Heaven* there is neither Male nor Female, but all one Kind, in peculiar Love, without further Propagation, in an eternal *Confirmation*.

24. This therefore sets forth to us, that *Adam* died in *Paradise*, as God said to him; *If thou eatest of the Tree, thou diest*; he died to the holy [heavenly] Image, and lived to the awakened bestial Image. For now, when *Adam* awaked from Sleep, he was indeed still in *Paradise*, for the Vanity in the Flesh and Soul did *not* yet actually and effectually work, and was yet dumb, still, and senseless, *till they did eat of the forbidden Fruit*; and then the earthly Dominion began to rise; then the Vanity awaked, *viz.* the Forms of the Life, each in its Selfhood, and *forsook* severally their mutual Harmony, and forthwith Heat and Cold fell upon them; for the outward (Image or Being) did assimilate with the inward, and the heavenly Image at last quite disappeared; which in *Adam's* Sleep, and also in his Awakening, *did yet live* both in *Adam* and *Eve*, but in a very obscure and *impotent* Manner.

25. *Adam* in his *Perfection*, while he was Man and Wife, and had the magical Conception,

^u *Text*, stood in the Form.
^x Or make a mere Animal of him, as the Schools in their brutish Reason do, who understand not what *Adam* was before he lost the Image of God.

^y Degeneration, and Regeneration.

ception in him, did amuse himself on (or imagine after) the *Beasts*, and introduced himself into bestial *Lust*, to eat and generate according as the *Beasts* do: And so likewise the *Fiat* took in the same *Lust*, and formed him in his *Sleep* even as the *Lust* was; and every Member was formed in its Place to the Conjunction of the beast-like Copulation; for each Desire has obtained its Mouth to Manifestation: Thus the Image of God formed itself in the *Verbum Fiat* into such a *Beast* as we are still to this Day; and this same (was done) in itself, *viz. Man's own Fiat, viz. the first Form of Nature, which is the Desire of God's Manifestation, effected it, and no other Maker from without him.*

26. We are not to conceive, that there was any thing else upon *Adam* which made his *Eve* out of him, or that formed them both to the outward natural Life, but only the *Verbum Fiat* in them, their own very Propriety, and not any alienate (or any thing strange) from without them, as the first Creation of *Adam* and all Kinds of Creatures was so brought to pass; the *Verbum Fiat* coagulated each *Ens*, and the manifested Word severed itself in the *Ens* according to its Property, and formed the Creature according to its *Astrum* and Kind; where also in every *Ens* the *Matrix* was separated from the *Limbus*, and formed into a Male, and Female.

27. The picturing of God as a Man in making *Adam*, and afterwards standing over *Adam* as he sleeps, and making a Woman out of him, is more *idolatrous* than real; and God has earnestly forbidden in *Moses* to make the Likeness of any God, for he is no Image but only in the Creatures, according to the expressed formed Word, both according to the Creatures of Eternity and of Time: He is no [*such*] Maker, but a Former of the Properties, a Creator, and not *such* a Maker.

28. The Creating is the *Fiat* which amasses [or forms,] and the Word in the Power of the amassed [or conceived Being] gives the Distinction according to the *Ens*: As the *Ens* is in the Generation of the Spirit, so a Thing is formed; for the Body or Substance of all Things is nothing else but a *Signature* or Mansion² according to the Spirit, as the Birth² Or of. is in the *Ens* where the Spirit forms itself, so is likewise the Body of all Kinds of Creatures both in Animals and Vegetables; as we plainly see, that the first Creator, who has moved himself, and brought himself into a creatural Manifestation, has left in all Creatures a Power to their own *Multiplication* or Increasing, Propagation, and² Procreation, and² *Text, making.* incorporated the *Fiat* in them as a Maker, for their own Propriety, [or most innate^{ing}. Instinct.]



The Twentieth Chapter.

Of the lamentable and miserable Fall, and Corruption of Man.

I.  OW when *Adam* awaked from *Sleep*, he saw his Wife *Eve* standing before him, and took her to him, for he knew that she was his own, that she was his *Matrix*, and cast the Property of his Desire upon her, as he had done before when he loved himself; so now also the fiery Tincture of *Adam's* Soul entered into the Spirit's or Light's Tincture in *Eve*.

2. But they both stood yet in Paradise in the Garden in *Eden*, and knew neither Evil nor Good, for they lived yet in Joy and Delight, in the Kingdom of

Heaven; and it was *Eve's first* longing to eat of Good and Evil: For *Adam's* Desire had introduced and imprinted it into the magical Image while it was yet in *Adam's* Essence, as a Child receives a Mark [or Impression] in the *Womb*, which the Mother imprints on it.

3. Thus also *Adam* impressed the false Desire into his Essence, whence the Woman was made; therefore the Woman so soon lusted after the *Vanity*, as to this Day mere earthly Lust of the Flesh is found in *most* of them. As soon as this Sex comes but to any Years, the selfish Lust [and Will] *predominantly* appear in Pride and glistening Shews of fleshly Desires, and they soon long after the forbidden Tree, contrary to the Virgin-like Modesty, Chastity, and angelical Humility.

^b Or very weak and poor.
^c Solicitor.

4. The Abomination, which *Adam* introduced into his *Matrix*, is so exceeding strong in them, that they are as it were in ^b naked *Shame* before the Image of God, which God himself created in *Adam*; therefore they *must* be subject to the Man, in that they are the Cause that the *Vanity* was enkindled, to which the Devil also was a strong ^c Promoter.

^d Was much taken with.

5. For when he saw *Eve*, he then knew his insinuated Desire in her, which he had introduced into *Adam*; the same shewed forth and discovered itself in *Eve's* Lust; therefore the Devil came now in a strange Form, *viz.* in the Serpent's *Essence*, which was *the most subtle Beast*, and laid himself on the Tree of Temptation towards *Eve*, that the introduced Concupiscence in *Eve*, which the Devil had also infected, ^d amused itself upon the *outward* Serpent, and so one Lust took another; whereupon *Eve* strongly imagined, and longed after the forbidden Fruit, which the Devil persuaded her to eat; and then *her Eyes should be opened, and she be as God, and know Evil and Good.*

6. Which indeed was true; this *Knowledge* stuck in the Fruit; for the Essences were discordant, and unlike therein; but he told her not that the *Enmity* would awaken in the Essences of her Body, and that Heat and Cold, moreover Sickness and Death, would force into her; herein he was *silent*, and fairly coloured it over, and drew her in by Collusion; as if God had with-held some great Thing from them, which she might find as a Treasure; *so craftily* did he *deceive Eve*.

7. And when she yielded to discourse with the Serpent, she was taken in the Voice; for the Devil infected the same with false Delight, till he persuaded her *she should be wise, if she did eat thereof.*

^e Text, His Cause might prove abortive.
^f Or in.

8. For the Devil thought, that if *Eve* should bring forth Children in Paradise, then his ^e Design would *miscarry*; they might then possess his angelical Kingdom.

9. Now the Question is, Why the Devil deceived *Eve* by the Serpent only, and not by some other Means? Could he not do it in his own Form? why did he even speak through ^f the Serpent to *Eve*? and why did the Serpent address itself to the *Tree* to persuade her, against God's Prohibition?

10. Here the Vail lies before *Moses's* clear Eyes, for he sets down the History very right. But how can an un-illuminated Mind understand it, in that he writes of the Serpent, saying, *that the Serpent spoke with Eve, and deceived her*; whereas indeed it *cannot* speak, and also is only a Beast, *without* divine Understanding, and in its *Self* cannot know the Image of God, much less did the Serpent understand the heavenly Powers, or the Prohibition?

11. But hear what *Moses* says, *The Serpent was more subtle than any Beast of the Field which the Lord God had made*: Here the first Question is, Whence came its Subtlety, that even the Devil would *choose* to speak through its Subtlety, and deceive *Eve*? Herein sticks the Mystery.

12. When God moved himself according to his expressed Word, in the *Verbum Fiat*, according to *both* the inward Worlds, *viz.* according to God's Love and Anger, according to the eternal Nature and Power of the Light, then all the Properties in Evil and

Good & amassed themselves; for the *Fiat* was the Center in all those Properties, as well as in those wherein the divine Power was manifest in *Holiness*. Now according as each [central] Point was opened, understand, according as the *Labet* to the Manifestation of the grand Mystery of all Beings [was in every *Punctum*,] so the *Fiat*, viz. the first Form to Nature, apprehended and brought forth an *Ens* or *Limus* out of the Earth, and so also above the Earth in each magical *Astrum*, according to the Degrees of Severation; and so in the same *Ens* there was a Spirit according to the same Degree or magical *Astrum*, and the *Fiat* figured and shaped even such a Body or *Corpus* as the same Spirit was.

13. Now seeing that Prince *Lucifer* did sit as an Hierarch in divine Pomp, and would domineer in divine Power in the Fire's Might, above and in all, and contemned God's Love and Humility, and entered with his false Desire into the Essence of the expressed Word in the *Fiat*, as a Juggler or wicked Impostor, that would also form and make [according to his proud perverse Will;] thereupon he *infested* that same Essence, according to the dark World's Property, which came forth also in the *Fiat* into a Compaction, viz. into an *Ens*, wherein Evil and Good are mutually linked together. For he (viz. the Devil) did, as an apostate rebellious Juggler, desire the greatest *Subtlety* proceeding from the Center of Nature, and would domineer in the *revealed* Magick in the *Fiat*.

14. And out of the like *Ens*, proceeding from this infected *Ens* where Evil and Good were manifested in great Power, the Serpent was created in the *Fiat*: Therefore *Moses* says very right, *It was more subtle than all the Beasts of the Field*; for the Devil's Will, viz. his Desire, which he introduced into that *Ens* whence it was created, was in it; it had the Devil's *Subtlety* and Will; and as the Devil was an Angel in the Beginning, and was from a good Essence, and yet introduced himself into an evil one, so likewise the Serpent's *Ens* was good before the Devil's Infection, before its Creation, but in the Devil's Desire it was brought into a Property of *Subtlety* and Craft.

15. For the Devil's Desire drew forth the compunctive, *stinging*, thorny, sharp *Subtlety* out of the Center of Nature, and introduced it through the Enkindling of the Fire into the heavenly Sal-niter, viz. into that Property wherein he sate and was an Angel; and here that very Craft came forth along in the same *Ens* into a Compaction in the *Fiat*.

16. For the Serpent's *Ens* was as to one Part, viz. as to the heavenly, a great Power; as also there was a great heavenly Power in the Devil; for he was a Prince of God; and so he brought his extracted *Subtlety* and *Lies* into a powerful *Ens*, desiring to play his *enchanting* Feats thereby as a peculiar uncontrollable God.

17. This the learned Searchers of Nature in like Manner understand, viz. that there lies excellent Art, and also Virtue, in the *Ens* of the Serpent; if the Devil's Poison be taken from it, the greatest *Cure* then lies in it for the *Healing* of all fiery venomous Hurts and Distempers; yea the best *Antidote* against Poison, and all whatsoever has the Semblance of a fiery Poison; for therein the *divine* Power lies in a fiery *Hunger*, but hidden in the Curse of the Anger of God.

18. As God dwells hiddenly in the cursed Earth, so likewise it is here; yet it is given to the wise *Godly* Searcher of the Art, and he need not be *astonished* or afraid of the Curse; for he shall rule in divine Power in *Faith* over all Creatures. If he was not so much captivated in a bestial and proud Manner in the Serpent's Essence, our Sense and Meaning might be opened to him, and he might here well find the *Arcanum* [or Secret] of the World.

19. This crafty Serpent was now, in external Shew and *Semblance*, an exceeding well-favoured, comely, handsome, neat, fine, brave, pretty Beast, accurately dressed and set forth, according to the Pride of the Devil; not that we are to conceive, that the Devil was a Creator of the Serpent; but the *Fiat* was manifest in it according to

God's great good Power, and also very potently *manifest* according to the Power of his wrathful Anger.

20. This Serpent was a *living* Figure of the Tree of Temptation; like as the tempting Tree was a *dumb* Power [or *lifeless* Resemblance,] so the Serpent was a living Power; and *therefore* the Serpent applied itself to this Tree as to its Likeness, even the Likeness of its Essence; which the Devil saw, and possessed the Serpent in the Part of his *infected* and introduced Poison, and armed its Tongue, and spoke out of its great Subtlety to *Eve*, so that she knew not the horrible Enemy, and very hideous, ugly Guest the Devil.

21. And the Devil *therefore* brought the Serpent to the Tree of Temptation, seeing he saw that *Eve* was taken much with *beholding* the Tree, and fain would eat of its Fruit; that so he might make *Eve*^k monstrous by the Serpent: And the true Eye-mark [to reach the real Understanding of the Serpent's deceiving *Eve*] is *this*:

Or form strange Imaginations of Pride in seeing the fair Serpent.

22. *Eve* now longed after the Fruit of the Tree of the Knowledge of Good and Evil; for *Adam* had introduced this Lust into his *Ens* whence *Eve* was created: But now the Command stood against it, and she feared God, and *would not* do contrary to the Prohibition; therefore the Devil *cunningly* insinuated into the Serpent's *Ens*, *viz.* into the greatest *Subtlety*, and yet craftily puts forth the great Power and Wit in the Serpent's Essence, that *Eve* might see and know how prudent, wise, and *subtle* the Serpent was, and hung there upon the forbidden Tree, and it did *it* no hurt; and she looked upon the Serpent, and set her Mind on musing after it; in manner as a Woman *with Child* amuses herself, and strangely or monstrously forms herself [in her Mind] and brings such a *Figure* upon the Child; so did *Eve* amuse herself upon the Wit and Craft of the Serpent, and also upon its nimble Agility and Art, whereupon she longed *to eat of the Tree*; for the Serpent persuaded her, by the Devil's Voice and Speech, and pretended that it had its Craft and Art from the Tree.

23. *Eve*'s Essence was heavenly, but already somewhat poisoned and *infected* by *Adam*'s Imagination; now *Eve*'s good Desire of the good Essence in her entered into the *Serpent*'s great Power and inward Virtue, which it had from the heavenly Essence, *viz.* from the good Part of the *Ens* of the Earth; and the infected Property of *Eve*, which *Adam* had insinuated, and let in by Imagination, entered into the Serpent's *Craft*, *viz.* into the Center of the dark World, into God's Anger; and, on the other Side, the Devil's strong Desire and Imagination entered through the Essence of the Serpent into *Eve*'s Essence, both by the Sound and Voice in their *Intercourse* of Speech, and also by the Conjunction of both Desires.

24. And here *Eve*'s Desire, and the Devil's Desire, were espoused [or united] in this *Conjunction*; for the Devil's Desire made *Eve*'s Lust wholly monstrous, and so egged or forced her on in the Lust, till he *overcame* her, and she gave full Consent thereto in her Desire; she would willingly also eat of the Tree of Understanding and wise *Subtlety*, and desired likewise to be, or be made so wise, prudent, and crafty as the Serpent.

25. For the Devil said the Fruit would not hurt, but the *Eyes* of her sharp Understanding *would be opened, and they should be as God*; this *Eve* liked very well, that she should be a Goddess, and wholly consented thereto; and in this full Consent she *fell* from the divine Harmony, from the Resignation in *God*, and from the divine Desire, and entered with her own Desire into the Craft, *Distemper*, and Vanity of the Serpent, and the Devil.

26. Here in this Juncture [or Point of Time] the Devil's Desire took full *Possession* of *Eve*'s Will, and introduced it into a serpentine Substance; and even here *Eve* became monstrous in her own Essence, according to the Essence of the Serpent; and here the Devil built up his *Fort*, Rampant, and strong Hold, in the human Essence; and here

¹ is the *Death* of the heavenly Essence, viz. of the heavenly Being : Here the *Holy* ¹ Or was. *Spirit* of God departed from *Eve's* Essence ; thus in this Point [of Time] the heavenly Part of Man, viz. the heavenly *Limus* in the Flesh, disappeared ; and this it is which God said, *In that Day that thou eatest thereof, thou shalt die the Death.*

27. When *Eve* had turned her Will from the Obedience of God, and introduced it into the Serpent's Craft, then the Power of the heavenly *Meekness* and *Humility* in the heavenly *Limus* disappeared ; not that she fully received the dark World's Essence into her Essence, but as God said to her, *Thou shalt die*, that is, die or disappear, ^m in the ^m Or as to. Kingdom of Heaven ; for the Kingdom of Heaven receives no true Death ; only when the Light of the divine Principle *extinguishes*, then that Essence wherein it burned, and from whence it shone, is dumb, and as it were dead, without Feeling and Understanding, as a Nothing ; like as a Candle burning in a dark Place makes the whole Room light, but if it goes out, there is *not* the Print or Impression of it to be seen ; its Power enters into the Nothing, in like Manner as God made all Things of Nothing.

28. Not that we are to understand that Man's heavenly *Ens* became a Nothing ; it remained in Man ; but it was as it were a Nothing to Man in *its* Life ; for it stood hidden in God, and was unapprehensible, without Life, *to Man* : Nothing dies in God ; but the holy *Ens* in the human Life disappeared.

29. And as *Eve* did now reach to the Tree, take the Fruit, and pluck it off, the same she had already done by the earthly *Limus*, and by the Will of the Soul, which desired the Subtlety from the Center of Nature ; which Subtlety [or Discretion] she already perceived in her, in the *Center*, and yet was not manifest in the divine Power, and in the resigned Humility : In this Essay the Devil's Desire reaches along, in her monstrous Image, to the *Fruit* ; and when she took the Fruit into the Mouth, and did eat thereof, that her Body's Essence received in this Essence, the human Essence took the Essence in the Tree.

30. And seeing she did not forthwith *fall down* and die, she thought it would *not* hurt her, for the Anger-source yet rested *still* in her, and she persuaded *Adam*, that he also did eat thereof, seeing he *saw* that it hurt not *Eve*.

31. But now when they *had eaten*, the Wrath of God's Anger awaked in the monstrous Image, viz. the Properties of the dark World, viz. the Devil's introduced Desire, which now had its *Seat* in the monstrous Image in the Serpent's Essence : In this Instant all the Forms of Subtlety and Craftiness *awaked* in the human ⁿ Mystery ; for so ⁿ Or Hidden- long as Man stood resigned in God, in the equal Accord, in the divine Harmony, the ^{ness.} heavenly Part, viz. the *Life* of the heavenly *Limus*, penetrated the earthly *Limus*, and the Properties could not be manifest ; for they were all in equal Measure and Weight, as the Time is in God, and God in the Time.

32. But when Man's own Will began effectually and actually to work, then also the Properties of the universal *magical Astrum* began also to work in him, each [*Astrum* or Star] in its Selfhood ; for the universal magical *Astrum* laid in Man, for he was created on the sixth Day in the sixth Manifestation of the divine Mystery, as a *Limus* of all Beings ; a *Limus*, or external [or extracted] Birth, whence all the Creatures were created ; an *Astrum* of the universal *Astrum* ; for he should rule above Creatures of this World, and be Lord over all Creatures, and yet not be ruled or lorded over by any.

33. For he stood in equal Essence ; but now every *Astrum* of every Essence of all the Creatures depart from their mutual Accord, and each steps into its Selfhood ; whence the Strife, Contrariety, and *Enmity* arose in the Essence, that one Property opposes itself against the other : Thus likewise the outward Spirit of the outward *Astrum* and four Elements presently domineered in them, and Heat and Cold were also manifest in their Body ; moreover the Properties of all evil and good *Beasts* : All which Properties before did lie hidden.

34. Here the Craft and Subtlety of the Serpent was manifest, and the precious Image was corrupted, and became according to the *Limus* of the Earth a *Beast* of all Beasts : Whereupon there are now so many and various Properties in Man ; as one a Fox, Wolf, Bear, Lion, Dog, Bull, Cat, Horse, Cock, Toad, Serpent ; and, in brief, as many Kinds of Creatures as are upon the Earth, so many and *various* Properties likewise there are in the earthly Man ; each of one or other ; all according to the predominant Stars which make such a Property in the *Seed*, in the Time of the Seeding, by reason of their Predominance or [potent Influence,] that *Astrum* which is most predominant in the *Constellation*, that has its Desire in the Seed, and if it be sown, such a Property is hatched in the earthly Part of Man.

35. Not that the whole Man is such a [very brute Beast in outward Shape,] but there is such a *Figure* of the Desire in the earthly Essence ; and the Man must bear *such* a Beast in the Body, which stirs him up and drives him to the bestial Property ; *not* that he has this Form according to the outward [Person,] but *really* in the earthly Essence ; according to the outward [personal Shape] he remains in the first *Formation*.

36. Yet this Beast does somewhat put forth its *Signature* externally in every one ; if one does but observe and well mind the same, he may find it : Hence Christ called the Pharisees a *Generation of Vipers, and the Seed of Serpents* ; also others he called *Wolves, ravening Wolves, Foxes, Dogs,* and the like ; for they were such in the earthly Essence : And He taught us, *that we must be born anew,* and forsake this bestial Property, *and become as Children, or we should not possess the Kingdom of God.*

37. For as the Essence is in the Body, so the Spirit figures and *forms* itself internally, and the poor Soul stands in this Prison, bound, and married to such a Beast, unless that a Man be born anew ; for which Ground [and End] God ordained the *Circumcision* in the Old Testament, and in the New the *Baptism* in the Spirit of Christ.

38. Here we are highly to consider, what Horror, Lamentation, and Misery, Anguish, Fear, and Distress, did arise and *awake* in Man, and were manifest as a false Life and Will in Man ; of which we have a Type in the *Death* of Christ, when *he destroyed the Death* in our human awakened Property *upon the Cross*, and overcame [it] with the great Love of his heavenly Blood, which he introduced thereinto ; that even then the *Earth, viz. the Limus* of the Earth, whence *Adam's* outward Essence was extracted, *did tremble* and shake at it. Now when the great Love forced into the human Earth, wherein the Anger of God was living and effectually working, in the *Curse*, when it now was to die, and to be changed into another Source, it *trembled* before this great Love-fire ; like as the Love-fire in *Adam* and *Eve* trembled in the awakening of the *Anger* in them, whereby they were astonished, and *creeped behind the Trees in the Garden, and were afraid* ; for the Dread and Horror of God's Anger were awakened in their Essence, and they knew their bestial Properties.

The Twenty-first Chapter.

Of the Impression and Original of the Bestial Man; and of the Beginning and Ground of his Sicknes and Mortality.

1. HEN Adam and Eve were become monstrous, the holy Spirit, proceeding from the Part of the heavenly *Limbus*, departed; for the Part of the heavenly Property disappeared in the Soul, in which [Part] the divine Light *shined*, and in which the divine Power of the holy *Tincture* dwelt.

2. Understand, the *Power* of the Light ° departed from him into ° Or with-
the Center, in like manner as a shining Light which flames forth drew.
from a Candle extinguishes, and the *Fire-source* only of the Light remains; so likewise the magical *Fire-source* only of the *Soul's* Property remained, *viz.* the Center of the eternal Nature, *viz.* the *Fire-world* and the *Darkness*.

3. And on the outward Part of the Soul the Air-spirit with its *Astrum* remained, wherein the Light of the *outward* Nature shined, which now the *Fire-soul* must make use of; for the *Fiat* was enraged in the Wrath of God, *viz.* in the fiery Property of the Soul, and also of the Body, and in a fiery *Hunger*, in the awakened Flagrat of God's Anger, had entered into, and taken Possession of the *Essence* in Soul and Body, and with hard *Attraction* impressed itself in the *Essence* of the ° Substance, in the ° *Limbus* of ° Or Matter;
the Body, whereupon the *Flesh* became gross, hard, thick, and corruptible. ° Or outward Es-
sence

4. For in the Flagrat of the Wrath all the Properties of each *Astrum*, according to ° Or *Limus*.
the Property of all the Creatures, awaked in the *Essence*, whence the Enmity, Antipathy, and *Contrariety*, arose in the *Essence* of the Body and Soul, so that one Property is against another, one Taste ° against another; for all departed out of the *Temperament*, ° Or loath-
some to ano-
ther.

5. For if an *opposite* *Essence* enters into another, it makes an Enmity, and an hateful overpowering, and destroying each other; one Property annoys, weakens, and destroys ° Or arose in
another, whence the Death and *Dissolution* of the Body are risen. ° Or arose in
them.

6. For whatsoever stands not in the Temperature cannot *subsist eternally*; but whatsoever stands in the Temperature, that has no Destroyer; for all Properties [there] mutually love one another; and in the Love is the Growth, and *Preservation* of the Life.

7. And we are here fundamentally to understand, how the gross Properties, in the Wrath of the *Fiat* in the *Essence* of the Body, have obscured and wholly shut up the heavenly *Essentiality* in the Sulphur, so that the heavenly Man was no longer *known*; as Lead holds the Gold's Spirit blended in itself, that it is not known [or discerned.]

8. For the *Desire*, *viz.* the first Form of Nature, which is the *Fiat*, has swallowed ° Or with-
in the Grossness, the heavenly Part both in Man and Metals; like as all the sovereign ° Or with-
Power of [or from] the *holy World's* *Essence*, which is in all Herbs, and all other Fruits, lies shut up in the Wrath and Curse of God, in the dark World's Property in the Earth, and springs forth by the Strength of the *Sun*; and the Light of the outward Nature, in the *Essence*, through the Curse and Wrath: Which Budding or Pullutation gives a sovereign Power, and *healing* Virtue for the malignant *Essence* in the living Bodies, whence the *Physician* is risen, who seeks and learns to know the Virtue [and Tempera-
ture thereof,] that he may resist and remedy the opposite *Essence* in the Body; which notwithstanding is only a lukewarm and faint *Sparkle* thereof, if he be not able and skil-

ful first to separate the gross raw Wildness (which is from the dark World's Property) from his *Cure*.

9. For if the captivated Essence of the heavenly World's Property may be *redeemed* from the Curse and Wrath of Nature, then it stands in the Temperature; and if it then so comes into a living Body, it awakens also the shut-up [or imprisoned] Life of the heavenly World's-*Ess*, if that likewise be in the Body, and expels the Wrath, whereby the *Sickness* is destroyed, and the Essence enters into the Temperature.

10. That this is certainly thus, we may see by *Adam* and *Eve*, when the Wrath awakened in their Essence, and the *Fiat* impressed the bestial Properties, and formed (them) in the Essence; when the Soul, *viz.* the Image of God, *experimentally* knew this, it was ashamed of the bestial Deformity, and of its being in a bestial Vessel, *viz.* in another Principle.

11. For the outward Part of the Soul, *viz.* the Air with its *Astrum*, arose, and obtained the upperhand; as we may plainly see, that amongst the greatest Part of Men, the *outward* Part of the Soul bears the Sway and Dominion over the whole Body, in that the bestial Man only seeks and labours after the Pleasure of this World, *viz.* after external Honours, Authority, and *Beauty*, and also how to pamper, fill, and gluttonize the Beast, and so to *vapour* and proudly prank with the Beast as with a God; and yet it is only a corruptible evil Beast, in which the real true Man lies shut up *without Life*.

12. Also this gross Beast *shall not possess the Kingdom of God*; and *it also profits not at all*, ^u but the *hidden Man*, which lies shut up in this Beast, as the Gold in the gross Ore; which [hidden inward] Man the gross Beast scarce regards or pays any Respect to, except only that it sometimes a little plays the *Hypocrite* with it, and comforts it with *devout* Words, but exalts itself in its Place as a proud Peacock, and bravely trims, adorns, and fattens his *Beast*, that the Devil may have an Horse to ride upon, and thereby mock God: And he rides thereupon in the *Vanity* [of this World] in the Kingdom of God's Anger, as upon a false *Whore*, which desires to live in its own selfish Might and *Wit*.

13. For such a [Beast] the Serpent's Craft did awaken and stir up in *Eve*, in her awakened *bestial* monstrous Property, that now every Man almost carries a *Beast* in the Body, which plagues, molests, and burthens the poor captive *Soul*, whereby it makes itself also monstrous, and amuses itself on the Beast, and brings itself into a bestial *Figure*; which, so long as it has this Image and Figure in it, *cannot see, or feel the Kingdom of God*: It must be again transmuted into an Angel's Form, or else there is no Remedy for it; therefore says Christ, *Unless ye be born anew, you shall not see the Kingdom of God*.

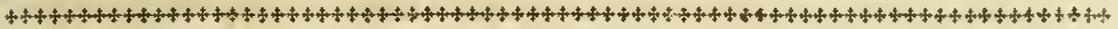
14. The inclosed Body of the heavenly Part *must be born anew in the Water of the Heaven*, *viz.* in the pure Elements-water, in the *Matrix* of the Water, and in the *Spirit of Christ*, out of the heavenly Essence, that the Soul's holy Part of the angelical World may be revived and quickened, and live and work in its disappeared, and again new-born Body, in the divine heavenly Essence, and therein receive its Food from the *divine Power* of the second Principle. Otherwise the heavenly Image which God created in *Adam* is not capable of the Kingdom of God; and without the same also it *cannot possess it*: No glittering Shews of devout Hypocrisy, Flattery, [seeming Holiness, or soothing the Mind with an *outward* Application of Christ's Merits,] or tickling Consolations, avail any thing; it must be *born* [anew,] or be quite forlorn; for the Pearl-tree is withered in *Adam* and *Eve*, it must re-obtain divine Essence, and *die* to the *Beast*, or else it cannot spring forth, and bear Fruit for the *Soul* to eat.

15. Now when *Adam* and *Eve* were awakened in the bestial Property, the *Beast* stood then *naked* and bare; for before the Heaven's Image did wholly penetrate the outward Man,

man, and *cloathed* it with Divine Power; for the Beast was *not* before manifest: This Property laid hidden in the Temperature, as likewise it is so, *without* the Creature; but now when the Image of the heavenly Essence disappeared, then the Beast, *viz.* the bestial Property, was manifest; so that now the poor Soul, which was from the first Principle, stood forth encompassed with this Beast wholly *naked* and bare.

16. But if the Beast *had been* manifest in the Beginning of Man, then it had also brought its Cloathing along with it from its Essence, as *other* Beasts did; but the Man was not created to the bestial Life; and though *God knew* that it would so come to pass, for which *Reason* he created so many Kinds and Sorts of Beasts for his *Food* and *Raiment*, yet he created Man in and to the true *Image* of God out of the heavenly Essence; so that if this Image *fell*, he *might* again bring it, through a new Motion and *Regeneration*, into its first State, as it *is* brought to pass in Christ.

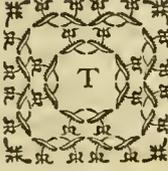
17. The Scope and Eye-Mark of our Writing is, to *search out* the Image of God, how it was created, and how it is corrupted, and how it shall come again into its first Estate; thereby to *understand* aright the New-Birth out of Christ, and to know the Inward and Outward Man, even what the *mortal* and *immortal* [Man] is, and how he is become mortal; and what he is to *do*, that he may come again into his first State.



The Twenty-Second Chapter.

Of the Original of Actual Sin, and of the ^xAwakening of God's Anger in the human Property.

^x Enkindling, stirring up, or Provocation.

1.  THE Scripture says, ^y God has made all Things by his Word, and without the ^y John 1. same, nothing was made which is made. Out of his expressed Word (which was essential in the *Verbum Fiat*) all Things came forth into Formations; first into an *Ens*, or *Desire* of a Property, and out of the same Propriety into a Compaction of Sulphur, Mercury and Salt, as into a formed Nature; and out of the same *Ens* in the formed Nature the Word becomes a creatureal Life; and brings itself forth out of the Compaction of Sulphur, Mercury, and Salt ^z, out of the *Body*; that is, it manifests itself in a plain *visible Being*; to which End ^z Or into a Body. God has created Nature and Creature.

2. Thus each Creature has a Center to its re-expressing, or breathing forth of the formed Words *in itself*, both the eternal and temporal Creatures, the irrational, as well as Man: For the first *Ens* was spoken forth out of *God's Breath* through the Wisdom out of the Center to the Fire and Light, and taken into the *Fiat* and brought into a Compaction.

3. This same *Ens* is out of the ^a *Eternity*; but the Compaction of the four Elements are ^a Or eternal out of *Time*: Thus an eternal [Ens] lies hidden in every Thing in the Time, in all Things with Life or without Life, in Elements and Creatures, in Vegetative and Unvegetative: The first *Ens* is in every Thing, whence the Form of Compaction, (which is risen from the Time) was *spoken forth* out of the spiritual World's Being, as an eternal *Ens* out of the Eternal-Speaking Word, through the Wisdom into a Time, *viz.* into a formed Essence according to the *Spiritual Ens*; which *Ens* cannot be destroyed by any Element or Thing whatsoever.

4. And though the elemental Compaction, *viz.* the Body (which the *Ens* has attracted to itself, that is, breathed it forth from itself, as an external Degree) *vanishes* and comes to nothing, for it has a temporal Beginning, yet the first *Ens* cannot perish: As we also see, that all Things enter again into their Mother from whence they are risen and come forth, *viz.* into the *four Elements*.

5. Now in this Consideration we find the true Ground of *Sin's* Original, seeing that the living, powerful, understanding, *Speaking Word* was breathed forth out of all the three Principles into the *Ens* of Man's Image, for his ^b Understanding, that he should and could rule the Properties of the Compaction of Sulphur, Mercury, and Salt; but he has now introduced this *Understanding*, *viz.* the speaking powerful Word, into the Compaction of Time, *viz.* into the earthly *Limus*; where also the *Fiat* of Time is awakened in the Body, and has taken the Understanding, *viz.* the *inspired*^c Breath captive in itself, and placed itself Master over the Understanding.

^s Intellectual Faculty.

^c Sound or Harmony.

^d With great Lamentation.

6. So that we now see by woful^d *Experience*, how it is now with us; that when we would speak (though the understanding Word does [idea or] conceive itself in the inward *Ens*, and desires to manifest the Truth) yet the awakened Vanity in the earthly *Limus* of the Body does soon forthwith catch it, and [cunningly blends] and works it forth into its own Property [or serpentine Subtlety,] so that the *Word* of human *Understanding* breathes forth *Lies*, Iniquity, Malice, Falsehood, and such cunning *Vanity*, and Foppery, in which Voice the Devil's Desire mixes itself, and makes it to a *Substance* of *Sin*, which the Kingdom of God's *Anger* receives.

7. For in what Property every Word forms and manifests itself in *Man's Speech*, when he speaks it forth, let it be either in God's Love, *viz.* in the holy *Ens*, or in the *Ens* of God's Anger, of the same it is again received when it is *spoken*; the false Word proceeding from the false *Ens* being infected by the Devil, and sealed to Destruction, is also taken into the Mystery of the *Wrath*, *viz.* into the Property of the *dark World*: Every Thing enters with its *Ens* into that from whence it takes its Original.

^e Or speaks.

8. Seeing then the *Speaking Word* is a divine Manifestation, wherewith the Eternal Word of God has manifested itself, and that this same *Speaking Word* is *inspired* into Man, we are therefore here to consider what Man does manifest with this *Speaking Word*. Understand it thus: If the human *Lubet* and Desire (which is the *Fiat* or the creating of the human Word) conceives the Form of the Word in the holy *Ens*, *viz.* in the heavenly Part of the Humanity, then the Word ^e sounds from an holy Power, and the Mouth speaks *Truth*.

^f *Ens*.

^g Works.

^h *Text*, into the Mansion House of his Tone, or hearing Faculty.

ⁱ *Text*, Thorns.

9. But if it be from the Vanity, from the Serpent's Craft, which *Eve* imprinted into herself, and thereby awakened its *Subtlety*, then the Word sounds from the *Ens* of the dark World; that is, it proceeds from the Center to the Fire-word; and thereinto also it enters (in its ^f *End*) when it goes forth out of the Form, *viz.* out of the Mouth; and wheresoever it goes, it ^g brings forth Fruit.

10. If it enters into another Man's ^h *Hearing*, in whom the Hunger of Craft and Vanity stands in open Desire, it is soon received as into a fruitful *Soil*, and takes deep spreading Root, and brings forth such evil Fruit; whence also such *sharp Words* and stinging ⁱ *Taunts* of the Devil are hatched in the diabolical Essence.

11. But if it proceeds forth empty and bare only into the false Imagination, then it ascends into the Will of the *Mind*, and conceives itself in the Mind into a Substance, for a *Seat* of the Devil's Desire, even for his murdering Fort which he has in Man.

12. But if the false Word be uttered against a holy Man, in reviling and reproaching him, and the holy Man will not let it *take Place* in him, and not stir or move himself in the evil Part of his Property with the *like* evil Word, then the Wrath of God receives it from without the Man, and is thereby mightily enkindled; and not only the inward

Ens of God's Anger, according to the spiritual dark World's Property, is thereby enraged, but also the outward *Ens* of the Wrath in *Turba magna* is inflamed, and hangs over the wicked Man's Head, and does even encompass him, and he is therewith taken, and possess'd as if he sat in the hellish [Flames of] Fire.

13. Of which Christ said, *that when the Wicked did curse us, we should bless him*; that is, echo forth the Word of *Love* against his fiery Word, and not suffer his malicious Word to enter into us to take Root, and then it goes back again, and apprehends the wicked Reviler himself, for as the Apostle said, *We heap fiery Coals upon his Head*.

14. For every Word of Man proceeds from an eternal *Ens*; either from the *Ens* of God's Love, or from the *Ens* of God's Anger; and if now it be brought forth out of the *Ens*, viz. out of its own Place, or Mother, it will have again a Place of its Rest, wherein it may work.

15. Now if it cannot take rest and work in its Likeness, without the wicked Man, who has awakened and brought it forth out of its *Ens*, and introduced it into a Sound, or ^{*}wordy Substance, then it catches or surrounds its Expresser [or *Autor*] who has ^{*}Vocal. brought it into a Substance, and enters again with its Root into its Mother whence it arose; that is, with the enkindled *Spirit*, and with the Substance of its contrived *Matters* it lays hold of and apprehends the ¹*Inventor's* Body; viz. the outward Essence of the outward *Sulphur*. ^{1 Or Expresser's, Speaker's.}

16. For every Word when it is expressed is *outwardly* made and formed; for in the expressing, or pronouncing thereof, the outward Spirit, viz. the *outward Part* of the Soul, receives it to its own Substance; and afterwards being enkindled in the Wrath, and infected by the Devil in its coming forth, in its witty glancing Subtlety of the Serpent, it enters again into the Soul and Body of the *monstrous* Image, and works according to its Property enkindled and infected by the Devil, and continually brings forth such evil Fruits and *Words*; as we plainly see, that out of many a wicked Mouth nothing but *Vanity* proceeds.

17. Moreover we have a very great and weighty Point here to consider of, concerning the Serpent's Craft, that if the Devil has infected the *Word* (when it is born in the *Heart* and formed in its *Ens*, and has taken Possession of the Will, and made it substantial) this Serpent's Craft then holds and entertains the same in the *Devil's* murdering Fort, as a fine adorned pleasant ^mBrat, as the Serpent lying on the Tree spoke in a very *pleasing* and taking Manner with *Eve*, till it could by its friendly Intercourse catch her ^m*Text, Killing.* in the Desire; so likewise the false, crafty, conceived Serpent's Word, which proceeds from the false Heart, holds forth itself as a very lovely *eloquent* persuasive *Siren*, and calls itself *holy*, till it can discover Man's Desire set open for it; there it lays open its very Heart, and enters into the Desire [of him,] and makes itself a Place to work, and re-procreate [its like.]

18. From hence now come the false *close* Backbiters, Tale-bearers, Perverters, and wrong Interpreters of other Men's Sayings; secret Liars, who are very fair before, and behind are a Serpent; Revilers and foul-mouthed Slanderers, who take away a Man's good Name from him; and in this false, smooth, and well-coloured, and adorned Serpent's Property, the Devil has his Counsel Chamber, his School, where he *learns* the Children of *Eve* his Art, viz. juggling Delusions, Foppery, Pride, Covetousness, Envy, Anger, and *all Vices* and Abominations proceeding from the Abyss of the dark World's Property.

19. Thus the Devil rules Man in Body and Soul by the crafty Essence of the *Serpent*, and works Abomination with Abomination, *Iniquity with Iniquity*, Sin with Sin. And this is even the first *Original* of Actual Sin, that *Eve* and *Adam* introduced the Serpent's crafty Essence, which the Devil had infected, into their [Will and] Desire, and so made

themselves forthwith monstrous in the Serpent, whereupon the *dark World's* Essence awakened in them, that so soon as this was brought to pass, the Will imagined into this monstrous Property, and formed itself into a substantial *Word*.

20. Even thus the Word was now also manifest in Man in the Property of God's Anger, *viz.* in the *dark World's* *Ens*; and thus Man does *now* speak Lies and Truth; for there is a *twofold* *Ens* in him, *viz.* one from the *dark World* awakened and stirred up by the Desire of the Serpent and Devil; and one from the heavenly *Limus* which is *now* stirring in Man, wherein the Free-will takes the Word; that is, whence it generates a Fruit out of the divine expressed and formed Word, which is again received of the *Likeness*, either in Heaven or Hell, that is, in the Darkness or Light.

21. For the two Worlds are in each other as one; the *wicked* forms and makes [for] God a *good* Word in his Wrath unto Death, *viz.* to the Sting of Death and Hell; and the *holy* Man forms and makes [to] God, out of his good *Ens*, a *good* Word unto the holy *Life* and Operation, as the Scripture speaks very clearly: *The Holy is to God a sweet Savour unto Life, and the Wicked a sweet Savour unto Death, viz.* to the *dark World*.

22. Now every Man is a Creator [or Framer] of his *Words, Powers, and Doings*; that which he makes and frames out of his Free-will, the same is received as a Work of the manifested Word into each Property's Likeness.

23. For *God's* Word is *also* manifest in the *dark World*; but only according to its Property, as the Scripture says, *Such as the People is, such a God they also have*: *God's* Word is manifest in all Things, in each Thing according to its *Ens*, whence the Free-will proceeds; the *Free-will* is the Creator or Maker, whereby the Creature makes,

* Or revealed. [forms and works,] in the " manifested Word.

24. There is no Herb, or Thing whatsoever, that can be named, wherein there lies not an *Ens* from the *manifested Word* of God, an *Ens* both according to God's Love and Anger, according to the *dark* and *light World*: For this visible World was breathed forth out of this same *Word*; now each *Ens* of the forth-breathed Word has a *free* Will again to breathe forth out of its *Ens* a ° Likeness according to itself.

° Its own Likeness.

25. But this is now the *greatest Evil*, that the *Ens* in its Center is departed out of the Likeness [and Harmony] of the Property into an Elevation, *viz.* out of one only *Ens* into many Properties; of which the Devil, being an *Hierarch* of the Place of this World, and also the Curse of God upon the Earth, is a Cause; which *Curse* Man stirred up and awakened.

° Text, or is borne, carried in, &c.

° Or create.

26. For now an *evil* *Ens*, which is from the awakened Property, ° infuses itself into a *good Vessel*, and corrupts the Vessel, whence the Free Will should ° draw from a good Property: But the Evil mixes itself into the Good; and *both* come forth again in the formed Word into a Substance; as an *evil* Man oftentimes stirs up an evil Word and Work in a good Man, which he never before conceived [or purposed] in his Will.

° Forms, creates, or draws forth.

27. For the Anger is become stirring [or quick] in the human *Ens*, and adheres to the good *Ens*, and the Will of the Fire-Soul is free, it ° conceives as *soon* in the *Ens* of Anger, as in the *Ens* of Love; nay, in many a one the *Love-Ens* is wholly impotent, and as it were dead or extinct: He works only from the Craftiness of the Serpent's Fruit to God's Anger, and though his Mouth flatters in the Serpent's Craft, and makes a devout Shew of the *holy Word*, and sets forth itself as an Angel, yet it is only the *Ens* and Form of the crafty Serpent, in the Light of the earthly Nature, and the Man *deceives* himself.

28. Therefore Christ says, *Unless you be converted and become as Children, you cannot see the Kingdom of God*: The Free-will must wholly go out from the *Ens* of the Serpent, and enter again, in the Spirit of Christ, into its heavenly *Ens*, which disappeared in *Adam*, and again awaken and stir up this *Ens* in the Hunger of its Desire, that it also

may be again and born to a living *Ens*, in the new regenerated *Word* in the Humanity of Christ, which did arise, and powerfully quicken itself, in the great Love-property, in the Man's Property, in the *Person* of Christ; where also the Free-will becomes a new innocent Child, and neither wills nor lets in the Serpent's Craft, otherwise the Free-will cannot form and manifest God's holy Word in itself; the Free-will must draw only out of the good *Ens*, if it will work and *live* in the holy Word.

29. Now understand right our Writing concerning the Serpent's Craft, and its adorned Art and false Virtue; (I say) understand our very profound and high Meaning, opened out of the *Council of God*, thus: The Serpent's *Ens* and Original was a Virgin of heavenly Pomp, a Queen of Heaven, and Princess of the Beings of God, apprehended and formed in the *Fiat* of the divine Desire, through the Fire in the Light; in like manner as the Hierarch *Lucifer* was so, and Prince *Lucifer* sate in heavenly Pomp in the Serpent's *Ens*, who had infected the *Ens* out of which the Serpent was created, and therein awakened the dark World's Property, *viz.* the Center of the eternal Nature, whence Evil and Good take their *Original*: But when the Good did in the Fire sever itself into the Light, and the Evil into the Darkness, the Serpent's *Ens*, which was good, was then infected, filled, and possessed with the Darkness; and from hence comes its *Craft*.

30. For even such a Craft the Devil desired, which also took him in the *eternal Speaking Word*, in such a Property, and confirmed him therein to Eternity; for it is also a *Wonder* in God, how an Evil could come to be out of a Good, that the Good might be known and manifest, and the Creature might learn to *fear before God*, and hold ^{Willingly} still ^{submit to.} to the Spirit of God; that he only might act and work in the eternal Speaking Word, and make and do what he pleases with and by the Creature.

31. And to *this End* *Lucifer* was swallowed up in the Wrath, seeing his Free-will went forth from the Resignation and departed from God's Spirit into the *Center*, to be its own self-full Maker and Creator; so that the Angels now have an ^{Warning:} Example in this revolted ^{Text, Looking-Glass.} fallen Prince and Puiſſant *Hierarch*; for the Kingdom of God, which is [peculiarly and properly] called God's Kingdom, stands in the deepest Humility and Love, and not at all in the Wrathful Fire's-might, but in the Light's Ardent-might, *viz. in Power*.

32. But the Devil's Kingdom, after which he longed and laboured, stood in the *Wrathful Fire's-might*; but the same was ^u essentially taken from him in his Place, and he was spewed out into the eternal Hunger of the Darkness.

33. And that he had infected and possessed the *Ens* of the Serpent which was so crafty, may be seen in its Body, which is only a dry hungry Skin, and fills itself with Poison in the *Tail*, in which Property the great Craft arises; and *therefore* the Serpent carries the Poison in the Tail, which may soon be pulled off, in that the same in the Beginning was introduced into its Virgin-like *Ens*.

34. For the Serpent is therefore called a Virgin, according to the Right of Eternity, because it has *both* Tinctures, which is in *no* Kind of earthly Creatures besides; but it is now in the Curse of God; yet if the *Artist* knew what its Pearl was, he would rejoice at it: But by Reason of the World's false Desire, which seeks only the *false Magick*, it remains hidden; also [it is not manifest] that the Wicked may bear his *Rebuke*.

35. For the Pearl of the whole World is *trod*den under Foot; and there is nothing more common than the same, yet it is hidden; so that the holy *Ens* might not be introduced into an *ungodly one*, which is not worthy of it, and so God's Power and Word in the Virgin-like Essence be thereby brought into a Serpentine [*Ens*,] as it is to be understood in the Serpent: *Enough* for our School-fellows.

36. Thus we fundamentally understand the Original of *Sin's* Birth; how Sin was born, and opened in the *human Word*; and how God is provoked to Anger in his expressed

Word by the human Re-expressing: For Man bears the Word which created Heaven and Earth in his *Ens*, for the same Word is brought to Substance.

37. Now God has inspired into Man's *Ens*, viz. into the formed compacted Word, *the living Soul*, viz. the γ Original out of all the three Principles, as a Spirit of the γ formed Word; this Understanding has now Power and Might to re-conceive, and to generate again a formal *Voice* in the *Ens*, viz. in the formed compacted Word.

38. But seeing the Serpent's Craft, viz. the Devil's introduced Desire, became manifest in the *Ens* of Adam and Eve, viz. in their compacted and formed Word; thereupon the Free-will does now draw forth from this Serpent's Essence mere *Adder's* Poison and Death, and forms its Word therein, unless the holy *Ens* or *Seed of the Woman* be again awakened in the new-born Love of God in Christ: Then the Free-will may conceive in this same holy *Ens*, and bruise the Head of the Serpent's and Devil's *Ens* in the Anger of God; that is, reject and abhor the evil Will, which desires to *idea* and imprint itself from the Serpent's *Ens* in the Formation of the Words, and bruise it in the Will of the *Thoughts* with the *Ens* of the Woman, viz. of Christ, and esteem it as the Devil's Mire and Dirt, which in the Children of God is a continual Combat and Strife between the *Ens* of the Serpent in the Flesh, and between the regenerate *Ens* of the heavenly Part.

39. Also know this: Every Thought which is formed in the *Will*, so that a Man consents unto Lies, or any Thing else which is false, or if his Will has *conceived* [and contrived] any Thing that is unjust, and he brings that Contrivance into the Desire, that he would very willingly do it, or express it in the *false Evil* formed Word, if he could or knew how, and yet must let it alone either for Fear or Shame, this is all *Sin*; for the Will formed itself in the Serpent's *Ens*.

40. But understand it well; if a good Will \times conceives in a good *Ens*, and yet the *evil* Desire adheres to it, and wills to poison the Good; if then the Good-conceived Will overcomes the Evil and casts it out, that the Evil cannot also be formed or received into the Compaction or Substance, it is *no Sin*; and though the evil Desire which adheres to the good be *Sin*, yet if the good Will does not close with it, and bring it into *Substance*, but rejects it out of the good Will as an Evil, then the sinful Desire cannot come into *Essence*, and the good Will has not hereby wrought any Evil, if it has not consented to the Craft of the Serpent.

41. Every *Sin* is born of the strange *Ens*; if the Free-will departs from the *Ens* wherein God has created it, then the Sin which is conceived in the Will in false Desire, and brought to Essence in the *Ens* of the Will, so that Man *would* feign do *wickedly* or *unjustly* if he could but bring his Intent to pass, is also great in the Sight of God; but if it proceeds so far, as to hurt and injure any one, by Word or Deed, then the Sin is *double*; for it is formed in its own *Ens*, and forms itself also in that whereinto it introduces the false Word, so far as the false Word in its Speaking finds a *Place* of Rest to Work [and bring forth its evil Fruit.]

42. And therefore the *holy Word* shall judge the false; as also at the End of this Time the holy Word shall cast out from itself all *false* γ idol *Opinions*, and all whatsoever has been formed in the Serpent's *Ens*, and give them to the dark World.

γ Carved-work of Fancy.

43. All those that take or conceive the Word in them, in their diabolical and serpentine *Ens*, and use it against God's Children, in whom the holy *Ens* is manifest, and stir up also an *Offence* [or Occasion of stumbling] in the Children of God, that the Free-will in *them* conceives itself also in the Serpent's *Ens*, viz. in Anger and Aversion, where always the holy *Ens* does likewise form itself, and the Spirit of Zeal arises, these false Authors, Beginners, and Causers, do all *sin against the Holy Ghost*.

44. For they do extremely despight and defy him, that *he* must even proceed forth,

through the Anger of the Children of God, whereby he is stirred up, and oftentimes shews himself in the *Turba* of the Children of God, and falls upon the Neck of the Wicked, as may be seen by *Elias* and *Moses*, and also by *Elisba*, who cursed the Boys, *that the Bears came out and tore them to Pieces*; for thus the Sword of God comes forth, through the Mouth of the *Saints*: If the holy Spirit be extremely displeas'd, and set into a fiery Zeal, then he awakens *Turba magna*, which draws the Sword against a wicked People, and devours them.

45. Thus understand in its full Scope and Meaning: Man has God's Word *in him*, which created him; understand, the Word has imprinted and formed itself with the Creating, both in its *Holiness*, and also in the *Anger*; and that also ^z in the outward ^z Or out of World, for the *Limus* of the Earth, or the Earth itself, was amass'd and compacted through the Word; so that the formed *Word*, which took its Beginning in the divine Desire, *viz.* in the *Fiat*, is an Exhalation breathed forth from the Spirit of God out of Love and Anger, therefore it is Evil and Good; but the Evil was *hidden*, and as it were wholly swallowed up in the Light, as the Night in the Day.

46. But the sinful Desire in *Lucifer* and *Adam* has awakened the Anger, so that it is become *essentially* manifest: Now the Gates of the formed Word, both in Love and Anger, *stand open* in the Earth, and also in the *Limus* of the Earth, *viz.* in Man, and also in the Free-will of Man; whatsoever he now forms and amasses in his *Free-will*, that he has made, be it either Evil or Good.

47. But now the Evil shall in the Judgment of God be separated from the Good; and in what Part [either of the Evil or Good] the human *Understanding*, *viz.* the Soul, shall be found, therinto it must enter, with all whatsoever it has done, as into its own formed Habitation; and therefore Christ says, *Their Works shall follow them, and be purged* (or *Note.* proved) *by the Fire*; also at the End, when the Books of the Essence shall be opened, *they shall be judged according to their Works*; for the Work, be it Evil or Good, embraces the Soul, unless it wholly departs from the [Evil,]-and destroys it again, by Reconciliation of his *offended* and wronged Brother, and drown the Substance in the Blood and Death of Christ; else there is no Remedy.

48. Therefore a Man must well consider what he will speak, for he speaks from the formed *Ens* of God's Manifestation, and well *betink* and ponder with himself, before he intends [or conceives in the Will] to do any Thing, and by no means *consent* to any false Backbitings, or approve by a *Yea*, neither privately, nor openly.

49. For all forged Tales and sharp Taunts proceed from the Serpent's *Ens*; all Cursings, and Swearings, and stinging Girds, proceed from the Serpent's *Ens*; yea though they be but in ^a *Jest*, yet the Serpent's *Ens* has stuck itself with them to the ^a Schimpf: Good, and compacted them with the Word: Therefore Christ says, *Swear not at all; let your Speech be yea, yea; nay, nay; for whatsoever is more then these cometh of Evil*; that is, *Note.* it is born of the Serpent's *Ens*.

50. All Cursers and Swearers have introduced their Free-will, *viz.* the poor Soul, into the Vanity of the Serpent's *Ens*, and form their Curses and Oaths, with all their ^b *lewd wanton Talk*, which is wrought in the Serpent's *Ens*, and sow into God's Anger: ^b Uppigen: And on the contrary, all God's Children, who are in right Earnest, form their Words in the Holy *Ens*, especially the *Prayer*, when the Free-will of the Soul amasses, or conceives itself in the holy *Ens* (which is opened by Christ's Humanity) then it *forms* the true essential Word of God in itself, so as it comes to *Substance*.

51. Therefore Saint *Paul* says; *The Spirit of God does mightily intercede for us in the Sight of God as it pleases him*; for the Spirit of God is formed in the Desire of the holy Word; the is taken or apprehended, and this taking or receiving is that which Christ said, *He would give us his Fleish for Food, and his Blood for Drink*.

52. The Soul's Will takes Christ's *Ens*, and in Christ's *Ens* the Word of Christ became Man, which the Soul's Desire or *Fiat* receives or impresses into its holy *Ens* disappeared in *Adam*; and here *Adam* arises in Christ, and becomes Christ [the second *Adam* or the anointed One] according to the heavenly *Ens* and divine Word; and from this *Ens* of Christ proceeds forth divine Knowledge, out of *the Word of God*.

53. Thus the Children of God are *the Temple of the Holy Ghost which dwells in them*, and so they speak God's Word; and without this there is no true knowing or willing, but mere Fable, and Babel, a Confusion of the crafty Serpent.

54. Therefore Christ called the Pharisees *a Seed of Serpents, and a Generation of Vipers*, and though they were the High Priests, yet he knew them to be so in their Essence, for they had formed their Will in the Serpent's *Ens*; they carried the Words of *Moses* in their Mouth, and therein they mixed the Serpent's *Ens*; as many still do to this Day: Where the incarnate Devil carries *God's Word* upon his Tongue, and yet only hides the Serpent's *Ens* thereby, and introduces the diabolical *Ens* into the *literal Word*, whence *Babel* the Mother of all spiritual Whoredom is born, a mere verbal Contention, a Wrangling about Words, where the *Ens* of the Devil and the Serpent opposes the divine *Ens* in the formed Divine Word.

55. But so it must be, that the formed and conceived Word in God's Children may be *stirred up*, whetted and exercised, and the Truth come forth to Light: Dear Brethren, this is the *Inheritance* which we have received from *Adam* and *Eve*; and that is the Cause that the Body must die and wholly putrefy, and enter again into its first *Ens*; for the Serpent's *Ens* must be wholly done away, *it cannot inherit the Kingdom of God*.

56. The first *Ens* in the *Limus* of the Earth, which was coagulated in the *Verbum Fiat*, must be wholly renewed in the Spirit of Christ, if it will possess the Kingdom of God; but if it remains captivated in the Serpent's *Ens*, it shall not be any more manifest, understand the holy *Ens* which disappeared in *Adam*, and was captivated in the Serpent's *Ens*, whereby Death came into the *Flesh*.

57. Therefore a Man must *consider* what he speaks, thinks, and does, lest he conceive his Thoughts in the Serpent's *Ens*, and form a Will in the Mind, in the *Ens* of the Serpent; for else the Devil sets himself therein, and hatches a Basilisk, *viz.* an hellish Form in the Word.

58. For all Wrath which is conceived in Man for Revenge primarily arises in its *Center* out of the Nature and Property of the dark World, *viz.* in God's Anger, and forms itself further in the Serpent's *Ens* to *Substance*; let it be what Zeal it will, if it brings itself into Wrath to its *own Revenge*, it is formed in the *Ens* of the Serpent, and is diabolical.

59. And though he was a Prophet and an Apostle, and yet would bring himself in the Wrath to his *own Revenge*, then this Substance is formed from the Anger of God in the Serpent's *Ens*, and goes into the Wrath of God; and the *Anger* of God is therein zealous, which does often so stir up and form itself in the *holy Children* of God, that they^c must, against their purposed Will, bring down the *Turba* upon the House of the Wicked, also upon his Body and Soul, as may be seen by *Moses* upon *Koran*, *Dathan*, and *Abiram*, whom the Earth swallowed up; so also by *Elijah* in the Fire concerning the two Captains over fifty, whom the Fire devoured; also by *Elisha*, and many other Prophets.

60. And there are many remarkable Examples to be found relating to this in the holy Histories, how oftentimes the Children of God have been forced to carry the Sword of the *Turba* in them: A great Example whereof we see in *Samson*; and also in *Joshua* with his Wars; and likewise in *Abraham*; how the Zeal of God enkindled itself in them, that they, in their Spirit of Zeal, have often awakened the *Turba magna* in the Anger of God,

God, and raised great Rebukes, Judgments, and Plagues, upon all Countries; as *Moses* in *Egypt* did with the Plagues upon the *Egyptians*.

61. But we must here distinguish. If the Zeal of *God* should awaken itself in an holy Man without his purposed Will, and give him the Sword of God's Anger, such a one differs much from those who in their *own Thoughts* contrive and plot in the Wrath, and introduce the conceived or purposed Will into the Serpent's *Ens*, and make it a Substance; for that is *Sin*, yea though the ^d most holy Man should do it.

^d The greatest Saint.

62. Therefore Christ so emphatically and punctually teaches us, in the New Birth, *Love, Humility, and Meekness*; and he would that a Christian should not at all revenge, also not be angry, for he says, that *whosoever is angry with his Brother, is guilty of the Judgment*; for the Anger is a Conception in the Serpent's *Ens*, which must be cut off by the Judgment of God from the good Being: *And whosoever shall say to his Brother, Racha, shall be in danger of the Counsel*; for the Desire of *Racha* arises in the Center of the dark ^e Or Re- fiery Wheel of the eternal Nature; therefore in the Fire-soul there is a Form of the venge. Fire-word [in Resemblance] of a Wheel like a Madness; and the Soul's Fiery-form stands in the *Racha* as a mad furious Wheel, which confounds the Essence in the Body, and destroys or shatters in pieces the Understanding; for every *Racha* desires to destroy God's Image: Thus the Soul hangs on the Wheel of the eternal Nature, *viz.* on the Center of the horrible anxious Birth; as is before mentioned concerning the Center of the Birth of Nature.

63. Moreover Christ says, *Whosoever says to his Brother, Thou Fool, shall be in danger of Hell-fire*: This is thus effected, when the conceived Will has formed itself in the furious Wrath of God's Anger, and introduced it into the Serpent's *Ens*, then it stands in the furious Wheel as mad; and if it does now *purposely* go on, and so form the Word, and casts or speaks it forth against its Brother, and enkindles in him also an hateful Enmity in the Serpent's *Ens*, the same *burns* in his expressed Word in the Fire of God's Anger, and he is guilty of it, for he has enkindled it in his *Racha*.

64. Therefore said Christ, *If thou wilt offer thy Gift, go first, and be reconciled to thy offended Brother or Neighbour*, for otherwise he brings *his Wrath* into thy Offering, and with-holds thee in thy Desire towards God, that thou *canst not* reach the holy *Ens*, which else washes away the *Turba* in thy enkindled Vanity.

65. For the Word Fool is in itself, in the Essence, nothing else but an enkindled wrathful fiery Wheel, an outrageous Madness; and he that so calls his Neighbour *without a Cause*, has brought forth a Word in the Fire-wheel in *God's Wrath*, and is guilty of it; for the Word produced is risen out of the *Ens* of the Soul and Body.

66. Every Word, when it is formed, does first awaken its own *Ens*, whence it takes its Original, then it leads itself forth through the Counsel of the five Senses against his Brother: Now whosoever *uses* such a wrathful devouring Fire-word against his Brother, he sows into the Anger of God, and is in danger to *reap the Fruit* which he has so sown, when it springs up and grows.

67. Therefore take heed and beware, O Man! what thou thinkest, speakest, or *desirest* to do. Look well always in what Zeal thou standest, whether it be divine, or only of thy own poisonous Nature! Thou Father, thou Mother, thou Brother and Sister, which proceed and come from one *Blood*, from one *Ens*, and mutually assimilate each with other as a Tree in its Branches; think and consider what kind of Sound [or Tune] thou introducest into the vital *Ens* of thy Fellow-twigs and Branches, whether it be God's Love-word, or his Word of Anger. If you do not destroy the introduced Evil again with Love, and introduce again the Love-*Ens* into the Anger, [to overcome and reconcile it,] then the *Substance* must come ^f into the *Judgment* of God, and be separated ^g Or before. in the Fire of God; as the Devil is severed from the good *Ens*; and so shalt thou, O

wicked Man! with thy wicked formed *Word*, [which thou hast conceived] out of the *Ens* of God's Anger.

68. And therefore God has introduced his *holy Word* out of his deepest Love again into the human *Ens*, seeing the same was introduced into *Adam* and *Eve* in the Anger, that Man might conceive [or form his Will and Doings:] again in the introduced Love of God in Christ Jesus, and in him destroy the wrathful Anger; and therefore Christ teaches us that *he is the Gate which leads us into God, that he is the Way and the Light*, whereupon we may enter into God, and in him regenerate [or quicken again to Life] the holy *Ens*.

69. And therefore Christ *forbids us to be angry*, and conceive our Will and Word in the *Revenge*; but *if any one did curse us, we ought to bless him; and if any did strike us, him we should not resist*; lest our *Turba* should be stirred up in the new-born holy *Ens* of Christ, and introduce the Serpent's Craft, Iniquity, and *Ens* thereinto.

70. But *we should be as Children in Love*, who understand nothing of the Serpent's Craft; therefore we declare in divine Knowledge, as a dear and precious Truth, that all Contention, Covetousness, Envy, Anger, War, false Desire, or whatsoever may be of the like Name [and *Nature*.] takes its Original out of the *Center* of the ^s *Revenge* of the Wrath of God, out of the dark World, and is brought in the Serpent's *Ens* to a Substance, wherein the false Serpent's *Ens* will behold and contemplate itself in Pride.

z Or devouring Property or wolfish Gulph.

71. Whatsoever *strives* and contends in this World about Selfhood, Self-interest, temporal Honour, its own *Profit*, for its own Advancement, the same is bred and born of the Serpent's *Ens*, be it either Rich or Poor, in Superior or Inferior, no Order, Rank, or *Condition* whatsoever excepted: All Men who would be called Christians, or Children of the Love, must be born again in their first *Ens* (which disappeared, and corrupted in *Adam*) out of the divine Love in the holy and heavenly *Ens*, or else *not one of them* can be a Child of the Love of God: All the Greediness, and Covetousness, of all Places, and politick Powers, under what Name or Title soever, wholly proceed from the Serpent's *Ens*.

72. I speak not of the Offices, but of the Falshood of the *Officers*; the Office in its Place and Station is God's Ordinance, if it be carried on in *holy Desire*, and arises out of a divine Root for good; if not, but that it arises only out of a Root for Selfhood and Pride, then it is from the Serpent's Craft, and goes into *Destruction*.

73. *All War*, however blanced over, and under what Pretence soever, takes its Original out of God's Anger, and he that *begins* it, does it from a self-full Desire to selfish Interest, from the Serpent's *Ens*; unless that War arises from the Command and Injunction of God, that a Nation has brought forth itself in his Wrath, that he would his Anger should devour it, and ordain an *Holyer* in its Room, as was brought to pass by Israel among the Gentiles; otherwise it is wholly born in the self-ful *Turba* in Selfhood. It does not belong to any true Christian born of Christ to raise the Sword of the *Turba*, unless the zealous Spirit of God stirs it up in him, who often will rebuke *Sin*: Whatsoever exalts itself in the Wrath about its own Honour and Pride, and brings itself to *Revenge* [or Bloodshed,] is from the Devil, be it either by Nobles or Ignobles, none excepted; before God they are all alike.

74. Earthly Dominion and Government has its Original from the *Fall*, in the Serpent's Craft, seeing Man departed from the Love-will, from the Obedience of God, therefore he must have a *Judge* to rebuke the false Desire in its Substance, and destroy the false Substance; therefore *Magistracy* and *Superiority* are ordained of God for a Defence of the righteous Substance and Will, and not for their selfish Interest, and their own perverse Will, to break down and destroy Governments at their Pleasure, and to *oppress* the Poor, and Impotent; whatsoever does that is risen from the Serpent's *Ens*,

Note.

let it glister and colour over itself with what Hypocrisy it will; and though it were cloathed with Gold and Pearls, yea even with the Sun, it is bred and born out of the Serpent's *Ens*, and has the Serpent's *Ens* in its *Government*, and tends to Destruction, unless it be born anew [in the *Ens* of Christ.]

75. Whatsoever is not born out of the *Ens* of Love, and bears not forth a Will of Righteousness and Truth, to work something that is good upon the Earth for the Service and Profit of his Neighbour, the same is *Idolatrous*; for in *Adam* we all are one Tree, we are all sprung from one only Root.

76. And God has begotten us in his Love, and brought us into Paradise; but the Serpent's Craft has set us at Variance, so that we are departed out of Paradise, and come into its villainous subtle Craft, into *Selfishness*; whence we must again depart, and enter into a Child's Coat.

77. We have nothing in this World for our own Propriety but a *Shirt*, whereby we cover our Shame before the Angels of God, that our Abomination may not appear naked; and that is our own, and nothing else, the other is all common: *Whosoever hath two Coats, and sees that his Brother has none, the other Coat is his Brother's*, as Christ teaches us.

78. For we come naked into this World, and carry away scarce our *Shirt* with us, which is the Covering of our Shame; the rest we possess either by *Necessity* of Office, or else out of *Covetousness*, out of the Serpent's false Desire: Every Man should seek the Profit and Preservation of his Neighbour, how he might serve and be helpful to him; as one Branch of a Tree gives its Power, Essence, and Virtue to the other, and they grow and bear Fruit in one Desire; so we are all one Tree in *Adam*.

79. But we are in *Adam* withered in the Serpent's *Ens* as to the Love-will; and we must all be new-born in Christ's Love-*Ens* and Will; without that, none is a Child of the Love of God; and though there may be *Something* of the divine Love in many a one, yet it is wholly covered with the Serpent's *Ens*; which devilish *Ens* continually springs forth above the Love, and bears Fruit.

80. *There is not any one who does Good* in Selfhood and own Will; unless he forsakes in *Note.* the (own appropriating) Will all whatsoever he has, even to the Infant's *Shirt*; that he must keep for his own, and give it none, for it is the *Covering* of his Shame; the other is all common, and he is only a Servant and Steward of the same, a Guardian and Distributor to every one in his Place.

81. Whosoever suffers the Poor and Miserable to be in Want and Distress under his Charge, and gathers into his Mind temporal Goods for his own Property, he is no Christian, but a Child of the *Serpent*; for he suffers his under Branches to wither, and keeps away his Sap and Power from them, and will not work forth Fruits by his Fellow-branches.

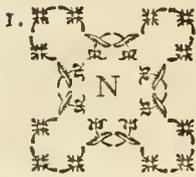
82. We do not hereby mean the wicked idle Crew, which will only suck the Sweet, and *not work* and bring forth Fruit themselves in the Tree, that they should be pampered to exercise Pleasure and Vanity; but we speak of the Twigs which stand in the Tree, and *co-operate*, and would willingly grow and bear Fruit, from whom the great Branches of this World *withdraw* the Sap and hold it in themselves, that they as lean overdropt Twigs wither by and under *their* Charge: Such are the rich Potentates and *Nobles*; with them the Spirit of Zeal here speaks, so far as they keep and hold their Sap within themselves, and suffer their small Branches to dry up and wither, and wholly withdraw the *Sap* from them; they are Branches on the Tree of the Serpent, which is grown up in the *Curse* of God's Anger, and is reserved for the Fire of God's Anger, says the Spirit of Wonders.

The Twenty-third Chapter.

How God re-called Adam and his Eve when they were entered into Sin and Vanity, and were awakened in the Serpent's Ens, and laid upon them the ^h Order of this toilsome laborious World, and ordained the Serpent-bruifer for an Help (or Saviour) to them.

ⁱ State, or Calling, or Ordinance.

Gen. 3. v. 7.



1. **N**OW when *Adam* and *Eve* had eaten of the Tree of the Knowledge of Good and Evil, and were become monstrous by the Serpent, *Moses* writes of it thus, *Their Eyes were opened, and they knew that they were naked, and they sewed Fig-leaves together and made themselves Aprons*: Here the Soul did even now know the monstrous Image, and was ashamed of it, that such a gross *Beast*, with gross *Flesh* and hard *Bones*, should awaken [or shew itself] with a bestial *Worm's* Carcase of *Vanity* in their tender delicate *Body*; and they would have covered the same from the *Eyes* of *God*, and for *Shame* crept behind the *Trees*, so very ashamed were they of the foul Deformity of the *Beast*; for the *Bestial Ens* had swallowed up the *heavenly*, and got the upper *Hand*, which they had not before known; now they could not tell for shame what they should do.

2. The Serpent's Craft would *not* here cover the *Shame*, but laid it only more open, and accused them, as revolting faithless *Rebels*; for *God's* Anger *awaked* in them, and arraigned them now before the severe *Judgment*, to devour them into itself, as into the dark *World*, as happened to *Lucifer*.

ⁱ State, Condition, or Thing which caused the Earth to tremble, &c.

3. And this is the ⁱPlace whereby *the Earth trembled in the Death of Christ, and the Rocks cleaved in sunder*: Here *God's* Anger shut up the holy *Ens* of the heavenly *Humanity* in *Death*; which *Christ*, when he destroyed *Death* on the *Cross*, again opened, at which the *Wrath* in the *Curse* of the *Earth* and *Rocks* shook and trembled.

4. And here was the fore *Combat* before *God's* Anger, in which *Combat Christ in the Garden* (when he prayed, and was to overcome this Anger) *did sweat Drops of Blood*, when he said, *Father, if it be possible, let this Cup pass from me; but if it be not possible, but that I must drink it, thy Will be done.*

5. *Christ* on the *Cross* must *drink* down this wrathful Anger, which was awakened in *Adam's* Essence, into his holy heavenly *Ens*, and change it with great *Love* into divine *Joy*; of which the *Drink of Gall and Vinegar*, being a mixed *Draught* which the *Jews* gave him, was a *Type*, signifying what was done inwardly in the *Humanity* of *Christ*.

6. For the *outward* Image of *Man* should also be redeemed from the Anger and *Death*, and again rise out of the *Earth*: Therefore *Christ's outward* *Humanity* from the *Kingdom* of this *World* must also *drink of this Cup*, which *God* the *Father* had filled to *Adam* in his Anger; the same, *Christ* must drink off, and change the Anger into *Love*; therefore said *Christ*, *If it is possible, then let it pass from me*: But it was not possible to overcome the Anger, unless the sweet Name of *Jesus* should *drink* it into itself, and change it into *Joy*; then said *Christ*, *Father, thy Will be done, and not the Will of my Humanity.*

7. *God's* Will should also have been fulfilled in *Adam*, but he exalted his own Will by the Serpent's Craft: Now the *Humanity* of *Christ* upon the *Cross* must give *this own Self-Will* to the Anger to devour it; but the holy Name *Jesus* brought it into the *Death* of *Selfhood*, that it must die in the wrathful *Death*, and enter again *through Death* in his *Resurrection* into the true *Resignation*, *viz.* into the divine *Harmony*.

8. *Adam*, when he had awakened the Anger in him, stood in Paradise in great Shame and Scorn before God and all holy Angels; and the Devil *mocked* and derided him; that this Image of God, which should possess his Royal Throne, was become a monstrous Beast: And into this Scorn Christ must enter, and suffer himself to be *reviled, mocked, spit upon, whipped, crowned with Thorns*, as a false King; for *Adam* was a King and Hierarch, but became false and rebellious.

9. Here Christ stood in his stead, *and was condemned to Death*; for *Adam* also should have been judged by God's Anger; here *Adam*, that is Christ in *Adam's* Humanity, stood in his stead: *Adam* should have been *rejected as a Curse*, even as a Scorn before Heaven and Earth; and in sum, the whole Process of Christ, from his Incarnation to his Ascension, and sending of the Holy Ghost, is *Adam's* State: What *Adam* had merited as a *Malefactor*, Christ himself must take upon him in *Adam's* Person, and bring again the Life out of Death.

10. *Adam* was made by the *Word* of God, but he fell from God's Love-Word into his Anger-Word; thus God out of *mere Grace* did again awaken his Love-Word in the deepest Humility, Love, and Mercy, in *Adam's* wrathful Image, and introduced the great Love-*Ens* into the *Ens* of the awakened Anger, and changed the angry *Adam* in Christ into an holy ONE.

11. *Moses* describes it very clearly, but the Vail lies before the bestial Man, that he does not know him. For he says, ^k *And they heard the Voice of the Lord God, which^k Verse 8. walked in the Garden, when the Day grew cool, and Adam and his Wife hid themselves from the Presence of the Lord God among the Trees.*

12. *Moses* says, *They heard the Voice of the Lord God, which walked in the Garden*: What is now this *Voice* which was [or stirred] in the Garden? For *Adam's* Ears were dead to the Divine Hearing, and were awakened in the Wrath; he could not in his *own Might* hear any more God's holy Voice, for he was *dead as to the Kingdom of Heaven*, as to the divine Holiness; as God told him, *In that Day that thou eatest of this Tree thou shalt die.*

13. The *Voice* was God's *Anger*, which forced into *Adam's* Essence, when the Day became cool; understand the Eternal Day in *Adam's* Essence was awakened in Cold and Heat: Therefore now they heard the *Voice* of God the Lord in his *Anger* in the Essence; for the *Turba* was awakened; the Tone or Hearing of the dark World did sound [or ring its sad Knell.]

14. But that which walked in the Garden, and re-called *Adam*, was *another Voice* which broke forth out of the Anger, and walked [or moved] in the Garden. For the Word (^{der gieng im Garten} which walked in the Garden) is the Difference, or Note of Distinction, and signifies the *Voice* of *JESUS* proceeding from ¹ *JEHOVAH*; the *Voice* was ^m *TETRAGR* ^{היהוה} *GRAMMA*, but that which walketh in the Garden was *TON*, *viz.* the Center of the Light World; and the *Voice* *TETRAGR* ^m *GRAMMA* is the Center ^{מטען} *TON* ^{Nomen quatuor Literarum,} to the Fire-Word, *viz.* the first Principle, and the *TON* the Second Principle; as Fire and Light are one, but they sever themselves in their coming forth to Manifestation into a twofold Source; the like also is to be considered concerning this. ^{That Name of four Letters.}

15. The *Voice* of the Fire-World entered into the Essence of *Adam* and *Eve*; the same they heard, therefore they were *afraid*, and crept among the Trees: But the *Voice* of the Light-World is this, whereof *Moses* spoke, ^{Der gieng im Garten} *the holy Voice* walked in the Garden of Paradise, for the Word (^{der} ^{welch} ^{walked} ⁱⁿ ^{the} ^{Garden}) denotes the Person of ⁿ *Text*, *Christ*, who walked in the Spirit in the Garden, and went forth from the Fire's Center, ^{Der} who took Possession of Paradise, and would invest *Adam* again with it.

16. Therefore says *Moses* now, ^o *And the Lord called to Adam, and said to him, Where art thou?* Why said he not, *Adam* and *Eve*, where are you? No, He called to *Adam*,

viz. to the *first Image* which he created in Paradise, and not to the Man and Woman; for He that called, was *He which walked in the Garden*; viz. the Word of the Light-world, the Voice of the Second Principle, which called back again in [and from] the enkindled Anger, and espoused itself again to the disappeared heavenly *Ens*, that it would raise, and stir up itself again therein, in the Name *Jesus*, viz. in the deepest Love of the Deity, and unite, and manifest itself in the Fulness of Time, in the disappeared *Ens*, with the Introduction of the holy divine *Ens* of the heavenly World's *Essence* thereinto, and open Paradise again, and in the mean Time *bruise the Head of the Serpent's Ens*; this Serpent-bruise said to *Adam*, *Where art thou?*

17. Now says Reason, He saw him well enough. Why said he then, *Where art thou?* He did indeed see ^p *Adam*, but *Adam did not see him*; for his Eyes were departed from ^q *Adonai*, from the divine World, into Time, viz. into the outward World, into the Serpent's *Ens* [both] Evil and Good, into the *Death* and Corruptibility; out of these monstrous Eyes *Adam* saw in the Property of the *Fire's Tincture*: But the Property of the Light's Tincture, which he had wretchedly lost, said unto him, *Where art thou, Adam?* Which is as much as if he had said, *Seek me, and see me again*: I am come to give myself again to thee: ^r *And Adam said, I heard thy Voice in the Garden and was afraid, for I am naked.*

18. This Calling him was nothing else, but the Voice or Sound of the *holy Word* introducing itself again into the *vital Light*, else *Adam could not* have heard this Voice; therefore he said, *I am naked, and afraid.*

19. Of what was he afraid? He felt in him the World of God's Anger, and feared that it would *wolly enkindle* itself, and devour him, as happened to *Lucifer*: Therefore he trembled at the Call of the holy Voice, as the Anger trembles at the Love, as may be seen *on the Cross of Christ*; for even here was the Fear and Dread of the Serpent; for she knew the Voice which called into *Adam's Ens*, and feared before the Face of God, for it knew [or perceived] the *Falsehood* which was in it, which it would *hide*.

^s Verse 11. 20. And God said, *Who told thee, that thou art naked?* That is, the Serpent's *Ens* has told thee, that thou shouldst imagine after the bestial Property, and awaken the same.

21. And we see here very clearly, that *Adam* knew nothing of this naked bestial Property, in his *Innocence*; but if it had been manifest in him, surely he had then known it: But now God says to him, *Who has told thee it? Hast thou eaten of the Tree, whereof I commanded thee, that thou shouldst not eat?* Did not I charge and command thee that thou shouldst not awaken the Property of *Nakedness* in thee? Why hast thou by *Lust* brought thyself into the bestial Property? Did not I create thee in the Angelical Property, art thou then become a *Beast* in my Power? Have not I made thee in and through my Word? Why has thy own *Free-Will* changed my Word?

^t Verse 12, 13. 22. And he said, *The Woman which thou didst join with me gave to me, and I did eat of the Tree: And God said to the Woman, Why hast thou done this? And she said, the Serpent beguiled me, and I did eat.* Herein it is plainly and clearly laid open, that the Devil in the *Ens* of the Serpent deceived Man, as it is before mentioned, and that they both, *Adam* and his Wife, were made monstrous by the Serpent.

^u Verse 14. 23. For God said to the Serpent, by whose Property the Devil had made himself a Seat, and Habitation in Man's Image, *Because thou hast done this, be thou accursed above all Cattle, and above all the Beasts of the Field; upon thy Belly shalt thou go, and Dust shalt thou eat all the Days of thy Life.*

24. But here the Vail lies before the Face of *Moses*, who passes by the Serpent, and does *not* describe what it was: But seeing now God said unto it, that it should go upon the Belly, and eat Earth, and no Law was given to it in the Beginning, thereupon we are here *well able* to find what it was: Seeing it was the most subtle Beast among all the

Beasts, and flew *Eve's* Virgin-like Chastity, that she lusted after the bestial Copulation; thereupon we understand in the Serpent's Property the *Desire* of [carnal] brutal Copulation, and all *Unchastity*, wanton Uncleannefs, and bestial Whoredom of Man.

25. For it, viz. the Serpent in its inward *Limus*, whereinto the Devil introduced his Desire, ^a was a Virgin-like *Ens*. Understand, in the good Part of the heavenly *Ens* which ^c Or had been. was taken in the *Verbum Fiat*, and brought into a creaturely Image according to each Property; as also the Devil's *Ens* before his creaturely Existence was a Virgin-like *En* of Angelical Property.

26. This Serpent's *Ens* was modellized and *engrafted* in *Adam* and *Eve*; for the Desire of *Eve* took hold of this bestial Property, and imprinted it into herself, as a Blemish [or foul Mark] into the right pure Virginitie, into the pregnant *Matrix*; therefore God curled the Image of the outward Serpent, and bid her go upon the Belly, and eat Earth; and herewith also the *Mark* [or Blemish] of the impressed monstrous Serpent [was stamped] in Man.

27. For as now the outward Serpent must go upon the Belly and eat Earth, which had brought its Figure into the *Matrix* in *Eve's* Belly, so must now the Belly of *Eve* eat of the curled Earth, and the *Matrix* goes as a subtle Serpent upon its Belly, and beguiles the *Limbus* of the Fire's Tincture: Thus it longs after its Belly and Serpent-creeping, whereas it is only, that this Serpent's *Matrix* might exercise *Whoredom*, and effect a bestial Work, as *Eve* deceived *Adam*, so that he eat of the Fruit; and as the outward Serpent was curled, so also the Serpent's *Matrix* of the bestial Property in *Eve*, from whence all her Children are corrupted, and are all born of a monstrous *Matrix*, which is a ^y deflower-^y *Text*, an ed Maid in the Sight of God; for *Adam* had already corrupted it when he stood in *both* ^{Whore}. Tinctures; but when *Eve* was separated from *Adam*, it came with her into *Ad*.

28. And God said, ^a I will put Enmity between thee and the Woman; between thy Seed and ^a Verse 50. her Seed; it shall bruise thy Head, and thou shalt sting it on the Heel. Now the Ground lies herein; for God did not mean hereby the outward bestial Serpent ^a without Man, ^a *Extra* which hides itself in Holes, and Crannies of the Rocks, and inhabits in the rude solitary ^{Hominem}. Places [of the Earth,] but the monstrous *Bestial* Serpent in Man, which was figured in the Woman's *Matrix*.

29. For when God called *Adam*, when he hid himself among the Trees, and was ashamed and feared, then the Voice of the holy Word entered again into the vital Light; and here when God said, *I will put Enmity; the Seed of the Woman shall bruise the Serpent's Head*; then the holy Voice of God went forth out of *JEROVAH*, which would once more move itself in Time, and manifest *JESUS* in the Woman's *Matrix*, in the disappeared heavenly *Ens*, and incorporated itself anew with the holy Word [therein,] as into an ^b Aim of an Eternal Covenant.

30. And this Word of Promise which incorporated itself in the *Woman's* Seed, was that ^b *Mark*, same Word which moved itself in *Mary's* Seed, and opened the Name Jesus out of the ^{Limit, or} Center of the deepest Love in the Word, and quickened the disappeared heavenly *Ens* ^{Bound}. with introducing of the *holy* living *Ens* into the disappeared *Ens* of *Mary*.

31. Understand, the heavenly *chaste* Virginitie was again revived in the Name of Jesus, in the *Seed* of *Mary*, in the Motion of the Incorporated Word; and this Incorporated [or Engrafted] Word stood in *Eve's* Seed in the *Matrix* as an ^c Aim of a certain Covenant, ^c *Limit, the* and was all along *propagated* in *Eve's* Seed, from Man to Man, in the heavenly Part, as a ^{Eternal} Sound or Incentive of the divine holy Light's Fire, wherein the *Name* Jesus was all along ^{Love's Eye-} propagated in an Aim, and Covenant, as a glimmering Incentive, till the Time of the ^{Mark}. Awakening [or Manifestation] of it in *Mary*, where the Covenant was ^d fulfilled, and the ^d *Text*, stood Doors of the shut Chamber were again opened. And this is that holy Fire, out of which ^{at the End}. the Name Jesus was manifest, which holy Fire burned in the *Jewish Offerings*, which ap-

peased [or atoned] the Anger of God, and bruised the Head of the monstrous Serpent in Man, viz. the monstrous Fire-Spirit and Will.

32. *The bruising of the Head* is nothing else but to destroy the Abomination of the Serpent, to take away its *Power* by a right Desire of *Faith*; and by such a strong importunate Imagination of Faith on the promised Word, to take the same Word, and introduce it into the Serpent's *Ens*, and therewith destroy and ruin the Devil's Fort of Robbery; and thereby kill the *Matrix* of the whorish Desire, and introduce the *Matrix* with its Desire into the Virgin-like *Ens*, into the Aim of the Covenant.

* The female and male Property.

33. In which Covenant the Woman and Man shall and must die, and the chaste Virgin must be born out of the Death in the Word of the Covenant, with both Tinctures of peculiar Love; and then the Serpent, in its Desire in the Anger of God, will sting the Virgin-child of the New-birth in the *Faith* on the *Heel*.

34. For the Virgin-like Child is fast bound by the *Heel* with a strong Chain, all this Life-time, to the monstrous Image, and is not able to get quite rid of the Serpent's Chain all this Life time; this Chain is the brutal bestial monstrous Man, in whom lies the Monster of the *Whore* and *Serpent*; a Figure whereof we have in the *Revelation of John*, where *the Woman stands with the Crown and twelve Stars upon the Moon*.

35. The *Moon* signifies the bestial Man, and the Woman signifies the Virgin-like *Matrix* in the Aim of the Covenant, out of which the Virgin-child is born.

36. When *Adam* was Man and Woman, and yet none of them both, the Virginity according to the *Light's Tincture* in the holy *Ens* was poisoned and infected in him by false Desire; for the fiery Property of the Soul carried [or directed] its *Lust* into the Earthliness; and out of that Virginity, the Woman, by the adjoining of all the three Principles, was made; and the Woman made herself monstrous by the Serpent, and corrupted the Virgin-like *Matrix*, and by her Lust introduced a bestial monstrous *Serpentine* ^f [*Matrix*] therinto, infected with the Devil's Will and Desire.

^f Or whorish Property.

37. Now this holy Virgin-like *Matrix* in *Eve* was captivated by the monstrous Property, and the Image of the heavenly *Ens* disappeared in her, and in this heavenly *Ens*, understand in the right Virgin-like Seed of Chastity, Sanctity, and Purity, which was captivated in *Eve* by the monstrous Serpent, and bestial *Whore's* Desire, the Word of God did place itself with the dear precious and holy Name *Jesus*, that it would again introduce [a] living heavenly *Ens* into this captivated disappeared *Ens*, and bruise the Head of the Serpent's *Ens*, viz. the Whore's Monster, and mortify its Desire, and cast away the Whore's Image, and over-power and allay the enkindled Anger of God in this Virgin-like *Matrix* with the deepest Love of God, and wholly kill and ^h nullify the Monster of the Serpent in Flesh and Blood; and this is that which God said, *The Seed of the Woman shall bruise the Serpent's Head*.

^g Inspire, infuse or recall, or apply itself as a Balsam, that is, put or promise itself.
^h Or do away.

38. Understand it right, the Virgin-like *Seed* of *Eve*, in the Word of God, should do it in the Name and sweet Power of *Jesus*; the Seed included in the Covenant of God, out of which the Virgin-child is born, as the *Dew out of the Morning*, that (I say) should, and must do it.

39. For the Child, which is from the Blood of the Man and Woman, shall not inherit the *Kingdom of Heaven*; but that which is [born] of the Virgin-like *Ens*, in the Aim of the Covenant, out of the promised Word of God; the Child of the Man and Woman is a *Monstrum*, and must die and putrefy, and rot in the Earth; but the Virgin-like *Ens*, which lies bidden in this *Monstrum*, is the true *Seed*, of which the Children of Christ are born, yea even in this Life-time; for the Life of this Child is the true *Faith* and great divine Desire.

40. This Virgin-like Child lives in Christ's Children in the Spirit and Flesh of Christ in a spiritual Body outwardly covered with the *Monstrum* in the Child of the Whore and Serpent; there is no Man who does not outwardly carry on him the *Serpent's Child*.

41. But the Virgin's Child, born of the divine Virgin-like *Ens* of Jesus, does *not* live in *all*: There is indeed in many a one a glimmering Incentive thereunto, *viz.* a *weak Faith*, and divine Desire; but the true, holy, and precious Life of the Virginity is not born, it stands *captivated* in the Judgment of God.

42. Yet *well* it is for those who have but an Incentive in them; to those we give this Direction, that their Soul's Desire should in the Spirit of Christ ¹ dive itself into the di-¹Dip, plunge, or baptize. vine *Incentive*, and with the Fire-desire enkindle that Incentive, and also forsake and hate the Serpent's Monster and Bastard, and introduce their great Hunger and Thirst into the Virgin-like *Ens*, into the Word of God's *Covenant*, and into the *fulfilling* of the *Covenant*, *viz.* into the Humanity of Christ, and ever mortify, and trample under foot the Whore's Monster in the Will of the Desire, as a *venomous* stinging evil Serpent, a false Bastard, that *cannot inherit the Kingdom of God*, and is only a Hindrance to the Virgin's Child.

43. For *the Word of the Promise* in the *Covenant* would not incorporate itself into the Man's Tincture, *viz.* in the Soul's-fire *Ens*, but into the Woman's, *viz.* into the Light's Tincture, into the Virgin-like Center, which should have brought forth *Magically* in *Adam*, even into the heavenly *Matrix* of the holy Pregnatress; in which Light's Tincture the fiery Soul's *Ens* was weaker than in the Man's Fire-*Ens*.

44. In this Light's *Ens* God would raise the Fire-*Ens*, *viz.* the true Soul, and as it were beget it anew, as may be seen in the Person of Christ, according to the Humanity, who in this Virgin-like *Ens* assumed a manly Fire-soul from the Woman's Property, from the female Virgin-like Seed, wholly *contrary* to Nature's proper and peculiar Ability; for the Image of God is a Man-like Virgin, neither Woman nor Man.

45. And if a Man will rightly consider both Properties according to the divine Property, then let him ascribe the *Male* to God the Father, *viz.* to the first Principle, where God's Word manifests itself with the Fire-world, which is the first Center of the *Creature*; and the *Female* let him ascribe to God the Son, *viz.* to the second Principle, where the divine eternal Word manifests itself in the Light of Love, and opens another Center in the Love-desire, and comes into the Fire's Center, in like manner as the *Fire* produces a *Light*; and the *Light* [is] a great Meekness of an oily, watery, and airy Property, which Property the *Fire* draws in again, whence it receives its shining *Lustre*, and also its Life to burn, else it would smother and suffocate.

46. And as these three, *viz.* the *Fire*, *Light*, and *Air*, have one only Original, yet they give a very evident *Distinction* in their Property; the like also we are here to mind: Into this Property, in the Life of Man's Soul, the most sweet *Name JESUS* has incorporated itself in the Word of Promise, as into the Likeness which stood in the Light's Center of the heavenly *Matrix*, *viz.* in the right Virgin-like *Ens*, inspired out of the Light's Property into *Adam*, and has awaked [itself] in the same *Limus*, as a true Center of the Second Principle, *viz.* of the Angelical World, a real *Temple of the Spirit of God*, an open and * wide Gate of the divine Wisdom, in the highest Beauty, Excellence, and Love,^k Or stirring. wherein the holy angelical Life consists, and bears therein the Name of the great holy God, *viz.* the holy *Word* of the Deity.

47. Into this Property the Word of God did *betroth* and espouse itself in the *Covenant*; for it was opened out of the holy Word in *Adam*. God would *not* forsake his holy manifested Word, which had introduced itself with the Creating of *Adam* into an *Ens* which the Devil obscured and darkened in the Serpent's *Ens* from the Anger, but would again open the same, and thereby bruise the Head of the Serpent's *Ens*, and beget the human Soul out of this divine *Ens* to a manlike Virgin, *viz.* to an Angel, Servant, and Child of God.

48. We do not mean, that this holy *Ens* received the Serpent's Desire into itself, when *Adam* and *Eve* became monstrous; no, but it *disappeared*; yet the Soul, according to the first Principle, took it into the Fire's Property, *viz.* into the *Fiat*, and introduced the Serpent's *Ens* with the Desire of the *Fiat* into the Earthly *Limus*, whereupon out of the *one* only Element *four* Elements were manifest in Man.

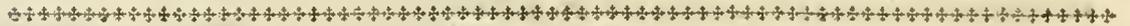
49. Therefore the Virgin-like *Ens* of the *one* only Element must now bruise the Head of the introduced Serpent's *Ens* in the *four* Elements; and the Man of the *four* Elements must die and putrefy; and the first [Man] must return at the last Day cloathed with the Virgin-like *Ens* in the *one* only Element, wherein all things lie in equal Weight, [or perfect Harmony.]

¹ Note, what shall rise again at the last Day.

50. For this Virgin-like *Ens*, new-born in the Spirit of Christ, dies not any more, although the Man of the four Elements, *viz.* the Image of this World, dies, but it lives in God's Kingdom, and shall in the ¹ *Resurrection* of the Dead embrace and put on the *Limus* of the Earth, *viz.* the third Principle, as a Garment of the Wonder-deeds of God, but the Serpent's *Ens* remains in the Earth, and shall be burnt away at the last Day through the Fire from the pure *Limus* of the Earth, where the dark World shall devour it with all its *Works*.

51. Thus we herein understand very clearly, how God out of great Love has *promised* the *Serpent-bruiser* to the fallen Man, and espoused and betrothed it to the Virgin-like and disappeared Center, and given in itself therewith for an *Help* and Companion; for when they were fallen from God, and had made themselves monstrous, then the Image out of the *Limus* of the Earth became wholly brutal, and lived in Opposition, in Distemper, in Sicknes, and also in Heat, and Cold, as all other *Beasts*.

52. Now therefore God told them what their Labour, Work, and Employment should be in this World, *viz.* that they should bring forth Children in Sorrow with painful Smart, in Trouble and Distress, and eat the Herb of the Field, and now cloath their bestial Image in Turmoil, and cumbersome Care in Toil and Labour, till the Man of the four Elements in the bestial Serpent's Image should again be broken and dissolved, and return to the Earth, from whence it was taken and extracted as a *Limus*.



The Twenty-fourth Chapter.

Of the Cause and Rise of the Curse of the Earth, and the Body of Sicknes.

^m Gen. 3. 17, 18.

 OD's Cursing of the Ground ^m for Man's Sins, that it should bring forth Thorns and Thistles, and commanding Man, not till after Sin was committed, to eat of the Herb of the Field, and in the Sweat of his Face to eat his Bread, does plainly and sufficiently shew us, that this had not been in Paradise, the Ground should not have borne Thorns and Thistles, and other evil Herbs, which are *poisonful*; but in the Curse all these Properties became manifest; for as the Body was after the Fall, so likewise its Food, the half-Serpentine Man must now eat such Food as his Desire required [or coveted.]

2. The *Curse* is nothing else but the Holy Element hiding itself, *viz.* the holy *Ens*, which budded forth through the Earth, and bore Fruit, and held the Property of the four Elements as it were captive in itself, [withdrew or closely concealed itself,] the Heaven in the Earth *hid itself* from the Earth; the holy Tincture from the awakened Vanity, *viz.* the heavenly Part, which was from the heavenly *Ens* (kept Secret) from the Part in the Curse, *viz.* in the *Ens* of the dark World.

3. Thus the heavenly Part was a Mystery to Man, and so *remained* in the Curse between Time and Eternity, half dead as to the heavenly Part, yet anew embraced with the *Promise* in the Aim of the Covenant, and as to the earthly [Part] strongly bound to the Band of the Stars, and four Elements, infected with the *Distemper* of the Serpent and the Devil, very hard tied with three strong Chains, from which he cannot get free till the total Dissolution of his earthly Body; for the Curse of the Earth and the Serpent forced also into the earthly Man, *viz.* into the *Limus* of the Earth.

4. For God said, *Thou art Earth, and to Earth thou shalt return*; for when the Desire of *Verse 19.* the *Limus* of the Extract of the Earth (*viz.* of the outward Man) entered again into the Earth, and imagined after the *earthly* Fruit, then the Devil infected this Desire by the Property of the Serpent, and in each Desire is the *Fiat*, which ⁿ impresses and makes ⁿOr amasses it the Desire essential; thus the earthly Hunger became at this Instant wholly earthly; into Fashion, *therefore* God said now to him, *Thou must turn again to Earth from whence thou wast* Form, and taken; for the Heavenly disappeared in the Earthly, as the Gold disappears in Lead. Figure.

5. Thus an earthly Body is now *sown* into the Earth, and the Earth receives it as its own Propriety; but the *Ens* which is from the Eternity (which cannot be destroyed) lies *in* this earthly ^o sown Body; nothing is broken or dissolved but the gross Beast, ^{Or interred.} *viz.* the Being [or Substance] of Time: As a *fixt* Metal is not destroyed [or corrupted] in the Earth, even so also the *fixt* Part of the human Body; and as the *Artist* brings forth an excellent Gold out of the Earth, so likewise the human Gold lies *buried* in the Earth, and *waits* only for the Artist to raise it up.

6. And as there is a *various* and manifold Diversity of metalline Property in the Earth, so likewise of the *Ens* of human Property; therefore all things shall be proved through the Fire; what kind of *Property* every one has in this Time assumed to himself, and impressed on his Body (*viz.* with the Desire of the *Fiat*) *that shall be tried in the Fire*, whether or no he has impressed a *fixt* steadfast Property from the divine *Ens* into himself, or an hellish *bestial* one; all this shall be tried and proved in the Fire of God, and as the *Ens* is in each Body, such a Fire also shall be enkindled in the same *Ens*.

7. And as *Quicksilver evaporates* in the Fire, so shall all the wicked devilish Serpentine Works, which have been ^p impressed out of the dark World and Devil's Desire. ^{P Brought forth, or formed.}

8. Now if a Man has in this Life-Time impressed into himself a divine *Ens* by earnest *Faith* and divine Desire; understand, by the human Soul, introduced into the mortal Part of the *Limus* of the Earth; then it lies shut up in the mortal Part, yet as a glimmering *Incentive*, which longs and labours to burn and shine, or as the precious Gold lies shut up in a gross drossy Oar, or in Lead, and waits only for the *Artist* to come and release it, so likewise shall the Delivery and Releasement of Man's Body be out of the Earth.

9. Now also we herein understand *the Body of Sicknefs*, and the *Physician* [or Curer thereof,] for when the heavenly *Ens* disappeared, and was captivated with the earthly, as the Gold in the Lead, then the outward *Astrum* awakened in the Body; and now as the outward *Astrum* does mutually destroy and ruin one another's *Ens*, and changes it into another *Ens*, according to the greatest and most predominant Power, so likewise the human Mind (which is a magical *Astrum*) is hereby governed and ruled, and the

Body also, and is thereby brought into strange Desire and Lust, whereby Man does *weaken*, plague, and perplex himself; and one introduced *Ens* does weaken and annoy another, both through Meat, and Thoughts, or cumbersome molesting Care.

10. As we plainly see, that Man for the most Part racks and plagues himself in the *Astral* Mind, with the Desire about that which cannot be his own, which stands not open in his *Astrum*; and his *Astrum* cannot apprehend, take, or receive it; about this the false introduced Desire from the strange *Astrum* does plague, perplex, and spend itself Day and Night, whence the great Covetousness arises, that Man desires and introduces that into his *Astrum*, which is an hurtful *Poison* and Plague to him; and yet with such [infused] strange Matter cannot make any fixed, steadfast [Thing or Being] in him, which may *subsist* in Eternity.

11. All whatsoever the own peculiar *Astrum* (*viz.* the Life's right *Astrum*) impresses [or sojourns] in to itself from [or of] a strange *Astrum*, is false, and an adverse Will; whence Enmity (*viz.* the great *Envy* in Nature) arises, that the human Mind wills to domineer over the strange *Ens*; and if he cannot get it, yet that strange infused introduced *Ens* burns in him in a spiritual Manner, as a poisonfull hungry *Fire* of Envy, that does not freely allow that to any that it wills to possess itself.

12. And though it comes about, that it may through the Serpent's Craft draw to itself, or possess it, yet it has no fundamental Seat [or true Root] in its *right Life's Astrum*; for it is not capable of it, but the Desire advances, and sets it up as a King, and vaunts itself therewith as an absolute *peculiar God*, which has taken upon itself Might over others, and sets itself upon *strange* Authority and *Dominion*; whence the Pride of Riches, and self-assumed Honours and Dominion arise, and yet in its Ground and Original it has taken its Rise from the *Devil* (through the Serpent's *Ens*) who also departed with the Free-will from his own peculiar *Ens* into strange Desire, whereby he has introduced and awakened in himself (by Reason of his strange infused *Ens*) the hellish Torment, Pain and *Sickness*, so that his Life's *Astrum* is wholly departed from its mutual Accord and Harmony, and entered into an *enchanting* *scorcerizing* Property; and so likewise it goes with the fallen Man.

13. But now Man has his *Cure*, and the Devil has *not*; for when the divine Providence knew that he would not stand, he caused all Manner of *Medicine* [for Hunger and Health] to grow out of the Earth, to resist and withstand the strange introduced Property, both from the *Astrum* and Elements; and for the Cure of the *Mind* God has given his *holy Word*, that the Mind should immerse itself into the Word, and through the *Power* of the Word continually cast away the introduced strange Abomination.

14. And if it does not this, but continues in the strange introduced *Ens* (which the Devil continually introduces through the Serpent's Image) then the strange *Ens* becomes substantial, and surrounds the hidden *Ens* of the heavenly World's Being; and even then that *Ens* which is from and of the divine Property remains disappeared in *Death*; and cannot attain the Place of God: And hence comes the *eternal Death*, as is to be seen in *Lucifer*, in whom also his divine *Ens* is included or shut up into the *nothing*, *viz.* into the greatest *Hiddenness*, [or Privation,] that he in his magical *Astrum* in the creatural Property cannot reach or obtain the Place of God.

15. Therefore it is very necessary for Man wholly to sink and *dive* himself into the *promised incorporated Word of God*, and continually and fully reject, and cast away the *strange* introduced *Ens*, which the Devil *insinuates* into the Mind, whereby he desires strange Things, and only take that he may obtain *with good Truth, and real upright Honesty*, which *befalls* him in his ⁹ calling for his corporal *Necessity* and Livelyhood; the same his Right Life's *Astrum* brings to him, and he is capable of it, and it creates him no Vexation, Trouble, Discontent, and Pains, if he does *not let in* the Serpent's Covetousness, Pride, Envy, and Anger, thereinto.

⁹ Employment, Business, or Affairs.

16. And it is the greateft Folly, that Man *eagerly and rapacioufly* strives and struggles for strange things, and brings that into his Desire which only discontents and disturbs him, and at laft casts him quite from God, which shuts up his heavenly *Ens* in Body and Soul. What Profit is that to him which he sees without him, and exalts himself in an *outside* Lustre [as in a specious Shadow and Resemblance of a Looking-glass,] and yet is not capable of the same? and if he gets to be capable of it, he turns it to his *temporal* and *eternal* Vexation and Disquietnefs.

^r Heterogeneous and hurtful to his Soul.

17. God has created Man naked, and given him nothing in this World that he can or may call his own, saying, This, or that is mine. Indeed *all* is his, but it is *common*; for God created only *One* Man; to that *one* only Man he gave all whatsoever is in this World: Now all Men are proceeded out of this only Man, he is the Stem or Body, the other are all his Branches, and receive Power from their Stem, and bring forth Fruit upon one; and each Twig enjoys the Tree's *Ens*; also they all enjoy the *four Elements* and the *Astrum* alike.

^r Or Stars.

18. What Folly [and Madnefs] is it then, that the Twig wills to be an own [selfish] Tree; and grows up of itself as a strange Plant, as if its Fellow-twig *did not* stand also in its Stem? It is the Serpent's introduced *Ens* which seduces, and divides the Branches on the Life's Tree of Man from the one *only* Life of Man, bringing each Twig into a peculiar separate Hunger, desiring to be a Tree by itself in selfish Power and Dominion; and therefore it desires *much* of this World for its own Propriety, that it might greatly enlarge itself in the Serpent's *Ens*, and be a great, thick, strong, fat, well-spread Tree.

^r Or Abundance.

19. O thou self-exalting Boaster, of what dost thou smell, and savour? even of the Serpent's *Wantonness*, Lust, Concupiscence, and Poison, and the temporal and eternal *Death*; and this thou art in thy own Self-Tree, and not at all better, and though thou wert a *King*, yet that which is under thy Jurisdiction is only for thy *Office*, and *not* thine own.

20. If thou wilt enter again into the Life-Tree and be a Twig on the only Life of Man, then thou must utterly *forsake* in thy Mind and Desire *all* whatsoever is in this World, and become as a little Child, and look only upon that which thy own Life's *Astrum* casts upon thee in thy Estate, Calling, and Place; and therein thou must work, and not say, It is mine alone; although thou art a *Steward* therein, yet thou servest therein the Root only; upon which thou standest; thou bearest Fruit to the Root in thy Labour, which thou must let stand free, and therewith be diligent and careful in preserving thy *Calling*, and *Place*, to serve thy *Brother*, and help to encrease his Sap, that he may grow up with thee, and bear Fruit.

21. In all Selfhood and own Propriety there is a *false* Plant; one Brother should be the Sovereign Cure and Refreshment to another, and delight or content his Mind with the Insinuation of his *Love-will*. There were enough, and enough, in this World, if Covetousness drew it not into a selfish *Propriety*, and would bear good Will to his Brother as to himself, and let his *Pride* go, which is from the Devil.

^r Selfish Interests, mine and thine; *Meum & Tuum.*

22. He runs with great *Pride*, and taking Care for the *Belly*, only to the Devil in the bottomless Pit; he will be noble, and better than his Brother. But whence will he have it? Did not God give but *one* Life to Man, and out of that *one* comes the Life of all Men?

^r Into the Abyss.

23. But that he fancies to himself that he is more noble and genteel therein than others, and *vaunts* therewith, is an Apostacy and Fall from God and his *Word*: For in the Word of God was the only Life of Man, which the Word breathed into the created *Image*, and this same one only Life is from *Eternity*, and never had any Beginning. Why does Man then bring in a *strange* Life thereinto, that disquiets and disturbs the only Life? Now it must come to that pass, that he either with his Will and Desire enters again into

the *only childlike* Life, and forsakes all whatsoever he has introduced, or else remains for ever in Disquietness in that his introduced Effence [or Life.]

24. Now then, seeing I must forsake *all* whatsoever I have introduced into myself for Propriety, and that the same is only my ** Hurt*, why then do not I forsake this false Desire, which brings Death, and heliish Vexation, and Torment into me? Better it is to quash and destroy the *Desire*, than afterwards the *Substance* with great Anguish and Sadness; as it is a very difficult and painful Combat, when a Man must come to destroy the Substance in him by an earnest *Conversion* into the Child-like Life.

25. But if the Free-will in the *Beginning* breaks and quells the Desire and Lust, so that the Lust becomes *not* substantial, then the *Cure* is already produced, and afterwards there need not be such an earnest Purpose and Endeavour, as he must have who is to depart from his contrived Abominations, and forsake and destroy that *Substance* [or Matter] which he has forged, and made in his Mind; and yet it must come to that, or else he *cannot* attain the Gates of the eternal only Life, which God gave to Man; and if he reaches it not, then he also *reaches* not the Gates of God.

† Or enters not into Paradise.
‡ Substance, or Thing.

26. For the only eternal Life must be introduced into the *Nothing*, without [or beyond] every Creature and *Being*; for it has its eternal Original out of the Nothing, *viz.* out of the *divine Understanding*, and it is in a disquiet Source in the *Something*, unless that its Something be also bent and set with its Desire into the Nothing, and then the Something is a Joy to the Life, that the Life of the Nothing in itself may dwell and work in Something.

27. For God in reference to the Creature is as a *Nothing*, but if the Creature introduces its Desire into him, *viz.* into the Nothing, then the Creature is the *Something* of the Nothing, and the Nothing moves, wills, and works, in the Something of the Creature, and the Creature in the Nothing; and in this working, no *Turba* can arise, for it is its own Love-play, a mutualloving itself, and it stands at the *End* of Nature with its Life.

28. Thus we understand what Inheritance *Adam* has left us, *viz.* the *Curse*, and the *vain Desire*; and we consider the outward Man in its Life as a Monster of a true human Life, unless the precious noble Mind be *born again* in the Spirit of Christ, otherwise the outward Center in the Mind is a *Serpent*.

* Project, Device, or Matter.

29. And in this Serpent the grois Beast which is from the *Astrum* and four Elements sits, and holds Possession in the House of the Mind, and according to its bestial Property produces *various* Desires, one desiring this, another that, and causes manifold Figures in the Minds of Men; one makes in his Mind a *fixt* ** Substance*, another a [*shattered*] *ruinable* Matter; that which he makes to Day that he breaks down to Morrow, and has an unconstant *Beast* in the Mind, falls sometimes upon this, sometimes upon that, [and often changes his Mind.]

30. But he that brings up a *fixed* Beast, he holds it in him for his Treasure, and vaunts therewith as if it were the Virgin-child, and gathers up *earthly Treasures*, for his bestial Pleasure; and yet before God he is only a Fool with his Beast, for he must *leave it* to the Earth and the Judgment of God.

31. But he in whom the Virgin's Child is born, he *treads* the Beast in the Mind under Foot, and must indeed suffer it outwardly upon him to creep and falter, as a laden Ass that must carry the earthly *Sack*; but he has Enmity with it, as God said to *Adam*, *I will put Enmity between thee and the Serpent, and between the Woman's Seed and the Seed of the Serpent, which shall bruise the Serpent's Head, viz.* the Serpent's Beast: This Monster of the Beast in the earthly Mind the true Man *bruises the Head* of its Desire and Might.

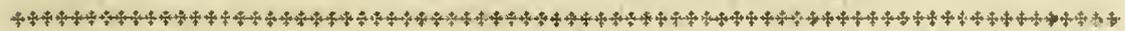
32. Thus a godly Man must have Enmity in himself, and trample under Foot the Monster, *viz.* the Serpent's Child, and *continually kill it*, for if this bestial Serpent's Seed

were not impressed, and wholly incorporated in us, God would *not* have said, *I will put* ^a *Enmity between the Woman's and the Serpent's Seed*; the Enmity is *within* Man, and not ^b without Man, with the creeping Serpent; this Serpent's Seed in Man is the *Devil's riding Horse*, his strong Hold and Fort, where he is able to dwell in Man.

33. And therefore because the Devil was a *Prince of this World*, and still is so, in the Anger, it is his Will and Aim to possess the Image of God, which God created in his stead, and to rule it under his Jurisdiction, and bring it into his *Kingdom*; and this the *Curse* of God's Anger has brought along with it, which now works mightily to *Destruction*.

34. And on the contrary, the Serpent-bruifer works to *eternal Life*, and the human Mind stands in the midst of these in the *Free-will*; in which the Free-will does ^b engraft ^b Inoculate, itself, therein the Mind works: It brings up a *Beast*, and also an *Angel*, or a *Beast* and a ^c Devil, according to the *outward* World a *Beast*, and according to the *inward* spiritual ^c or incorporate. World, an *Angel*, or *Devil*.

35. Here a *Grain of Seed* is sown, which stands in three Pinciples, and is fit or pregnant to bear a Creature in and to all three; for the divine Possibility from God's manifested Word in Love and Anger, *viz.* the *Verbum Fiat*, lies therein: As the *Free-will* conceives itself, so it begets (or generates) an *Ens*; and in the *Ens* the Spirit rises, which forms it a Creature out of the *Ens*, and the Spirit signs itself in the Body what it is; and so stands its *Figure*.



The Twenty-fifth Chapter.

How God drove Adam out of Paradise, and laid the Cherub before the Garden.

1.  **W**HEN God had cursed the Serpent, and the Earth, then the *Beast Man* was no longer profitable in Paradise, for he could not any more enjoy the Fruits of Paradise; therefore he laid upon him the Labour and Toil of the World, and *drove him out of the Garden of Eden*, and placed the Cherub with the Fire-sword of Judgment before it, that if the new born Virgin-child of the Seed of the Woman would again return and enter into Paradise, this *Angel* with the Fire-sword should *cut away* the Serpent's *Beast* from it, and not any more suffer ^c it to come into Paradise. ^c Understand the *Beast*.

2. The Angel with the Fire-sword is the right destroying Angel, who carries Death and Life in his *Sword*; he has therein God's Love and Anger, and when Man dies in this World, then he comes before the Gates of Paradise, before this Angel; and even there the poor Soul must *pass* through this Judgment.

3. Now if it be captivated in the Anger of God, then it *cannot pass through* this Judgment, but if it be a Virgin Child, born of the Seed of the Woman, then it may *pass quite* through this *Sword*; and then the Angel cuts off the *Beast* begotten of the Serpent's *Ens*, and even then the *Soul* is an Angel of God, and serves him in his Temple, in Paradise, and expects the Day of Judgment, *viz.* the Resurrection of the *outward Body*: When this Angel with the fiery *Sword* shall sever the Earth from the *Curse*, then the

right human *Body* returns again, for it must *also* pass through this Sword, and the Sword will cut off its Beast, that he may be only a Man, and no more a Beast.

4. The Speech of *Moses* concerning this Mystery is wholly hidden to the earthly Man, for *Moses* speaks of an *Angel, and Sword*; and though the outward Figure was even just so (for so was *Adam* driven out) yet it has far another * A, B, C, *internally*: The natural Man without God's Light understands nothing thereof.

5. This Sword is *in Man*. When Man converts and enters into Sorrow for his committed Sins, and casts away the *Vanity*, and steps into the Infant's Shirt, then the Morning-Star arises in the Spirit of Christ, in the Virgin-like shut-up *Ens*, in the true Woman's Seed.

6. And in this anxious sorrowful Gate of true *Repentance* the Angel stands with the fire-flaming Sword, and the Virgin-bud forces quite through this Fire-sword into Paradise, *viz.* into the Light, into *the Life of Christ*, and grows forth through this Sword.

7. And now the Virgin-child stands with its fair Rose in the New Plant in Paradise, and the poor *Soul* which begets this Child stands the whole Time of this Life under the Reach and Power of this *Fire-sword*, and is fast bound with a Band to the gross Beast in the outward World, where the Virgin-child is sufficiently thrust at and *wounded* with this Fire-sword; for the Fire-soul, which in the Fire-sword of God's Anger is bound to the Serpent's Monster, daily *amuses* itself with the Serpent-Monster, and *Sins*; and even then this Fire-sword cuts away the Sins, and devours them into God's Anger, where they are *examined* and judged.

8. Therefore the poor Virgin-child, which is born out of the Soul, must stand under *Christ's Cross*, in Christ's Death; and the piercing Sword of Tribulation and Grief passes quite through it; it must suffer itself to be *drawn* quite through this flaming Sword; and the Fire burns away the *Abomination*, which the Soul continually brings into itself from the Serpent's ^d Monster; and even then it is in a fore *Strait*, when that is cut off from the Fire-soul, which it *fain* would have from its Monster.

Or false Image.

* Anbieten.

9. Then must the Virgin-child supplicate the Fire-soul, and * *tender* it the Love, that it should *only forsake* the Monster of the Serpent: Here then arises *Strife* and Opposition; for the Part of the Fire-soul has introduced the Serpent's Monster into it, and desires also to have its *Joy* therein, and loves the evil Beast.

10. Then *Sophia, viz.* the Second Principle, the Part of the Light World, speaks against it, and hence comes up the *Strife* betwixt *the Seed of the Woman and the Seed of the Serpent*; and then Man goes up and down in Sorrow and Sadness, Trouble and Perplexity; sometimes the Virgin-child prevails, and sometimes the Serpent-child.

11. And then the Devil stirs up and *incenses all Monsters* against the Virgin-child, to strike it, to mock it, scorn it, revile, and laugh it to Shame, and make it ridiculous, that it may by no Means be known, lest the *Devil's Kingdom* should become manifest.

* Schelten.

12. Thus the Virgin-child must be exercised by this, in the Spirit of Christ, and suffer itself to be whipped, persecuted, and * *injuriously reprov'd*, and often called *one possessed by the Devil*, be cursed, and continually *accounted an Off-scouring of the World*, till the outward Beast has finished its Course in its Constellation; and then the Cherub cuts off the gross Beast, and lets it fall even *to the Judgment* of God, and then the Part of the Fire-soul must forthwith force through the Judgment of this *Sword*.

° Impressed.

† Or in.

* Refining Fire.

* Lesson.

13. Now if the Fire-soul has ° taken in much *Vanity* into itself, *viz.* much of the Serpent's Craft and Lust, then the Part of the Fire-soul must stand † *under* this Sword, till the Fire of God's Anger consumes this introduced *Vanity*, which to many a one is * *Purgatory* enough; which this present too, too wise World will not believe, and will be only an adopted Child from without, and so have an *external* washing away of Sins in Grace; but it has another * A, B, C, here; God will not let the Serpent's *Ens*, neither in *Body* nor Soul, come into Paradise.

14. The

14. The Fire-soul must subsist in the Fire of God, and be so pure as the clear refined Gold, for it is the *Husband* of the Noble [Virgin] *Sophia*, [which is] from the Woman's Seed; it is the Fire's Tincture, and *Sophia* the Light's Tincture; if the Tincture of the Fire be wholly and thoroughly pure, then its *Sophia* will be given to it; and so *Adam* receives again into his Armies his most precious and endeared *Bride*, which was taken from him in his *Sleep*, and is not any ^h longer Man or Woman, but a Branch on Christ's Pearl-tree, which stands *in the Paradise of God*.

^h Or from thence-forward.

15. To the Description whereof we need an Angel's Tongue, and yet we are understood well enough by our Schoolfellows; we have not written this for *Swine*; for none but those only, who have been by at the Marriage of the Lamb, understand what Kind of intire *inward* great Joy and Love-delight is therein, and how ⁱ dearly the Bride receives her Bridegroom in his pure, clear, and bright Fire's Property, and how she gives him her Love-kiss; to *others* this is dumb.

ⁱ Excellently, with surpassing Beauty, Glory, and Delight.

16. When Reason hears one speak of Paradise, then it understands only a certain Place *apart*; and it is even so, there was a certain Place which was called *the Garden in Eden*, where *Adam* and *Eve* were tempted, and from which Place they were driven after the Fall: But yet the whole World was such a Paradise before the Curse, yet seeing God knew the Fall, the holy *Paradise* was only opened unto them in *one* certain Place: For to what End should the whole World bring forth Paradisical Fruit, seeing there was no Creature upon the Earth that was capable of enjoying the same?

17. But *Adam* and *Eve* were however *brought into Paradise*, that although this first Body should fall and come to Ruin, yet they and their Children might, by the new *Regeneration* in the Spirit of Christ, enter in again through this Fire-sword; This Mystery is exceeding great.

18. For Prince *Lucifer*, before the Time of the created Earth, sate in the heavenly *Ens* in the angelical World in the Place of *this World*, wherein the *Ens* of the Earth was comprehended in the *Fiat*, and brought into a Compaction; his false Imagination had ^k tainted the *Limus* before the Compaction, it was the Place of his Hierarchies: Now the outward Body of Man was taken out of the *Limus* of the Earth, in the *Verbum Fiat*, and formed according to the Property of the human Life which was in the *Word*; the *Word* formed (by or through the *Fiat*) the *Ens* or *Limus* of the Earth according to the Form of the human Soul-like Life which was in the *Word*; and seeing God had set himself, through his *Word*, to be Judge against the false *Infection* and Desire of the Devil, to judge him and his enkindled Wickedness which he had brought to Sub- stance, the judicial ^l *Sword* was already in the *Limus* of the Earth whereof *Adam* was made.

^k Made it subject to Infection and Pollution.

^l Or *Sword of Execution*.

19. For when God created the Earth, he ^m founded its Time when he would *keep* the Judgment, and sever the Evil from the Good, and give the *Evil* for an Habitation to the Apostate Prince; but seeing the *Good* in the shut-up Earth was without heavenly Creatures, (seeing its Prince was cast out,) God created *Adam* another Hierarch out of this good *Ens*, to be a *Ruler* of this Place; and hence came the Devil's Envy against Man and all good Creatures of this World.

^m Certainly appointed, and set a Time.

20. But now we are here to consider of the *Apostacy* of Man, with the *Sword* of the Cherub; for St. *Paul* says, *We are chosen in Christ Jesus before the Foundation of the World was laid*; and even here this Saying of *Paul* belongs; God knew that this *Ens*, of which *Adam* was to be created, was *already somewhat subject* to false Lust by Reason of the Devil's introduced Desire; therefore God ⁿ chose this *Limus* in Christ Jesus before the Foundation of the World, out of which he would make Man, that he would through the Judgment of the flaming *Sword* bring it through Death, and through the *Fire*, and wholly burn away the false infected Desire of *Lust*, and regenerate him anew in *Jesus*, in his deepest Love in his *Word* in *Jehovah*, that is opened out of *Jehovah*, and intro-

ⁿ Fore-saw, or provided for.

duce a new *Limus* into the tainted one, and bring them together quite through the Judgment of the Fire-sword, and purge and purify them wholly and thoroughly.

21. And here also is *Christ's Descent into Hell*, where the Love of God in Christ entered into this Fire-sword, and changed the Wrath into Love, and also *destroyed the Sting of Death*, which was insinuated into the *Limus* of the Earth, out of which *Adam* was created according to the *outward Humanity*; and this Fire-sword had its Raising and Original in the *Corruption of Lucifer*.

22. For though *Adam* was created as to one Part out of the heavenly Essentiality that was in the Word of Man's Life, which was inspired and *breathed into* his outward and inward *Limus*, yet this Fire-sword laid hidden as a glimmering Incentive in the earthly *Limus* of the outward Body, which also assaulted *Adam*, so that he lusted against the Command of God and the Kingdom of Heaven; in which Incentive the *Devil* also introduced his Desire into him, and provoked him to fall; which seeing God well knew that the poor Man would not stand, he ordained an Help and *Saviour* in Christ, to guide and bring him into that holy *Ens* whereinto he should be brought, *viz.* into the *true Sabbath* and eternal Rest.

23. Indeed *Adam* was set wholly perfect in equal Harmony and Accord, and brought into Paradise, to try if the *Soul* could have overcome the Incentive [of vain Lust,] and *therefore the Tree* of Temptation was represented to him, to see if it were possible for the *Soul* to over-power this Contamination of Lust, and remain wholly and fully in the Likeness [and Harmony.]

° Undergo
this *Proba.*

24. But it was not possible; *therefore* Christ must afterwards ° come into this Place, and *be tempted forty Days in the Wilderness* in *Adam's Ens*, and in his new-introduced heavenly *Ens*, to see whether the Fire-soul would stand in perfect Purity; and seeing it did now stand in Christ, the new-introduced heavenly *Ens* destroyed the Sword in the Death of the *outward Body of Christ*, and brought the outward Body, which he in *Mary* received from her Seed, quite through this Sword of the Anger in God into the holy *Ens*; and in *this Power* the outward Body arose from Death, and got Victory over Death and this Fire-sword, and took the Fire-sword into its Power, wherewith at the End of the World he will purge his *Floor*, as a Judge over Devils and Men, as well as of the Earth.

25. For the principal Ambition was about *the Fire-sword*, for King *Lucifer* had changed it from the pure clear Light into *Fire*, wherewith he willed to domineer and rule as a God; but God sent to him *another Prince and King*, who took it from him, and thrust him from this Throne, and should turn this Sword in the *Ens* of the Earth again into the divine Property, and cast out and judge the *Devil with this Sword*.

26. And there is not such a silly and narrow Meaning of the Fire-sword as hitherto has been *generally* understood; though it has been hidden by the Council of God, yet we should *now open* our Eyes, and deeply consider what this Manifestation imports; that it does even *foretel* and signify the Judgment of this Sword; that he will come, who carries it in his *Mouth*; and it is also a Messenger, [declaring] that *Babel* shall [soon] come to its End by this Sword, and be given to *this Sword* to be devoured.

27. Now says Reason, Why did not God examine this *Ens*, out of which he created the Earth, and Man out of the same Earth, *before* he created the Earth and Man? Here forsooth, dear Reason, thou hast hit the Matter right; God's Omnipotence and Omniscience must *serve* thy Turn, whereby thou art able to bring all Things into God's Will, as rational *Fancy* dictates: Harken, O Reason! Dost thou know whence the Earth is generated? Thou sayest, through the Word, *viz.* in the *Verbum Fiat*: 'I say so too: Now, *what* was this Word? Here look upon the Earth and the whole Creation, and thou wilt see what the Desire of the Word has brought into *Effence* out of the *spiritual Ens*, thou wilt every where see Good and Evil, and find out God's Love and Anger.

28. The *Word* was a full Spiration from the spiritual Fire and Light-world, according to which *God* calls himself a *strong, jealous, angry God*, as to the Fire, and a *merciful loving God*, as to the Light.

29. Now if God should have ^p quelled the first Principle, *viz.* the Fire-source, in the *Ens* of the Earth, out of which it was created, whence should the Light have its Might? Does not the Father, *viz.* the Fire-world, beget the Son, *viz.* the Light-world? But now seeing the Word in the Fire-world was vehemently enkindled by God's Motion to the Creation, as we may see by the *Coagulation* of the Stones, if we were not Blocks, and had only calfish Understandings, wherewith then should this Fire, but especially the enkindled *Ens* in the Coagulation, be *reduced* and brought again into the Light into the equal Temperature and Harmony? God's Love must then only do it.

^p Nulled, abolished, or taken away.

30. Now, how will [or *can*] a Creature, *viz.* a Fire-soul or Angel, come into a creatural Being or Formation, if the Fire-source was not moved and *stirred* in an especial Manner? Like would only then remain in Like; and if it be only a mere *Likeness*, then it has its Sport with and in itself, as it was from [and in] Eternity: And *therefore* the unchangeable God has moved himself according to the Fire and Light, and stirred up the Fire's Property, that he may make him a Play and *Melody*, *viz.* a formed Word out of himself, that there might be a Play before and in the *unformable* Word.

31. Now we do here understand this, that if God should have again *introduced* the enkindled *Ens*, out of which the Earth and Man were created, into the unformable Word, *viz.* wholly and fully into the *Likeness*, into the Love, then *no* Creature might have been produced or brought forth; for every Soul's Spirit, yea the Angels, and whatsoever lives, must be a *stirring* [or working] Fire.

32. Now no Fire-source can be generated out of the perfect *Likeness*, unless the *Likeness* moves itself: Yet the eternal *Likeness*, *viz.* *God*, had before moved himself in his Mystery with the Creation of the angelical Thrones: Now if he should have *changed* this Motion, which was enkindled, and also poisoned by the Hierarch *Lucifer* with false Distemper, into Love, *before* he had created the Earth and Man, then he must yet *once more* have moved himself according to the Fire's Property, if he would have created another Hierarch and angelical Prince.

33. But seeing that might *not* be, he created the Earth, and out of the Earth, Man, out of the first Motion, and *breathed into Man* the Light and Fire-soul out of that Breath of his manifested and moved Word, *viz.* out of the first Motion; for out of the first Motion of the Word, *another* Prince should come into the princely-created Throne of *Lucifer*, and take in and possess the *first* Motion.

34. And God appointed the Judgment to the *first* Motion, and took away *Lucifer's* domineering Fire-sword, and gave it to *Adam*, and afterwards introduced the deepest Love of God in Christ into *Adam*, and brought the *moved Word* again into the *Likeness*, *viz.* into an eternal Confirmation, and gave *Adam* in Christ the Fire-sword over the false Prince *Lucifer*.

35. For *Adam*, *viz.* the corrupted *Limus* of the Earth, should, in Christ its first enjoyed Prince, judge with this flaming Sword, as Christ has told us, that *the Saints shall judge the World*; understand, the enkindled *Ens* of Man and of the Earth should judge the false Prince of Lies, who had perversely changed the Truth in the holy *Ens* into Lies, and corrupted it with such [false Desire.]

36. But seeing the *Ens* of Man was corrupted, and could *not*, God out of his deepest Hiddenness introduced the most holy *Ens* into the corrupt *Ens* of Man, *viz.* into the heavenly Part, and brought the *outward* [Part] also through the Sword of the Fire and Death into the *inward*, into an eternal *Likeness* [or Temperature:] And thus there is

here a Looking-glass for Reason; if it be *illuminated* of God, it will then understand us here; but if it is not, then there is *not* any Possibility to understand this.

1 Lesson.

37. And we faithfully and seriously *warn* the Caviller and Carper not to say, It is a Blasphemy: Let him first put away his *calfsb* and bestial Eyes, and look us here in the *Face*, before he takes upon him to censure and cavil at us; it has far another A, B, C, than *Reason* has. It must have its Birth a Degree deeper.

38. Thus we are able very well to understand the casting out of *Adam*, why he was retempted and driven out of Paradise; seeing his *Ens* was *somewhat* enkindled by the Devil's Poison, he could not possess Paradise, and therefore God drove him out from thence with the *Sword* of Judgment into Death and Corruption, and yet gave *the promised Word* of his [deepest Love to be with and in him, in the *Ens* of the heavenly World's Being, for a sure and certain *Covenant*, wherein *Adam* and his Children should trust, and believe that at the End and Accomplishment of this Time, he would in this *incorporated Word* bring them again, with the Introduction of the holy *Ens*, out of Death through the *Fire-sword*, and quite cut off the false Infection and Lust with the *Sword* of Judgment, and set them as Angels of God in the Place of fallen *Lucifer*: And this is the Mystery of *the Angel and Sword of Paradise*.

39. The Angel bore the *Name* of the *Covenant*, out of which God would manifest *Jesus*, viz. the High and Almighty Prince; and it was even this *Angel*, which afterwards wrought many Wonders upon the Earth, who was with *Abel*, *Sbem*, *Enoch*, *Noah*, *Abraham*, and *Moses*, who appeared to *Moses* in the *Fire-sword of Flame* in the *Bush*, and brought *Israel* out of *Egypt*, and went before them in a *fiery Pillar* [by Night,] and in a *cloudy Pillar* by Day; who gave them the *Law* in the *Fire*, and at last brought them by *Joshua* (being the Type of him who was to be born out of the *Fire-sword*) into the *Land* [of] *Israel*.

40. This *Fire-angel* turned its internal Light outwards, and manifested itself in *Christ's* Person in the *Humanity*, with whom *Christ*, viz. the holy anointing Oil of the deepest hidden Love, changed the *Fire-sword* of the Angel into a *Love-sword*, and *holy Dominion*.

41. And this is the true *Cherub* which drove the false *Adam* out of Paradise, and brings him in again by *Christ*, the *Virgin's Child* new-born out of *Adam* in *Christ*: And it has no other Ground or Meaning.

*****D*****

The Twenty-sixth Chapter.

Of the Propagation of Man in this World, and of Cain the First-born, the Murderer of his Brother.

1.  E are here to consider this weighty Point in right Earnestness, and not to make *Conclusions* with Fictions and Fables, as hitherto has been done as touching the *Election* of Grace; whereas it has been handled only in a very *blind* and absurd Manner, and no right [fundamental] Understanding has been found of it.

2. Seeing that Men have only sought in Reason, and have not been able through true *Repentance* to force through the *Fire-sword*, and see with divine Eyes, thereupon the *Fire-sword* of God's Anger and severe Purpose

and Decree of Judgment has *remained* only in the Eyes of [their] Reason, and further they have not seen; therefore they have made *dreadful* and dangerous Conclusions, without fundamental and plain Understanding.

3. But Christendom is hereby faithfully and truly *admonished*, once thoroughly to awake, and shake off the Conclusions of Reason, and to see God's clear *Countenance*, who desires no Evil, nor can desire it, but has also set himself to be Judge against all Wickedness, and will destroy *all such Conclusions* in the Sword of his Anger, and put away the Cherub.

4. Now it here offers itself to our Consideration, *how* it came to pass that *Adam* and *Eve* at *first* brought forth an evil Child and a Murderer: To this Reason says, that it was from God's *Purpose*, who has made to himself an *Election*, and chose one Company of Men to Damnation, and the other to his Love.

5. O, dear Reason! Whence art thou born? And from whence dost thou speak under the Covert of the *Scripture*? Dost thou not speak from the *Ens* and Words of the Serpent, who brought the false *Ens* into *Eve's Matrix*, wherein *Cain* was apprehended? Did not the Devil do it through the Serpent, and make the *Matrix* of *Eve* monstrous?

6. Dost thou not understand how *the Word of Promise* did forthwith incorporate itself into the *Matrix* of *Eve* in her Seed, and that the Contest betwixt God's Anger and God's Love did presently begin; for God's Love had incorporated itself *to bruise the Head of the Serpent's Monster* in the Anger of God; and thereinto the Fire-soul, which laid captivated in God's Anger, should give its Free-will.

7. For the Fire-soul is a Root proceeded from the divine Omnipotence, and therefore it has *Free-will*, and nothing can deprive it thereof; it may conceive either in the Fire, or Light.

8. But if thou askest, Why did not the Serpent-bruise *forthwith* bruise the Head of the Serpent's *Ens* in the first Seed, and not suffer the Serpent's murderous poisonous Will to get the upper Hand in the Soul's *Ens*? It is just as if I should ask, Why did not God, when he saw that *Adam* became Evil, *wholly* reject him, or reduce him to *nothing*, and create a new *Adam*? Thus likewise will Reason judge of the Devils, saying, That it has pleased God that there should be *Devils*, that it might be known what an *Angel* is.

9. Hearken, Reason! I have already above answered thee, that if God should *once more* have moved himself for Man's sake, and introduced the first Motion in the human and earthly *Ens* into a Stillness, then the six Days Works of the Creation must have *retired* back, and have been brought into a *workless* Rest; and this God would *not*. The whole Creation should and must subsist in its first Motion; its first formed *Ens* in the *Verbum Fiat* must stand, be it either in Love or Anger, let who will apprehend either; the Anger was open, and so was the Love also.

10. The Love only is called God, the Anger is called his *Strength* and *Might*: Now what the Free-will would desire, therein it should be *confirmed* either in the Love or Anger.

11. For the Free-will was born or sprung forth from the *Love* and *Anger*, *viz.* from the Fire and Light-world; and so likewise it might chuse itself a Place for its working Life: If God's Love should have *drowned* the Free-will in the *Ens* in *Eve's* Seed in the Love, in which [Seed] it was enkindled in the Anger, then the fiery Motion in the *Matrix* must have *ceased*; now out of the Light's *Ens* alone no Soul may be brought will. The Free-

12. Also the corrupt *Ens* of the earthly *Limus* must have then been *presently* judged through the Fire, which could not be; for the Motion of the new Regeneration, and the Opening or full Explication of the divine *Sweetness* and the Overcoming of the Fire, *viz.* of the Anger of God, belonged only to the *Name* of *Jesus*.

13. The Word which had incorporated itself had from without the Fire-sword, *viz.* the *Cherub*, and from within the *Jesus* who should overcome the Fire-sword with Love. Thus the Name *JESU* stood hid in the Fire-sword, and was not manifest till the *Time* that God would move himself therein, and manifest the same.

14. Thus the insinuated *Ens* of the Serpent, that *Eve* had introduced through *Imagination* into Lust, must be *wholly* cast away; for in *Cain* the murdering 'Image of the Serpent was manifest, which *cannot inherit the Kingdom of God*: But on the contrary, the Mark of the Covenant in the promised Word was in the Free-will and in the heavenly-disappeared *Ens* of the Soul, into which [Covenant of the promised Grace] the Soul should enter.

* Or the evil corrupt Nature and Property.

15. And though the Serpent's *Ens* should have been rejected, as it must be, in all the Children of *Eve*, yet the Part of the heavenly World's Being laid *bid* in the Covenant of the Word in the disappeared *Ens*, as a *Possibility* to the new Regeneration; therefore God said to *Cain*, when the murdering Spirit persuaded him, *Rule over the Sin*.

16. If thou sayest, Wherewith? He could not: But Why could he not? The Serpent's *Desire* held him, and brought him to *kill* his Brother: For what Reason? The Free-will had given itself up into the Serpent's *Ens* which held him Captive.

17. Now says Reason, God would have it so, else he had turned away his Will. No: Indeed God's Anger-will in the Serpent's *Ens*, which had captivated the Free-will, would have it; but yet God's Love-will said in him, *Rule over Sin*, that is, over the Wrath and Anger of the Serpent, and let it not have its Power or Prevalence.

18. And here we are rightly to know, how God's Love and Anger are in *continual* Contest; understand, it is in the manifested Word in the *Limus* of the Earth, and in the *Ens* of the human Property out of the Earth; for the Anger-*Ens* is stirred up and driven by the Devil, and desires continually to devour the Love-*Ens*, and possess this Kingdom in the Anger-*Ens*.

19. The Anger-*Ens* desires to have Man; for it has its King in *Lucifer*; and the Love-*Ens* desires also to have him; for it has its King in *Christ*; and therefore Christ must bring the human Love-*Ens* through Death and the Anger-*Ens*, and open another Principle, *viz.* another Kingdom, and leave Prince *Lucifer* in his own Anger, for his Free-will had chose it him.

20. Thus also the Free-will in *Cain* choosed the false, *viz.* the Devil's-will: But thou sayest, Was then the Murdering-will wholly rejected? It ^u *rejected itself*: But if the Free-will had again conceived in the Love-*Ens*, it would have been again born anew, yea even after the Murder; which we leave to the Judgment of God, whether it was so or no, seeing the Text in *Moses* gives him so bare a Name in Despair; for the *Word* out of which the Name *Jesus* was made manifest, was given to call poor lost Sinners to Repentance, and not the Righteous ones who were apprehended in the Love, as Christ said.

^u Reprobated or abandoned. N O T E.

21. *Cain* was a Type of the first corrupt *Adam* in Sin; and *Abel* was a Type of Christ the second *Adam*, *viz.* of the Virgin-child; for the Tree of Evil and Good began in *Adam*; and so likewise the Fruit forthwith appeared, *viz.* Christ's Children, and the Children of the Devil and the Serpent.

22. Now Reason says, Was *Cain* then wholly conceived of the Serpent's *Ens* in the Anger of God, and *predestinated to Damnation*? Answer, No: He was (conceived) of the *Ens* of *Adam's* Soul and Body; and so also of the Seed and *Ens* of *Eve's* Body; but the Monster in the *Matrix* of *Eve* environed the sown Seed, and it was *that* which seduced and beguiled him; but the Mark [and *Aim*] of the Covenant laid hidden in the *Ens* of the Soul and Body; for the *Ens* of the Seed of *Adam* and *Eve* was out of the heavenly disappeared [*Limbus*,] and then also out of the earthly awakened *Limus*, but

the *Will* of the Serpent and of the Devil took *Possession* of the House; as the like was in the Devil, who was an Angel, but the Will of the dark World took Possession of the House in him, and got the *upper Hand*; so also it was here in *Cain*.

23. But thou askest, How came this so to be? Hear, and see, thou fair Child, in the Will of *Adam* and *Eve*, what their Desire was before and after the Fall; they only desired the *Earthly Kingdom*, as we see that *Eve* was so wholly and only minded; for when she brought forth *Cain*, she said, "I have gotten a Man [who is to be] a Lord; she thought^{v Gen. 4.} him to be *the Bruiser* and Breaker of the Serpent, he should take in and possess the^{Verse 1.} earthly Kingdom, and *expel* the Devil. She did not consider that she should die to her false earthly fleshly Will, and be born anew in an *holy Will*; and such a Will she also^{x Or with.} brought into her Seed, and the like did *Adam* also.

24. And hence now the Will in the Soul's Essence arose; the Tree brought forth a Twig out of (or like) itself; for it was *Cain's* Desire only that he might be *Lord upon the Earth*; and as he saw that *Abel* was more acceptable in God's Sight than himself, his free-bestial Will in him elevated itself to *slay Abel*; for *Cain's* Aim and Endeavour was only about the *outward World*, to domineer and be Lord and Master therein; but *Abel* sought God's Love.

25. Thus there are yet *two* such Churches upon the Earth; *one* which only seeks *worldly* Pleasure, Might, Honour, and the outward God *Mammon* and *Mausim*, and therein it lodges the Serpent's Child; the other which seeks the Virgin-child, and God's Kingdom, and must suffer itself to be persecuted, reviled, reproached, and *killed* by the Cainical-Church, as *Cain* did to *Abel*.

26. For the Devil will yet be continually *a Prince of this World* in the Serpent's Child; and if the Virgin's Child, which bruises the Head of the Serpent, be not manifest in the Serpent's Child, then the Devil is and *remains* Prince and Host in the House of the Soul, as happened to *Cain*.

27. And do but understand the Ground right: In the Birth of this World *two* Kingdoms lie manifest, *viz.* God's *Love-Kingdom* in Christ, and the Kingdom of God's *Anger* in *Lucifer*: These two Kingdoms are in Contest and Strife in all Creatures; for the Original of all Spirits is in the Contest, and in the Combat of the Fire the Light is made manifest; the Fire is a Cause of the Light, God's *Anger* is a Cause that God did yet once move himself in his deepest *Love* in the Name *Jesus*, and thereby overcome the Anger.

28. Now what can the *Love* do, if the Free-will espouses itself to the Anger? Or what can the *Anger* do against it, if the Free-will conceives in the Love, and destroys the Anger? Must it not hold still and *suffer* it to be done? And though it opposes and rages against it, yet the Love pierces quite through it, and changes it into *Joy*; the Anger is the Root of Love, as the Fire is the Root of the Light: But in the *Free-will* is the Understanding, which makes itself to what it pleases.

29. Dost thou not see this in the Earth, that the Free-will in the *Ens* of the Word has made itself Stones, Metals, and Earth? The Stones and Earth are *not* the Free-will; but the Free-will has introduced itself into such an *Ens*, and by its *Lubet* and Motion introduced the *Ens* into a Compaction or Coagulation; there was no other Maker there but the Free-will in the formed and manifested Word: Thou mayest indeed see *Wonders* enough.

30. Behold the unreasonable Creatures, as Worms, Toads, Spiders, and other wild venomous and horrible Beasts; and thou shalt see somewhat in very Deed, if thou art not dead. But thou sayest God has created it so: Yes, right! His Desire, in *Love and Anger* has massed the *Ens* with the Motion, and compacted each *Ens* according to the Free-will into a Form; there was no other Maker there but the *Free-will in the Word*.

31. The Desire in the Word was the *Fiat*, which introduced the Free-will into an *Ens*: Thus the same manifested Word is yet in all things, and has the *Fiat*, viz. the Desire in itself: As the Free-will in every Thing introduces itself into a *Spirit*, even so the *Fiat* forms and *signs* each thing; every Root brings forth from itself a Branch of its own *Likeness*: But when the Branch or Sprout is to be born, and receives its Beginning in the *Ens* of the Root, the *Ens* then forms itself to such a Twig, as the Root at that Time is apprehended in its Power and Free-will, both by the superior and inferior *Constellation*.

32. The like is also to be understood in Man: As the Will is in the *Seed*, that is, as the Desire of the Father and Mother, together with other Influences from the Stars and Elements, yea, oftentimes from the Devil's Assaults and Insinuations, are at that Time, even *such a Spirit* is formed in the *Ens* of the Seed; sometimes an Angel, if the Parents be in *holy Desire*, [or in the true Faith of the engrafted Word;] sometimes also a Beast, a Serpent, and Image of the Devil, both according to the *Ens* of the *Soul* and the *outward Flesh*.

33. The Power of the manifested Word gives in itself into *all Things*, into every Thing according to its Will, according to the Desire in the *Ens*, for the Desire in the *Ens* is that which forms the Word, viz. the Sound of Life; as it is written, *Such as the People are, such a God they also have; with the Holy thou art holy, and with the Perverse thou art perverse*; this is wholly to be understood, concerning the *expressed Word* in the *Fiat*, viz. in the *Desire* of Nature: And therefore God has espoused and betrothed *another Word* out of the Center of his Love to the Image of Man, that, though he be risen out of an evil Property, yet the Free-will has *Power* and Information to disclaim its *Selfhood*, and die to itself in this holy incorporated Word; and then the *Fiat* begets and forms another *new Creature* in the *Free-will* out of the *Ens*.

34. The *Possibility* lies in *all Men*; but the making or forming of the Child of God belongs now to the holy *Fiat* in the new-introduced Word, for it lies not *on any Man's Self-willing*, *Contriving*, *Running*, and *Toiling*, but in *God's Mercy*: He has *Mercy upon whom he pleases*, viz. upon those only who with their Free-will die to their *Selfhood* in his Grace; and resign up themselves to him; and *he hardens whom he pleases*, viz. those only who run with *selfish Cain*, and would themselves take the Kingdom of God in their own evil Will, and will *not* die to their own *Self-full-will*.

35. Now says the Scripture: *Has not a Potter Power to make of one Lump of Clay what he pleases, a Vessel to Honour, and a Vessel to Dishonour?* That is, Will the self-ful Will be angry, if it be Evil, that the *Fiat* in the Word makes it to be a Vessel of the Anger? Or will it therefore be angry, if the holy *Fiat* in the holy Word makes that Will (which dives itself into the Love and Mercy of God, and dies to its *Selfhood*) to be a Vessel of Honour? Has not this Potter Power to do with his Clay, viz. (with the *Ens* or *Seed*) what he pleases? Whereunto every Seed is good and profitable, thereunto he makes him a Vessel, either to the Use of his Anger, or the Use of his Love.

36. *The Holy is unto God a sweet Savour to Life; and the Wicked a sweet Savour to the Death* in his Anger; all must enter into his Glory, and praise him; *one* in the Property of his Anger, who must call the Evil good; the *other* in the Property of his Love, who must call the Good, good: For so it must be, that the Difference of the Good and Evil, of the Light and Darknes, of the Life and Death, may be known; for if there was *no Death*, then the *Life* would *not* be manifest to itself; and if there was no Darknes, the Light would not be manifest to itself.

37. And therefore the *eternal Free-will* has introduced itself into Darknes, Pain, and Source, and so also through the Darknes into the *Fire* and *Light*, even into a Kingdom of Joy, that so the Nothing might be known in the Something, and that it might have a

Note. Grace upon this; but they are much *mistaken*; they speak only the Serpent's Words, which desired to have it so: Observe it thus.

47. *Adam* had only one *Limbus* to his Seed, and *Eve* only one *Matrix* for her Seed, but they both stood in three Principles: The Principles were in *Contest*, as still they are at this Day: The second Principle, *viz.* the Kingdom of God, or Angelical World, disappeared in the Soul's *Seed*, and God espoused his only most holy *Word* again therein to the *New-birth*.

48. And this Espousal or Betrothing stood as well in *Cain's Ens*, as in *Abel's Ens*; but *Cain's Ens* was apprehended in the *Contest* of the three Principles in the Anger, and covered with the Serpent's Monster, *not* so to an *Impossibility*, as if he was born to *Condemnation*, but even to a *Possibility* of the Free-will, whether he would lay down the self-ful, assumed, and self-appropriated Right in *Adam*, and live in God's Will, or whether he would live to himself: Upon this was the *Election* set.

49. Now God knows whereinto the Free-will is entered: If it is entered into *Iniquity*, and Self-hood, then God's Anger establishes or confirms it in its Choice to *Condemnation*; but if it is entered into the *Word* of the Covenant, then God confirms it to be a *Child* of Heaven; and here that Saying has its proper Signification and Application, *I have Mercy on whom I will, and whom I will I harden*. God knows his Children even in the *Ens* in the *Mother's Womb*; to what End should he give his Pearl to him, whom he yet knows would turn himself away from him; the *Pearl's Ground* lies indeed *in* him, but hidden, and shut up; if he brought his Will into the Pearl, it would open itself *in* him.

50. All Men proceed from *one* only *Seed*; but in *one* the holy Fire glimmers, and in another it lies as it were shut up, and cannot by Reason of the *Mire* of the Serpent.

51. Thou sayest then, Is the Serpent's *Ens* more mighty than God's Love? I have already answered thee, that Love and Anger are in *Contest*; whereinto the *Ens* espouses itself, of that it is apprehended and confirmed; yet so, that the Will is *free* to go from the Evil into the Good, and from the Good into the Evil; and *that while it lives upon the Earth*, both Doors stand open *to it*: For the Free-will is not bound; but if it was bound, then *no* Judgment could with Righteousness pass upon it: It has *Laws* and *Instructions*, which are given it, not to Death, but to Life; but if it transgresses these, and *continues* in the Transgression, now the Judgment passes upon it; for every Judgment [or Sentence of Condemnation] arises from the Transgression of the *Command*.

52. Thou sayest he cannot keep them; he is drawn [to Transgression:] Yes, very right. Does not the *Truth* rebuke him even to the Face, that he is a *faithless* Wretch, that suffers himself to be drawn to Evil? The Law to do Right is *in* his *vital* Light, as a *continual* Looking-glass; he sees and knows it very well, that he is a *Liar*, and walks upon the Way of the Devil; it shews him the Way of Truth, but the Free-will *rejects* it; at present he is *predestinated* to Condemnation, yet so that the Will is free, so long as he is in this Cottage; but the heavy Band of God's Anger, in the drawing of the Devil's Desire, draws many a one to the *Damnation* of Death.

53. Reason says, If a Man has Free-will, then God is not omnipotent over him, to do what he pleases with him: The Free-will is not from any Beginning, also not amassed or taken out of any Ground into any Thing, or formed by any Thing; it is its *own* peculiar *Original*, out of the Word of the divine Power out of God's Love and Anger; it forms itself in its own Will a *Center* to its Seat; it begets itself in the first Principle to the Fire and Light; its right and genuine Original is in the Nothing, where the *Nothing*, *viz.* the Δ (or as a Man might unfold it, A. O. V.) introduces itself into a *Libet* to Contemplation; and the *Libet* brings itself into a *Will*, and the Will into a *Desire*, and the Desire into a *Substance*.

54. Now the eternal Original, *viz.* God, is a *Judge* over the Substance ; if the Lubet (which is departed from him) has introduced itself into an evil Being, then he judges that Being or Substance in its *Principle* ; in what Source and Property soever, or in what *Ens* soever, the Lubet proceeding from the departed Δ has introduced itself into Δ a Principle; therein the universal eternal Free-will, which is the Abyss, and *Cause* of all Byfs confirms and settles it.

55. The Abyssal judges that which introduces itself into Byfs, and severs the Good (which has introduced itself into a good *Ens*) into the Good, *viz.* into the *divine Love*; and the Evil (which has brought itself into an evil *Ens*, and set and formed itself into a Center to an evil Spirit and Will) into *bis Wrath* and Anger.

56. For how can he judge a Thing, whose own it is *not*? How would God judge the Will of the Creature, if it was not *sprung* [or risen] from *Him*? Or rather, how can a Judgment pass upon a Thing which is *bound*, and *not* free in its Willing and Working?

57. The human and angelical Will is risen with the Motion of the *Abyss* (when the Deity once moved itself in its Contemplation and Sensation, and with the Motion introduced itself into a Beginning of the Spirits) out of this *Beginning*: Now every Beginning goes into its End; and the End is that which was *before* the Beginning; and there is the *Trial* of the Beginning, [which shews] whereinto the Beginning has introduced itself.

58. Now God is before and without all Beginnings, and from him every Beginning proceeds; also he is the End of all Beginnings; now the *Middle* of all inchoated Things stands between the *Beginning* and the *End*; for it must with its Beginning enter again through the End into that from whence it did arise.

59. Seeing then that *God is a jealous God and a consuming Fire*, and also a *loving, merciful God*; every Free-will with its introduced Center has its own Judge *born in itself*, either divine Love, or divine Anger. For when a Thing begins, it goes into a Time; but when this Time is apprehended of the End, *viz.* of the *Eternity*, then it is in its own eternal [Beginning and End] whence it has introduced itself into a *Compaction*, so confirmed to Eternity.

60. Therefore the Free-will has its own *Judgment*, either for the Good or Evil in itself: It has its *own* Judgment in itself; it has God's Love and Anger in it; what it amasses and desires, that it forms in itself, and does only so form its own self in its own Lubet into a *Center*.

61. For thus the World has likewise its Original, namely, in the Free-will of the *two eternal* Principles, both from the dark Fire-lubet, and also from the divine lightful Fire-lubet: The Free-will introduced itself in the *Verbum Fiat* into distinct and several Entities, and that according to the *Possibility* of the eternal Pregnatress; as the Will in the *Verbum Fiat* conceived itself in each Place in the Pregnatress, such an *Ens* was brought forth, and out of the *Ens* arose its Spirit according to the *Ens, viz.* from God's ^a Spiration or *Motion* in the Principles.

62. But seeing the Principles were together as one, nothing was ever amassed or formed in the Free-will, but the same has a Good and an Evil in it, according to the *Nature* and *Power* of the eternal Pregnatress to Light and Darkness.

63. But now every Spirit rises with its Free-will first out of the *Compaction* of its Center, and is, after its effected Birth, *free*, and may draw into itself, either out of God's Love, or Anger, and introduce its Will as it pleases: But *this* is the principal Thing; as the Mother (*viz.* the *Ens*) is, whereof the Spirit is born, even *such a* Lubet rises also in the Spirit.

^a Breathing,
or stirring up.

† *Viz.* the Spirit.

64. Now the Spirit has *Understanding*, and the *Ens* has none; also † it has a Law, for it knows what is Evil and Good, what is Right and Wrong; also God has given it Laws, that it should break the Lust [to Evil,] and with the Understanding of the Light rule over the *Lubet of the Darknes*.

65. Now if it does not, but departs with the *Lubet* out of the Understanding into a *Self-Lubet*, then the *Lubet* or Lust amasses itself into a *Substance*, whereof a new false Will is again born, and this same is a *Bastard* before God and the eternal Nature; for it arises not out of the *Law and Right* of the eternal Nature, but out of *Self*: And upon this the *Judgment* of the eternal Nature passes; and at its End (when the Center of the Spirit shall step again into the Beginning) it will be *spewed* out from the Free-will of Eternity.

66. Understand us but right: The *first Free-will* which was breathed into *Adam* was good, indeed it was both from God's Love and Anger, *viz.* from the Center of the eternal Pregnantress of the eternal spiritual Nature; but it had the *Understanding in it* to rule and govern itself, so as it *might stand* and subsist eternally.

67. But the crafty Distemper or Infection introduced by the Devil was in the *Ens* of the Earth, † whence *Adam's outward Body* was formed: Into this earthly *Ens* the Devil brought his Desire by the Serpent, *viz.* by the Serpent's crafty *Ens*, so that the *Lubet* arose in the *Ens* of the Body, whereinto the first Free-will of the *inspired Soul* entered, and assumed the *Lubet* of the Body, and introduced this *Lubet* into a *Desire* to Substance.

68. And out of this *Substance* another new self-ful Will did now arise, *viz.* a *Bastard*, a false *Serpent-child*; and this *Bastard*, *Adam* originally propagated to his *Eve*, and *Eve* to her Son *Cain*, and so *one Man to another*: Thus we have now in this earthly *Flesh* this same false Will proceeded from the Serpent's Substance, whereinto the *Devil* introduces his Desire, and *tempts us*, and continually makes us lust and long after the devilish Property, [*viz. Pride, Covetousness, Envy, and Anger,*] that so his Delire, which he insinuates into the false *Bastard* in us, might become substantial and essential; out of which such an whorish and devilish Serpentine Seed is continually *begotten*; and out of the same false *Ens* [or Seed] a Devil's Will.

69. Thus the Devil rides in and upon Man, in and upon Body and Soul: But now the *first* introduced Free-will, which God breathed into *Adam*, lies yet in all Men, for it is the true real Soul, the Center of the Fire and Light, a Spark of the *divine Power* and *Omnipotence*, but wholly hemmed in and *captivated* in this wicked introduced *Bastard*.

† Recalled, or really promised, into the Soul.

70. Therefore God has again † re-introduced and incorporated the Aim of his new Covenant, in the Word of the divine holy Power, in the *Name* of *Jesus*, into the Property of the *lightful Fire*, *viz.* into the disappeared heavenly, holy *Ens*, which disappeared in the Darknes, that the first Free-will, which now lies captive in the Child of the Whore and Serpent, should introduce its Desire into this *Aim* of the promised *Covenant*, which he has fulfilled in Christ's Humanity, and with the Desire of the Soul's Free-will re-introduce the holy *Ens* of Christ, which he in the *Seed* of *Mary* introduced into our disappeared *Ens*, into its disappeared heavenly *Ens*; and if it does bring it so to pass, then out of this introduced *Ens* of Christ arises Christ's Spirit, which destroys the false Will of the Serpent's *Bastard in the Flesh*, and tramples upon its *Head*.

71. Now says Reason, God gives this holy new *Ens* of Christ to *whom he will*, and suffers *whom he pleases* to *harden*, and remain captive in the Serpent's *Ens*: Yes, very right: He gives *none* this holy *Ens* into the Self-will of his Serpent's Child; there be- longs far another Earnestness thereto; for Selfhood *cannot* now any more take any thing of God.

72. But this is the Proceſs which the Free-will muſt go, if it will receive the holy *Ens*: It muſt wind itſelf *out* of the Serpent's Deſire, *out* of its Self-fulneſs, and Something, and wind itſelf *into* God's Mercy, and become a deadly mortifying Enemy to the *ſheſhly* Deſire in itſelf; it muſt wholly *forſake* and depart from the ſelf-ful Deſire of the Fleſh, and bring its Hunger wholly and only into the *Mortification* of its ſelfiſh Somethingneſs, deſiring and endeavouring continually and willingly to *die* to its *Iniquity* and falſe Deſire, which ſticks in the Fleſh, in the Serpent's Child, and in Chriſt's *Ens* ariſe with a new Will.

73. This Deſire, which departs from the Serpent's *Ens*, and *hunger*s after God's Mercy, receives Chriſt's *Ens* into itſelf, whence a new Will is *born*, which bruises the Head of the Serpent in the Fleſh; for it is the *New birth* out of God in Chriſt *Jeſus*.

74. But if thou wilt ſay, thou *canſt* not deſire any Good, that is *not* true; only thou ſuffereſt the Serpent's Will in thy right eternal Soul's Will to hold thee, and with the Soul's Will doſt play the Whore with the Serpent's Will in the Fleſh; from *whence* ariſes God's *Election*.

75. God knows the falſe whoriſh Soul, which does only woe and *wanton* with the Serpent, with the Idol *Babel*, and will ſtill live in the *Luſt* and Will of the Fleſh and of the Serpent, and yet wills to be an *outwardly adopted* Child; God ſhould forgive it its Sins by an outward *Word-speaking*, but it wills ſtill to hang and cleave to the *wanton* Love of the Serpent in its falſe Luſt; this God *chufe*s to Judgment.

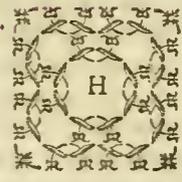
76. For the Free-will, which was inſpired into *Adam*, and which ^b it has *inherited* from ^b The Soul. *Adam*, hangs on *Lucifer*; and therefore God *confirms* it to the Kingdom of Darkneſs with *Lucifer*; but the Gate of Grace ſtands *yet open* to it in *this* time of *the outward Life*.

The Twenty-ſeventh Chapter.

Of Cain's and Abel's Offering, and of the falſe and Antichriſtian Church, and alſo of the true holy Church.

A * Looking-glaſs for the World.

* Or Mirror.

1.  HERE again the Vail lies before the Face of *Moſes*, in reſpect of the *Offerings* of both theſe Brothers; why *God* willed to have them offer, whereas the Reconciliation and Atonement conſiſts only in the *earnest* Will towards God's Mercy, in Prayer and Supplication to God, that a Man *departs* and turns away from his evil Will, and repents, and introduces his *Faith* and *Hope* into God's Mercy.

2. They muſt verily of courſe have *known* why they offered Incenſe, what Pleaſure and Delight God took therein; which *Moſes* has *not once* ſo much as mentioned, and that from God's Purpose; and yet it has *not been hidden* to the Children of the Saints, and alſo not to *Moſes*; but he has a Vail hanging before his *Eyes*.

3. *Iſrael* (ſeeing for the moſt part they were evil Children, and alſo idolatrous, as ſoon appeared by making them a *Golden Calf*) might *not* know it by reaſon of the falſe Magick;

and we also shall write only to those who are *of our Tribe*, and yet plain and easy enough to be understood: Observe and mark it thus.

ⁱ Or subtle.

4. The Soul's *Free-will* is as ⁱ thin as a Nothing, and though it be in its Body, indeed, encompassed with the Something, yet its amassed or conceived Something is in a false *distempered* Essence, by reason of the Original of *Sin*.

5. Now if the *Free-will* would approach to God with the Desire, then it must depart out of its *false* Something; and if it now *does* so depart, then it is bare and impotent, for it is again in the *first* Nothing: For if it will come to God, then it must *die* to its *false Selfhood*, and forsake it; and if it forsakes the same, then it is barely and merely as a *Nothing*, and so *cannot* go, work, or move; if it will shew its *Might*, then it must be in *Something*, wherein it does imagine and form itself.

6. An Example hereof we have in *Faith*: If *Faith* would effectually work, then it must *immas*s, [or *imagine*] itself into *Something* wherein it may work: God's *Free-will* has conceived [or *immassed*] itself with the *inward* Spiritual *World*, and works through the same; and the *inward* World's *Free-will* has conceived itself in the *outward* *World*, and works through the same: So the Soul's *Free-will*, which also has its Original out of the *Abyss*, *immasses* itself in *Something*, that it might be manifest, and thereby be able to move and act in God's Sight.

^k *Genesis* IV. verses 3, 4.

7. Seeing then *Adam's* Body was out of the *Limus* of the Earth, and also out of the *Limus* of the Holy Heaven, which *Limus* of Heaven in *Adam* was now disappeared, wherein the *Free-will* had Power to *immas*s [or *conceive*] itself into an *Holy Form*, and act, work, pray and supplicate before God; therefore they made *Burnt-Offerings* of the Fruits of the Earth; as ^k *Cain brought of the Fruit of the Ground, and Abel, also, brought of the Firstlings of his Flock*; and these they *enkindled with Fire*.

^l Subject, or Means.

8. But understand a *magical Fire*, as that of *Moses*, for *Moses* declares so also; *God looked graciously upon the Offering of Abel, and not upon Cain's*; that is, they brought Offerings before God, and the *Free-will* of the Soul should earnestly press with its *Prayer* into God; therefore, it would have a ^l *Substance*, when it would go out of the human House of Corruption into God, that it might work in *Something*; therefore the Imagination of the Will did *immas*s [or *imagine*] itself through the Offering, and *God* *enkindled* the Offering of *Abel*, with the *Holy Fire*, in the Aim of the Covenant, which in the Fulness of Time should *again* *enkindle* itself in the *Soul's* *Fire*.

^m Fashion.

9. In this, the Will of *Abel's* Soul did ^m form itself into an *holy* Substance, and pressed with the Desire of the formed free Soul's Will before, and into God's *Free-will*, and this the Will of the Devil and the Serpent could not brook; and even this the Will of the Serpent and Devil in *Cain did well* understand, that the Aim of the Covenant opened itself in the *Holy* Fire in *Abel's* *Desire* and *Prayer*.

ⁿ Or have respect to.

10. And therefore he would kill the *Body* of *Abel* according to his earthly *Limus*, lest *such Children* should be begotten of him, and so he might *lose* his Kingdom in Man. But *God* would *not* *enkindle* the Offering of *Cain*; now *Moses* draws a *Vail* here before it, and says, *God would not look* ⁿ *graciously upon Cain's Offering*.

11. The *enkindling* of the *external* Offering, was a Figure of the *internal* Spirit: For the Soul's Spirit in the *Free-will* (as to the Center of the Light) was *enkindled* with God's *Love-Fire*, and the *Imagination* of the Body also [understand of the heavenly Part] was *enkindled* in offering with the Fire of the *holy* Part of the Earth, which lies *bidden* in the Curse: And therein the *Free-will* of the Soul, and the *Free-will* in the *Ens* of the heavenly Part of the Body, *immassed* itself into a *Substance*, and therewith pressed in before the *Holiness* of God.

12. And here the Serpent's Head was first bruised; for it was a *Figure* of the New Birth out of Christ; not that *Abel* had at this Time put on Christ in the *Flesh*, but in-

deed the Spirit of *Jehovah* in the Aim of the Covenant; in which the *Name* of *Jesus* stood hidden in God as a Regenerator, which would move and manifest itself in the Fulness of Time, in this Aim [of the Covenant,] and introduce an heavenly *holy Ens* into the disappeared *Ens* of the heavenly Part, and quicken it to Life again in the opened Power of *Jesus*.

13. If a Man would rightly and fundamentally understand the ° Offerings, he must ° Sacrifices, consider that whereof the Offering consisted, and what severed itself with the Enkindling in the Fire, out of the Fire, viz. out of the *enkindled* Offering; for in the Enkindling nothing is seen or perceived, but 1. The *Wood* to the Fire. 2. The *Matter* of Offering. 3. The *Fire*, and *Light*. 4. The *Smoak* of the Fire, which rises from the burning Wood, and the Matter of the Offering: All this, without the Faith and Divine Desire, is as an *Abomination*, and, indeed, *nothing* in God's Sight, and attains not the Gate of God.

14. But if Man brings his Faith's Desire thereinto, then he resigns the *Free-will* thereinto, and will thereby, as by a *Means* (in which Fire the *Free-will* of the introduced *sinful* Abomination burns and consumes away) press into God's eternal *Free-will*: And now, *how* this is effected and comes to pass, understand as follows.

15. God's Imagination or Lubet *meets* the *Free-inspired-will* of the Humanity, and the Human *Free-will* *meet* the Deity; here is now the *Conjunction*.

16. But now Man's *Free-will* is become *sinful*, and God's *Free-will* (from whence the Human *Free-will* *first* took its rise in In-spiration) is *holy* and pure; as yet the Human *Free-will* *cannot* press into God's Will, unless it also becomes *pure* before God.

17. But seeing God will out of *Free-Grace* receive it into him for the Delight and Harmony of his Praise, there is *no other Way* or Remedy, but that God should *move* himself in the Center of the Eternal Nature, according to the Fire of the *Second Principle*, viz. according to the *Holy* Fire, and devour that enkindled Anger and Vanity of Man's *Free-will*, and annihilate it in the *Mortification* of Death, viz. in the Anger-Fire of God, that the Human Will *might* become pure before God's Will, and so *might* enter into God's *Love-will*; and therefore God's Love-desire did *itself* enkindle the Offering of *Abel* and *Moses*, that so the Holy and Love-Fire *might* devour and swallow up the *Turba* in the Human *Free-Soul's-Will*, in the Anger-Fire of the Eternal Nature, in the Father's Property.

18. But that there must be an *Earthly* Offering thereunto is thus to be understood: The *Body* of Man, as to one Part, is a *Limus* of the Earth, and as to the other Part, a *Limus* of Heaven; and into this Body the *Free-will* was inspired, and Body and Soul are only one Man.

19. But seeing in the Fall the *Earthliness* and false Subtlety of the Serpent (by the Insinuation of the Devil's Desire) was awakened in the *Flesh* of Man, and so the earthly bestial Property got the upper Hand in his *Ens*, and devoured the right Human Will in the bestial Property, that is, took it captive, thereupon the *earthly Will*, which was from the *Limus* of the Earth, must also be *offered* up in the Fire.

20. For the *Limus of the Earth* shall rise again out of Earth; but to make it an Offering, it must also be offered in an *earthly elemental Fire* of its Likeness, so that an heavenly Fire and an earthly elemental Fire might be in one another, and each Will in the Offering might *respectively* find a Place for its own Comprehension and Capacity, viz. the Will proceeded from the earthly *Limus* of the Earth, from the Kingdom of this World, and the heavenly Will out of the heavenly *Limus*, viz. out of the *Ens* ° of the *Verbum Domini*; each Property of the *Free-will* went into the Offering, and from the Offering into the Fire, where the *Atonement* was.

° Of the *se-*
minal and
central Love
of the Word
of the Lord.

21. For the *Covenant* of the Promise, touching the Serpent-Destroyer, manifested itself by the *holy Fire*, which holy Fire enkindled the elemental Fire; for the *holy Fire shall* awaken and raise up from Death the Elemental Man out of the *Limus* of the Earth, and in the holy Fire Man (who has taken his Original from Time) shall be *purged* and tried in the *Resurrection*; who verily must first go through the Fire of the Anger; but the Power and Might of the holy Fire shall bring him through the Anger-Fire, and cleanse and *purge* away his introduced Abomination of Sin in the Serpent's and Devil's *Ens* [in him] from the *Limus* of the Earth, that the *Limus* of the Earth may be no more earthly, but as a fine purified *Gold* which subsists in the Fire.

22. Even thus the earthly Man shall be purified in the *Resurrection* through the Fire, of which the Offerings were a Type; and yet they did really subsist in their Power, as to the Spirit: But *the Body must die*, and the true Corporality and Regeneration must come forth [or begin to spring afresh] in the *opened Body* of Christ, who with his Entrance into, and Manifestation in the Humanity, did again open the heavenly disappeared *Limus* in the Human *Ens*, which disappeared [or faded] in *Adam* and *Eve*.

23. Thus understand us right: *Abel* and *Moses* offered the *Fat of Beasts*, and enkindled that with the *holy Fire*, which Fire was first enkindled by God; for the bestial Property became manifest in the outward earthly Man of the *Limus* of the Earth; the Human *Limus* of the Earth was turned to a *Beast*, and was moreover *sinful* and evil, full of the Serpent's Poison, and cunning Subtlety.

24. The Free-will immassed itself in the Serpent's Craft and *Devil's* Desire, and formed to itself such a *Figure* in the *Ens* of the Flesh, as the Desire was, whereupon the *Body* was more vain in God's Sight than a *Beast*.

25. But seeing the heavenly *Ens* laid hidden and *shut up* in the earthly Property, God would not utterly forsake the whole Image; which *Abel* and *Moses* understood, in the *Spirit of God*, by their Offerings; and therefore they offered the *Fat*, viz. the *Oil* of the *Beasts* and other earthly good Fruits, that so the Desire of the true Man, created out of the *Limus* of the Earth, who shall rise from Death, might in the enkindling of the Offering in the Fire have a *Substance* whereinto it might give itself, and imagine itself; and so in the Property of the holy Fire it might be able to enter with its Will into the Aim of the *Covenant*, which stood before God in the *Figure*, till [the Promise] of the *Woman's Seed* was fulfilled and accomplished.

26. In which Seed the dear and precious Name of *Jesus* opened itself out of *Jehovah*, and again awakened the heavenly Life in the disappeared *Ens* in the Humanity, and offered up this whole Image in the Person of Christ to the Anger-Fire of the Father, and with the holy Love-Fire, regenerated and enkindled in the Human Life, brought it quite through the Anger, viz. through the Fire of the Eternal Nature of the Father's Manifestation, and changed the Anger-Fire into a Love-fire, and this was just thus prefigured in the *Offering*; for the Love-fire enkindled the Offering, and in the Offering was yet the *Curse* of the Earth, as well as in the Human Free-will, and when the Offering was offered, it was a *Sin-Offering*, whereby the Free-will of Man's Soul was ^{reconciled} propitiated before God.

^{reconciled}
with God.

27. Now if *Sin* shall be reconciled and appeased, then it must be brought into the Anger, viz. into the Judgment of God, into the Sword of the *Cherub*, that it may cut off the same, which (Cherub) is the *Sword* of God's Anger; and if then the Human Will be wholly sinful, and altogether capable of the Fire of Anger, then God enkindles the *Sin-Offering*, in which the Anger-Fire laid hidden in the *Curse*, with the holy Fire, that the Human Will, which was apprehended in the Anger-Fire, might be atoned in the Love-Fire.

28. For the Love-Fire of God tinctures the Soul's Desire in the *Offering*, as a Tincture tinges Brass and Iron, and changes them into Gold: Thus the Human Soul's Free-will, which was inspired wholly pure and spotless into Man, was tinctured and again purified before God, that so it might enter into God's Mercy: For the Mercy was hidden in the Love-Fire, viz. in the Aim of the Covenant, in the Name of Jesus in God; in which Covenant and Name the Anger of God was reconciled and atoned in the Offering, and laid down its Anger-burning Flames, and suffered the Soul's Free-will to pass quite through it.

29. But as touching the Offering in itself, with the Wood, Fire, Light and Smoke; understand it thus: *Abel offered of his Flock*, without doubt, Sheep or Oxen, as *Moses* did the like, namely, *the Fat of them*; now the Offering (viz. the Wood and Smoak) on the outward Part, as to the Matter, was earthly; and so was Man, as to the outward Body, earthly, and in the Earthliness laid the *Curse*, both in Man and in the Offering.

30. But when the Offering was enkindled, it was Spiritual, for from the Wood proceeded the Fire, which took the Offering and consumed it, and out of the Consumption went forth, first from the Fire the Smoak, and afterwards the Light; this was the *Figure* whereinto Man's and also God's Imagination entered, as a Compaction or *Conjunction*.

31. In the enkindled consuming Fire was the Desire of the *angry Father*, viz. a Conjunction of the Eternal Nature's-Fire, with the Temporal Fire; the Eternal is *magical*, and the Temporal is the Substance and *Matter* of the magical, viz. its Reception, and in the enkindled Light was the holy Love-Fire, which is also *magical*, as subtle as a Will, which did also *inmass* itself in the enkindled Light, and in the proceeding-forth of Smoak, which is an elemental Sulphur and Mercury, viz. a Life of the Quality, the *Smell* or *Taste* went forth also, which signifies the Human Power of the Body, and the outward Spirit of Nature.

32. In this *Power*, which proceeded forth from the Offering out of the Fire and Light, the *Spirit* of God, which proceeds forth from the Father and Son, did amass itself in the amassing of the Human Faith's Desire, and so took the Human Faith's Desire into itself, and amassed itself into a Substance of the Fire, Light, and Power, proceeding forth from the Offering, and brought it through the Gates of God's Anger upon the *holy Altar*, in the Aim of the Covenant, upon which the *Lamb of God* should be offered for the Sins of the whole World.

33. For this Lamb of God, viz. Christ, should compleat, perfect, and make this introduced Offering fully acceptable, upon the *great Altar* of the Angelical World, that it might be to God an Eternal *sweet Savour* of his deepest Love, which he represented in Man, in his introduced Offering in the Lamb of God Christ, and Mankind in this Representative Offering.

34. The Human Offering was the *Sojourner* of the true Lamb and Offering of God in Christ, and now where the Offering is, there is also the Spirit of Man, for Man's Spirit is gone forth, and departed from God into Time, and in the Time it has defiled itself, therefore it must forsake the *Pollution*, and enter in again through this Offering to God.

35. But if it will enter, then it must do it in Manner and Form as it went out; for it brought itself into false Desire and *Lust*; so likewise it must introduce itself again by returning into a Sorrow and *Conversion*, and in the Sorrow or Repentance again into a *Divine Desire*, which is called *Faith*.

36. But that it might apprehend or lay hold on the Divine Desire, it brought the Faith or the believing Desire into an Offering, and so amassed or formed the believing Desire in the Offering into a Substance or Essence, that the *Faith* also might become essential; and this Essentiality of Faith received the holy Fire of God, which would in

the Fulness of Time open itself in the Essentiality of Faith, and bring the Human Substance thereinto, and also bring it forth in itself through God's Anger, and change it in itself into a Love-Fire, for all the Words of Prayer in the Offering were also received into the Substance of Faith.

37. For as *all Things* were formed, amassed, and introduced by the Word of God into a Substance, so likewise the Words of the Prayer of *Abel* and *Israel* in the Offering were formed and amassed to Substance, viz. to an *incorruptible* Essence; in which Essence Christ, God's Son, in the Fulness of Time, broke forth out of the Covenant, and took upon him this same Essence, together with the Human Essence, and as a potent *Champion*, and mighty Conqueror, *destroyed the Kingdom of Death and the Devil*.

38. And to this Faith's Essence, in the Spirit of Christ in all his Children and Members, was given the *Judgement over the World*, yea, over the Kingdom of *the Devil and of Death*, thereby to destroy and bring to nought their Works, and possess the Royal Throne.

39. This was the real Offering of *Abel*; for the Spirit of the holy Love-Fire, in the Aim of the Covenant, had opened itself in him, so that *he understood it*; and therefore he offered, that so his believing Desire might be accepted before God, and be brought into a Substance to the new *Regeneration*; for he looked upon the Promise of the Serpent-Destroyer, and introduced the Desire of his Faith into him, and desired that his Faith, Spirit, and Life, might be confirmed in the Serpent-Destroyer, who was promised; he would willingly be therein accepted before God, as it was granted him, so that the Fire of God *enkindled his Offering*, and received his Prayer in the Love-Fire; and in the sweet Savour of the Offering, it was brought by the Spirit of God in the Power of the Light into an *holy Substance*; and it is rightly said, *his Offering was acceptable before God*.

40. The Offering alone could not have been able to have done it, only the Faith which imprints or lays hold on the promised *Messiah* in the Offering, which apprehended the Covenant, and the true very precious and dear Offering, the same did effect it; the Offering was only a *Figure* of that which was therein accomplished and performed, as the *outward World* is only a *Figure* of the *inward Spiritual World*, whereby the Spiritual World introduces itself into a Figure and Essence, and beholds itself therein as in a ^f Looking-glass.

^f Mirror.

Of Cain's Offering.

41. By *Cain's Offering* we rightly understand the *verbal* Christendom, the titular Christians, in the Spiritual *Babylonical Harlotry*, the *Type* and Image of whom is *Cain*; and as *Cain* in his Offering sought only the outward World, Might, and Pleasure, and would be an *outwardly adopted* and received Child, that God should permit his evil Beast to be accepted and offered up, he desired to be God's acceptable Child with the Selfhood in the Serpent's *Ens* and Falsehood: He was an *impenitent* proud Man, who thought to be a Lord of the World, and to *domineer* over *Abel* and his Posterity. And just thus is the *Antichristian Church* upon the Earth; it *builds* also *Churches* and *Altars*, *preaches*, *sings*, and *roars* about it, and likewise *offers* in the bequeathed Covenant and Testament of Christ, and so *covers* itself with the Offering of Christ, and will be an outwardly accepted and adopted Son, notwithstanding that its Offering is *not* accepted in the Covenant and Testament of Christ, nor brought to Substance.

42. The Cause and Ground of it is this: Men depend and rely only, *barely*, and nakedly upon the Offering, and teach that the Offerings take away Sin, Christ's Testa-

ments absolve Sin : But as *little* as the Offering of *Cain* was acceptable before God, and took away his Sin, and as *little* as *Cain's Desire* was introduced into the Divine Substance, so as to have the Divine Fire to enkindle in his Offering, and receive his Faith's Desire into it; *so little also* does the verbal (Lip-labouring) Christendom enjoy the Offering of Christ in his Humanity. It must be an *Abel* only that enjoys it, the titular Mouth-Christian attains only the *Smoak* of the true Offering: It must be only a right hungry, thirsty, converted Soul, which desires *wholly* and fully to *depart* from the Serpent's *Ens* and *all Vanity of this World*, and strives to mortify the Serpent, and all vain Will, in the Death of Christ, and desires to arise in a new Will totally resigned in all *Submission* in God.

43. This true hungry Will *offers rightly* with *Abel*, and its Offering is received into the holy Fire of Christ, and formed [or amassed] in Christ's Humanity into a *Substance*: There must be Earnestness and *Power*, which Earnestness stirs the Love-Fire of Christ in his Testament, so that it enkindles itself in the Desire; and then the *Desire* becomes a *true right Faith*, for there is no right Faith without Divine Reception.

44. When Man's *Desire* introduces its Hunger with earnest Sighing, and Prayer of Introversion, Resignation, and departing from Vanity, into the Offering of Christ, even then the Soul's Desire *forms* itself in the heavenly Essentiality, in the Humanity of Christ, upon the High Altar of God, into a *Substance*; the hungry Desire becomes, in the Word of God, in Christ's Testaments, *Flesh*, an heavenly supernatural *Flesh*, and this *Flesh* is the true Offering of God, which God takes to his Habitation, and not the bestial mortal Man.

45. In this *holy Substance* only is the true Faith of *Abel*; without this there is only an *historical, painted, and feigned* Faith, a *Cain's Offering*, which does not take away Sin: For Sin must always be brought into the *Judgment* of God, wherein it was born; and the holy Love-Fire of God must *drown* and wash it away, else there is *no Forgiveness*; neither Offering nor Covenant avails any thing without it; also no going to Church, neither Singing, nor devout Appearance, attains it; nothing else at all does it, but only the *hungry desiring* Faith through the *alone* Offering in the Blood and Death of Christ, where the *Desire wholly* dies in the Death of Christ to its Selfhood, and arises in Christ's Resurrection with a true Faith and Christianity, not in a *specious Shew* of Holiness, but in the inward Essence in Words and Works.

46. For he is yet *far* from a Christian who calls himself a Christian, or is so termed only; but he is *one* who is *born* in the Offering of his Humanity in him: Neither Covenant nor Laws avail any thing before God, but a *new Creature*; no *Cathedral Stone Church, Place of Assembling, or Hypocrisy*, or whatsoever it is called, can inherit God's Kingdom, but only the true *living* Offering of the new Regeneration, arising from the *Covenant* of Promise in Paradise, through the quickening Word in the *Offering* of Christ.

47. It is only the *Temple* of the holy Spirit where *God's Word* is taught and taken, without that is *Cain* with his glittering *Stone-Church* full of Pride, and stinking Ambition, the great Building of *Babylon*, where the Language of God's Word, *viz. of the written Word*, is confounded and divided into manifold *Contentions* and Languages, where there is nothing but wrangling, jangling, and snarling about the *Letters*, and no true, real, living, effectual, and powerful Knowledge.

48. Now where the *living Knowledge* of Christ is, there is the *Altar* of God in all Places; where the hungry Soul may offer the true acceptable holy Offering in Prayer, there it may introduce the Prayer in the Word, in its Hunger, into a *substantial* Faith.

49. Not that we would hereby wholly abolish and raze the Stone-Churches, but we teach the *Temple of Christ*, which ought to be brought along [in the *Heart*] into the

Compre-
hension,
Amassing, or
Formation.

Stone-Church, or else the whole Business of the Stone-Church is only an hypocritical, *antichristian* Whoredom, a *Cain's* Offering, both of the *Preacher* and *Hearer*: So that one is not a whit better than another, unless he enters through the true *Door* Christ, in Spirit and *Power* in the Temple of Christ, into the Stone-Church, or at least resolves to betake, and fasten himself there, into such an earnest Desire, [that he will take and hold fast that which is good only for the *Amendment* of his Life,] otherwise *Cain* goes to Church to offer, and comes out again a *Killer* of his Brother:

50. As it often appears, that when Men in the Stone-Churches have *taken* and amassed in their Minds a great deal of Revilings, Reproaches, and Censures, [that have fallen from the false smoaky *Cain-like* Fury, and *pretended Zeal* of the Preachers,] then they forthwith come and murder *Abel* and *Christ's* Members, as this Spirit has many hundred Times found by Experience, and that only for the sake of the Temple of Christ.

51. Now if we would rightly consider of the Offering of *Cain*, then we must look into the very *Essence* of his Will and Desire, for he *also* would offer and be acceptable to God, but he loved only his *own Propriety*, and self-ful Self; his Aim and Endeavour was not to be or become a new Creature, but that God should so take away his Sins in the Offering from him, and he would still remain the old *Cain*; and so he would offer to God, that he might be so accepted with him; the *Devil* came in the Form of an *Angel* before God.

† Or did not
acknow-
ledge.

52. *Cain* † knew *not* his evil Serpentine Property, the poor Soul was captivated therewith, and had set itself up in the Serpent's Wit and Pride; it would needs be an *outwardly adopted* Child and Heir of God, the Offering must make Reconciliation for him, as *Babel* does, which takes also the *Mantle* of Christ upon her, and says, Christ has undertaken and *suffered* for all my Sins upon the Cross; I cannot purchase or do any thing for myself, my *Works* avail nothing before God, I need *only believe* that Christ has done it, and comfort myself therewith, and then I am already *justified* and acquitted from all my Transgressions.

53. Thus she comes before God, and thanks God that he has *paid* the Reckoning and Score, in his Son, and offers with *Cain* and the *Pharisee* in the Temple, and remains in herself a Brother-Slayer with *Cain*: And this is the *Babylonical* Fruit; like as *Cain* would take the Offering upon him for a *Cloak* and Covering, so also his *succeeding* Church takes upon it the Offering of Christ for a Cloak and Cover of its Sins, and false Murder, and covers its murderous Spirit, so that Men must call it an *holy* devout Christian.

54. Saint *Paul* must serve their Turn thereto, when he says, *I do that I would not, now if I do it, it is not I, but Sin that dwells in my Flesh*. But that he says, *Now, then, with my Mind I serve God, but with the Flesh the Law of Sin*; the same *Cain* will not understand, how the *Mind* must without Intermiſſion rule and reign over the *sinful* Will and Desire of the *Flesh*, and *mortify the Lust*.

55. Saint *Paul* speaks of the heavenly *Abel-like* Desire, how Sin must be mortified in the *Flesh*, and not rule over the *Mind*, as it did in *Cain*; when he saw his Brother was accepted before God, and that he himself was not, then the *murdering* Spirit *arose* in his *Mind*, which should have been mortified in the Offering by true *Repentance* and Conversion.

56. Thus also goes *Babel* under the *Mantle* of Christ, which offers also to God, and thanks him for the Offering of Christ, but itself *remains* in the *Mind* of the *Cain-like* Brother-slayer, in *Pride*, *Covetousness*, *Envy* and *Anger*, in *Persecution*, in *War* and *Contention*; it fights about the Offering, and about the *outward* Covering, lest it should be * stripped thereof, and in the mean Time fattens itself under it, with the bestial Offerings of the *Fatness of the Earth*, and still remains the *Cain-like* Beast, and also continually murders *Abel* in *Christ's* Members, and comforts itself with the Death of Christ, the same must be a Cover for the false murdering Spirit.

* Entwendet.

57. The Heart and Mind are *far* from the new Creature; it is only the old *Cain*-like Brother-slayer, which wraps itself as in a Mantle with Christ's Offering, and offers with *Cain*; such, and nothing better, remains now of ^u Christianity among all *Sects*, except ^u OrChristen-
the Children of Christ, who are *here* and there *hidden* with *Abel*.
dom.

58. *Cain's Church* was never more potent and predominant upon the Earth, than it is even at this Time; whereas, notwithstanding, Men cry out with full-mouth Cry, and great Ostentation, *Come all here; we have found the Offering of Abel* in Christ: Yes, forsooth, dear *Babel*, thou hast indeed found the *Mantle* of Christ, but behold thy *Cain*-like Heart, and thou wilt see whether thou offerest with *Abel* from the new Creature, or from the false Brother-slaying Spirit: Where are thy *Fruits*? Where are Love and Righteousness? Where is Truth? Where are Patience and Meekness? Where is the *Mind* that with *Paul* serves God? Where art thou, thou fair Christian Church, upon the Earth? Art thou not become a murdering *Den* of the Devil? Now shew thy Christian Virtues: Art thou not full of *Contention* and Murder, both in the Church and without the Church? Thy Mouth is only a Prater of God's Kingdom, like as *Cain's Mouth* prated of the Offering, but his Heart was a *Murderer*.

59. Thus likewise Men prate in the *Stone-Houses* of the Mantle and Offering of Christ, and yet in the mean while in this Prate and Babble murder the Children of Christ, condemn and *judge* them, and make a whole Heap and Crew of reviling devouring Wolves, that do all cry out, snarl, and snap, and none knows where the *Hind* is, which they hunt, but only that the *Devil* thus acts and drives on his Sport *by them*, so that the true real Offering of Christ may remain covered and hidden, and be only as a *Mystery* in this World.

60. For we poor Children of *Eve* sojourn here in this Cottage in a strange w Lodging, ^wOrHarbour, wherein the *Devil* in God's Anger is Host: We dwell upon the *curfed* Earth, where the Devil rides over our Soul and Body. and at *all Times* tempts us: We had need be wary and watchful, and at *no Time* secure: It costs Body and Soul.



The Twenty-eighth Chapter.

Of Cain's * killing of his Brother; viz. of the proud, haughty, anti- * Faticide,
christian, hypocritical Church upon the Earth; and also of the
true Christendom hidden under this Antichristian Church.

1.  H E N the Devil in God's Anger, in the Wrath of the eternal Nature, had *introduced* his Throne and Seat into the human Property, and awakened the Center of the wrathful Nature in him, there immediately arose up such a Desire out of the awakened Anger's Property in the human *Ens* or *Seed*, in the *Propagation*, out of which Property *Babel*, viz. the Antichristian Church, is begotten and brought forth.

2. And now as God had *incorporated* and promised the Serpent-bruise of this false Property (who should bruise the Head of the Serpent's *Ens* and Will or Desire) to the

heavenly *Eus* of Man, which disappeared in and to Paradise, which Word of Promise was a Myſtery, and a very *ſecret* Hiddeneſs to the earthly Man; ſo alſo the falſe Cainical Church of Hypocriſy and *ſeeming Holineſs*, whoſe Heart and Deſire is only [of] the outward World, has gotten aloft during this *whole* Time, and has the *outward* Dominion and Name, as if it offered to God: But the true *real Chriſtian* Church is hidden under it, as a very ſecret Myſtery, and is not known of the *Cainical* Church.

3. *Cain's* Church ſets forth itſelf very devoutly, and gliftens on all Sides with ſpecious *Ceremonies* and pompous *Oſtentation*; giving forth that it is *holy*, righteous, and good, that it alſo offers in the Covenant of Chriſt, but its *Heart* is only a gloſſing, ſoothing, bravely attired *Harlot*, full of *Cainical* Murder, Reviling, and Blaſphemy, full of Cenſure and Self-ſpeculation, in Pride, in Covetouſneſs, and High-mindedneſs: But *Abel's* Church is hidden under it in great Plainneſs, and with no Reſpect and Reputation, and is accounted but *fooliſh* in regard to the glittering Shew of *Cain*, and is continually *ſlain* by *Cain* in its Simplicity.

4. Now ſays Reaſon, Had God any Pleaſure herein, that he ſuffered *Cain* to *kill Abel's* And why is it ſtill to this Day, that the Children of God are *ſlain*, deſpiſed, contemned, reproached, mocked, ſcorned, and cried down for Falſe by *Cain*, *viz.* by his *Poſterity*? One Cauſe hereof is this.

5. Prince *Lucifer* was an Hierarch in the Kingdom, or Place of this World (as Chriſt even calls him a *Prince of this World*, *viz.* in the Kingdom of Darkneſs, in the Anger of God) and was *caſt* for his Pride, *out* of the Light into the Darkneſs.

6. But ſeeing God then created another Prince, *viz.* *Adam*, in and for *this* Place, with whom he bound himſelf even with his deepeſt Love *before the Foundation of the World* in the dear and precious Name *JESUS*, that he would break down and deſtroy the Throne and Kingdom of proud Prince *Lucifer* in the human Property, and overcome, and be predominant with Love, from thence forthwith aroſe his Envy and Wrath againſt Man.

7. Secondly, The *Cauſe* is this: In the *Fall* of Man the Wrath of the eternal, and alſo of the temporal and inchoative Nature, obtained the ſuperior Sway and *Dominion* in the human Property; for the Kingdom of Heaven extinguished in *Adam* and *Eve* when they became Earthly; and in the Room and Stead thereof the Kingdom of the Devil awaked in the Serpent's Wit and Pride in them: For the *human Will* had broke itſelf off from God, and was entered into Selfhood, and no longer underſtood any thing of the *Myſtery* of God's Kingdom.

8. But ſeeing that the Kingdom of God did again bud, and break forth in the *AIM* of the Covenant in *Abel* and the Children of God, the Devil's Kingdom and Will in the Serpent-Monſter could *not brook* it: Alſo the Love-Kingdom is a great Enmity againſt the Wrath of the eternal Nature according to the dark Property, for the human Eſſence was become according to the dark World's Property, as to the Soul, an *half Devil*, and as to the outward World's Vanity, an *half Beaſt*, in which the falſe, ſubtle, crafty, wicked, luſtful, proud, covetous, envious, and angry Serpent's Worm, fat, infected with the Devil's Will.

9. This wrathful, vile, malicious, monſtrous Beaſt would *live* in its own Self-property; therefore the angelical Virgin-child, which ſhould deſtroy and poſſeſs the Kingdom of this evil Beaſt, appeared *againſt him* in *Abel*: This was now a great Enmity, for the Anger of God had captivated Man, and would work and rule in him; *therefore* God's Love broke forth out of the Anger, as a *Light* out of the Fire, and would *kill* the Anger, and change it into Love, and *help again* poor Man's Image, and redeem it from the eternal Anger and Death.

10. But ſeeing the Anger had got the upper Hand and Sway in Man, and yet the Virgin-child of the angelical World's Eſſence *ſhould ſpring forth*, and grow out of the

Covenant of God, out of the disappeared *Ens*, through the Anger, as a clear delightful Light shines forth out of the Candle, through the wrathful Fire, which deprives the Darknes of its Power and Prevalence, therefore the *outward* Body, in [*Abel* and] the Children of God, must suffer itself to be *slain*, and persecuted by the Wrath of God; for ^z it was a *strange* Figure on the Virgin-child.

^z The outward Body.

11. For *Abel* in his outward Flesh had the awakened *Vanity* lying in him, as well as *Cain*; he was also *sinful* as to the outward Man, but *internally* the angelical Word and Image of Paradise did spring and bud forth again in the Covenant; this was now a great *Enmity* against each other: The inward Man *bruised* the Serpent-Monster upon the Head of its false Desire, and the Serpent-Monster *stung* him on the Heel of his angelical Will, and openly mocked the angelical Image; as it is *so* still to this Day; as soon as the Virgin-child is born in the Spirit of Christ, the outward earthly Body, together with the *Virgin-child*, is by the Children of *Cain* persecuted, contemned, reviled, and accounted as a strange Child of the World.

12. For the Serpent's Monster is as a *Fool* before God, and seeing the noble and precious Virgin-child must bear such a Monster on it in the outward Flesh, to which the *Devil* has yet *continual* Access, therefore this Body is strongly assaulted and struck at by the Devil in the Anger of God, and its Children; they *would* continually slay it, for the Virgin-child works through the outward Man, as a Light through the Fire, and *manifests* itself: It teaches and *reproves* the wicked Sort; and this the Devil cannot endure, for it is against his Kingdom, as the Offering of *Abel* was against *Cain's*.

13. For *Cain* offered in the proud Serpent's Desire as an Hypocrite, and would be a noneist, demure, devout, and godly Child in his Serpent's Desire; but *Abel* humbled himself before God, and set his Desire into God's *Mercy*: God's Love-fire took his Offering, and penetrated through the earthly Offering and Fire; and the like also is to be understood in the *Body* of *Abel*; as the incorruptible [Being] shall swallow up the corruptible, so also the heavenly took the earthly Captive in itself.

14. But that *Cain* slew the outward Body of *Abel* has this ^a Type and Figure, that the outward Body shall be ^b *slain* in the Anger of God; the Anger must devour and mortify the outward Image which is grown up in the Anger; and out of Death *springs* forth the eternal Life.

^a Signification.
^b Or mortified.

15. *Abel* was a Figure of Christ; the Children of God's Anger must execute the *Right* of God's Anger upon the outward earthly, and also bestial Image of the Children of the *holy* One; even as the *Pharisees* (who before God were only false Serpent-children, as Christ called them) must persecute and kill the *Humanity* of Christ; so likewise was *Cain* a Type of these Serpentine wolfish Pharisees, and also of the *verbal* titular Christendom.

16. As the false Serpent's Child is a Monster and *Fool* before the angelical World, so likewise the Children of Darknes account and esteem the Children of the Light as *Fools*; for there must be a Contrary, that the one might be manifest in the other; if the Anger had *not* taken hold of the *Humanity*, and devoured it into itself, then the deepest Love of God would *not* have been *manifest* in Man.

17. But thus the Love takes Occasion by the Anger to overpower, and prevail over the same with its Motion and Manifestation; as the same may be *known* in *Christ*: The true Son of God gave himself into our Image, which was awakened in the Anger, that so he might be made manifest with his Love in the Anger, and *change* the same into Joy.

18. Christ gave *our human* Image to the Anger of his Father to be devoured in Death; and brought his Life into Death, and yet manifested his Love in the *Life* which Death had devoured, and brought forth the Life in Love through the Death; as a *Grain* of Corn which is sown into the Earth, the same *must die* in the Earth, but out of that mor-

tified Grain grows a fair new Body, so the corrupt Body of *Adam* shall and must be offered to *Death* and the Anger; and out of the Death and Anger the Body of the divine Love shall be manifest.

^c Text,
Larva, or
strange dis-
guised Per-
son.

19. It was exactly typified and prefigured in *Cain* and *Abel*, how it would be in the succeeding and future Generations; seeing *Abel* outwardly bore the *earthly* Image, and yet in the Spirit he was an Image of *Heaven*; his outward Body in the Corruption was only a ^c *Visard* before the outward World; for there was another *Spirit* hidden therein, which was not of the outward World's Essence and Property, therefore, because he was *not wholly* a right Child of the earthly World, it would not suffer him, being as a strange Child in it; for the Devil was Prince in the wrathful Essence in this World, who would *not* that a *Child* of the *Light* should spring forth through the wrathful Essence, [and be in his Garden.]

^d All natural
Men.

20. Thus the Image or Person of *Cain* and *Abel* is a true Figure of the false, and then also of the holy and true Children of God, of the *outward sinful* corrupt and mortal Man, and of the *inward new* regenerate *holy* Man; when Christ with his Love-Kingdom arises from Death out of the disappeared *Ens*, then *Adam's* earthly Image must *die* in Christ's Death; and if it now be, that the outward Body must yet live, it is only a Scorn and Fool before the *Heaven's* Image, and so also before the *natural* ^d Life of this World.

^e At the
House of
Correction;
or whipt
through the
Streets.

21. For so soon as Christ is born, the sinful Life is condemned to Death, and stands in Scorn and open Shame before all the *false* Children in the Anger of God, as an *Whore* in ^e *Bridewell*, whom other Whores likewise help to deride and scoff at, and yet they do but only judge and condemn *themselves* thereby; for if Christ be born, then the *Judgment* passes upon the false bestial Life, and that Man must stand in the Judgment of God, as a *Malefactor*, and be termed a *Fool*, a *Heretick*, and be jeered, scoffed, and reviled, yea, even utterly defied and slain, that the Monster may be judged before God's Anger: But those that do it, are the Children of the lusty, pampered, and well-fattened Anger of God, whom the Wrath of God uses for its Instrument; for God is a Spirit, therefore he accomplishes his Judgment by a *material* ^f *Image*.

^f By some
outward sub-
stantial
Means or
Persons.

22. For so soon as *Abel* did in his *Offering* put on, or attract the Love of God in the Covenant *anew* into his human Desire, and comprehended [or amassed] the same into his Essence, then immediately the Judgment passed upon the *external mortal* Man; and God's Sword of Anger took him, which *Cain* executed, and slew the outward Body of *Abel*; and at this Time also the Judgment passed upon the *false* Image of the Anger in *Cain*, for he stood there, and cried, *My Sins are greater than can be forgiven me*.

^g Or swallow
up.

23. This does now hint and point at the Figure of *Christ*, how the Anger of the Father must *devour* ^g the Life of Christ in Death, and when the Anger had devoured the Life in Death, then the *holy Life* of the deepest Love of God moved itself in the Death and the Anger, and *devoured* the Death and Anger into itself, whereat *the Earth trembled, and the Rocks clove asunder, and the Graves of the Saints opened*.

^h Good and
Evil now
mixed, and
in Contest
one with the
other.

ⁱ *Lucifer*.

24. And so likewise the Love-fire ^h and the Anger-fire in the Place of this World (which wrathful Fire was enkindled in the Creation when the Apostate [*Lucifer*] fell) shall at the *last Day* be again changed into the divine Joyfulness, and be swallowed up in the Love; understand, it shall be thus in the *third* Principle, where Love and Anger strive during this Time one with another: But ⁱ *HE* remains in the Darkness in the *first* Principle.

25. The true Cause why *Cain* murdered *Abel*, was on account of their Offerings and Worship of God, *viz. Religion*, as this Contention continues still to this Day; the *Cainical* Church is *not yet* one with that of *Abel*.

26. Now says Reason, I see it well enough, that all Contention and Strife arise from *Religion*; but what is the Ground, and most undoubted Cause and Reason thereof? Be-

hold!

hold! This is the Cause: Set before thee the *false* Serpent's Child, which is Evil and Good, and then set before thee the *Virgin's* Child born of Christ, and then thou hast the *fundamental Cause* exactly drawn to the Life before thine Eyes.

27. The *Cainical* Church drives a *subtle Trade* with external Ceremonies, and will appease God with some external Thing or other: It will be *outwardly* an accepted and adopted Child, it must downright be called *honest, godly, holy, and heavenly*; it adorns and trims up itself very finely, and stands mightily upon *its Calling*, which it has itself *ordained, and instituted*; it makes a very specious and renowned Shew in the white Sheep's Cloathing, and therein lodges the High-Priest of Selfhood *without* Christ's Spirit, and rules and masters the Work of the outward Letters; and whosoever learns to transpose and compose the same boldly and bravely, [according to their Form of forged Opinions,] he is an High-Priest in *their* Office and Order; he putteth Christ's Garment of Innocence on him for his *Clak* and Cover.

28. The other Party of the confused *Cainical* Church cries out, and holds forth the goodly glittering Child to ^k *Sale for Money*, and has bound the Kingdom of Heaven to its Ceremonies, and will sell it for Money, so that the *Man* may but fatten himself in this World under the white Garment [of its Hypocrisy.] ^k Makes good Merchandise of its religious Ceremonies.

29. The third Party gives forth, that they have so holy an Order, that it does even *sanctify* and save them, and they *above* all others will be esteemed holy.

30. The fourth Party or (Sect) will obtain the Kingdom of God, by their ^l *Lip-labour* ^l *Text*, with a great deal of Speaking, Reading, Singing, Preaching and Hearing, and it rebukes, censures, and reviles all that will not approve of, praise, and give diligent Attention to its Lip-labour, [and fine conceited long *Prating*.] ^l Mouth-cry.

31. This Party has clothed itself with the (*white*) Garment, and set itself upon the Letter [or *Writings*] of God's Children, and therewith it does so lustily *bestir* and lay about it, as a Beggar that casts Stones at the Dogs, and *sometimes* hits on a ^m churlish one, ^m Or evil. sometimes a ⁿ quiet one; and he that is *hit* at makes him to hear of it, and then *others* ⁿ Or good. fall on Pell-mell, and bite and worry him; and there is a continual Biting, Tearing, Confounding, Reviling, Reproaching, Cavilling, and Jangling, about the *Letter*, a mere external Work, whereby Men [*blindly zealous*] suppose to serve God, and obtain Grace; a very *Cainical* Offering.

32. The *Cainical* Church is, in the outward World, Evil and Good, it builds, and breaks down, and is only a *Figure* ^o of God's Love and Anger; what one Party builds and calls holy, that another pulls down and reviles; with one Mouth it builds, and with another it tears down; what *one Hypocrite* praises, that *another* dispraises; and thus there is only a confused [shattered] *Babylon*, Evil and Good, a Wonder of Nature and Time. ^o Or according to.

33. All these run on in their self-contrived and devised Orders, and rely upon their received *Orders*, and so they offer the *Letter* of the Word, and *the Work of their own Hands* before God, and will needs be outwardly adopted and accepted Children before God; God must have respect to *their* Offering, and forgive them their Sins by a *Word* speaking, as a Lord out of Favour and Clemency freely gives a Malefactor his Life; such an unmeasurable matchless *Heap* of Grace they have brought into their *literal* Offerings, and into the Works of their Hands; so that *their* Teaching and the Hearing of *them* is accounted the *most holy Way* wherein Salvation is to be had, and whosoever does not worship and honour this *their Way* with exceeding Diligence, and subject himself thereto, him they reproach, persecute, and kill, or else hold him for an *Heretic*.

34. But *Abel's* Children in Christ have far *another* Worship and Service of God; they dwell indeed *among Cain's* Children, and also *appear* in their Orders and Offerings; they offer to God *a broken and bruised Heart*, and an humble contrite Mind, in true Sorrow for, and Conversion from, their committed Sins; and with their spiritual Will go out

From and *forsake* all their Creature-self-fulness, and selfish Interests and Arrogation, and *die* to their Selfhood in the Death of Christ, and become as *Children* who neither know nor will any thing but only their Mother which has brought them forth; they cast themselves into her *Bosom*, and they take in *Patience* whatsoever she pleases to do with them.

35. For their internal Will is quite *mortified* to the outward World, with all its glossing Shew, and alluring Glory; they account themselves very *unworthy* before the great Grace of God, and their *Vanity* which the Flesh desires is always in their Sight; and to this the inward spiritual Will is a deadly *opposite* Enemy, and yet it cannot be *wholly* seperated from it in this Life-time; their whole Course through this World is a mere Work of *Repentance*, for their Sins and Impurity appear continually in *their Sight*.

P Betakes.

36. There is a continual and constant *Combat* in them of the Flesh in the earthly Desire against the divine Desire, and of the divine Desire against the Lust of the earthly Flesh, for the *divine Desire* ^P amasses itself into God's Grace and *Mercy*, and brings itself into a Center of a working Life, and penetrates through the earthly, false, lustful Life, and strikes the false Lust and Imagination down; and then the *false* Imagination falls into great *Sadnefs*, when it contemplates and beholds the voluptuous, pompous, stately, brave gillstering *Course* of this World, and finds itself so mean and foolish, that it must forsake and *forego* that wherein it might have its chief Joy, Pleasure, and Delight.

37. Also the *Devil* comes immediately with his Temptation, and brings *his* Desire into the false Imagination, and shews him the fair Kingdom of the *World*, and rebukes his Intent as a *false Fancy* and mere Conjecture; stirs up the Crew of the Wicked against him, who scorn, jeer, reproach, and contemn him; and then sometimes the sparkling Glimpse and *divine Desire* does even lose itself, for *Christ*, *viz.* the Virgin's Child in the Spirit of Christ, is led into the *Wilderness*, and is tempted of the Devil and of the Anger of God, and also of the carnal World's Spirit; and often the Spirit of Christ *hides* itself, as if the Virgin's Child was quite gone and past Hopes; also the Devil makes his Address thereto, and brings him into *Doubt*, as if the Virgin's Child was not born.

38. For the Virgin's Child is hidden in the *Desart*, and then the poor captivated Soul is in great Sorrow and Lamentation, sighs and cries to God; also it cannot love or bear the bestial Image, but it stirs up itself as a great assaulting *Storm* in the Body, and seeks the Gates of the Deep in its Original, and forces with Might [or holy Violence] into that *Word* which has formed it to be a Creature, and dives itself thereinto as an impotent Child, without Will, and desires its first Mother, whence the first Soul was born, for its *Nurse*, and makes itself wholly without Will in this Mother, and lies only at her *Breasts*, and sucks her Love and Grace into it, the Mother may do with it what she pleases: This is the true Meaning, and the right Manner of *dying* to Selfhood, and self-ful Imagination, and Lust in one's self, and becoming as to the Will of the Soul as a Child in one's self, as Chrift says, *Unless you be converted, and become as Children, you can in no wise see the Kingdom of God*; Self, and self-ful Reason, in the Lust of the Flesh, can neither taste or see it.

39. From this Mortification, of the self-ful Will, and earnest Resignation into God's Mercy, the Virgin's Child again *springs* forth out of the Desart, with its fair and glorious Pearl-blooming Tree, with very excellent and *new* Fruit; for so it must be tried in the Fire of God's Anger, that the Abomination of the introduced earthly Will may *die* in it.

40. For the Fire-soul, *viz.* the first Principle, hangs upon the *Band* of the outward World, and continually and eagerly introduces Something of *Vanity* into it, whereby the Virgin-child of the Angelical World's Essence, *viz.* of Christ's Essentiality, is defiled, obscured, and darkened, therefore it must be so refined, purified, and *purged* again; and many a cold, piercing, raw Wind of Tribulation, *Anguish*, and great Perplexity, blows

upon this Child; it must be continually as an *Off-scouring* of the World, for its Kingdom is not of this World; as Christ said, *My Kingdom is not of this World.*

41. But the Effect is this: When the fair *Morning Star* dawns and *arises* in the Virgin-child, then the outward Life is even *illuminated* ^a in this Time, and it gives itself up to the Obedience of the internal [Life,] as an Instrument and *Servant* of the In-
lives here.
ternal.

42. And then the *holy Spirit* of God shines forth through the Virgin-child, and *preaches* Christ crucified, and reproves the World for its Sins and wicked malicious Doings, and shews them their false *hypocritical erroneous* Way, that they will needs be the Children of God in the outward Kingdom, in their self-contrived and devised Ways, and will seek an *external* Forgiveness of Sin, in their own conceited and received *Ways*; and yet will still remain in the Vanity, and in the *Pleasure* of their Flesh, and desire only to make devout Shews before God, and give good Words in a soothing, smoothing Glos of fine Hypocrisy, as if they served God in their contrived Conjectures and *Opinions*, but still they *will continue* in Selfhood in the outward Shew and Ostentation.

43. *These* the Holy Ghost rebukes and reproves by the Virgin's Child in Christ's Spirit, and calls them *Hypocrites and Wolves in Sheeps Cloathing, and crafty Foxes* born of the Serpent's *Ens*, in whom there is the very Property of Toads, Dogs, and wild Beasts, and shews them, that *they draw near to God with their Lips, but their Heart is full of Murder, Gall, and Serpent-desire*, and has no true upright Love-desire in it; also it shews them, that they are but mere Flatterers and Dissemblers in their *Office*, who only seek *Pleasure*, and temporal Honour, and *Respect thereby*, that so they might be able to domineer and lord it over Mens Bodies and Souls, Goods and Estates; and thus they serve God only *from without* with hypocritical Mouths, but their Heart hangs to the Whoredom of *Babylon*, full of devilish Murder, and Poison against him, that does but *touch* their Conscience.

44. Such Children in the Serpent's *Craft*, who are best able, as cunning Crafts Masters in *Sophistry*, to turn this Subtlety in the most pleasing Manner and most artificially, the Children of the World *set up to themselves* for *Teachers*, and will learn the Way of God from them.

45. *These Teachers* assume to themselves [and presume upon] the *Writings* of the Saints, and proclaim with open Mouth that *they teach* God's Word, the Holy Spirit is poured forth by *their Teaching and Preaching*; and though their Conscience convinces them, that they are not *capable* of the Office of the Ministry, and that they are in no wise the Temples of the holy Spirit, who should teach in and by them, yet they *care not* for that, it brings them Money and Honour. Christ is *gone up* to Heaven, and has placed and *ordained them* to be Stewards and *Vicars* in his Office, they must compose and contrive their Doctrines out of the *Writings* of the Saints, and out of their *Reason* upon the Letter of the Scripture; their heaping together and composing of the Words [in the Form of their subtle Reason] must be the *Voice* of the holy Spirit; they say the holy Spirit is thereby poured forth into the Hearts of Men.

46. And though they themselves are only *Cain*, and in their *literal and bookish* Rap-
sody in their *Sermons* cast forth a great deal of light, lewd, *Cainical* Scorn, and Brother-
slaughter, and oftentimes mix *Lies and Truth* together, yet the holy Spirit must have
taught, and the Congregation must thank God for *such holy* [sound, orthodox, evangelical]
Doctrines, as they *call* it; and after their killing their Brother there, they must also help
with Boldness, Courage and Zeal, to murder and slay *Abel*, and the little Child *Jesus*, in
his Members with Words and Deeds.

47. Such Teachers the World sets up to learn the Kingdom of God from, and who-
soever can but lustily cavil, censure, and condemn others in their Gifts, and propose it

with fine *Distinctions*, and subtle Arguments, and clothe them with the Mantle of Reason, and hide the *Wolf* (which thereby murders and devours Christ's Flock) under the purple Mantle of Christ, to *Him* they give diligent Attention, for the fleshly Serpent's Heart therewith soothes and flatters itself in its evil Property: It has even such an artificial Nature and Constitution.

48. Such Seed these *Teachers chosen of Men* sow, who only desire the *Calling* for temporal Honour and Pleasure, but are *not* called of God, and are also *without divine Knowledge*, [and understand *not* what true Divinity is;] *they enter not by the Door of Christ*, but they come into Place by the Election and Favour of Men, through the Means of their own Willing, Walking, and Running: These can no Way be acknowledged for the *Shepherds* of Christ, for they are not born of Christ, and chosen to this *Function* and divine Calling.

49. They are only the great Master-builders of *Babylon*, where the *Languages are confounded*, and Men thereby set at Odds and Variance; and they set up War and Contention upon the Earth, for they wrangle and jangle about the mere *Husk*, *viz.* about the *written* Word and Letter, and they have *not* the *living* Word of God dwelling in them, from which they *ought* to teach. The Spirit of Christ itself must be the Teacher in the Word with the living Voice [or Expression;] the Spirit [†] of Man must know and *feelingly find* Christ in it, otherwise no one teaches the Words of Christ, only *dumb* [senseless] *Words* without Power and Spirit.

† The human Spirit.

50. Now the Spirit of Christ in his Children reproves these, and shews them the true Way, *viz.* how we must *die wholly* in Christ's Death to the Selfhood, and the false selfful Desire of temporal *Pleasure* and Honour, and be born again of Christ's Spirit, with another new Will and Desire out of Christ's [‡] Love, in peculiar real Knowledge, and *preach* and teach Christ from our [own peculiar and singular Knowledge of him *in our*] *selves*.

‡ Or Body.

51. *This, Babel in Cain* cannot endure, that one should teach that *Christ himself* must be the Teacher in the human *Spirit*; they plead their Cause from the forewritten apostolical *Word*, and say, If *they* teach the same, then the Spirit of God is poured forth: Yes forsooth! very right, I say so too. If the same be taught in *Christ's Spirit* and *Power*, then it is so indeed.

52. But the Spirit of Christ in his Children is not bound to any *certain Form*, that it need not [or ought not] to speak any thing which stands not in the Apostolical *Letter*; as the Spirit in the Apostles was free, and they spoke not all one and the *same* Words; but from one Spirit and Ground they all spoke, every one as the *Spirit* gave him Utterance; thus likewise the Spirit speaks yet out of its Children, it needs no Form beforehand composed and gathered together out of the *literal Word*, it indeed puts Man's Spirit in *mind* of what is comprehended and contained in the Letter; for Christ said, *The Holy Ghost shall take of mine, and declare it unto you*.

53. *Christ is alone* the *Word* of God that teaches the Way of Truth through his Children and Members; the literal Word is only a *Manuduction* and Manifestation of Christ; that we should have the same *before us* as a Testimony and *Witness* of Christ, [showing] what he is, and what he has done for us, that we should conceive, set, and fasten our *Faith* therein, and yet with the Desire enter into the *living Word* *Christ*, and be ourselves born to Life therein.

54. *No one* is a Shepherd of Christ, but he that *has* Christ's Spirit, and teaches from him: No Art nor University makes one a Shepherd of Christ, unless he be *capable* of the Office in *Christ's Spirit*; if he has not *that* living and working in him, then *Man* has only chose him to be a Carver and Builder of the Great *Babylon*; a Letter-Change, [a verbal Jangler and Wrangler,] without divine Understanding and Knowledge; for

the Scripture says, *The natural Man perceives nothing of the Spirit of God.* How will then *he* teach the Way of God, who himself understands *nothing* of it?

55. And Christ says, *He that enters not into the-Sheepfold by him, viz. by the Door of his Spirit, but climbs up some other way, as by Art and Reason, or by the Favour of Man, into the same; whosoever sets up himself, not being called of God's Spirit, to be a Shepherd of Christ, for human and temporal Repute, and Revenue's sake, he is a Thief and Murderer, and the Sheep hear not his Voice, for he has not Christ's Voice, and comes only that he may rob and steal.*

56. But *they* say, The written Word is Christ's Voice. Yes, it is indeed the *Cabinet* thereof, *viz.* a Form of *the Word*, but the Voice must be *living* which *opens* the same, and likewise actuates it in due Motion, as a Watch-work: The *Letter* is as an Instrument thereto, as a *Trumpet*; but there must be a true and right *Breath* and Air, which agrees with the Air or Tune in the Letter.

57. The Word of the Letter is a *prepared* ^t *Instrument*; what kind of Trumpeter ^r Or Work, takes it in Hand to play thereupon, even such a Sound it gives: Is not, I pray, the great *Babel* built out of *this Work*? Every one has sounded the Trumpet of the Letter, as his *own* Air and Tone has been in him, and so it has been approved and received by each *Trumpeter*, and brought into a *Substance*; and this same Substance is the great *Babylon*, where Evil and Good is built into a Building.

58. But if Men had *not* introduced *any Exposition* upon the Apostolical Word, and brought or contrived the same into other Forms, then the Instrument had remained *pure*: But the unilluminated Mind has set itself up to be a Master *therein*, and *bowed* the same according to its own Imagination and Approbation; for the human Pleasure has thereon set itself, and formed and explained the same according to the Rule of fat Benefices, for the Belly-sake and worldly Pleasures. And *thus* the Spirit is *extinct*; and it is turned to an Antichristian Order and Custom: Men have taken and formed the *Word* as an *Organ*, and so they have brought it into a Fashion and Custom, that a Man must play thereon, and others must hear the Sound and Tune which he makes; and thus for the most part *such Organists* are only used, who strike the Organ *from without*, and make a fine contrived and composed *Piece*, which they willingly and readily hear; but the *Organ* sounds only as the Master ^u strikes it.

59. But to this Christ says, *Every Plant which my heavenly Father has not planted, shall be rooted up*: Also, *Whosoever is of God hears God's Word.* Christ said, *The Son of Man speaks nothing but what he hears the Father speak in him*: So likewise must a Teacher of Christ hear the Father's Spirit in Christ speak in him; he must hear God's Word in the Spirit of Christ in him; as *David* says, *I will hear what the Lord speaks in me*; he must be a Temple of God in whom God dwells, and from whom he speaks, being only an Instrument thereto; for Christ said, *We will come to you, and make our Abode in you*: Also, *I will put my Word into your Mouth*; as in the Prophecy, also, *The Word is nigh thee, namely, in thy Mouth and Heart*: Here the Spirit of God speaks of the *living Word*, and not of a *Bell* without a *Clapper*. ^u Or plays on it.

60. This the Spirit of Christ in his Children teaches, and reproves the *wooden Clapper* in the right Bell, which has hung itself up to be a Clapper in the Bell of the *divine Word*, and yet has no Power to make the Bell *sound*: This *Cain* in his Offering can by no means brook, that one should tell him his Offering does *not* please God.

61. He sets forth himself with very fair glossing and glittering *outside* Shews, and has made himself such a brave glorious Form; moreover, he is chosen of the *high Schools* and worldly Might thereto; and if a mean *Layman*, without *human Calling*, should come thereinto (as *Christ* was accounted for a *Carpenter's Son*) and offer to reprove such an *High-Priest*, in such great Dignity, Honour and Respect, the same the World believes not to be from God, that he is sent.

62. The great Bear thinks presently, this is only a *Sheep* which I will take into my Mouth, and devour him. What! Shall a *Sheep* reprove me who am a *Bear*? Will a disesteemed *Sheep* nullify my Reputation and Esteem among Men, and dare to catch at me? I will soon rid him out of the way, and so defile him, that he shall not be known that he is a sincere and single-hearted *Lamb* of Christ, and speaks from Christ's Spirit; I will so wallow and mire him in the Dirt, Disgrace, and Scorn, that he shall be held for a filthy *Beast*, or a very defiled *Swine*.

63. In the mean Time, I live in my *delicious* Days of Pleasure, and remain *Lord* over Soul and Body; but if the *Sheepling* shall offer to stir, and shew more than a *Sheepling* of Christ, then I will help the *Butcher* to drive it to the *Slaughter-house*.

64. Thus it goes with the simple single-hearted Children of Christ, whom the Spirit of Christ drives, and out of whom he teaches here in this World, &c. *They are only as Sheep among Wolves*; as Christ said, *I send you as Sheep among Wolves*. The earthly Man is a serpentine *Wolf*, under whom the *Virgin-Child*, viz. Christ's *Lamb*, must dwell; *Orrobbing. and then begins and arises murdering, w slaying, and killing.

65. But it does not at all hurt the *Virgin-Child*; its external *Wolf* is also by this means bitten off by another; for the *outward Wolf* of all Men is grown from the Anger of God, and risen with the *Sin* in *Adam*; therefore it must be given for *Food* to the Anger of God, that the *Virgin-Child* of the *Woman's Seed* may become manifest.

66. For thus they separate themselves as two *Enemies*, and are continually opposite *Enemies* one against another in the Time of this *outward Life*, for the *Judgement* is given to the *Virgin-Child* against the introduced *Serpent's Child* of *Sin*: In the *Resurrection* the *Virgin-Child* shall condemn the *Serpent-Child* into the *Fire* of God, there the *Limus* of the Earth shall be proved and *purged* from the *Serpent's Ens*, and again put upon the *Virgin's Child*.

67. Now says Reason, What Pleasure has God in this Murdering of his Children? Can he not defend them from the *Enemy*? Thus it must be, that the *Light* may be manifest in the *Darkness*, otherwise the *Light* would stand still in the *Darkness*, and bring forth no *Fruit*: Seeing then the *Light* receives into itself *Essence*, *Perception*, and *Sensation*, from the *Darkness*, viz. from the *Source* of the *Fire*, therefore one is set against the other, that so one might be manifest in the other, the *Joy* against *Grief*, and *Grief* against *Joy*, that it may be known what *Evil* or *Good* is.

68. For if there was no *Grief*, then the *Joy* would not be manifest to itself; but yet all is in the *Free-will*, as every Thing introduces itself into *Evil* or *Good*, so it runs on its *Course*, and the one is but the *Manifestation* of the other; for if there was no *Night* or *Darkness*, then we should know nothing of the *Light* or *Day*: Thus the great God has introduced himself into *Severation*, to his own *Contemplation* and *Sport* of *Joy*.

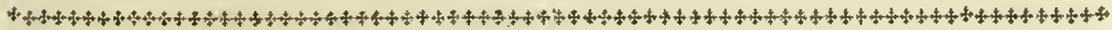
69. The like also is to be understood in the various *Diversity* and several States of *Mex*, touching *Evil* and *Good*: The *Evil* must be a Cause that the *Good* be made manifest to itself; and the *Good* must be a Cause to manifest the *Evil* in its wicked malicious *Subtlety* and *Iniquity*, that all things may come into their *Contemplation*, [and visible *Apprehension*,] and every thing might manifest its *Judgement* in itself to the great *Seperation-Day* of the *Lord* of all Beings, where every thing shall give in itself into its *Barn*, for its *Usefulness* and *Profit*, that in the *Eternity* the Great God may be known in a *creatural* and *formal* Manner, according to *Light* and *Darkness*.

70. For all Things were created by the *Word*, and brought into a *Form*: Seeing then God is an angry jealous God, and a consuming *Fire*, and also a merciful, loving, meek God of *Light* and *Donation*, in whom there cannot be any *Evil* at all; therefore he has introduced *Fire* and *Light*, *Evil* and *God*, one with another in the *Verbum Fiat*, into a *Free-will*, whereby the *Will* may x form either in the *Evil* or *Good*: And yet he has created

all Things good, and to the Light, and set them into the Free-will, to multiply themselves in the Free-will, to conceive in Evil or Good, and yet has associated to each Thing its Likeness, *viz.* to a Male its Female, that so nothing has Cause to ^y degenerate; and to Man he has given *Commands*, *what to do, and leave undone.*

^y Or fall from its Place and Order into Destruction.

71. Thus all Things stand to the Judgement of the Great God, and in this Time they must be in *Contest*, that one may be manifest in the other; but then in the great *Harvest* every Thing shall have its *own* Seat in itself, when Strife shall be taken up and cease, and all Things must stand to the *Honour* and *Admiration* of the wonderful Works of the Great God, who alone knows whereunto every thing shall be good, and for what he will use it.

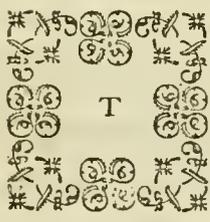


The Twenty-ninth Chapter.

Shews how the Adamical Tree has put forth and opened itself out of its Stock, and introduced itself into Boughs, Branches, Twigs, and Fruit, out of which Pullulation, or Manifestation, the Invention of all Arts and z Governments is risen.

^z Or Politics.

The Deep Gates out of the Center of the eternal, and also the temporal Nature, shewing how the eternal Wisdom has introduced itself into a formal [visible] Contemplation.

I.  HE eternal divine Understanding is a Free-will, not risen either Gen. IV. from any thing, or by any thing; it is its own peculiar *Seat*, and dwells only in itself, unapprehended of any thing, for beyond and without it is nothing, and that same *Nothing* is only *one*, and yet it is also as a *Nothing* to itself: It is one only Will of the Abyss, and it is neither near, nor far off, neither high nor low, but it is *All*, and yet as a *Nothing*; for it is in itself no Contemplation, Sensation, or Perception, whereby it might find a *Likeness* in itself.

2. Its finding is its own proceeding forth, so that it beholds itself in the ^a *Egress*; for ^a Or proceeding forth. that which is proceeded forth is its eternal *Lubet*, Sensation, and Perception, and it is called *the Divine Wisdom*; which Wisdom, the unsearchable Abyssal-will apprehends in itself to its Center of ^b *Lubet*, *viz.* to an eternal Mind of the *Understanding*; which ^b Or Imagination, Desire, or Magic. Understanding the Free-will forms in itself to its own ^c *Likeness*, *viz.* to an eternal *speaking*, living, [working,] Word, which the Free-will *speaks* or breathes forth out of the formed Wisdom of the *Lubet*. ^c Or express Image.

3. And the ^d *breathing-forth* is the Spirit, or *Mouth* of the Understanding in the formed ^d Or spiration. Will of the Wisdom, which distinguishes [or variously *severizes*] the speaking Word, so that the Mind, and the Understanding of the Mind, becomes manifest and *revealed*; in which Manifestation the free *Lubet*, or Wisdom, is in the speaking or breathing-forth, *formed* of the Free-will, by the Spirit, into Diversity and *Variety*.

4. In which Formation the *Powers* of the divine Properties arise; so that it is truly said and declared concerning *God*, that he is the eternal Will, Understanding, Mind,

e Or with.

Counsel, Power, and Wonder; e in which Wonders of Powers he has moved and formed himself from Eternity; in which Formation consists the *invisible* spiritual World, wherein the Spirit of God has *melodized* and sported with itself from Everlasting, which also has neither Ground, Limit, Bounds, or Original.

f Contemplation.

5. For it is the divine *e Vision* of the formed Wisdom; its *Center* is the formed Will, viz. the Word speaking forth out of all Powers; and its *Life* is the Spirit which proceeds in the speaking or breathing, which *distinguishes* and forms the Lubet of the Wisdom; so that the formed Wisdom plays before the Life of the *Deity*, as little Children play before their Parents who have begotten them, out of their Essence, for their Joy, and in them the Parents take their Delight and Pastime.

6. Thus, likewise, we are to understand the Being of Eternity; which *Being* the eternal Free-will has in the breathing-forth Word introduced into a *Desire*, viz. to an *external* Comprehensiveness; in which Comprehensibility the Beginning of the *corporeal* Being is risen, viz. the Center of the formed Nature, wherein the Desire has amassed, *formed*, and introduced itself into Properties, viz. into Darknes and Light, into Pain and Source, into Joy and Sorrow; and yet we must *not* understand any *Sorrow* to be in the Pregnatres: But so the Free-will forms and conceives itself in the Desire to the Contemplation, and Manifestation of the *Wonders*, that so the Properties might be peculiarly manifested and revealed in each other.

7. For if there were no *contrary Will*, then there would be no *Motion* in the Properties; but seeing the Free-will has introduced itself into Love and Anger, viz. into Evil and Good, a *two-fold Will* is risen in these Properties, viz. a wrathful [Will] according to the Nature of the Fire, and of the *Darknes*, and a good Love-will according to the Nature and Quality of the *Light*; so that one might dwell in and manifest the other.

f Or has been.

8. Not that *this* Birth has received only a temporal Beginning; it ² is *eternal*, and is the Manifestation of the *divine* Vision, Sensation and Perception; only in the creating at the Creation this Birth introduced itself into a *Compaction*, or external Comprehensiveness, that it might have a *distinct* Dominion to work in, for its own Sport and Play.

9. Also we are not to conceive, that in the Creation the Evil proceeding from the Darknes and fiery Property was *seperated* from the Good, and placed in a peculiar *seperate* working Dominion, but the one is in the other; yet *the Light shines through the Darknes*, and *the Darknes could not comprehend it*: Every Life in the Creation proceeded forth from the *fiery* Property, and the Spirit of the rational Understanding arose from the *Light's* Property. In the Creation every fiery Life was brought forth in its Beginning ^h to the Light.

h In or for.

10. Moreover, the Creator of all Beings has given the Creatures of the *outward* World (which has a temporal Beginning out of the eternal Word) an *universal Light* for visible Contemplation; also, every Life in the Creation has received the Light of Nature out of the *Center* in itself, out of which the Understanding arises, so that the Creature can rule and govern itself.

11. And nothing was created *evil*, or to the Dominion of Iniquity; for though on one Part it has an *Ens* of the Wrath in itself for its Life, yet on the other Part it has also an *Ens* of the Light and good Virtue in itself; and *it is set* in the Free-will, to conceive [or work] in Evil or Good; for there is nothing so evil but it has a Good in it, whereby it may rule, and become *predominant* over the Evil.

12. But Man was in equal Accord in his Properties, no Property was manifest *above* the other; for he was *God's Image*: Like as there is no Evil manifest in God, unless he would *himself* manifest the Wrath of the eternal Nature in a thing, even so also the divine Free-will was given to Man.

13. And withal, the Command, that he in his Free-will *should not lust after Evil and Good, viz.* after the divided Properties, he should continue stedfast in the equal Harmony of the Properties, and *rule* with the Light over the Darknes; and *then* the Properties of the Wrath had stood in mere Joy, Delight, and *Melody* in him, and he had been a *Mirror* and Form of the divine Wisdom, which had seen and beheld itself in him according to the Kingdom of Joy.

14. But seeing that he contemplated with the Free-will in the *Dissimilarity*, how Evil and Good were each of them in its own peculiar self-ful Property, and brought his Lust and Longing thereinto, desiring to taste thereof in the *Essence*; thereupon this same Property did also take him in his Lust, and *prevailed* in his Will, and also in the *Ens* whence the Will arose, to its own Contemplation and Dominion; and thus the first Man, who was good in the Beginning, became a Stock or *Tree* of the *Taste* of the Knowledge of Evil and Good, *viz.* a contending Dominion, in which both Wills, *viz.* the Good and the Evil, ruled in one another.

15. But seeing the fiery wrathful Will so overcame the Good, which was from the Light's *Essence*, that the Light's *Ens* was taken Captive in the wrathful *Ens*, this Image *fell* under the Power and Command of the *outward* Dominion, which was evil and good, and also under the *Wrath* of the inward Nature, *viz.* of the fiery Darknes; upon which Image God had *Compassion*, and did ¹ re-introduce the Covenant of Grace, into the captivated, disappeared, and (as to the divine Wisdom) blind *Ens* of the holy World's Being, and incorporated the same as a Covenant of a new *Regeneration* of a new holy Will and Life. 1 In-promise.

16. Thus now we are to consider right of the Stock of the *human Tree*, how it has spread forth and displayed itself in the Properties, and introduced itself as a Tree (Evil and Good) into Boughs and Branches, and from whence his *temporal Government* of distinct and several Offices and *Callings* is risen, which he awakened in him, when he lusted after Evil and Good, and thereby brought himself into *Subjection* to Nature, seeing he fell under its Dominion.

17. And we see very clearly, that *Moses* has described and set down in his ^k *first Book*, ^k *Genesi.* how the human Tree has *opened* itself in Evil and Good, and introduced itself into Boughs and *Branches* for its Fruit; also we see how the fiery wrathful Property has always *gone before*, and first of all brought forth its Fruit: We have a clear and plain Understanding hereof in the *Names* of those, which the Spirit of God has put, by *Moses*, in the ¹ *Lines* of Propagation. 1 Genealogy:

18. For first he sets *Cain*, whereby is understood, in the *Language of Nature*, a Source out of the Center of the fiery Desire, a self-ful Will of the fiery Might of the Soul, *viz.* a Sprout or Twig out of the *first Principle*; in which Branch or Sprig the first Principle did in an especial manner *prevail*, and would sever itself into a self-fulness, and break itself off from the Love-*Ens*; yet not as a dark Source, but as a Source of *self-ful Lust*, and also [of] fiery Strength and Might.

19. For out of the *Ens* of *Cain* (as the same was in the Center of the begetting Nature in the wrestling Wheel of Life) arose *his Will*; and out of the Will, the *Desire*, and out of the Desire, the *Substance*; in which Substance the *false Mind* is understood; wherein the Dominion of the outward did form and fasten itself; whereinto the *Devil* also in the Wrath of Nature *creeped in* with his Desire, and desired the Lordship and Dominion of this World in Self hood; as the *fallen* Devil always desires Dominion in the *Place* of this World, in the inward eternal, and outward temporal Nature.

20. But seeing the Word of divine Power and *Holinéss* had incorporated itself with a Covenant of *Regeneration*, into the Woman's Seed, *viz.* into the disappeared *Ens* of the spiritual World's *Essence*, that it would deprive the fiery wrathful Will, proceeding from

the Center of the dark World, of its fiery Might of Selfhood; thereupon, after *Cain*, sprung forth out of the human Tree a *Sprout* out of the *Aim of the Covenant*, viz. *HABEL*, whose Name, in the Language of Nature, signifies an *Out-breathed Angel*, which in the first Will of the Essence, whence the Soul arises, had formed and fixed itself in the Center of *Light*, in the Love-desire, and penetrated quite through the Fire's Center; whereupon the fiery Desire desired to *cut off* the earthly Life, which has its Original out of the fiery Desire, as its Propriety; for which Cause *Abel* and all his

^r Or Succes-
sors. ^m Posterity became *Martyrs*.

21. For this is the *Door of Christ*, who must give himself into this Death of the Wrath, and penetrate the human Center of the Soul's Original, according to the Fire-world, with the *Love-Ens*, viz. with the deepest Love of the Deity, and *change* the fiery wrathful Desire of the dark World's Essence into Love.

22. *Adam* was the Stock of the universal human Tree, but when *Eve* was made out of him, then the Tree was *divided* according to two Principles, not wholly in the Essence, but according to the Nature and *Quality* of the Centers of Fire and Light; for the Center of the Light, viz. the Ground of the Love-desire, stood in *Eve's Matrix*; but it disappeared as to the Creature in *her fall*; therefore the divine Word did ⁿ re-introduce itself therein to a Center of *Regeneration*.

23. Now *Cain* and *Abel* were the *two Twigs* which grew out of this Tree, from the Property of both Principles, viz. of the Fire and Light; and they were a Type of the whole Tree, with its Fruit, which it would bring forth; but seeing *Abel* was a Type of Christ, who was to be conceived without the Help of Man, only and barely of the *incorporated Word* in the Seed of the Woman, who should suffer Death for Man, therefore *Abel* must pass through *without* Branches and Fruit; for the Fruit which Christ should bring forth was to generate *anew* the human Tree, and not produce other Twigs out of his *Loins*, and therefore *Habel* also, being the Type of him, should not generate any Twig out of his *Loins*; for the Line of the Habelical Seed remained in the *Covenant*, and pointed at Christ, who should spring forth out of the Habelical *Line*, and again manifest the spiritual World's *Essence*.

24. Therefore *Adam* must bring forth another Branch by his *Eve* out of the vital Tree, which was to be like *Adam* in his Image; viz. *SETH*; which Name signifies, in the Language of Nature, a *Running forth*, or Leap, where a Glance or Aspect of a Love-will arises out of the fiery Will; which notwithstanding is with-held, and hindered by the outward World's Being, Essence, and Substance, viz. by the *corrupt House of Flesh*.

25. Now Christ must come to help this captivated and obscured Will, which notwithstanding has its *first Ground* out of God's Love, and *free* it from the Band of Wrath, wherewith the divine *Ens* was captivated; for this was Christ's Office, not that he should beget, but give himself into the Generation of *Seth*, and *redeem Seth* and his Branches from the Wrath, and regenerate him anew in himself: He was not to beget Children to this World, but to bring forth *Seth* out of this World, and bring him in himself into the spiritual World.

26. Now in *Seth* the Line of the Covenant went forth, in which Christ would manifest himself according to the human Tree; but in *Cain* the Line of the Wonders, viz. of Nature and its Government, went forth; for *Moses* says, that ^o to *Cain* was born ^p *Hano- ch*, and he built a City, and called the Name of the City after the Name of his Son *Hano- ch*; now *Cain* was the first Man born of a Woman, and *Abel* the second, whom he slew.

^o Genesis 4.
^{v.} 17.
^p Enoch.

27. Now *Moses* says, that *Cain* built a City, whereas indeed if we would go merely upon Reason, there were not *Men* who might be *able* to build a City and *inhabit* it; for

the Spirit does here draw a *Vail* before the Understanding, which lies in the Word *City*; for he says, *Cain's Son was called Hanoch, and also the City*: Now this is certainly true; but the Spirit in *Moses* looks upon the *Root of Cain and Adam*, how the Tree, evil and good, has opened and displayed itself into its Boughs and Branches; for by the Name of *Hanoch* the Spirit looks upon the *Property* of the Branch, *viz.* of *Cain's Son*, intimating what kind of People would arise from thence, *viz.* a ^q *City*, and Dominion of ^q Or Com- the outward World in *Selfhood*; for in the *Language of Nature* it is to be understood in ^q Or Com- monwealth. the Name.

28. *HANOCH* signifies a breathing-forth of Life, and a *re-assuming* to a *selfish* Contemplation; a Child of Self, which in Nature introduces itself into a self-ful Dominion and Will, so that it imagines and frames in its Mind a Dominion, or Region, Country, or *City*, desiring and aspiring in its Will to be a Tree, or *Prince* of Men; for when the human Life departed from the Spirit of God into Selfhood, then it would be a peculiar *selfish Lord*, which Will's Son was *Hanoch*, *viz.* a City or amassed Substance to a self-ful Dominion and Government.

29. From which Government and Dominion the Branches or Children were born, concerning which the *holy* Spirit complained in *Noah*, that ^t *they would not suffer his* ^t *Spirit to reprove them any more*, for they were a Tree or Branch sprung forth from the Tree of Self-fulness; from which the *worldly* Principalities and *Superiorities* have taken their Rise and *Original*. For when the human Life fell to the Stars and the Spirit of the outward World, then the same brought it into its own Dominion, from the Angelical into the Astral and outward elementary Dominion, according to its Figure; this the *City of Cain*, *viz.* *Hanoch*, signifies to us, *viz.* the Dominion upon the Earth.

30. But now *Hanoch* cannot be the Ruler, but the City is *HE*, that is, the *Branch* or the Country of the Children of Pride, who departed from God in their own selfish Power and *Authority*; now the Multiplicity of Wills must have a *Judge*, seeing ^t *they* ^t *would not suffer the Spirit of God to rule them*; therefore the Spirit in *Moses* says, And ^s *Hanoch begat IRAD*. This is now the Governor, who out of their own Essence set himself up to be Judge and Lord over them, *viz.* a *Potentate* and *Tyrant*.

31. For the Name is very pregnant in the *Language of Nature*, and signifies a breathing-forth of Life, where the Life does *soon* ^t *form itself* in the Center of the fiery ^t Or take. Property and *strong* *Might*, *viz.* in the Anger of God, which was become Ruler over the Life; the same took *Irada*, as a Lord and *Tamer* of the Life, and set him over *Hanoch*.

32. From *this* Root the Rulers of the World are risen; for seeing that Man would not have God for a Ruler of his Life and Will, God ^u gave them the Ruler in Nature from ^u Or permitted. among *themselves*, that they might lord it over and rule one another.

33. For God has not given Man any Law or Government among *themselves*, but made him only to be Lord over all Creatures, so that he should rule over all Things; but he *himself* would rule with *his* Spirit over Man, and govern the human Life; but seeing that Selfhood would not, then *Irada*, that is, the Fire's Strength and Might, sprang forth forcibly out of the human Tree, and set itself over the City *Hanoch* upon the Earth.

34. But now *Irada* must have something wherein and wherewith to set up himself to rule and *reign*, for the Fire's Wrath and Fury would not have suffered *them*; and also the Government must be somewhat profitable and advantageous; therefore *Moses* writes now very right, and exceeding wonderfully, and says, *Irada begat MEHUJAEL*, which intimates very emphatically, in the *Language of Nature*, an ^w assuming of the outward and inward Center of Nature, *viz.* of the outward and inward World, a *self-conceited*, bold, courageous, vain-glorious, arrogant Mind, which would possess the ^w Or Apprehension, taking, forming, or amassing to itself.

Riches of the outward World in its Dominion and *Superiority*, viz. all manner of Creatures and Fruits; and especially it denotes a *Splendor* of the inward assuming, viz. an earthly God, which *externally* sets itself in God's Office: Out of this Name, *Babel*, viz. the *Beast with the Whore*, was afterwards brought forth.

35. And *Moses* says further, *Mabujael* begat *Metbusael*: This is now the right wonderful Name, wherein is signified how the Life arrogates *divine* Power to itself; for *METHUSAEL* would intimate in the Language of Nature thus much, that is to say, *Mine is the divine Might*. I am an Angel set therein by God, or I am the *Ordinance of God*, which indeed is true, but according to the *first* Principle by the outward Nature, viz. a *natural* Power and *Ordinance*.

36. Moreover, in this Name there is hidden, under the Angel, the Praise of the Children who should be subject to this *Might*, and live under the same *as* under the divine Ordinance; but this Angel's Name in divine Power first forms itself in the fleshly Selfhood; for the Syllable *ME*, which begins the Word of the Name, first ^x forms itself in the *outward* World's Birth, in the Selfhood, and shews that this Ordinance does *not* arise out of the Kingdom of Heaven in God's *Holiness*, but out of the first Principle, which forms itself in the third Principle, viz. in the *outward* World's Nature, into such an Order, and therefore it shall, and must be *abolished*, and proved through the Judgement of God.

^x *Text*, takes,
or conceives.

37. And *Moses* proceeds to write, and says, *Metbusael* begat *LAMECH*: Now in this Name the hidden Mystery of the divine Ordinance by the angelical Counsel is *contained*; and it signifies, in the Language of Nature in this Place, as much as a *sending* of the Angel over the Dominion of the Humanity, viz. over the Regions of the World, over the *fleshy* Life, which should be subject to the supreme governing Prince in Nature.

38. For here the *Wound* which *Adam* received is fought, in that two superior Princes reign over the human Life; viz. the ordained *good* Angel, and the incorporated *evil* Angel in the Flesh; also hereby is understood the powerful Assault of the evil Angel from without, and from within, for the *inward* Spirit in the Name goes forth out of the Covenant of God, and passes into the outward World, which denotes how Man *would* become lewd and prophane, and also vilify the Covenant of God, and yet with the assuming goes again into Selfhood, and forms itself in the forth-proceeding *Angel's* Name; which denotes an *hypocritical* Whoredom in an Angel's Form, which enters again into the external, and at last *casts away* the Covenant, together with the Angel's Name quite from itself.

^y *Gen.* 4. v. 19.

^z *Stem*, or
Body.

39. Further, *Moses* writes, ^y *Lamech took two Wives; the one was called Ada, and the other Zilla*. Hereby is understood, in the Generation of the Life's Tree, thus much; viz. that the human Life *knew* the Wound which was arisen in its ^z Stock; and thenceforward took *two* Wives, that is, a two-fold Essence and Will: *ADA* signifies how the Soul goes with the Will through the Mind, and forms itself with the Desire in the first *Stock* of *Adam*, and would be willingly *honest* again, but the Life had also taken to itself *ZILLA*, for Wife of the Pregnatrels, viz. *fleshy* Joy and Pleasure.

^a *Verse* 20.

^b *Verse* 21.

40. The Wife or Will *Ada* would exercise a good Dominion, and rule and maintain itself upon the Earth according to *God's* Command, and *she bore Jabal*: *JABAL* betokens the simple plain Man, such as Countrymen are, &c. for *Moses* says, ^a *that from him proceeded such as dwell in Tents, and keep Cattle*.

41. But *the other Brother*, says *Moses*, ^b *was named Jubal, who was the Father of all those that handle the Harp and Organ*; for the other Will proceeded from the Spirit of the outward World into temporal *Pleasure* and *Joy*, and devised all Kinds of joyful Sport and Pastime for the Recreation of its Life; and this signifies *JUBAL*, viz. an external jocund Angel, with whom the inward Spirit *sported* before itself in a Likeness.

42. *And Zilla, says Moses, also bore Tubal-Cain, a Master in all Bras and Iron-works;* ^c *Verse 22.* that is, *ZILLA* is the fiery Desire which forms itself in the human Property into a Substance of Sulphur and Mercury, and brings itself forth with its Spirit out of the Substance into a Contemplation and *visible* Appearance, in which Understanding Man has found out the Art of Metals.

43. For *the Sister of Tubal-Cain was Naema*: Here lies the precious Pearl, Dear Masters: * *NAEMA* is heavenly in her Property, clothed with her external Vesture, so that * *Naamah.* you do not know her; for the earthly Man is not worthy of it, for her Essence is virginal, a *Virgin* of Purity; it points in one Part at the inward new Man, *viz.* the Sister of the sulphurean Man; and on the other Part it signifies the gross Metal of the Earth, and also the precious Metal, *viz.* Gold and Silver.

44. For *Tubal-Cain* is the Brother of *Naema*, they lie in one Womb; but *Tubal-Cain* is of this World, and *Naema* is a Virgin *bidden* under her Brother; and herein the twofold Earth is understood, *viz.* in a twofold Property; one heavenly, and the other gross earthly; *viz.* an Essence out of the dark World's Property, and an Essence out of the light World's Property: And thus also it is to be understood in *Man*; for by the Property of God's Anger, *viz.* by the *dying* of the earthly Man, *Naema* becomes manifest.

45. Why does *Moses* add the Name *Naema*, and yet speaks nothing either of any that she brought forth, or that she married. Answer: Because that in the Regeneration the natural Generation *ceases*; the new Virginitie in the Spirit of Christ does not produce any Creature more, but they must all proceed out of the first Center and *Stock*, so that they may be all *one Tree*; and by the Fire the Metal, *viz.* the *Virgin*, which is *Tubal-Cain's* Sister, is made manifest.

46. The Name *TUBAL-CAIN* has an excellent Understanding in it, for it shews how the sulphureous, mercurial Wheel opens itself in the Birth and Generation of *Metals*, and also in the Original of Life; for God subjected all Things to Man, and gave him all Things for his Delight and Play; therefore *Tubal-Cain* must open and discover himself in the human Tree, that so they might *understand* it: Hereby we have signified enough to those that are our Schoolfellows.

47. ^d *And Lamech said to his Wives Ada and Zilla, Hear my Voice, ye Wives of Lamech,* ^d *Verse 23, 24.* and mark what I say; *I have slain a Man to my Wound, and a young Man to my Hurt. If Cain shall be avenged Seven-fold, truly Lamech Seventy and seven Fold.* This is a wonderful strange, and marvellous Saying. Who would understand what the Spirit signifies here, without its sown peculiar Explanation? I seriously admonish the Mocker to leave our Work here *uncensured*, for he *understands not* our Spirit and Sense.

48. *Lamech* says, that *he slew a Man to his Wound, and a young Man to his Hurt.* This Man is *Abel*, according to the outward Humanity of the Kingdom of this World; and the young Man is the *Image* of Christ proceeding from the Virgin-like Line, out of the *Seed of the Woman* in him: The *Man* he slew, to his Rebuke, *viz.* to an incurable Wound, and the precious *young Man*, in the Man, to an Hurt, which would gall and trouble him, as an evil Hurt, Bruise, or Boil, in the Conscience of Sin; for the Wrath of God wrought in this Boil, and the Wound, being a great and woful Hurt, might not be healed; for the Curse of the Lord went forth out of this Boil into the *Wound*, in which the Earth was cursed, so that the human Dominion became a *Valley of Misery*.

49. For *Lamech* saw the fore Wound, and returned; and thereupon he took two Wives, that is, a *twofold Will* into his Mind for his Government, whereby he would rule upon the Earth, *viz.* *one* went forth from *Ada* into the grazing and keeping of Cattle, and the hard Labour of the Hands for a temporal Livelihood, wherein he found the *Curse* and *Wound*, and the *other* went forth out of the Branch of *Zilla* into the Earth after the Metals, to make useful Tools and Instruments for the Tillage and Husbandry

of the Ground, and for other Necessaries; and so he found in the Metals the rusty Boil and Sore in their metalline Nature; for the precious *Tincture*, or the fair Blossom of the Earth, was *bidden* in the Curse, *viz.* environed and beset with an evil Boil and Sore.

50. Now *Lamech* knew the woful Hurt, and said, *Hearken, ye Wives of Lamech, and mark what I say*; he would fain express the *Hurt* and Damage; he saw back again into the Tree of Man, and considered the Revenge of God, which had laid hold of Man's Life, and said, *Cain shall be avenged Seven-fold, and Lamech seven and seventy Fold*; for God ^e *Ver. 14, 15.* said also to *Cain* when he stood and cried, ^f *Thou drivest me out this Day from the Face of the Earth*; and it will come to pass, that whosoever findeth me will slay me: [But the Lord said to him,] *Whosoever slayeth Cain, Vengeance shall be taken on him seven Fold, and he set a Mark on Cain, that none should kill him.*

^e Or from the Land and Country.

51. These are most wonderful and hidden Sayings, *Cain shall be avenged Seven-fold, and Lamech seventy and seven Fold.* Why shall *Lamech* be avenged seventy and seven Fold, and *Cain* Seven-fold? Who has done any Thing to *Lamech*? Here the Spirit points out of the Center of the human Life upon the Time which was to come, intimating, how it would afterwards go with Man in this *Wound*, when Men should multiply and increase, and make to themselves *Kings, and Princes, Dominions and Governments*; that the Wrath of God would also forcibly exercise itself in Man's Will, and even open and display itself in the human Life and Dominion.

52. Now if a Man would understand what *Lamech* says concerning the Revenge, then he must look upon the Center; for the Life of all Creatures consists in *seven* Degrees or Properties, as it is above clearly mentioned: Now *Adam* was the Stock; for *Adam* and *Eve* are one Tree, from the Parting and Division of which Evil and Good arose; and *Cain* was the first Twig which sprung forth from this Tree, wherein the *Seven* Properties of Life put themselves forth out of the right divine Order and Harmony in the Life, and *destroyed* the Image of God; which was occasioned by the Devil, who urged him on also in the divided Properties to the Brother-slaughter, so that he slew *Abel*: Now God said, *Cain shall be avenged Seven-fold, if any one slays him; and he set a Mark on Cain, that none should kill him.*

53. The Devil had folded up himself in the Wrath of God, and cunningly insinuated himself into the *Seven* Properties of Life, seeing they were departed from their mutual harmonious *Accord*, and he would be Lord in the Place of the Spirit of God in the Life of Man, and would wholly murder and slay the Life as to the Kingdom of God; therefore God set a *Mark* with the *Promise* of the Covenant therein, so that none could slay it.

54. For *Cain* did not cry out only for fear of the *outward* Life, but he feared that his right *Eternal* Life might be slain, that his Life should be wholly blotted out from the Face of God; for he cried also and said, *Lo! thou drivest me out this Day from off the Earth; and I must hide myself from thy Face; and I must be a Fugitive, and a Vagabond in the Earth; and it will now come to pass, that whosoever findeth me will slay me.* He cried out for fear of being killed, and was sore afraid, and yet there was *no Man* besides him upon the Earth, *but only* his Father *Adam*, and without doubt his *Sister* whom he took to Wife.

55. *Cain* feared the *spirits*, who had moved him to slay his Brother, that *they* would also kill him; for he says, *I must be hid from thy Face*: Now this was not in any external Manner, but in an internal; for God dwells not in the View of the *outward* Eyes, but in the inward spiritual [*Vision*]; therefore God said, *Whosoever killeth Cain's Eternal Life, Vengeance shall be taken on him Seven-fold*; and he set the Mark of the Covenant on his Life, so that no Spirit in the Wrath could murder it; for he was a Twig out of the Tree of Life.

56. Though the *Seven* Properties of Nature in him were departed from their mutual Accord in each other, yet he was not the *sole* Cause of it, for he had so received his Life

from Father and Mother in the divided Property, and therefore the *Grace* passed as well upon *him*, as upon *Abel*, except only that *Abel* proceeded out of the *other* Line; but the Center of the Soul was *alike* to them both; but the Motion in the Seed was *unlike*; for they were the two Types of the World, *viz.* *Cain* the Type of the Selfhood in the Wrath, and *Abel* the Type of the Resignation of Life; where, from the Resignation, another World springs forth through *Death* out of the Center.

57. Not that *Cain* was born to Destruction, but that evil-awakened Property in the Dissimilarity, *viz.* the Soul of the outward World, broke forth *forcibly* in the Seed, and took the Center of Life into its Power; and *therein* God set a Mark, *viz.* his *Covenant*, that the Murderers should not slay the Soul's Life.

58. But if it should so come to pass, that the own peculiar Will would give itself to the Murderers, then the Life of *Cain* should be avenged *Seven-fold*, that is, through all the *Seven* Properties; and the Free-will which slays the ^e Life of God, which was in the ^e John 1. Word, should be rebuked and punished *seven-fold* through all the *Seven* Forms of Nature, both temporally, and eternally; and this is the Meaning, *Whosoever kills the Life*, [that is,] what Free-will soever murders its Life, Vengeance shall be taken on it eternally, in the *Seven* Properties of the dark World.

59. And in this Place we are further to consider rightly of the great Mysteries; for the *Seven* Properties of the human Tree, producing and manifesting the Life of the Wonders of God, had now spread forth themselves even to *Lamech*; the Dominion of the World was now wholly brought forth with *Lamech* in Nature: For *Lamech* was the *Seventh* Man in the Root of the Wonders arising from the *first* Stock; that is, *Adam* was the first; *Abel* belongs not to the Line of the Wonders, but to the Regeneration; *Cain* was the Second in the Line of the Wonders, *Hanock* the Third, *Irad* the Fourth, *Mabujael* the Fifth, *Methusael* the Sixth, and *Lamech* the Seventh.

60. Now *Lamech* sprang forth from *Cain's* Root out of this Line of the Wonders of God; and he was an *honest*, upright Man, but was ^h environed with the Spirit of the ^h Taken, or Wonders; and he looked back upon the *Wound*, and also upon the ⁱ Sign of *Grace* in ^h befest. the *Covenant*, and knew certainly that even now the Spirit of the Wonders should be ⁱ Or Seal. fully brought forth, and manifested in the human Life; whereby *all Arts* of the World should be found out.

61. And he saw also forwards, how it would fall out in these *Wonders* of the World; how his Children would introduce his Life, which they should receive from him by Propagation, into a *Babylon* of Folly, and corrupt the same: And hereby also he looked especially upon the *Word* whence the human Life was sprung, and how the Life in the Spirit of the *Wonders* of the World would introduce itself into a *Seven and Seventy-fold* Word of Languages, and Nations, as came to pass at *Babel*, and how the Free-will of Nature would go astray from the *only God*, and be corrupt, and that it should be avenged *Seven-and-seventy-fold*; that is, every Tongue and Speech should be avenged in the Anger of God, and for this Reason, because they would corrupt *Lamech's* Life which they received of him by Propagation; and this the Wrath of God would avenge in the Free-will of his Children, divided into several Speeches.

62. For the Spirit saw forwards how the Free-will would give up and addict itself to Selfhood, and apostatise from the *only God*, and how the Anger of God would seize upon and confound the natural Spirit of the Wonders in Man, *viz.* the Soul of the outward World, from whence the Great *Babylon* of Contention about God's Being and Will would arise; and *this* the Spirit said should be avenged *Seventy and Seven-fold* in *Lamech*.

63. For this was a *Seven and Seventy-fold Racha* [or Avenging] upon the Word of the Understanding in the human Life, that out of *one* only speaking Word and vital Spirit, a *Seventy and Seven-fold* Tongue (*viz.* a Confusion of the Understanding) should be-

made; before, the Understanding laid in one Sound, [Voice or Harmony,] but now the *Racha* came into it, and confounded and shattered it into *seventy and seven* Parts.

64. For the human Wheel of the Sound or Understanding was turned round, and the *Ten* Forms of Fire, wherein Time and Eternity consist, opened themselves in every Form of Nature; which was *seven times Ten*, which make *Seventy*; whereto also belongs the *Center* with its *Seven* unchangeable Forms of the eternal Nature; which are together *Seventy and Seven*.

* *Mysterium
Magnum.*

† Or Mean-
ing.

‡ Or the un-
derstanding
of all things.

§ Or enter
into.

¶ Vengeance.

‡ Or before.

† Or for.

65. And herein (dear Brethren) lies the * *grand Mystery*: If you were not clothed with the Garment of the *contentious* Languages, then we would be bold to declare something *more* in this Place to you; but you are yet all captivated in *Babel*, and are Contenders about the † Spirit of the Letter, and yet have no Understanding of the same; you will also be Doctors and learned Masters (forsooth) but yet you understand *not* your own *Mother-tongue*; you bite and devour one another about the *Husk* of the *Word*, wherein the *living Word* forms and amasses itself, and you neither desire nor understand the living Word; you speak only out of *Seven*, and out of *Seventy and seven*, and yet you have the Word in *one* Number, wherein the ‡ whole Understanding is contained; you have it moving upon your Tongues, yet you cannot comprehend it.

66. And the Reason is, that you will only speak out of *Seven*, and *seventy and seven*, viz. out of the Wrath, which has divided the Tongues, and avenges the Life of *Lamech* seventy and seven Times in *your* Tongues and Speeches: But if you would § go to the *Center*, and open your Eyes, then you would see how the Babilonical *Whore* leads you captive by her String, and how she has set herself over the Life of Man with *seventy and seven* Numbers, and has wholly hidden our Sister *Naema* with the Numbers, that the *Beast* of the *Numbers* might reign and rule in the Wrath of God over the Life of our Sister *Naamah*.

67. But we have heard a Watchman say, Away: The Beast with the Whore which stood upon the Earth in *Naamah's* stead is quite *fallen*, and given to the Press of the *Seven-fold* ° *Racha* in the *Seventy and seven*, &c. The *Racha* arises up in *Lamech*, and goes through the *Seventy and seven*; and this none can hinder. AMEN.

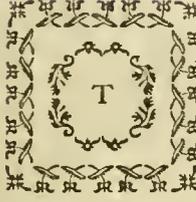
68. For *Naamah* shall be manifested to all Nations, Tongues, and Speeches; and even then out of the *Seventy and seven* there shall be but *one Word* of Understanding; for the Life of Man proceeded from *ONE* only Word of God, and has formed and divided itself in Selfhood in the Spirit of the Wonders of the World, into *Seventy and seven* Properties of the *only* Word: Now comes the Time, that the *Life's Beginning* shall again enter with the Spirit of the Wonders and Speeches into the *End*, viz. into the *Beginning*; and therefore the Child of the Wonders, which has given itself forth ‡ in the Sight of God, must be made manifest in the *Unity*.

69. And seeing that the Free-will has given itself into the Vanity of the Speeches, and the Multiplicity of the Powers, and defiled and slain the Life of the *only* Word, the *Racha* proceeds forth from the murdering Spirit through *Seventy and seven*, till the Beast together with the Harlot be consumed, and devoured with the Fire of God's Anger.

70. And then *Tubel-Cain* finds his Sister *Naema* in golden Attire, and *Ada* rejoices in her Son *Jabal*, who is an Herdsman: For *Lamech* has again found his Children which he left in the *Racha*; and the Pride of Self, and also the Craft, Deceit, and Subtlety of the Serpent ceases: † Then every Beast shall eat its own Pasture; the Time is *near*. HALLELU-JAH.

The Thirtieth Chapter.

Of the Line of the Covenant.

1.  THE *Line of the Covenant* is not so to be understood, as if the Covenant fell only upon this Line; no, the Covenant ^a befalls the only *Life*, ^a Passes upon, belongs to, or is entailed upon. which was in the Word before the Times of the Humanity: The Line of *Seth* passes only upon the Manifestation in the Flesh; in which Line the Word in the Covenant would externally manifest itself in the Flesh: But the Spirit, proceeding from the Center in the Covenant, falls as well upon *Cain's* Line, as upon *Abel's*; yet in *Cain's* [Line] in the *Spirit*, and in *Seth's* in the *external Mouth*, [or Manifestation,] viz. in the formed and conceived Word, that is, in the Office and Ministry of Teaching and Preaching: For *Seth* was sprung forth according to the Spirit, out of the Covenant, where the Spirit moved itself in the incorporated Word in the Covenant; and *Cain* was comprehended under the Spirit of Nature.

2. For by *Cain's* Line the Arts were brought forth to Light, which were a *Wonder* of the divine Wisdom, Contemplation, and Formation, viz. of the *formed Word* through and in *Nature*; and in *Seth* the Word was brought into a formal *Life*, viz. into a *spiritual Contemplation*, wherein the Word of God beheld itself with the Wisdom in a *spiritual Image*; and in *Cain's* Line it beheld itself in a natural formed Word; and both serve to set forth the wonderful Deeds of God. ^r Form, or Figure.

3. Not as Babel judges, that God out of his Purpose and determinate Counsel has *thus predestinated* and *chosen* one Part of Men in his Anger to Condemnation, and the other Part to Life: They that so judge are yet *under* the Number *Seventy and seven*, in the Multiplication of the Word; for the Promise was given to *Adam* before *Cain* was conceived; the Covenant touching *Grace* rested in *Adam and Eve*; but the Spirit of Sanctification, and Regeneration by Christ, passed only upon *the Seed of the Woman*, viz. upon the Seed of the Kingdom of Heaven which was shut up; that is, upon the *Light's Tincture*, upon the *Matrix of Venus*, wherein *Adam*, when he was Man and Woman, should have propagated himself in peculiar Desire and Love, which, seeing it could not be, [by Reason of *Adam's* strong earthly Imagination,] was taken from *Adam*, and made into a Woman.

4. But when the Woman became earthly, the heavenly Part of this *Matrix* [which was for the Production] of the *heavenly Birth*, was shut up in Death, into which *Matrix* the Word of God again incorporated itself with the Covenant, to open and manifest himself in this *Matrix* with a living and heavenly *Seed*, and to *destroy the Power of Death*.

5. For the Word would not open itself in the formed Word of Nature, viz. in *Cain's* Generation, but in the disappeared *heavenly Ens*; and by the same revived and requickened *heavenly Ens*, that is, by *the Woman's Seed of the heavenly Part*, it would bruise the Serpent's Head, viz. the Devil's introduced Desire in the Wrath of Nature, that is, overcome the Wrath [and Curse of God] in the Generation of *Cain* and *Seth*.

6. The Word in the Covenant opened itself in *Seth* and *Abel*, it being as the Voice of the *Teacher*, and *Cain's* Generation should in its Life receive this Voice, and impreis it into its *Life*, so that it might produce the *New Regeneration*; but that many of them have continued in Death, and *contemned* this *Voice*, is owing to the Free-will, which suffered itself to be held by the Devil in the Anger of God, and still to this Day does *suffer* itself to be held, in that the *Cainical Will* loves Nature and Self too much.

7. For if the Free-will of the Soul will apprehend the Word in the Covenant, then it must *die* to its natural Selfhood, and self-ful Will, and be wholly *resigned* to the own Will in the Covenant, that it may with its *Desire* follow the Word and Spirit in the Covenant, as the same does lead, guide, and move it.

8. And this *Cain* is very loth and unwilling to do; he will be a selfish Lord, and with the Desire figures and shapes a Monster, and an *evil Beast* in his Free-will, which does not resemble the first Image of the formed Life in the Word of God: Now against *this Beast* the Words of *Christ* are directed, when he says, *Unless you be converted, and become as Children* (that is, unless you depart from, and utterly disclaim the Will of the Self-generated *Beast*, and enter again into the Form of the first Life) *you cannot see the Kingdom of God: Also, you must be born again of the Water* of the heavenly World's Essence, and of *the same holy Spirit* proceeding from the Covenant, *otherwise you cannot see and behold God.*

Note. 9. This evil *Beast* of the Godless Form is *predestinated to Condemnation*: But the Covenant is in the Life; if the Free-will resigns itself up to the Covenant, then *Christ* arises in his Humanity, out of the Covenant, in the Life; and even then the strange *Beast dies in Christ's Death*, and the Will forms itself again into the first Image according as God created it; and this is not appropriated *only to Seth*, but to *Adam's Life*, viz. to the only Life of Man which was in the Word of God, and passes from *one upon all*, as all Branches in one Tree receive Sap from the only Root of the Stock.

10. But the Properties of Nature, viz. of the natural Life, have brought themselves out of *Adam's Stock* into sundry Boughs and Branches, whence the *Multiplicity* of Nations, Tongues, and Speeches is risen; but the Life is only *One*, and the Covenant in the Life sprang forth from the Root of Life, viz. from *the Word of God*, out of which the Life came upon *all*, even as the *Sin*, viz. the Fall and Apostacy, passed upon *all*, none excepted: For the Children of *Seth* were concluded under *Sin* as well as *Cain's*; but the Covenant ^f with its Manifestation passed upon *SETH*; for his Name signifies, in the Language of Nature, a forth-breathing *Spring* out of the *Life* through the *first Center* of the Soul, wherein the Word of God would open itself through the *Life*.

f Or, the open and outward Manifestation of the Covenant.

Gen. 4. 26.

11. And *Moses* says, *Seth begat Enos, and then began Men to preach of the Name of the Lord*; for the Name *ENOS* signifies, in the Language of Nature, a *divine Lubet* through the Life, wherein the formed Word would behold itself in the Sound and Voice of the Life; therefore, the Spirit of God began to teach out of the Covenant, through the Life of Man, concerning God, and his Essence, and *Will*: This was the Beginning of the divine Contemplation through the formed *Wisdom* in the Word, where the Word beheld itself through the Wisdom of the formed *Human Voice*.

12. And as the Life formed itself by *Cain's Line*, through the Wonders of the formed Wisdom in Nature, with all Manner of *Arts*, and *Works*, and also Dominions, *Governments*, and *Orders*, and introduced them all for the setting forth of God's *wondrous Deeds* and *Acts*, viz. to a Contemplation of Evil and Good, Light and Darkness; so likewise the Spirit of God brought forth, out of the Line of the Covenant in the manifested Word, the Wonders of *divine Holiness*, Truth, Righteousness, Love, and Patience, and by the Preaching of the formed Word declared what the holy and spiritual *Kingdom* of God is.

13. In *Cain* the Kingdom of *Nature* was represented, and in *Abel* and *Seth* the *supernatural* divine Kingdom: Both these rose together, and went all along one in another to the Remonstrance or Contemplation of the divine Lubet in the *formed Wisdom*; and each put itself forth in an especial Manner into its visible Appearance as a Wonder.

14. For from *Adam* even to *Lamech* in the Line of the Wonders there are seven Generations; and in the other Line, viz. in the Line of the Covenant from *Adam* to *Enoch*, are also seven Generations; *Enoch* is the *Eighth*, viz. a Beginning of the prophetical

Spirit; for in the first seven Generations the Form of the spiritual Kingdom, proceeding from the Life's Tree, was set forth.

15. *Adam* was the Stock, for his Life takes its Original out of the Word: But seeing the Life of Nature in him predominated over the Life in the formed Word, and would have the supreme Dominion, and *obscured* the Life proceeding from the Word, the Word itself freely gave itself with a Covenant to be a Life therein, and set forth its Figure in *Abel*, how the natural Life should and must be broken; and the Word of the divine Power should again spring forth afresh out of the first Life.

16. Thus *Abel* was the Figure of the Second *Adam*, *Christ*, and therefore he must be slain for the Covenant's sake; for *Christ* should kill the exalted, haughty, natural Will, and bring forth a *new* one; and therefore *Abel* also should not beget any natural Child; otherwise it had been strange to Nature: For they should all proceed out of one Stock, and the Word would spring forth anew through the *only Tree* in the Covenant, that to the Children of Grace might be brought forth out of the Tree of Nature, as the Dew out of the ^t Day-breaking.

17. For thus also the Figure of the New-Birth was represented out of the *Stem*; namely, the Line went forth out of *Adam*; he was the first, *Abel* the second, *Setb* the third, *Enos* the fourth, where Men began to teach of the spiritual Kingdom: " *KENAN* the fifth, which signifies, in the Language of Nature, a going-forth, ^u *re-conceived* Lubet or ^w Desire of the divine Contemplation, in which the *Word* Taught formed itself, *viz.* in Prayer, and in the Will's Desire, and also in their Offerings. ^v Or Cainan. ^w Re-apprehended.

18. *MAHALALEEL* was the sixth, and signifies, in the Language of Nature, an *Angelical* Form of an Angelical Kingdom, where the Spirit typified and portrayed the Kingdom of *Christ* in this Name.

19. *JARED* was the seventh: By this Name is understood, in the Language of Nature, a *Priest* or *Prince* of the *Spiritual* Kingdom: For as *Irak* should be the Regent or Ruler in the Kingdom of Nature, so *Jared* should be the Regent in the spiritual Kingdom; for out of *Jared* came the *Office* of *Moses*; and out of *Irak* proceeded the Kingdom of worldly Principalities, and formed Governments and *Dominions*.

20. But the Language of Nature shews very clearly, that *Jared* is only a Type of a spiritual Kingdom; for the Name carries forth the *Cherub* along with it through the Word; for the spiritual Kingdom upon the Earth was all along captivated in the Wrath of God till *Christ*, who *destroyed* the Anger.

21. The *Office* of this *Jared* is twofold; externally it is the Figure of the spiritual Kingdom, bound with the Wrath of God; and internally it is the true holy Kingdom, which the *Penitent* Man receives or takes Possession of: Outwardly it is *Moses*, and inwardly *Christ*.

22. From this outward Kingdom the great Mother of the *Babylonical* Whoredom is risen, in the Kingdom of *Moses* among the *Pharisees*, and in the Kingdom of *Christ* among the ^v verbal and titular Christians, who do all only boast, and gloriously set up themselves in the Figure, as an *Idol*, and appear as if they were the holy spiritual Kingdom; but the *Cherub* carries forth the *Sound* through *their* Word, as a Consonant of the wrathful Anger of God. ^v Text, the Letter-criers, or Literalists.

23. And *therefore* they must contend about the Kingdom of God's Will; for they have *not* the Spirit of the inward, spiritual, heavenly Kingdom, but *only* the Voice out of the Figure, where Evil and Good are in contest; *they* have, and *use* the Letter, but as an *empty* unprofitable Instrument, as a Figure of the spiritual Form: For thus also the Spirit represented it by the Name *Jared*, as a *mixt* Kingdom upon the Earth, whereby the inward, spiritual, new-born Children should be *exercised* and proved.

24. And by this Form it signified and foretold how that the greatest Part in this spiritual Office would be *taken* in the *Sword* of the *Cherub*, and that their Office would be *cut off* by the *Cherub* from God's Holiness, and given to the spiritual, eternal Kingdom of the Anger.

25. For as *Lamech* in *Cain's* Line took two Wives, *viz.* two Wills, and confirmed his Kingdom therein, and at last brought forth [or pronounced] the *Seventy* and *Seven-fold Racha*, proceeding from the Center of Nature (even from the seven Properties) upon the Murder of the Free-will, which would *murder* and slay his Life in many, so likewise *Jared* carries two Wills in his Nature's Name, *viz.* one into God's Love and Mercy in the Covenant, and the other into the Figure, in which the Anger of God rises up and carries the abominable *Idol* (the *Belly-God*) along with it; which is here deciphered and painted out to the Life.

26. And *Moses* says further, *Jared* begat *Enoch*. Here the great and wonderful Gate does open; for out of *Jared*, *viz.* out of the Kingdom of the Wonders, the *Prophet* must arise; for the *Prophet* is the Mouth of the Kingdom: He shews what the Kingdom is, and how it is *taken* and apprehended in the Evil and Good, and what the *Event* and

^z Or the Middle, *viz.* what has been done and acted by the *Turba* in the Wonder of Time.
• Or Lubet.

End of all things shall be; also he declares and points out the ^z *Means*, how the *Turba* has apprehended the Life, and denounces severe and earnest Threatenings concerning God's Anger, how the *Sword* of the *Cherub* will cut off the *false* [Man or Prophet.]
27. *HENOCH* signifies, in its own Speech, as much as a forth-breathed Breath of the *divine* ^a *good Pleasure*, which has in the Time thus beheld itself with the Out-breathing in a Form; which Power of the Breathing-forth does *again* draw the formed Breath into itself, and only gives forth its *Sound*, as a Voice of the divine Will: And, first, it points at a *Twig*, springing from the Line of the Covenant, *viz.* out of the *internal* Priestly Office, out of the holy *divine* Lubet of the Wisdom of God, out of *Jehovah*; the Spirit would comprehend the deepest Love in *Jehovah* in one Name and Word, which is called *Jesus*: But in the mean Time it did thereby play in the Time of the Figure, in the holy Wisdom, in the *Line* of the Covenant, as with an internal hidden holy Kingdom, which he would manifest *in the Fulness of Time*.

^b *Text*, should, or is to be.

28. Secondly, it signifies the *Power* of the formed Word, *viz.* the Person, or the *Body* out of the *Limus* of the Earth, [*viz.*] of the heavenly Part of the Earth; intimating that this *Body* should be taken into the *holy* Word, and translated from this Earthliness: As the Light does withdraw and swallow up the Darknes, so likewise the good Part of the true Humanity in *Adam's* first Image ^b shall be *translated*, [extracted, or drawn forth,] by the Word out of the Earthliness, and *arise* out of the Earth; which *Enoch's Translation* from this World points out and signifies.

Note.

29. Thirdly, it signifies and points at the *Prophet*, *viz.* the Voice of the divine Lubet, which declared and set forth the Kingdom of Christ, and also the Kingdom of the Wonders in their *future* Transactions and Junctures of Time; for the prophetic Voice did manifest itself again out of the *Translation*, and foretold and signified out of the Essence of the Spirit, *viz.* out of the most spiritual Kingdom, that is, out of the *Human Angelical* Kingdom, through the Soul's Spirit; and then also from the whole *Body* of the Kingdom, *viz.* from the Nature of the Wonders, from the *Limus* of the Earth, and of the Stars, [it set forth both from the spiritual and corporeal Kingdom] how the outward Kingdom of Man should afterwards *arise* in this World's Existence, and what should happen and come to pass *therein*. This the inward, holy, omniscient Spirit signifies, through ^c the *outward*, *viz.* through the Wonders of the Pregnatress, [or Mother] of the outward Beings, *viz.* through the Spirit of the outward World: For the *inward* Spirit viewed itself through the formed Wisdom of God, and contemplated and beheld itself in the *formed* Spirit of the Wonders: This the Name *Enoch* signifies to us.

^c Or by.

30. Now the Spirit in *Moses* does further demonstrate, and says, *a Enoch was 65 Years* ^a *Gen. 5. 21.* *old, and he begat Methuselah; and after he begat him, he continued in a divine Life three hundred Years, and begat Sons and Daughters: So that the whole Age of Enoch was three hundred sixty and five Years; and seeing he led a divine Life, God took him away, and he was no more seen.* Here the Vail hangs right before the Face of *Moses*, by Reason of the Unworthiness of Man: And the Spirit signifies very clearly in *Moses*, if we had but the *Eyes* of our Understanding open, when these Mysteries should be manifested [or fulfilled.]

31. But seeing the most High has freely granted us by his Counsel to *understand* this, we will, so far as we ^e dare, somewhat *unfold* these Mysteries to our School-fellows, and ^e As we shew the precious *Pearl* to the Children, and yet with all suffer a *Bolt* to lie before our ^{ought.} Description, that the false Heart shall not enter into it; but we shall be sufficiently and *fundamentally* intelligible to those that are *ours*.

32. *Moses* points, in each Degree in the Lines, only at one Person, which he also sets into the Line through which of the Spirit of Wonders goes; afterwards says *Moses*, *And he yet lived such* ^f *a Time, and begat Sons and Daughters*; of which he says nothing any ^f Or so long. further: *Thereby* he would intimate and signify to us the Spirit of Manifestation of the Wonders of God in each Line; their Age, which the Spirit sets down, denotes the *Times* ^{Note.} *how long* each Dominion and Government, both the worldly, and spiritual [or ecclesiastical Kingdom] should *stand* in its Form and Structure; that is to say, how long each ^g pre- ^g Beginning, vailing *Monarchy* of the secular and *worldly* Power and Dominion should continue, and so ^{growing.} likewise of the *spiritual Monarchy*.

33. And these ^h Monarchies of the Wonders are immediately represented out of the ^h Or Mo- first Twigs, springing from the *Beginning* of the human Tree; that is, they are set forth ^{narchs.} in each Line in *seven* Numbers, from *Adam* through *Cain* even to *Lamech*; and in the other Line, from *Adam* to *Jared*: By which *Numbers* and *Names* the Spirit points in each Line, especially at *seven*, of the forth-proceeding Properties of the Tree, and Powers of the Wonders; intimating how the Powers of the Wonders should *afterwards* bring themselves into *Governments*, and how one Figure should *arise* out of the other, and how one should destroy and *break down* the other, and set forth out of the Destruction another Form as it has been brought to pass in the ⁱ *spiritual* and *worldly* Governments: For al- ⁱ Ecclesiasti- ways the worldly Government is to be understood *with* the spiritual; for the outward ^{cal and} formed Word in the Dominion and Regimen of Nature does evermore set forth its ^{Temporal.} Form *by, with, and in* the spiritual [or ecclesiastical] Form, [or Manner of Discipline;] therefore observe and mark here with precise *Exactness*.

34. There are *seven Times* appointed to proceed from the Tree of Life in the Word of Power; the *first* proceeds from the pure Life of *Adam*; for before the Creature, the Life was in the Word, whence it was brought *pure* into the Image; this continued till the *Fall*: From this pure Life springs forth a Twig in the inward [Kingdom,] this same was *Abel*, but seeing the Fall hung on him externally, this same pure Life was carried through *Death* into the holy World: This signifies and points at the Kingdom of Christ, who should bring us through *Death* into the pure Life.

35. The *second Time* begins with *Setb*; for *Moses* says, that *Adam was an Hundred and thirty Years old, and begat a Son in his own Likeness, and called him Setb*: Understand, he was such an Image as *Adam* was *after* the Fall, and was set in the spiritual Line of the Wonders, and *Cain* also with him in a worldly, natural Line of the Wonders, for both ^k ^k Secular and Kingdoms go together: *Setb's Time* continues till the *Deluge*, and bears the Supremacy ^{Ecclesiastical.} even to the *Deluge* or *Noah's Flood*.

36. The *third Time* begins with *Enos* under *Setb's Time*, and carries forth itself all along as a *spiritual Ministry*, or Knowledge of God, under *Setb's Time* as an hidden

Kingdom, and continued till *Abraham*, to whom the Covenant of *Christ* was established in the *Flesh*.

37. The *Fourth* Time begins with *Cainan*, which is the spiritual Form, in *Prayers* and spiritual Offerings, wherein the Word formed itself in the Wisdom, and carried itself forth all along under *Seth's* and *Enos's* Time, and manifested itself with *Moses*; like as *Enos's* Time was first truly manifested with *Abraham* with the Promise in the Covenant; this Time of *Cainan* continued in its Manifestation and Dominion under *Moses* till *Christ* in the *Flesh*.

38. The *fifth* Time begins with *Mahalaleel*; and it is the Reception or Formation of the Angelical Form, viz. of the *new Regeneration* out of the Covenant, and goes secretly all along under the Ministry of *Enos*, under *Seth* and *Cainan*, in the Word of the Promise, through all the three Times, and manifested itself with the *Fulfilling* of the Covenant in the *Humanity* of *Christ*, where the true *Mahalaleel* and angelical Image, which disappeared in *Adam*, was again manifest in the *Humanity* of *Christ*.

39. The *sixth* Time begins with *Jared*, which is the *spiritual* Priesthood under the external, where outwardly *Seth*, *Enos*, *Cainan*, *Mahalaleel*, were in their Times in their Orders, [or outward Forms;] as the Ministry and Preaching of *Enos* concerning God and his Being and Will; so likewise the Preaching of *Abraham* concerning the Covenant and *Circumcision*; also *Moses* with the Book of the *Law*. Under all these the inward Priest *Jared* went along hiddenly: Inwardly this spiritual Priesthood is *Christ* in the new Man; and outwardly, in the self-elected Priests, it is *Babel*.

40. This *sixth* Time began in the Kingdom of *Christ*, after the Death of the *Apostles*, when Men chose themselves Teachers out of Favour and outward Respects; that is, it did even then first open itself out of the * *Hiddenness* of the Shadow, and put itself forth in the Churches of *Stone*, where the Church stood instead of the holy Temple of *Christ*: Then, indeed, the holy *Jared*, viz. *Christ's* Voice, ruled in *Christ's* Children internally; but externally the Cherub with the Sword did only bear Rule; for the outward *Authority*, which these self-elected Priests manage, is the *Sword* of the Cherub; which is signified in the Name *Jared*; ¹ which powerfully forces itself all along in the *Word*, in the Language of Nature.

* Or Vail.

¹ That is, in the Word *JARED*, the Language of Nature does emphatically express, that the Sword of the Cherub should dominate the whole Time of the sixth Seal among the *Priests*, who should have taught the Love of *Jesus*: But by this Sword they fall.
Amen.

41. This *sixth* Time is hidden and manifest; it is known, and also not known: For *Christ* said, *My Kingdom is not of this World*. So that this Time has been forced to pass away as it were in a *Mystery* under *Antichrist*, where inwardly in the Children of God *Christ's* Kingdom has been manifest, but in the rest (who have also lived under this Time, and have been called Christians) *Babel* and the *Antichrist* have only been manifest, both in the Priests, and their Hearers: For they, who have been born of God, have heard the true *Jared*, viz. *Christ's* Voice, in them: But the other have heard only the outward Voice in *Babel*, viz. Disputation and Contention about *Christ's* Kingdom.

42. For all *War* which the Christians manage is only the *Sword* of the Cherub proceeding from *Babel*: *True Christians wage no War*; for they have broken the *Sword* of the Cherub in the Death of *Christ*, and are dead with *Christ*, and risen again in him, and they live no longer to the external Might and Dominion; for their Kingdom is manifest in *Christ*, and is not of this World.

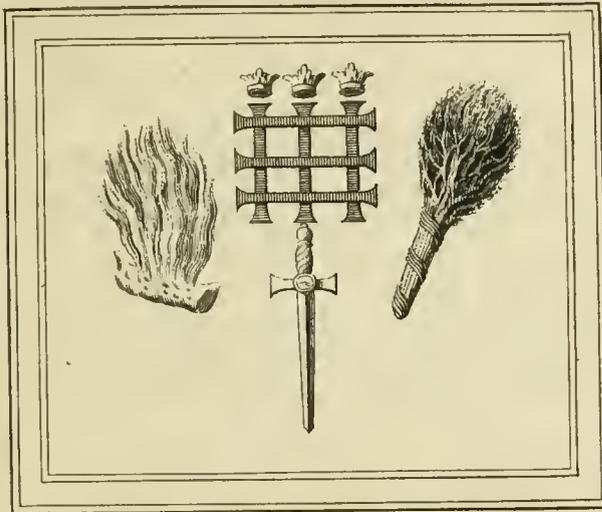
43. This *sixth* Kingdom begins after the Death of the *Apostles*, and continues with its outward Government even to *Mount Zion*, till translated *Enoch* again appears in *Spirit*, and *Power*, for *Enoch* is the prophetic Root, and holds in his ⁿ Dominion *Noah*, *Moses*, and the *Sword* of *Elias*: At the End of this sixth Time the outward *Jared* falls, and with him that same outward Building, viz. the City *Babel*.

^m Or sixth Seal.

ⁿ Or Regiment.

44. The Sign of the End is ° decyphered with such a Figure as this;

° Or stands with such a Figure.



This Figure was thus delineated in the Authors Manuscript, and so received by Abr. von Somervelt.

and denotes the Time when the *Triple Cross* does open and declare itself in the Voice of *Enoch*, as a Manifestation of the holy *Trinity*, to make known the same in the Figure and Similitude in all visible Things: Moreover, it denotes the *Conquest* of the *Sword* of the Cherub in *Babel*, when the Force and Violence of the City *Babel* turns its *Sword* with the *Point downwards*. Thirdly, it denotes the great *Rod* and Punishment upon *Babel*, which *Rod* does mightily advance its Power on high. Fourthly, it denotes the wrathful enkindled *Fire* of God's Anger, which shall devour the *Sword* and *Rod*: This will be the *End* of the *sixth* Time. The *three-fold Cross* denotes the Time when this shall come to pass, [or be fulfilled.] When the Kingdom of *Christ* shall attain such a *Number*, then is the *sixth* Time wholly past.

45. The *seventh* Time begins with ^p *Enoch*, viz. with the prophetic Mouth, who declares the secret Wonders of God under all the six Times, laying open what should be, ^p Read the 35th Quest. of [and has been] done, and brings itself all along quite from under the Vail of *Noah*, the 40th Quest. *Abraham*, and *Moses*, even into the Kingdom of *Christ*, where this same prophetic Spirit ^q is translated in *Christ's* Spirit, till the End of the *sixth* Time; then he manifests ^q Or has been, himself in the *Number* of the *Triple Cross*. When the *Triple Cross* does manifest itself, then stands the right *Triple Crown* upon the *Cross*; and even then the *Enochian* Prophet's Mouth does express and speak forth the great Wonders of the *Triple Cross*, that is, he speaks *no* more magically, [viz. in Types and Parables,] but shews the holy *Trinity* in the Figure, viz. the formed Word of God in all visible Things, and reveals all Mysteries, *within* and *without*.

46. And even *then* is the Time when *Enoch* and the Children under his Voice lead a *divine* Life, of which the first Life of *Enoch* was a Type; and then there is a *blessed* and *golden* Year, till *Enoch's* last *Translation* comes, and then the *Turba* is born, which, when it shall enkindle its Fire, the *Floor* shall be purged, for it is the *End* of all Time.

47. *Enoch* begat *Methuselah*, who was the Man of the longest Age, and was translated three hundred Years after: This intimates and declares, that the Spirit which in *Enoch*

brought forth a Twig, *viz.* *Methusalah*, who attained the highest Age, shall rule in the *last* and highest Age [of the World,] and in the mean while hide itself before that Time, and remain as it were *translated*, as *Enoch* was translated, and was no more seen.

48. His Translation was *not* a dying, or a putting off of Nature and Creature, but he went into the Mystery, betwixt the spiritual and outward World, *viz.* into *Paradise*, and is the prophetic *Root*, out of the Stem of *Adam*, in the Line of the Covenant, out of which Spirit afterwards the prophetic Mouth spoke.

49. This Spirit was *translated* in Christ's Living Voice, when it spoke in the Flesh, and must be silent, till the Voice of *Jared* is finished; then he proceeds forth again from his first Root, through all Voices, *viz.* through the Voice of *Noah*, who denounces the Deluge of *Anger* to come upon *Babel*, and through the *Stock* of *Noah*, and the whole forth-spreading Propagation of *his* Tree through all the Lines, *viz.* through the *Heathenish*, *Japhetic*, and *Sem's* Line, and through *Abraham's*, and *Nimrod's* Children in *Babel*, through *Moses*, and the *Prophets*, and lastly, through the Voice of the manifested Word in the *Spirit* of Christ, and reveals the *whole Mystery* of the Tree of Knowledge of Good and Evil.

Through
Ham's, Ja-
phet's, and
Sem's Line.

50. For through his Voice all the forementioned Voices of the wonderful Lines (whence the Kingdoms of this World have had their Rise) shall be changed into one Voice and Knowledge, and transplanted into one Kingdom, *viz.* into the first Tree of *Adam*, which is no longer called *Adam*, but *Christ* in *Adam*. All Nations, Tongues, and Speeches, *hear this Voice*: For it is the *first Word*, whence the Life of Mankind proceeded, for all Wonders join again together in the Word into one Body; and that Body is the formed *divine Word*, which at first with *Adam* introduced itself into one only Stem, and through him into a Tree of manifold Boughs, Branches, and Fruits, to the Contemplation of the divine Wisdom, in the Wonders of the Powers, Colours, and Virtues, according to Evil and Good.

Disclosure,
or Opening.

51. This high *Tree* discloses, and clearly opens itself, what it has been in Time, and what it *shall be eternally*; and in its *Manifestation*, *Moses* puts away his *Vail*, and *Christ* his *Parables*, in his Doctrine, and then the prophetic Mouth of this Tree of Wonders expresses in divine Power all the Voices of the Powers of the Tree, whereby *Babel* takes her *End*; and this is a Wonder: And in this same Wonder all *Numbers* and *Names* are made manifest, and this no Man can hinder.

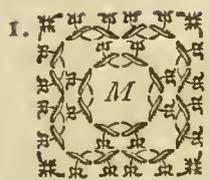
52. For that which is *lost* in the Spirits of the Letters shall be again *found*, and the Spirit of the Letter shall be found again in the formed Word of the *Creation*, and in the *Creation* shall be found and known the *Being of all Beings*, and in the *Being of all Beings* the *eternal* Understanding of the holy *Trinity*: Then the Contentions about the Knowledge of God, his Being and Will, *cease*: When the Branches shall know that they stand in the Tree, they will never say that they are peculiar and singular Trees, but they will rejoice in their *Stem*, and they will see that they are altogether Boughs and *Branches of one Tree*, and that they all receive Power and Life from one only Stem.

53. And here *Moses* shall keep Sheep, and *every Sheep eats his own Pasture*; therefore observe it, when this approaches near to be fulfilled, then *Noah* denounces the Deluge, and *Elias* brings the flaming Sword upon the false *Israel*, and the *Turba*, in the Fire of the Wrath, devours the *wild Tree* with its Fruit and Branches; let this be told thee, *Babel*.

54. For concerning *Enoch's* divine Time our Speech is taken from us, seeing *Babel* is not worthy of it, and also shall *not* see it; and likewise we must be silent concerning the Discovery of the Times of the Ancient, whose *Number* shall stand open in the *Rose of the Lily*.

The Thirty-first Chapter.

Of Enoch's wonderful Line.



1. *O S E S* writes, ^s *Enoch* beget *METHUSALAH*. This Name signifies ^s *Gen. v. 21.* in the Language of Nature as much as a ^t forth-proceeding *Voice*, ^t Or out-going, which intimates and denotes the *Spirit* of *Enoch*; which *Voice* ^u forms itself into a *Body*, *viz.* into *Nature*, and goes forth in strong *Might* through the *Word*; and when the conceived or formed *Word* is proceeded forth, it then contemplates itself; for the *Syllable* (-*SA*-) is a

fiery Glimpse of *Light*; and the *Syllable* (-*LAH*) is the forth-proceeding *Word*, which beholds the *Property* of what kind of *Ens* it is, wherein the *Word* has formed (or comprehended) itself: The *divine Sound* beholds itself in the human *Ens* and *Word*, contemplating how the *Free-will* proceeding from the human *Ens* has introduced the *divine Voice* or *Breath* into a *Form* of the *Spirit*.

2. Now says *Moses*, *And Methusalah* beget *Lamech*: The *Spirit* now puts itself forth by *Methusalah*, even out of the *Ens* into another *Twig*, and called it *Lamech*, *viz.* a *Contemplation* and *Beholding* of the great *Affliction* and *Wound*, that the human *Ens* was corrupted; for like as *Lamech* in *Cain's Line* expresses the *Wound* of *Corruption* [and *Misery* that was broke in upon *Mankind*,] and spoke of a *seventy-and-seven-fold* *Racha* upon the *Free-will* which corrupted the *Life*: So here the *divine Spirit* said, the human *Ens* is *Lamech*, that is, the *Wound* is *too great*, it prevails; although the strong and mighty *Breath* of *God* in *Methusalah* proceeded forth out of the *prophetical Voice*, yet the *Ens* on *Propagation* formed itself in the *corrupted Nature* in *Lamech*, that is, in *two Wills*, as *Moses* says, the first *Lamech* in *Cain's Line* took *two Wives*, *viz.* *Adah* and *Zillah*; so here likewise it would not be *otherwise*.

3. Now *Moses* says, ^w *And Lamech* beget *Noah*: With this Name the *Spirit* goes ^w *Verse 28.* forth out of the *Wound* of *Lamech* into the *End* of *Time*, and brings the *End* into the *Beginning*; for *NOAH* signifies in the Language of Nature *End* and *Beginning*. Now the *Spirit* finds in the *End* the holy *Word*, which had espoused and incorporated itself in the *Covenant*, and says, ^x *This same shall comfort us in our Labour and Toil upon the Earth* ^x *Verse 29.* which the *Lord* has *curfed*.

4. For the *Comfort* of *Man* must come out of the *Beginning* and *End*; for *in the Beginning* is and *was the Word* of *God*, which is the *Beginning* of all *Things*; and in the *End* is also the *Word* of *God*, which is the *Comfort* of all *Things*, that *the Creature* shall be *delivered from the Vanity*; to which the *Spirit* looked, and said, *This same* (where he meant the *Word* which would manifest itself in the *Humanity*) shall *comfort us in our Labour upon the Earth which the Lord hath curfed*: For *Noah* could not comfort *Men*, for he preached to them the *Rebuke*, *Punishment*, and *Perdition*; but he that was in the *Beginning* and *End*, he comforted *Mankind* in their *Labour* and *Toil* upon the *Earth*, which they had in the *Curse* and *Anger* of *God*.

5. In this Name *Noah* the *Spirit* in *Lamech* looks forward into the *End*, and backwards into the *Beginning*, and conceives itself in the *Beginning* and *End* into a *Form*, and calls the same *Noah*, that is, an *Ark* of the *Wonders* which were in the *Beginning* and *End*, and in the whole *Time*; and displays or puts forth this same *Spirit* of the whole *Form* through *Noah* into *three Branches*, which went forth out of the *Tree* of *Wonders*, *viz.* out of the *prophetical Ens* of *Enoch* in the human *Property*: And thereof *Moses*

says, *And Noah begat Sem, Ham, and Japhet*; these were the three Twigs of the second Monarchy, under which most excellent Mysteries are given us to be understood.

6. *SEM* signifies an out-breathing divine Lubet [or *Desire*] out of the *Line* of the Covenant, out of the Life of Man, and a Comprehension of the Lubet, *viz.* a Type of that which *secretly* passed forth afterwards under the Lubet: It points at the *Humanity* of Christ in the *Flesh*, the Type of which was *Sem*, *viz.* a Representation [or *express* Form] in the same Lubet, in which Lubet also the Covenant was made with *Abraham*, concerning *the Seed of the Woman*, wherein the *Blessing* should appear.

7. The other Branch or Twig the Spirit called *HAM*, which signifies a *strong* Breathing out of the Center of Nature, and a gross Amassment or Compaction into a *Flesh*; which denotes the earthly, natural, fleshy Man, which holds *Sem* Captive in itself, [understand by *Sem*,] the inward Man, which shall *rise* from Death out of the Earth: Understand the Man proceeded from the *Limus* of the good Part of the Earth, which was in *Sem*, *z* formed according to the divine Lubet.

y Note,
Concerning
the Resurrec-
tion.
z Or taken
into the di-
vine Lubet.

8. We do not hereby understand the totally spiritual Man, which is only as a Spirit, but that [Man] which is from the *Limus* of the good Part of the Earth, which lies Captive in *Ham*, that is, in the gross bestial *Flesh*, and is as dead, without the divine Lubet, which the spiritual *Christus*, *viz.* the totally spiritual Man, shall put on at the End of the Days in *Noah*, [that is, out of the Beginning and End:] This inward hidden Man, his gross earthly Brother *Ham*, *viz.* the gross earthly *Flesh* (which is *nothing worth*, John 6.) devours, and swallows up.

9. And from the Lubet of *Sem* springs forth the third Branch out of the Center of Nature, where the divine Lubet beholds itself through Nature; and this the Spirit called *JAPHET*, which is in the Language of Nature an *Appendix* of *Sem*, a Birth out of *Cain's* Line of Wonders, where the divine Lubet brings itself *through* Nature into a Form of the Wonders of the divine Wisdom: With *Sem* it introduces itself into a Contemplation of the *spiritual Wonders*, in the Holiness of God, and in *Japhet* into a *natural Wonder*, *viz.* into the *Septenary* of the eternal and temporal Nature, understand, into a Form of the *seven-fold* *a* Wheel, or Life's Form; in which *b* vital Sphere the Spirit of God appears as a glorious Joy or Glimpse of the Wonders.

a Orb, or
Sphere.
b Or Life's
Wheel.

10. *Sem* is a Type of the Light-world, and *Japhet* is a Type of the Fire-world, where the Light shines through: *Japhet* is a Type [or Image] of the Father; and *Sem* a Type of the Son: But *Ham* is an Image and Type of the outward World.

11. For the Type and Figure of the three Principles stood in the *three* Brethren, and clearly pointed out the second Monarchy, even to *the End of the World*; and it withal shews what kind of Men would thenceforward possess the World, *viz.* a spiritual World, and a natural World of Wonders, and a bestial World of Folly: These are the *three* Sorts of Men; *viz.* out of the Stock and Family of *Sem* came *Israel*; and out of *Japhet's* Stock, the *Gentiles*, who governed themselves in the Light of Nature; but *Sem's* (Generation were disciplined) in the Covenant and Word of God; but *Ham* [both in *Sem* and *Japhet*] ruled himself in the bestial *brutish* Property, against whom the *Curse* of God was pronounced through the Spirit in his Father *Noah*: For Christ said, that *Flesh and Blood shall not inherit the Kingdom of God*.

c Gen. vi. 1,
&c.

12. And *Moses* speaks now further thus: *c* *But when Men began to multiply upon the Earth, and Daughters were born to them, the Sons of God saw the Daughters of Men, that they were fair, and took to them Wives as they pleased: Then said the Lord, Men will not suffer my Spirit any more to reprove them, for they are Flesh; yet I will make their* *d* *Days an hundred and twenty Years*. Here *Moses* has again the Vail before his Eyes; for he says, that *the Children of God looked upon the Beauty of the Daughters of Men, and took to them Wives according as they pleased*, and would not suffer the Spirit of God to reprove and admonish them.

d I will yet
give them
120 Years
Respite.

13. The Meaning of it is this; the Children of God, in whom the Spirit of God manifested itself, looked in the *Lust* of the *Flesh* after fleshly *Women*, although they were of the Generation and Lineage of *Ham*, without God's Spirit; yet if they were but fair and beautiful for their *Lust* of the *Flesh*, they introduced the Seed of the holy *Ens* into such *bestial* Vessels, and afterwards brought forth such ^e *Tyrants*, and fleshly-^e *Giants*. minded Men, who would not suffer the Spirit of God to rebuke them, for they were only *Flesh* without divine Spirit and Will.

14. They should not have mixed themselves with the *bestial Daughters*, but should have looked after those in whom the Spirit of God was, even those who feared and loved God: But they looked only at the *Lust* of their *Eyes* and *Flesh*, and corrupted the holy *Ens* in the Covenant, in which God had ^f espoused and betrothed himself: Against ^f Incorporated. these the Spirit here complains, that they would not be *instructed* and reformed, but follow the *Lust* of the *Flesh*.

15. We see this very emphatically set forth to us in *Sem*, *Ham*, and *Japhet*, that it is so, that the Spirit would not that the Children of God should mix themselves with the very *carnal* or *bestial* People; for after the *Deluge* the Spirit divides the three Brethren into three Families, and would that each Family should remain separate by itself.

16. For this Reason came the *Deluge* upon the Earth, and destroyed these mixed People, and afterwards made a *Seperation* among them according to the Nature of the three Principles, that each Property might possess its Choir and Line, in the Nature of the Wonders: But yet it would not do; so that, at *last*, the Spirit divides them with the *Confusion of the Languages* at *Babel*, that so they might come into a several Division; for the Properties of the Tree did there divide and spread forth themselves into *seventy-and-seven*; viz. into the *Wonder* of the Nature of the formed *Word*.

17. Now says *Moses*, ^g *And the Lord saw that the Wickedness of Man was great upon* ^g Verse 5, 6. *the Earth, and that all their Thoughts and Imaginations in their Hearts were only evil continually; then it repented God that he had made Man on the Earth, and it grieved him a his very Heart; and he said, I will destroy Man which I have created from off the Face of the Earth, both Man and Beast and creeping Thing, and all the Fowls of the Air; for it repents me that I have made them.* These are marvellous and wonderful Sayings: That the Spirit says it *repented* God that he had made Man, and the Creatures: Who would understand this without divine Knowledge, that any thing should *grieve* the *unchangeable* God? Reason would be ready to say, Hath he not known beforehand what would be? How can his Will, which is himself, *grieve* and *repent*?

18. Here we must go into the Center. In God there is *no Grieving* or *Repentance*: Nothing can *grieve* or *trouble* him: But there is a *grieving* in his *expressed formed Word*; for it repents the *formed Word* in the Devils, that the *Ens* of *Light* is turned into an *Ens* of *Darkness*; it grieves *the Devil*, that he did not continue an *Angel*; also, it repents the *wicked Man* eternally that he stood not in the divine *Ens* in the formed *Word*, and has turned the *Power* of the *Word* into *Malice* and *Iniquity*; also, there is a *grieving* in the *formed Word* in Nature over all kinds of Creatures, that the Property of the *Wrath* in the *Curse* of the *Anger* rules and domineers in the formed *expressed Word*: It grieves the *Love-Ens* of the *Word*, that the *Devil* and *Wrath* domineer in it, and corrupt and *destroy* many.

19. Now when God says, *It repents him*: It is to be understood according to the Creation of the *formed Word*, not according to the *eternal-speaking Word*, which is *unchangeable*, but according to the *good Property* in the Creation, that it must be laden with *Evil* against its Will: For the Spirit says in *Moses*, *And it grieved him in his Heart*: Yes; it did truly *grieve* or *trouble* him in his *HEART*: The *good Ens* of the Earth which went also along with it into a *Compaction*, which is from the *spiritual World's*

Property from the *holy* Word, the same was in the *Sin* [or Fall of Man] captivated in Death, and shut up in the *Curse* in the Earth; now the formed Word grieved at it, and troubled or affected the eternal speaking Word, *viz.* God's Heart.

20. For our *Soul* cries to God's Heart, *viz.* to the eternal speaking Word, and moves, troubles, or affects the same, that it should move itself *in* us according to its Love. Now the human Word works in the divine, and stirs the divine, so that the divine [Word] enters into *our Sorrow for Sin*, and helps us to repent of our Sins: For the Spirit in *Moses* said, *when Lamech had begot Noah, This same shall comfort us in our Labour.*

21. This was now the *Spirit* of the Beginning and End of all Things; it repented, through Nature, of the Iniquity of Man, and grieved at the Captivity of the Variety of the Creatures, and wrought *Repentance* into the *holy* eternal speaking Word; the Spirit in the formed Word of the whole Creation of this World said, *It grieves me*, that I have brought me into such an evil Property in the Creatures; and it wrought *Repentance* into the living eternal speaking Word, from whence the out-breathed formed Word was flown forth and proceeded.

Note. 22. For that this is so, let us take an Example in our Repentance; *we cannot* work any Repentance, unless our inward human Soul repents that it has made, formed, or brought forth the Beast of Vanity in itself: But if it *will repent*, then its formed Word must *enter*, or make its earnest Approach into the *Heart* of God, and press the same with an incessant Importunity, and *move* in it; and now when this comes to pass, *then* presently the *Deluge* comes upon the evil Man of the vain Will, which must forthwith be *drowned* in its *Sorrow* in the Word of *Death*: Here then God repents in Man, that the evil Beast full of sinful Desire is born, and in *this* same *divine Sorrow* it must be drowned in God's Love, and die to the wrathful evil Life and Will.

23. Now understand *God's* Sorrow or Repentance in the creaturely Substance of the Creature's Right: The Spirit in the whole Creation, even in every Life which moves in the Fire and Air, said, *It grieveth me*, that I have figured this Image of Vanity on me; and this Sorrow of the formed Spirit in the expressed Word *grieved*, that is, moved the eternal speaking Word in it; *then* said the eternal Word, *I will yet give them an hundred and twenty Years Respite*, (for so long the Time in the Dominion or Government of *Seth's* Spirit continued) and then the *Turba* in all Flesh shall perish or be thrown down: For this Sorrow was nothing else, but that the Word in the Covenant *grieved* at the Misery and Vanity of Man, and would *comfort* Mankind by the Covenant through *Noah*, which Comfort first opened itself in *Abraham*, *viz.* in *Enos's* Manifestation.

24. For the Comfort went forth in the Love of the *Covenant*, and opened itself with its Branch at its right Limit or Juncture of Time; for God has *confined* all Things into a *certain* Limit, when every thing shall come to pass; and from the Comfort of the *moving* Word in the Covenant proceeded forth the *Judgement*, that the old Adamical Man, with all his Desires, Concupiscences, and *Lusts*, should in the Covenant (when the same should open itself in the Flesh) be *drowned* and mortified in the same *new* Humanity of *Christ*; and out of the Comfort of the Covenant, a new human Spirit and Will should arise, which should live in Righteousness and Purity; of which the *Deluge* was a Type.

25. For the *Grief* or Repentance came out of the Covenant upon the formed Word in the Life; and therefore, seeing the same Word *repented* of the Vanity, thereupon the *Vanity* of the Creature must be drowned; for the *Will* in the Covenant went forth from the Vanity, and grieved the Life of God, and moved the *Matrix* of Nature in the Water's Birth, and drowned the fiery Wrath in the *Fire's* Nature.

26. But the Spirit in *Noah* does especially complain here against Man, for their sodomitical *bestial* Concupiscence and filthy Lusts of the Flesh, *viz.* against *Unchastity*, and unclean *lascivious* Wantonness, and also the high *Oppressors* and Tyrants, who put forth and advanced themselves in their own *Lust*, and would *rule* and domineer, and no longer suffer the Spirit of God to rule in them, and reprove them, that they had intruded themselves, to compel and tyrannize over one another, *without Command*: All this was an Abomination before God, and it grieved the Spirit in the formed Word, that it had brought forth *such evil Beasts*, and would no longer endure them.

27. Even this same prophetic Spirit, whose Root opened and displayed itself in *Enoch*, which also by *Enoch* propagated and put forth its *Line* with its Branches; which also by *Noah* grieved at the Wickedness and Iniquity of Mankind, and drowned them with the *Deluge*; even this is *he*, which now also grieves at the *great Sins* and Vanity of Men; for his Mouth is at present opened; he has been *translated* in the Spirit of Christ: Now this Word which became Man repents at the Vanity and Wickedness of Men, that its Children of the new Covenant will not ^h give *willing Obedience* to the Spirit of Christ, therefore this prophetic Mouth does now disclose and put forth itself, for it is the *Time* of its Manifestation, and proclaims the *great Deluge* of God's Anger, and the *Flaming Sword* of *Elias*, who also was translated into the Mystery; for he must draw forth his Sword in the *Turba*.

^h Suffer the Spirit of Christ to draw them.

28. Let this be told thee, *Babel*; he complains mightily against thy bestial Unchastity and Tyranny; against thy own *usurped* Power, Force, and Violence, wherewith thou art *proud* and *wanton*, and hast thereby set up thyself in *God's* Government; he will drown thee with thy Tyranny, and bestial Wantonness in the *Fire* of Anger: Seeing thou wilt not repent thee of thy Vanity, therefore he repents through thee with the *Turba*, and will drown thy *Turba*, that so his Repenting may be made manifest in his Children, and also his Refreshing, *Comfort*, and Consolation, might be manifested out of his Repentance.

29. For *without* God's repenting there is no true Sorrow or Repentance for the Vanity, for the natural Spirit desires *not to repent*; yea, if it could be *more* wrathful, malicious, evil, and vain, it would please, love, and delight itself therein; for it is Nature's Spirits *Strength* and *Might*: But the Word of God, which in the Creation impressed and gave itself into the human *Eus* for a sovereign, powerful, [and holy] Life, the same [incorporated *ingrafted* Word of Life,] if it be stirred and moved, repents and grieves that it has such an evil Beast in Nature on it; it says, It repenteth me, that I have created *the evil Beast* in Nature.

30. But this Sorrow is *not* a Sorrow to *Annihilation*, as if he would have no more to do with the Creature, but it is a Sorrow which *saddens* and moves God's Heart, *viz.* the holy *divine* Word, and sets the natural Spirit a Time to repent, that so it *might* enter into divine Sorrow; but if it does *not*, then he will *drown* the natural Spirit in its evil Will and Ways, as came to pass in the *Deluge*.

31. God said, ⁱ *The Earth is corrupt, and full of Perverseness; and the End of all Flesh* ⁱ Verse 11. *is come before me, I will destroy them*: Here is again a great Mystery, in that God said, *The Earth was corrupt before him; that all Flesh had corrupted its way; and that the Earth was filled with* ^k *Perverseness through them, and, lo! he would destroy them*. The Earth was ^k *Violence*. before with *Cain* accursed according to the Vanity's Property; but now he says also in this Place, *All Flesh has corrupted its way; the End of all Flesh is come before me*: This is not so mean and slight a Thing, as one would look on it to be; for the Spirit complains against *all Flesh*, that all Things were become vain in his Sight, and full of *Perverseness*.

32. Now says Reason, A Beast *does not sin*, it does according to its Nature's Property, how can any Perverseness be attributed to it? So far does Reason go, and further it knows *not*; also it understands nothing of the divine Mystery; it understands nothing of the *formed Word* that has formed itself through the Nature of Time: It says only, *God has created* and made, and considers not that all Things are created in the Word, that the Word has introduced, and compacted itself into an *Ens*: Also it will know nothing of the eternal spiritual Nature of divine Manifestation; it understands nothing of the Ground, or *Original* of the outward visible World with its Creatures. *When it says*, God has made all Things out of Nothing, then it means that he has *so* spoken it forth, and yet it is wholly *blind* and senseless in it; it looks only upon the *outward* Colour, and knows not from whence it takes its Original: Thus it is *only* learned in the external Colour; and *prates* of the painted Work of the Outside and Shell; and concerning the *Ens*, whence the Colour arises, it is dumb and senseless.

¹ Text,
Liveth in the
Air and Fire.

33. The Spirit complains against *all Flesh* upon the Face of the Earth, even ¹ whatsoever has Breath and Sense: The *outward Nature* had corrupted itself in every kind of Life, and brought the formed expressed Word into an *Ens* of Vanity; this was the Perverseness and violent Self-will of the natural Life; the Spirit of Nature, which takes its Original in the Fire, had *exalted* itself in its fiery Property, and introduced itself into a *wrathful* Life, and driven itself even to the utmost *End* of Meekness.

34. For the *Devil* was an insinuating predominant Prince in the Wrath's Property, which had incited and stirred up the *Center* of the outward Nature in the Fire's *Matrix*, and had not only corrupted the natural Life of Man, but also the *Creatures*; for he moved and acted Man in God's Anger, who *used* the Creatures for their *Service* and *Food*, so that the Curse and the Vanity were also manifest in *every* Life; and Man in his Conversation stood in the *Curse* and *Vanity*, and so came in the Vanity in the Curse, even into the *Abyss*, *viz.* into the *End* of this World; therefore said the Spirit, *the End of all Flesh* in its Perverseness and Violence *is come before me*: Every Life had through the Vanity of Man brought itself to the End of the *outward* Nature; and the *Throat* of Wrath was *open* in Nature, and would devour and swallow up all Things in the Wrath.

35. For the Kingdom of God's *Anger*, *viz.* the dark World, had got the upper Hand in its Property, and brought the *good* Part of Nature even to the *End*, therefore the formed expressed Word did move, or *repent* through every Life of this Vanity, that it should bear the Abomination on it, and said, that it would destroy the Womb or Pregnantness of *Vanity* proceeding from the Fire's Mother with *Water*, and break its Power and Force.

36. For before the Flood the Fire's Root was more strong and potent than the Water's Root, and that from the Original of the fiery Motion; that is, the *Fiat* stood in the fiery Property, and compacted the *Earth and Stones*, so that there was then a great Wrath poured forth in Nature, and that by reason of the Casting out, or Ejection of the Hierarch *Lucifer* into the Darkness.

37. And here, by the Flood or *Deluge*, the Force and *Violence* was taken from the wrathful Fire-root, in the Center of Nature; for the *repenting* or the grieving of the formed Word, was nothing else but a *Type* of *Christ*, where the eternal living divine Word in the human Property repented and grieved in the formed creaturely Word at our *Sins* and *Vanity*, and ^m mortified the same Vanity in his Death in the Creature, and *drowned* the formed creaturely Word in the human Property, with the divine *Water* of Love and Meekness in the holy heavenly Blood.

^m Died from
the Vanity.

38. So also, in this Place, the formed Word *grieved* at the Vanity of the Creatures, in that they were laden therewith, and brought the Life of all the Creatures into *Death*; and in its Sorrow it moved the Meekness of the Water-source in Nature, *so that all the*

Fountains of the Deep opened themselves, as Moses says, and devoured the Fire-source in the Water: This signifies to Man the Baptism of Christ, where the Fire-source of the Soul in God's Anger was in the Word of Christ's Covenant baptized with the regenerated Water of the Spirit; understand the spiritual Water, which shall quench the Fire of God's Anger; as it was above mentioned concerning the seven Times, that each Time of the seven Degrees of Nature has brought itself to its End; and in the End there was a Sorrow for the Abomination; and in the Repentance and Sorrow the Turba was broken and destroyed.

39. Now behold here right: By *Noah* with the Flood the *second* Time, *viz. Seth's* Time, was at the *End*; and with *Adam* in the Fall, when he lusted to eat of the Vanity, the *first* Time was at the *End*.

40. In *Adam* the Word repented, and gave itself with a Covenant into the Life, to help, comfort, and restore the Life; and by *Noah* the Word repented, and moved all the Fountains of the Deep in Nature, and drowned the Wrath, and opened the Covenant of *Grace*.

41. And when the Time of *Enos* was at the *End*, in the Days of the Children of *Nimrod*, the Word grieved at the Vanity of Man, that they would not know God, and drowned the *Understanding* of the one only Tongue, and divided it, and gave ⁿ by its ⁿOr out of. Repentance the *certain* Understanding in the Covenant with *Abraham*.

42. And when the Time of *Cainan* was at the *End*, that the Children of *Abraham's* Covenant were compelled in the Vanity of Servitude, the Word grieved at the Vanity, and destroyed *Pharaoh*, and afterwards *all* the Men of the Children of *Israel* in the Wilderness, except *Joshua* and *Caleb*, and gave them, out of its Sorrow and Repentance, the *Law* of his Covenant, a true *Type* of *Christ*, who should drown the Abomination in his Blood.

43. Thus also, when *Mabalaleel's* Time was come to the *End*, the Word grieved in the deepest Repentance, and brought the Life of God in *Christ Jesus* into the formed creatural Word in the human *Ens*, and drowned the *Turba* in the human *Ens* with God's Love and Mercy, and gave them the Spirit of Comfort and the *Gospel*.

44. Thus even now also, where the Time or *Jared* is at the *End*, which has been covered with *Babel*, even now at this present, the Word repents and grieves at our great Vanity, and will destroy the Abomination with the devouring *Jaws of Wrath*, with *Sword, Hunger, Fire, and Death*, and gives out of its Sorrow, Grief, and Repentance, a *Lily* out of *Enoch's* Mouth in God's *Sweetness*.

45. And when *Enoch's* Line shall be at the *End*, that the Vanity again grows in the *Turba*, then comes the greatest Grief and Sorrow of all upon the Nature of the Wonders, that *it* is at the *End*, and there is no more any *Remedy* for it; even then comes the *last* Motion ^o with the *Turba* in the first Principle of the eternal Nature, and swallows up ^o Or of. the outward Nature in the *Fire*: Even then the formed Word shall be *wholly freed* from Vanity, and gives ^p by its *last REPENTANCE* the *holy spiritual World*. ^p From, or out of.
AMEN.

The Thirty-second Chapter.

Of the Covenant between God and Noah.

Gen. vi. 18.

1.



OD said to Noah, *and thou shalt go into the Ark with thy Sons, and thy Son's Wives with thee.* A great, pregnant, and remarkable *Example* we have here in Noah and his Children: The Covenant was made with Noah; for his Spirit was a Discovery or Beaming-forth of the formed Word in him, in the Beginning and End of Time; and the Beginning and End was the *eternal Word*, which had espoused itself in the Covenant, in which Covenant the *Soul of Noah*, viz. the formed Word of the eternal Nature, found *Grace*, and obtained the Confirmation of the Covenant of Grace.

2. As his *Name* properly and peculiarly signifies, in the Language of Nature, a beholding of the Beginning and End. In this same Beginning and End, viz. in the eternal *speaking Word* of the Father, which would manifest and open itself again in the human Life, *Grace* was opened and presented to Noah, so that God established and confirmed the Covenant with him.

3. And here we have a very excellent, and an emphatical Example, which is exceedingly worth the mentioning, in the *three Sons of Noah*, which in their Properties were sprung forth from the Stock of *Adam* in a threefold *Line*; for we see that three Nations [several Sorts of People] did arise from them, and that God included them all *three* with their *Wives* in the Covenant of *Grace*, and commanded them also to go into the Ark, into the second Monarchy, and did *not* exclude the fleshly *Ham*.

4. This is first highly to be considered, that a *Gate of Grace* stands open to *all Men*; and that God has *not* set any Election or Predestination *in Nature*; but the Election or Choice arises out of the *Free-will*, when it *turns* itself from the Good into the Evil.

5. Secondly, it is a *Type* of the three Principles; viz. *Sem* is a Type of the spiritual Light-world in the Covenant; and *Japhet* of the Fire-world, which should be a Sojourner of the Light-world, and a *Mirror* of the great Joy in the Light-world; and *Ham* is a Figure of the *Limus* of the Earth, to which the Curse and the Anger of God does hang; all these three God took into the Covenant with Noah, and brought them into the *Ark*.

6. For every Man has these three Worlds upon him, and *in* him; and the Covenant in the Word was therefore given, that the *whole Man* should be redeemed.

7. For *Japhet* signifies the Fire-soul; and *Sem* the Image of God out of the Light-world, viz. the Spirit out of the holy Word; and *Ham* betokens the *Limus* of the Earth with the outward Dominion or Region of the Air, and of the magical ethereal Constellations, together with the Body, which shall be *freed* by the Covenant from the *Curse*, and rise again out of the Earth. The three Brothers were a Type of these three Principles.

8. Not that one did wholly rise out of *one* Principle alone: *No!* *Sem* and *Japhet* had likewise *Ham's* Property in them, as it plainly manifests itself afterwards in the *Jews*, who became so wicked and vile a People: Only we speak here of the superior Dominion, or *predominant* Property of which Principle, the Creature has had in the outward Life in its Figure.

9. *Ham* had the outward earthly elemental Kingdom in the Figure, which stood in the *Curse*; therefore his Image [or Person] was also cursed of his Father, in the Spirit; for the *earthly Image shall not inherit the Kingdom of God*; but he also had a *Soul* from *Adam*, which stood in the *Covenant*; but the Free-will does very seldom work any good Thing in *such* a Lodging, and very easily attains the *Curse* upon the *Soul*, as we see that the *Curse* afterwards came upon this *Generation*, that *Israel* must destroy them by their *Entrance* into the Land of *Promise*; though they did not wholly destroy them all, yet the *Curse* was come upon them.

10. There is a very great *Mystery* in the *Ark of Noah*, which the Lord commanded him to build after that *Manner*, and shewed him how high, how long, and how broad it should be, and directed also that it should have *three* several *Stories*; also concerning the *Creatures* which he commanded him to bring thereinto; which is *such* a *Mystery*, that the wicked malicious Man is not worthy to know it; and we also shall not mention it in the *Ground* [or *Depth* of its *Meaning*,] for it has its *Time* wherein it shall be opened, *viz.* in the *Lily-time*, when *Babel* has its *End*: But yet to set down something for a *Furtherance* and *Direction* to our *Fellow-branches*, to whom in its due *Time* it shall break forth and grow out of our *Ens* of this *Lily*, which also shall be a *Rose* in the *Lily-time*; we will set it down in an hidden *Explication*.

11. The *Mystery* of the holy *Trinity*; also the *three Principles*; also the *three Sons* of *Noah*; also the *three Men* that appeared to *Abraham* in the *Plain* of *Mamre*; also the *Vision* of the *Great Temple* in *Ezekiel*; and the *whole Revelation* of *John*; they belong to this *Figure*; also the *Temple* of *Jerusalem*.

12. Set before thee the *Figure* of the *Ark* with its *three Stories*, with its *Height*, *Length*, and *Breadth*, and place it in the *three Principles*; and in the *three Principles* open the *Mysteries* of the *Hierarchy* of *Christ* in the *three Distinctions* of *Heavens*,^r Or *Hierarchies*. which yet are only *One*, but in *three Properties*; as *Fire*, *Light*, and *Air*, are *three*, and yet but *one*. Place in these *Distinctions*, [or *several Differences*,] the *three Sons* of *Noah*, and go out of their *Properties* into their *Monarchy* in the *World*, which continues to the *End of Days*; also set before thee the *formed Word* according to all the *three Principles*; and so you will find the *Ground* of all: Especially set before thee *Moses*, *Elias*, and *Christ*, in their *Appearance* and *Transfiguration* upon the *Mount*: The *Ark of Noah* is the first *Type* of all these *Figures*; and the *Hierarchy* of *Christ* is the *fulfilling* of them at the *End of Days*: Enough to ours.

13. And the Lord said, *Come thou and thy whole House into the Ark, for thee have I seen* Gen. vii. 1. *righteous before me at this Time*. The *Scripture* says elsewhere, *Before thee none living is* Or *Generation* *righteous, if thou wilt mark Iniquity*: But here *God* says, *I have seen thee righteous before me at this Time*: The *Creature* was not the *righteous One*, without *Evil*, but *HE*, who at this *Time* did in *Noah* open and manifest himself out of the *Covenant*, who grieved at the *Evil* of this *Time*, and introduced his *Sorrow* into *God's Love* and *Mercy*, and so brought the *Righteousness* of the *Mercy* into the *Sorrow*, and manifested the *grieving*, *mournful Spirit* in the *Ens* of the *Covenant* in the *Creature*: Thus *Noah* was *righteous* before *God* at this *Time*, when the *Covenant* moved itself in him.

14. This *Time* is (or signifies) the *Motion* of the *Covenant*, which made *Noah* *righteous*, for this was the *Time*. When *Noah* received *Life* in the *Womb*, the *Spirit* looked with his first *Glimpse* of *Life* out of the *divine Ens* of the *formed Word* into the *Beginning*, whence the *Life* was come, and into the *End* which was the *Kingdom* of *Christ*; in this *Aspect*, [or *divine Glimpse*,] the *Life* of *Noah* receives the *Righteousness* in the *Mark* of the *Covenant* at this *Time*, for that was the *Time* in him wherein he was found *righteous*.

† Or seven
Pair.

15. God brought *Eight* Persons into the *Ark*, and of the clean Beasts † *Seven and Seven*, the Male and its Female. The *Seven* Persons point at the *Seven* Properties of the natural Life, that God will have Children out of *all* the Properties into his *eternal Ark*: The *Eighth* Person was *Noah*, and in *Noah* was the righteous *One*, that was the Covenant, out of which the Kingdom of *Christ* should come, therein stood the *Ark of Noah*: But the *Ark* has three Stories, which are the three Principles in *one* only divine Manifestation, for each Property of the Three has its own peculiar Heaven, and certain Choir in itself.

‡ The Form
shall remain
in the Figure.

16. The *seven Pair* of *clean Beasts* are even the very same Mystery, for the Center has *seven* Properties, and yet they are but *One* in the divine Power; but, according to the eternal Nature, there are *seven* of them as to the divine Manifestation; which signifies to us, that the Creatures were brought forth into Life out of this *Seven-fold Ens*, where each Degree has again *Seven* in it, to its Manifestation, whence the Infinity, *viz.* the Form of God's Wisdom, does appear and shine forth, and that in the formed Wisdom, whose Image and *Figure* shall *not* vanish or perish, though their Life, and the Creature, which hath a temporal Beginning, *passes away*, but the ‡ Form shall remain in the divine Wisdom, *viz.* in the *Ens* of the formed Word in the *Figure*, to the *Praise* of God's wondrous Deeds; indeed *not* to a Restauration of their *Creature*, but for a *visible Mirror* or Looking-glass in the formed Wisdom of God.

17. But of the *unclean Beasts* God commanded *Noah* to take only *one Pair* of each Kind with him into the *Ark*: Understand it thus, the unclean Beasts have, on one Part, their Original out of the *Limus* of the Earth according to the Grossness, *viz.* according to the dark World's Property: Though their Spirit takes its Rise out of Nature, yet we are to consider the Difference in Nature in respect of that which came forth, in the *Verbum Fiat*, out of the Source of the dark World's Property, into a Compaction, whence such an *Ens* adheres unto many an *unclean Creature*; and it signifies unto us in the right Understanding that the dark World, *viz.* the *unclean World*, shall appear before the Wisdom of God only in *one* manifest Form, *viz.* in the Darknes; but the Properties shall be manifest only in the Creatures themselves, each in its *own* peculiar Self and *Nature*.

18. For the formed Wisdom as to the Darknes is the Heaven of *them* all, which is only manifest according to the Darknes, wherein the Property lies *hidden*; according to which God calls himself *an angry zealous God*: Out of this dark Heaven, every Creature receives its *Power* and *Virtue* according to its Property; according as its *Hunger* is, so it sucketh with its Desire from thence: And it signifies unto us, that the *unclean Beasts*, each kind of them in their *Form*, shall appear only in *one* Form in the Wisdom of the Darknes, *viz.* in the *Figure*, as they were created in the Beginning, and *not* in *seven* Properties according to the Center of Nature, in all (Properties according to Light and Darknes) as the *rest* shall; for they are in the *Figure* of the first Principle, which in the pure Heaven shall be manifest *only* in *one* Property, *viz.* according to the burning [Property,] wherein the Light is † *moved*, and the Wisdom formed.

‡ Moveable
and capable
of Forma-
tion.

19. But here I will warn the Reader to understand our Sense and Meaning right, and not to put me Calves, Cows, and Beasts, in their Spirit and Body, into Heaven: I speak only of the *eternal* formed *Wisdom*, whence Evil and Good has been brought to Manifestation.

20. Moreover, God said to *Noah*, *For yet seven Days, and I will cause it to rain upon the Earth forty Days, and forty Nights; and every living Substance which I have made will I destroy from off the Face of the Earth*: Why did God say, after *seven* Days the Flood shall come? Why not presently, either sooner or later? Why does he set *Seven* Days? In this the *Seven* Properties of Nature are contained mystically, in which the *Verbum Fiat* had introduced itself into an *Ens*, *viz.* into the formed Word; that is, into the

Creation of the World; in which Creation the formed Word *repented* at the Vanity of all Creatures, and moved itself through the Generatrix of Nature in the formed Word to *destroy* the *Turba*.

21. Now the first Motion and Information of the Word in the Creation with the *Six* Days Works, and the Day of Rest, being *seven* Days, was brought into a Form of *Time*; and it yet stood so in its Form: Now then, when the *Word* (which said it would drown every Life with Water) did open, disclose, and manifest itself, through the *Seven* Properties of Nature to the *Water's Birth*; it came to pass in the *Form* wherein the Word had given in itself with the *Creation*, *viz.* in the same *Seven-fold* Operation, which should open itself in its own peculiar *Order*, and not enkindle or elevate any *one* Property above the other: But if all *Seven* would open and manifest themselves according to the *Water's Birth*, then the *only* Fountain or Head-spring of all the *Deep*s in the Center of Nature should break open; and seeing they came in *Seven* Days into their outward formed, working Dominion, the speaking Word did *also* proceed in the Opening thereof in *Seven* Days to the Limit, for its Manifestation of that which it desired; namely, to *drown* the *Turba*.

22. And let none look upon this as a Fiction, or laugh at it; for whosoever does so, does *not* yet understand our Spirit or Meaning at all, nor has any Knowledge at all of the *formed Word*, but has only an *external* Understanding of Nature, like a *brute Beast*, or a *Bird* that flies in the Air, and knows *not* what the Essence is.

23. Now says Reason, Why did it *rain just forty Days and forty Nights*? Could not God have drowned the World in *one Hour*?

Answer. In the Space of *forty Days* the *Turba* was born in the human Property, *viz.* *Adam*, before his *Eve*, stood in the Image of God *forty Days and Nights*, which yet in the Image of God were only as *one Day*; there he wrought *forty Days* in his Desire, *viz.* in the *Fiat*, and brought forth the *Turba* in himself, in his Lust after the Grossness of the Earth: The good Part of the *Limus* of the Earth which was drawn, in the *Verbum Fiat*, into a Mass, hungered after the evil gross Part, which was of the dark World's Property.

24. And even in *forty Days* the Grossness arose in his *Imagination* in the good *Ens*, *viz.* a self-ful Will to the Perception or Intromission of the gross Earthliness, in which Evil and Good were made manifest: And when this same Will's Spirit was risen in the Desire, *it entered* into its own self-ful Dominion, and in its fiery and earthly Might strongly *suppressed* the holy, spiritual *Ens* in the Word of Power; then *Adam* fell asleep, *viz.* into an Impotency and Disability of the angelical spiritual World, and the *Woman* was taken out of him; and *both* were in this *Turba* formed to the *outward* natural Life.

25. This *Turba* is that wherein God did also set the *Curse*; which with *Noah* was first at the End, when God said, *The End of all Flesh is come up before me*: And out of this *Forty-days* produced *Turba* the *Fountains of the Deep* arose in the *Water-source* and drowned the *Turba* in the *Flesh* of these Sexes. * Text, figured.

26. For from the Sin of *Adam* came the *Deluge* over the World; and this *Forty-days* produced *Turba* was the *Sin in the Flesh*; otherwise, if the *Water-fountain* had not opened itself, the *Fire-fountain* had proceeded forth out of the *Turba* in the Wrath of God. Therefore God said, *it repented him that he had made the Creatures*; and his Sorrow went into the *Turba*, and drowned it.

27. And let the Reader be put in Mind, that so often as he finds the *Number Forty* in the holy Scripture, that it altogether in the Beginning points at the *Forty-days* produced *Turba*: The *forty Days* of *Moses* upon Mount Sinai; also the *forty Years* in the Wilderness; also the *forty Hours* of *Christ* in the Grave; also the *forty Days* after his Resurrection before his Ascension; do all belong to this; and all the Numbers *Forty* in the secret, and mystical prophetic Sayings of the Prophets; for out of this *Turba* the Prophet is risen with his Prophecy.

28. But in that I say, that if the *Water*-fountain had not been opened, the *Fire*-fountain would have broke forth, it is also true: For the Children in the *Turba* would have also burnt *Noah* in the *Ark* with *Fire*, if the most High had not hindred and prevented them with the *Water*; for the *Fire's Turba* was moved in them: This was the *World's End*, or the *End of all Flesh*; for at the *End* all shall be purified and purged in the *Fire's Turba*; for it will enkindle itself.

29. There is a very great *Mystery* in that which the *Spirit* says in *Moses*, *Noah was five Hundred Years old when he begat Sem, Ham, and Japhet*, which otherwise is against the ordinary *Course of Nature*, to beget Children in such a natural *Age*; also there is a very great *Mystery* in that *God* said, that *he would give the World an hundred and twenty Years Respite*, and yet the *Deluge* came in the *six hundredth Year of Noah*, viz. in the *hundredth Year* after the *Warning or Notice* thereof; and it signifies the *Abbreviation of Time* in its natural *Course*, and also the *End of the World*, how that there shall be an *Abbreviation or shortening of Time* in the *Circle of the Conclusion of all Beings*, of

¹ Quere this Treatise by itself.

² Ch. vii. 16.

which we will mention something in a ¹ *Treatise* by itself, if the same be permitted us.

30. When *Noah* entered into the *Ark*, *Moses* says, ² *The Lord shut him in*: The intimate *Signification of the Spirit* here is, he shut up the second *Time or Age* of the *World*, which was at the *End*; seeing the *Fire* would fain have moved itself, therefore the *Lord* shut it up with *Water*, and herewith also [he opened] the *Gate of his Entrance* to go forth in the *Third Time*, and begin the *Second Monarchy* in the outward *World*: For the *first Time* was in *Paradise*; the *second* under *Seth's* *Manifestation*; in the *third Enos's* *Manifestation* should be opened and set forth.

³ Ch. vii. 24.

Ch. viii. 1, 2.

31. And *Moses* says further; ³ *And the Waters stood upon the Earth one hundred and fifty Days, then God remembered Noah, and every living Thing, and all the Cattle that was with him in the Ark; and God caused a Wind to pass over the Earth, and the Waters assuaged, and the Fountains of the Deep and the Windows also of Heaven were stopped. Moses says, God remembered Noah*: Now *Reason* thinks, Had he then forgot him? Whereas he is present to all *Things*, and *is himself through all, and in all Things*: The *Spirit* in *Moses* does here hang a *Veil* before the *Mystery*, that the natural *Man* does not understand it.

32. *God's Remembrance* here is the *Beginning of the third Time*, even the *Beginning of the Second Monarchy* in the four *Elements* with the *Creatures*: For in the *Covenant* made with *Noah* the second *Monarchy* was comprehended, which went forth out of the *Center of the Generatrix* through the *Divine Wisdom* in *Nature*.

⁴ Verse 5, 4.

33. And *Moses* speaks further; ⁴ *When the Waters were abated, the Ark set itself down upon the Mount Ararat*. This Name [*ARARAT*] plainly hints to us in the *Language of Nature* a *Mountain*, or a compacting and an amassing an *Essence* out of the *Center of Nature*, even out of the *Wrathfulness*, seeing the *Anger of God* had then reposed itself there; the *Ark* stood upon the *allayed Anger*, but the last *Syllable* in this *Word Ara-RAT* signifies that the *Wrath of the eternal Nature*, proceeding from the *Center*, has betook or formed itself into an *active Dominion*, and would thenceforward *ride* through *Nature* as a *Warrior*, and mightily exercise its *Power and Violence* in the *human Property*; whereby they would undertake *Wars*, and advance themselves in *Pride, Pomp, and Power*, and *butcher* and *slay* one another, *eagerly* contending about this *Mountain of the Wrath's Might*, or *severe human Authority*.

34. This *Mountain Ararat* denotes the *Houses of the great ones*, or domineering *Potentates* upon the *Earth*, viz. the *great Castles, Forts, and Bulwarks*, the mighty *Mountains of the Power, Violence, and Strength of the Rich*, and also the *high Nobility* sprung up from the *Mystery of the Great World*; upon which *Kingdom the Ark of Noah* has set down itself; but the *Covenant with Noah*, I mean the *Kingdom of Christ*, has set itself to be an eternal *Lord* over this *Mountain of the warlike Might, and Force*

of Arms sprung up from the Anger of God; which Dominion and reigning Power of Christ shall *abolish* and take away the Kingdom of this Mountain, and quite suppress it: And it denotes to us truly, fundamentally, and exactly, that *this* Power and Authority would take upon it, in its own Power, the *Ark of Noah*, viz. the Divine Covenant, and carry it, yea, *put it on* as a Garment, and proudly perch up itself therein, as if it had the Kingdom of Christ in its own Power.

35. And it also shews and denotes to us, how that this Mountain of the wrathful Anger of God in the human Property would *beautify*, trim, and adorn itself with the *Ark of Noah*, and would proclaim it to be the *holy Ark* of Christ; and yet it would be only founded upon the wrathful Anger, and be only an *Antichristian* Kingdom; which indeed would carry the *Ark*, viz. the Name of divine Holiness, in the Mouth, but its *Heart* would be only this Mountain. A *Vessel*, and confused Heap of God's *Wrath*; and yet it would make *devout* Shews of Holiness, and glory in having the Ark upon itself, but the *Aim* and Intent of the Heart would be set upon the *Strong Holds*, the Preference, Power, and *Riches* of the World.

36. It denotes further, that the Potent and Mighty of the World would build the *Ark*, viz. the Service and Worship of God, upon their Heart and Reason, with great *Stone Houses* and Churches, and that these Houses thus built up of Stone should be *their God*, whom they would serve in the Ark; and they would wage War for the Houses of Stone of their own contriving and *framing*, and for their Devices and Opinions therein maintained, and contend about the *Figure* of the true Ark, and not consider, that the Ark stands upon their Mountain, that God has set it *above them*, and that they ought to walk *under* God's Dominion in Humility, and suffer the Ark to stand upon them, and *not* usurp to themselves the *Power* of the Holy Ghost, or take it away, and bind him to their *feigned* Power and *hypocritical* Forms, and command him to be *silent*; as they do, in that they cry with full Mouth, *Lo! Here is an Assembly of Divines: Here is the true Church of Christ: This you must believe and do: This is the Law and Ordinance of the Church.* No, the Ark stands *above* them; they are *under*, as Mount Ararat was underneath the Ark: Christ is the Ark, and not the contrived Heaps of *Stone*, or any Form of Man's devised Worship or *Opinion*. All *Assemblies*, *Congregations*, or *Synods*, are under the Ark Christ, and not above; for the *Ark of Noah* placed itself above the Mountain, to signify that the Mountain must *bear* the Ark: We must bear the Ark of Christ upon us, and have the Temple of this Ark *within us*.

37. It denotes further, how the Figure of this Ark, viz. the ^c *spiritual* Kingdom upon the Earth, would place itself upon the Mountain of Power, Dominion and Lordliness, and would *rule* with the Mountain *in* the Ark, and take upon itself to meddle with the *worldly* Dominions and *Authority*, and bring the Mountain, viz. the Power of the *secular* Arm, above the Ark: Whereas the Ark ought to stand upon the Mountain, and *Noah* with the Covenant to remain *in* the Ark, till the Lord bid him come forth, that is, till *Christ delivers the Ark to his Father*.

^c Ecclesiastical, Clerical Priesthood.

38. And *Moses* says further; ^d *At the End of forty Days, when the Ark had set itself* ^d *down, Noah sent forth a Raven, to see whether the Water was abated; but the Raven flew to and fro, till the Waters were dried up from off the Face of the Earth: The Raven denotes the earthly Man, and shews how that he would first put forth himself upon the Mountain Ararat, that is, advance himself in his Selfhood and earthly Lust, and build up his Kingdom in the second Monarchy.*

^d Verse 6, 7.

39. And though he came forth out of the Ark, yet he would fly to and fro in the Kingdom of his Selfhood, and *not return* into the Ark, from whence he departed in *Adam*, and would only be a covetous Muck-worm, and a greedy Devourer of fleshly temporal *Pleasure* in his own Will, and remain as the *Raven*, and not return to the Ark,

desiring to enter into it, but mind only to possess the Kingdom of this World in *Glory* and *State*: Also it denotes that the *Generation* of this Raven would have the chief Place, Preheminence, and Government in the second Monarchy (like the *Devil* in the Wrath of God) as Histories witness that it so came to pass.

40. ^{Verse 8, 9.} *Afterwards he sent forth a Dove from him, to see if the Waters were abated upon the Earth, but when the Dove found no Rest for the Sole of her Foot, she returned again to him to the Ark, and he put forth his Hand and took her to him into the Ark.* This sets forth and denotes the Figure of God's Children, who soon after come also under the Government of the Raven's Property, and are brought into the Government of this World, for they are also with *Adam* gone forth out of the Ark to behold and prove this evil corrupt World, and live therein; but when their Spirit can find *no Rest* in the earthly Dominion, then they come again before the *Ark of Noah*, which is set open in *Christ*, and *Noah* receives them again in *Christ*, into the first Ark, whence *Adam* departed.

41. Moreover, the *Raven* denotes the *sharp Law of Moses*, in the fiery Might under God's Anger, which binds and slays Man, and brings him *not* into the Ark: But the *Dove* denotes the *Gospel of Christ*, which brings us again into the Ark, and *saves* the Life: For the Mount (*Ararat*) does, as an exact Type and Figure, point out to us the Kingdom of *Moses*; and the *Ark*, wherein the Life was kept and preserved, signifies the Humanity of *Christ*.

42. ^{Ver. 10, 11, 12.} *And he stayed yet other seven Days, and again he sent forth a Dove out of the Ark, and it came to him about Evening, and lo! she had plucked off an Olive-leaf, and brought it in her Mouth: And he stayed yet other seven Days, and let a Dove fly forth out of the Ark, which returned not to him any more.* The Spirit in *Moses* shews by these three *Doves* and the *Raven*, which *Noah* sent forth out of the Ark, a great Mytery, which though he does not clearly unfold, yet certainly is contained therein: The *Raven* does also denote the *Law of Moses* in Nature, which will remain in its Selfhood, and will not return in true Resignation and Self-denial under the Obedience of God, but will enter in to God by its own Strength, Power, and Ways.

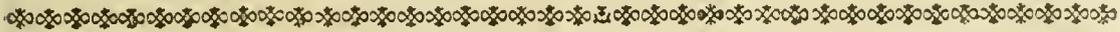
43. The first *Dove* signifies the *prophetical Spirit*, which rose under *Moses*, viz. under the *outward Law*, and *Offerings*, and pointed through the Offering into the Ark of *Noah*, and *Christ*; this prophetical Spirit went all along through the Office of *Moses*: It indeed flew under *Moses*, but it tended again into the Ark with its Prophecy, as the first *Dove* which *Noah* sent forth flew indeed into the World, but came again into the Ark of *Christ*.

44. The second *Dove* with the *Olive Branch*, which also came again to *Noah* into the Ark, denotes the Word in the Covenant of *Noah*, which came forth out of the holy Ark of God into this World, viz. into our Humanity, and plucked off an *Olive-leaf* in the World, and brought it to *Noah*; that is, it plucked off a *Branch* from our Humanity, and took it into the holy Word, viz. the Mouth of God, as the Dove the *Olive-leaf*, and brought the Branch to holy *Noah*, that is, to God the *Father*; but as it was an *Olive-leaf*, it denotes the *Unction* of the holy Spirit, that the same should anoint the Humanity, and bring it again with this Dove into the holy Ark.

45. The third *Dove* which *Noah* let fly, which came not again to the Ark, denotes the Kingdom of *Antichrist* upon the Earth, which indeed is flown forth with its *Doctrine* out of the Ark, but its *Spirit* remains only upon the Earth, feeding upon the *fat Grass*, [upon the Riches, Honour and Beauty of this World,] and so it stays only in Selfhood, [and returns not to the Ark;] it indeed makes *devout Shews* of Holiness to God, and gives good Words, but the Man with its Senses and Reason will *not forsake* the World, and return again to the Ark. They build themselves *stately Palaces* without the Ark for the Pleasure of the Flesh, and are very *zealous* and devout in Hypocrisy without the Ark;

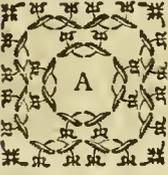
they will be accounted Children by an *external* Imputation of Grace, and Adoption, but they will not enter into the Ark ; but they say *Christ* is in the Ark, he hath purchased and paid all, we need only to comfort ourselves therewith, he will *bring us in* well enough.

46. The other Party says, they have *Christ* in their *Works* of Hypocrisy, they take the Ark along with them when they fly out in their fleshly Pleasure : *All these* remain without the Ark in this World, and return not to the Ark. This the *third Dove* denotes : For the Antichristian Kingdom walks demurely in the *Shape* of a *Dove*, and as a *Sheep*, but it is only a Figure and dark *Shadow* of *Christ's* Kingdom, which consists in the Spirit in Power, and is really *in* the Ark.



The Thirty-third Chapter.

Of the Beginning of the Second Monarchy, and of the Covenant of God with Noah and all Creatures.

1.  AND Moses says, ⁵ Then God spoke with Noab, and commanded him to go ⁶ Gen.viii. 15, forth with every living Thing, each with its Kind : But Noab builded an Altar to the Lord, and took of every clean Beast, and of every clean Fowl, and offered Burnt-Offerings upon the Altar ; and the Lord smelled a sweet Savour, and said in his Heart, I will not henceforth curse the Earth any more for Man's Sake ; for the Imagination of Man's Heart is evil even from his Youth ; and

I will not any more smite every living Thing as I have done, while the Earth remains : Seed-time and Harvest, Cold and Heat, Summer and Winter, Day and Night shall not cease. Moses says that God smelled a sweet Savour, and said in his Heart, he would not again curse the Earth, or smite every living Creature any more, for Man's Sake. This is a Figure or mystical Type as is before mentioned in the Offering of Abel.

2. For his Heart is the Word in the Covenant, which took the Prayer, and Will-Spirit of Noab through the holy Fire in the Offering, and brought it in the Word to Substance, and wital smelled, in the Divine Power, the Humanity of Christ, who was to resign himself in the Covenant into the Word of Power ; that is, it desired to have the Humanity in his Power and Virtue as a pleasant Savour ; and from this Smell, [or sweet Savour of holy Rest in the Paradifical Property,] the Spirit of God declared, that he would not again destroy Man and the Creatures any more ; so long as the Earth should endure, these Creatures should also continue.

3. For Noab offered all Manner of clean Beasts, and Fowl ; and the Spirit says, that he smelled a sweet Savour of Rest : Now [he does not mean] that he took Pleasure in the Smell or Savour of the Offering, for all Beasts are in his Power, and are continually before him ; but he spoke it in reference to the hidden Offering in the Covenant, which the inward World in the Creatures did smell, which hereafter would deliver them by its own peculiar ^b Offering from the Abomination of Vanity, and set their Figure into the holy Wisdom, viz. into the spiritual World.

4. When Noab offered, then the Lord (that is, God manifested in the Offering by the unmanifest holy Name *JEHOVAH* through *JESUS*) did smell the holy disappeared Humanity in Adam ; that is, he did taste in the Lubet or good Pleasure of his Wisdom how the same should be again manifest in the holy Name *Jesus*. And then he blessed ^b That is, the inward central Fire, which shall purge the Floor, and crystallize the Earth into transparent Gold.

¹ Gen. ix. 1-7. Noah and his Children, and said, ¹ Be fruitful, and multiply, and replenish the Earth; and the Fear and Dread of you be upon every Beast of the Earth, and upon every Fowl of the Air; even upon all that creep upon the Earth; and upon all the Fishes of the Sea; into your Hands they are all delivered: Every living Thing shall be Meat for you; even as the green Herb I have given you all Things; but the Flesh with the Life thereof, that is, with the Blood thereof, you shall not eat; for I will require the Blood of your Lives, of every Beast will I require the same; and at the Hand of every Man will I require the Life of Man, seeing that he is his Brother; and whosoever sheddeth Man's Blood, by Man shall his Blood be shed; for God created Man in his own Image: And you, be you fruitful, and multiply, and be industrious upon the Earth, that you may increase abundantly.

5. When God blessed Noah, through the Offering proceeding from the Covenant, and bade them be fruitful, he gave them *again* the whole World, with all its Hosts, in Possession; all whatsoever lives and moves, should be subservient to them, and be their own; and he gave it them all in *common*, he made there no Difference between Noah and his Children, no ^k Lord nor Servant, but he made them *all alike*, none noble or ignoble; but as many Branches and Twigs grow out of one Tree, and yet all together are but *one* only Tree; so also he established the human Tree upon the Earth, and gave them all Beasts, Fishes and Fowls in *common*, with no Distinction, Restriction, or Prohibition, except only, *that they should not eat their Life in the Blood*, lest they should become monstrous in their Life ¹ with the bestial Life.

^k Master.
¹ Or with the eating of the Life of the Beasts.

6. God commanded them to *rule over all the Beasts, and Creatures*, but in this Place he gave them no peculiar Dominion, or ruling Power over one another: For all Dominion, lordly Rule, and *Authority*, whereby one Man rules over another, does arise out of *Ararat*; that is, from or through the Order of Nature, according to its Properties, according to the *Constellations*, and outward Dominion of the Princes under the Constellations or *Astrum*.

7. The true Image of God has no other Dominion in its Members, than the Body has in *its* Members, or the Tree in *its* Branches; but the bestial Image from the Stars and four Elements makes itself a Dominion and Government, according to *its Mother*, whence it takes its Rise, and wherein it lives.

8. Also *all Laws* and *external Ordinances*, which God has appointed Man, do all belong to the Order of Nature, *viz.* to the *expressed* formed Word; the same God has given Man for a Propriety, that he should rule therein with the inward spiritual Man of *Understanding*, according to the Wisdom of God, and make himself [Laws and] Orders according to the *Spirit of Wisdom*.

9. Over which Orders and Ordinances of Men, which they make to themselves, *HE* [*viz.* the Lord] has set himself as *Judge*, and thereupon has appointed the *last Judgment*, to separate wrong from right, and whatsoever proceeds not from Truth, Righteousness, and Love, and tends not to the same, *against* that the Judgment of God is set; for it is generated or hatched through the false Spirits of Darkness in *Turba Magna*, and introduced into the human Property as a false Lust and *Subtlety*, and is a Stranger, or *Bas-tard Wisdom*, which *shall not inherit the Kingdom of God*.

10. All Royal and Princely Highness and Excellency, together with all Governments and Dominions, arise from the Order of Nature; in the Image of God there is *no Compulsion*, [no Force, Violence, or Oppression,] but a mere free, willing, desirous Love-Service, as one Member in the Body, or as one Branch of the Tree, *freely* and readily serves the other, and they *rejoice* in each other.

11. But seeing that Man has introduced himself into the *outward* formed Word Evil and Good, *viz.* into the Kingdom of Nature, the Kingdom of Nature has *deprived him* of the holy Dominion, and has placed itself with its Power over the human Property; therefore

therefore if he will have the same again, he must be *born anew* of God, and then he may rule with the new regenerated Life in the Spirit of God *over* the Kingdom of Nature.

12. Indeed there are *Orders* of Princely Angels or Hierarchies, in the *spiritual* World; but all without Compulsion, in one harmonious delightful Love-Service and Will; as one Member in the Body readily serves another.

13. *All* whatsoever Man in the Kingdom of Nature draws under his Power, and *abuses* it to *Superfluities* and Excesses, and thereby withdraws from his Fellow-Members, whereby they are *put to Want*, Poverty, and Distress, and their freely given Right and Due is wholly *withheld* from them, the same is imprinted [or comprehended] in *Turba Magna*, as an Abomination of Nature, and put into the *Judgment* of God to the Day of Separation.

14. Nature requires only Order, and gives Distinction of Places and Offices; but the *Turba* brings its Abomination from the dark World's Desire *thereinto*; *viz.* Pride, Covetousness, Envy, Anger, and Falshood.

15. These five Vices or Iniquities are the Whore's *Brats* in the Kingdom of Nature, and shall not inherit the Kingdom of God: God holds the Kingdom of Nature for *his* Order, and has given the same into the Power of Man, that he, as God's Instrument in this World, should sever the Evil from the Good, and *chuse* himself a Judge, to pass righteous Judgment upon the Iniquity and Malice of the false Desire and *Lust* [of Man;] for he says, *Whosoever sheds Man's Blood, by Man shall his Blood be shed, viz.* by the Order and Institution of Nature; not that any should revenge himself upon others by his own selfish Power, or Force of Arms, but through the Order of Nature, through *God's Law* and Appointment; the same is the true Avenger; for God said, *I will avenge your Life's Blood, and will avenge it upon every Beast*; here he means, by the Order of his *Law*, and its Officers who officiate in the right and due Execution of the same.

16. Not that a Prince or Lord has Power to shed Blood *without the Law of God*; if he does so, then the Law of God condemns him also to Death. Here, there is no peculiar self-ful Power given over Man's Blood, let him be King or Prince, for they are only *Officers* over the Order of the *Divine Law*, and they ought not to go further than the Command of God gives *Leave*: Indeed, they have the *Law of Nature* committed to their *Charge*, as Servants of the same, but they must deal *therein* only according to Righteousness and Truth, and *not do any thing* through selfish, [covetous, proud, and envious] Desire, for God has created Man in his own Image: Now the Kingdom of Nature in its Offices has no Power over this *divine Image* to kill the same, but the Office or Commission in *God's Order* ^m passes only upon the *outward* Image of Nature.

^m Or has Power over.

17. If therefore an Officer of Nature [any *Magistrate*] take away the Life of a righteous Man, *Him Nature* appoints to the Judgment of God to the Day of Separation, wherein God will judge all the *unrighteous Acts* of Man: What will then become of the Tyrants who turn the Truth into Lies, and shamefully abuse and condemn the Children of God on Account of their *divine Knowledge* and Profession, and stir up War and Contention to desolate and destroy Country and People? All these belong to *Turba Magna*, to the Judgment of God; for they manage the *Sword* of the *Turba* in self-ful Lust and Pleasure; *unless the Spirit* of God commands them, and then they must do it for their *Office* and Charge, [and execute the just Judgment of God upon those who have filled up the Measure of their Iniquity,] as *Israel* was commanded to do among the *Heathen*.

18. Whosoever sheds Blood of his *own* Pleasure to advance his Authority, without urgent absolute *Necessity* or *God's Command*, he is moved, acted, and driven, by the wrathful Fire of God's Anger, and falls at last to be a *Captive* in the same Kingdom.

19. Every Warrior [or *Soldier*] is a *Rod* of God's Anger, wherewith he does through his Wrath and Indignation rebuke, and devour the Iniquity and Malice of Man: And

it does not belong at all to the Order [or Ordinance] of Nature, but to the wrathful Desire, to *Turba Magna*, to the Order of the eager fierce-devouring Wrath, whereby God's Anger overturns and lays waste Countries and Kingdoms.

20. Understand, It is the Order of the *dark World's* Property, which by God's Permission advances its mighty Force in the Time of Man's Wickedness, and then it goes as the Wrath will have it, till the same is well *satiated* in the Blood of Man.

21. For this is even the *Revenge* of God's Anger, of which he says, *That he would take Vengeance for [or require] the Blood of Man*: Therefore he often takes one Man, and by *him* in Anger slays another that has *deserved* Death.

22. When the great and potent Rulers shed *innocent* Blood, then comes the Anger of God with its Officers, and sheds their People's Blood, and brings the Sword of the *Turba* upon them, whence *War* arises; but this is *not* from the divine Orders of the good Nature in which God governs with his Wisdom.

23. The Wisdom of God desires *no War*: But the Anger of God, according to the *dark World's* Nature, does eagerly desire it, and effects the same in the Vanity and Iniquity of Man.

24. If we lived as the Children of God one among another, we *need* not have any warring and fighting; but in that we wage War, we thereby testify and declare, that we are only *Children of this World*, and fight for a strange Inheritance, which yet we must *relinquish*, and thereby we serve the God of Anger as obedient Servants; for no Warrior or *Soldier* shall inherit the Kingdom of God, *while he is such a one*; but [he that is] a Child new-born of the Spirit of God, which *forsakes* this World.

^a Ver. 8.--15.

25. ^a *And God said further to Noab, and to his Sons with him; saying, Lo I, behold I establish my Covenant with you, and with your Seed after you, and with every living Creature that is with you, of the Fowl, of the Cattle, and of every Beast of the Earth that is with you, even of all that came forth out of the Ark; that henceforth all Flesh shall not any more be cut off by the Waters of a Flood; neither shall there any more come a Flood to destroy the Earth: And God said, This is the Token of the Covenant which I make between me and you, and every living Creature that is with you from henceforth for ever: I set my Bow in the Clouds, and it shall be for a Token of a Covenant between me and the Earth. And it shall come to pass, when I bring a Cloud over the Earth, the Bow shall be seen in the Cloud, and I will remember my Covenant which is between me and you.* This Covenant with Man is a Type of the Three Principles of the Divine Being, *viz.* of the Being of all Beings.

26. For the *Rainbow* is the Sign and Token of this Covenant, that God does here mind, and very intimately look upon, that Man was created out of Three Principles into an *Image*, and that he should live in all *Three*; and he beheld now the Inability and great Peril of Mankind, and set the *Sign* of this Covenant before him as a Representation, that his Wrath should *not* any more be stirred so to destroy *every Life*.

^oThe Colours of the three Principles [in the Rainbow.

27. ^o For the *Rainbow* has the *Colour* of all the three Principles, *viz.* The Colour of the *first* Principle is *red* and *darkish-brown*, which denotes the dark and Fire-world, that is, the first Principle, the Kingdom of God's Anger. The *Colour* of the *second* Principle is *white* and *yellow*; this is the majestic Colour, signifying, as a Type of the holy World, God's Love. The *Colour* of the *third* Principle is *green* and *blue*; blue from the Chaos, and green from the Water or Salt-petre; where, in the Flagrat or Crack of the Fire, the *Sulphur* and *Mercury* separate themselves, and produce distinct, various and several Colours, which denote to us the inward spiritual ^p Worlds, which are hidden in the four Elements.

^r Or World.

28. This Bow is a Figure of the *last Judgment*, shewing how the inward spiritual World will again manifest itself, and swallow up into itself this outward World of four Elements.

29. And this is even the *Sign* or *Token* of the *Covenant of Grace*, which *Sign* in the *Covenant* denotes the *Judge of the World*, viz. *Christ*, who at the *End of Days* will appear in all the three *Principles*, viz. according to the *Fire-sign* as a severe *Judge* over the *Turba*, and all whatsoever shall be found therein; he will manifest the fiery *Judgement*, and enkindle the *Turba*, so that the first *Principle* shall appear in its fiery *Property*: For all *Things* of this *World's Being* must be tried or purified in the *Fire* of the first *Principle*, viz. in the *Center of the Eternal Nature*; and even then the *Turba* of all *Beings* shall be swallowed up in the *Fire*.

30. And according to the *Light's Sign* he shall appear as a pleasant *Visage* to all the *Saints*, even in the *Midst of the Fire*, and defend His in his *Love* and *Meekness* from the *Flames of the Fire*.

31. And according to the *Kingdom of the outward Nature* of this *World*, he shall appear in his *assumed Humanity*; and the whole outward *Mystery* of the four *Elements* according to *Sulphur*, *Mercury*, and *Salt*, according to all the *Properties of the Wonders* of the expressed and formed *Word*, even all shall be made manifest before him according to *Light* and *Darkness*, [viz. according to their *Good* and *Evil*.]

32. Of this the *Rainbow* is a *Type* and *Figure*, for it is a *Reflex* [Anti-type] or *contra Glance* of the *Sun*, shewing what *Kind of Property* [or *Virtue*] there is in the *Deep*; the *Sun* casts its shining *Lustre* into the four *Elements* towards the *Chaos*, and then the *Chaos*, from whence the four *Elements* proceed, manifests itself according to the *Principles*, with its *Colours*: And it denotes and points out the *hidden or mystical Ground* of the four *Elements*, viz. the *hidden World*, and also the *Hiddenness of the Humanity*; for in this *Hiddenness* [or *secret Mystery*] of the *Creation*, *God* did set forth his *Covenant*, that he would not destroy its *Image* any more with *Water*; that the *Fountains of the Deep* should not be any more opened in the *Chaos*, as came to pass in the *Flood*, and in the *Creation of the World*.

33. The *Rainbow* is an opening of the *Chaos* in *Nature*; and it may very well, if the *Sun* be in a good *Aspect* in the *Elements*, produce and bring forth a wonderful *Birth*, both in the *Vegetables* and *Animals*; also there may thereby be a creaturely *living Being* produced in the *Deep*, according to the *Property of the Sun's powerful Influence*; according as it finds in the *Elements* a *Property* from the *Astrum* or *Constellations*, either to *Evil* or *Good*; as oftentimes to *Worms*, *Flies*, *Grasshoppers*, and the like; and also to a good *Life*, according as *Saturn* and *Mercury* are enkindled in their *Desire*.

34. For when the *Chaos* opens itself, then the harsh-astringent saturnine *Property* attracts, as an *Hunger* or *Desire*, to itself, and takes the *Property of the Chaos* (wherein the *hidden Powers* are contained) into its *Desire*, and coagulates the same, and forthwith *Mercury* becomes living in *Sulphur*, for the *Sun* enkindles the fiery *Mars* in its *Property*, whereupon *Mercury* is stirred up, or becomes active; this *Saturn* frames [amassies] into a *Body*, viz. into an *Ens*; now the *Salt-petre* cannot agree or unite itself with *Mars*, and therefore there is a *Severation* or *Motion*; and seeing that they cannot get rid of *Saturn*, viz. the *Fiat* of the outward *World*, it becomes a flying *Life* [or *Creature*] according to the *Property of that same Constellation*. Or escape.

35. *Saturn* [hath such a *Power* or *Property* in it, as that it] may, if the *Sun* be in a good *Aspect*, take in the distilling *Dew* out of the *Rainbow* into itself; understand into the *Saturnine Property*; which afterwards falls upon the *Water*, which some *Fish* eat down, and coagulate in them, whence *precious Pearls* may arise.

36. For the paradisaical *Property* opens itself all along in the *Chaos*, if it be not hindered by evil *malignant Aspects*; which *Master Wiseling* will scarce believe: He can speak of the *Ground of Nature* exactly, and has it at his *Finger's End*, and yet is blind in the *Mystery*, and understands not either the inward or outward [Part of *Nature*:] For such The false Philosopher, or Sophister.

⁶Text, Calves. I have *not* written any thing; for I need not such ⁶ *Animals* to the understanding of my Writings, but good clear quick-sighted illuminated *Eyes*; to all others they are dumb and absurd, let them be as wise and learned as they will.

37. The *Ckaos* is the Root of Nature, and yields of itself nothing else but a good Property; but if the Constellation be evil, the evil malignant Desire takes the good Property into itself, and *changes* it into Evil; as a good Man among evil Company changes his Good also into an Evil.

38. And the *Rainbow* is especially represented [or freely given] to Man, for a Token of the *divine Grace*; so that he might behold and view himself, as in an open and perspicuous Glass, what he is; for the Sign of Good and Evil is manifest as a Type of the Center of Nature, out of which Evil and Good take their Rise, over which the *Son of Man* was set by God to be Judge.

39. For the Type or Form of the *Ark of Noah* is also in the *Rainbow*; if we were not blind, it would plainly appear so to us: Also the *Trinity* of the Deity is therein portrayed; for the *red* Colour denotes the *Father*, the *yellow* and *white* the *Son*, and the *blue* the *Spirit*.

40. And God has set forth himself in a *Figure* according to his Manifestation in the Sign of the Covenant, that we should fly to his *Grace*, and receive his Covenant, and be always mindful of his *Revelation* to come; where he will again manifest the spiritual World, as he has set it forth to us by Way of Similitude in the *Rainbow*, to the End that we should see what is in *secret*, and how his Covenant is eternally established with us in secret, and stands ever before him.



The Thirty-fourth Chapter.

How Noah cursed his Son Ham, and of the mystical Prophecy concerning his Three Sons and their Posterity.

⁶ Gen. ix.
20-27.

1.  *ND* Noah began to be an Husbandman, and planted a Vineyard; and he drank of the Wine and was drunken, and uncovered in his Tent. And Ham, Canaan's Father, saw the Nakedness of his Father, and told it his two Brethren without, and Sem and Japhet took a Garment, and laid it upon their Shoulders, and went backwards, and covered the Nakedness of their Father, and their Faces were backwards, so that they saw not their Father's Nakedness: Now when Noah awaked from his Wine, and knew what his younger Son had done unto him; he said, Cursed be Canaan, a Servant of Servants he shall be among his Brethren. And he said, Blessed be the Lord God of Sem; and let Canaan be his Servant; and God enlarge Japhet, and let him dwell in the Tents of Sem; and let Canaan be his Servant. This is an exact real Type of the human Property according to the *Three Principles* or Worlds; for the Spirit in *Noah* speaks from the Center; and the *Three Sons* of *Noah* did now stand before the Spirit in a *Figure*, typifying what *Kind* of People should arise from them.

2. By this *Figure* the Spirit of *Noah* prophesied or declared, from the very Stock or Root of the formed Word of the human Property, what the *second Monarchy* should be: *Noah* was drunk, and laid naked with his Shame, at which his Son *Ham* mocked, and

also declared it to his Brethren, that they also should do the like: Here the Spirit intimates, and points out, whence the Curse arose upon *Ham*, viz. from the *Shame* of his Father.

3. For this was even the Abomination before God's Holiness; out of which Root *Ham* and his Generation, viz. the Man of *Vanity* does arise; for in the Image of God the Shame is an Abomination.

4. Therefore God commanded *Abraham* to be *circumcised* on this Member, to shew that this Member was *not* given to *Adam* in the Beginning, and that it should be again cut off from the Image of God, and *not inherit* the Kingdom of God; upon which Cause and Reason also the Soul's Spirit is ashamed to *uncover* it.

5. But seeing that *Adam* did not stand in the Image of God when his *Eve* was made out of him, it was hung upon him to propagate in a bestial Nature and Kind; thereupon also this bestial Tree, viz. the *fleshy* Spirit of *Vanity*, came to be propagated all along from this Property, and adheres to Man; the Figure of this was *Ham*, and therefore he mocked his own Property in his Father.

6. The Spirit of this Property mocked its *Ens* which it had from the Center of Nature: It beheld itself in his Father's *Shame* from whence it had its Rise, as in a Looking-Glass of its Self-hood: And thus this Spirit [of *fleshy Ham*] forthwith broke to th as a *Life of Vanity*, and manifested what itself was, viz. a *Scorn* [Disdain] of Heaven.

7. Which the Spirit of God's Image in the formed Word of the good *Ens* in *Noah* did well know, and did awaken in him the Fire-Center of the Soul in the Wrath, and cursed this *Spirit* of *Vanity*, that it should not *co-inherit* in the Kingdom of Heaven: The *Scoff-Spirit* shall not possess the Kingdom of God, but be cut off from the Image of God, that is, from the *outward* Image of the formed Creature.

8. For the same Property from whence the Shame arises is good in itself; but in *Adam's* Imagination after the bestial Property it became monstrous, bestial, and strange in the Image of God; and therefore this *strange* Form and Shape shall *not remain* for ever.

9. From this strange false *Shape* the Scorn or Scoff-Spirit did arise; the Devil insinuated into the Figure of *Ham's* itranze Spirit, and mocked at the heavenly Generatrix, that it was now even become a *Monster* in the Image of God; and therefore the Spirit of *Noah* cursed the false Scoff-spirit [in *Ham* and all his Generation.]

10. Not that we are to understand that *Ham* was accursed in his Soul and Soul's Spirit, but according to the Figure [He and all his were accursed] in the Property of the reviling mocking Spirit, which broke forth and manifested itself out of the Monster; but He (that is, the earthly Image of the *Limus* of the Earth) should be hidden with its own Self-will in the Image of God, and be only as a *Servant*, or Instrument of the divine Image proceeding from the holy *Ens*; the earthly Spirit should *not* rule, but the heavenly, viz. the Soul, with its Spirit; the Monster, that is, this vile reviling Spirit, must not be manifest: But seeing the Free-will did awaken and stir up the monstrous Spirit, which was only a *Scorn* of the Mystery and Hiddenness in the Covenant, *Noah* cursed him, and said, *He should be a Servant of his brethren.* Or it.

11. For he said, *Blessed be the God of Sem, and let Canaan be his Servant: God enlarge Japhet, and let him dwell in the Tents of Sem:* The God of *Sem* was he who had espoused or incorporated himself with the Covenant in the *Seed of the Woman*; the Figure and Type of this (in the Spirit) was *Sem*; and *Japhet* was the Figure of the poor Soul captivated in the Monster; God should let this *Japhetical* (or Soul's) Property *dwell in the Tents of Sem*, and enlarge it in *Sem's* Figure.

12. But *Ham's* Figure according to the monstrous Spirit should not have any Dominion or *Reign* in the Life of the new Birth, but be only as a *Servant*, or as an Instrument without Self-will, or any peculiar Life of Self, must serve and administer to the

Use of the spiritual Kingdom; in like Manner as the Night is hidden in the Day, and yet it is really there, but so as if it was not; and it is the *Handmaid* to the Day's Operation and Power.

13. Thus in like Manner the Spirit did express how the three Properties of the Humanity, *viz.* the Woman's Seed, and the creaturely Soul's Seed, and the earthly Seed in *Ham's* Figure, should stand in their Place, Order, and Rule, in the *Regeneration* in the spiritual Kingdom; and thereby it declared and pointed at the Kingdoms of the World, intimating that this same Figure would all along put forth itself in the Kingdom and Dominion of the *Humanity upon the Earth*, and thus keep its *Figure externally* so long as Mankind should live in the Dominion of the four Elements; as it has thus fallen out.

Or Man-kind.

14. For *Sem's* Figure passed in the Covenant upon *Abraham* and *Israel*, among whom the Word of the Covenant was manifested and spoken forth. And *Japhet's* Figure went along in Nature, *viz.* through the *Wisdom* of Nature in the Kingdom of Nature; whence the *Gentiles* arose, who looked upon the Light of Nature; and *Sem's* Lineage looked upon the Light in the Covenant; thus *Japhet*, that is, the poor captive Soul, which is of the Eternal Nature, *dwelt in Sem's Tent*, *viz.* under the Covenant: For the Light of Nature *dwells* in the Light of Grace, and is a Tenant or Inhabitant of the Light of Grace, *viz.* of God's Light; it is even as a Form or framed Substance of the unformed uncomprehended Light of God.

15. And *Ham's* Line passed upon the animal bestial Man which proceeded from the *Limus* of the Earth, in which was the Curse; whence the sodomitical and almost wholly *brutish* People arose, who esteemed neither the Light of Nature, nor the Light of Grace in the Covenant.

16. This signifies and points out the outward Part of the Soul from the Spirit of this World; which in the *Regeneration* in the spiritual World shall be a formed and very *fixed* Will, which may not, or desires not to rule in the Manner and Condition of a selfish peculiar Spirit, but shall be as a Servant and Minister of the creaturely Soul and God's Spirit in the holy Light's Image; it shall *not* be manifest in any *self-sul* arrogating Understanding of Self-hood, but remain hidden, as the Night is hidden in the Day, and yet it is really there.

17. For the *animal* Soul shall not inherit the Kingdom of Light, although it shall and will *be* therein; yet it hath no Dominion or predominant Virtue of its *Selfishness*; as an Instrument is a dead senseless Thing in reference to the Master, and yet it is the Master's *Tool* wherewith he makes what he pleases; the same in like Manner we are to understand concerning the Animal Soul in the *Regeneration*.

18. But in the Time of the four Elements it will have the upper Hand and *Sway*, for it has brought itself into a proper Self-hood, and imaginative Life of selfish Propriety, and *therefore* God has accursed it, and condemned it to Death; so that it must die to *Self-hood*.

19. For when *Adam* did awaken the earthly Properties out of the *Limus* of the Earth in his Desire, so that they went forth out of their just Accord and mutual Harmony, each of them into its own Self-will and *Lust*, to behold and look upon itself as a peculiar Self-Life, the bestial Soul was hereby brought to its *predominant* Power and Force: And this same is *Ham's* Property, which God has ordained to be Servant under the Angelical Kingdom, and *curst* its jeering, scorning Power, in that it mocked at the heavenly *Matrix*, and set forth its own *Figure* and Form.

^x *Gen. ix. 23.* 20. The Spirit says in *Moses*, ^x *That Sem and Japhet took a Garment upon their Shoulders, and went backwards to their Father and covered him; so that their Faces were turned backwards, and they saw not his Shame.* O thou wonderful God! How very mystically and secretly dost thou carry thy Works? Who would know and understand thy Ways, if *thy Spirit did not lead us*, and open the *Understanding*?

21. Both these Brothers took a Garment upon their Shoulders, and covered their Father: Why did not one do it alone? or why did Noah drink himself drunk and lay so naked with his Shame? This, Reason looks upon as if there was nothing more in it, but only an History of such an Act: But seeing that Ham was thereby cursed, and made to be a Servant of his Brethren, and not only he, but also all his Posterity descended from him, we see thereby very clearly what the Spirit does hereby signify, viz. that it is a Type, Character, and Figure of that which should afterward come to pass.

22. The Earthly Spirit, which the Devil had made monstrous, was a Scorn and Jeerer of the heavenly Birth: It indeed saw the Shame which it must bear upon it as a Monster, but He went away as a Beast, and mocked the new Regeneration of the heavenly Matrix: But Japhet, viz. the poor Soul, and Sem, that is, the disappeared Heaven's Image, which was moved, stirred, or quickened again in the Covenant, they took a Garment upon their Shoulders: This Garment was the new Humanity, which should open itself out of the Covenant, out of the Angelical World.

23. And they went backwards, and covered their Father's Shame. This intimates and denotes that the Free-will of Self must and shall wholly turn itself away from the bestial Monster of Self-fulness and Ownhood, wherein the Shame stands open, and enter again into the resigned Filiation or Childship, and go no more forwards, but retire again backwards, and must take the Garment of the new Humanity, viz. Christ's Innocence, Merit, and Satisfaction upon it, and therewith cover the Shame which our Father Adam has with the Monster passed upon us by Inheritance: This was the Type which was here set forth.

24. And that Sem did not carry the Garment alone and cover the Father, figures out to us, that the Soul, viz. Japhet, that is, the inward Kingdom of the inward Eternal Nature, must help; for the Soul is of the Father's Property; and this Japhet typifies: And the Soul's Spirit, viz. the fair Image of God in the Light, which vanished or disappeared in Adam, and stood typically in the Covenant, of which Sem was the Figure, points out to us the Son's Property, who should open the Covenant: Thus also we are to understand, that the Father in his Will, who freely gave us the Son, took on one Part the Garment of our Sin's Covering, and this was typified by Japhet; and the Son on the other Part, who covered our Shame with the Father's Will, and this Sem was a Figure of.

25. For if Christ shall lay the Covering Garment upon our Shame, then the Soul must help, that is, it must give up and resign its Will wholly thereinto, and go backwards with its Will towards the Bosom of the Father, and not any longer parley with itself in its own Will and Knowledge, how it goes or will go; but so it must take the Garment in true Repentance upon its Shoulders, and leave the other Part upon the Shoulders of Sem, viz. to the true Image of ² Christ, which is the precious noble Sophia.

¹ Or in the Image.

26. Both these take the heavenly Garment, and go backwards to the Father; and though they cannot see how they go, yet they go in Faith trusting in God's Mercy, and turn away their Eyes from the Shame, Vanity, and false Will; for going backwards and covering the Shame in this Place signifies nothing else but to convert the Self-hood naturally going forwards in its own Will and Way, and go back again into the ONE, out of which the Free-will departed, and came into the Monster or Shame.

27. Noah's Drunkenness signifies, that when Adam entered with his Lust and Desire into this World's Property, he became drunk in the bestial Property; and therein he uncovered his Shame, that is, he disclosed and made bare therein the bestial Lust: Now when this was done, he stood before God in great Shame; and then the bestial Spirit in this Monster of false Lust and poisonous Concupiscence broke forth, and reviled the precious heavenly Image, and made itself Master.

28. And thus Christ must in our Soul, and in our disappeared and again revived noble

Sophia, cover the Shame of our Father *Adam* and his Children; for he would *for that Reason* not be born of the Seed of Man, but out of the heavenly disappeared *Ens*, and brought his living *Ens* of the holy World thereinto, that so he might cover our monstrous *a Shame* of the Soul's Property, which *Adam's* Lust had uncovered, with the heavenly *Ens*.

*Text, Seed.

29. The corrupt Nature which had opened itself now in Paradise went along with all Men; and though the Image of God was again *regenerate* in the Spirit of the *Saints*, as in a figurative Form, till the fulfilling of Christ in the Flesh, yet the monstrous Image was propagated *all* along in *all* in the earthly Property.

Note this well to the End of the Chapter.

30. But seeing the first earthly World of the human Property was drowned in the Flood, and there the first Monarchies *ceased*, the same Figure did forthwith represent itself again in *Noah* and his *three* Sons: So that now the Spirit does here signify, from the very Stock and Root of the human Property, how it should *afterwards* be; *viz.* the Tree of Man would in its Properties introduce itself into Boughs and Branches, that is, spread forth itself into distinct *Nations* and *Governments*; and that they would not all know the only God according to the Light of his Grace; and how God would represent to them the Light of Grace in the Generation of *Sem*.

31. For *Noah* says, *Blessed be the God of Sem, and let Japhet dwell in Sem's Tents*: By the God of *Sem* he means the holy Word in the Covenant, intimating how the same would manifest itself; and then the *Japhites* or Gentiles, which lived in the Light of Nature, should come to the Light of Grace manifested from the Generation of *Sem*, and enter into *Sem's* Tents and dwell therein: This did point at the Gentiles who before knew only of the Light of Nature, but when the Word did manifest itself in the Person of *Christ* with the gracious Light of the *Gospel*, they came into the Light of Grace.

32. And even here *Ham*, *viz.* the fleshly Lust-spirit, must be, in his own Property and Self-hood, a Servant among the Children of Light, for the Children of God compel him to Servitude, and *keep him under*, and take away his reviling scorning Will; for the Spirit of *Ham*, which *Noah* cursed, does intimate how this *Ham's* Spirit would be great upon the Earth, and go on only in its own proud, monstrous, and bestial Knowledge, and scoff at the Children of the Light, account them *Fools*, because their Hope is upon something else which they do not outwardly see.

33. Thus the Spirit in *Noah* points out to us three Sorts of Men: First it signifies the Children of *Faith*, who nakedly and merely look upon the hidden Light of God's Grace, and have the same shining in their *Hearts*.

34. The other would look upon the *Light* of *Nature* and *Reason*, and would endeavour to fathom and search out the hidden Light by the Strength of Reason, and it shews that they would therefore contend, *dispute*, wrangle and jangle, and bring forth many wonderful strange Monsters and Conceits out of the Light of Nature, and set them up for Gods, or *God's* *Light*; as it has so come to pass among the Christians and Gentiles.

Note.

35. The third Sort would be of *Ham's* Nature and Generation, and know *neither* the Light of Nature or Grace, but walk as the Beast, and be only titular *verbal* *Praters* and literal Children, and moreover Mockers, Scoffers, and sneering Apes, who would also be *called* the Children of God: But their Knowledge would be only of the *external* Stone Church, a mere Custom, and verbal Round of a Service of God, where the Mouth would use indeed the Name of God, but the Heart would only bring forth a bestial Spirit to earthly *Pride*, *Lust*, and *Pleasure*.

36. Thus the Spirit of *Sem*, *Ham*, and *Japhet*, would dwell together in one Congregation: *Sem's* Generation in Faith hidden among the *Japhites*, as a poor, disesteemed, contemned, abject People: But the Tribe of *Japhet* would set forth themselves with great plausible Words, with great and high Ostentation of God's Service; but yet it

would be but as an *Hypocrify* and feeming Holinefs proceeding from the Light of Nature: But *Ham's* Lineage would be full of *Gluttony* and Drunkennefs, Scoffing and *Re-wiling*, and they would *mock* at both, *viz.* the Children of the *Cain-like* feeming Holinefs, and alfo at the Children of the true Light, and would live as the wild brute Beaf; and yet in their fwinifh Life they would be Children of Grace by an *outward Appropriation* or Adoption.

37. This *Ham* has now the Dominion in Chriftendom; he has flattered with *Japhet*, fo that he has fet him up by the Light of Nature an *external* fpecious *divine* *Worfhip*, as a titular God: This titular God has covered *Ham* in his beftial sodomitical Spirit with a very fair and glorious Covering under the purple Mantle of Chrift, and laid under his Head great *Sacks full* of the Light of Grace; and thefe the beftial Mouth-fpirit of *Ham* muft take along with it; and when it muft indeed die, then it has whole Sacks full of the Light of Grace.

38. But the Light of Grace remains only in the Sacks; and *Ham's* Spirit remains in itfelf an evil Beaf, and cannot truly open the Sacks, and take out the Light of Grace; this *Ham's* Spirit is accursed, and fhall not inherit God's Kingdom, unlefs it be *really* born again out of the *Light of Grace*; or elfe the Sacks and Coverings avail him *not at all*.

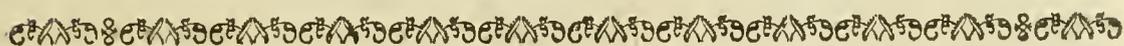
39. For a *Beaft* goes into the Sanctuary and remains a Beaf when he comes thence. Thy feeming Holinefs and Devotion, thy comforting, flattering, and foothering thyfelf, avail *nothing*, unlefs thou fhalt *return* again into thy firft Mother, from whence Man originally proceeded, and *become as a little new-born Child*, and let *Ham* and *Japhet* go with all their *Arts* and *Pratings*.

40. For *Japhet* obtains it not in his *fpecious* gliftering Kingdom, unlefs he enters into *Sem's Tent*, *viz.* into the Light of Grace; fo that the fame may be born in him: Outward adopted Children avail not in God's Account, but *innate* Children born anew of the heavenly *Ens* in Chrift's Spirit: And whofoever has not the fame is ^b *already judged*. ^b *Jobn*, Ch. iii.



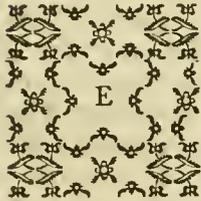
Myfterium Magnum.

PART II. Begins with the Propagation of the *Human Tree* through *Noah's Children*; and the Building of the *Tower of Babel* and Confusion of the Speeches, and their Division into several *Nations*. This is *the other Tree*, wherein the Powers of the Properties unfold and form themselves into the Languages; even out of *One* into *many Languages, Tongues and Speeches*.



The Thirty-fifth Chapter.

How the ^a Human Tree has spread forth itself in its Properties by the Children of Noah; and how they were divided and severed ^a Or Tree of Mankind. at the Tower of Babel in their Properties, by the Confusion of the Tongues into distinct Nations.

1.  VERY Tree grows first (after it shoots out of its pregnant ^b Seed) Gen. x. ^b Grain, Ker³ nel. into a *Stock*, afterwards into *Branches* and *Boughs*, and brings forth further out of its *Ens* the *Blossom* and *Fruit*; thus also we are to understand of the *Human Tree*, according to its *Virtue* and *Manifestation* of its hidden *Wonders* of the *divine Wisdom*, which laid hid in the *human Ens*, and put itself forth in *Time* out of each *Degree* of the *Properties*.

2. *Adam* was the first *Ens* to the *Grain*, [or pregnant fruitful *Seed* of *Mankind*]; and this same *Ens* which produced the *human Life* was in the *divine Wisdom* in the *Word* of the *divine Power* of the *divine Understanding*; the *Spirit of God* brought this *holy Ens* out of the *divine Wisdom* and *Lubet* into the *Verbum Fiat*, viz. into the *Desire* of the *forming Word*, viz. into *Nature*; and therein the *Spirit of God* figured the *Ens* of *Divine Wisdom*, through the *speaking Word*, into a *formal Life*, and the *Nature* of the *three Principles* into a *Body*; into which *Body* (understand the *Ens* of *Nature*) the *Spirit of God* breathed this same figured shaped creaturely *Life* of *Divine Understanding*.

3. And hence *Man* had his *Rise*, and became a *living Soul*, both out of the *heavenly spiritual Ens*, and out of the *temporal Ens* of the *Earth* and *four Elements*; both out of the *Constellation* or *Astrum* of the *divine Magick*, and *natural Magick*; a complete perfect *Likeness* of *God*; a delightful *Tree* of the *Life* of *divine Wisdom* and *Contemplation* ingrafted into the *Paradise* of *God*, viz. into *Heaven*, and into the *Time* of this *World*, standing in both; fit to generate again or propagate, and form *his Like* out of himself;

as out of one Tree many Twigs, Boughs, Branches, and Fruits grow; where every Fruit has a Grain, Kernel or Pippin in it, fit to produce a new Stock and Tree; the like we are also to understand concerning the Tree of Mankind.

4. The inward spiritual *Ens* grew in its Power in *Adam's* Life, till the outward earthly natural one overcame him by the infectious Persuasion of the Devil; and then the natural *Ens* put itself forcibly forth in the Powers of the Wonders of *Nature*, and brought forth its Branches and Boughs out of the Essence of Nature.

5. And though the *holy Ens* of the heavenly World's Essence and Being disappeared in *Adam* by his Infection and poisonous Imagination, yet the Word of divine Power gave itself again thereinto by *Covenant*, so that this *Ens* of the heavenly World was propagated all along in this Tree, till the Time of its now springing forth in the *Ens* of *Mary*, where the *Covenant* was accomplished, [stood at its Aim and Limit.]

6. *Adam's* spiritual holy Stem grew till his Fall, and there it stood still; and then the Word freely gave itself by the *Covenant* thereinto as into a *disappeared Ens* to regenerate it again in its true Entity; and the outward natural Stem obtained the Power and the self-growing Life in the *Fall*, where then the Elements, each of them in its Property, became sensible and full of their own self-ful Power and Operation, and grew so to the *Flood*, especially before the *Flood*, in its Boughs and Branches, and shews itself as a full grown Tree according to all the Properties in *Evil and Good*.

7. But the Powers had not as yet *unfolded* and explicated themselves therein, for all Men had only *one Language*; the Languages were made manifest out of the Properties after the *Flood*.

8. They indeed understood the Language of Nature, *viz.* the formed Word in its Difference, but this Difference or distinct Variety was not as yet formed and framed into *Tongues*, till the Stock of the Human Tree did, after the *Flood*, bring its Power into the *Branches*; whereupon the Tree of Mankind began to bloom and blossom forth out of the Properties of the Powers of the formed natural Word, *viz.* out of the *Blessing* wherewith God blessed *Noah*, and his Children, *viz.* the Branches of the Tree, and bad them be fruitful, and fill and replenish the *Earth*, and gave them the *Covenant of Grace*.

9. For in *Cain* this Tree was cursed, but in *Noah* it was again blessed, that the Properties of the formed natural Word should put forth themselves with the *Tongues* through the Property of Nature, as a Wonder of many Words or Gods in the *only living Word*.

10. The Image of God in the formed Word should bring forth the Formation of the *only Word*, out of the first *Ens*, into many Formations, or Forms of *Tongues* and *Speeches*, according to the Nature and Manner of the princely Dominions of the high *Spirits*; which also are in their distinct Degrees and Differences in the formed Word, and in the *Deep* of this World rule in the Properties of Nature above the four Elements, yea also above the Operation of the Stars in the Soul of the great World; which also bear the *Names* of God in the formed Word of Nature, as an Instrument of God, whereby he, in a formal Manner, rules in his Dominion and Love-delight or Harmony.

* Patriarchs.

11. That the *ancient Fathers* lived so long before the *Flood*, was, because that the Powers of the formed Word of the divine Property were yet *undivided*, and unmanifested, and unexplicated in them; as a *young Tree*, which is full of Power, Virtue and Sap, does excellently manifest and display itself in its *Branches*, and spreading Growth; but when it begins to *bloom*, then the good Power goes into the *Blossoms* and *Fruits*.

12. The like also we are to understand concerning the *first Age* of Mankind. When the Powers were couched in *one Property* in the Stock, then Men did understand the Language of Nature, for all Languages did lie therein; but when this Tree of the *one only Tongue* did divide itself in its Properties and Powers among the Children of *Nimrod*, then the Language of Nature (whence *Adam* gave Names to all Things, naming each

from its Property) ceased, and the Stem of Nature became faint, *feeble*, and weak, by Reason of the divided Properties in the Word of the powerful Understanding.

13. Thus they did *not* any longer *live so long*; for the true Power of the human Life, whence the Understanding flows, is ^d come out of the Word of God; but seeing that the ^d Or proceed- Understanding did divide itself into many Tongues and Properties, *Nature* grew *weaker* ^{ed.} and weaker; and the high Understanding of the Properties of the Spirits of the Letters fell, for the internal brought itself into an *external*; in like Manner as a Man relates and speaks of a Thing which he has by *Hear-say*, and yet has no right Understanding of it, also is not able to see it.

14. Of *such* a Gift (as the understanding of the Language of Nature) Mankind was *deprived* of at *Babel*, when they so highly exalted Nature, and would by the outward Nature build them a *Tower*, whose Top should reach even to Heaven; which has a very subtle, hidden and innate Understanding: And it lies very excellently and emphatically in the Names of *Noah's Children* and *Children's Children*; which the Spirit in *Moses* has set down in the *Line* of their forth-spreading Generations; wherein the Properties of the Division of the only Understanding and *Language* may be understood: For they intimately intimate, how the Properties of the Understanding give forth and unfold themselves one out of another, and how each mutually brings itself into a *several* particular *Speech*; as into a peculiar self-ful Word.

15. For the Names of the Children of *Noah* and their Children (from whom the *second* Monarchy had its Rise upon the Earth) are *seventy-two*; which the Spirit in *Moses* points out; and herein lies the great Mystery of the Tower of *Babel*, *viz.* the Division of the Tongues.

16. For ^e *seventy-seven* is the whole Number of the divine Manifestation through the ^e 77. formed Word; ^f *seventy-two* are *Babel*, *viz.* the Tongues of the Wonders; the other ^f 72. *five* are holy, and lie *hidden* under the *seventy-two*, and they take their Original out of ^{5.}

YOTH, and the *YOTH* stands in the (I), *viz.* in the one, which is the Eye of E-^{1, 1}ternity without Ground and Number. (I)

17. Through the *five* holy Speeches, proceeding from *YOTH*, the Spirit in the formed Word of Nature speaks holy *divine* Words in the Children of the *Saints*; and through the *seventy-two* Tongues he speaks through the Nature of the Wonders both from the Evil and Good, according as the Word forms and amasses itself in an *Ens*.

18. The *five* Speeches belong to the Spirit of God, who speaks by his Children when, and how he pleases, but the *seventy-two* belong to Man's Self and particular Ownhood, whence Man's self-ful Understanding speaks *Lies* and *Truth*; therefore the *seventy-two* *Languages*, *viz.* *Babel*, must pass through the Judgment of God, and the Pure shall be separated from the Impure, *and tried in the Fire*.

19. For him, who is taken under, and capable of this Knowledge, we will give a *short* *Direction* and *Manuduction*, to trace out our Sense and Meaning (which yet we *in this Place* will keep to ourselves) and thereby intimate to him, how he may search out all *Mysteries* and *Secrets* which lie couched under these *Names*, which the holy Spirit in *Moses* has marked out.

20. The Spirit in *Moses* sets down *seven* Names in *Japhet's Line*, *viz.* the *seven* Sons which he begat; which are these, *Gomer*, *Mazog*, *Madai*, *Javan*, *Tubal*, *Mesebeck*, and *Tiras*: Now *Japhet* is the first, and betokens the first Principle, and therein the Kingdom of Nature; intimating how even out of Nature the *seven free Arts*, or liberal Sciences, should be found under a *natural Philosophy*; and these were found out in this *Japhet's* Line in a natural Manner by the heathenish Philosophy; for this was the *Twig* which should dwell in *Sem's* Tent, as *Noah* foretold.

21. For the *seven* Sons of *Japhet* signify and point out the *seven* Properties of Nature ; and under their *seven* Names lies the great Mystery of the Japhetical Lines in the Kingdom of Nature, intimating to us what *Kind* of People and Kingdoms should arise from them, even unto the *End* of the World : Concerning the Manifestation and Writing of which, our Speech is stopt and taken from us ; but it shall be freely and fully manifested to our School-fellows *in its Time*, and be wholly made known and revealed.

22. After this the Spirit mentions only *two* Sons of *Japhet* which begat Children, *viz.* *Gomer* and *Javan* ; he passes over the other Children of *Japhet* in Silence, and mentions not at all what Children they begat, and this is not without Cause : The Spirit points at the *two Sorts* of Men among the Gentiles in the Kingdom of Nature, *viz.* under *Gomer* he sets *three* Names, *Askenaz*, *Riphat*, and *Togarmah* ; these were the Sons of *Gomer* ; who thus manifest themselves in the Language of Nature, *viz.* they form [conceive or amass] the *Ens* of Nature, *viz.* the formed Word, into an *Ens*, and bring it into a Contemplation, that is, into an acute speculating *Reason*, and make a Figure out of it, *viz.* a Dominion (or Form of a Government of Self-will) according to the Kingdom of Nature, for *temporal* Glory and *Renown*.

23. And under the other Son *Javan* he setteth *four* Names, *viz.* *Elisa*, *Tharsis*, *Kittim*, and *Dodanim* ; and he says, that of these *fourteen* Names all the *Isles* and Languages of the Gentiles were filled, and that they had their Rise and Original from hence : These *four* Names intimate out of the Properties of Nature thus much, *viz.* By the first [Name *ELISA*] a good *half* angelical Will : By the second [*THARSHISH*] an *Introduction* of the good Will into the Wrath of Nature, from whence an evil *warlike* Selfness arises : By the third [*viz.* *KITTIM*] a *false* Understanding, whereby the angelical Good-will is brought into the Self-hood of Reason even to be a Fool, and sets forth itself with a strange *outside* Lustre ; and it signifies the heathenish *Idolatry* whereinto they brought themselves through Reason, without God's Light, and thereby did set up heathenish *Idols*, and made themselves great Kingdoms ; so that the Spirit of Nature has brought them, under its Power and Might, into its own Form : And under the Name *DODANIM* the Spirit intimates the Kingdom of Nature in Self-hood with its self-ful *Divine Service*, *viz.* an external *visible* God, which may be shewn by the pointing of the Finger.

24. And under these *fourteen* Names in *Japhet's* Line the Human Kingdom of Nature is wholly portrayed and typified ; and we are in an especial Manner to observe, that the angelical Will is therein *concluded*, betokening the wise and deep understanding Heathen in the Light of Nature, in whom the inward holy Kingdom did behold itself, who notwithstanding they laid *shut up* in the true divine Understanding, and saw by an external Light [or Reflection] into the *Restitution* of all Beings, *shall*, when the Covering is taken away, *live in Sem's Tent*, *viz.* in the formed Word of Nature, yet in their Property.

2 14 Names.

25. Out of this *fourteenth* Number of the *fourteen*^s Names of *Japhet*, came the prophetic and apocaliptical *Numbers* ; from which the Spirit prophesied how the Wonders of Nature should open themselves one after another, and what should happen in each Degree of their Manifestation ; which we will here pass over in Silence, and mention it in its due Place.

26. Under *Ham* the Spirit brings the greatest Intimation of the Kingdom of Nature, for he fully sets forth the external Form of Reason ; for he says, *Ham begat Cush, Mizraim, Puth, and Canaan*. *CUSH* gives in the *Ens* of the pregnant generating Nature, a Signification of a Form of sudden conceived *swift* ascending Lust in Self-hood, like to a running, or far and wide domineering and reigning *Might* ; and it is the Root of the princely Government, according to the third Principle ; but *Japhet* is the same Ground [or Work] according to the first Principle.

27. *MIZRAIM* signifies a forth-driving Power, which does forthwith comprehend itself again in the Lust, in which the Center of Nature goes forth all along in a *strong* breaking through of Lust and Desire, and breaks open the Form of the Lust; intimating to us the *Original* of the divided Tongues, and how the Power of the only formed Word of the Understanding should be divided.

28. The Name *PUTH* shews forth, even from the *Ens* of Nature, a high City or Place whereby the Will [of these Men] would advance itself on high in contriving and framing how to build them an *high Tower*. *CANAAN* signifies a Land of Lowliness and *Humility*; shewing, that God would be found in the Lowly and Humble; and it especially signifies, that this high-flown aspiring Will shall be *overthrown* and cast down.

29. Although the Reader may not be able to understand us in *this Tongue*, yet I set this down only, to the End that he may learn to consider and meditate on the great Mystery, which the *Spirit* of God has signified under these Names, from whence such a Purpose of a few Men did arise; that it is even wholly a mere Wonder whence the *Tongues* and Speeches take their Rise and Original: For the Spirit sets down afterwards, that *Chus* begat *Nimrod*, who began to be a mighty Lord upon the Earth, and was a mighty Hunter before the Lord. Who would now understand what Kind of mighty Lord and Hunter he was before God, without the Understanding of the Language of Nature? which seeing it is not in every Man's Gift to understand, we will only intimate the Sense and Meaning, even what the Spirit does thereby understand in the *Word* of the Essence.

30. *Nimrod* became a mighty Lord, and was an Hunter before the Lord: Now if I be able to see the Spirit in its Essence, in the Formation of the Word, then I see what a Lord and Hunter *Nimrod* was, for the Spirit does herein signify and point at the *Properties* of Nature, shewing how the same have opened themselves in Man's Nature, and brought themselves into an *external* Form to a contrived framed *Government* among Men; the Spirit signifies by the Name how the human Free-will has formed itself in the Nature of the Understanding, and imagined such a *Model* and Platform into its Mind, out of which Imagination and Fancy the *outward* Work arose.

31. For the Name *NIMROD* gives a very clear Signification, in open Understanding, that he came from *Chus*; for he is in himself a taking, apprehending, or an *Arrogation* of Power and Might of Nature; intimating, how Nature does form and frame itself into a Government in the Mind, and has put itself forth with *Power*, and has *hunted*, suppressed, and oppressed the *inferior* Properties; therefore the Spirit says, an *Hunter before the Lord*; for the Nature is before the Lord, therefore the Spirit speaks here of an *Hunter before the Lord*: For observe, as an Hunter does hunt, drive, take, and tame wild Beasts, so the Spirit intimates, that out of this *self-advanced* human Nature, such evil Beasts would arise, who would live only to the outward Nature.

32. Now out of the *Wrath* of Nature arose over these foolish bestial Men the *Hunter*, viz. the outward Dominion; which should hunt, catch, kill, and keep them in Awe, so that the Hunter *might* tame them and hold them under a Government, otherwise there would be only a general raving, raging, biting, tearing, devouring and eating up each other among the bestial Men: Seeing *they would not suffer the Spirit of God to rule and guide them*, they must suffer the Office of Nature to rule them; for otherwise what Need has the Lord of an Hunter? so that the Spirit in *Moses* says, *that he was a mighty Hunter before the Lord*; that which hunts before the Lord of all Beings, does *not* hunt Hares or other Beasts.

33. *Moses* has a Veil before his clear shining Eyes: The Spirit does hereby hint at the Government of Nature; shewing how the human Government has formed and contrived itself in the Soul of the *outward* World, and how it should *afterwards* be among them, and what Hunters would arise over them; and compares the human Dominion to an *Hunter*, who hunts for Beasts to catch and slay them. And thus it would be also

among them, that these Hunters would hunt after *Men*, to take them and bring them under *Slavery* and *Servitude*, and chase and course them too and fro by their *Blood-bounds*, bite, tear, slay, and devour them by *War* and murderous Acts, and tame and bring under all with Force, Fury, and Violence, and excellently well manage the Government of the Hunter in their own self-assumed Power.

34. For Man was fallen under the Possession of God's *Wrath* in Nature; the same forced forth itself now with its Desire, and formed itself into a Government according to the *outward Constellations* and the four Elements; as they build up and break down, so did this Hunter do with his Beasts in his *Sport*.

^h Lordship. 35. Here the World may take an exact Looking-glass to behold itself in; it is the true original Ground of the *worldly* Dominion and ^h *Rule*; and though the same Ground of Government has an internal spiritual Original, yet it is in the *outward Form only* before God as a bestial *Huntsman's* Office among the Beast-Men, who must be bound and tamed.

36. For the *inward* spiritual Government stands in great *Humility* in an angelical Form, *whereunto* God also created Man; if he had but *remained* in Paradise, then he should have had *no Need* of the Hunter. But seeing he would be a Beast, God *ordained* him also an Hunter, who might keep under the *wild unruly* bestial *Men*: And the Hunter and Beast are both *alike* before God, in this World's bestial Property; but seeing it may not be any otherwise, God holds it for his natural *Order*; for he has given every Thing its Government, [Station and Order.]

37. But it is to be lamented, that this Hunter does hunt, slay, and devour the *tame* human Beasts, which do not belong to his *Game*: But what shall we say, or wherewith shall the Children of God excuse themselves, or quit themselves of this Hunter before God, seeing every Man bears *externally* the Hunter's *Hind* on him, over which the Hunter of Nature *has* Power? The *inward* spiritual Man must leave his *outward* Beast unto the Hunter; for his outward Beast is *also evil*.

ⁱ 29 Names. 38. The Spirit of *Moses* sets under *Ham's* Lineage twenty-nineⁱ Names, which came from *Ham*; which intimate the twenty-nine Properties proceeding from the third Principle, *viz.* from the Spirit of the outward World; hinting how the formed Word should be manifested through the outward Nature, both in Tongues and Properties, whence the Governments and Orders of Countries and Nations have had their *Rise*: Though each Property has again its external Birth, like as one Branch or Sprout of a Tree produces and brings forth other Twigs, yet the Spirit in *Moses* points at the *chief Head Root*, and the Properties under these Names; shewing what Kind of People should arise from thence, and what their Alterations and their final Conclusions should be: All this lies *bidden* under their Names.

29. 39. Thus *Ham* hath *twenty-nine* Names of his Children, and he is the thirtieth; *twenty-nine* is the *set* Numbers of his Children and Children's Children, under which the
30. *Number* of the *End* lies in *Ham's* Government and Dominion. *Thirty* is his whole Number, whereof the Prophet speaks, that this *Ham* would *sell* the *righteous One* for *thirty Pieces of Silver*, and give the same for a *Potter's Field*: As a Pot is accounted of in reference to its Maker, so is the fleshly Man *Ham* in Regard to God; he takes his *thirtieth Number*, which he ought to bring into God's Kingdom, and gives it for an *earthly Vessel*, which resembles a Field, and in that sells the righteous one, who lies hid under the thirtieth Number in the Word of *Power*. Thus the righteous one under the *thirtieth Number* does, by the Death or Mortification of *Ham's* Flesh, sever himself from the *twenty-nine Numbers* of those Properties, which have gotten the upper Hand in *Ham*; for in the *thirtieth Year*, the righteous one, *viz.* Christ, did separate himself to his Office, and in the *thirtieth Number* lies this same Mystery: This is understood by our Fellow-Scholars, and only *hinted* at in this Place.

40. *See*

40. *Sem* has in his Line of Propagation ^x twenty-six Names; and he is the ¹ twenty-seventh. And the Spirit in *Moses* speaks very hiddenly, saying, ^m that he was the Father of ¹ 27th Name. all Children of *Eber*; and *Eber* begat two Sons; the Name of one was *Peleg*, for at his Days ^m Gen. x. 21, the World was divided; and the other was named *Joktan*: All whatsoever the Spirit in *Moses* speaks of the outward Acts of the Patriarchs, he has under them a single inward Eye upon the Line of Christ; for he says that *Sem* was the Father of all the Children of *Eber*; though *Eber* be first in the *third* Degree after *Sem*, yet the Spirit looks so punctually upon the Word in the Covenant, wherefoever it opens itself in a *Line*. ²⁵

41. For *EBER* signifies in the forming of the Word as much as a *Sound*, or Manifestation of the Word out of the Center; and it is said further, that *Eber* begat *Peleg*, and called him so by reason of the Division [of the Earth.] The Spirit does not *only* look upon the outward Division of Lands and Countries, but much rather upon the *Line* in which stood the ⁿ Limit of the Covenant, for in *Eber* the Limit of the Covenant did open ⁿ Or Mark. itself in the Word, as in the Sound or Manifestation, and went all along in the *Seed* upon *Peleg*; and the Line of *Adam* and Christ did there *sever* itself in the two Brethren; as afterwards it did among the Children of *Abraham* and *Isaac*; with *Isaac* and *Ismael*; and with *Jacob* and *Esau*: Thus likewise it was here with *Peleg* and *Joktan*; externally the World was divided; and internally the Kingdom of Christ and the Kingdom of the World; *not* that we are to understand, that *Joktan* did *not* remain in the Covenant; only the Spirit does here look upon the Motion of the *Seed*, in which Line the Limit, or Mark of the Covenant, was to be moved, wherein the Word would again move itself in the disappeared Humanity of the heavenly *Ens*, and manifest itself in the Humanity.

42. The Name of *Sem's* Children and Grandchildren are mere Intimations and Significations of the Properties out of the wonderful Line of the prophetic Spirit of *Enoch*; where these same Properties were brought forth out of the Stock into *Boughs*, but here into *Branches*.

43. The Spirit in *Moses* ^o sets ^p fourteen Names under *Joktan's* Line, which are the ^o Gen. x. wonderful Number of this Bough in the Tree's Property, being the Kingdom of ²⁶⁻³⁰ Christ according to the Property of Nature: ^q And of *Peleg* he speaks no more but of *One* ^p 14 Names. Son, which he calls *Regu*, whom he begat when he was *thirty* Years old; intimating ^q Gen. xi. 18. and pointing at the Line of Christ wherein the main Limit and Eye-mark of the Covenant stood: The Spirit denotes only *One*, for by one the Covenant should be opened; for the Spirit looked with the *one* upon the Kingdom of *Grace*; and with his Brother's ¹ Name. fourteen Names, it hinted at the *human* Kingdom.

44. And in that he says, that he begat *Regu* when he was *thirty* ^r Years old, the Spirit ^r 30 Years. therein looks forward upon Christ, who should arise and come forth out of this Stock; and manifest himself the *thirtieth* Year of his Age in his Office; as likewise all the Ages under the Line of Christ, which *Moses* has set down, have a very certain Intimation and Prophecy, and point at the *Times* of the Motion in the Covenant; as [may be seen] through the *Prophets* and *other Saints*, in whom the Covenant has moved itself.

45. The Spirit of *Moses* sets *five* ^s Names of the Children of *Sem*, which came forth ^s 5 Names. of his Loins; and though he did beget more (for *Moses* says that ^t he begat Sons and ^t Gen. xi. 11. Daughters) yet the Spirit minds *only* the Properties of the formed Word in the Covenant of the human Property: These *five* Names figure out and set forth as in a Type the *five* ^u Five Head Head Speeches ^u of the spiritual Tongue through the formed Word, proceeding from the ^u high Name of God; out of which Tongues, the prophetic and apostolical ^w Spirit ^w Or spoke. Speeches.

46. And though we *could* set down a Form of the same, yet we should be but as senseless and dumb to the Reader who understands not the *Languāge of Nature*; and therefore we have but given an Hint of it to our School-fellows: For the Spirit does

also, under the *Names*, point at the Kingdoms and *Dominions*, and they are God's, who with his *Name* does order, govern, guide and lead every Kingdom, according to the Property of his *Name*: As the Property of each Kingdom is, such is the Tongue, *Language*, *Phrase*, and *Manners* of the same; as it is written, *Such as the Nation is, such a God it also has.*

47. Not that there is more than *one* God; only we understand therein the Divine Manifestation, how God gives himself forth, in his Manifestation in the formed Word, to *all Nations*, according to every Nation's and People's Property; so that every Nation and People does use, or bear forth the same *only Word* according to its Property; the external Form and Division of which, is *Babel*; for ^x all People had *only one* Tongue and *Language*, and dwelt together.

48. The only Tongue was the Language of Nature, out of which they all spoke; for they had it in one Form, and understood in the Language and Speech the *Sense*, viz. the *Ens*, even how the *Will* formed the *Ens*, for so also was the Spirit in the *Ens*; of which we will give a short Intimation and Manuduction to the understanding and illuminated Mind to consider of, to prove, exercise, and make Trial of it *in himself*; not that a Man can express it, and bring it into a certain Form; no, that cannot be, for it is the *Spirit* of the *Wisdom* of God, his Manifestation.

49. The *Spirits* of the *Letters* in the *Alphabet* are the Form of the *only* Spirit in the Language of Nature: ^y The *five* Vowels bear forth the *holy* Tongue of the five holy Languages out of the Name *Jehovah*, from whence the holy Spirit speaks; for the five Vowels are the holy *Name* of God according to his Holiness: For the Name *Jehova* has nothing in it but only the *five* Vowels, A, E, I, O, V: The *other* Letters signify and express the *Nature*, even what the Name of God in the *formed Word* is in Nature, both in Love and Anger, in Darkness and Light: But the *five* Vowels signify only and alone what he is in the Light of *Holiness*; for Nature is tinctured with the *five* Vowels, so that it becomes ^z full of Joy and Delight.

^z Text, a Kingdom of Joy.

50. But that the *ancient wise* Men, skilful in this Tongue, did interpose an H in the Name JEHOVA, and called it JEHOVA, the same was done with great Understanding, for the H makes the holy Name, with the *five* Vowels, even manifest in the *outward* Nature; it shews how the holy Name of God does breathe forth and manifest itself even in the *Creature*: The five Vowels are the *hidden* Name of God, who dwells *alone* in himself; but the H signifies the divine *Lubet*, or *Wisdom*, shewing how the divine *Lubet* breathes forth itself out of itself.

51. The inward Understanding in the five Vowels is this.

I. is the Name of JHESUS.

^a Germ. Engel.

E. is the Name ^a *Engel*, *Angel*.

O. is the formed *WISDOM*, or *Lubet* of the I, viz. of *JESUS*, and is the Center, or the *HEART* of God.

^b Viz. the Sweetness.

V. is the *SPIRIT*, viz. the ^b *SUS* in *JESUS*, which proceeds forth out of the *Lubet*.

^c Germ. Anfang.

A. is ^c *der Anfang und das Ende*, viz. the Will of the *whole* Comprehension, and it is the *FATHER*.

52. And *these five* fold up themselves up with the Comprehension or Formation into

A. O. V.

Three, viz. into such a Word;  that is, A. O. V. Father, Son, Holy Ghost: The *Triangle* denotes the *Trinity* of the *Properties* of the Persons, and the V on the Triangle

denotes the Spirit in the H, viz. in the Breathing, where the universal God does manifest himself *spiritually* with his own proceeding forth or *Proceſſion* out of himself.

53. The *other Letters* without the five Vowels do all proceed from the Name ^d TE- ^d Τετραγράμ-
TRAGRAMMATON, viz. out of the Center of the Eternal Nature, out of the Principle, ^{ματων} and denote and speak forth the ^e Differences of the formed Wisdom, viz. of the ^e Varieties.
formed Word in the Three Principles, wherein the *whole* Creation lies; they are the *Sense* of the Creation, viz. the *Property* of the Powers, and the true *revealed* God in the Word of Nature: Understand this further thus.

54. When the Lubet of Man, viz. the *Free-will* of Man, does conceive or form itself into a Desire, then it conceives the whole *Alphabet*; for the Desire is the *Fiat*, and the Lubet to the Desire is the Contemplation of the Free-will, viz. the *formed* Word of Wisdom, wherein the Free-will does behold itself, and contemplates whereinto it will introduce the *Lubet* of the Wisdom, either into Evil or Good; and when the Free-will has thus beheld itself, it conceives with the Lubet, in the Letters, viz. in the *Sense* of Nature, and *composes* the *Senses* of the Letters together, and forms the Lubet into a *Word*; the same stands in an *internal* Form, viz. in a *conceived* Thought.

55. And even then the Free-will takes the H, viz. the Spirit of the Forth-breathing, and brings the formed Thought before the Council of the *five Senses*, who behold the formed Word, and prove the same, whether it be fit or not; if it does but please them, then the H, viz. the breathing Spirit, takes the Word, and brings it upon the *Tongue*, into the Mouth; there is the chief *Framer*, viz. the *Fiat*, which is the *divine* Instrument, and figures the *Senses* of the Properties out of the *Letters*, as the Free-will has set and composed them into a *Substance* to the founding or pronouncing, *Manifestation* or Expression.

56. Now mark and observe us here very exactly, how *every Word* is formed or brought in the Mouth to ^f Substance, viz. to the *Expression*; how the chief Worker and Contriver, ^f Note, when a Word is formed or expressed, it is brought to Substance.
viz. the *Fiat*, which is in the *Senses*, does shape and figure it, and *how* the *Tongue* cooperates or frames itself therewith when it takes it, and by what *Way* it brings it forth, whether through the Teeth, or above, or with open Mouth; also *how* the *Tongue* frames itself in the *Conjunction* of the Word, which *Sense* it again draws back, and will not wholly cast forth, as there is *many* a *Sense* which is *not half* put forth, but many fully, and many again are drawn half backwards towards the *Heart*. And now as the *Word* was formed, so is also the *Thing* in its Form and Property, which is named by the Word (provided the Free-will gives it also a *right* Name, and does not impose a *strange* Name on it out of *Malice* or *Ignorance*) so it is *externally* noted, and internally in the *Compaction* of the *Senses* it has such a *Virtue*, or ill malignant *Property*.

57. Now whosoever has the Understanding of the *Senses*, viz. of the *Spirits of the Letters*, so that he understands how the *Senses* are set or compounded in the *Lubet*, he understands it in the framing of the Word, when the same is formed or brought forth to Substance, and is able to understand the *sensual* [natural or *essential*] Language of the *whole* Creation, and understand *whence* Adam gave Names unto all Things, and from whence the Spirit of God has *propheſied* in the Ancient.

58. This is now the Ground of the Head Languages: When all People spoke in one Language, then they *understood* one another; but when they would not use the ^g natural ^g Text, ^g sensual.
genuine Tongue, then the true and right Understanding was put out in them; for they brought the *Spirits* of the genuine Tongue of *Sense* into an *external* *gross* Form, and framed the *subtile* Spirit of the Understanding into a *gross* Form, and learned to speak out of the *Form* only; as at this Day all Nations speak only from this same Form of their *contrived* sensual Tongue.

59. Now *no* People do any more understand the Language of Sense; and yet the Birds in the Air and the Beasts in the Fields understand it according to *their Property*.

60. Therefore *Man* may well think and consider what he is deprived of; and what he shall again obtain in the New-birth; although [perhaps] *not here* upon the Earth, yet in the spiritual World; for in the Language of Sense *all Spirits* speak one with another; they use no other *Language*, for it is the *Language of Nature*.

61. Our learned Ones term themselves Doctors and Masters, and yet *none of them* understands his *Mother Tongue*; they understand no more of the *Spirit*, than the Countryman does of his *Tool* to the Tillage of his Ground; they use only the *bare* contrived Form of the gross compounded Words, and understand not what the Word is in its *Sense*; hence arise the Contention and Strife wherewith Men contend and jangle about God and his Will; Men will teach what God is, and yet understand not the *least* of God.

62. The *five holy* Speeches in the Language of Sense are *God's Word*; they are his *Operation* through the Sense-tongue, *viz.* through the *Properties*; as it cannot be denied, that *God gives Power, Virtue, and Life to all Creatures and Vegetables*, for his *holy Name* is through all; and *Adam* had this *holy Name* as a proper Possession, working, ruling, and sensibly efficacious in his *Senses*; and even this *Jewel* he lost, which is now again restored and *enkindled* in the *holy Name* *JESUS*.

63. Therefore none can with Right be called a *Divine*, or Learned in the holy Scripture, much less a *Doctor* of the same, unless that he understands the sensual Tongue, and knows how the holy Spirit has spoken by the sensual Tongue in the *holy Penmen* of the Scripture; if he understands not the divine Sense in the holy Scripture, let him not undertake to be a *Master* over it, to censure or *interpret* it; he is not at all learned therein; he is only a Changer of Letters, a Chopper of Logick in the Scriptures, and understands *not one Letter* in its Sense.

64. Thus understand us herein concerning the Children of *Noah*; *viz.* *Japhet, Sem, and Ham*, and their Children and Grandchildren; they had *lost* the sensual Language, and had made themselves a formed *contrived* one, and so spoke in a formed Language which they themselves *understood not* in the true Sense: Therefore God was hidden to them; for they understood no more the *Voice* of the holy Spirit in *their Language*, *viz.* the *mental Tongue* of the five Vowels.

65. And they looked about, or imagined, *where God should be*, and supposed that he must needs be something with Form, and dwelling apart from them; and seeing they could not understand any thing of God upon the Earth, either *what*, or *where* he was (and yet had heard so much of God spoken by their Forefathers) thereupon they thought that he must needs *dwell on high above the Stars*: And they thought themselves not able to reach thither, therefore they undertook to *build them a Tower, whose Top should reach to Heaven*, that so they might ascend up to him; also they would thereby make themselves a *great Name*, that it might be said, they had built a Tower even to Heaven.

66. Such a Knowledge the formed Understanding had of God; as still to this Day *such Doctors* are to be found, who know and understand *no more* of God's Habitation and Being than *these Builders* of the Tower, and build in their Art altogether (*except* the true genuine understanding ones) upon this high Tower, and can never ascend up to God, and therefore they *contend* about the *Building*: Every one says how it might be built *sooner* and *better*, and yet they could never agree; for they have all built themselves even to Death thereon, till the Lord sends a *Watchman*, and shews them that it is in vain, that they shall *not* find him on *High*; but that he is even *among them* under the Letter, and they have *not* known him.

67. *At this we exceedingly rejoice, that the Time is born, that we are led from the Tower of Babel, and are able to see the holy God in the sensual Language. Hallelujah.* The

Tower is broken, and fallen down, at which our Fathers have built themselves to Death, and yet have not built it up; the Foundation thereof shall not be any more laid while the Earth stands, says the Spirit of Wonders.

68. The hidden Mystery of the Tower, and the divided Languages, is this: Mankind had framed the sensual Language of the holy Spirit into a dumb Form, and used the formed Word of the human Understanding only in a Form, as in a contrived Vessel or *Vehiculum*; they spoke only with the outward contrived Vessel, and understood not the Word in its own proper Language of Sense; they understood not that God was in the speaking Word of the Understanding; as at this Day the like comes to pass, and is so.

69. But seeing God had in the Beginning of the Creation incorporated himself with his Word into Man's Image, viz. into the Properties of the Senses, and would not be without Sense, or in one only conceived Form; and likewise, seeing that all Things stand in Growth, Seeding and Harvest, even now was the Time of the human Tree's blooming, where the Spirit of the Senses put forth itself in its Properties with Blossoms, and manifested the Properties through the Blossoms, and out of the Blossoms brought forth the Fruit: And like as every Blossom opens and puts forth itself at the outmost Part, or highest of the Stalk, or Branches of the Tree or Stock, so the Spirit [of Nature] drove the Children of Men to the extreme Height, that they also would build them an high Tower like to an high Tree or tall Stalk; for it would manifest its Blossom, and Fruits also, in the highest of the Stalk; and upon the Tower which they would build up to Heaven the sensual Spirit opened itself with the Blossom.

70. For Man's Will was, that they would ascend up to God; and the God of [Nature or] Sense, put forth himself in the same Desire and Will, for they sought him only in a circumscribed [local, outward] Manner; and even so he applied himself to them in a conceived Form of Sense out of the contrived formed Tongues and Languages, wherein notwithstanding they were dumb, and knew him not.

71. They were entered with the Sense, viz. with the ^h mental Spirit, into Nature, and Nature had captivated them in the Understanding; therefore God also manifested himself to them with the sensual Spirit in the contrived Form of the ⁱ seventy-two Properties, through the three Principles, viz. through a threefold sensual Alphabet, according to the three Worlds Property; viz. through ^k three Times four-and-twenty Letters: And they brought the sensual Spirit of the Letters in their contrived Form through the Tongue out of each Letter, through the three Principles, viz. into three Properties of Tongues and Languages, according to the Property of the Trinity of the Deity.

^h Or the Spirit of their Mind.
ⁱ 72 Properties.
^k 24
3
72

72. And hence arise ^l seventy-two Languages out of one only sensual Tongue, wherein all Speeches and Languages are contained, and each Tongue and Language fell upon its People, according as every Family of the Stock of the human Tree had a Property out of the formed Word, even such a Language befell them out of their Sense, viz. out of the same Property of the formed Word.

73. For, the Sense of Man's Speech, that he is able to speak, doth come to him originally out of the divine Word, which introduced itself with the *Verbum Fiat* into a Creation; now this Word brought forth itself through the compacted Properties, according to their Compaction, Nature, Kind, Form, and Property: For so distinct and various also are the Senses in the Quality even in the Place of this World, far otherwise in one Country than in another, and so God did likewise form the Languages according to the Property of every Land and Country.

74. For seeing that People were to be dispersed into every Country and Climate, he opened to each People a Language, according as it should be in a Land, which did apply itself to the same Quality of Sense, and accord therewith; so that the Quality of the

Country did not introduce the *Turba* into it, if they with the Word of their Voice agreed to the Sound of the formed Spirit in the Soul of the Great World in that Place.

^m Or Dialects
of Language.

ⁿ 15 or 18
Miles. Ac-
cording to
the Elevation
of the Pole,
Climate, or
Zenith and
Nadir.

75. For as the Manifestation of the formed Word was in the Spirit of the World in every Place, so the Spirit of God formed, through the Nature of the Properties, the *Language* and *Speech* in every *Country*; first the seventy-two Head Languages out of Nature, and afterwards the ^m *collateral Affinities*, proceeding from the Senses of every Head Language; as we plainly see, that a Man does scarce find, in any Place of the World, among all the Head Languages, one and the *same* Sense in any Head Language, within the Compass of ⁿ fifteen or eighteen Miles: They alter and change almost every fifteen or eighteen Miles, all according as the Properties of that Pole or Elevation are: Look what Kind of Property the *Lubet* has in its predominant *Constellation*, even such a Property the *vulgar Pe ple* have in their *Language* and *Speech*.



The Thirty-sixth Chapter.

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

An open Gate of the Mystery of the *Great Babylon*.

1.                                                          

Fancy, whereupon they would *ascend up to God*; and signifies that Man has *lost* the right Understanding of God, and his Habitation and Effence.

5. Man had compacted [or framed] his Understanding through the Desire of *Self-Elevation* and Exaltation into the sensual Tongue, and contrived or conceived the same into a selfish Propriety, in which Conception or Comprehension, the *Spirit* of the mental Tongue of the five Vowels was departed from him.

6. Not that we are to conceive, that this Spirit was departed from *its Creature*; only the Free-will of Man had, in the formed Word of the *Consonants* (wherein the Spirit of the five Vowels, *viz.* the unformed Spirit of God, did manifest itself) brought itself forth (as a *peculiar* God) out of the Resignation to the unformed Spirit into a Self-fulness, and self-willed Conceit and Fancy: The Type of which was the *Tower*, where the Men of *Babel* would come and *climb up to God* in their own conceived Will and Thoughts; they themselves were gone forth from the Spirit of God, and would, through their own *Power* and *Ability*, take the Kingdom of God to themselves, in *Self-hood*; they would enter with their *own* Will, Self-born in Evil and Good, into the *Property* of God's Holiness: This denotes and declares the *divided* Tongues, where every Property had brought itself forth out of the universal sensual Tongue into a Selfishness, and a peculiar *selfy* Understanding, so that they did *not* any longer understand one another; where the Understanding was compacted and brought into a Propriety, out of, and according to the *three Alphabets*.

Or speech-
less dumb
Letters.

7. This compacted formed Tongue the Holy Ghost did *open* on the *Day of Pentecost*, in St. *Peter's* Sermon, where *Peter* from the opened sensual Tongue spoke in *one Language* all Languages; and this was also *Adam's Language*, from whence he gave Names to all *Creatures*.

8. Thus understand us right what *Babel* and the *Tower of Babel* typify and point out. The *City Babel* is the *Ham-like* Man, who builds this City upon the Earth; the *Tower* is his self-chosen God, and *Divine Worship*: All Reason taught from the School of this World are the *Master-builders* of this Tower; all those who have *set up themselves* to be Teachers, and are *chosen to it by Man without God's Spirit*, are the *Master Workmen* at this Tower, and the *Idol of the World*, none excepted; they carve and frame all together only *Stone* and *Wood* for this Tower.

9. For the Name *NIMROD* shews us very clearly also, in its own Sense of the formed Word, that it is a self-contrived, formed, amassed, and compacted *Lust*, which did advance itself on high as a selfish God, the Type of which was the *Tower*: God suffered them in their confounded Understanding to set forth the *Figure* of their Property, as a Type of what Man would be in the Presence of God.

10. Now says Reason, Why did God *suffer* it to come to pass? Answer: Thus it must be, that the Wonders of the Wisdom in the unformed Word of the *five Vowels* might introduce themselves, through the formed Word of the three Principles, into a Form or external Contemplation, as a *counter Platform*, Draught, Portrait, or Formation; for the dark World of God's Anger was become manifest in Man, from whence the gross earthly Property was generated, which also had wholly *captivated* Man; and the same did *bere* likewise represent its Image as a selfish God.

11. Now the *Tower* was a Type of the dark World, where Man would behold God in the dark Self-hood, and denotes the earthly Man, who stands in God's Sight as this Tower, and is an Image and Resemblance of *divine Contemplation* according to Evil and Good, as a *painted* Life; for the true human Life was the formed Life which be-
came, in its own Desire to Self-hood, such an Image before God as this *Tower*.

Or God's
Contempla-
tion.

12. All Men, even from *Adam*, who have taught of God without the divine Vision of the Spirit of God in them, have spoken and taught *from this Tower* of the confounded

Tongues; and hence has the Strife risen about God, and his Will, and Essences, so that Man has contended and jangled about God in Self-hood: One has said, they must bring *Bricks* to the Building of the Tower; another *Stone*; a third *Lime*; a fourth *Wood, Water, or other necessary Materials*; and their chief Master-builders have been manifold, every one according to the Property of his *own* Tongue: Every one has desired to build the Tower upon his *own* Foundation and proper Ground; one has had in the Property of his Country and *Climate, Stone* for the building thereof; another *Lime*; the third *Chalk or Clay*; the fourth *Wood*; and every one has thought good to build the Tower *alone* for himself out of the Material of his *own* Property for a great *Wonder*, that all the World might look and behold that which he has built.

13. And when People of other Countries have seen what that has built, then they have contemned it, and said that the Property of *their Country's Material* has been better for the erecting the Tower, and have begun to *reject* it, and to build the Tower for themselves, and praised that also; which likewise has again been despised of *others*, who have accounted *their Country's Material* better; and this they have done so long, till they have fallen quite out in Pride and Contention, and have left off from the Tower, and have fallen upon one another, and persecuted, slain and murdered one another about the Knowledge of the Tower of *Babel*; and that Party which has then got the *Victory*, that has again built the Tower out of his *own* Property, till other People have also risen up and accounted *their own Matter and Stuff* for the best.

14. For the *Speeches* of the Understanding were confounded and divided; and therefore the People neither *knew* nor understood one another's Property; and each *People* or Nation has supposed, and looked upon the other to be *strange* in the Power of the Understanding in the formed Word; from whence the *Contempt of Religion, viz.* of the Knowledge and Confession of the Word, has risen; for the sensual [*intelligible*] Tongue was compacted according to the *Multiplicity* of the Properties.

15. And thus the Wrath of the eternal Nature (and also the *Prince* who dwells therein, *viz.* the *Devil* in his Legions) satiates, and recreates itself in the Strife and Contention of Man in the compacted Word of the Tongues. And thus the *Antichrist*, who is the *Tower of Babel, viz.* the Self-will of the *Ham-like Man*, domineers in the *Temple of God*, and there has set himself up in the Place of the Holy Spirit.

16. For, *the Temple of God* is the formed Word of the human Languages and Tongues in Man's Understanding; as it is written, "*The Word is nigh thee, namely, in thy Mouth and Heart*"; and the Seat and Habitation of the opposite adverse Devil is the monstrous Property out of the dark World.

17. In this formed Word of divine Understanding the *Antichrist, viz.* the Will of Self out of the Properties of Nature, has set up and established himself, and pranks and sets forth himself, with his *Property* of Nature, *as if he was God*, and yet he is the condemned *accursed* Son chosen to Death, *which cannot inherit the Kingdom of God*; for he was not made a Creature out of *God's Will*, but out of the Will of *Self*; as the Devil, who was an Angel, yet became a Devil from the Will of the *dark World* which advanced itself in him.

18. The like also we are to understand concerning the Antichristian Babylonical *Beast of Reason's* Self-will, which terms itself *divine*, and is only a *Monster* of the true Man which died in *Adam* to the holy Image of *God's* spiritual World, and shall and *must be born again* in the *Word*, which did again manifest itself in the human Property, in *Christ, or else it cannot see the holy Word, viz.* the unformed divine Word of Power.

19. This same holy Word must again enter into the compacted sensual Tongue, and bruise the same, so that the whole and perfect Understanding of *all* Tongues may be again

again manifest in *one*, as Christ said of the *Corner-Stone*, that it should be ^w a *Rock of Offence*; upon whomsoever it should fall, him it should bruise. ^w Rom. ix. 33.
¹ Pet. ii. 8.
Mat. xxi. 44.

20. Thus understand us now what the Antichrist, or the Babylonical Whore, with the Dragon Beast, is, as may be seen in the *Revelation*: Every Man which is *not* born again of God *has the Mark of the Beast, and the false Whore in him.*

21. The *Beast* is the animal [natural] earthly *Ham-like Man*, who is from the *Limus* of the Earth, according to the Earth's Grossness and malignant Malice, which rises out of the dark World, and stands in the *Curse* of God. This Beast arose in *Adam* and *Eve*, when they imagined after Evil and Good, and came into its Self-fulness, separate from the divine Power and Will, and is *before* God only as a Beast: This Beast the Devil has *infected* with his Desire, and made it wholly monstrous, and insinuated his Desire thereinto, so that it only lusts after *Vanity*, as a Cow does after Grass.

22. But the *Whore* of the Beast is the poor Soul captivated in Vanity; which Soul had its Rise in the formed Word of the three Principles, which was *God's Image*; but now, by the Lust of the Beast, it has begot to itself an own Self-will, which is *departed* from God into Self-hood, as a self-willed, self-born Creature, which does what it pleases, and not what God's Spirit willeth: This *Self-will*, revolted and apostatized from God, is the *Whore* of the Beast, which whores with itself in the *Pride* of Self-hood.

23. But now the poor captive Soul lies in this gross Beast, and is captivated in its own self-born Will, *viz.* in the *Whore*, and longs after God, from whom it proceeded and was inspired into the created Image, and looks about on all Sides where its true native Home of Rest should be, and it finds that it is clothed and covered with this Whore; and then it brings its *Desire* into this Whore's Will, and seeks the *Place* of God for Rest, and then the Whore's Will takes the poor captivated Soul's Desire into itself, and thereby exalts and *sets up* itself; it persuades itself that it, in the Soul's Desire, is the fair *Child* of God which shall possess Heaven, and gives out, that it is holy, and sets forth itself as a God, which Men must honour and *adore*.

24. And seeing this Bastard, *viz.* the false Will of Self-hood, *cannot see* or behold the Place of God, either what or where God is, then the false Will goes on in the *Way* of its Property, and betakes itself to, and appropriates to itself, the manifested *Word* of the *Letter*, *viz.* the formed Word of God's Children, who spoke from the *living Word*, and sets its contrived Form of its own conceived *Ens* into the *literal Word*, and clothes itself externally with the literal Word, stands forth with Boldness and self-acquired Confidence, and says, *Here is the Place of God; here is Heaven; here is God manifest*: But it is only a Bastard, and is *predestinated to Condemnation*; for God has not created it, but it was *Note, Predestination.* born and brought forth out of the *Lust* of the Soul, when it turned its Face from God into the Center, and would taste and prove Evil and Good.

25. This Harlot's Brat sits upon the bestial monstrous Man, and rides upon him as upon its Horse, and is *half Devil* and *half Brute Beast*, which shall and must die, or else the Soul will *not* be redeemed so as to *see the Face of God* again.

26. This *Whore* has taken its Power and *Understanding* out of Nature, *viz.* out of the Compaction of Evil and Good, that is, out of the dark and outward World, and has swallowed up the precious *Image of God* in itself, which after God was created out of the heavenly *Ens*.

27. Here is the *Swineherd*, as Christ said, *who had consumed his Father's Inheritance with the Swine*; he means the poor Soul, which has devoured, spent, and consumed its heavenly Goods in the heavenly *Ens* with *this Whore* of the evil self-devilish Will, so that it stands in God's Sight as a tattered patched *Swineherd*, and keeps the Fruit of the evil Whore, *viz.* of the Devil's *fatted Swine* upon the Earth, which are the *wicked* ones in their Fruits.

28. Thus we understand what the Antichristian Babylonical *Whore* in Man is, which has arisen out of the *divided* Properties, *viz.* out of *Adam*, in whom the Properties departed out of their mutual and equal Accord, each into its *own* Desire and Lust to Selfishness, whereby *Adam* became earthly and mortal; out of whom afterwards the Tree of the *Multiplicity* of Tongues and Speeches arose, out of *one* only Tongue.

29. Now know this, that the Multitudes or Variety of *Faiths* are generated out of the *divided* Tongues; so that almost every Nation has brought itself into several various and peculiar *Opinions* of God's Being and Essence; and therein consists the *Confusion*, *viz.* the *Mystery of the great Babylon*; concerning which the Spirit of God prophesied and declared out of the prophetic Root (both out of the *Line of Christ*, how Christ should come to *restore* and remedy the poor captive Soul, and *regenerate* its right true Life, and also out of the *Turba Magna*) how this *Beast* together with the *Whore* should be cast from the Face of God *into the fiery Furnace*.

* Clerical and Ecclesiastical.

30. With this Whore of Self all the false *spiritual* * ones or Priesthood have clothed themselves, who *set up* themselves to be Teachers of the Mystery of God's Kingdom without God's Spirit: They have *externally* covered themselves with the prophetic and apostolic *Word*, and pleaded the Testimony of the *Bible*; but they have introduced *their own Sense* out of the Whore's *Eus* thereinto, and have hung, in their Heart, to the Babylonical fleshly Whore, and have *not* understood the prophetic and apostolic Tongue in its *Sense*.

31. They have spoke from the Sense of their *own* bestial Self-hood, through the prophetic and apostolic Word, and have brought and used *Christ's Words* to their *own* selfish Babylonical Harlotry, and committed Whoredom, and have likewise adorned and trimmed up their Bastard under Christ's purple Mantle with Silver, Gold, and precious Stones, and also with worldly *Dignities*, Honour, Favour, and Riches.

† Daniel xi.

‡ God of Forces.

32. After these, Men have run, and have even adored and esteemed them as *Gods*, falling deeply in love with their Bastard, though their *Hearts* have never agreed, or stood upon the only true Ground, but have been at *Variance* with each other: And this is that of which the Prophet *Daniel* speaks, saying, † *They shall honour a God whom their Fathers knew not, with Gold, Silver, and precious Stones*; and to those that help them to strengthen their [strange God,] ‡ *Maozim*, they will divide the Land for their Inheritance. This whole Chapter belongs hereunto.

33. Now when we consider right what this Babylonical *Tower* is at *present* in *Christ's* Kingdom upon the Earth, and what it was under *Moses*, and among the *Gentiles*, then we find very clearly that among all three it is of one Property; and so also among the *Turks* and present *Jews*: Every Nation builds it out of its own Materials, for in the right universal sensual Tongue (if it be manifest in one) we are all together but *one* only *People* and *Nation* even from *Adam*.

34. But the very Cause that we are divided and brought into *Opinions*, is, by Reason of our *Master-builders* and Founders, *viz.* of the high Schools, *Priests*, *Popes*, *Bishops*, *Doctors*; also the *Rabbies* and *Masters* of all Nations; who are set as Workmen to the Building of the Tower: All these have judged from their *own* Language, and natural Understanding, *viz.* from their *conceived* and formed sensual Tongue, from the *outward Letter*; and have indeed neither known God, or the Light of Nature; but have been blind and dumb as to both; both the *Jews* and *Gentiles*, and also the self-made Teachers of the *Christians*.

35. Whosoever have *run*, void of God's Spirit without divine Understanding, either among *Jews* and *Gentiles*, *Christians* and *Turks*, they have built only their own Tower, in their own Essence; and the same is even a *Tower* of the great Wonders of God, of divine Contemplation both according to Light and Darkness, Life and Death, Joy and Sorrow.

36. *Not* that we are to understand that this Tower is not at all profitable before God; it is even the *great Mystery* of God's Manifestation according to Love, and Anger; as

God has created out of the great Mystery all Manner, Kinds, and Sorts of Beasts, Birds, Worms, Trees and Herbs, evil and good; and that all to the Manifestation of the great Wonders: Thus likewise the human Tree has brought forth *such* Wonders out of its sensual Tongue, out of the *Multiplicity* of the Properties, and introduced them into a Substance, for its Growth and Glory, *viz. to the great Harvest of God*; where each Property of Love and Anger, Light and Darkeness, shall reap in its own Fruit, and every Thing shall possess its Heaven in itself in its own formed and conceived *Ens*, out of the only Word of God which has given forth itself to *every* Life (even unto every Life and Being according to its own proper Quality and Virtue, according to and out of its Principle) as an *universal* Word, to the glorious Manifestation of Eternity.

37. Now when we further consider of this *Beast* with the *Whore*, what it is in itself, within and without, then we find that it is the formed compacted Word of the Spirits of the Letters; for Men are *all* of one only Property as to their *Life*; all are begotten out of one Flesh and Soul, and have all but one only Kind of Life; as a Tree in many Boughs and Branches, where the Boughs and Twigs do not perfectly and wholly *seem* alike or the same in Form, but all have one only *Sap* and *Virtue*; so likewise is the Creature of Mankind among Jews, Christians, Turks, and Heathens.

38. And the only *Difference* is this, the Spirits of the Letters in the formed Word do *sever* us in the Understanding; otherwise we live all alike in the *four Elements*, and eat of the Fruits of one Mother, and remain in her when we die to this outward Life.

39. The compacted sensual Tongue, which is divided in the Spirits of the Letters, *confounds* us, and makes us to err; so that we *suppose* we are strange to *one* another, and yet we are all but one only Tree, which the Devil hath *poisoned* with his Desire in *Adam*, so that the equal Temperature or Accord was brought into Distemper or *Discord*, whereupon the Spirits of the Letters were [variously] made manifest, so that we speak from *many* Speeches; that is, we have introduced the powerful Word of God into the Multiplicity of the *divided* Properties, and have made, in each Tongue's Property, a Selfhood, or a selfish Desire to Arrogation, Self-Apprehension, and Assumption.

40. Hence arise the Contrarieties, Differences, and ^a *Opinions*, in that we have introduced the unformed Word into the Form of our own self-made Image; now we contend and strive about these *Images* and Conceits; and every one supposes his *own* to be best: And when we bring all these Images and Resemblances again into one Language and Speech, and *mortify* them, then the only *quickenning Word of God*, which gives Power and Life to all Things, is again manifest, and Strife ceases, and *God is all in all*.

41. Therefore we say, we have found it in the *Grace* of the *One*, that all Men's Imaginations, Opinions, and Knowledge of God, his Being and Will, *without* the divine Light, [or ^b *Illumination of the Spirit*,] are this same Whore's *Beast*, which is flown forth and risen from the compacted Spirits of the Letters, whereby Men contend about the *Spirits of the Letters*.

^b The undoubted Unc-
tion of the
Holy Ghost.

42. We have lost the *five Vowels* in the Alphabet, which introduce all the Spirits of the Letters into *one* pure *Harmony*; and the *five Vowels* are as it were senseless or dumb in reference to the *other* Letters, and yet they are the Life of the rest, for there cannot any Word be formed but there must be a *Vowel*.

43. Now there is no better Way or Remedy to bring us into *Union*, that so we may become *ONE* again with one another, *one* People, *one* Tree, *one* Man in Soul and Body, than to destroy and kill all the Images or Forms of Letters *in us*, and suffer not one of them at all to have its own Self-Life; not *desiring* to know or will any more of God, only and alone what *God* wills to know in us and through us; and also that we immerse, or resign the Soul's Hunger and Desire, merely, only, and nakedly, without any other knowing or willing, into the *five Vowels*; and therein the great holy Name of *JEOVA*

or *JESUS* (*viz.* the living Word) is manifest, which gives Life to all Things; and not according to the Property of Nature Desire and Will the different Variety of many Things, but give up ourselves into the *one only Love-Sun*: Therein he is manifest.

44. As the outward Sun gives Life and Power to the whole World, so likewise this only Name, in its Power, gives Life and Understanding to *all* the Letters: Understand us right what we mean by the *Whoredom* of the Letter.

45. The Letters, *viz.* the Properties of the sensual Tongue, have introduced themselves into an *external* Form, or self-ful Will and Understanding, and brought themselves with the Vowels into a *Compaction*, [Self-comprehension or particular Formation,] and when this was done, then *JESUS*, *viz.* the holy Name *JEOVA*, died [or disappeared] in the sensual Tongue in the *Letters* with the five Vowels of the one only holy mental Tongue; that is, the *spiritual Man*, which was resigned in [and to] God, died to the *divine* Understanding and Will.

46. Now there is a self-willed *Beast* of Selfishness and Ownhood brought forth out of the Spirit of the other Letters, which does only kill, and bring forth dead Fruit; for St. Paul says, *° The Letter killeth, but the Spirit makes alive*: Understand this thus.

° Christ in Paul.

z Cor. iii. 6.

47. The divided sensual Tongue *kills* us, sets us at Odds and Variance, leads us into *Babel*; but the Spirit of the *Vowels*, *viz.* the holy Name of God, does again revive and *quicken* us in him. Therefore the holy Word of the *five Vowels* did again (when the Spirits of the Letters were divided and brought into the Self-hood of the Wonders of God) espouse and incorporate itself *forthwith* in *Paradise* with the precious *Covenant*, into the *Letter*, *viz.* into the natural Man, to manifest itself again with a Motion in the compacted Tongue, and to introduce the *holy Sense* again into the sensual Tongue.

48. Thus understand us right: The literal Form in the sensual Tongue is now the evil *Beast*, which will domineer in its *own Power*; now into this evil *Beast* the Spirit of the five Vowels, *viz.* the Name *JEHOVAH* (which with the *H* has breathed the *JESUS* thereinto) has given in itself, and *killed* the evil *Beast*, *viz.* the Self-will, and has again tinctured the Spirits of the Letter, *viz.* the right natural Man, with the Tincture of the holy Name of the Vowels or *JEHSUS*, and with the Love has *slain the Death* or Deaths in the Letters, and destroyed their Self-will; so that the Spirits of the Letters cannot any more introduce themselves into a self-ful *Compaction* of the sensual Tongue; for they are *dead* in their *own Will*, and the Spirit *JEHOVAH* in *JESUS* is become their Life; *° so that they live no longer to their Self-hood*, *viz.* to the Nature of the Wrath, *but in that they live, they live to God*.

° Rom. vi. 2, 10.

49. Thus now the *Beast* of the Whore is in us outwardly, *viz.* in the *mortal Man*; and inwardly is Christ in the *° immortal Man*, *who is passed through the Death* of the Letters, and has turned the Death into Life.

° Job: v. 24.

50. Now it behoves Man, and his main Happiness depends upon it, that he also should *die* to the Images of the Letters in him, and disclaim or depart from all *Reason's* Scholarship, or Knowledge of Nature, and all *Babylonical* Master-builders, however they are called, and enter into the one only *Life* *JEHSUS*; and not at all dispute about the *Way* where it is, but only *°* think that it is *in him*; that he must *forsake* all whatever he has, either Art, Wit, or Skill, &c. and become *one* barely and nakedly in himself, bring himself into the *ONE*, *viz.* into God's Will, and be freely willing with whatever it will work or do with him: He must give up himself as being without Will, and leave himself wholly in God's *Mercy*, and bring all his Learning into this one only *Thing*; that he in his Teachings and Learning will not do or speak any thing but what God wills through him; and thus all Images, [Opinions and Conceits,] *die* in him, and the Soul's Life falls into the one *living Word*, which has manifested itself again in the Humanity.

° Or consider.

51. For this is the great *Beast* of the *Babylonical Whore* in us, that we bring ourselves

into the Images and *Forms* of the Letters, and make *Opinions* to ourselves: That *Opinion* is a Beast.

52. Also we must not desire to know and will, ourselves, but die continually with our own Self-will, *and in all Things give God the Honour*, and give him again that which he gives us, *viz.* whatever Understanding, Wisdom, and Skill we have; and acknowledge that it is *not* our own, but that the divine Sun shines out of and through us, and works in us as it pleases.

53. Thus likewise we must diffuse and give out again our Power and Virtue, which the divine Sun works in us, universally to *all*, without any Gain, Advantage or *Hire* from any: Whosoever shall help to maintain and nourish our Life, to him we must be *thankful*, and not *flatter* any for his Authority's Sake, or receive his false Glance, Shew, or Lustre, into this *Sun-light*; but *all must be in general or common*, as the Sun-shine gives itself universally, and gives no strong, great, or potent Thing, any more but its Purity and Brightness; it tinctures the Earth and its Children with *one only Power and Virtue*, and gives Life and Strength to all Things.

54. Herein now we shall *know* whether one be a *Teacher sent of God*, or whether he has his Rise and Original only out of the Spirit of the *Letter*: If he be born *universally* out of the Love, then he has the Light of *divine Knowledge*, *viz.* the sensual divine Understanding, a Tongue tinctured from the divine *Ens* of the *five Vowels*, and speaks from the *Spirit of God*, rebukes and teaches powerfully without *respect* of any Man's Person, and has no Image [or mental *Idol*] in him; for he teaches from the Spirit of God, even *what* the same [Spirit] teaches in him.

55. But if he be a *Master-builder* of the Tower of *Babel*, born of the Spirit of the Letters, *viz.* of the Disharmony, [or *Diversities*,] then he is a Hypocrite and Flatterer, a glossing Fawner, that will say *any thing* to please those that are gainful and advantageous to him; a Soother of those that help to honour his *Maozim*, and adorn his *Letter-God* in the divided Tongues; a Scornor, evil Speaker, and *bold Censurer* of those that do not honour him in his Form and *Set* of Religion; a Self-applauder, ambitious, proud, and, under a glittering *Shew* of Religion and seeming Holiness, a covetous, malicious, envious one; putting forth himself with Ostentation, that so he may be *known* and honoured: He will be applauded, and set by, of Man, attributes to himself Understanding and Wisdom, and boasts of Wisdom, and a *relished* Judgment and Understanding, and yet has *none* of them; but he is only a Builder on the Tower of *Babel*, *viz.* of an *external* Figure and Form, a *painted* Christian; he will *undertake* to teach others, and yet he himself was *never* taught of God; he teaches only from the Form of the compacted Spirits of the Letter, which have compacted themselves in Evil and Good; he takes these into his *own Power* and Ability, and compacts, and sets the Words together into an *Opinion*.

56. And that Opinion is the Tower of *Babel*; and they which run after him, and associate, gather, and bind themselves with him in the Opinion, are the *City Babel*, *viz.* the *Children of Nimrod*, *who will climb, and ascend up to Heaven* upon this Tower, and are continually climbing up their whole Life, yet come *not* to Heaven in the Opinion; but when the Time of the outward *literal Constellation* is out, then this built Tower *falls* down, *viz.* the outward Man, together with his Opinion, and all shatters and breaks to Pieces, even to the *only Soul*, which then stands naked and bare before God.

57. Here is now *no Remedy*, unless it has the one only Spirit of the founding Letter, *viz.* the *informed Word of God in it*, so that it is able in its Desire to attract and draw the same to itself, and clothe itself therewith, that the same does cleave and break in Pieces all the formed contrived compacted Tongues and *Images* of the Letters, and introduce them into *one only* Tongue and Will, which is *God all in all*: All Things must enter again into the *ONE*, *viz.* into the universal; in the Multiplicity there is nothing but

Strife and Disquietude; but in the Oneness there is an eternal Rest, and no Enmity or contrary Will.

58. Now when we truly consider *again* what the Tower and *City Babel* is in its formed Image upon the Earth, and what and where it is, then we find it clearly pourtrayed before our Eyes, that it is the great *Houses of the Churches, Cloisters, Fortresses*, and also *the strong Walls and Towers of the Cities* upon the Earth, wherein Men *hide* themselves from Force and Power, and in the Opinions play the *Hypocrites* before God in the Churches, Cloisters, and Strong Holds, and cry to him that he should receive and accept of them in their contrived, formed, and received *Opinion* of the Letter.

59. What is all this? An *Idolatry* and *Hypocrisy*; an *Antichrist* with Shew and glistering Glory. What do Men bring into this glossing hypocritical *Babylon*? Nothing but *Images*, mental Idols, and self-contrived Opinions, forged out of the Form of the Letter. What do Men carry home with them from this hypocritical *specious House*? Only the Images of the Letters; into these Images and Conceits the poor captive Soul does wrap itself, which notwithstanding is *full of Fear, Doubting, and Trembling*, by Reason of the conceived and received Image or Opinion; and it is continually in Fear lest another People might break in upon its received, formed Images, and destroy and *overthrow* these its received Images; and therefore Men have made *Fortresses, Bulwarks, and Towers and strong Walls* about their *Cities, and Churches*, that so they might defend themselves, lest the *Tower* upon which they would ascend up into Heaven should be destroyed.

60. Now says Reason, These are indeed *Houses of Meeting*, where Men teach and *instruct* the Simple and Ignorant, where Men *sing* and *pray*, &c. Lo! *Externally*, in and among the literal Men, they are only the Tower and *City Babel*; but *internally*, among the Children of God, *in whom the Temple of God* is, where the Images and mental Idols are destroyed, *there is Christ*; that is, in those who have pulled down and broken all Images and *Opinions* in them, and are entered through the Conversion from Images and Conceits only into the mere naked *Grace, Mercy, and free Compassion* of God, and esteem themselves as wholly *unworthy* empty Nothings, and become as it were dead in themselves, willing, or desiring nothing else, but only the mere *Purity* of God in his Love-will, and account themselves too unworthy of attributing or taking any Thing to themselves, and freely fall in deepest *Humility* into God's tender Mercy, as if they were *not*, and wholly cast their Desires and Wills into God's Compassion, so that what he wills and does in them, that they also will, *nothing else*; *in these*, I say, it is a House of Teaching, and an House of Hearing, a Temple of God; where the Spirit of God teaches, hears, sings and praises *in the Soul*; for they are dead to all Self-hood, and selfish Willing and Weening, and melodize with Unity and Oneness of Spirit in the Praise of God, in the Knowledge of the Holy Ghost: *These are the Church of Christ*.

61. But the rest have only the Tower at *Babel* in the Opinion, in their Conceits and Images; these *Idols* they carry with them into the Houses of Stone, and glory in them, *worship them*, and carry them again home with them, and *fight for them*, as if they had the living God in them, and *wage great Wars for these Images*, laying Country and People waste and desolate; and yet they are more foolish than the Birds in the Air, which all praise and honour God in *one Tongue and Understanding*; for they are all *without any Images*: Whatsoever the great God does with them, therewith they are content.

62. The human Tree is only *one Tree*, if they continued in the one only God who hath created them, and did not make to themselves Images, *who* would set them at Odds and Variance about God: They indeed ^e exist and live in the one only God, and yet they *contend* and jangle about God.

63. Why do they contend? For the *Idols* of their Heart, for the Stone Houses of

the Churches, and for the Pride of the Images, [and forged Opinions;] every one will honour his Image, and set it up aloft as an high Tower, that so he might have great *Respect* in the City *Babel*: And therefore they build themselves Strong Holds, and make great *Bulwarks* and Walls to defend and keep the Image, and flatter themselves in Hypocrisy, and understand and mean, by the contrived and painted Image, the God *Maozim*, viz. the fat-belly God, and Pleasure of the Beast, viz. of this Whore's Image: They set the Image upon the Tower for the Shew of their Holiness, and therewith they are very devout in glittering Appearances before God, as with a peculiar self-born God; but they immure the Beast within their Stone Houses, that it may be secure, and there fat itself.

64. What is now this Beast with the Whore? It is Half-Devil, which has its Kingdom upon the *Earth*: And it is this Half-Beast, this evil Beast has devoured Man, viz. the Image of God.

65. And for this Cause God became Man, that he might destroy, slay, and nullify the Works of the Devil; and we must put on this divine Humanity, and destroy the Devil's Kingdom in us, and mortify all Images, otherwise we cannot see God; the living Word must mortify the literal Image.

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

67. And let this here be declared concerning the Children of *Nimrod*, and the Tower of *Babel*, as the Spirit has so given us to know; and we admonish the Reader in Love, to prove and examine himself; he shall find where he is: This is not written to reproach any; but thus the Spirit speaks with open Mouth, and shews, what all Things are, from whence they come, and into what End they shall go.

68. But the Reason why so much is written of the Beast and the Whore of *Babel* is, because it is at its End, and shall soon be broken in Pieces; therefore it must be revealed, that Men may see and know it: For *Babel* falls not, unless all whatsoever has made the Images likewise falls; all Images, [Opinions and Sects of Religion,] together with the Beast and Whore, must fall; otherwise there is no Cure or Remedy.

69. Men have for a long Time been patching and piecing of it, and have verily thought to have made a *Virgin* of the Whore; but her Whoredom has thereby been only adorned, trimmed up, and made the greater: If this Whore must fall, then all Sects, which are only the Images of the Whore, must fall down and come to nought, together with the Beast upon whom she rideth: Every Man must break down and destroy the Images and Idols in himself, and where they will not do it, there the Zeal of the Lord does it.

70. How very finely does the Whore at present raise up its Head, and seeing it hears that the Spirit intimates [great and glorious Things] of *Sion*, viz. of the adorned holy Bride of Christ, then it thinks that it is the fair Child, which God will bring into a golden Temple, wherein there shall be a brave golden Time, and mere Joy, Pleasure, and Delight; and it looketh about, to see from whence this fair Temple of God should come, into which it should enter, and become a Virgin; it hearkens continually from whence these holy People should come, who, as it supposes, should make a golden World.

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

72. Hearken, thou adorned and crowned Babylon, full of Evil and Wickedness in the

Sight of God and his Angels; we have heard a Watchman say, Away! *The City together with the Tower of the Whore and the Beast is fallen, and judged of the most High*: Thou shalt not see the City of God for ever^b, unless thy Children put off and cast away the defiled Garment full of Shame, and fall down wholly naked and bare, without any Image, at the Feet of the most High, and turn unto him: *Such* as these may indeed see it; but as for others, who hope for golden Mountains, and seek for *temporal Honour, Money, and Pleasure of the Flesh, not any of them.* AMEN.

^a See Verses 50, 81.

73. Reason will here, in the above-mentioned Text, where it is mentioned that a true Christian must *die* to all Images, Opinions, and Self-Knowledge, and be wholly *annihilated* in himself, begin to speculate, *cavil*, and say, that *we forbid* Man the natural Knowledge, and *external rational Wisdom*, whereby Men govern the Life, and all Things of this World; and if this were so, all *Understanding* would be abolished.

74. To him we declare, that nothing is hereby taken away or *abolished* in Man, neither Understanding, Skill, or Art, for all these rise out of the divine Wisdom; we do not *nullify* the expressed Word of the formed Wisdom, but only the *Beast* which will *rule* in divine Contemplation, *viz.* the Beast-like Will of *Self*, and selfish Ownhood and Propriety, which is departed from God, which honours itself as a false, self-ful *God*, and cannot believe or trust in God. This is even the *Antichrist* which has ¹ *set himself up in God's Place*: And we withal teach, that Man must *wholly die* to the Antichristian Image, that he may be born again in Christ, with a new Life and Will; which new Will has *Might and Ability*, in the formed Word of Nature, to see and behold with divine Eyes all the Wonders of God both in Nature and Creature, in the formed Wisdom.

² *Theff. ii. 4.*

75. For if the *Antichrist dies* in the Soul, then *Christ rises from Death*; for he rests in the five Vowels *in his Grave*, *viz.* in the mental Tongue, which died in *Adam*, and lies captive in Antichrist: When this rises from Death in the mental Tongue, and is made alive, then he opens *all the Treasures of the heavenly Wisdom* in the sensual Tongue; so that Man does far more clearly understand the Spirits of the Letters, *viz.* the formed Word of Nature in all the three Principles, than he did *before* in the Antichristian Whore's Child.

76. For the *new Birth* is indeed effected and brought to pass in the mental Tongue, *viz.* in the disappeared Image of the heavenly Humanity; but it tinges and casts away the false *antichristian* Image of the natural Humanity, *viz.* of the Spirits of the dumb, senseless Letters, and makes them all senseless and dead in their Self-hood, and gives them their own Life, so that they behold themselves in the *new Humanity*, and make all that they assume, and their Formations, in the new Humanity.

77. These new Formations are effected and wrought in the divine Will, in Resignation, and they are the heavenly Images and Formations, which are *formed* and shaped *in the Holy Ghost* to the Honour of God.

78. For if the holy Name of God be *not* in its *Power* in the forming of the Words, *viz.* in the Spirits of the Letters, which are the formed Word, and helps not to form the Word in the sensual Tongue, then the false *Antichrist* speaks only from what his own Self has assumed of the literal Form.

79. For the *Spirit* of God forms and imprints into the Word of the Mouth (when the sensual Tongue takes it) *Righteousness, Truth, Faith, Love, and Patience*; *viz.* divine Power and Virtue; but the Antichristian Child forms together with it, in the Conception of the Word out of the Serpent's *Ens, Lies, Falshood, Tales, Unfaithfulness, Pride, Covetousness, bitter stinging Envy, Anger, Backbitings, Revilings*, and all whatever is against God, and makes the formed Word of the Letter to a *Beast*, and wicked Bastard, which is rejected from the Face of God, upon which the *Judgment passes*.

80. The like is also to be understood concerning the *external Wisdom and Art*: If the divine

divine Wisdom works therein, then the Understanding and Art is very good, and grounded in the divine Wisdom; but if it be otherwise, it stands in mere antichristian false Image [and Fancy,] to the Judgment of God.

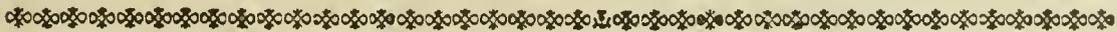
81. Therefore let a Man prove and try himself, what falls in, and suggests itself, into the sensual Tongue in the Formation of *his Words*: If it be Truth, Righteousness, Faith in Hope, Love in Patience, an earnest full *unfeigned* Desire to speak and do the Truth, and that for God's Sake, in Hope of eternal Life, then it is *well* with him; let him continue steadfast in such Exercise, and work more and more effectually and powerfully therein; and his precious Pearl-Tree stands in its Growth and Increase.

82. But if the *contrary* be found in him, that when he will speak, then Lying, a proud Look, great Words for Pomp and Ostentation, also envious Bitterness, false speaking against his Neighbour, Falshood, Anger, a revenging Desire, false and evil Interpretings, and *wrong* harsh *Censurings*, fall in and imprint themselves into the Formings and *Fancy* of *his Words*; then he may certainly and really know, that he has the antichristian Babylonical *Whore* together with the false wicked *Dragon-Beast* sitting in *his Heart*, which introduces and insinuates, and imprints such Will and Desire in his Words, for the forming and building up of the *hellish* Images; for these false Insinuations and Suggestions are all brought to Substance in the Formation of the sensual Tongue.

83. Therefore know, O Man! and prove thyself, that thou art the *Image of God*, according to the divine Word and Understanding: If thou *speakest, willest, and doest* *righteously*, then thou art that same Image of God, wherein God dwells, speaks, wills, and works; but if *otherwise*, and the contrary is found in thee, then thou art the apostate rebellious *Lucifer* in his Generation and Train, and doest, willest, and desirest even that which he wills and does.

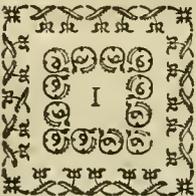
84. And *though* thou desirest *not Hell-fire*, *Lucifer* also did not desire it, but there is *no other Reward* for the false Image; seeing it forms itself out of the *Abyss*, it must verily enter into *its Father's Country*.

85. For the Speech and Understanding of Man do not befall him from the Stars and Elements; for then other Creatures could also speak and understand: Man has *the same*, originally, from the *incorporated* formed *Word* of God; it is the *Name* of God, which *he must not abuse, upon Pain of eternal Punishment*: This incorporated Word Man has out of all the three Principles in himself, and has a free *own* peculiar Will to form a Substance, out of which Principle he will; and thereupon also follows the *Seperation*, and *reaping* in of every thing into its Receptacle, [or appointed Place.]



The Thirty-seventh Chapter.

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

1.  F we look upon the History of the Acts of the ancient *holy Patriarchs* with right Eyes of Understanding, then we see therein mere Wonders; for the Lines or Races of the Children of God are like to a Tree, which grows into Boughs and Branches, till it bears Fruit: Thus also the Line of Christ grew in the *Stem* of the promised Word in the Covenant, from Branch to Branch, even into the Height of the Twigs, to its right Age, till the *Power* of the Tree, that is, the Word in the Covenant, put forth itself with the glorious *sovereign* fair Blossom.

2. Out of which Blossom the holy Image of God is again grown in *Flesh and Blood*, viz. in a *holy Body*: We see its Boughs and Branches so fair and excellent, that the Soul does most exceedingly rejoice at this Contemplation, and truly desires to bud and grow forth along with these Boughs and Branches, to the great Praise of God in our angelical Tree of the *Hierarchies* of Christ, ¹ in the holy Paradise.

² Text, of.

3. God made a Covenant with *Adam* after his Fall, when he died to the heavenly *Ens* in him, that he would quicken him again, and regenerate him anew; and this Covenant was the *Root* in the disappeared *Ens*, which grew in this Line of *Adam* from *Setè* and his Children and Posterity even to *Noah*, in one ¹ Stem of the Tree; and with *Noah* God renewed the Covenant.

¹ In the Stock or Body of the Tree.

4. For the undivided sensual Tongue, wherein the Spirits of the Letters ruled in *one* Harmony, continued till the Flood, so that all Men spoke in *one* Tongue; in which Tongue the divine Spirit of the five Vowels, viz. the divine Understanding, moved.

5. But seeing they had introduced the Image and Beast of Vanity into the sensual Tongue, and fell wantonly in Love with the Babylonical Whore of Self-hood, therefore God complained against them, that they would not suffer his Spirit any more to rule them, and said, that *it repented him that he had made Man*.

6. For as the Sorrow to Destruction manifested and opened itself, so also the Sorrow of Repentance to the new Regeneration out of the Covenant: Thus the Sorrow of the formed Word in the only sensual Tongue *destroyed* every Life and Being which lived in the *Air*, that is, in the manifested Spirit of God, viz. in the third Principle; and the Word of the sensual Tongue did, after the Flood, put itself forth in a *Compaction* of the Spirits of the Letters.

7. For God said to *Noah*, *The Men are Flesh, and moreover vain and wicked even from their Youth*; thus the Holy Spirit would not any more manifest himself in the evil contrived sensual Tongue, but left them to follow their own Fancy: Seeing they refused to follow him, he suffered the Power and *Force* of Nature to manifest its *Wonders* out of Evil and Good, viz. in Images of the dark and outward World, where their Images were trimmed up and set forth in the Glory and Light of the *outward* Nature, wherein Evil and Good are mixed together; to the Contemplation of the Wonders of God, according to Love and Anger; from which Ground the Heathen's *Understanding*, with their *Idols*, did arise and spring forth.

8. For the Understanding of the Spirits of the Letters brought itself into the Formations of many Speeches; and in those Formings of Self the *Images* were brought forth in the Understanding, wherein the *outward Nature* beheld itself; and also the *Devil* did from God's Wrath introduce his Imagination and Desire into Men, thereby to lead them from the true Understanding into Images; so that they *did not know the true God*.

9. For all the *Oracles* of the heathen Gods take their Original out of the outward and inward Nature of the dark World, as a *Figure* or Understanding of the Soul of the outward and inward dark World; like a peculiar self-ful God; understand, a Nature-God: For as the sensual Tongue was become such a Nature-God, and Understanding, which played the *Hypocrite* with itself, and formed the Images in itself, so God *suffered* it to be, that Nature did likewise represent itself to them as a God in the *Oracles*, and spoke through the Images.

10. For the Heathens *worshipped* the Stars and four Elements, seeing they knew that they governed the *outward* Life of all Things; their understanding of the compacted sensual Tongue, viz. the comprehended Word of the Understanding, did also enter into the *formed* compacted and amassed *Word of Nature* in them; and one Understanding moved the other, viz. the human Understanding, in their Desire, moved the Understanding in the Soul of the outward World, viz. of the *expressed* and formed Word out

of the inward dark and Fire-world. and out of the astral and elemental World; in which Soul the *Meaning* of the Sphere of Time is in the Understanding.

11. Through which Understanding of the Soul of the outward World the *prophetical* Spirit has signified, from the Spirit of God, how the formed and expressed Word of Nature and Time should *afterwards* bring itself into Forms, of pulling down and setting up, among the Nations, *viz.* into the building and rearing up of Kingdoms, and of their Destruction and Ruin; in which Soul of the outward World, all Things stand in Time, Limit, Measure, and Weight, like to a *Clock*, or *Horologium*, of which the Scripture speaks much.

12. From *this* Soul, *viz.* from the *Horologium* of the Understanding of Nature, the Heathens were *answered* by their Images and Idols, *viz.* through the Sense of the *Astrum*, which *their Faith* (that they powerfully brought thereinto) did move and stir up.

13. And it was not wholly by the Devil, as the Calves-Eyes judge, who know nothing of the Mystery, and say, only Devil, Devil, and know not what God, or Devil is: They are *themselves* Idols and Men-Devils, and serve their Image-God *Maozim* [and *Mammon*,] in Self-hood, and are as much counterfeit Images and Idols as the Heathens were.

14. And they have at present made the *Turba* in them a false God, which will even bring the *Deluge* of Fire upon their Necks; of which they have no Understanding or *Faith*, and say continually there is no Danger, whereas they have brought the *Horologium* of Nature to its set Limit to Destruction: For the with-holden Spirit of the Wonders is at the End and Limit of its Imprisonment, and manifests itself out of the *great Horologium* of the inward and outward Nature, with the *mental* Tongue, through the *sensual* compacted Tongue, and this is a Wonder which none can hinder.

15. Now as we are to understand and consider thus of the sensual compacted Tongue of the formed Understanding of the Gentiles, who were of *Ham's* and *Japhet's* Generation, the like also we are to understand of the mental (yet compacted) Tongue in the Covenant, which in the Manifestation of it from *Sem's* Children and Generation fell upon *Abraham*, where, after the Flood, the first spiritual *holy Oracle* opened itself out of the mental Tongue of the five Vowels, out of the *holy Name* of God, *viz.* out of the holy Fire of the Love of God; through which Fire the divine Voice was made manifest.

16. And we see very excellently, and fully, how the Spirit in *Moses* does intimate and declare it in the Genealogy, even in the *Names*, how all the ^a *ten Forms of Fire*, *viz.* the ^a ten Properties of the holy Tongue ^a to the Fire-Life (understand to the fiery Tongue) are set forth in the Names of the Children of *Noah*, even to *Abraham*.

17. For in *Abraham*, the Spirit of the fiery Tongue, *viz.* of the *holy Understanding* of the mental Tongue, opened itself out of the Covenant, and set forth also its Figure ^a out of its compacted, formed, mental Tongue, *viz.* the *Circumcision* and the Offerings, [or Sacrifices,] which Figures did all point at *Christ*, who should open and unloose the Band of the mental Tongue to the divine Understanding, and *again* enkindle the Light of *Grace* in Love, even in the formed Word in the Letters of the sensual Tongue, and destroy the *Beast* of the formed Tongue; in which the *Devil* sported, and set himself therein as God.

18. This Guest the holy flaming Tongue, *viz.* the Spirit of *Christ*, drove forth, in the Opening and Manifestation of the *Covenant*, and took Possession of the Throne of Prince *Lucifer* in the human Property in God's Children.

19. *Moses* sets down ten Names from *Noah* to *Abraham* in the Line of the Covenant, *viz.* *Sem*, *Arphaxad*, *Salah*, *Eber*; *Peleg*, *Regu*, *Serug*, *Nabor*, *Terab*, *Abram*: And he sets down very wonderfully, that *Terab* begat three Sons, *viz.* *Nabor*, *Haran* and *Abram*; this is even a Type of the three Principles, intimating how all three should be opened in

this holy flaming Line of the Covenant, through the holy Fire, and be severed from *Vanity*; and how the whole Man should be born anew, and formed to the Image of God, through the holy Fire in the Covenant; as indeed the *Names* of the three Brothers represent and hold forth so much in the Tongue of *Sense*: If a Man does but introduce the true *mental* Understanding thereinto, then he sees it in the Form of the *composed* Spirits of the Letters; which although we could well give an *Hint* of, yet the unilluminated Reader would not understand it; but to our School-fellows we need not decipher it, they *have* it already in the Understanding.

o Ten Forms of Fire.

20. By the *ten Forms of Fire* I understand first the formed Word in the *seven* Forms of Nature, and the *eighth, ninth, and tenth* Forms are the inward World, which is unformed; *viz.* the *eighth* Number is the Fire of the eternal Nature of the *divine* Manifestation, also the Strength and *Omnipotence*, which at the End of Days *shall purge the Floor*: The *ninth* Number is the heavenly *Tincture* of the Fire and Light: And the *tenth* Number is the *Love-Fire*, *viz.* the Triangle of the Holy Trinity in the Majesty; signified enough to those that are our School-fellows: It is explained at large in the *forty Questions of the Soul*, in the philosophic Discourse at the Beginning and Entrance of the same [Questions.]

p The forty Questions.

21. Out of these ten Properties of the Names in the Line of the Covenant the *Oracle*, *viz.* the divine Voice, was made manifest in *Abraham*: And therefore the Spirit of the Lord commanded him *to go from his own Country, and from his Kindred*; for the Voice of the divine Manifestation with the *Messiah* or Christ should not come forth out of his *Kindred*, *viz.* out of his own Blood, but out of *God*: But yet *in him* laid the Vessel, *viz.* the *Ens*, in which the divine Voice would manifest itself; and *therefore*, because another *Seed* should be introduced into his own Seed, *viz.* an heavenly *Ens*^q, he commanded him to go out from his Kindred and Father's House.

q John iii.

22. For the Possibility and Ability to the divine Manifestation did not stand in Man's *Ens*, but in God's; but Man's *Ens* must come thereunto, that so *Adam's* heavenly disappeared *Ens* might be quickened in Christ's living *Ens*, and in Christ arise from Death; therefore God said to *Abraham*, *Get thee into a Land that I will shew thee*. Here the Spirit signifies, that he should not see God in his Father's Country, that is, in the earthly Man, but in the Land which the Lord would shew him in his Seed, which was another Seed out of the divine *Ens*; in this strange Seed he would *bless* his own Seed, that is, tincture it with the divine Tincture of the *ninth* Number in the sacred Ternary, even with the Tincture of the holy spiritual World.

r Gen. xii. 1, 2, 3.

23. For thus said the Lord to *Abraham*, *Get thee out of thy Country, and from thy Kindred, and from thy Father's House, into a Land that I will shew thee, and I will make of thee a great Nation, and I will bless thee, and make thy Name great: Thou shalt be a Blessing. I will bless them that bless thee, and curse them that curse thee*. The great Name which he would make him in his Seed was not to be understood only as to the Kingdom of this World, for *Abraham* was only a Stranger upon the Earth, and must wander up and down from one Place to another, and possessed *no* Principality or Kingdom, as the great Names of the Gentiles out of the sensual compacted Tongues; for he was to be a Stranger and *Pilgrim* upon the Earth in the *promised Seed and Blessing*, for Christ said also, *His Kingdom was not of this World*.

24. But the great Name which should be a Blessing, wherein God would bless all Nations, was the *Hierarchy of Christ*, in the Covenant, which would open itself in *Abraham's* Seed: This was an eternal great Name of a *royal* Hierarchy of an *enthroned* Prince in divine Power and Omnipotence, which should rule over the Curse; for God said, *he would curse them that cursed him*, *viz.* the apostate revolted Devils and all wicked Men, who would curse this holy Seed and Blessing; upon their Head this Seed should tread.

25. And here, under *Abraham's* great Name and Blessing, the Person of Christ is wholly to be understood; for he said, *In thee all Nations shall be blessed, and thou shalt be a Blessing*. Now all the Families of the Earth could not be blessed in the outward mortal Man of *Abraham*; for *Abraham* died, and his Children and Grandchildren were a long Time Strangers, Servants, and Bondmen in strange Countries, as in *Egypt*, for three hundred Years and upwards, and had no Scepter till under *Moses*; who also was no King, but a Prince of God, [which princely Dominion] continued to King *Saul*, where they would indeed have a King against God's Command and Will, whom notwithstanding God did afterward reject, and set up *David* to be King (out of the prophetic Spirit in the compacted mental Tongue) under Christ's Person, who should bring forth and manifest the great Name, and eternal Blessing.

26. But here now we are rightly to understand what the Person of Christ should be under this Name and Blessing; not wholly a Stranger, [or another Person,] which should not be out of *Abraham's* and *Adam's* Seed; as some err concerning it, and set Christ only in the promised Seed, viz. in *Abraham's* promised Seed, wherewith the poor captive Soul would be little benefited; hereby also the Resurrection of the Dead out of these our present Bodies would be wholly nullified.

27. For if Christ was wholly another, then also another [or wholly a strange Person] must be born in us out of Christ's Seed and Flesh, which would not be me, or myself, but wholly another Man; as some err, that we are so born of Christ as the Dew is out of the Morning, which indeed is true, but my Hood [or Personality] which was created in *Adam* out of the divine Ens, viz. out of the good Part of the Ens of the Earth, which came forth also out of the heavenly World's Being, as to the good Ens, into a Coagulation, must also be therewith joined; as the like is also to be understood in *Abraham*.

28. For God said, *In thee all Nations shall be blessed*: He said not alone in me, but he said, I will bless thee, and make of thee a great Nation, and make thy Name great; and thou shalt be a Blessing, thou thyself shalt be it, that is, Christ should become *Abraham*, and *Abraham* Christ.

29. For the Seed which disappeared in *Adam* and died to the mental Life, into which God engrafted or incorporated the Limit or Aim of his Covenant with the quickening Word, the same is that into which God would introduce his Blessing, viz. the living, divine, heavenly Ens, and would bless *Abraham* and *Adam* and their Children in this quickened Ens, or disappeared Seed, and make them truly alive: The living Ens of the Word in the Covenant, and the Adamical disappeared Ens in *Abraham*, should become one Person and Body; for the same are one Kind of Ens.

30. But the poisonous malignant sensual Desire, which the Devil had made monstrous, had shut up this holy Ens in *Adam* in Death, and covered it with the gross, earthly Property, like to a fair Piece of Gold which was changed into Lead, so that one would say the Gold is dead and gone: And it would be truly so indeed, if the Artist did not again redeem it.

31. Thus likewise the heavenly Artist would not reject *Adam's* disappeared Gold, and make quite another new Thing, but he took his own Tincture and of his own Gold, out of which he had made *Adam's* Gold, and tintured *Adam's* Gold with his own Gold, even with his Tincture, that is, with the Word (viz. with the Power) of God, and with the Effence of the Word, viz. with the heavenly Corporality.

32. So that Christ became a God-Man, and *Adam* and *Abraham* in Christ a Man-God; God and Man one Person undivided, according to and out of all the three Principles of Eternity and Time, according to and out of Body and Soul; with every Property of Man, and every divine Property; except the Serpent's Property which *Adam* lusted after, took in and imprinted on himself, the same he did not assume: But the Ens, understand the

See Collection of Letters. Letter XII. ver. 59, 60.

The Resurrection of our earthly Bodies.

human Ens, whereinto the *Devil* had sown his Seed, that he must assume, and therein bruise the Head of the Devil, and of the insown *Serpent's Ens*, and destroy the Prison of Death, which held the heavenly *Ens* shut up, and spring forth afresh; as the dry Red of Aaron, which budded and bore green Almonds, was a lively Representation of this: And this is the true Understanding of the Seed of Abraham and his Blessing, as he meaneth.

33. Abraham in the Spirit of Christ should be a Blessing; for Abraham's *Ens* and Christ's *Ens* have blessed all Nations: Understand the Line of the Covenant, in which the promised Word stood in the Aim or Limit of the Covenant, viz. the Spirit of the five Vowels, the great Name *JEOVA*, which God, by the Motion of the Covenant in Abraham's Seed, made to [be] *JEHOVA*, or *JEHOVAH*, as an inspired or inbreathed God, who should bless the whole Alphabet of the Senses of all Tongues; understand, the formed compacted Word, viz. all Nations, Tongues and Speeches; a Blessing of the Jews and Gentiles.

^u Or Tongue that expresses the Sense of all Languages in one.

34. For he said, All Nations shall be blessed in thee, no Nation or People excepted, but all, even All, not only the Line of the Covenant, but Adam in his Children: The Line of the Covenant should bless the Line of Japhet and Ham; for Japhet should dwell in Sem's Tent, that is, in Christ, viz. Japhet should be received into Sem's Line.

^x John vi.

35. But the gross earthly Ham (understand the gross Flesh) is accursed in Ham and Cain, and shall not inherit God's Kingdom: Not Ham in Soul and Body is cursed, but the Serpent's Man, whose Figure, according to the outward, Cain and Ham must represent, so that all Properties might be manifest in an external Figure.

36. Therefore we admonish the Jews, that they learn to know their Messiah, for the Time of their Visitation is at Hand, wherein they shall be redeemed from the Captivity of their Misery, and be made free again.

37. Also we admonish those that are ours, that they grant Mary to be the Daughter of Abraham, and Adam, and Christ's Mother as to the Soul, and Adam's created Image, and not according to the Deity, or according to the *Ens* in the Word of Life which came from Heaven; for that was not her Propriety, indeed it stood in her, but [it was] in the Word of the Promise in the Eye-mark of the Covenant, which was accomplished or at the Limit [in her.]

38. But she is not the Mother which has brought forth or borne God, as the Jews and Turks say that we teach; but God has brought forth and blessed the same in her Seed; she in her Seed received the Power of the Holy Ghost in the Word, and brought forth the Creature, which was God and Man.

39. And it is not the Property of the Deity, which has neither Beginning nor End, also does not possess either Time or Place, but it is through all, and in all, from Eternity to Eternity; it has only manifested itself in the Humanity, as the Fire does thoroughly heat an Iron, and changes it wholly into Fire; and yet the Iron remains Iron still; so also the Man, or the Humanity which Mary brought forth out of her Essence and out of God's Essence in one only Essence, is to be understood.

40. She brought forth the Humanity, and God the Father has from Eternity brought forth the Word which did manifest itself in the Humanity, and filled the Humanity, as the Fire does thoroughly heat an Iron, and the Sun illustrates or shines through the Water or Glass.

41. She indeed has brought forth the heavenly Body, but not from the Power of her *Ens* or Seed, but from the Power and Ability of that *Ens*, which did manifest itself in her Seed; as the Essence or Being of Eternity manifested itself through Time, and yet the Time was not able or capable of receiving the Essence of Eternity into its own Might, but the Essence of Eternity assumed or took on it the Essence of Time: As the inward Heaven and World has brought forth and assumed the outward Heaven and World, so

likewise the Eternity assumed the Essence that *it breathed into Adam*, which died or disappeared in the Seed of *Mary*; understand in her own human Seed.

42. And this is the great Name of *Abraham* in Christ, and the *Blessing of Abraham*, wherewith God blessed *Abraham* and his Children, and not a strange Person, as some erroneously conceive, who understand *not* the three Principles.

43. The *Person* was strange, but it is become an Indweller in us; the Heaven took on it the World, and made the World in it to Heaven, and yet *each* remained dwelling in itself, *viz.* the formed Word of the Body, a *Creature*, in itself; and the unformed Word in itself; *God over all, and in all, and through all*: Thus also we are to understand and consider of the heavenly living Essence, which gave itself into *Adam's* and *Abraham's* *Ens*, as filling All in the Person formatively, and without the Person at once through all; and with the *Word of Power* as an Habitation or Mansion of the Power also through all or every where, but not to be comprehended of any Thing; as the Sun's Power and Influence, and the Air, penetrate through all Things, and give Life to every Being; the like is to be here understood.

44. We must by no Means abolish the *Creature* in Christ's Person, for that which he assumed both from the Soul and Body of Man, the same is Creature; but that which he introduced out of the *Deity* into the Humanity, that is neither Nature nor Creature, yet in our Humanity formatively, but immense, uncircumscribed, not particular; like as the Air and Sun-shine is whole or *entire*, so likewise it is here; and we are in like Manner to understand it, as if the Sun-shine did introduce itself in something into a Form, and yet was wholly *one* Thing with the Shine or Light without the Form: Thus likewise *Christ's* heavenly divine *Ens*, which he introduced into our Humanity, is to be understood.

45. *God* did often appear to *Abraham*, and spoke with him as one Man speaks with another: Therefore Reason says, How was it done? Did God assume the *Form* of a Body? God appeared to *Abraham* in the *Ens* and Essence, wherewith he would manifest himself in his Seed, *viz.* in Christ's Person, and spoke from the Word of the Covenant in the Limit, in *Abraham's* Seed, even to the *mental Tongue of Abraham*, which moved itself in the Covenant; and this the *sensual Spirit* in *Abraham* understood.

46. For *otherwise Abraham* was not able to see God; but in the formed *Ens* of the heavenly Essence *Abraham* was able to see in the Spirit of the Covenant, *viz.* in the *same Spirit* which would manifest the represented Type and Essence in the human Essence.

47. For it is written, that *God appeared to Abraham* in the Form of *three Men*, and *Gen. xviii.* told him of a Son which should proceed forth out of his Loins, whom *Sarah* should bear to him, upon whom the Covenant passed: Now what did the Appearance of these *three Men* typify? Nothing else but the *Trinity* of the *Deity*, and the Manifestation of the divine formed Word through the *three Principles*: Therefore the divine Image was represented in *three Men*; for it is a *threefold Ens*, but *one* only *Essence*, *viz.* *three* Worlds, and yet in one another as *one*, but differenced in *three* Principles, *viz.* with the dark wrathful *Fire-World*, and with the holy *Light-and-Love-Fire* World, and with the outward *visible* World.

48. Out of these three Worlds Man was created, even into an Image of the divine Manifestation: Therefore God shewed himself to *Abraham* in the *same Ens* and Essence, as in the *Form* of the angelical *Message*, and yet spoke of himself.

49. For the *represented Ens*, through which God spoke, was angelical and human; it would become human, for Christ as to the Person of the Creature should be a Prince or an angelical *Hierarchy*; so likewise God appeared to *Abraham* in this *Ens*, *Essence*, and Property, with his own indwelling Voice.

50. Very exceeding wonderful is the History concerning *Abraham*; for the Kingdom

of *Christ* is therein wholly represented, and not only the Kingdom upon the Earth in the Time of the *four Elements*, which also is pourtrayed and set forth under it, but yet only as a *Pilgrimage*, which should not be the right Kingdom; for *Abraham* must continually wander up and down, and also his Posterity, and yet God promised him the *Country* wherein he was a Pilgrim for his Propriety, that he and his Children should *eternally* possess the same.

^a Gen. xiii. 14,
15.

51. For so God said to *Abraham*, ^a *Lift up thine Eyes, and look from the Place where thou art, Northward, Southward, Eastward and Westward; for all the Land which thou seest, to thee will I give it, and to thy Seed for ever: But now they obtained Possession of this Land a long Time after, and were first brought in by Joshua; and Abraham and his Grandchildren lived not to obtain it, and they were very often driven out from thence; and yet God said he would give it Abraham and his Children for an eternal Possession.*

52. But we see at present that they have it not in Possession; for the *Turks* have now Possession of it; and *Abraham's* Seed, *viz.* the *Jews*, have at present neither Land nor Principality, but are almost in all Places only as Captives: But now the Purpose of God must stand, his Word must be true: *Abraham* in his Seed shall *eternally* possess it, for eternal is not only temporal.

53. Therefore also God spoke of the *Place*, and shews the same to *Abraham*, that he might see it with his Eyes: And even here lies the great Mystery; for Paradise was in the World, and *Adam* lost Paradise; but in *Abraham's* Seed, *viz.* in *Christ*, Paradise was again restored, *not* according to the mortal Man, but according to the *heavenly*.

^b Rev. xxi.

54. Now we see at present that *Christendom* has not these Lands or Countries in Possession; and so likewise the *Jews* have them not: And now seeing that *Abraham* shall eternally possess them in his Seed, *viz.* in the holy Seed, we are thereupon to consider rightly of the Place of the *holy Paradise*, as the prophetic Spirit in *Ezekiel*, and *Daniel*, and in others of them, signifies and declares, but especially in *St. John* in the *Revelation* ^a, concerning the *holy Jerusalem which comes down from God out of Heaven, as a Bride prepared, and adorned for her Bridegroom*; and in all thus much is signified, that *Christ* in *Abraham's* Seed shall take in his Kingdom.

^b Rev. iv. 6.

55. For with the Dissolution of the *four Elements*, when the four Elements shall be in equal Weight [or brought into the true Temperature] and the *Earth* *chrystallized* like a *glassy Sea* ^b, as may be seen in the *Revelation*, *then* that which was promised to *Abraham* concerning the eternal Possession shall be performed: For *Christ* said, *My Kingdom is not of this World*: But now the *Kingdom of this World* was shewn and promised to *Abraham*; therefore we must thereby understand the *heavenly Kingdom*, and even *that very Place*, which was shewn to *Abraham*, when Paradise shall be again made manifest, and *Abraham* in *Christ* shall appear to the eternal Possession.

56. For although at *present* the *Turk* has it according to the four Elements in Possession, yet *Abraham* in *Christ* has it with his Seed in Possession according to Paradise, *viz.* in the *Paradise World*: *Abraham* is risen in *Christ*, and possesses his promised Land in his Principle: *He* is in Paradise, and the *Turk* in the outward World.

57. Paradise is in the World; yet not in the third Principle, but in the second: The one does not confound the other: When *Abraham's* Children in *Christ* part from the earthly Body, then they take Possession of this promised Land according to the spiritual Man, and possess the same *eternally*.

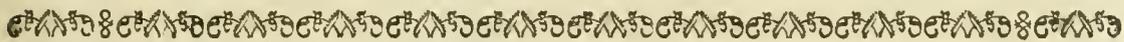
58. And this is that which *God* so often said to *Abraham*, *That he would give him the Land for an eternal Possession*; for when he promised it him, then he commanded him to go away from *that Place*, to signify, that he did not mean the external Kingdom, but the *eternal*, and set him forth a Figure in the *Stars of Heaven*, saying, *That even so his Seed should be multiplied and increased*; and as the Stars have a pure clear Body in Comparison

parison of the earthly Bodies, so likewise the Seed of *Abraham* should be an heavenly eternal one.

59. But that *Abraham's* Children, viz. the *Jews*, are at present cast out from thence, and dispersed into the whole World, the Reason of it is *their Blindness and Obstinacy, till the Time of the Gentiles be accomplished*: They have not known the Lord of Glory, but have *rejeſted* him; but when they shall know themselves, they shall be *planted again into the Root*.

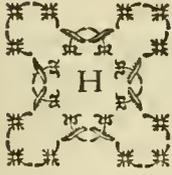
60. Not that they are cast out of the Root, but they must be *blind*, that their Light might shine to the *Gentiles*, till the Gentiles also become *blind* in this Light of *Abraham* *Note.* (as indeed they are at *present* really blind) and then the Light of *Abraham* shall again rise out of its own Root and Stem, and shine to *all Nations*: Then *Japhet* shall dwell in *Sem's* Tent, and *Israel* shall be brought together to the open Grace-Fountain of all Nations; concerning which all People are as yet blind.

61. But the Time is *near*, and the Morning *Star* has appeared, if any are able to see: But the *Babylonical Whore* has blindfolded *all*; so that all Nations walk in the *Night*: Her abominable Whoredom is come before the most High, who will blot out her Shame, which has defiled the Heaven. This thou shalt soon find by Experience, in thy Drunkenness, says the Spirit of Wonders from its own Root.



The Thirty-eighth Chapter.

A clear Manifestation of the Beginning of the Heathen's War: How Abraham delivered Lot his Brother's Son: And of the Royal Priest Melchisedech of Salem, to whom Abraham gave Tithes.

1. ERE we see very clearly what the Imaginations, Purposes, Intentions, *Gen. xiv.* and Undertakings of Men have been, even from their Youth upward; how they have brought themselves *out* of the *Image of God* into half bestial and half devilish Properties, viz. into Pride, Covetousness, and self-ful Domination; in like Manner as the *Devil* desired the same, and therefore was cast out from his Kingdom.

2. For here the Gentiles, and the Children of *Ham* at *Sodom* and *Gomorrab*, and in the whole Region thereabouts, did now begin to exercise their domineering Power, among whom *Abraham* was only a Stranger, and dwelt in the Plain of *Manre* as in a Wilderness, where he kept Cattle: But the Gentiles did tear and rend for the Kingdom of this World, and for the *external* Might and Power, striving how one People might rule over another, whose Will and Dominion have continued even to *this* Day, and have received their Beginning from the *Heathens*, and the Children of *Ham*, viz. from *Babel*, from the divided Tongues.

3. When the Powers of the formed Word, viz. the Properties of Nature, divided themselves, and each introduced itself into a Selfishness, then *Strife* and Enmity arose among them, for the Center of the Nature of the dark World has obtained his Domi-

nion in the *fallen* Property of Man: For Men were as dead to the Kingdom of God, *viz.* in the Love and Humility, and lived at present to the *outward Stars* and the *four Elements*.

4. Also the Devil had built his Strong Hold in the *Serpent's Ens* in Man; therefore they fought only after that which made them *great and potent* in the World: And yet we may see, how the Devil did only fool and ape them in the Wrath of God, so that they *slaw* one another, and esteemed *temporal Pleasure* higher than their Life; which is the greatest Folly under the Sun, that Man should bring his Life into the Danger of Death, for the Sake of poor silly Pride; whereas yet he knows *not* whether he shall hold and possess that, for which he murders, kills and slays.

5. And we see how *soon* the Devil in his Envy and Pride ruled in them; for though they had the whole Earth before them to possess, and many Countries and Islands were uninhabited, yet they *undertake War*, that so they might but domineer over one another, and *rob* and *plunder* one another; thus the Devil, as Man's Enemy, brought them into his Pride, that they might serve him.

6. It is not in vain that Christ calls him a *Prince of this World*; he is a Prince according to the Property of the Wrath of the dark World; in and according to the same Property he rules *Man* in Body and Soul, in Will and Mind.

7. For all *War* and Contention arise out of the Nature and Property of the dark World, *viz.* from the four Elements of the Anger of God, which produce, in the Creature Pride, Covetousness, Envy, and Anger; *these* are the four Elements of the dark World, wherein the Devils and all evil Creatures live; and from *these four Elements* arises War.

8. For although *God* commanded the People of *Israel* to drive out the Heathen, and wage *War*, yet the Command was wholly from the *angry* zealous God, *viz.* from the Fire's Property; for the Heathen had stirred up the Wrath and Indignation which would devour them: But God, so far as he is called God, desires *no War*, yea he cannot desire any Thing that is evil or destructive, for he is according to the second Principle only *good*, and communicating, and gives himself to all Things.

9. But according to the dark World's Nature he is an *angry zealous God*, and a *consuming Fire*, if his Wrath be awakened; according to this Property he desires to consume all that moves and enkindles itself therein: And from *this* Property, God commanded *Israel* to fight, and smite the Heathen; for his Anger was set on Fire in them, and they were as Wood cast into the Fire, which the Fire desires to consume.

10. *Therefore* the Wrath of God commanded one Nation to slay another, that it might even out of his Wrath be taken away; otherwise the Fire of *his Anger* would have enkindled itself, as happened to the *five Kingdoms* of *Sodom* and *Gomorrab*: Thus the Wrath of God satiated itself in the Life of the Wicked, which it devoured into itself, in that they slew one another.

11. As it yet now so comes to pass, that oftentimes Men cry to God to give them *Success* and *Victory* against their Enemies, that they might murder them; but God gives them *not* Victory therein, but the Sword of his Anger, which they awaken with their Prayer's fierce Desires and Will: Were they *true* Men, and Children of God, they would *need* no War, for the holy Spirit does not wage War, but he only loves and gives; but according to the Property of the Anger he consumeth all Ungodliness and wicked Doings, and is thereby more blown and stirred up in Indignation.

12. For the *more* a Man adds Wood to the Fire, and stirs it, the more it elevates and enflames itself till it devours whatsoever it can reach; the like also is to be understood concerning the *Zeal* of God: This enkindled Anger-Zeal of God was set on *Fire* in *Adam*, and it devoured his Image of the holy World, and passed *from Adam* upon all Men.

13. For they which were in the Line of the Covenant had the *enkindled Zeal*, according

to the first Principle, *viz.* according to the Soul and Body, also in them; the one not better than the other; the *Serpent's Ens* lay as well in *Abraham*, and his Children, according to the enkindled Soul, and according to the gross bestial Property of the Mortal, as in the *Gentiles*; except the *Line* of Christ in them, which was not the sinful Man's Self-hood, but it stood in *God's Power*; as the *Heaven stands in Hell*, and *Hell in Heaven*, and yet the one is not the other; and as the *Heaven stands in Hell*, and *Hell in Heaven*, and yet the one does neither confound or comprehend the other; or as the *Night is in the Day*, and the *Day in the Night*; or as the *Light of Nature dwells and shines in the Darknels*.

14. Thus we are to understand, how the Children of the Saints have waged War against the Crew of wicked Men, and drove them out, *viz.* in the *Anger's Property*, which managed its Sword by them, to destroy the Heathen and the Generation of *Ham*; for *Abraham went out with his whole House and People, against the Heathen who had carried away Lot his Brother's Son captive, and he smote the Heathen, and delivered his Brother.* ^{c Gen. xiv. 14, 15, 16.} This was done in the Zeal of God, which thus delivered his Children through the Might of his Anger; for what conduces to the Wicked for *Destruction*, the same conduces to the holy Men for *Life and Deliverance*.

15. But that those who will be called Christians (who ought in and with Christ to be dead to the Anger and Wrath of God in Christ's Death) *wage War*, they do it *not* as *Christians*, but as *Heathens*: No Christian wars; for if he be a Christian, then he is *dead* in and with Christ's Death to the four Elements of God's Anger in Self, and born a new Man in Christ's Spirit of Love, who lives in Righteousness, in Love, and Patience, and lives not to himself, but to God in Christ.

16. For a true Christian *leads his Conversation and Will in Heaven*, in the Life and Spirit of Christ; as *St. Paul* says, *Our Conversation is in Heaven*: But when the Christians wage War, they do it from the *heathenish Property*, and not from Christ's Property; for a Christian is not of this World; his Kingdom is in Heaven; and he is dead in Christ to the World, according to the new spiritual Man in him: The Heathen-Man, *viz.* the *half-devilish Man* (who has his Kingdom in this World, who never has Room enough upon the Earth, but lives in the four Elements of God's Anger, *viz.* in Pride, Covetousness, Envy, and Wrath) the same desires in the Christians to *war, fight, and slay*.

17. *Saint Paul* says, ^{d Rom. vi. 13.} *Give your Members to be Weapons of Righteousness: For why do Men fight?* For the Kingdom of this World: And yet as Christ said, ^{e James iv. 1.} *His Kingdom was not of this World*; so also his Children's Kingdom in him is not of this World: Now then ^{c John xviii. 36.} if we give up our Body and Soul for Weapons of God's Anger, and seek only thereby *Self* [Interests, Liberties, and Privileges of *Mammon*,] and slay one another for the Kingdom of this World; I think we are herein Christians indeed in the *Mouth*, but the *Heart and Soul* is an Heathen, and not born out of Christ's Spirit.

18. When *Abraham* had smote the Heathen, *he desired nothing of the Goods which he took, but restored to the King of Sodom what the Heathen had taken from him*, and was only zealous in the *Lord*; he did not fight for Country and Kingdom, but to *deliver his Brother Lot*: This was a true Zeal, which the *Lord* drove in him; he did not stand up and fight for Country, or City, and though he obtained it, he desired it not, but went again to his own Place.

19. And here the Spirit in *Moses* speaks very wonderfully, and says, that *when Abraham returned from the Slaughter, the King of Sodom met him; and Melchisedech King of Salem brought forth Bread and Wine, who was a Priest of the most High God, Possessor of Heaven and Earth, and blessed Abraham, and Abraham gave him Tithes*: And though we find almost nothing elsewhere in the holy Scripture of *this Priesthood*, yet the same was really in the Figure of Christ; for the Spirit says in another Place of Christ, that *he was an High-Priest of the Order of Melchisedech*.

20. Thus the Spirit of God does very secretly and mystically represent the Figure of Christ by *Melchisedech*, and calls him a King of *Salem*, and a Priest of the most High God, viz. a Priest of *Salvation*, and the holy *Unction*, as it intimates in the sensual Tongue; that is, Christ has blessed *Abraham*, and brought him forth Bread and Wine, viz. his *Flesh and Blood*, and is the High-Priest before God, that makes Atonement for *Abraham* and his Children.

21. For *Abraham* had managed the *Sword* of God's *Anger* against the Heathen; now came *Melchisedech*, and blessed *Abraham* again, lest the *Sword* of the *Turba* should lay hold on him; and he gave him forth Bread and Wine, that is, the heavenly *Ens*, which he would introduce into *Abraham's* Seed, and change it into *Flesh and Blood*; and here he appeared the Father's *Anger* in the *Covenant*, as in the *Type*.

22. For this Priest with *Abraham* is really to be understood in a *spiritual* Manner; for though *Abraham* might have externally a Priest after the same Manner with him, under the Figure of Christ, yet *Moses* says, *he was a Priest of God*; and said to *Abraham*, *Blessed art thou, Abraham, of the most High, who possesses Heaven and Earth*, who has shut up thine Enemies into thy Hands: Here is none other to be understood but *Christ*, who very often appeared to *Abraham* in the Figure, and blessed him always; for the Spirit in *Moses* calls him also a King of *Salem*, which is nothing else, but a King of *Salvation*.

23. And *Abraham* gave him *Tithes*: Indeed he might have such a priestly Order with him, to whom he gave *Tithes*: But this King and Priest was he of whom he preached, to whom *Abraham* gave *Tithes*, viz. the *tenth Property* of the human Properties of the fiery Tongue of the Soul; and the Priest gave his *Bread and Wine*, and his *Blessing* thereinto; viz. the *Love-Fire*, the *Tincture of the Light*, together with the heavenly *Substantiality*, that so *Abraham* might receive the *Light's Tincture* into the Soul's fiery *Tincture*, and become again a compleat *Image of God*, which was separated in *Adam* with the *Woman*: Therefore *Christ*, viz. the *Woman's Tincture*, gave him again the *Light's Ens*, that so the Male and Female Property might become *one Image or Person*: This the Spirit does here signify in *Moses*, under the *Royal Priest of Salem*.

24. For *Esdra's*, when he dictated the *lost Bible*, in the Knowledge of the Spirit of God, to his Scribes, saw this very well; and therefore the Holy Spirit does so set it down: And we see very exactly, how *Esdra's* wrote the Histories of *Abraham* in the *Vision of the Spirit*; for the whole History of *Abraham* is delineated under *Christ's Person*, and is an *Image or Type of Christ*.

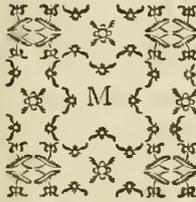
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Esdra's dic-
tates the Bi-
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2 Esdras xiv.

25. *Abraham* saw in the Spirit this Priest of *Salem*; and when *Abraham* offered Sacrifice, then this Priest was in the Offering, and offered to God; for he was to make *Reconciliation* for the World with an Offering; therefore he was a Priest of God.

26. He brought *Abraham's* Will-Offering, viz. his Prayer and Desire in *Faith*, into the holy *Ens* of God, and in the same *Ens*, viz. in the divine *Essentiality*, heavenly Bread and Wine was brought to *Abraham's* Soul, that it might eat at *God's Table*, till this Priest became *Abraham*, that is, did manifest himself in *Abraham* with the heavenly *Corporeity*, viz. with the Soul's Food in the *right Bread and Wine*.

The Thirty-ninth Chapter.

How God appeared to Abraham in a Vision, and established the Covenant with him in his Seed ; and how Abraham's Faith laid hold of the Covenant, which God accounted to him for Righteousness ; and how God commanded him to offer Sacrifice, and what is thereby to be understood.

1.  MOSES says, ' *After these Things it came to pass, that the Word of the Lord came to Abraham in a Vision ; and said, Fear not Abram, I am thy Shield, and exceeding great Reward ; but Abram said, Lord God, what wilt thou give me, seeing I go childless ; and the Steward of my House is this Eliezer of Damascus. And Abraham said further, To me thou hast given no Seed ; and lo ! this Son of my Servant will be mine Heir : And behold the Lord said unto him, He shall not be thine Heir ; but he that shall come forth out of thine own Bowels shall be thine Heir ; and he commanded him to go forth, and said, Look towards the Heaven, and number the Stars : Canst thou number them ? And he said to him, so shall thy Seed be. Abraham believed God, and that was counted to him for Righteousness.* Gen. xv. 1-7.

2. In this Portion of Scripture lies the Root of the Christian Faith ; for God said to Abraham, that he was his Shield and Reward, that he would give him the Seed out of his Loins : God would be Abraham's Reward, and give him a Son of his own, whose Seed should be as the Stars in Heaven, which are innumerable ; and his Steward's Son should not be Heir, viz. the animal human Seed full of the *Serpent's Ens* shall not inherit, but God's Reward, God's *Ens*. He would give in his Reward into his Seed, viz. into the Power of his Loins, which should be a Seed like to the Stars of Heaven ; he looked upon the Seed in the Covenant, viz. upon the eternal Kingdom, which should be as the Stars in Heaven, so pure, bright, clear, and innumerable : And this Abraham believed, and it was accounted to him for Righteousness.

3. Believing here is this, viz. he received and laid hold of the Word ; he took it into his Desire, viz. into the human *Ens* ; the Aim in the Covenant in the formed compounded Word, viz. in Abraham's Nature and Property, received the speaking Word of God, viz. the Promise ; and both these were formed into one ; and in this one Abraham's Faith was right ; for God counted the Word, which Abraham received into his Faith's Desire, to him for Righteousness, for Propriety, and Justification.

4. For this received Word which was thus taken in, justified the creaturely Word, viz. the expressed, created Word ; understand that Word which had formed itself in the human Property, and brought itself into a Creature, and put itself forth out of the three Principles into an Image ; in which Image the Self-will had, through Desire and Lust, elevated itself with the dark World's Property, viz. in the Fire of God's Anger, and introduced itself into an earthly Grossness ; into which gross Image the Devil also had introduced, by the Serpent, his *Ens*, Will, and Desire.

5. Now the living eternal-speaking holy Word came forth, out of the Light's and divine Love's Property, to help this *Ens*, this compacted Word, and created Image, and became its Reward ; this same Abraham's natural Word and Power received into itself ;

and this same Word of God taken in, and fixed in the Desire, *justified Abraham's corrupted Word*; it was his *Righteousness*: The same destroyed the Anger, and ruined the Devil's Desire and Will; understand in Man's *Ens*, *viz.* in the formed Word this was effected.

6. For there is no *Faith* without God's Word and Power; therefore *Abraham* did now take God's Power and Promise into his *Ens in him*, and formed or conceived the same into a *Substance* of his Spirit; this was the *Faith of Justification*, that God's Word, and the human Will and Desire, came into *one* spiritual *Substance*: Thus God *accounted* the received or inspoken apprehended Word to *Abraham* for *Righteousness*, *viz.* for *Propriety*: And this is the Ground and Root of *Faith*, that he took in or imprinted God's Promise into his Desire, as his very *own*, and let not the same pass from him in *Doubt*: As *Jacob* did, who took the Word of Promise into him, and said, *I will not let thee go till thou dost bless me, and wrestled the whole Night* with the Word of Power, till he obtained *Victory*; so that the promised Word gave in itself to him, for *Propriety*, *viz.* to a *Blessing*, or a great Reward, as here in *Abraham*.

7. Thus understand us very accurately: The incorporated Word of the Covenant in Paradise, which God promised to *Adam* concerning the Bruiser of the Serpent's Head, did here at present *wrestle* through *Jacob's* formed Word of the human Property, with the new promised Word, *viz.* with the living Word, which did at present move itself in him, and would that the corrupt human *Ens* might be blessed with God's Love, that the Wound might be *healed*; and it did long and pant after the *fulfilling* of the Covenant, that God would be pleased forthwith to introduce the holy *Ens* of his heavenly *Essentiality* into Man's *Essence*, that *Christ* might be born out of God's and Man's *Essence*: Therefore let *Christendom* know, that *Faith* is not only an *History* or *Knowledge*, [but a real *Substance*.]

8. *Faith* is nothing else but the uniting of one's Will to God, and the receiving of God's Word and Power into the Will, that so both these, *viz.* God's Will and Man's Will, become both one *Substance* and *Essence*; that the human Will be even God's Will; and then *Christ in his Sufferings, Death, and Resurrection*, is accounted to his own *Humanity* for *Righteousness*; so that Man becomes ^s *Christus*, or the Anointed; understand according to the *spiritual* Man: And thus we *put on Christ* in *Abraham's* Faith, and are *Twigs, Shoots, and Branches* in his *Vine, and the Temple of God*: He that teaches and believes otherwise, is yet in the compacted, uncontrite, or uncloven *Tongue of Unbelief*, in the *Whoredom of Babylon*.

9. This is the true real Ground of our *Christian Faith*, that as *Abraham* put on *Christ* in the Faith, so we also at present receive, and in our heavenly Part of the *Humanity* put on *Christ* in his *Humanity*, according to the heavenly *World's Essence*, in the same *Flesh and Blood* which *Melchisedech* represented and brought to *Abraham* in the heavenly *Bread and Wine*, *viz.* in the *Type* thereof; yea wholly receive it into our *Ens* of the heavenly *World's Essence*, which died in *Adam*, and became alive therein, and *arise* from *Death* in *Christ*, and dwell very essentially with our *spiritual* Man in him: And then *be is our own Righteousness, we in him, and he in us, only one Christ, one God, one Faith, one Tree* in the *Paradise of God*, in the *Stem*, which is *God*, and in the *Power and Virtue* thereof which is *Christ*, and in the *Branches* of the *Tree* which are we *Christians, wholly one Tree*, not two: We understand *not* herein the gross *bestial* Man full of the *Serpent's Ens*, ^h *which shall not inherit the Kingdom of God*, but the true Man, which God created in his *Image*.

^s John vi.

^h 1 Cor. xv 50.

10. Let *Master Sophister* or *Wiseling of Babel* look us right in the *Face*, and see what *Spirit's Child* we are: We understand *not* the *Beast*, but the *Man Christ*, which died in *Adam*, which was again regenerated out of *Abraham's Seed*, and *deprived Death of its*

Might, and destroyed Hell in Man, and flew the Death in us, and rose again from Death, and lives for ever: The same we mean by a right Christian, and not Calves, and Oxen, Dogs, Adders, Serpents, Toads, and the like, who would with their Beasts of Vanity be *outwardly* adopted and regenerate Children of God; no *such Beast* comes into Heaven, only and none else but a *Christ*, viz. a Child of Christ, which is born of Christ's Flesh and Blood: ¹ *Without are Dogs.*

¹ Rev. xxii. 15.

11. Therefore let it be told thee, O *Babel*, thou ridest upon the Dragon of thy own contrived, half devilish, and half bestial Tongue in thy own Words and Will, and hast not *Abraham's Faith*, viz. in the received and formed Word, which became Man: But thou howlest with the *Dogs*, and yet wouldest with thy snarling, jeering, contentious *Dogs-Will*, in a strange Child, be *Abraham's Heir*.

12. But God said to *Abraham*, *Thy Servant's Child shall not be thy Heir, but he that is begotten out of thy Loins*: He that is born of the *Faith* of Righteousness, he shall be God's Heir, and not the Son of the *Bond-woman*, viz. the strange introduced gross bestial *Serpent's Ens*.

13. And God said to *Abraham*, ^k *I am the Lord that hath brought thee out of UR of the* ^k *Gen. xv. Chaldees to give thee this Land to inherit it. But Abraham said, Lord God, whereby shall I know that I shall possess the same? And he said unto him, Take me an Heifer of three Years old, and a She-Goat of three Years old, and a Ram of three Years old, and a Turtle-Dove, and a young Pigeon: And he took all these, and divided them in the midst, and laid each Piece one against another, but the Birds he divided not. And when the Fowls came down upon the Carcasses, Abraham drove them away; and when the Sun was down, a deep Sleep fell upon Abraham, and lo! an Horror of great Darknes fell upon him: And he said to Abraham, Know this of a Certainty, that thy Seed shall be a Stranger in a Land that is not theirs; and they shall be compelled to serve, and be afflicted four hundred Years; but I will judge the Nation whom they must serve; and afterwards I will bring them out with great Substance: And thou shalt go to thy Fathers in Peace, and be buried in a good old Age; but in the fourth Generation they shall come hither again; for the Iniquity of the Amorites is not yet full. Now when the Sun was gone down, and it was dark, behold a smoaking Furnace, and a Fire-flame passed between the Pieces. Here the right Figure of Christ's Offering for the Humanity is represented; and also his Suffering and Death, his Persecution; and also his Victory is delineated herein; and likewise the Man of Sin and Vanity, intimating how he must fill up his Measure; and whereunto each is appointed.*

14. God gave *Abraham* the Sign how it should go with his Seed, in that *Abraham* said, Lord God! *whereby shall I know that I shall possess the same?* Then God set the *Figure* of the Seed before him (for he had comprehended it in his Faith, which was made his Righteousness) and shewed it him in a *Figure*, for the *Offering* signifies the Offering of Christ; the three Sorts of Beasts, viz. the *Heifer*, *She-Goat*, and *Ram*, each three Years old, denote the Part of the outward Humanity of the Time, viz. out of the *Limus* of the Earth.

15. But that they must be *three Years old*, denotes the whole outward threefold Man, of the *Sulphur*, *Mercury*, and *Salt*, viz. the three Properties of the three Principles, which lie in the Earth in *one* Essence or Substance.

16. And that *Abraham* divided these three Beasts, and laid one right overagainst the other, signifies the *twofold Limus* of the Earth, viz. the *gross* Property out of the dark World's Property, and then secondly, the *Limus* out of the *heavenly* World's Property, which lies in one *Compaction* in the Earth, whence Man was created as to the Body.

17. But that *Abraham* divided them, signifies that the Grossness, which *Adam's* Desire introduced, must by Death be *separated* from the Pureness of the Humanity, and one

must lie right *opposite* to the other, and be divided from one another, each into its Property, as Light and Darknefs are divided, and yet are near one another.

18. The *Turtle-Dove* denotes the poor *Soul* captivated in this bestial Property; and the *young Pigeon* signifies the inward *disappeared* Humanity of the poor Soul, which shall become young again in the Offering, *viz. a new Birth*.

19. But that the *two Doves* were not divided, but offered *whole*, signifies that nothing shall be taken from the Soul, and from the inward Man of the heavenly *Limus*, they shall remain *whole* and entire in their Substance, and be offered whole to the angry Fire of God in Christ, and be brought *quite* through the Fire of Anger, through *Death*, *viz.* through the great Darknefs and Horror of Death and *Hell*, as this was the Figure thereof.

20. When *Abraham* had set forth his Offering, he fell into a deep Sleep, and Horror and great Darknefs did encompass him: The *Sleep* signifies the Death of Christ, and the *Horror* the Wrath of God, *viz.* the Abyss of Hell, and the Darknefs the dark World; into this the *Word*, which had given in itself into *Abraham's* Faith, to be a Seed of the Children of God, should enter with the Offering in the whole Humanity, both with Soul and Body, and resign itself up *wholly* to the Anger of the Father to be devoured.

21. And the *enkindling* of the Fire, which passed between the *Pieces*, was now the holy Fire of God, which came forth out of the holy Burning, *viz.* out of the *Love-flaming* Word, which gave in itself to *Abraham's* Faith, in the Humanity of Christ in Soul and Body, when he stood in the Father's Anger, in the Death and Darknefs in Hell, and cast the Humanity in Soul and Body to the *Anger*, and changed the Anger into Love-Fire; for the *Wrath* of the Father according to the eternal Nature of the dark World, which was enkindled in the Humanity, must in the *Humanity* receive such an holy *Ens*, wherein the Anger might in its Fire be changed into a Light or Love-Fire.

22. This holy *Ens* in the Word of Faith must enter into the great *Horror* of God's Anger; for the Soul stood therein essentially in its Property; it is out of the Father's Fire-Property (out of his Strength and *Omnipotence*) *viz.* out of the first Principle; and here the second Principle, *viz.* the Love-Fire, came to *help* it: Therefore it must enter again into its own *Root*, from whence it came to be a Creature, and be tinctured in the Power of the Love-Fire, in the divine Light, and be changed into an excellent, pure *divine Gold*; of which this Offering was a *Type*.

23. And that the *Fowls* fell upon the Carcasses, which *Abraham* drove away, signifies the hungry Essence of the wrathful Property of the Anger of God in Man, which *hungered* after the Humanity, and would devour the same into itself, but the *Word* in *Abraham's* Faith drove away the Devourer from thence; it should not be devoured, but be offered, that so one Essence might enter into another, and overpower the other.

24. The Offering of Christ (*viz.* the Humanity of Christ) did indeed give itself wholly as an Offering or *Sacrifice* into the Father's Anger, into his Fire's Essence; but the Love-Spirit of God *hindered* the wrathful Essence of the Fire, so that the Fire *could not* devour the Humanity of Christ; it took only the Self-will of the Humanity, and brought it again into the first *universal* entire Will, out of which Man's Will was given him, which had corrupted him, and brought him to Self-hood: Here it was *again* introduced into the Father's Will, *viz.* into the first Root; for so also Christ said, when he in this Condition or Trial on the Mount of Olives did sweat Blood, *'Father, thy Will, not my Will be done.*

! *Luke* xxii. 42.

25. The divided Word of Man's Property, which had turned itself away from the universal *Perfection*, *viz.* from the *ONE* into a Self-hood, must enter again into the *ALL*, and be tried, purged, and purified through the Fire of God, and live and move in the *one*, *viz.* in the Father's only Will.

26. The

26. The Figure of the *Servitude in Egypt* signifies, that Christ in his Members should be only a Pilgrim and Stranger in this World, and that the *outward Man*, which is of this World's Essence, should be subject to the *Dominion* and Power of this World's Essence, and be plagued, and always accounted only as a Carpenter's Axe, whereby Men build the House.

27. For a *Christian Man* is even as God's Hatchet, wherewith God builds his House for an Habitation, both as to the *holy Children*, and also as to the *Wicked*; they must *both* build; inwardly from God's Spirit they build God's Temple, and outwardly with their Hands they must be in *Servitude*; for the outward Kingdom wherein they dwell is not theirs, but the *Heathen's*, which have their *Heaven* therein, and work therein in God's Anger.

28. And it was very fully and mystically told to *Abraham*, that he should be subject to *Servitude* in his Children, till the Iniquity of the *Amorites* was full; so that herein we see very clearly how God's Children must serve the *Amorites*, *viz.* the *Gentiles*, till they also obtain their Inheritance in the *Wrath* of God, and wholly accomplish *their Works* also in the Anger of God, for a Building of the dark World: For God said, *They should serve the Egyptians*, and have only *Plagues* for their Reward, till *they* had accomplished and filled up their Measure: Thus the *Wicked* must wholly finish their Works; and the Children of God must be *embroiled* also in *Servitude* with them.

Note.

29. Therefore, dear Children of God! though you oftentimes must serve *wicked Lords* and People, and be accounted as *Bond-Slaves*, as it yet at present so falls out, yet think that you also serve God *therein*: For as you in your Hearts and Mouths build God's Kingdom to your Possession, so you must likewise with your *Hands* help *your Masters* to build their hellish Seat; for you are God's Instruments, fit enough for all Kind of Structure; you must *not* do it from your *Choice* and *Good-liking*; but from the *Command of God* you must do it.

30. For in that the Potent *compel* the Poor, and force them into *Servitude* and *Slavery*, that he does from his God, *viz.* from the Kingdom of Nature, from the *Stars*, and from *Self-hood*, wherein he builds up the House of his Wonders to the Kingdom of Nature; this is his Office whereto his God uses him; and it is also a great *Wonder* before the Eternity: But it arises from the divided Tongue, where the Properties entered into *Self-hood*, each in itself; over which the *Strongest* domineer; to all these, *viz.* to the Kingdom of Nature, the earthly Man, I mean the outward Man, must be *subject*, otherwise he *resists* the Kingdom of Nature, *viz.* the formed Word.

Note.

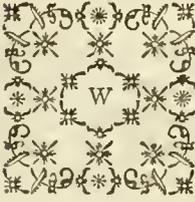
31. Now it does not belong to the Children of God to resist or oppose, *but to do all for God's Sake*, whereto only God will use them; they must think that they, in this World and in the Eternity, are God's Servants, will serve him in his *Order*, [or Ordinance.]

32. We do not hereby judge or condemn the worldly *Magistracy* and *Order*; but we shew the Ground of all Mysteries: Dominion or Rule rises out of the Kingdom of Nature, and may indeed enter into God's Kingdom, if it manages its *Authority* and Power as a *Servant of God* in the Kingdom of Nature, and not as a *self-willed* God, who will do what he pleases: If Rulers acknowledge and behave themselves as God's Stewards in his Kingdom of Nature, and transgress not the Order of Nature, and do not advance *themselves higher* than the Office of Nature sets them, and so make themselves *Petty-Gods*, to command and impose what their Will and *Lust* lead them to, then *well and good*; but if it be otherwise, they shall find it, as God said to *Abraham*, *This People, whom they must serve, I will judge.*

The Fortieth Chapter.

Of the History and wonderful Typification of God's Spirit, concerning Hagar, Sarah's Maid, and her Son Ismael, and his Rejection from the Heirship and Inheritance of Isaac.

Gen. xvi.

1.  WHOSOEVER will read the Acts of *Abraham*, *Isaac*, and *Jacob*, and rightly understand what the Spirit of God does signify and mean by the same, he must not look upon them *only* as an *History*, as if nothing else was couched therein, than an outward Acquisition or Relation of an Act or Thing done: The whole Kingdom of Christ, together with the Kingdom of Nature, is therein set forth exactly; not only the Work of Man's *Redemption*, but also what Men, how or what in Man, shall possess and inherit God's Kingdom; not as the *Jews* boast, that they alone are God's People: No! It is far otherwise; God looks not upon one Sort or Generation of Mankind, but upon the *Stem* or *Root* of the Tree.

2. In the two Brethren, *viz.* in *Isaac* and *Ismael*, both Kingdoms are typified; *viz.* in *Ismael* the Kingdom of *Nature*, and in *Isaac* the Kingdom of *Grace*; and thus also in *Esau* and *Jacob*; for at present two Lines went forth out of *Abraham*, *viz.* *Japhet's* and *Sem's*: *Ismael* was the first, as *Japhet* among *Noah's* Children; and so likewise *Cain* among *Adam's* Children; these point at the Kingdom of *Nature*, which has its Original out of the Father's Property, and must always be the *first*, if a Creature shall be brought forth, [or to the producing of a Creature.]

3. Afterwards comes the Kingdom of *Grace*, which takes in the Nature; as first there must be a *Fire*, before there is a *Light*; the *Fire* begets the *Light*; and the *Light* makes the *Fire* manifest in itself; it takes the *Fire*, *viz.* the Nature into itself, and dwells in the *Fire*.

4. The like also we are to understand concerning the two Properties of the Humanity, *viz.* in the *two* Principles, according to *Fire* and *Light*, *viz.* according to the Father's and Son's Property, according to the *Anger*, and according to the *Love*, both which are in one Essence.

5. But seeing Man's Will had subjected itself to the Kingdom of Nature, the Kingdom of Nature did now also *represent* its Property in Man's Image, to the highest God, especially in this wonderful Man *Abraham*, in whom the Spirit and Word of God moved itself; now the Figures of the eternal Principles, *viz.* of both Wills, were represented out of one Man to the Word of God, which had brought forth and formed all Essences, *viz.* the revolted disobedient (Will) in *Ismael*, and the holy Obedience, which sprung forth from the received *Word of Faith*, in *Isaac*.

6. Two Types were here set forth; in *Ismael* the poor, sick, distempered, evil, corrupted *Adam*, fallen from the Will of God; and in *Isaac* the Image of Christ was represented, which was come to *help* the poor corrupt *Adam*, and to introduce his apostate Will into Death and Mortification, and purify the same again in the *Fire* of God, and regenerate it anew in the *Love-Fire*, and in the first only eternal Will of God, where the *Father* and the *Son* are one only Will and Essence, in the wrathful *Anger-Fire* and in the *Love-light Fire*.

7. For with the *Motion* of the divine Property, when God moved the Nature, and created the Creatures, the two Properties, *viz.* of the *Love* and the *Anger* in Nature,

severed themselves ; so that the Mystery of God, *viz.* the invisible spiritual World, might be manifest, and come into a Wrestling [Love-striving] Sport, in the Strife and Counter-Will.

8. For if there was but one only Will, then all Essences would do but one Thing ; but in the *Counter-Will* each exalts itself in itself to its Victory and Exaltation ; and all Life and Vegetation stand in this Contest, and thereby the divine *Wisdom* is made manifest, and comes into Form to Contemplation, and to the Kingdom of Joy, for in the *Conquest* is Joy : But one only Will is not manifest to itself ; for there is neither Evil nor Good in it, neither Joy nor Sorrow ; and if there were, yet the *one, viz.* the only Will, must first in itself bring itself into a Contrary, that it might manifest itself.

9. The like also is here to be understood concerning *Isaac* and *Ismael* ; for *Christ* must be born of *Abraham's* Seed ; and the *corrupt Man* must also be born out of this *Abraham's* Seed, whom *Christ* should help and save.

10. For *Christ, viz.* God's holy Word and Will, took to him, on his holy, heavenly *Ens*, Man's revolted *Ens* and Will, and brought the same in him into the *Mortification* of Self-hood, even into the Root whence Man's revolted apostate Will did arise in the *Beginning* of his Creation, *viz.* into the Wrath of the eternal Nature, into the Father's Property as to that Nature, and regenerated the revolted human Will in the same Fire through the Love-Fire, and united or *atoned* God's Love and Anger, *viz.* the divided Nature, in the human Will ; which Nature, in the Creation of the World, had introduced itself into a Contrary, to the Manifestation of the *Wonders*.

11. Now understand us here right, according to the very acute Depth : *Christ* must be the King and Hierarch, *viz.* the *human Prince* in the eternal Kingdom ; and the Kingdom was his own Peculiar ; now his *Subjects, viz.* his *Servants*, must be other Persons than he, all which must introduce their Will into him, as into one *Stock* : He must be the Tree, which should give to his Branches, *viz.* to the rest of Mankind, *Sap*, Power, and Will, that so they might bring him forth Fruit ; but seeing the Branches on his Tree, which was himself, were become evil, he gave himself *into* their evil Essence, and put forth his Power and Virtue *in* them, that so they *might* become good again, and flourish in him.

12. And that this might be effected, the Tree and the Branches of the Tree must be distinguished or *severized*, that so the *Wonders* of the formed *Wisdom* of Nature in this Tree might *not* cease and come to nought ; for which [Wonder's] Sake, God had moved himself to the Creation, and severed the Will of Nature, *viz.* his formed Word, into a *Contrary*.

13. *Isaac* was conceived in the *Ens* of *Christ, viz.* in the apprehended or formed Word of *Faith*, of *Abraham's Ens* in the Faith, and stood in the Figure of *Christ* ; he was *not wholly* and only out of the heavenly *Ens*, but out of both together ; out of *Abraham's* Adamic *Ens*, and out of the conceived or apprehended Word of *Faith* : And *Ismael* was out of *Adam's Ens*, of *Abraham's* own Nature, according to the *corrupt* Property ; he was wholly out of the Essence of *Abraham's* Soul and Spirit, but *not* out of the apprehended Word of *Faith*, which passed upon *Isaac*.

14. Now *Ismael* was, as his Father *Abraham* was *before* the conceived Word of Faith, and should also take or receive that same Word of Faith in the Desire out of *Isaac's* heavenly divine *innate* or inbred Word, and bring it to a Substance of Faith in him ; for God anointed the Humanity of *Christ*, and the Humanity of *Christ* anointed his Boughs and *Branches, viz.* those who also bring their Desire into him ; and so they also come even to the same *Unction*, wherewith God anointed *Abraham's* Seed in his Faith's Desire.

15. Thus the Figure of *Christ* was represented in *Isaac*, and *Adam's* Figure in *Ismael* ; and in *Abram* God and *Adam* stood as it were opposite : God received *Adam* again in

Abram into his Covenant, Word, and Will; and out of this same Covenant, Word, and Will, which *Abraham* received of God, in which *Abram* was justified, *Christ* was born, who received *Ismael*, and all the poor corrupt Children of *Adam* (who do but introduce their Desire into him) into his Word and heavenly *Ens*, and delivered them to his Father, viz. to the *Bosom of Abraham*, into which his Father had imbosomed or immerfed the eternal holy Word of divine Love, wherein stands the *Compassion* over us the Children of poor *Eve*.

16. Thus understand us now right in this, concerning *Abraham's Bond-woman*, and concerning the *Free*: What does that mean which was said to *Abraham*? ^{Gen. xxi. 10.} ^{Gal. iv. 30.} *The Son of the Bond-woman shall not inherit with the Free*: It was not only spoken concerning the outward Inheritance only, but concerning the eternal Inheritance of the *Adoption* or *Filiation* of God.

17. The rebellious Self-will of Nature was in *Ismael*, which he inherited from his Mother *Hagar*, and from *Abraham's* natural Adamical Will, which was a *Mocker* of the new Birth.

18. For the Devil had introduced his Will into the human Will inclined to Self-hood' in the Serpent's *Ens*, which Will did only mock and scorn the new Birth; just as the *Devil* is only a *Scorner* and *Contemner*, when he is told, how that the *Anger*, viz. the *Wrath* of the eternal Nature, of which he is a *Prince* and *Possessor*, shall be changed in *Man* again into *Love*, the same seems ridiculous to him: This false Spirit was a *Reviler* and *Mocker* in *Ismael*, of whom God said, *Cast out the Son of the Bond-woman*, viz. this *Scoffer*; for the *Scoffer's* Spirit and Will shall not inherit with the *Free*, viz. with the *only Will* of God.

19. But now we are *not* to understand this concerning the *whole Person* of *Ismael*, as if God had *rejected* him out of his Purpose from the divine *Adoption*: No, no: The contrary plainly demonstrates itself; for when *Hagar* waxed proud, seeing she had conceived, and not her *Mistress*, and lightly set by *Sarah* her *Mistress*, and *Sarah* reprovng her sharply for it, she fled from her; then the *Angel of the Lord* met her, and said unto her, ^{Gen. xvi.} ^{7-10.} *Hagar, Sarah's Maid, whither wilt thou go? Return again to thy Mistress, and humbly submit thyself to her: I will so multiply thy Seed, that it shall not be numbered for Multitude.*

^{Ver. 11-14.} 20. *And the Angel of the Lord said further to her, Behold! thou art with Child, and thou shalt bear a Son, and his Name shall be called Ismael, because the Lord hath heard thy Affliction. He shall be a wild Man; his Hand will be against every Man, and every Man's Hand against him; and he shall dwell in the Presence of all his Brethren. And she called the Name of the Lord who spake with her, Thou God seeest me; for she said, Here I have seen him, who hath looked after me; therefore she called the Well where this was done, The Well of the Living, who hath looked upon me.*

21. Understand this Figure thus: *Hagar* fled in the Will of Self, viz. in *Disobedience*, that is, in the Will of Nature, in which the *Devil* according to the *Wrath's* Property desires to be a *Prince*; this Will would not humble itself under the Covenant, and obey the *free* one, viz. *God's* only *Free-will*: *Hagar* fled away in the Figure; for the Will of Self-hood must fly away, and wholly die, and not inherit the Covenant and the *Adoption*; but the *Angel of the Lord* met *Hagar*, and said, *Whither wilt thou go, Hagar, Sarah's Maid? Return again to thy Mistress, and humble thyself under her Hand: Behold! thou art with Child, and shalt bear a Son, whose Name thou shalt call Ismael; because the Lord hath heard thy Affliction.* The Meaning of it is this:

22. Thou poor miserable Man, captivated by the Kingdom of Nature, Nature has indeed brought thee forth in its *Contrariety*, in its *Wonders*, and the *Devil* has poisoned thee; so that thou must be a *wild Man* upon the Earth, to the *Opposition* of *God's* Children, so that they must be *tried* and exercised by thee, and be brought into *Tribulation*,

that so they also might powerfully put forth, out of the holy *Ens*, the Sap of their Root of Salvation, and in the Pressure move, act, and penetrate with the ardent Desire through the Love *Ens*, which is wholly meek, soft, and still, so that in this Contrariety and Conflict Fruit might also grow upon the divine One: Thy wild Will must, indeed, be *cast out* and mortified; but *return* again to the *Free*, viz. to the only Will of God, and humble thyself before the free one; for I have looked upon thy Misery and Affliction, and have not cast thee from my Presence, but only the *wild* Property, viz. the Will of the natural Self-hood.

23. But I must have it thus also in the *Time* of *this* World; for it shall dwell in the Presence of all its Brethren, and exercise them in *the Fear of God* with its Opposition; but return thou only in *Repentance* unto the *Free*: I will so multiply thee, that thy Seed shall not be numbered.

24. Why must even this to the *Mocker* be thus done? Because in him laid the Kingdom of the *Wonders* of God's Manifestation out of Nature, viz. out of the Fire-world, out of God's Strength and Omnipotence; which he will again introduce in Christ into the *Love*, viz. into the only free one: But *Hagar*, viz. the Will of the Fire-Soul's Nature, must be *converted*, and enter into Repentance, humble itself before the *Free*, viz. the only merciful Love-will, viz. before the Covenant and Seed in *Isaac*, and cast away the rebellious Will from itself.

25. And *therefore* the Lord sent his Angel to meet her, and manifested himself to her with his Voice, and she called the Name of the Lord, *Thou God seest me*: Here I have seen him who hath looked after me; that is, the contrary or rebellious Will *ran away* from the free, viz. from God; but God looked again upon the poor, miserable, and captive Soul, and called it again; and then said the *Soul*, Certainly, here I have seen him, who has looked after me, after that my Will of *Self*, viz. of Nature, was run forth from him; which is thus.

26. When the *Mocker*, viz. Self-will, is gone forth in its Nature, and has brought itself into an *Opposition* against its Brethren (who sometimes will not work in their heavenly allotted *Ens*) and set itself against them with Contempt and Scorn, and performed its Office of Nature, given to it for the *Exercise* of the Children of God; then God looks also upon the *Mocker*, as his Instrument to the exercising of the Soul, *and wills not that the Soul should perish*; he looks on it again, instructs it, and calls it, and draws it also in *Man's Conscience* to himself: This now is the Meaning: *He hath looked after me*, even when I had almost accomplished the Work of Nature in the Will of Self.

^P Understand the Powers of the Soul; and also all holy Men in whom the Light prevails.

27. *Hagar* being thus seen of God, when she became disobedient to her Mistress, and ran away from her, and without doubt in an opposite Will against her Mistress, the same did much trouble, move and affect the Woman: Thereby her Mistress, viz. *Sarah*, was also exercised, so that she was earnestly *moved* in herself, and called, and prayed to God, that *he* would take away her *Reproach*, in that she was barren, and bless her, and make her fruitful; so that she also did *purify* the House or Vessel wherein she should receive the holy Seed of *Abraham* in his blessed Seed, and not introduce any human Wantonness of Nature into *Abraham's blessed Seed*, but desired she might have a right *divine* Desire in her, wherein she might take the *Seed* of *Abraham*.

28. And for that Purpose God made her barren, even to her old Age, *lest* the bestial Lust should be predominant in her, and *mix* itself in *Abraham's blessed Seed*; for she should give all her human Power (viz. the Woman's Seed in the Covenant, which moved itself in her as to the Kingdom of Nature) *into* the Seed of *Abraham*; *not* out of the *Wantonness* of bestial Lust, but out of the Desire of the Nature of the formed Word; and therefore the bestial Lust introduced by *Adam* (in which Lust the Devil had made his murdering Den) must be first even as *quite* mortified in her, that so the inward

Nature might yet stand only in the Desire, viz. the formed Word's *Ens* as to the Creature.

29. For the promised Word in the Covenant with *Abraham* should give itself out of *Abraham's* Seed into *Sarah's* Seed, viz. into the Woman's *Matrix* in the Tincture of *Venus*, and take to it the Female *Ens* out of the Love-Tincture, which had parted itself from *Adam* into a *Woman*; indeed not according to the manifest Life of the holy heavenly *Ens* shut up in her, which disappeared in *Adam* and *Eve*, which was first made manifest in *Christ*; but according to the Kingdom of the formed Word of Nature, in which the heavenly *Ens* laid shut up, till the *Motion* of the Covenant in the *Ens* of *Mary*, where the Limit or Eye-mark stood at the End of the Covenant.

30. Thus *Hagar* and her Son *Ismael* (who as to the Will of Self, viz. as to the Devil's introduced Desire, and his outward Constellation, was a Mocker of his Brethren, and did exercise them) must be an Instrument of Nature, whereby God manifested his *Wonders*.

31. But God will not for ever cast away the Nature from him, but thus uses it in Time in a Contrariety, to the Opening of his *Wonders* of *Wisdom* out of Love and Anger, as a Generatrix of his *Wonders* [in Good and Evil.] The like also we are to understand concerning the evil innate Property in Man, which cannot judge the Soul.

32. But the *Free-will* which it has, if it therewith continues in the *Iniquity* in Selfhood, that condemns it; for it will not enter again into the one, viz. into the quiet Rest: *Its Condemnation is in itself*, and not without it, it makes its Hell in itself; that is, it awakens, out of the Center of the eternal spiritual Nature, *God's Wrath* in itself, viz. the Property of the dark Fire-World; in which it is not the Child of God's Love, but of his Anger, of which Substance and Essence itself is.

33. For if the Soul dies to Self-will, then it is dead to Hell, viz. to the Kingdom of the wrathful Nature: Now it cannot do this in its own Self-Ability¹, unless God looks upon it again, as here it happened to *Hagar*, when she said, *Thou God jeest me*; and therefore she called this Place or Fountain, *The Fountain of the Living and Seeing*: For the Fountain of Life did even there manifest itself in her, and brought her again to *Conversion*.

34. For she should not be cast out with her Son from the Purpose or Election of God: But God did only set forth the Figure of both Kingdoms in their Seed; viz. in *Ismael's* and *Isaac's*: For thus said God afterwards to *Abraham*, 'And as for *Ismael* I have heard thee: Behold, I have blessed him, and will make him fruitful, and multiply him exceedingly: Twelve Princes shall he beget; and I will make him a great Nation.

35. Now what God has blessed, that no Bishop with his Reason shall unhallow, or make execrable: 'He hath set him up to be a Ruler in the Kingdom of Nature, that he might manifest the *Wonders* of Nature, and not predestinated him to *Condemnation*, as *Babel* judges: In whose Hand a Shepherd's Crook would be more becoming and fitting, than to expound the *Mysteries* of the *Scripture* with earthly Eyes, and make Conclusions therein; which indeed serve the *Devil*, and make Men lewd and prophane.

36. For though *Ismael* was afterward cast out with his Mother *Hagar*, so that he attained not to the Inheritance of *Abraham's* Goods, the same has far another Figure than Reason sees in it: God set *Ismael* to be a Prince in the Kingdom of Nature, and *Isaac* to be a Prince in the Kingdom of Grace; *Ismael* must possess strange [or another Sort of] Goods, because he was not sprung forth out of the Line of the Covenant; and *Isaac* was of the Line of the Covenant; and therefore God gave *Isaac* *Abraham's* Goods, viz. the blessed Inheritance, because he was born of the Blessing, and out of him the Lord of the Goods should come: Therefore he in the mean while should be a Possessor of the same Dominion, till the Lord should come; and *Ismael* must be a Servant and Minister of the same Lord who was to come after.

Not.

¹ No Self-Ability.

Not.

¹ Gen. xvii. 20.

² God.
³ Ismael.

37. For the Children of Nature are Servants in the Kingdom of Grace, *not Lords* in Self-will; they must not with the own Self-will enter upon the Inheritance of the Kingdom of Christ: For " *it lies not in any Man's own willing, weening, running, or going to will and* " *Rem. ix. 16.* take the fame in their own Self-will's Ability; *but it lies in God's Mercy*; it is a Kingdom of Grace, not a Kingdom hereditary from one Generation of Men only; but God gave it of Grace to *Abram* in his Seed.

38. The Mocker *Ismael* must be cast from the blessed Inheritance, for he was not born of the Line of Inheritance, *viz.* out of God's special Gift, as *Isaac* was, who represented the Person of Christ; for Christ alone should be the Heir of God's Blessing, who had the same out of the Right of Nature; *all* the rest, one with another, must be as his *Sojourners*; for *Japhet* must dwell in *Sem's* Tent, not as a Lord and Master of the Tent, but as a *Servant*.

39. For the Person of *Isaac* also, according to his innate Adamical Nature, was no otherwise therein, than as a *Servant*; but that he was *chosen* to be Heir, the same was from God, who bestowed it on him as a *Vicar* or *Deputy* of his Lord, who should spring forth out of him; whose Property, given of God, he did carry in himself as in the Place of *Maryson* of the Covenant; understand, he bore Christ in himself in the *Covenant* of God, and to him alone the Goods did belong out of the Right of Nature, for he was God's Child by *divine Nature*, and an Heir of all whatsoever God had created.

40. But to all *others* the heavenly Goods did *not* belong out of a *natural* Right, for they had *lost* the Right of Nature in *Adam*, and attained thereto only by the *Free-Gift* and gracious Donation of the Giver, even by the *Mercy* of God; therefore *Ismael* was cast out from the Inheritance of *Abraham's peculiar* Goods; for the Figure of Christ's Kingdom to come was here represented.

41. And we may yet see this clearly, sufficiently, and fully set forth, in that *Abraham* laid with an *Egyptian strange* Maid, and begot a Son of her out of *his Seed*, *viz.* out of the Essence of his Body and Soul, and yet afterwards *rejected* this Son from his Inheritance; so that we plainly see here the Figure of the right Children's Inheritance, that none can come to the *Adoption* [or true Childship of God,] unless he be born out of *this Covenant*, out of Christ's Flesh and Spirit.

42. The old Adamical Man as to its own Self-will out of the *Serpent's Ens* is ^x wholly ^x *Note*, rejected, and cast away; he is nothing profitable [or wholly unfit] for the Kingdom of God; he is only an *Instrument*, whereby God proves and exercises his Children, as a *Be-* ^{Predestinate} ^{to Condem-} ^{nation.} *som* wherewith the House is swept.

43. The Soul must *forsake* its own Will to all Eternity, and must have a new Body born or generated in it out of the heavenly *Ens*; which heavenly *Ens* *disappeared* in *Adam* as to God, and was introduced again thereinto out of *Christ's Spirit*.

44. The gross introduced bestial Property, is also ^y alike rejected from the Kingdom ^y *Alike re-* of God in *all* Men who are born of *Adam's* sinful Seed, as well in *Isaac* and *Abraham*, as ^{ected or re-} ^{probated.} *Ismael*; but the *Ens* in the Covenant shall live for ever; and at the Last Day it shall again put on the true Man created in *Adam* out of the *Limus* of the Earth, which is of the Kingdom of this World's Essence; yet *not* the Grossness of the Earth, but the ^z *Ens* ^z *Note*, of the formed Word, which has given forth itself into a Creation. ^{The Resur-} ^{rection of the} ^{Body.}

45. The inward *Ens* of Christ (which the Soul puts on it for an heavenly Body out of Christ's Spirit, and out of his Flesh and Blood) is spiritual: It is a spiritual Body, which *dies not* at the Death of the outward Man, yea it is not *buried*; neither does it arise again; but it is dead and buried, and risen again in Christ, *for all*, and *in all*, and lives eternally, for he is passed from Death to Life.

46. And therefore *Ismael* came not to the Inheritance of his Father's Goods, for he had *not yet* put on Christ in the Flesh and Spirit; but *Isaac* had put him on in the Co-

venant, viz. in the incorporated Word, and had Christ now in the Covenant from God's Gift, as a *natural Right* in himself; not from his own Power and Ability, but from the Power of the *Giver*, even from the Power of the Covenant.

47. But now *Ismael* must put on the Covenant from Christ, and *not* from the inherited Adoption or Childship, as Christ who had it from God in a Childlike [or filial] Right: And now *Ismael* must do *this* for the obtaining of it, viz. he must behold himself in the Fountain of the Seeing and Living, as his Mother *Hagar* did, and *return again* with the lost Son to his Father, and fall down before *Abraham's Feet*, that is, his Heir *Isaac* in Christ, and pray that he would receive him into his House, (which is *Christ's Humanity*, viz. the spiritual World) as a Servant, and Day-Labourer; for he has had *no* more any Right to his Inheritance; he hath been begotten and born only as a *Step-Brother* (or Son-in-Law) of a strange Mother, viz. of the Kingdom of Nature.

48. And for *their* Sake Christ came, that he might have Mercy on them; for he himself also said, when he was in the Flesh, ^a *He came not to seek the Righteous, but the poor Sinner*, his Brother in *Ismael* and *Adam*, *not* his Line in *Isaac*, for the *Whole has no Need of the Physician, but the sick* wounded poor Sinner.

49. And we will not herein conclude so blindly concerning ^b *Predestination*, and Election of Grace, as *Babel* does, which teaches that God has ordained a *certain Number* and Company to *Damnation*, and the rest to *Salvation*.

50. If this were so, then Nature must needs be limited, confined and determined, when it should beget and bring forth a Child of God, and nothing would be in the free Condition or *Liberty*; yea God must then *confine* and shut up his *unchangeable* [one, infinite] *Will* into a Beginning and Limit, and nothing at all could be free in the human Property; but whatsoever any one did, that must *unavoidably* so come to pass; let him rob, steal, murder, or blaspheme God, and live as he pleased, it must be so; if this were true, then the *ten Commandments*, and all Doctrines, Teachings, and Laws, were to *no Purpose*, and none need repent, unless *God compelled* him to it.

51. I say, whosoever teaches so, he uses and ^c *takes the Name of God in vain*, and horribly prophanes the Name of God, which is *free* from Eternity, and offers itself to all

poor Sinners, and ^d *bids them all come unto him*.

^e Set forth.

52. The Covenant was indeed ^{*} established in *Isaac*, viz. the divine Might and Dominion; but it was given to no Man in the Line of the Covenant, but only to the *Man Christ*, so that none came out of a peculiar Right to God, but all in the *Grace* of the *One*: And God declared his Mercy and Compassion in *Christ* to *All*, and without him there was no Door of Grace to the *Jews*, viz. *Abraham's Seed*, and also to the *Gentiles*; all are only Children received out of Grace, and new-born in him; and none, either of the *Jews* or *Gentiles*, without the *Life* of Christ [are received to Mercy;] all Men who have pressed [or earnestly come] in to God, viz. to his *Grace*, all those he has received in the Grace which he offers in Christ.

53. *Therefore* Christ also prayed for his *Enemies*, which knew him not, but *crucified* him, *that God would forgive them* in him, and receive them to Favour; in which Access *all Nations* who knew *not* Christ in the Flesh have an open Gate, and are taken into God's Mercy.

^e Without.

^f *John xvii. 2, 6.*

54. For, ^e besides Christ no Man comes to the Childlike Inheritance; to him alone the Goods belong, viz. the Hierarchy of Men; as he himself also said, ^f *Father, the Men were thine, but thou hast given them me, and I give to them the Life eternal*; and therefore it belongs to him, because he is God's Son, born of his Essence from Eternity.

55. *Adam* was also God's natural Son, which he created out of his Essence; but he *lost* the Childship and the Inheritance, and was cast out, and with him all his Children, as *Ismael* was cast out from the Childlike or filial Inheritance.

56. For

56. For in *Abraham* the Inheritance of the true Sonship was again manifested; but *Ismael* was not born of the Inheritance of the Sonship, but of the *rejected Seed*; but now God offered again, out of free Grace, his holy Inheritance in *Abraham*, that he would generate the rejected Seed in this *new Mother*, which gave in itself into *Abraham's Seed* again in himself to a childlike Seed.

57. Not that the rebellious *Adamical Will*, which has run away in the *Self-hood* in *Ismael*, should be received into this Mother; no, the same is wholly cast out with *Ismael* in all respects from the filial Inheritance; he cannot be born anew, unless he die to his Self, and own Willing, and come in a converted Will to God in Christ as the lost Son, who neither wills nor desires any thing from a natural proper Right, but only that the Lord of the Goods would have Mercy on him, and receive him again to be a Day-Labourer: This converted Will God does take into his gracious freely-given Inheritance, ^{g Text, en-} viz. into the Goods of *Abraham* in Christ, and makes it to be Heir in *Isaac's* Goods, viz. graft. in *Isaac's* freely-given Inheritance in Christ.

58. *Ismael* was cast out from *Abraham's*, viz. from God's Goods, that he might come to his Son, to whom he gave the whole Inheritance, and entreat him for the filial Inheritance, for the natural *Adamical Man* had lost it; and that which was lost was again freely given to the Covenant of *Abraham*, viz. to the blessed Seed, that is, to the Man Christ; and he now does freely give it to them who come unto him.

59. All Men who come to God the Father, and pray to him for the eternal ^{h Adoption,} ^{h Or Sonship,} to all them he gives the Adoption in his Son Christ, to whom he has freely granted the whole Inheritance, viz. the Hierarchy of Mankind, the Possession of the Throne of the angelical World, even in the Place of this World; and he has given to him all the Power of Rule and Dominion, as he said ^{i All Power in Heaven and Earth is given to me} ^{i Matt. xxviii.} of my Father. 18.

60. For God the Father rules the Place of this World in his Son Christ; and all Men who now come to God, they come to him in Christ, who is the Lord, viz. the Mouth of his Father.

61. Christ is the Staff wherewith he [guides and] feeds his Sheep: In Christ's Voice all poor Sinners who turn to God are born to a new Will and Life; and in the filial Birth in Christ's Voice they die wholly to the own Will of Self-hood in Christ's Death.

62. For Christ is dead to the human Self-hood in the Father's Anger, and buried with the Will of Self in the eternal Death, and is risen again in his Father's Will, and lives and rules to all Eternity in his Father's Will.

63. God the Father introduced his Voice and Word, viz. his Manifestation into the Seed of *Abraham*, viz. into Man's Will of Self; and he brought that Will of the human Self-hood with his own introduced Voice into the Death, and into Hell, which Death and Hell were manifest in the Self-hood of Man's own Will; and in the Power of his manifested Voice, he destroyed the Death and Hell in the Voice and Word of Man's Self-hood; so that Man should not any more will to himself, but what he now wills, he must will it in the manifested Voice of God.

64. So long as *Ismael* ^k willed in the Voice of his scorning contemning Self, he could ^{k Or would} not be Heir of these introduced freely-given Goods: But when he has turned to God, ^{take Inhe-} and forsaken the Will of Self, then God also sends the Angel to him, even while he is in ^{ritance.} his Mother's Womb, and says, ^{i Return again to the Free; and humble thyself under her} ^{i Gen. xvi. 9.} Hand, and thou shalt live.

65. For *Ismael* was run away from God in the Womb; which signifies the fugitive Nature of Man, which has run away in Self-hood; and in the Mother's Womb, God sent him an Angel to recall him; noting that all wicked Men are called inwardly by the Note. Voice of God, while they are yet in the Womb, and also during the Time of their whole

Life, in their own Essence and Being : Only the natural Will of Self-hood stops its Hearing, so that the Voice of God is not manifest therein.

66. That is, like as the *Sun* shines all the Day long, and gives itself to every Essence which will but receive its Power, so likewise the Voice of God sounds through *all* Men, to recall [and *reclaim*] them, the whole Time of their Life : As soon as the *Seed* is sown in the *Womb*, the Voice of God is sounding [or *working*] therein to a good Fruit ; but on the contrary, also, the Voice of God's Anger sounds in the Essence of Man's Self-hood ; there is a continual *Combat* betwixt them, as with Heat and Cold ; that which gets *Victory*, of that is the *Fruit* ; this Strife continues *as long* as Man lives in this World.

67. Therefore we declare with good Ground, that Men ought not to make Conclusions concerning the Children of God's Saints ; as if God had so out of his *Purpose* begotten one to *Condemnation*, and hardened him that he *could not* come to the Adoption, and chosen in himself another, that he *could not* be lost ; it is a mere groundless *Fiction* : [There is no Ground or Foundation at all for it, either in the *Book* of Nature, or in the *holy Scripture* ; it proceeds from the Abyss and *bottomless* smoky Pit of Darkness and Hypocrisy.]

^m Or the
Stems.

68. By the ^m Tribes of the Saints (in whom the divine Covenant has opened itself, *viz.* by the *Patriarchs*, as *Adam*, *Noah*, *Abraham*, *Isaac*, and *Jacob*) there are always two Figures to be represented, *viz.* *Christ* and *Adam*, a good and an evil Man.

69. *Cain*, *Ham*, *Ismael*, and *Esau*, were Types of the *corrupt* Man ; and *Abel*, *Sem*, *Isaac*, and *Jacob*, were Types of *Christ*, who opened himself in this Line, and set himself before the corrupt Children of *Adam* as a Light, and *Preacher* to convert them.

ⁿ John iii. 17.

70. For ⁿ *God has not sent his Son to condemn the World*, *viz.* the poor, corrupt Man, but he has sent him into the World among the godless Crew of evil Men, *to teach and call them* ; and those who have a willing *Desire* to *bear* he will save, even those that have but a Spark of the divine *Ens*, which is capable of hearing in them : The quickening and renewing Voice of *Christ* does cry and call *in that little Spark* which is in all these, that is, it blows up that little Spark that it may become a divine Fire.

71. And that we may open wide the Eyes of the blind *self-named* Christendom, and also of the *Jews* in their Boasting, that they may not so brag and rely upon their Knowledge, as if they only were the Children of God, because they *know* the Name of God, and flatter themselves with the knowing it, and condemn other People who are deprived of knowing as they know, and have introduced another Knowledge, as they, alas ! do most blindly, insomuch that one Nation or People does exercise [or *evil intreat*] another ; know, that *Cain*, *Ham*, *Ismael*, and *Esau*, are the Types of the *Turks* and *Heathen*, whom God blessed in *Ismael* ; and gave them to possess the princely Dominions in his Kingdom of this World, and cast them out in their own contrived Knowledge from the *Knowledge*

^o Or Sonship.

of the ^o Adoption of *Christ* ; as he cast out *Ismael* ; but he *recalls* them in the *Womb*, by the Angel of the great Counsel, to the Free, *viz.* to God's Goods, that they should *return* to him.

72. For they lie shut up under the *Veil* of *Christ*, as *Christ* did under the Levitical Priesthood under *Moses*, and as the Children of *Israel* under the Law were *not* justified through the Law, but through him who was *bidden* under the Law ; and thus they are now *bidden* under the true Knowledge, and lie as it were shut up in the Mother's Womb.

73. But the *Angel* of the great Counsel calls them by their Mother *Hagar*, *viz.* by the Kingdom of Nature, that she (the Mother and her Child) should return home to *Sarah*, *viz.* to the Free ; that is, to the one only God, who hath born his Son of the Free : Thus they come, as it were, under the Veil in the Mother's Womb to the Free, *viz.* to the only one God, who has born them of the free [Woman] the true Lord, to whose Goods they, being Strangers, are received in *Grace* as Sojourners.

74. For as *Ismael* did not go to *Isaac* for the Inheritance, which did of Right belong

to *Isaac* (because the Lord was in him, who freely bestowed it upon him, and set him as a Steward) but would have it of the *Father*; so the *Turks* have turned themselves from *Isaac*, viz. from the Son to the Father, and will have the Inheritance of God from the *Father*.

75. Now the *Father* is manifested to us in the *Son*; and when they now do call upon the Father, he hears them only in his Son, viz. in his Voice manifest in the *human Property*, and they yet serve the *Son in the Father*.

76. For we Men have no *other* God at all without Christ the Son; for the Father has manifested himself towards us with his Voice in the Son, and hears us only through his Voice manifested in the Son.

77. Now when the *Turks* worship the Father, he hears them in the Son, and receives them to Adoption in the Son, in whom God has only manifested himself in the human Property, and in *no other* Property besides.

78. Now says Reason, How can they attain to the Adoption of Christ, when they will not have the *Son* to be the Son of God, and say, that God has no Son? Hear, O Man! Christ said, ^p *Whosoever speaketh a Word against the Son of Man, to him it shall be forgiven; ^r Matt. xii. 32. but he that blasphemeth the Holy Ghost, to him it shall never be forgiven: That is as much as if he should say,*

79. Whosoever reproaches the *Humanity* of Christ in *Ignorance*, [considering it] as his own Flesh, to him it may be forgiven; for he *knows not* what the *Humanity* of Christ is; but he that blasphemeth the Holy Ghost, viz. the *only God*, who has manifested himself in the *Humanity*, wherein Father, Son, and Holy Ghost, are *one only God*, he has no Forgiveness; that is, he that *rejects* the only God, he has quite broken himself off from him, into an *own Propriety* of Self.

80. Now the *Turks* do not blaspheme the Holy Spirit who manifested himself in the *Humanity*, but they reproach the *Humanity*, and say, a Creature cannot be God.

81. But that God has wrought and done ^r *Wonders* in Christ, that they confess, and blaspheme not the Holy Spirit which has wrought in Christ, viz. in the *Humanity*: ^s *Blindness is happened to them*, so that they walk under a Veil. ^{Or Miracles.}

82. Now says Reason, God has taken away the *Candlestick* from them, and *rejected* them: Hear, O Man! What was the Cause that God (as he threatened by St. Paul) did take away the *Candlestick* from them, and shut them up under the Veil? Thinkest thou, that it was done without his Foreknowledge, without his Will? No, *it was done with his Will*.

83. He permitted the Kingdom of Nature to give them a Doctrine of Reason: Seeing *Christendom* became blind in their Reason in respect of *Christ's Person*, and wrangled and jangled about Christ's *Humanity*, and put all Manner of Scorn, Reproach, and Disgrace upon his Person, as it fell out among the *Arians* when they *denied* his Deity, and the *Bishops* in their Covetousness applied his Merits in his *Humanity* for the *Belly-fake*, to their *Belly-Orders*, and practised all Manner of Lewdness and Prophaneness, (even with Swearing, Cursing, Juggling and Sorcery) by his Suffering and holy Wounds, so that there the holy *Name of God*, which had manifested itself in the *Humanity*, was abused; upon this God *hid* himself from them in their Understanding, so that first they became blind with the *Arians*, in respect of the *Deity of Christ*.

84. But afterwards, when they would be only blind Beasts, he hid himself also from them in respect of the *Humanity* by the ^r *Turkish Religion*, so that they were wholly deprived of the *Candlestick* of the World, and it went with them, as the Prophet said to *Israel* under their King, *Ab!* ^r *I must give thee Judges as in former Times*. ^{The Doctrine of Mahomet, or the Alcoran.}

85. Thus the King of Light in the *Humanity* was withdrawn from them, and the *Judicature* of Nature was given them again for a Guide and Governor; so that they returned again into the Mother's Womb, viz. into the *Root*, out of which Man was created, ^s *Isai. i. 26.*

that is, to the only God; so that the Name and Knowledge of the holy Humanity of Christ is yet put out with them.

86. And that they might not use the same so vainly, and ineffectually for *swearing*, and false Defence [or Covering,] they must again enter into *Hagar*, as into the Mother's Womb, and have now verily been a long Time a People run away in their Mother *Hagar* from *Abraham's* House, viz. from the Humanity of Christ.

87. But know, and declare this as a Word of the most High, known in the Sound of his *Trumpet*, which he has prepared to awaken all Nations, and to visit the Face of the whole Earth, 'That the *Angel* of the great Council, viz. the holy *Voice* of *Christ*, is not departed from them eternally to forget them, ' *So little as a Mother can forget her Child, that she should not have Pity upon the Son of her Womb*, although he were disobedient to her.

88. For as the *Angel* came to *Ismael* (being yet in the *Womb*) when his Mother fled from *Sarah*, and enriched him with a Blessing and worldly Dominions, and bade the *Mother* with the *Child* return to *Sarah*; thus likewise when the *Eastern* Countries entered again into the Mother's Womb with their Knowledge of Religion, God gave to them, in the Kingdom of Nature, Power and Authority over the princely Dominions of the World, to possess and rule them under the Light of Nature, till its Time, and then they shall come in again with great Joy, and with great Humility to *Abraham*, viz. to *Christ*.

89. And this will not be in the Form of the *Babylonical*, formal, literal *Christendom*, in their invented and contrived *Orders*; who are only *Letter Christians* (so that a *Testimony* [or some outward Footsteps] of Christ and his Kingdom have still continued upon the Earth) but they shall be born in *Spirit*, and in Power; for they are the *lost Son*, who is wandered away from the Father, and is become the *Swineherd*.

90. But when the *Angel* shall bid them return, they come in the *Humility* of the lost Son returning to the Father; and then there will be great Joy celebrated by Christ and his Angels, *That the Dead is made alive, and the Lost is again found*, and the true golden *Jubilee-Year* of the *Marriage of the Lamb* rises up among them.

91. And though the *Elder Brother* (who has continued in the Letter) grumbles at it, in respect of the different Form which he has made to himself, for the most Part for his *Belly* and *Honour*, yet they are not moved at it; they are merry with the Father.

92. Now then, if we truly compare *counterfeit Christendom* and the *Turks* together, and look upon them right, then we see that they (since the *Turks* departed from them) have been but *one* People (before God in Righteousness and Holiness) with *different Names*.

93. And they are the two Sons; * *to one whereof the Father said, Go and do this; and he said, yea, but did it not; and to the other also do this, and he said no, but did it; which does so highly advance or set forth the Turks in the Kingdom of Nature, which the blind Christian World does not understand.*

94. Not that we justify the *Turks*, and say, that they should remain in their *Blindness*: No: But to the *counterfeit* [verbal] *Christians* we declare, that they are *alike* (with them) before God, in that they are *as blind* as to Christ's Kingdom as the *Turks*; as it plainly shews itself, in that *Christendom* is full of *Strife* and *Contention* about Christ's Deity, and Humanity, and abominably prophanes the *holy Name* in his Humanity, and use it only for a *Form* and *Custom* to swear [and covenant by;] also to *Idolatry* [and *Hypocrisy*;] and are gone from the *Sword* of the *Holy Spirit* to a *blood-thirsty confounding Sword*, wherein is nothing but contending and contemning one another; and the whole titular *Christendom* is turned into mere *Seats* and *Orders*, where one *Sect* despises and brands another for *Unrighteous*: And thus they have made of *Christendom* a mere murdering *Den*, full of *Blasphemies* about Christ's Person, and have bound the

Spirit of Christ, in which a Christian should live in deepest Humility, to the Forms and Orders of Disputation, and have set *foolish Reason* to be a ² Master of the *Understanding* ^{Or to judge what the Meaning of the Holy Spirit is in the Scripture.} above Christ's Kingdom.

95. But ought we to speak so of *Christendom* and the *Turks* as if they were *alike*? Thus we say, The *Turk* is *openly* an *Ishmaelite*, and a Mocker of Christ's Humanity, and holds him *not* for the Son of Man and God too; for he understands not the heavenly *Ens* in the *Person*.

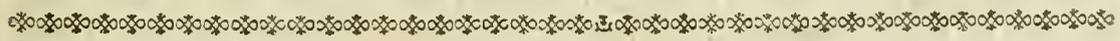
96. But the *Seets* of *Christendom* do indeed cover themselves with Christ's *Mantle*, but do attack him in his Humanity and Deity, and revile him in his *whole* Person, tear, and rend one another [with Words and Swords] about his Person; the one will have it this Way, another that Way, every one will be Master over *his* Words and Spirit, and deride Christ in his *Members*, and are *as* much revolting, rebellious, and fugitive *Ishmaelites* as the *Turks*, and live in their selfish Will, and serve the Kingdom of Nature in their Self-hood, and *worldly Interests*, and Pleasures.

97. A Christian should be dead with Christ to Self, and be risen again in Christ, and be born anew of Christ, and *put on Christ*; that so he might be a Christian in Christ, in the Spirit and heavenly Flesh of Christ, according to the *internal spiritual Man*.

98. But instead hereof Men have put on *Babel* and the *Antichrist*, and boast themselves of their *Ordinances*. And in the Stone Houses of the Churches, Cathedrals, and Cloisters of *Christendom*, though indeed they *counterfeit* somewhat of Christ, seeing that they *there* read the *Writings* which the Apostles left behind them, yet afterward in their *Preaching*, for the most Part, they foist in the Kingdom and Government of Nature, with Brawling and *Disputing*; and spend the Time with disputing, confuting, and contending about *Seets*, and their different mental Idols and *Opinions*, insomuch that one Party is brought wholly to condemn another, and the Ears and Hearts of the Hearers are so infected with Gall and Bitterness, that one Sect wilfully opposes another, and cries it down for *devilish*; whence nothing but Wars and disdainful Provocations arise, to the desolating of Countries and Cities.

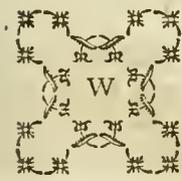
99. Thus they are alike before God, and lie as it were shut up in *Hagar*, in the dead Reason; except the true Children of God, which verily are here and there to be *found* among all Nations and Sects, but wholly simple and *despised*, also covered under Christ's Cross to the Reason-wise World.

100. For as the four Elements receive the powerful Influence of the *Sun*, and we see in the Substance the Body, but not the Sun, though it works therein; so likewise the Spirit of Christ is *hid* in the Children of God: But as an Herb springing from the Earth does, by the Virtue of the Sun, put forth a fair *Blossom* and *Fruit*, so also do God's Children out of their disregarded Form.



The Forty-first Chapter.

Of the Seal of the Covenant of Circumcision, and of Baptism.

1.  HEN God had made a Covenant with *Abram*, and blessed him, and ^{Gen. xvii.} made him a Father of many Nations, which should be blessed through him, *viz.* by *Abram's* Blessing in the Covenant, then he gave him the Seal of the Covenant, *viz.* the Sign and the Figure upon what *Ens* the Blessing passed, and shewed him in this Figure what in Man should inherit and possess the *eternal* Blessing; that is to say, *not* the gross earthly bestial Man, which is conceived and born in the *Lust of the Flesh*, out of the bestial Lust

of Man and Woman, which did involve or insinuate itself into *Adam*, according to the brutish and bestial Property of the *divided* Life's Effence; upon this the Covenant and Blessing do not pass, but upon the *Ens* of the *Word* formed out of the heavenly World's Property, out of the *Limus* of the Earth; not upon the introduced Serpent's *Ens* out of the dark World's *Ens* and Property, but upon the *Soul*, and *its* right Body, which was created to it in *Adam*.

2. And we herè see by the *Circumcision*, the Type, that the *bestial* Copulation of Man and Woman is an Abomination before the Holiness of God, which yet is borne withal, by divine Patience and *Permission*, seeing now it cannot be otherwise with Man, he having lost the magical Birth of *Paradise*; for here God set forth the Figure in the *Circumcision*, that every *Male* must be circumcised on this Member of the Propagation of the masculine Seed, in that Man sows his own *Will* out of the Property of Nature in his Seed; therefore God set forth the Figure with the *Circumcision*, both of the earthly Seed, and also of the Member and Will; for the Spirit in the Covenant must cut off through Christ's *Death* this Figure in the inward spiritual Man, together with this bestial Will and Desire.

3. For the bestial, gross, earthly *Seed* of the Man or Woman shall not put on the Covenant and Blessing, as Christ also said, but he ^a *who is not born of the Will of Man, nor of the Flesh, but of God*; the bestial Birth with its Members must be cut off through the temporal Death, and die in the spiritual Birth through Christ's Death, and be buried in the eternal Death, *viz.* in the Nothing.

4. But seeing the Covenant of God had incorporated itself in *Abraham's* Seed to a Propagation, God did here set before him, by the *Circumcision*, the Person of Christ, in whose Death this Beast and Monster should *die*, and out of his Death a new angelical Form should come forth; for the *Circumcision* was not the Atonement, but the apprehended [or conceived] *Ens of Faith* was the Atonement; out of which *Ens of Faith* Christ should be born; but the *Circumcision* was the *Sign*, that the *Ens of Faith* in the Word of God should cut off the *earthly* Seed.

5. For the living Word of God looked into the Covenant; and in the Covenant the human *Seed* of the heavenly Part laid disappeared; and in the disappeared *Ens* stood the Aim or *Limit* of the new Regeneration in Christ's Motion, where the Word of the divine Tincture and Power would *again* move itself in the true Humanity created in *Adam*: And it did also move itself in the *Spirit* of the Children of Faith, so that they were received and accepted of God in the Spirit (upon the *Promise* of the Motion or Manifestation of the shut-up *Ens*) as dear innate Children.

Note. 6. *Not* that they had put on Christ in the Flesh before his Manifestation, but indeed the same *Ens* in their *Faith*; and this same received *Ens of Faith* was the *Circumcision*, which circumcised the Heart and Mind, and rent in twain the sinful *Veil*, and pointed at the cutting off of the earthly introduced Serpent's *Ens* in *Adam*, *viz.* of the earthly *Seed*, and the earthly Members to the bestial Propagation; it shewed, that Christ (when the incorporated *Ens of Faith* should manifest itself in the Humanity) should and would *cut off* this Beast, and destroy the Life of Death and Hell therein.

7. We must not look upon the *Circumcision* only and *barely* as a Sign or Figure, for it is the Seal of the Covenant, which stood as a Seal *imprinted* on the *Ens of Faith*, for the *Spirit* of the promised Word to the new Birth was in the Seal, as among Christians it is in the *Seal* of Baptism.

8. And therefore God said, That Soul that shall contemn this Covenant shall be rooted out from among his People; and he commanded the Natives and Strangers to be circumcised, though they were not of the Seed of *Abraham*, to signify, that the Covenant passed upon *all* People, who would but receive the *Ens of Faith*; even there the *Circumcision* should be done.

9. For that was not the right Circumcision which was done *outwardly* on the Flesh, but it was the *Sign* only of the Circumcision; the true Circumcision was effected in the *Ens* of Faith, in the Covenant, in the *Power* of the Word and Holy Spirit, where the Word, in the Spirit of Christ, cuts off the Serpent's *Ens* from the right human *Ens* of the heavenly Part; *viz.* it cuts off the *Ens* of the dark World, introduced and insinuated through *Adam's* evil Desire, and the Devil's poisonous Desire flying in.

10. The *Baptism* of the Christians and the *Circumcision* of the Jews hold wholly one and the same *Right*; among the Jews the Circumcision was effected or performed in the Word of *Power*, the Holy Spirit baptized them with the holy *Fire's Baptism*; understand, it baptized their true Man corrupt [and withered] in *Adam*; the same was tinctured with this Baptism, *viz.* in the *Ens* of Faith; for the *Ens* of Faith was the *Baptism* of the *Jews*, where the Holy Spirit did inwardly baptize them to Christ's Humanity.

11. But now seeing this same Word of Faith (*viz.* the *Ens* of Faith) has put on the Humanity, and quickened it in itself to Life, this same Spirit does *now baptize* with *Wa-* Note.
ter, pointing at the Humanity of Christ; for the Water of eternal Life, *viz.* the heavenly World's Substance, was disappeared in *Adam*, and made alive again in Christ's heavenly *Ens* (being also the Water of the heavenly *Powers*) introduced into our (in him assumed) Humanity; therefore the Humanity of Christ was the *First-born* from the Dead.

12. And with this same heavenly *Water*, which God's Word and Power introduced into the Humanity of Christ from Heaven, understand from the holy spiritual World, *viz.* from the second Principle, the Holy Spirit of Christ does *baptize* the Christians in their *Baptism of Water*; which externally is also but a *Sign* of the internal Seal, in which *Seal* the Holy Ghost baptizes.

13. And *therefore* Christ has appointed the Seal of the Circumcision into a Baptism of Water, seeing the Fire-Baptism in the Covenant is become manifest in the Water of Life in the Humanity; so that this *Fire-Baptism*, *viz.* the flaming Love-word, is made Flesh; therefore Christ said, ^b *We must now be born anew through the Water and Spirit,* ^b *John iii.*
otherwise we shall not see God.

14. For in the *Water* wherein the flaming Love-word in the *Ens* of the Covenant has manifested itself in our heavenly disappeared Water, which is become incarnate, *all* the Children of Christ must be new-born, and take *this Water* in their Faith's Desire, in which Water the eternal flaming Love-word of God has incorporated itself; this same Water baptizes the *inward* Man which disappeared in *Adam* to the new Regeneration; and the earthly, bestial, half-serpentine and devilish Man to Mortification and *Death*^c; it circum-^c Note, how we are baptized into Death.
cises the poor captive Soul, and puts the Covenant and Humanity of Christ upon it in the inward spiritual Man, now disappeared or withered as to the Kingdom of Heaven.

15. Understand it right, you *Jews* and *Christians*; you have but *one* only Baptism; the Jew is baptized inwardly on the Soul in the *Ens* of the Covenant, and circumcised on the disappeared *Ens* of the right heavenly Humanity; *viz.* the Serpent's *Ens* is cut off from the heavenly *Ens* in the Power of the Word's Humanity, and the flaming Love-spirit in the *Ens* of the Word tinctures the true Humanity, and baptizes it with the conceived *Ens* of Faith which is taken in; the *Faith* in the Spirit of God baptizes it with its *heavenly Water*.

16. And the Christian is baptized with the same very Word and Water in the Faith; it is wholly *one* and the same; only this is the [external] Difference, that God has appointed and established the *Covenant* of Circumcision in the Baptism of Water, seeing this *Fire-Baptism* has manifested itself in Christ's Humanity in the *Water* of Life.

17. And that you may yet see that they are both *one*; *Christ* was circumcised as a Jew, and was baptized as a Christian, thereby to declare, that he, in his Love revealed in the Humanity, had manifested the Fire-baptism in the Water, *viz.* in great Meekness and Long-sufferance, and changed them into *one*.

18. The *Ens* of Faith was not yet incarnate among the Jews, therefore God gave them the Sign of the inward Circumcision by the cutting off the *outward* Fore-skin, that so they might have a Sign, that the Holy Spirit in the *Ens* of Faith in the Covenant would cut off their *sinful* Birth; whereby they were the Children of Grace in the *Ens* of Faith.

19. But this same *Ens* of Faith was *first* made Flesh among the Christians in Christ's Humanity, and is also now *incarnate* in the Children of Faith in their true Man: The Christians now, in their Faith's Desire, put on Christ, (*viz.* this *Ens* of Faith, which the Jews did also put on in the Flesh) in the *heavenly* Flesh, *viz.* in the heavenly living Water in the divine Manifestation.

20. This Water is the Heaven, wherein the only holy Element is the Motion and Essence; it is Christ's, *viz.* God's holy Corporeity, *viz.* the formed *Wisdom* of the forth-breathed or formed Word of the divine Powers, God's living, eternal speaking Word, which is a Spirit, and the divine *Understanding*; which again attracts to itself its own forth-breathed Essence, *viz.* the *Forming* of its Wisdom.

21. The *Father's* Will draws the Soul, which is a Fire-Breath, out of its Fire-Spirit, to itself; and the *Son's* Will draws the noble Image created of the Wisdom, *viz.* out of the heavenly Essence, to itself; and the *Holy Spirit* draws the whole moving human Understanding to itself; so that it is a God-Man, and a Man-God, God made manifest in an Image; and this is the Image of God: And thus also the *Circumcision* and the *Baptism* are to be understood, which in both is the Ground, and *chief Corner-Stone* to the new Birth, among the Jews and Christians.

Note, Why Males only circumcised. Why Males and Females both baptized.

22. Now in that the *Males* were to be circumcised and not the *Females*^d, and yet *all* are to be baptized among the Christians, is thus to be understood, as follows. Mark it right, you Jews and Christians, and *all* other Nations, we tell and declare it to you all, for you are hereby *called*; the Time is come about that the *Antichrist* must die.

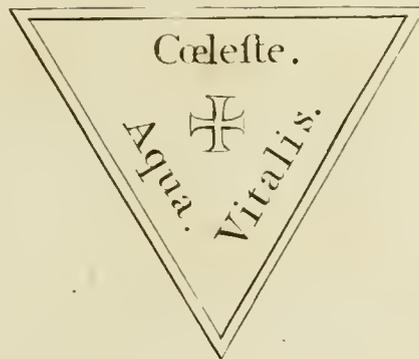
23. *Adam* was the Image of God, he was Man and Woman, and yet neither of them, before his *Eve*, but a masculine Virgin in peculiar Love, full of Chastity and Purity: The Tinctures, *viz.* the *Power* of the Fire and Light according to the Property of the Father and Son, were both in each other as *one*, in an incessant Conjunction of Desire, wherein stood the peculiar *fiery* Love-Desire.

24. But seeing the *Devil* assailed the Property of the Fire's Tincture, and brought his false Desire thereinto, so that the Fire's Tincture was divided in the Properties of the eternal Nature, each Property on the Center gave itself forth into its Self-hood, whence the *selfish* revolted Will and the false *Lust* did arise; which Lust desired to prove the dark World's Essence, *viz.* the earthly Essence out of the dark World's Desire, and to taste in itself how the same would *relish*, if Evil and Good (each manifest in itself) were together, *viz.* in the Distemperature without the divine *One*: Hereupon the false fiery Desire shut up the Property of the Light's Tincture with the introduced *Vanity* of the Devil's Desire, and with the earthly Hunger after the Vanity (proceeding from the dark World's Essence) in the Earth, and in the Elements; so that the *heavenly Female*, or right Virgin-like Life, was extinct in the *Ens* of the Light.

25. For the Holy Spirit departed from the introduced Vanity; and so the *holy Matrix*, *viz.* the heavenly Generatrix, disappeared, and the Mother of the outward Nature, *viz.* the outward natural *Woman*, understand the Property of the Woman, got the upper Dominion in the Birth, so that *Adam* must now be divided and figured into a Man and Woman.

26. But seeing the *fiery* Property of the Tincture (which now has the Dominion in the Man, and is called Man by Reason of the Father's Property) was the Cause of the poisonous Infection, so that the Tincture of *Venus*, *viz.* of the Woman or the *Light*, was mortified;

Magnum Opus Philosophicum



TRIA juncta in UNO

Complent

Admirabile Opus:

UNIONIS autem MEDIUM,

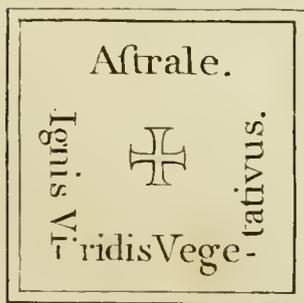
Significantissime

Indicatum,

Rerum Natura

Maxime, ut debet,

Concelatum est.



Elementa non tantum consulere Oportet;

Sagacissime considera Elémentata.

Hoc autem scito, et, si rejicis, frustra Moliris;

DEI sine Lumine Hæc certe non perfici Possunt,

Nec valeret Inceptum absque Potentia EJUS:

Opus enim est Divinum, ac Renovationem

Naturæ, et CHRISTI PROCESSUM ample Demonstrat.

mortified; and seeing he introduced in himself the Abomination of *Lust* into the Woman's Property, whereby afterwards the Woman, *viz.* his *Eve*, did so eagerly lust after Evil and Good, and began the earthly *Eating*, thereupon we are here to consider, that this same Fire's Soul, *viz.* the *Man's Tincture*, must be baptized again with the divine Love-Fire, that so it might not introduce the *Ens* of the Devil and Serpent, insinuated into the *masculine Seed*, so poisonous, into the *Woman's Matrix*; it must be tinctured, and baptized again with the divine Love-Tincture, *viz.* with the holy Love-*Ens*, which came to pass in the *Ens* of Faith, in the *promised* incorporated Word of the Power of God.

27. But the Woman, *viz.* *Adam's* Virginity, was now transformed, or formed out of *Adam's* Nature and Essence into a Woman or Female-Man; and in her the holy Virginity disappeared as to God, *viz.* the Tincture of the Love and Light did still remain, but as it were *dead* or disappeared; for the *outward Mother*, *viz.* the elementary Mother, lived now in its *Stead* in her, and was the Generatrix of Nature, which must receive *Adam's*, *viz.* the *Man's* Seed, into itself.

28. Into this disappeared heavenly Tincture of the Light, *viz.* into the true holy *Virginity*, the eternal holy Word of the Power of God, which had created *Adam* into an Image of God, did *promise* and incorporate itself, with a Covenant, to bruise the Head of the Devil, and the Serpent's *Ens*.

29. Thus understand us here very accurately: Like as the Father generates the Son; and as out of *Adam*, who denotes the Father's Property, the Woman, *viz.* his Love-Tincture, was taken; and as before, whilst the Woman was *in* the Man, the Fire's Tincture penetrated into the Light's Tincture, and loved itself therein; and as Man and Woman are *one Body*, so likewise the *Fire-Baptism* of the Circumcision went forth out of the *Man's Fire-Tincture* into his *Female Tincture* in the Woman; God baptized the Fire's Tincture in the Man; and out of the *Man's* Seed comes both the Male and Female Sex.

30. Thus the Man's Covenant and Baptism entered into the Woman, *viz.* into the *Female* Property, for the Woman's Tincture had in it (already) the holy *Ens* in the Covenant, that God's Word in the Covenant would become Man, in her shut-up [barren] *Ens*, and *quicken* again therein the disappeared Virginity.

31. *Therefore* the Woman must not put on the Seal of Baptism in her *own* peculiar *Will* or Desire, but have it from the Man, seeing she was taken from the Man, that so she might become a *right* Woman in the Man's Baptism, that the Image of God in her might obtain the *Fire's* Baptism and Tincture from the Man.

32. For St. *Paul* understood this very well when he said, * *The Woman shall be saved by* * 1 Tim. ii. 15. *bearing of Children, if she continues in the Covenant, and in the Love.* For the Woman has her Soul from the Man's Soul; and when she is given to the Man, then she is *one* Body with him, and brings forth Children to the Man; she is his Woman, his Instrument; an *half Man*, and the Man an *half Woman*.

33. And that the Man's Property might again obtain the perfect Love, *viz.* the *Female Ens*, and the Woman the *Masculine Ens*, the Holy Spirit baptized the Man's, *viz.* the *Fire's* Tincture, with the heavenly holy Virgin-like Tincture, and the Man baptized the Woman's Essence in his Seed with the *fiery* and also divine Tincture; *therefore* God commanded the *Males only* to be *circumcised*.

34. For in the Jews *Fire-Baptism* the Spirit baptized, only *without* Water, but among the Christians the Spirit baptized *through* Water: The Jewish Women could put on the Spirit indeed in the Man's *Fire-Tincture*, but now seeing this same ^f *Fire-Word* is be- ^f *Burning*, ar- come *Flesh*, they ought now of Right also to put on Christ in the *Flesh*, and be *baptized*; ^{dent.} for their heavenly disappeared Virginity must also put on Christ's introduced heavenly *Virginity*, that so they might be true manlike Virgins in the Spirit and Essence of Christ.

z Circumci-
sion the 8th
Day.

35. Now Reason asks further, Why must the *Male-Children* be circumcised just on the *Eighth Day*? Why must it not be either sooner or later? Did it not lie in Man's Choice and Power to delay the same if it was weak? Herein is contained the Mystery and *Wonder*. Dear Brethren, cease from the Contention of the Letter, and learn to understand the *hidden* Mysteries; we shall deal with you in a child-like Manner; do but look us in the Face, from whence we come, and whence it is that we know and understand all this.

36. God commanded the Boys to be circumcised upon the *Eighth Day*. And for what Reason? Six Days are the Man in Nature, the *seventh* is the Day of Rest in him, viz. the heavenly disappeared *Ens*, wherein the six Spirits of Nature work; as God made the Creation in six Days, viz. out of the six Properties of Nature, and brought them to Rest into the *seventh*, viz. into the Emanation or Flowing-forth of the heavenly *Ens*, which God has co-imprinted into the Compaction of the Creation, which is the Rest and right Life of the six Properties.

37. Thus Man has got seven Days for his own; the seventh is his Day of Rest; understand the seventh Property is the heavenly Nature, which died in him, whereby he came into Disquietness; therefore the *Eighth Day* came out of mere Grace to help him, and gave itself again into his seven working Days, viz. into the seven Properties of his own Essence: And THIS DAY is Christ, in the Circumcision, and in the Baptism.

h Text, The
Sun-Even-
ing.

38. For God in this Process holds the Order, with the Regeneration of Man, in the Manner and Nature as he created him out of seven Days; understand in six Days his natural Life was brought out of the six Properties of the inward and outward Nature into an Image, and the seventh Property was the Paradise, viz. the Saturday, in which the six Spirits of Nature in their Operation were reconciled and atoned; for it was the spiritual World.

39. And hence arose that Command to the Jews, that they should sanctify the Sabbath, and rest even externally on the Saturday, to signify the inward, holy, eternal Sabbath, in which the Spirit of God works in Man and every Creature, in each according to its Property; for every created Being rested in him.

40. And therefore he commanded the Male Children to be circumcised on the *Eighth Day*, viz. in himself; for he himself is this Eighth Day which circumcises; for before Christ's Humanity the Process went in the Form of Nature; but seeing now Christ has fulfilled the Nature of Man, and given himself into the seven Days of Man's Property, Children may now be baptized every Day.

41. We see here a very excellent Figure by the Beginning [or first Institution] of the Circumcision, and Covenant of the Fire-Baptism, against the Makers of Conclusions in Reason upon the Letter, who will needs have it, that some Children are damned from the Womb, and even for this Reason, because they are taken and born out of the corrupt *Ens* of Nature: For *Ismael*, who was by Nature a Mocker, and captivated in the poisonous and corrupt *Adamical Ens*, even He must be the first Man which Abraham circumcises; who was baptized in the Covenant.

42. You Reason-wise! I pray set this Looking-Glass before your Eyes, and think what you do with your Conclusions concerning Predestination; we shew it you in Humility; if you will not see, it shall be shewn you with Fire, which is certainly known: For Christ came for *Ismael's* Sake, and for those that are like him, to help and save them, if they would themselves; but in *Isaac* shall the Seed be called, viz. the *Eighth Day*, which is come to help the other six Days, and introduce them again into the seventh, viz. into the Day of Rest.

43. Dear Brethren, be instructed right: The God of Love wills not the Death of poor corrupt Man; but has poured forth his best Treasure (which he had in himself, and is

himself) in *Grace* over all Men; like as the Sun shines to the Good and Evil; but the Wicked corrupts and spoils the ⁱ *Treasure* in himself, and will not receive it, but takes ⁱ His precious Image. in the *Ens* of the Serpent full of Vanity, and is *baptized* with the *Fire* of God's *Anger* in the Will of Self.

44. But if he went with his own Will into the Death of Christ, and desired from the Bottom of his Heart to die to his Self-hood and own Will *in God's Mercy*, and cast his whole Trust and Confidence in God, and thought that he had nothing of his *own* in this earthly Cottage, but that he was only a Servant, and *Steward* of God and his Neighbour, in all that he has and possesses, and forsook the Propriety [and selfish Interest] thereof in his Mind, he should *soon* be baptized with the *Holy Spirit*, and put on Christ *in his Will*.

45. But these mischievous *earthly* temporal *Goods*, temporal Honour, and Pleasure of the *Flesh*, captivate him in the *Ens* of the Serpent, so that he is not *capable* of the Baptism of the Holy Spirit.

46. Also the self-elected, unfitted, and unprofitable *Teachers* (trained up in the School of the disputing Reason, and chosen by the Favour of Man) are wholly *blind* herein, and teach only out of the *Husk* or outward Vessel of the Regeneration; they will needs be *outwardly* adopted Children, by an *external* Imputation of Grace, though they live only in the Will of *Self*; they will preach the Holy Spirit into the *Beast* of Self-Will, which yet is no Way capable of the Holy Spirit: They *understand* nothing fundamentally either of the *Baptism*, or the *Lord's Supper*; the new Birth is strange to them; they deny the divine *essential* In-dwelling in God's Children, *viz.* the Temple of God, and so stand before the *Jews*, when they should declare unto them *What Christ is IN US*, and what *Baptism* and the *Lord's Supper* are, just as pictured Christians, or as *Idols*.

47. For the Jews *know* that God has spoke with *their Fathers*, and given them the Circumcision, and the Covenant; there they *stick*: But could the Christians fundamentally demonstrate to them what the Covenant and Circumcision are essentially and *effectually*, together with their ^k Offerings, they would forsake the *Sign*, and enter into the ^k Sacrifices. *Substance*.

48. But that it has so fallen out, that both the *Jews*, and also the *Christians*, have walked in *Blindness*, even till this *last* Time, and so also the *Turks*, who by Reason of the Blindness, Contention, and Ungodliness of the Christians, have turned themselves to *Reason* and *Nature*, God has therefore permitted it, because the Christians and Jews both in the *old* and *new* Testament received and appropriated to themselves the Covenant, and the Seal of the Covenant, in the *outward Shell* only, *viz.* in the Vessel, [or literal Notion and Apprehension,] and lived only to the outward earthly mortal Man; they always regarded, and provided for the earthly Kingdom and Life, *more* than for the eternal.

49. They would understand in the *Husk*, *viz.* in the outward Letter, what God has spoke; and they chose to themselves Reason-wise People, which were gifted in the outward, formal, logical, and notional Understanding of the *Letter*, who had *not* the Spirit and Power of God's Word and Life in the new Birth in them, but only the Spirit of *Self*, Pride, and the earthly Belly-God, contriving thereby how they might be *rich*, in Christ's Poverty, upon the Earth: *These* Men have blinded them, so that, both among the Jews and Christians, Men have regarded and loved only the earthly *Ens*.

50. Therefore God has permitted, that the Wonders of Nature in the Power of his *Anger* should be opened and brought forth *in them*, and that they should thus stick in Blindness, yet in Controversy and Contests, so that the Name and Memory of his *Covenant* might *not* quite be extinguished; and one Nation has by Reason thereof exercised and evil-intreated another, in the Contention and Contrariety, whereby often a *fair green Twig* has sprung from the right Understanding, which has been strange to them, by

Reason of their *received Opinions*, and they have contemned and persecuted it; for the earthly Man in Self is not worthy of the holy Covenant and Seal.

51. And seeing God knew very well that they would *run* of themselves without being sent of him, and would abuse the holy *Ens* in the Covenant, thereupon the Veil of *Moses* has beset the Jews, and the Tower of *Babel* with the Antichrist, (*viz.* the outward Christ instead of the holy *Ens* in the Covenant, that is, God's Presence) the *Christians*; so that they have been evermore seeking, in this Antichrist, what God is, in his Covenant, Will, and Essence.

52. Thus they have been exercised in Contention, and *Persecution*, in that they have persecuted one another; yet so, as that God's Children have sprung forth in the *Cross*; and *Christ* has been inwardly manifest to them, but outwardly *Babel* has yet stood both among the Jews, Christians, and Turks; the Antichrist is only the *same* among all, for he is the *Titular* or Letter-God, wherein the Self-Will seeks and worships God in the *Husk*.

53. Hear therefore, ye Christians, Jews, Turks, and Heathen, even *all Nations* of the Earth, what now (yet once more for a Farewell in this World's Existence) is freely tendered to you, in the *Visitation* of the *merciful* God in the Voice of his Trumpet, by his Love-Will and Spirit; the Sound of the *Trumpet* concerns you all; let it enter into your Ears, and do but open your Ears and Hearts a little from *Self*, and then you shall hear the Sound *in you*: It sounds through all, even to the Ends of the Earth, but no Self-Will hears it.

54. The only divine Way, wherein Man may see God in his Word, Being and Will, is *this*, that Man become wholly *one* in himself, and in his *own* Will forsake all, whatsoever he himself is or has, let it be Authority, Might, Power, Honour, Beauty, Riches, Money, Goods, Father, Mother, Brother, Sister, Wife, and Child, Body, and Life, and become wholly a Nothing to himself: He must freely *resign up all*, and be poorer than a Bird in the Air, which yet has a *Nest*; the true Man must have none; for he must travel away from this World, that so he be no more *to himself* in this World: He must be a Nothing to the World's Self and *Interests*; for the Substance of this World which he possesses for a Propriety is the *Tower of Babel*, and the Antichrist, wherein Men will be their *own God*; and with this self-made God they will ascend upon the Tower to Heaven, and place themselves ¹ for God. Understand it thus:

¹ Or with God.

55. It is *not meant* that one should run from House and Home, from Wife, Children, and Kindred, and fly out of the World, or so to forsake his Goods as not to *regard* them; but the own *Self-Will* which possesses all this for a Propriety, that he must *kill* and annihilate.

56. And he must *think*, that all that of which he is a Master is not at all his *own*, let him thrive or go behind-hand, gain or lose, be rich or poor, wise or simple, high or low, let him have something or nothing; let him esteem all *these Things alike*, a fair Garment as a coarse patched one, the Prosperity of this World as the Adversity, Life as Death, his Authority as a Servant's Place, a kingly Crown as an old Hat; and let him *forsake* it all in his *Mind*, and not account it for his own.

57. But he must think and wholly resign up his Will thereinto, that he is *but* a *Servant* of all whatsoever he has; and is only a Steward in that Calling, Profession, Office, and Order, wherein he is; that it is *God's* and his *Brethren's* in common; that he only serves God and his Brethren therein; and let him look that whatsoever is *conferred* and put upon him, be so received of him, and managed by him, as that it may conduce to the general *brotherly* Order and Profession, and that God may make such *Orders* in this World, as a Figure of the angelical World, that so he might serve him therein.

58. And he must *not* at all inordinate his Mind into Self-hood, 'as to think (let him be

either King, Counsellor, or Judge of the People) that he is therefore *better* before God, or before Man; he must continually look upon his *naked* Bosom, and think, that one naked Man does always resemble and is *like* another; and also that his Gown of State, and Office over which he has *Charge*, belong to the brotherly Society.

59. And all whatsoever is bestowed and conferred upon him either for Honour, Power, Wealth, and Goods, he must return and *give* it back again to God his Creator, and say unfeignedly in his Mind, Lord! it is *thin*, I am *unworthy* to have Command over it: But seeing thou hast placed me therein, I wholly and fully resign up my Will to thee: Govern, and work thou by me, as thou pleasest, that it may be done *in thy Will*, and conduce to the *Profit* and *Service* of my Brethren, whom I serve in my Calling, as thy Command: Do thou, O Lord, all through me, and say only in me, how, and to what I ought to direct the *Works* of my Hands, *to whom* I should give and bestow Money, Goods, Power, and Honour: And thus continually he should think, how he in his Place may please and pleasure (*not* himself but) his Brethren.

60. But if he be a Servant, then let him think that he serves God in his Will, and Men in God's, and the general brotherly Function; and in that little which God has given him in this Cottage for *Food* and *Raiment*, he is as rich as a King; for if he looks upon himself naked, he sees the Truth.

61. And when Man brings it so far, that *all* is *one* to him [that he is able to esteem all Things alike, and be content with any Condition, as St. Paul teaches] then he is as the poor Christ, ^m *who had not whereon to lay his Head*; and he rightly follows Christ, who ^m *Math. viii.* said, ⁿ *He that forsaketh not House, Court, Monies, Goods, Brethren, Sisters, Wife, Child,* ^{20.} *and denieth not himself, he is not worthy of me.* ⁿ *Math. xix.* ^{29.}

62. And for the Sake of this Self and Unworthiness, God has turned away his holy Countenance from the Nations, so that they have known him only through a dark *Word* and *Shadow*.

63. But he that enters into this total Resignation, he comes, in Christ, to divine Contemplation, so that he sees God in him, and speaks with God, and God with him, and *understands* what God's *Word*, *Being*, and *Will* are; this Man is *fit* to *teach*, and none else; he teaches God's Word from him; for God is made known and manifest to him in his Covenant, of which he is a Servant and *Minister*; for he wills nothing but what God wills through him.

64. He teaches when God commands him, let it be either to Friends or Foes, *in their Season*, or *out of their Season*; he thinks that God must do in him as he pleases, and though he must therefore suffer Scorn, yet it is all one to him: If he be honoured and respected of Men, he *bumbles* himself before God and his Brethren, and gives God and his Brethren the *Honour*, and takes it not at all to himself; but if they curse him and smite him on the Face, he thinks thus; I now stand in Christ's State of Persecution, it shall turn to the *best* for me and my Brethren.

65. Lo! loving Brethren, this is a Christian, and such a Kingdom he now offers to you, by the wonderful Sound of his Spirit's Trumpet, and there *must* and *shall* be such a Kingdom soon manifest and come into Being, *for a Witness to all the Nations* of the Earth, of which all the Prophets have prophesied.

66. On the contrary, he offers to all wicked, unwilling, stubborn Men, his Anger, Wrath, and Hardening, *to devour them*, and to make an End with *Babel*: This say not I, but the Spirit of the Wonders of all Nations.

67. Therefore trusts up thyself in Armour, and lay lustily about thee, thou Antichristian *Babylon*, and devour much Blood, for thou thyself art even *he* that destroys, and quite ruins thyself: For thee, there is no Remedy, [thou wilt take no Counsel, thy own *Cain-like* Fury in Hypocrisy hardens thee,] also there is *no Repentance* in thy Will.

but for the Children of God under thee, we have written this, as we have known and seen it.

68. Now says *Babel*, *Whence shall this People come that shall know the Lord, and live in God? Hear, O Babel!* Among thy Brethren in the Time of thy Affliction and Tribulation, they are brought forth in their Disrespect and Misery; and thou callest them *Fools*, and knowest them not; let no Man wait for another coming; the Time is *already* come about; the Voice of the Caller and Hearer is *already* present; the Covering is put away from *this Voice*; thou art not at this Time called under a Veil, but with open Mouth, very clearly.

69. This Voice of the *Crier* opens God's clear Countenance in his Children; and in the Ungodly the angry Countenance, seeing they desire fully to purse up all, in Covetousness into Self, *viz.* into the Antichristian Bag, and to bring the Whore of Self even to the very *Top* of the Babylonical Tower.

70. The *Sign* of this Image, and its Destruction, is the Covetousness and Envy; its Sign stood before in *Silver and Gold*; that was the Banner and Standard of Antichrist: But now the Banner has changed itself into *Copper*, seeing *Mars* is the Soul, *viz.* the Man or Husband in Copper, so that this *° Mars* is given to *Babel* for a Banner and Ensign, *which shall rule till Babel has an End*, and no wicked Man shall know this; and though he carries the Sign in his Hands, yet he calls it only his loving Companion.

71. But upon the Kingdom that is, and is not, and yet is, shall the glorious Ornament of *Gold* be put, for the Prince of the Powers of the Earth has given it to them. *Amen.*



The Forty-second Chapter.

Of the Three Men which appeared to Abraham in the Plain of Mamre, who went towards Sodom, and set the Cities of the Children of Ham on Fire from the Lord.

The Meaning of this Figure.

Gen. xviii.

1.  T first, when *Abraham* was called only *Abram*, God appeared to him in the Vision as *one*; and when he had sealed the Covenant with the Circumcision, he called him *Abraham*, *viz.* a Company or Multitude of Nations, a forth-breathed manifest People of God, in whom God had forth-breathed or manifested himself; and he appeared to him also afterwards in the Manifestation of the holy *Trinity*, *viz.* in *Three Men*, which were only *One*, wherein the Manifestation of the holy Trinity in the Deity was set forth, and represented in Man's Image, how the whole Trinity of the Deity would now manifest itself in this Covenant in the Humanity, that the Trinity of the Deity should be seen *in the Flesh*.

2. And hereby is declared the great Humility in the Deity, *viz.* in Christ, how Christ would *visit* Mankind, and take Care of Man, and also condescend to be *entertained* by Man; as he came, in these three Men, to *Abraham*, and suffered his Feet to be washed,

and did eat and drink; which denotes, that Men must cherish or lovingly entertain the poor Christ, who is *poor* in this World, in his Members and Children, who also would be poor, contemned, and despised People; and *what Men do unto them*, that they have done to these three Men, *viz.* to Christ the holy Deity in the Humanity.

3. The Words of this Figure runs: ^p *And the Lord appeared unto him in the Plain of Mamre, as he sat in the Door of his Tent in the Heat of the Day; and he lifted up his Eyes, and looked, and lo! three Men stood by him: And when he saw them, he ran to meet them from the Tent-Door, and bowed himself towards the Ground, and said, My Lord, if I have found Grace in thy Sight, pass not away, I pray thee, from thy Servant; let a little Water be fetched, I pray, to wash your Feet, and rest yourselves under the Tree, and I will fetch a Morsel of Bread, that you may refresh your Hearts; after that you shall go on; for therefore are ye come to your Servant. They said, Do as thou hast said; and Abraham hastened into the Tent unto Sarah, and said, Make ready quickly three Measures of fine Meal, knead it, and make Cakes upon the Hearth: And Abraham ran unto the Herd, and fetched a Calf tender and good, and gave it to a young Man, and he hastened to dress it; and he took Butter and Milk, and of the Calf which he had dressed, and set it before them; and he stood by them under the Tree, and they did eat.* p Ver. 1—16.

4. *And they said unto him, Where is Sarah thy Wife? And he said, Behold, in the Tent. And he said, I will certainly return unto thee again, ^q as I live; and lo! Sarah thy Wife shall have a Son: And Sarah heard it as she stood behind at the Tent-Door. Now Abraham and Sarah were both old, and well stricken in Age, and it ceased to be with Sarah after the Manner of Women, and therefore she laughed within herself, and said, Now I am old, shall I have Pleasure, my Lord being old also? And the Lord said unto Abraham, Why did Sarah laugh, and say, Shall I assuredly bear a Child which am old? Is any Thing too hard for the Lord? At the appointed Time I will come unto thee again, as I live, and Sarah shall have a Son: Then Sarah denied it, saying, I laughed not: For she was afraid: And he said, Nay, but thou didst laugh.* ^q Or in that Manner. In our Translation, According to the Time of Life.

5. O thou great and wonderful God, how plainly and simply dost thou represent and pourtray the Kingdom of thy Son in the *Humanity*? How lively and fully are the greatest Mysteries delineated herein? And indeed they are so plainly represented, in such entire Singleness and Simplicity, as *Christ*, who notwithstanding was *King of Israel*, did ride into *Jerusalem upon an Ass*. Here the proud World may have a very true Looking-Glass, and see if they be the Children of this Simplicity.

6. The great Love and Humility of God in Christ's Person are fully represented in this Figure, how God came in the deepest Humility and Simplicity into the Humanity, when the Humanity was enflamed with highest Heat of the *wrathful* Indignation of God's Anger, as the Figure here denotes.

7. *The three Men came before Abraham's Tent in the very Heat of all the Day*: This signifies, that God did *first* incorporate himself with his Love-Covenant, and also with the Fulness of Time respecting the Covenant, when the *human Day*, understand the six Properties of the Days, were most of all inflamed and set on Fire in the *Wrath* of Nature, in Man, that is, in the Fall. And afterwards *in the Fulness of Time*, when the Humanity of these six Days was in the very exceeding *burning Heat* of Vanity, and the bestial Property, he manifested himself with his *tender* Humanity out of the *Ens* of the holy Covenant, and came in three Persons of the Deity before the *earthly* Man's Essence, or earthly Cottage, *viz.* the Soul's *Tent*, and appeared to *Abraham*, that is, to *Adam* in his Children, *viz.* to the *human* Essence.

8. And here is fully set forth the Type and Image of Christ: *When Abraham sees these Men, he goes to meet them, and bows himself towards the Earth, and runs from the Door of his Tent unto them, and prays them to rest under the Tree, until he should do that for which they came.*

9. We must look upon this Figure thus: When the *divine* Voice had represented itself in the *Eus* wherein it would become Man, in three Persons to *Abraham*, then *Abraham's* apprehended *Eus* of Faith set itself forth also to this Image, *viz.* to the Triune Humanity in the Figure; for the *Eus* in the Covenant in *Abraham's* Faith was surrounded with the great *Heat* of God's Anger, when the human Day was grown hottest in the human Essence.

10. But when he *looked up*, and saw the Type of the Triune Deity standing before him, this Faith's *Eus* in deepest Humility in Christ's Person (being that which was to become Christ) did *bow itself* before the Trinity of the Deity, which was come unto him, which would in the Fulness of Time give forth and manifest itself with the *Voice* (which now spoke in these three Men with him) in this *Eus* of Faith (being the Humanity of Christ before his Father) and said, *Lord, if I have found Grace in thy Sight, pass not away from this Eus of Faith, viz. thy Servant.*

11. For *Abraham* was now in the Spirit, and spoke from his Faith's *Eus* in Christ's Humanity, and before him stood the Type and Image of Christ's Deity; and he said in the great Humility of the Humanity of Christ, *Let a little Water be fetched, and wash your Feet*: This is the great Humility of Christ, who *washed his Disciples, viz. his Children's Feet*, as these three Men here were washed; signifying, and pointing out, that Christ should wash with his *Blood* the Feet of God's Children, who should be born of these three Men, *viz.* of the Trinity of the Deity, whereby they might come to God.

12. *And he had the three Men rest under the Tree*: This now signifies the *Tree of Life*, under which God's Children should sit down; *and then he would bring them a Morsel of Bread to refresh and comfort their Hearts*; and *afterward they should go*: That is, when Christ has washed his Children's Feet with his Blood, whereby they are able to go to God, *viz.* the holy Trinity, then he gives them a Morsel of *Bread*, that so they may recreate and strengthen their *Hearts*; that is, he gives them the Bread of Life, *viz.* his heavenly *Flesh for Food*, so that they wax strong, and are able, in the divine Power, to go from *Abraham's earthly Tent*, through this World in God's Anger, to meet the Lord, and bow themselves before him, as this Figure signifies.

13. And he says further: *For ye are therefore come to your Servant*: Understand it thus, The holy Trinity was here at this Time represented in an Image of our Humanity, and *Abraham* stood in the Type of the Humanity of *Christ*, even as Christ and his Children are in reference to each other; the holy Trinity leads the Children of Christ in the *divine Drawing* to the Humanity of Christ; and now these three Men stood there in our *Stead* before Christ, *viz.* before the Figure; for the Father draws them to Christ, and through Christ to the Father; they are *washed* and atoned in Christ; therefore now said Christ to the three Men, which God represented to him in his Person, *Therefore are ye come to your Servant.*

14. For Christ must be our, *viz.* these three Men's Servant; and God brings his three Men, *viz.* us, who approach to him, *in himself, viz.* into the Will of the holy Trinity, to his *Servant the Man-Christ*, that so he may wash and feed them; and then they are *able* with Boldness and Confidence to come to the holy Triune Deity.

15. *And the Men said to Abraham, Do as thou hast said*: That is, Christ offers himself to his Father, *viz.* to the Triune God, for a Servant; understand, the Word, which the Triune God did *inspire* into *Adam*, concerning the Bruiser of the Serpent's Head, *offers* itself for a Servant to the Triune God, *viz.* to the Children who should possess the Kingdom of Heaven; now the Triune God says, *Do with these thine and my Children as thou hast said*, that is, with these Children which are now set before thee; for they shall be Angels, and thou shalt thereunto help them, for I am therefore come *in them* unto thee; now do as thou hast said.

16. Here God *fully* gave the Man Christ to accomplish the *Consummation* with them, as he had said; and the whole, entire, excellent, and holy Figure of the New-Birth, is therein emphatically and lively set forth; and it shews, how the holy Trinity delights itself with *Figures* concerning the Word incorporated and inspoken into *Adam*, and now opened in *Abraham's Ens* of Faith, and sets it forth with Types, and plays in Figures with this *Christ*, who was to come; where God represents the Person of Christ in *Abraham*, and the Children of the New-Birth, whom Christ should *beget anew*, in the Person of the three Men, *viz.* in the Triune Deity, which brings them through Christ into itself, and places them in the *Angelical Choir*; as these three Men did appear in the Form of three *Angels*, and also in the Person of the holy Trinity, signifying, that the holy Trinity would dwell in these angelical Men, and that they should be the Image, *viz.* the Manifestation of God.

17. *Abraham* commanded to take three Measures of fine Meal, and to knead it, and bake Cakes, that the Men might eat: What does this mean? These three Men had no Need of any such Eating; it is the Figure of Man's Regeneration: The three Measures denote the three Principles, *viz.* the three Worlds in Man: The fine Meal points out the heavenly Humanity, *viz.* the divine heavenly Substantiality, that the Property of this heavenly and divine Substantiality should also be kneaded and mixed with ours, disappeared in *Adam*; and a divine Cake, *viz.* sweet Bread for Food of God's Children, should be baked thereof; understand in the *fiery Heat*. Or Essence.

18. When Christ stood in the Fire of his Father's Anger, *viz. in Hell*, then these sweet Cakes were baked for God's Children, which they should eat; and the three Measures are now the *three Worlds* (*viz.* the whole Man without the Serpent's and Beast's Property) which shall be mixed with the divine *Ens* into a Lump, and Cakes baked thereof; this is now *Christ's Flesh*, which he has joined or mixed with our Humanity, and gives us now the sweet Cakes thereof to eat, *viz.* the heavenly Flesh; here the holy Spirit played therewith in the Figure.

19. *And Abraham ran to the Herd, and made ready also a Calf tender and good; that is, he gave it to his young Man to dress it.* O thou wonderful God! How much does Simplicity please thee? How *plainly* and simply dost thou represent the great Mysteries to us? I thank thee, that thou shewest me, unworthy Man, such Things, wherein the whole World is *blind*. O God, open thou their Eyes, I pray, that they may see, and turn to thee, and enter into *Humility*.

20. The tender *Calf*, which was made ready for this Meal, is the *Limus* of the Earth, *viz.* the outward Man, which is before God as a Beast; understand, it is a Wonder-Beast, like as the *whole* outward World before the *divine* Understanding is only as a Beast, wherein God forms himself with the holy spiritual *Ens* into an external Body, to the Manifestation of his Deeds of Wonder, both of Love and Anger; which Figure of the outward World, *viz.* the divine Beast, shall *not* be *wholly* turned into nothing, but the *Vanity* only shall be separated from the Good into the Kingdom of Darknefs. Marvellous or wonderful. Note, What shall arise at the Resurrection.

21. In like Manner, God will not wholly cast away the divine Beast on Man, which indeed dies here, but only the introduced *Serpent's Ens*, and the Vanity of the dark World's Essence: The divine Wonder-Beast, which is the *Servant* of the divine spiritual Image, and shall be so in Eternity, the same shall *arise* at the Last Day, and be proved through the Fire of God; where it shall be made very pure, as a Crystal, in which the *Angel*, *viz.* God's right Image, shall dwell, in which angelical Image God is primely manifest, and thence shines *through* the Beast, as the *Sun* through a Crystal: This now is the Signification of this tender and good *Calf*, which was dressed for this Meal, and shews that the outward Man, according to his right Image created in *Adam* out of the *Limus* of the Earth, shall be brought upon God's Table.

22. But that *Abraham* says, He gave it to the *young Man* to dress, that is, the *Servant*, it denotes that this heavenly *Beast-Man* is the *Instrument* of the *Angelical Man*, who is prepared to be a *Servant* of this *Angel's Image*.

23. And *Abraham* took *Butter*, and *Milk* also, and set it all before these three Men, and came before them under the *Tree*, and they did eat. When *Christ* has fed his *People* with his *Body* and *Blood* (and even while he feeds them) he comes in his *Power* in his *Children* before the holy *Trinity*, and waits in his *Children* upon these three Men, and gives them from this prepared *Food*, wherewith he feeds his *Children*, *Praise* and *spiritual Food*.

24. These three Men, viz. the holy *Trinity*, eat these holy *spiritual Meats*, out of the *Power* of *Christ's Body*; for *Man's Will* gives itself wholly, peculiarly, and fully, to these three Men, for a *Food* of *Praise*, with an holy *Voice* and *Prayer* of *Thanksgiving*; and this *Voice* of *Praise* eats the *Power* of *God* into itself, in such *Manner* as a *Man* willingly eats the *Tune*, *Harmony*, or pleasant *Air* of delightful *Musick* into his *Hearing*, and is therein merry and pleasant; so *God* does awaken, or manifest himself in his *Power* in his *Word* of *Hearing*, or divine *Sense*, with *Man's* pure humble *Voice* or *Medody* of *Praise*.

25. For thereunto *God* has created *Angels* and *Men*, viz. to his own *Joy*: And know, * OrParables. that we speak from the *true Ground*, and not from *Conjecture* or *Similitudes*, but from the *open Seal* of *God*, as we really see; do but understand it right.

26. And now when *God* had delighted, and fed himself with *Abraham* in the heavenly *Ens*, which he would, by the *Opening* of the living *Word* in the *Seed* of the *Woman*, being also the heavenly *Ens*, manifest, and introduce into the *Ens* of the *Covenant*, and had sported in the *Ens* of *Abraham's Faith*, viz. in the *Power* of the *Praise* of *Abraham*, viz. in his *Humility*, then *God* asked after *Sarah*, whom he well knew, but *Sarah* knew him not, that the *Lord* should be in such a *Form*: Then he said to *Abraham*, *Where is thy Wife Sarah?* That is, she was not yet in this *Play* till she had received *Abraham's Ens* of *Faith*, and then this *Play* would awaken itself in her; therefore she laughed at this; for she knew not the *Mysteries*; they did at present only manifest themselves in *Abraham's Spirit*, where the *Ens* of *Faith* laid: And he said, *She is in the Tent*; which is thus.

27. She is in the *human Tent* covered with the *earthly Tent*, that she does not see who now is with me: And the *Lord* said, *I will come again to thee*, * *As I live*, and lo! *Sarah* signifies *As*, or *thy Wife shall have a Son*; that is, I will come again to thee with the *Motion* of thy *Seed*; and when *Sarah* shall conceive, then I will open and *unloose* her in her shut-up *Seed* and come into thy *Seed*, that is, move: For, to come signifies to move: When *God* comes, then he moves *Man*, and comes or *goes in* and with *Man*.

28. But that he says, *As I live*; this is spoken after an essential *Manner*; for *God* told him how he would come; not before him as at this *Time* he did; but *As*, that is, as the *lightful Influence* and *Power* of the *Sun* gives itself into a *Fruit*, which when it comes, does not step near to the *Fruit*, but *As*; that is, it penetrates essentially with the *As* into it; for *As* is *as much* as thus, I will see into it [or open my *Love-aspect* in the *Ens* of its *Life*.] *As I live*; hereby we are not to understand, as if he had said, *If I yet live*; but he would live in the *As*; he would come in the *As*, viz. essentially, and not figuratively and typically, as at this *Time* he did.

29. For when *God* cometh, then he comes no otherwise, than *As*, that is, like the *Sun-shine* into the *Fruit*: This is understood, in the *Language* of *Nature*, essentially, with emphatical *Excellency*; for if *God* speaks of his own *Coming*, then he speaks only essentially, in *Nature* and *Manner* of the *uncompacted Tongue* of *Sense*.

30. And *Sarah* laughed at this: She thought she should bring forth a *Son* from *Abraham's Lust* only, from the *human Cohabitation* in the *Concupiscence* of the *Flesh*; there-

fore she said, *Shall I, now I and my Lord are both old, take Pleasure?* The bestial World's Spirit laughed at its Youth, in that it was now weak, and should now again become youthful, and thought with itself, this were a Sport if thou couldest: As if one should tell an *old Man*, Thou shalt become *young* again, and receive such a Desire and Lust as when thou wast young; at this *Nature* would laugh; and think, Yes, indeed, would that were true; as if Doubt and Hope were coupled together. Thus it was also with *Sarab*, for the World's Spirit understands not the Mysteries of God; it is before God only as a Beast; and seeing the World-Spirit did *now hear* that it should so come to pass, then it thought, thou shalt be the Work-master; oh that thou couldest, thou *wouldst* very fain; and it laughed at itself that it should become young again.

31. The natural Man understands even as much of God as a Beast; when it *sees* the Hay, then it thinks, now there is somewhat for me to *eat*; but if it sees nothing, then it hopes for it out of Custom: But *Sarab* had now hoped till she was ninety Years old, and thought it to be very *wonderful*, that God would do somewhat to her *above* the ordinary and usual Course of Nature, and imagined it to herself after the Manner of human Pleasure.

32. But the Lord said, *Why did Sarab laugh at it? And she was afraid, and said, I laughed not. But the Lord said, It is not so, thou didst laugh. Should any Thing be too impossible for the Lord to do?* Here is the Type of *Eve*: When she had turned her vain Curiosity into Self-Lust, to eat of the forbidden Tree, and God afterwards asked her, *Why she had done so*, she denied also her own Lust, and laid it upon the *Serpent*.

33. And seeing that now God had here alluded with *Abraham* concerning the New-Birth, he also does the like with *Sarab* concerning the Lust of *Eve*, which this Woman's Seed should slay as a Lye; for *Sarab* did here *therefore* tell a *Lye*, that she did not laugh, in that *Eve* also *lyed*; God did here represent before him the Lye of *Eve*, and that he would confound it with the eternal Truth, and *reclaim* her; as he did to *Sarab*, and *convinced* her so of her Lye, that she must be ashamed of it.

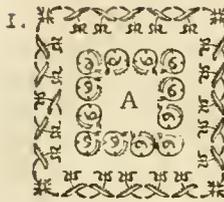
34. And here we are to understand, that God hath represented (or delineated) the whole Process, how he would *regenerate* anew the true Man which he created; and how the same should come to pass; and how he would *burn* the *Serpent's Ens* in the eternal Fire; and how he would put the Lye of the poor Soul to open Shame and *Death* on the *Cross*; for we see this here very excellently in the Type.

35. After God had set forth the Process of the New-Birth, these three Men went towards *Sodom*, and would burn *Ham*, *viz.* the evil *Ham-like* fleshly Property, with Fire from the Lord, as it also came to pass; so that we see it very emphatically, how the Judgment of God *begins* at the *House* of *Israel*; how Christ is set to be a Judge of the Devil's *Ens* and Will, who shall burn the Devil's Essence with Fire; as the following Figure signifies.

The Forty-third Chapter.

Of the Ruin and Destruction of Sodom and Gomorrah; how the same was predicted by God to Abraham.

Gen. xviii.



1. AND the Lord spoke to *Abraham*, when he had blessed *Abraham*, and had said, that he would command his Children to walk in the Ways of the Lord, and that he would also bless them, as is before mentioned, *Behold! there is a Cry of Sodom and Gomorrah, which is great; and their Sin is exceeding grievous: Therefore I will go down and see, whether they have done altogether according to the Cry which is come unto me; and if not so, I will know. And the Men turned their Faces from thence, and went towards Sodom. God said, How can I hide from Abraham that Thing which I do, seeing that he shall become a great and mighty Nation?* And thereupon he shewed him what he would do.

¹ Comprehensible or measurable.

2. The unilluminated Reason looks upon this Figure very wonderfully, that God said, he would come down and see if the *Cry* was true, *that he might know whether it was so or no*: Reason supposes with itself, Is he then ¹ circumscriptive? Or dwells he aloft only and above? Doth he not know all Things before? Does not the Scripture also say of him, *Am not I he who filleth all Things? Also the Heaven is my Throne, and the Earth my Footstool?* Would he then first come down like a ² circumscriptive Being, which was separate from Time and Place?

² Concluded in a Place, severed, and apart by himself.

³ Substance, Thing, or Being.

3. Much more is Reason incapable of searching out the *Cry* which came up before him; and hereupon the creaturely Reason thinks, that God dwells *only* on High above the Stars, in an Heaven alone, and looks *down* here beneath, as the Lustre of the Sun looks and shines *from* its Body upon the Earth; so far Reason reaches, and further it knows *not* what God is, or *where* he dwells: It knows *not* that he is every Essence, and dwells through every Essence or Being, and possesses *no* Locality, also needs no Place or Space for his Habitation; and yet that he (so far as he is called God) is *no* ³ Essence, but is as a Nothing in regard to the Essence; and yet he is even *through* all Things, and gives in himself, in an energetical working Manner, to every Essence, as the powerful Influence of the Sun to the Fruit; but he works with the Creature, and its Life, not from without into it, but from within out of it, to his own Manifestation; that the Nature and Creature is his Manifestation; if ⁴ it did but understand *this* right, it would here make no farther *Question*.

⁴ Reason.

⁵ Material Substance.

4. Now understand the Sum of all briefly thus: *God* dwells in himself, both according to the Love, and according to the Anger; each Property sees only into itself, and is *not manifest* in the other with its own Property; as you have a *Similitude* of this in the Day and Night, *viz.* in the Light and Darknes; *the Light dwells in the Darknes, and sees it not, also the Darknes sees not the Light*: And as the Light dwells in its great Meekness in the Fire, and yet receives not the Source and Pain of the Fire to itself, but remains only good, without any feeling Life of the Fire, and yet it *arises* through the Consuming of the Fire, *viz.* through the *Dying* of the ⁵ Essence; in like Manner also understand the Being of God.

5. God's *Love-Eye* does not see essentially into the wicked rebellious apostate *Soul*, neither also into the Devil, but his *Anger-Eye* sees thereinto; that is, God, according to the Property of the Anger or Fire of Wrath, sees in the Devil, and in the false *Soul*.

6. Therefore God said, *There was a Cry come up before him*; there he understood, before his *manifested* Word, *viz.* before the Voice in the divine revealed *Ens* of these three Men: It was come before the *Ens*, and before the Hearing which had now in the *promised Ens* represented itself, in three Persons, to Man, concerning *the Humanity* of Christ.

7. For the Judgment over all the Devils and wicked Men was given *this* Word, or *Hearing*; for it was the ^d moveable Hearing whereby God the Father heard in the Hu- ^d Effective, manity, and *whereby* he would separate the Evil from the Good.

8. Now this Hearing, *viz.* the *Hearing* which would manifest itself in Christ's Person in the Humanity, *heard* the Voice of the *Sodomites*, *viz.* of the Children of *Ham* in itself, that is, according to the Property of the *Anger*, and brought the Hearing before the *infinite* Hearing into the first Principle, *viz.* into the *Original* of Nature and Creature: For the *Sodomites*, *viz.* the Children of the Flesh, do all live in the *Hearing* of *this* World, *viz.* in the expressed formed Word, in the *Figure* of the Deity, where Evil and Good are manifest together in one Essence.

9. Now understand us here very punctually and acutely: The Angelical World is called ^e *above*, and the formed outward is ^e called *below*; in like Manner as we say, when ^e Or is said to a Fire is kindled, then the Light is *above*, and the Substance [or Matter] *below*; when ^{be} we speak of God's [being] *above*, then we mean and understand *within*, for the [being] within, ^f without the Substance, is the [being] *above*; for, without the Substance [or ^f Extra Sub- Matter] there is all *above*, no *below*; that which is under the Substance is also *above*. ^{stantiam.}

10. Now the Cry of the *Sodomites* was come before the ^g *Above*, *viz.* before and into ^g Or High- the first Principle, where the ^g *Above* does conceive or comprehend itself out of the No- ^{ness.} thing in the first *eternal Beginning*, *viz.* to a Nature, and Formation of the Powers, or Word; and God's formed Word or Voice out of the Father's and Son's Property, out of Love and Anger, which had betrothed itself by Promise to be a *Christ* to Man, and formed itself into a divine *Ens*, *heard* the Cry in the Property of the Anger, wherewith he is a *Judge* of the wicked *Ens* or Ungodliness.

11. Therefore said the Father, *I will come down, that I may see whether it be so or no*; that is, he came down, that is, ^b out of the *Above* with that formed Hearing of these three Men, in the *Ens* which God had formed to be *Judge* of the World, which was to be- ^h Or from on ^{High.} come the *Christ*.

12. For this *Ens* was to be creatural in the Person; therefore it was formative, in an angelical Manner, in the conceived *Word* of the *Promise*; and therewith it came from above, that is, out of the *Above*, *viz.* out of God, out of the unchangeable God, and *heard first* in *Abraham* into the *Ens* of the Covenant, into the Aim or Limit of his Covenant with his *Love*; and with the *Anger*, *viz.* with the Hearing of the Fire, he heard into the Iniquity and Vanity of Man, and *saw* with the Anger what they did; that is, his Wrath saw essentially into the Vanity of Man, in Manner as an incentive Fire should arise in any Piece of Wood or Fuel, and would devour the Wood; so likewise God looked with his *Anger-Eye* in the formed *Ens* (through the same *judicial* Word in Christ's *Ens*, wherein he will judge the World) into the wicked Infection and Will of the Children of *Ham* at *Sodom* and *Gomorrhah*.

13. For when God had set before him, in *Abraham*, the New-Birth of his holy Children out of his *Love-Ens*, he also set before him the *Judgment* in his *Anger Ens*, how he would, through this Christ, prove the Wicked in the Fire.

14. And the Judgment upon *Sodom* is a Figure of the Last Judgment: As the three Men which came before *Abraham* were a Figure of our new angelical Humanity, *where* God dwells in Man, so was also his Anger in the Wicked; and we see here, that God will *judge* the Devils, and all wicked Men, by the *Children* of the *Saints*; as he now represented the Figure of the *judicial Office* in an Humanity of three, and destroyed *Sodom* and *Gomorrhah* from the World.

15. Also God said to *Abraham*, *How can I hide from Abraham the Thing which I do?* It was hidden to the earthly *Abraham*, but from the heavenly, out of God's *Ens*, God would not hide it; and here he set forth the Figure of his Love and his Anger, *viz.* the Humanity of Christ in the great Humility and Love; and his Truth and Righteousness in the two Angels.

¹ Chap. xviii.
22—25.

16. For thus says the Text in *Moses*; ¹ *And Abraham stood yet before the Lord, viz.* before these three Men, which he here calls only one, and came near to him, and said; *Wilt thou also destroy the Righteous with the Wicked? Perhaps there are fifty Righteous within the City. Wilt thou also destroy them, and not spare the Place for the fifty Righteous that are therein? That be far from thee to do so, to slay the Righteous with the Wicked; and that the Righteous should be as the Wicked, that be far from thee; that thou, who art the Judge of the whole Earth, shouldst so judge.*

17. This is now the very excellent and pregnant Figure, how *Abraham* (in the *Ens* of Faith in Christ's Person and Spirit) comes before God, *viz.* before the Triune God, before the severe Righteousness of God, and will reconcile and atone the Father, and prayeth for his Children, which dwell among the Company of the Wicked, that his Father would be pleased to spare that Place (where yet righteous People dwell) from Rebuke, and draws his Mercy into his Righteousness, and says, *Thou wilt not so judge, who art the Judge of the whole World.*

18. This Figure is nothing else but God in his Righteousness, and God in Christ with his Mercy: Here the two Types stand both together: What should it else mean, that a *Man* would with-hold God from doing what he pleases?

19. The *Man* Christ does with-hold God's Righteousness and severe Judgment from falling on the Crew of wicked Men, else they had been devoured at the first Disobedience in Paradise; this is he who comes before God, and into God, *viz.* into God's Anger, for he is of God, and therefore he can come before God.

20. That is, the *formed Word*, *viz.* the Creature, stands before the Judgment, and sits in Judgment, and suffers not the Anger to judge, so long as there are righteous People; as is here to be seen: *If there had been but ten righteous Persons, God had spared them; indeed there were but three Persons only which were righteous before God, viz. Lot with his two Daughters: His Wife* was also not fit [or capable of this Mercy,] therefore, though she went out of *Sodom*, yet she remained still, and was turned to a Pillar of Salt, as shall afterwards be cleared and explained.

21. *Abraham*, that is, the Spirit of Christ, entreats so far with God, that God would spare all these Places for the Sake of ten Persons; but they were all revolted and gone astray, except his Brother's Son, who was a Stranger among this People, whom God first brought out before he enkindled the Wrath.

^k Note, *Esdra*s wrote the Book of these Acts, *viz. Genesis, &c.* 22. The Spirit here speaks very covertly and hiddenly in *Moses*, and *Esdra*s^k, who wrote again these Acts in the Spirit of God, after they were lost among the Children of *Israel*; and we here see very fully and pregnantly, how exactly and punctually the Spirit here aims at the Figure in *Abraham*, and points out what is thereby to be understood.

23. For at the Appearance to *Abraham*, he speaks of three Men; and here he speaks of two Angels, which went towards *Sodom*, and destroyed the Cities, to signify, that the Person of Christ is the third, which went not along; for here only two went, *viz.* God's Truth, and God's Righteousness, *viz.* the Judgment and the Truth; the Judgment remained¹ in *Sodom*, and the Truth brought *Lot* out.

¹ Upon.

^m Gen. xix. 1,
&c.

24. And when^m both these [Angels] at Even (when their Time was out, and their Day passed) came to *Sodom*, *Lot* sat at the Gate; and when he saw them, he arose up to meet them, and he bowed himself with his Face towards the Ground, and he said, Behold now, my Lords, turn in, I pray, into your Servant's House, and tarry all Night, and wash your Feet,

and ye shall rise up early, and go on your Ways. And they said Nay, but we will abide in the Street all Night. And he earnestly entreated them; and they turned in unto him, and entered into his House; and he made them a Feast, and baked them unleavened Cakes, and they did eat.

25. If we should declare and explain this in its right Understanding, then we would express it after this Manner: The Cry of the Sodomites was the Curse, which Noab laid upon Ham when he cursed him, by Reason of his unchaste wanton bestial Eyes and Desire; this same cursed, bestial Spirit had propagated and bred up itself in the malicious, prophane, wholly earthly, and serpentine Property, in the *Flesh and Soul* of this Generation of Ham, so that it had established itself in a kingly Dominion, under which they lived more like *Beasts* than true Men.

26. This Cry of the cursed Serpent's *Ens*, grown up to its full Height in the Anger, was made manifest, and founded aloud in its Mother, viz. in the Anger of God in the dark World's Property, and had awakened the Judgment upon and in itself; and now God sent his Judgment upon the *Serpent's Ens*: This was now the Time of *Enos's* hidden and at present opened Seal, as it is before mentioned concerning the seven ⁿ Lines, [or ⁿ See Chap. general Junctures of Time,] where his Mystery was at the End, and was now revealed xxx. Ver. 36. as a Sound of his *Preaching* in the Word of Power, both in Love and Anger.

27. In *Abraham* it was in Love; for here the formed Word, which began to be taught in the Days of *Enos*, did now manifest itself in the formed, pregnant, and grown *Ens* [or Being] in *Abraham*, with the promised and holy Seed of Faith: And in the Children of Iniquity, who were of the Generation of cursed *Ham*, the Property of the Anger did here manifest itself out of *Enos's* Preaching, wherein he threatened God's Judgment and Rebuke; this same was now grown up in the Children of Iniquity, and brought to Substance.

28. And now seeing the Seal of this *Enos* did open itself, his Mystery was at the End, and was forthwith to be manifest according to Love and Anger, thereupon each Property set forth its Substance to the divine Contemplation, viz. whatsoever the Word in the *Love Ens* had wrought under the Sound or Voice of *Enos*, and also what the Sound of the Denunciation of the Anger of God had wrought: Here now the Essences of both Properties opened themselves, and set themselves into the Judgment, to the final Sentence of the Righteousness of God: Now in this final Arbitration or Determination of the divine Justice, viz. in *Abraham*, there stood Christ in the Judgment of *Enos* his Preaching of Repentance; and in *Enos* his Threatenings of Plagues and Punishment, the earnest and severe Judgment of God, viz. Prince *Lucifer* did there stand (in the Judgment in the Children of the Curse in *Ham*) to execute the same in the Wrath of God, as a Servant of the House of Darknes.

29. For God said to the People of *Israel* upon Mount *Sinai*, ° *I will visit and punish* ° *Exod. xx. 5.* the Iniquities of the Parents upon the Children, even unto the third and fourth Generation; which is here to be seen in *Ham*, *Noab's* Son; here came first the Curse of *Noab* into Judgment.

30. And here two Angels were sent (that is, in the Power and Might of the Judgment) in Christ's Stead, seeing Christ was not yet in the *Flesh*, and in Office; for Christ's Office continued in *Abraham* before the Lord, and prayed for the rebellious Men of *Sodom* and *Gomorrhah*.

31. But when they were tried in the Judgment, (viz. in the Office of the Love of Christ before the Lord,) whether there were any Men of *Sodom* who were capable of the Office of Christ in the Love, and yet none were found, then the Office of Christ in *Abraham* remained behind, and went not to *Sodom*; but the Office of divine Righteousness and Truth went in the Form of two Angels to *Sodom*, and looked very intimately into their Essence and Being, and proved the same in itself, as it is to be seen, that as soon as

these two Angels came into the City, the Property of the People did open and manifest itself, and *they would have these Men brought forth among them.*

32. For *these* two Angels had stirred up or moved their Properties, and set them in open View before the Lord, to see what was in them; and then they found, that they were only bestial, unchaste, lewd Murderers, which brought them into Judgment; and now they must be judged according to their Essence.

33. But that the Spirit in *Moses* signifies, *That Lot sat at the Gate, and knew these Angels, and entreated them earnestly to turn in unto him, that so he might wash their Feet, and bake them Cakes, and that they did eat, and yet at first denied to turn in unto him;* the same is a very hidden Mystery; for it is the Spirit of Truth and Righteousness, which *Lot* knew very well, for it was moved in the Essence, and entered first with the *Trial* into *Lot*; and when he humbled and bowed himself before the Lord, he was proved, and found upright in himself.

^p Prima Materia.

^a The hard Astringent.

34. But the Truth did *first refuse* to go into his House with the Righteousness, *viz.* with the Judgment, and *would remain in the Street*; for it was because of *Lot's* Wife, who, when she was proved, and the Judgment passed through her, was cast as to her *temporal* Life; for she continued in the Judgment, as a ^p first Matter, *viz.* a Sulphur-Mercurius, that is, an ^a impressed Matter of the Judgment, as a Transmutation into the first Essence out of which the *Body* was created.

35. Yet it was *not* so soon as to be before the Execution of the Judgment, but *when Lot went with her out of Sodom,* and the Judgment began, she drew the Judgment back again on her; as is to be seen in the Judgment, which then laid hold on her, for it had taken her in the *Probation.*

36. Yet the Command was given her *not to look back,* and so she might have overcome, if she had immediately entered into *Repentance,* and broke the evil *earthly* Will, and fallen down, with *Lot,* at the Lord's Feet: And *this* was the Cause, that the two Angels *refused* to turn in to *Lot.*

^r In Mysterior Magno.

37. And by *Lot's* Wife the *earthly Matrix* is signified, which shall not go along through the Judgment, though it must help to work and bring forth Fruit, as an Instrument; yet it is not in its *outward Form* chosen to the Kingdom of Heaven; for it was adjoined to *Eve* in the Sleep in *Adam's* Fall, and shall remain in the Judgment, and be changed again into its first Matter out of which it was created; it is not *condemned* into the Abyss, but it shall pass into the Mystery, *viz.* into Sulphur and *Mercurius,* which ^r in the Grand Mystery is a salt Spirit, *viz.* a Cause of all *Corporality*; as it shall be mentioned hereafter concerning *Lot's* Daughters, who *for this very Cause* were to be gotten with Child of their Father.

38. Thus understand the Figure further internally; *Lot* baked Cakes of unleavened Dough, and made them a Feast, and they did eat. Now the Angels do *not use* any such Food; but they were only formed Angels in an angelical Shape; for *Abraham* and *Lot* also called them Lord: It was God's Judgment and Truth.

^s Amasses, conceives.

39. This Feast was eaten in Manner as the Offerings of *Abraham* and *Moses,* as is before mentioned; for the Will's Desire ^s forms itself therein into a Substance: God eats only the Word of the Will; but the Food is consumed in the *outward* Spirit, in which it is wrought.

40. For the Faith's Desire of *Lot* was the divine Food of these Men; but with the Feast, which *Lot* gave them out of his good Love-Will, *Lot's* Will was formed into a Substance, that so he might be preserved in this Judgment *outwardly* as to the earthly Life, and *inwardly* as to the Will of Faith.

41. For these Angels did eat of *Lot's* Food, as if they had eat of his Body and Spirit, which was therein apprehended, in like Manner as it is to be understood in the Offer-

Offerings, as is before sufficiently explained concerning the Offerings of *Cain* and *Abel*: 'Or Sacrifices. For the *unleavened Cakes* were (or signified) the Informing [or Impression] as may be seen every where in *Moses*; and they denote the *Body* of Christ, whereinto the Imagination of God entered as into a Type, and yet was only conceived or apprehended in the Faith.

42. Further, the Spirit in *Moses* says ^u, And before the Men laid down, the Men of the ^u Ver. 4, 5. City *Sodom* came, and encompassed the House round about, young and old, even all the People from every Quarter. And they called for *Lot*, and said unto him, Where are the Men that came in unto you the last Night? Bring them out, that we may know them.

43. This is now the Figure, as it is before mentioned: The Judgment (after it had bound itself with *Lot* in the Feast) did now penetrate and press in the Probation of their Essence and Being into *All*, that they came furiously on Heaps, running as mad enraged People, driven, forced, and compelled to the Judgment.

44. For the Zeal of the Lord, which longed after them, drew them to itself; it hungered earnestly to devour their *Vanity*; therefore they run all together. young and old, and would know the Mouth which hungered after them; for they in their Blindness knew not what they did; thus the Anger drew them to itself.

45. ^x And *Lot* went out unto them at the Door, and shut the Door after him; and said, I ^x Ver. 6-9. pray you, Brethren, do not so wickedly; I have two Daughters which have never known Man, let me, I pray you, bring them out unto you, and do with them what seems good in your Eyes; but unto these Men do nothing, for therefore came they under the Shadow of my Roof. And they said, Come hither, thou art the only Stranger among us, and thou wilt rule; well, we will deal worse with thee than with them.

46. Here the Ground of their Sin is finely decyphered, and laid out in its Colours, wherein their Cry was come before God; as namely, Uncleaness, Lasciviousness, Tyranny, self-willed Perverseness; and the greatest of all was, the Contempt of God; for *Lot* had told them of the Punishment which God would bring upon them; and then they said, Thou art the only Stranger among us, and wilt go about to rule and judge us; we will yet plague thee worse than those; to signify, that God had before sent them Warning by the Messengers of his Mouth, and that they had only plagued and contemned them, therefore they said also to *Lot*, Wilt thou govern us with thy Threatenings, and condemn and nullify our Works? We will serve thee worse than them.

47. For when they understood, that Men of God were come in to *Lot*, who threatened them with Ruin and Destruction, they made an Uproar against them, and would kill them; as the mad blind World has always done, when God has sent them Messengers, who have rebuked and reprov'd them; then the Babylonical Whore has cried out, Run, run, there is a new *Heresy*, which would teach us other *Doctrine*, and reprove our Way which we go in.

48. Thus it was here: The self-ful, rebellious Devil's Will, in his Serpent's *Ens*, would be uncontrollable, unreplicable; and seeing these Men were come, they cried out ^y *Mordio*, and said, there were false Prophets and Teachers come, to rebuke and ^y Murder. condemn them, as the Babylonical Whore has always done; for she will not hear what the Lord speaks through his *Children*; but that only must be accounted *sacred*, which she speaks from the Serpent's *Ens*.

49. This Whore has covered herself with the *literal* Word, and gives forth herself for Holy, and boasts much in a strange Attire, but her *Heart* is only *Sodom* and *Gomorrhah*; when she sees these two Angels come from *Abraham*, that is, from Christ, to her in *Sodom* and *Gomorrhah*, and lay open her *Shame*, then she makes the whole City of an Uproar, with a Cry of *Murder*; so that all People, young and old, come running together, and think that there is some strange wonderful *Beast* arrived.

50. And when they can perceive no new strange Thing in God's Messengers, and hear

that they only teach and reprove, then they think, O our *Minister* and our *Pastor* calls him a new Uppstart, an *Heretic*, and false Prophet; there is a Fool, and a frantick Fellow sure enough he is *worse* than our of his *Wise*; and they begin to wonder at him [like Birds] at an Owl, and assault him and his House, his Wife, and his Children, with Scorn, *Reproach*, and Contempt, as the *Sodomites* did *Lot*; every one thinks he does well, if he can but make a Jest of, and revile *these* Messengers.

49. And although he knows no other Ground or Reason in the World, but only that the *High-Priest* who has put on the Whore of *Babylon* lets him at nought, yet he is very raging mad, and suffers a false Wind, viz. the Spirit of the *Babylonish* Whore, to drive him: and raves in Misunderstanding, as here the *Sodomites* did, who both young and old, small and great force upon *Lot*, and the *two* Men which were come in to him, that they might know them; that they might plague them, scorn, revile, and reproach them; for thus the Anger of God does drive itself into a Fire for its own *outraging*: And thus may also must the People be, when the *Punishment* shall come, that they must all make up the Measure of their *Iniquities*.

50. And we will not hide from thee, thou unclean, lascivious, rebellious, self-willed, lewd, idolatrous, murderous *Babylon*, full of all Vices, Sins, and Abominations, that now also *these* two Angels, viz. God's Truth and Judgment, are come into thee, and declare unto thee, now at the End of *Enoch's* Seal, which was hidden, but at present is opened in its Sound and Voice, thy Destruction and Overthrow; for the Time of thy Judgment is at hand; and behold thyself right, and observe it very narrowly; thou hast at present cast Scorn, Reproach, and Contempt upon *Lot*, and the *two* Angels, as the *Sodomites* did: and therefore thy Punishment hangs over thee: And observe it, when the *two* Angels shall carry forth *Lot* under the opened Seal from thee, then the Day of thy Destruction is at hand, which now thou wilt by no Means believe, but must be forced to find it so by sad and woful Experience, says the Spirit of Wonders.

51. We may see very fully what was the *Sodomites* Vice and great Sin; the Cry whereof was come up before God; for *Lot* would bring out his two Daughters, which were yet Virgins, unto them, that so they might but cease from the raging Uproar against these angelical Messengers, for he knew well enough that they were wholly *driven* in *Unbelief*, if so be they might satisfy their Desire.

52. The inward Figure in the Spirit, giving us to understand what *Moses* does hereby signify, is this: The Judgment begins at the House of God, as here in *Lot*; the Children of God must be first brought into Judgment, and proved; if there be Children of God in any Place which may with-hold the Anger, so that the Punishment may be kept back, then the Spirit takes the Children of God, and proves them in the same Vice and Sin of that City or Country. [to see] if they be capable of the same Lewdness.

53. *Lot* must set his two Daughters with Entreaties into Judgment; he would give them to the unclean lascivious People to be tried; for that which he said was so directed by the Spirit, which had the two Daughters of *Lot* in the Judgment, and had brought the Probe of Trial into their Essence, and hereby signified and laid open the Sin and Shame of the City, viz. that they were only unclean *Harlot's* Beasts.

54. But when their two Virgins were not capable of this Vice, the Spirit, viz. the two Angels, defended them; understand, God's Truth protected them from the Judgment of this People, and also from the Sin of Unchastity; for *Lot* did not speak so of his *Wife*, as if he would suffer his Daughters to be defoured and defiled; but the Spirit did let forth its Figure.

55. And know for certain, that this first Book of *Moses* was written wholly from the Prophecy of the Spirit, intimating what each Act, or Sentence of the History, holds forth in the Figure; and whoever will read, and rightly understands these Acts [of the

[Patriarchs,] he must modellize or represent in his Mind the old and new Man, and set *Christ* and *Adam* one against the other, and then he may understand *all*; and without this, he understands nothing hereof but a *Child-like History*, which yet is so rich and full of *Mysteries*, that no Man from the Cradle to the longest Age is able to express them, although he had obtained the Knowledge and Understanding thereto in his *Childhood*: And we in our Gifts do also give but some Glances and *Hints* thereof, though we have obtained the Apprehension and Meaning of them from the *Gift of God*; yet we cannot express all, and the World would not be able to ^a receive it.

58. And *Moses* says, ^b *The Men of the City pressed sore upon the Man Lot, and when they drew near together to break the Door, the Men put forth their Hand and pulled Lot into the House to them, and shut too the Door: And the Men which were before the Door of the House were smitten with Blindness, both small and great; so that they wearied themselves, and could not find the Door.*

^a To understand or apprehend it right.
^b Verse 9, 10, 11.

59. This Figure was acted thus externally; so that they were thus blind with visible Eyes, and could not see the Door, and did no Hurt neither to *Lot*, nor the two Men with him, nor his House neither; but in the Spirit the *Figure* stands thus.

60. When God sends these two Angels, *viz.* his Truth and Judgment, into a *Man's* Spirit, *viz.* into the House of his *Heart*, as here it came to pass in *Lot* (in whom also the Spirit, *viz.* God's Truth and Judgment, was manifest, and therefore he rebuked *Sodom*, for which Cause they encompassed him about, to slay and murder him) then the Judgment passes first upon this Man, who is represented to the *Sodomites* as if he was a *Fool*, whom they must vex, plague, and perplex; and they also do without Intermision revile and rail at him, and condemn him for false.

61. But he must reprove, rebuke, and teach them; and he hath no *external* Protection of Man, they all cast the Dirt of their Mouths upon him, and they that should hinder it do but *laugh* at it; let him look where he will, he has no Deliverer; then the common People suppose that God rebukes and punishes him on this wise.

62. But these two Angels are with him in his *Heart*, and stand in his Person, as in their Vessel and Instrument, even *amidst* the Enemies; but the common People eagerly labour and bestir themselves to destroy him and his House.

63. And when it comes to the Trial in earnest, then these *two* Angels put forth their Hand upon the wicked malicious Men's Heart, and strike them with *Blindness*, that they are confounded, and know not how they should get ^c by this *Lot*, and the two Angels; ^c Or at one casts forth this, another that; one says he is *honest*, another *reviles* him, and says all Evil of him; and this so long, till they cannot find the Door, wherein they would break in to him, and do him Mischief; for *these* two Angels shut him up in themselves, that they cannot see the Door of *Revenge*; as it may be seen here in *Lot*, how God delivers the Messengers of his Mouth, and hides them from the Enemies; and this ^d *Pen* has so found it by good Experience.

^d Understand the Author.

64. ^e *And these Men said unto Lot, Hast thou here any besides? Son-in-Law, and Sons and Daughters, and whatsoever belongs to thee in the City, bring them out of this Place. For we will destroy this Place, because the Cry thereof is waxen great before the Lord, who hath sent us to destroy it. And Lot went, and spoke to his Sons-in-Law which married his Daughters; and said, Arise, get ye out of this Place, for the Lord will destroy this City. But he seemed unto them as one that mocked.*

^e Ver. 12, 13.

65. This is now an excellent *Mirror*, how God also gave Warning to these Men, and would have spared them for *Lot's* Sake, if they would have followed him; but the *Wrath* had captivated them, and wholly hardened them, that they did but *laugh* and jeer at him, and as it were said to him, What is happened to the Fool? He thinks the Sky will fall.

66. The inward Figure stands thus : God's Truth in the Love drew these Men, Lot's Sons-in-Law, and would deliver them ; but the Wrath was stronger in them, and had captivated them in the Probation of their Heart ; they continued in the Judgment, as Lot's Wife, whom notwithstanding Lot brought forth with him before the City, yet the Wrath drew her back again into Judgment ; so that she (seeing she was for Lot's Sake freed from the Fire-Sword) must go into a Transmutation, till the last Judgment, which is a terrible Example.

67. In this Figure this present World may behold itself, and take Warning ; for as certain and as true that the Preaching of Lot was true, and the Punishment followed thereupon, so certainly also the ^f Punishment of the sixth Seal's Time (which Seal is even now at hand, and has already opened itself) shall suddenly follow.

68. But that the Warning hereof came so long ago, this declares that the Time of the sixth Seal, in its Manifestation, is the most wonderful of all the six Seals, till the seventh^e Number, which is yet more wonderful ; for it is the End of this World, and the Last Judgment.

69. Let this be declared to thee, Babel, ^h I IIII, under the Voice of the open Seal of this sixth Time, though thou contemnest and deridest it, it hits thee, and has already struck thee with the obdurate Obstinacy of Wrath, which has thoroughly sifted thee in the Appearance of the Message of these two Angels, and shall now be hinted only to some few, who shall go out, and be delivered with Lot's Daughters.

70. The hardened, surprized, and apprehended Crew is already judged ; for the doleful sitting Sword has taken hold of them ; they run now, in a raving, raging Manner, as mad People, in Pride, Covetousness and Envy, and contemn what the Angel's Trumpet sounds.

71. The Cry which the Angel's Trumpet sounds is this : Go out from Babel : Go out from Babel : Go out from Babel : She stands apprehended and captivated in the flaming Sword. AMEN.



The Forty-fourth Chapter.

How Lot departed out of Sodom ; and of the terrible Overthrow of this whole Region in Ham's Generation ; of the Circumstances thereof, and how it was effected.

Gen. xix. 15, 1. &c.



WHEN the Wrath of the Judgment was now set on Fire, and the Day appeared, that the Sun shone bright, and every Man thought, All is in Peace and Quiet, there is no Danger, the Angels commanded Lot to make haste, and said, Arise, take thy Wife, and thy two Daughters which are here, lest thou also perish in the Iniquity of this City. And while Lot lingered, the Men took him, and his Wife, and his two Daughters by the Hand, the Lord being merciful to him, and they brought him forth, and set him without the City.

2. The internal Figure stands thus : The Spirit in Moses sets forth the Figure so clearly, that a Man may easily apprehend it ; for he says, When the Morning came, and the Sun

was risen, they took him by the Hand, and brought him and his Wife, and his two Daughters, forth out of the City. And now as the Figure was externally in the risen Light of the Day and the Sun, so it was also internally in God's Truth and Judgment.

3. In the Truth the Figure was internally thus: In *Lot* and his two Daughters, the *Light* of the Understanding concerning the *Messiah* was risen in God's Truth; which *Lot's Daughters* knew very well, that it [*viz.* the Light of the Sun of Righteousness] in God's Truth had moved itself in their Father *Lot*; from which *Cause* afterwards when they were gone out from *Sodom*, and the Night approached, they made their Father drink sweet *Wine* to the full, and laid with him, that they might receive *Seed*, *viz.* the *holy Seed*, from him; for the Spirit, both in *Lot* and his Daughters, did also signify thus much, in their risen Light, and shewed it to them.

4. And now as the *Sun* was externally risen, and it seemed to be a very lovely, pleasant Day, so also internally in God's Truth, the *Sun* of the Covenant, *viz.* the *holy Sun-day*, was risen according to the *Probation* in their Essence, for they were now passed through the Judgment: And likewise on the contrary, the *Sun* of the dark World's Property, *viz.* the working of God's Anger, was risen now in the Children of *Sodom*, and forced mightily into God's Righteousness; therefore the Angels bid *Lot* make haste; for the Sun of Anger was already risen, and had apprehended the Children of Iniquity.

5. Like as the *holy Sun* in God's Truth (which had apprehended *Lot* and his Daughters in the Essence of *Faith*) took *Lot* and his Daughters by the Hand, and brought them forth from them, so likewise the *Wrath* had already taken the Children of *Sodom* by the Hand of their Essence, and brought them into the Judgment of Execution. And we will signify and apply, (O *Babel!*) this Figure to the Time of thy *Seal*: Mark and observe it, ye Daughters, Children of *Lot*; it concerns you.

6. When God will punish a Land, he first sends them Messengers, and exhorts them to Repentance, and declares to them his Grace; soon after he sends them the Angel of Righteousness, who tries and sifts them, whether they are capable of the Grace that is tendered to them, and sets Judgment before them, with Threats of their Ruin, denouncing great War and Plagues upon them, to blot and root them out if they will not return and repent; and he shews them also by his Messengers the Light, and Way of Righteousness, and suffers them to run on in the Light that is tendered to them, till they be weary and glutted with it, and hold it only for a customary Thing, and an History, and again become a *Sodom*.

7. And then he sends them both Angels together, *viz.* the Angel of Righteousness, and the Angel of Truth; and he first threatens them severely, and exhorts them, and sets the Judgment before them; but when they grow wholly a *Sodom*, he leaves off^{are.} from the outward Figure, and lets them fill up their Measure; and then it seems as if the *Sun* was risen upon their *Sodom*, and now it should be good and prosperous; but even then says the Angel of Truth in his Children, *Hasten and go out*; the Punishment and Ruin is at hand.

8. * Thus we declare to thee, *Babel*, that God has already long since sent thee Messengers, and with the Declaration of the Gospel has tendered thee his Grace; and there-^{k Note well this and the succeeding Verses.} with also he has mightily threatened to punish thee with Ruin; but thou hast made only a contentious disputing *Babel* of the Light of the Gospel, and art now the well-fatted *Sodom*.

9. And know for certain, that the Lord for a Farewell has now sent thee two Angels; one has the Truth in him, and bids *Lot* with his Daughters to go out from *Sodom*; and the other has the severe Judgment, and has now at last sifted thee, and turned thy inward Signature outwards, and set it before the Lord; and thy^{l Thy Cain-like Crying for Ruin upon others} murderously Cry is come up before the Presence of the most High, and it is exceeding great; he has sent his Angels to destroy thee, and to overturn the Cities.

10. Thy Signature, wherewith thou art now outwardly marked, is the great *Covetousness* and *Envy*, together with thy *Ammunition-Money*; and the great wrathful Severity of thy Oppression of the Poor and Miserable, in that thy Covetousness has served itself to high, that it desires to devour all into itself, whence thy great *Enbancement* of Men's Necessaries is risen.

* The Scarcity and Dearness of Commodities, and all Oppressions, rise from the Covetousness and Pride of Man, who seeks to maintain it: by the Sword.

11. But thou sayest, Now it is a good and a prosperous Time; the Sun is *risen* upon me, and shines on *my Purse*, so that I can fill it as I please; it is a good and a fine Time for me; it shall now be a good and golden Time sure enough; I shall certainly enjoy it, and *rise* in high Power and Authority, and be respected.

12. But hear now, what at present the Sound of the Trumpet declares: It says, *Go out from Sodom*; the Sun is risen in Love and Anger; this we will not hide from you: The Angel of Truth has now already taken *Lot's Daughters*, with the *Father*, and his *Wife*, by the Hand, and bids them go; it is Time; this thou shalt soon see by woful Experience.

13. For the Angel of Anger has also taken thee into Judgment, and *therefore* thou art so wrathful, covetous, murderous, and wicked; do but behold thyself whether we speak Truth; thou *gettest* thyself *much* to spend in thy Signature, and thou hast indeed a Storehouse full of Provision in the *Abyss*: He that can see, let him see: In whom there is but the least Intimation of the Trumpet's Sound, let him go out of *Sodom*: There is no longer any tarrying.

* Ver. 17—23.

14. And *Moses* says further, *And when he had brought Lot forth, he said, Escape for thy Life, look not behind thee, and stay not also in this whole Plain; escape unto the Mountain, lest thou be consumed. But Lot said unto him; Ob not so, my Lord: Behold now, seeing thy Servant has found Grace in thy Sight, be pleased to magnify thy Mercy which thou hast shewn unto me, in that thou hast saved my Life: I cannot escape to the Mountain, lest some Evil take me, and I die. Behold there is a City very near, unto which I may flee, it is a little one: O let me escape thither (is it not a little one?) and my Soul shall live. And he said unto him, See, I have accepted thee concerning this Thing, that I should not overturn the City for which thou hast spoken. Hastie thee, escape thither; for I can do nothing till thou be come thither; therefore the Name of the City was called Zoar: And the Sun was risen upon the Earth when Lot came into Zoar.*

The inward Figure stands thus:

15. The Spirit of Truth had moved the Spirit in the Covenant in *Lot*, and taken him by his *spiritual* Hand, and brought him forth out of the Judgment, understand the *Soul* of *Lot*, in which the *Word of Promise* in the Covenant had opened itself according to the spiritual Property, into which also the now-sent Voice of *Truth and Judgment* did force, and defended *Lot* from and in the Judgment.

16. For with the *Judgment*, the first Principle, *viz.* the Soul's Centre, was sifted and proved through all the Properties of the eternal Nature; into *this*, the Lord's Hand, *viz.* the *Angel* of the Lord, did put itself, with the *Grace* of Christ's Covenant in *Abraham*, and drew *Lot* out of the Judgment, and from the Children of *Sodom*: Therefore the Angel said, *Deliver thyself, and look not behind thee* into Judgment, *viz.* into the enkindled Wrath, lest the same should take thee; as it happened to *Lot's Wife*, who turned her Desire *back* again, to see and behold what the Wrath of the Lord should be.

17. As *Adam* and *Lucifer* also did the like, who would *essentially* behold and prove God's, *viz.* the eternal Nature's Wrath; which yet *is a consuming Fire*, and forthwith proves Spirit and Body, and if it reaches any thing of which it is capable, it devours it into itself.

18. Now the Soul of *Lot* trembled and stood in Fear before the Angel of the Judgment, viz. before God's Righteousness, and entreated his Truth, that he would be pleased to magnify his *Mercy* in the Covenant towards him, lest the *Turba* should take hold of him; and it is a very excellent Example, how God takes his Children in the *Time* of Punishment and Judgment, into his Love, defends them, and brings them forth from great Destruction; as he did here to *Lot*, and also unto the upright Children in the final Destruction of *Jerusalem*.

19. Also the Angel of *Vengeance* said, *I can do nothing until thou be come thither*. Oh! thou wonderful God, who can hinder thee? But this is even thus to be understood: The Spirit of his Love in the Covenant had set or established itself with the Truth in *Lot*, and kept off the Anger, that it could not burn till *Lot* came out.

20. And we see that often the Children of God are able to with-hold great Plagues *Note.* and Punishments of God, [from coming down on a People;] there is even such a Might in them, that God's Anger is able to do nothing; and it is as it were impotent where they are present; also they are a Might and Power against *Hell* and the *Devil*; for such a Thing is true real *Faith*, that it can with-hold and overpower God in his Anger.

21. Therefore the Lord said to *Lot*, *I cannot do any Thing, until thou be gone out*, and he spared also the little City called *Pella*, or *Zoar*, (viz. a Diversion or turning away of the Anger) for *Lot's* Sake; for when he came thither, the *Turba* must be extinguished, as the Name, in the uncompacted Tongue of Sense, does express it.

22. ° *And then the Lord rained upon Sodom, and upon Gomorrah, Brimstone and Fire from the Lord out of Heaven, and overthrew the Cities, and all the Plain, and all the Inhabitants of the Cities, and all whatsoever grew upon the Ground. But his Wife looked back, and she became a Pillar of Salt.* Ver. 24, 25, 26.

23. This is now the Figure of the Kingdom of *Christ*, who had opened himself to *Abraham* in the Love, how he would sit in Judgment over the World, and how the Might and Dominion is given to him of God, that he should destroy the *Devil's* Kingdom upon the Earth, and give all wicked Men to the Anger of God to be devoured; for when he had manifested himself to *Abraham*, and confirmed the Covenant of Righteousness, he then sent these two Angels, viz. God's Truth and Judgment, to *Sodom*, to blot out and destroy the Children of *Ham*, viz. the malicious, vile, rebellious, Half-Devil Men, that so the *Devil's* Kingdom might be lessened, and not grow so great upon the Earth, and hinder his Kingdom.

The inward Figure stands thus:

24. *It rained Brimstone and Fire from the Lord from Heaven*, says *Moses*: This was not the inward hellish Fire, which at the End of Days shall purge the Floor; otherwise the four Elements would have been changed; it was only a Figure of the future: The Original of the Brimstone and Fire was generated in *Turba Magna*, in the third Principle; it was only a Sword of Vengeance: The inward Fire consumes Earth, and Stones, and all Elements: But this was only a Fire, as is generated in the ^p *Tempest in Turba Magna* in the ^q *Egestum*, which the Constellation casts forth from itself, which is a *Materia* there-
unto; though it be no palpable Matter or Substance, yet it is a *spiritual* Substance, in which *Mercurius* does enkindle itself in the *Sal-Nitre*, viz. in the Fire-Crack, where then also the Flagrat, or Fire-Crack, fixes itself into a Substance or Essence, which is Brimstone

25. For the three [first Properties,] viz. *Sulphur*, *Mercurius*, and the *Salt-Sharpness*, are in the Original (as they are yet a Spirit) only one Thing; but when *Mercurius*, viz. the Sound of the formed Word, moves itself in the Principle, viz. in its first Original, by

an Opposition or contrary *Aspect*, then he is terrified in himself; that is, the Motion stirs the Original of the Heat and Cold, *viz.* the Original of the *first Principle*, according to the cold and hot Fire, which is the Beginning of the Contrariety and Horror, from whence the Fire-flash or Sal-nitral Flagrat arises; where also the *three first*, *viz.* the Heat, the Cold, and the Sound, do impress and introduce themselves each into a peculiar Substance in the Flagrat, *viz.* the *Heat* into Brimstone, and the *Cold* into a saltish Property, and *Mercurius* into a watery Property; and yet they were not wholly seperated, and each of them of another or fundry Substance. by itself, but *fixed* together according to one Property.

26. The like also we are here to understand concerning the *Brimstone-Fire*: The Wrath of the first Principle, *viz.* God's Anger, according to the eternal Nature, did behold the outward Nature in the *third Principle* with an ¹ *Aspect*, which is called *Turba Magna*, being a *Furba* in the Soul of the outward World in the Spirit of Nature, whence the outward Nature does enflame and enkindle itself; and the ² three first [Properties] fix themselves into a *Substance*, *viz.* into Brimstone, Salt, and into a mercurial, poisonous Water; in which the Flagrat or Flash of the Fire did *enkindle* and impress itself, and so being enkindled did *rain upon Sodom and Gomorrah, and upon the Plain of the Country*, and destroyed all; this is that which is said, *The Lord rained Brimstone and Fire from the Lord out of Heaven.*

¹ Or darting Flash.

² The prime Ternary of Nature.

27. Not that this Matter of the Brimstone and Fire came from the *inward* Heaven; but the *Wrath* came forth from the inward into the outward [Principle,] so that the outward, in the Might of the inward, did impress and *enkindle* itself out of the Properties of the inward; and this is a real *Type* of the inward dark World: If the same Nature moves itself, then it is even so in spiritual Property, which God calls his Wrath and Anger, and a consuming Fire; for if this inward spiritual dark World did move itself, the outward World with the four Elements would forthwith be swallowed up in this same *Spirit-Fire*; which shall come to pass at the *End of Days*.

¹ Or that Property was most predominant in her.

28. And here we have a Figure of this in *Lot's Wife, who was turned into a Pillar of Salt*: For the three first [Properties] had moved themselves: For she, after she had looked back into the *Turba*, was apprehended or taken in the *Salt's Spirit* in its Impression; which denotes, that she was ¹ most of that very Property, *viz.* covetous in the Desire, in which she also was taken and apprehended in the sisting *Probation* of the Angel.

29. And though the Angel had defended her from the Fire-Wrath, yet she was *taken* in the Wrath of Nature of her own peculiar Property; for the *Turba Magna* laid hold of the Body, *viz.* the Substance of the third Principle, and changed it into its own peculiar Property, *viz.* into the *Might* of the first, which was chiefly *predominant* in her Body, according to which Property she was apprehended in the *Turba*.

¹ That is, awakened and stirred up, and not a-toned.

30. And we ought not to account this a strange Thing; for we have very much hereof in the *Scripture*: Let us look upon *Uzza*, who was apprehended and *smitten by the Ark of the Covenant*, when he only *touched* the same, when the Wrath of God was moved but in the ¹ Sound. Let us see also how it seized on the *Philistines*, when they had the *Ark of the Covenant* with them; also how it devoured *Chorah, Dathan, and Abiram*, by *Moses* in the Wilderness: All these have but one Original; but each is peculiarly manifest in its *own* [Matter and Manner,] according as the *Turba* is enkindled among the three first [Properties.]

31. But if *Lot's Wife* had apprehended, and laid hold of the Word of Truth and Mercy in the *Message of the Angel*, it had well *protected* her; but she did not believe what the Angel said, and very likely she loved her *temporal Goods*, all which she must forsake, and looked back again, and earnestly longed after the temporal, and the *Turba* of Time did also apprehend her; so that she, according to the Substance of the Body must remain

in the *first Matter* (out of which God had extracted the *Limus* of the Earth, and formed it into a spiritual, living Image) till the Lord shall again *transmute* the same Substance into a spiritual Effence.

32. And it was done for this End, that Man should yet see what he is according to the *outward Body*, if God withdraws his Spirit from it; and that he requires the Ground of the Heart, and not only a Mouth-Hypocrisy and Flatteries of a *seeming holy* devout Lip-Labour; that a Man should only comfort himself with the *Grace tendered*, [feeding himself with an outward Apprehension or Application thereof,] and receive the same only as a Free-Gift of Grace from without, and yet remain an *evil Beast* in the Spirit and Will.

33. As the present *Babylonical Christendom* does, which also with *Lot's Wife* receives the Grace only *externally*, [or by a strange imaginary Imputation,] and comforts itself with the Grace, but remains in the Heart, in Self-hood and the Lust of the Flesh, *unconverted*, and has turned its Eyes only towards *Sodom*; but with the Mouth it is gone out of *Sodom*, and the Body is yet at *Sodom*, and looks with *Lot's Wife* only upon Covetousness, and temporal Pleasure, and will *not go* with the Heart *out of Sodom*.

34. Therefore the Angel of the Wonders says, Thou art sifted, and ^x apprehended in ^x Captivated. the *Turba*; thou art guilty, and *capable* of the Brimstone-Fire: Thy verbal Hypocrisy, in that thou sayest, that thou art *gone out of Babel and Sodom*, does *not* at all avail thee; thou art wholly captivated with *Lot's Wife* in the three first, seeing thou hungerest only after the three first, and usest the Spirit of Christ only for an external Covering, and wilt *not* hear *in thee* what now the Lord speaks, but hearest only what the Antichrist speaks in his Pride, Covetousness, Envy, and Anger, how thou mayest *please* thy earthly mortal *Idol Maozim*, and *Mammon*, *viz.* Self-Love, Self-Will, Self-Sense.

35. Thou seekest and honourest only the *external Idol-God*, *viz.* Silver and Gold, Copper, and the Fulness of the Belly to thy luxurious, sumptuous, and stately sodomitical *Pleasure*; and this Idol is also sifted for thy Sake, and is made nigh and far off to thee, and thou understandest not what it means: Thou sayest, There is no Danger, and it may well be helped and amended; we may *contrive* it well enough to a good Use; but thou knowest not what is thereby signed and signified. 

The most inward Figure of *Lot's Wife*, being *turned to a Pillar of Salt*, is this:

36. When these two Angels came from *Abraham*, *viz.* from the Spirit of Christ, unto *Sodom* to *Lot*, and he bowed himself before the Lord to the Earth, and entreated these Angels to turn in to him, they entered according to the divine Property *essentially* in to him, in like Manner as they came in to *Abraham* with the *Ens* of Faith; even so it was here; for it was but one Covenant; but in *Abraham* the Seed to Christ's Person was named, and *not* in *Lot*; as *Moses* declares very sufficiently.

37. *Lot's* Faith took the *Ens* from the Angel, who brought the same to him from *Abraham's* Faith's *Ens*; for of one (*viz.* of him who did move and manifest himself in *Abraham*) they must all be sanctified; now *Lot* by the Administration of the Angel (understand formed Angels sent out of the divine Property, out of Christ's *Ens* and Word) was sanctified as a ^y proximate Line, or Branch on the *Ens* of *Abraham*.

38. And seeing *Lot's Daughters* were capable of this Sanctification, and *not* the Mother, the Mother must go again into the first Matter; and *Lot* must copulate with his two Daughters in the blessed Seed; for they were *capable* of it, and none else in the World; for two potent Generations were to arise from thence, *viz.* the *Moabites* and the *Ammonites*, a great People; as the Spirit in *Moses* does also speak very covertly and

^y Or Line of Affinity.

^z Or sitting
Trial.

hiddenly concerning Lot's Daughters, that the one said unto the other, *Lo! there is not a Man on the Earth to come in unto us after the Manner of Men; come, let us give our Father sweet Wine to drink; and then we will lye with him; that so he may not know it, and we may preserve Seed of our Father: For the Mother was not capable of this holy Seed, seeing she was captivated and taken in the^z Probation in the Turba.*

39. Now Reason would object, and say, Why did not the Daughters of Lot marry with Abraham's Generation? *Why* would they lye with their Father, contrary to the Right and Law of Nature, and all Nations? Answer: This *might not* be, for the Seed of Christ was called in Abraham; but now there laid *two other* Lines in the Seed of Christ, as near Affinities, which should be born of Abraham's Faith, viz. of Christ: As Abraham's Faith was born out of *J E H O V A*, out of the Name *Jesus*, so these *two* Lines of Affinity were in the *Tree of Wonders*, which should spring forth from God's Truth and Righteousness, and be brought into the Love of *Jesus*: This Manifestation the Angels brought to and into Lot, which Opening and Manifestation did spring forth in Lot's Seed.

40. But seeing his two Daughters did also stand in *this Judgment*, and were apprehended in the same Spirit which opened itself in Lot, and received also the *same* Properties as their Father, it must be so, and it was so *permitted* of God, that these two Sons, *Ammon* and *Moab*, must be born of *two Sisters* of *one Seed*; for they were to be *two Nations*, proceeding from *two Lines* of Nature, yet from *one Root*.

41. But in that the Spirit in *Moses* does so cover it, and says, *The two Daughters caused their Father to drink sweet Wine, that he did not know what he did*, and so were gotten with Child of their Father in the Father's Drunkenness (which yet seems to be wonderfully strange *without* God's Work) the same is thus to be understood; *not* that it did not so come to pass; it did so come to pass, as the Text in *Moses* declares; but this was a Work of the *Spirit* of God, and hereby also he covers the external *Shame*.

42. For the *outward* Work is only a Shame in God's Sight, and also in the Sight of all People, but the *inward* Work in its Figure must be so; and it is the true Figure, that the *Man Christ*, viz. *God's Son*, should be born through a Shame, which also was a Shame before God; but *so he took our Shame* and Reproach upon himself, and hung it as a Curse upon the *Tree of the Cross*, and offered it up to the Righteousness of God; so likewise both these Lines must be *covered* with a Shame, that they both might be sanctified only and alone under *Christ's Shame* on the *Cross*; and they should *not dare* to say, ^a *Rom. xi. 32.* that they were pure before God and Nature; for the Scripture says, ^a *He has shut them up all under Sin, that he might have Mercy upon all.*

43. And that this was truly and certainly a Work of God, appears in this, that on the *same Day* the Mother was turned to a Pillar of Salt, and *Sodom* destroyed, doubtless with all their Household Furniture and Goods, yet that *same Night* they set about this Work; whereas they continued all Night in a Cave of the Mountain by *Zoar*, [so that we may well think] *no natural fleshly* Instigation did provoke them thereunto.

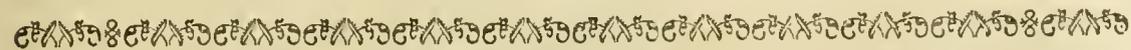
44. But it *must be*, that the Father should be drunk, that the *human Understanding* might not do it, but that it might be God's Work; also that the Soul of Lot might not enter into the *Turba* in the Tincture of the Seed with the *Shame* of the Daughters; it must be done therefore as it were in Man's Drunkenness, and *Misunderstanding*, lest the Nations should make a Right or *Custom* of it; for the Daughters of Lot were also as it were drunk in the Spirit, so that the Spirit might do what he would, and they only were Instruments.

45. And that they understood that the Father was *sanctified*, and that they willingly would conceive of the *holy Seed* appears, in that they said, *There was not a Man upon Earth who could come in unto them after the Manner of Mankind; and therefore they would lye with their Father, that they might preserve Seed: There were indeed many upon the*

Earth, but *none* was capable of *this* Seed, but these his Daughters; this the Spirit in them gave them to understand.

46. Therefore we ought narrowly to observe what it means, when the Spirit in *Moses* draws a *Veil* before his Face, that it does not appear wholly pure before God, and yet, on Account that it was unavoidable, it must be so.

47. And we ought not also to judge, in the Deeds of God, according to Reason; for Reason looks only upon the *outward*, and understands nothing of the *inward*; it knows nothing of the Root of this Tree, and of its Boughs and Branches, from whence each Branch or People must take its *unavoidable* Rise and Original.



The Forty-fifth Chapter.

How God led Abraham very wonderfully, and how he always stood by him in Temptation, and defended him; what we are to understand thereby.

1.  BRAHAM must be only as a *Pilgrim* upon the Earth, and travel from Gen. xx. one Place to another, and dwell in *Tents*; and he was every-where tried and tempted; his Wife *Sarah* was twice taken from him, but wonderfully protected, and preserved of God, as once by *Pharaoh* in *Egypt*, and then by *Abimelech* King of *Gerar*; but both Times he was protected by God.

2. And now that *Abraham*, *viz.* the Stock, and Beginning of the conceived *Ens* of Faith, in which Christ was understood, must thus *wander* from one Place to another, and could have no abiding Place upon the Earth, and moreover must stand in *Fear* and *Temptation*, the same is the true *Type* of *Christendom* upon the Earth; how the same should not be bound to any *certain* Place, nor to any People that God did chuse thereto in a peculiar Manner; but that Christ was given, with his *Gospel* of the Kingdom of God, to *all* Nations.

3. And it shews how he would *wander* with his Knowledge from one People to another, and have no where any *constant* abiding Place with a People, but be among the Nations with his Children upon the Earth only as a Sojourner or Stranger; and how they would continually try to destroy^b *Christendom* among the Nations, and cast *Reproach* upon it, as they would sinfully reproach *Sarah*, *Abraham's* Wife. ^b The true Christians.

4. And it shews how the Christians should be continually tempted and *exercised* of the Nations, and plagued with *Contention* and *War*; also how Christ would go with his *Gospel* from one People to another, when they should be weary and glutted with the same, and hold it only for a *Custom*, and a common ordinary Thing; and so they would grow *wholly* blind in it, and make only a fine devout Lip-Labour thereof, and suppose to find out Christ by their acute *Disputations* and *Arguments*.

5. And then he would depart with the Understanding and Spirit from them, and come to another People, which also would be only *fleshy*, and account and look upon Christ externally as a *mere* Man; as *Pharaoh* and this King *Abimelech* looked upon *Abraham* and his Wife, and desired to have carnal Knowledge of *Sarah*, by Reason of her Beauty;

which signified and denoted, that they would put on Christ in the Flesh in an *outward* bestial Manner, but *not* in Power and Spirit.

6. As it is here to be seen in *Abimelech*, and also in *Pharaoh*, that when they desired to know *Sarah* carnally, that the Lord came in among them with Punishments and Plagues, and shewed them his angry Countenance, shut them up, and dismayed them, as if he bound them with the Chains of his *Might*, and made their Women barren, and terrified them with *Visions* and *Prefages*; thus he did to this *Abimelech*, and *threatened* him with Death in the Dream, and made known to him, that *Abraham* was a Man of God, and how he was blessed of God.

7. Through which Means God brought the Nations to the *Faith*; when he came to a deshly *unbelieving* People, then he shewed himself in Power and Wonders; which the carnal Nations seeing, did convert themselves, and turn to God.

8. Thus *Abraham* must be a Type of Christ's Kingdom upon the Earth, and go up and down from one People to another; whereupon the People which he left did yet boast themselves of *Abraham*, and called themselves after his Name, but were only historical Children, brought forth of *strange* Women, without *Abraham's* Faith and Spirit.

9. Thus also it has fallen out in *Christendom*; when they have been *wearry* of the Spirit of Christ, and made only a prating Business thereof, the Spirit of Christ has then departed, and *bidden* itself from them; and then these People have indeed stood yet in the History, and *boasted* themselves to be Christians, but have been indeed only the Children of the Bond-woman, *viz.* of *Hagar*, and the Sons of Mockery, who with *disputing* and wrangling about Christ's Name and Will, have mocked, scorned, reviled, contemned, reproached, and branded each other for *Hereticks*; and mere *Ismaelites* have risen of them.

10. And it is as plain as the Day, that now Men go from the *scorning* and reproaching each other, to the *Sword* of Murder, and will wholly slay and root out Christ, [in his Members,] and set the *Babylonical* Tower in Christ's Stead, whereby a Man shall be able in *Self-will* and Power to climb into Heaven; so that a Man *need not* enter in through the mortifying of the old evil Man, but may be able to come in after a fine hypocritical Way, with the Self-hood of the *evil* Man, or indeed as outwardly adopted Children, covered with Christ's purple Mantle; where yet the Will of Self is *immortified*, and cannot truly come to God.

11. Now as these People were afterwards judged when *Abraham* departed from them, they being only *Mockers* of the Children of *Abraham*, as may be seen in *Pharaoh*, and the *Heathens* also, especially in the Land of *Canaan*; so likewise it has happened to the Christians, that these Nations which continued only under the *Name* of Christ, and yet were only heathenish in the *Heart*, were always judged and banished by such heathenish People; as may be seen by *Asia*, *Egypt*, and *Greece*, and many other Nations besides, how God has pulled off the *Mantle* of Christ from them, as verbal Hypocrites and Mockers of Christ, and given them a darkened Heart and Understanding of the Kingdom of Christ, and cast away their *Candlestick*, that they could no longer say, We are Christians, and belong unto Christ; but they have become *Turks*, and *barbarous* People, begotten of the wild Tree of Nature.

12. Thus Christ must here in this World wander only as a Light from one People to another, ^{Mat. xxiv.} *for a Testimony to all People*: And to thee, O *Germany*, it is now shewn, [and ^{14.} also to those Nations of whom thou art born with the Name of Christ,] in that thou hast for a long Time walked under the *Mantle* of Christ with an heathenish Heart, and boasted of the Adoption, but lived only in the Iniquity of the Flesh, that thy *Judgment* is nigh at Hand.

13. For the Angel of the Judgment calls aloud to the *Residue* of *Abraham's* Children

in Christ, *Go out of Sodom*: *Abraham* in Christ is gone away from you; you have no more of Christ than an *empty Breath*, and a disputing verbal Lip-Labour; a Mockery, whereby one Brother does contemn, scorn, and mock another for Christ's *Knowledge* Sake, and only kills Christ in his Members. The City *Jerusalem* and *Babylon* wherein thou hast gloried shall go to Ruin. *Amen.*

14. Lo! a *Star* shines from the *East* and *North*, which shall blind thee, and break down thy walled Towers and Strong-Holds in *Jerusalem* and *Babylon*, for thou art called no longer *Jerusalem*, but *Babel*; and the Children which sit in the Shadow of the Night, and which lye imprisoned in *Babel*, shall be *delivered*, and come forth, and enter into the City of God, which he has set open to all Nations and Tongues of the Earth, that his Glory may be known: A *Light* for all Nations.



15. The Figure of ^a *Abraham*, *Sarah*, and *Abimelech*, is an emphatical Type of *Christ*-^d *Gen. xx.* *tendom*, how they should be *weak* in their own Power, and be delivered by *God* only; as *Abraham* was of a faint and timorous Spirit, when he was to go among these Nations, and prayed his *Sarah*, that she would say of him, that he was her Brother, that so they might *not* slay him for her Sake; to signify, that a Christian in his *own* Strength is *not* able to do any Thing, or to take to *himself* therein the Spirit of Christ, who gives Courage; but he must go only naked among his Enemies, and not at all *rely* on himself and his Knowledge, but merely and only upon God's *Grace*.

16. For he himself cannot stand, only *Christ* in him must be his sole Courage, and stedfast Perseverance: As *Abraham* here, in his own Abilities, was *full of Doubt* before *Pharaoh* and *Abimelech*, and continually fearful of his Life, and must see only when, and how *God* would shield him, and his *Sarah*: And this History is excellently, elegantly, and exactly written by ^e *Esdras* in the Vision of the Spirit of Christ, concerning Christ's ^c *Note, Esdras.* Kingdom, as if the Spirit had on Purpose figured this *History* concerning Christ's Kingdom, for it aims directly at it.

17. But the *outward* Man understands nothing of the Kingdom of Christ; as we may see in *Sarah*, when she had conceived and brought forth *Isaac*, she said, the Lord has made me to *laugh*; the People will laugh at this, that the very *aged Sarah* should give a Child suck; she did not *yet* understand the Type of Christ; but the Spirit of Christ *in her* understood it, and not the natural Man in *Self-hood*; but the Will which was resigned and given up to God, the same only did apprehend the *Covenant*, and the Spirit of Christ.

18. But *Reason*, *viz.* the self-ful Will, did not perceive any Thing of it, it was only Matter of *Mirth* and *Laughter* to it; for it looked only upon itself, what it was: As *Abraham's* Will of own *Self-hood* looked only *on itself*, and was afraid and dismayed; *Note.* and yet in him there was the great Might over all Powers and Principalities; but it did *not* belong to the human *Self-hood*.

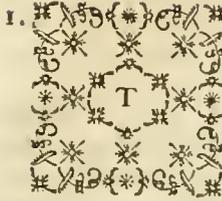
19. For *Christ* in his Children does not belong to the human *Self-hood*, *viz.* to the *Self-will*; neither does he *appropriate* or give in himself to it, but to the *humble* resigned Will; to that he does incline and appropriate himself; and *sometimes* he does also defend the own Will *thereby*.

20. For the own *Self-Will* is of the Nature of this World, born of *Flesh* and *Blood*; but the *resigned* Will dies to the World, and is brought forth to *Life* in *God*: Thus also we are to understand in *Abraham*, and in *all* Christians, a twofold Will, *viz.* one of this World, which *always* stands in *Fear*; and then according to the second Principle, *viz.* the Kingdom of Heaven, the poor captive *Soul's* Will, which dives and immerses itself into *God's Mercy* in *Hope*.

The Forty-sixth Chapter.

Of Isaac's Birth, and the casting out of Ishmael with his Mother Hagar. What thereby is signified.

Gen. xxi.



1. THE Spirit in *Moses* sets the Figure of Man's Regeneration in its Process so exactly and orderly together in the History of *Abraham*, that a Man may even *lay hold* of it, much more see it; how he does set the natural Man in *Self* and *Christ* so punctually by each other, and points even with the Finger at the Figure: For when God had destroyed *Sodom* and *Gomorrhah*, and that Plain, over-against which *Abraham* dwelt, and brought forth *Lot*, then *Abraham* journeyed from thence towards the South; shewing, that when the Kingdom of *Christ* should be ^s despoiled in any Place, that then *Christ* would *depart* thence.

^s Corrupt.

2. And he lived under the King *Abimelech*, and sojourned as a Stranger at *Gerar*: In these two Names, *viz.* *Abimelech* and *Gerar*, the Figure stands plain in the Generation or Formation of the Word without any Interpretation or Explanation; therefore the Spirit in *Moses* wrote down this History, and from thence he looks as through an exact *Perspective*: For *ABIMELECH* denotes the Man of ingenious and discreet Reason, *viz.* the true Man, but *without* *Christ*, only in the Creature, as he is created: *GERAR* denotes the strong austere Life of Nature, wherein the Understanding must dwell, which Nature is corrupted, and from that *Corruption* casts or darts Temptations and Oppositions continually into the Life's Understanding, or Reason-light; so that the Life stands in a constant *Contrariety*, and is incessantly sifted, winnowed, and proved; which is the *Cross*^h of the Children of God, that they see, that while they live in themselves in *Self-Reason*, they can do nothing else but *go astray*, slip, and err, as may be seen here in *Abraham*. When God led him away from the Borders of the *Sodomites*, he went towards the South to King *Abimelech*.

^h Note.

The inward Figure of this stands thus:

3. When God had manifested himself to *Abraham*, and set forth the Figure of *Christ* and his Kingdom, and also the *Power* of *Judgment* upon the whole Earth, then God hid himself again from *Abraham*: And then *Abraham* went towards the *South* Country, that is, into his *Reason*, *viz.* into Man's own Understanding, and dwelt at *Gerar*, that is, in the corrupt Nature; which manifests itself plainly in his *Carriage* towards *Abimelech*, where he in the Fear of Nature, in the Temptation, denied his Wife, and said, that she was not his Wife, that so he might but preserve himself by the *Subtlety* of Reason. And we see here also how that that very Thing, by which he thought in Reason to keep himself from *Mischief*, must reprove and teach him; as we see how *Abimelech* reprov'd him, in that he had denied his Wife, with whom he had *almost* sinned if the Lord had not warned him; and the Explanation is this:

4. If we see a Man whom the Spirit of God *drives*, and by whom he oftentimes speaks, we must *not* so conclude and think, that he is something more than other Men; as *Abraham* was no more than others in his own *Reason*; the *Self-Reason* in them is as wavering, dubious, and imperfect, *as in other* Men, so that what they know, and teach of God, is *not* their own Propriety; as we see here in *Abraham*, how he out of *Fear* did not spare his

Sarah (but denied her out of a timorous Conjecture; though *Abimelech* had taken her away from him to be his *Concubine*) that so he might but live, and it might be well with him for *her* Sake.

5. Thus God proves his Children, that they might see, that they in their own Ability are *no more* than all other sinful Men; and that Men should not so set by them, and hold them for a God: Thus often God *permits* them to go astray and err, and yet then he rebukes them also by *those* whom they ought to teach; as we see here in *Abimelech*, how he must reprove *Abraham* and make him *ashamed*, that he would not spare his Wife for a small Fear's Sake, but would deny her.

6. And though it does fall out, that sometimes we see such a Man whom God drives to *err*, yet we ought not therefore presently wholly to *reject* him, and set him at nought, and think that he is *wholly* without God, as the World does; but we should think, that God does thus set his Children *under the Cross*, to prove them, that they should learn to know themselves; and then the *Sun* riseth *again* upon them; as here it did upon *Abraham*, when God had suffered him to go unto *Gerar*, that is, into his natural, rational Life, wherein he committed a great Offence before *Abimelech*. A *twofold Sun* did afterwards arise and shine on him, *viz.* one was, that *Abimelech* did acknowledge him, and *learned* to fear the Lord, and gave the Land for a Possession to *Abraham*; he gave him also *Gifts* for Rebuke; as the Reproof of the Saints is, that Men should *fear* at God's Reproof: Thus the *Sun* of King *Abimelech's Favour* arose upon him. And then the other Sun which shined upon him was, that *Sarah* conceived, and a Branch sprang forth to him out of the *Line* of the Covenant, from the divine *Sun's* Power, and *Isaac* was born to him.

7. And that we may understand the very Truth, we see how always the *Cross* stands by the Children of God; and *Adam* and *Christ* are continually set by each other; as here *Abimelech* and *Abraham*; and *Ishmael* and *Isaac*; and also the Man of right Reason, and the corrupt Nature against Reason, which incessantly sifts and tries Reason; as we may see it is here in *Hagar* and *Sarah*, which also were set one against another, that one did exercise the other; as *Hagar* in the Property of *corrupt* Nature, *viz.* in *Adam's* Life, and *Sarah* in *Christ's* Person; so that *Hagar* did exercise and prove the natural *Sarah*, that she pressed forth out of the *Reason* into God.

8. And we here in *Sarah* and her Maid *Hagar*, with her Son *Ishmael*, and with *Isaac* *Sarah's* Son, learn how *Sarah* cast out the *Bondswoman* with her Son, which seemed grievous to *Abraham*, and yet was *right* in the Sight of God; such an excellent Mirror, as we find not the like again in the Bible; shewing how *Christ* and the *natural Man* dwell by one another, and how the natural Man, with *Ishmael* and his Mother, must be *wholly* cast out from the Right of Inheritance, and Self-will; that the natural own Will is *no* Heir of God.

9. And when the resigned Will has wholly castⁱ him out, then the poor Nature ofⁱ The self-af-
Man sits in its *rejected Will* in Fear, and trembling, and utterly despairs of Life; as here suming Will
Hagar, with her Son *Ishmael*, when she was cast out from *Abraham*, she wandered in the of Nature,
Wilderness of *Beer-sheba*, that is, in the *Brokenness* of her Heart, and looked upon her- which seeks
self as one wholly forsaken, and as one quite spent and faint, despaired of her own and to be Master
her Son's Life; for she had lost the *Inheritance*, and the Favour of her Mistress also, in Man.
and all her Goods, and there was neither Water nor Bread to preserve Life, and they were
as given up to Death; for she went and sat a Stone's Cast from the Child, because she
would not see him die; and when she had even wholly given up herself to die, then the
Angel came again to her, and called her, and comforted her, and shewed her also a Foun-
tain, and told her that she should not be so afraid of Death; her Son must yet become a
great Nation.

The inward Figure of this is thus :

10. When *Isaac*, that is, Christ, is born in the *Convert*, then the spiritual new-born Will rejects its *own* evil Nature; it contemns it, and condemns it to Death, casts it out also from itself, with its Son the *Mocker*, viz. the false Interpreter, [and Perverter of the Truth,] as if it would even burst the same in the *Mind*; so very an hateful Enemy the new-born spiritual Will becomes to the natural Will in its evil *Qualities*; viz. to *Ishmael* the Son of the natural Will, who is only a *Mocker*, *Scoffer*, *pharisaical Censurer*, *Liar*, *Backbiter*, and *Unrighteous*.

11. And when the new-born Will has thus cast out the evil Nature with his *wicked* Children from itself, then the poor *forsaken Nature* stands in great Distress, Trembling, and Desertion; for the internal *holy Soul* does forsake it; and then it even gives up itself wholly to Death, and wanders in itself in the Wilderness, and looks upon itself as a *foolish* and simple one, who is every one's *By-Word*, and *Laughing-stock*.

12. And when the Nature does willingly give itself thereto, that it also will now die *wholly* to itself, and despairs wholly of itself, as a poor forsaken Woman that is deprived of all the worldly Glory, Riches, Beauty, and the *Pleasure* of the outward Life also, being wholly cast out from its former Desire, and almost quite *forlorn*, so that the own Desire begins to faint and sink within itself; then comes the Angel of God to the Nature, and comforts it, and bids it not to despair, and gives it also *Water* to drink; that is, some faithful upright Man, [or some inward Ray and Beam of Light from the new Birth of Christ in the Heart,] which *comforts* it in its forsaken Condition, and helps to nourish and cherish it, and tells it, that it shall not die, but become a *great Nation*, but not in its innate and inbred Heritage, viz. in the evil Self-Will, but in *Beer-sheba*, that is, in the true *Contrition* in the Wilderness, viz. in the Valley of Tears in the *Desertion*; that is, the poor Nature must work in this forsaken Condition, and in its present Banishment and Exile [from the sensible and full Enjoyment of Paradise] bring forth *much Fruit*; which Fruit the Angel brings again into *Abraham's Tent* to be a Sojourner of Christ.

13. That is (we must understand) when Christ is born in Man, he rejects the *Vanity* of Nature, with the Will which works and desires Vanity, and makes the natural Will to be *Servant*, whereas before it was Lord and Master; but Nature stands in the *Wilderness*, in the Vanity of Death, encompassed with *Sin*; and now it must work and bring forth Fruit, and yet it looks upon itself as *wholly impotent*, and as one wholly cast out from the inward spiritual Will of Christ; and in itself it seems as one foolish, and *contemned* of the World, and every Way beaten off from its own Will; and then it begins even to *sink* and *faint* in itself, and to leave off from its own Will; and all Things are of small Esteem with it: That which before did rejoice it, that now is against it; and it stands *always* as if it should *die*; it hopes and doubts; that is, it hopes Amendment, that it might yet once be delivered from the scornful Contempt, and be set again into the *Honour* of its Self-hood; but it dries up also its Well of Water; and God's Anger appears in its Sight; that is, all its *Friends* depart from it, with whom before, in its temporal Goods and Prosperity, it had Pleasure, Respect, and Honour; so that it looks upon itself as continually *dying*.

14. And when this comes to pass, then it is right in the *Way* to *Beer-sheba*, and wanders in the Wilderness; for it knows not what it shall do; it is every one's Scorn; whatsoever it looks upon, rebukes it for a *Fool*, in that its Power is taken from it, that it must now forego the Beauty, Riches, and Honour of the World, and all whatsoever might advance and prefer it in *Temporals*; and it would fain have them; but yet it is drawn from them by the inward Man in Christ's Spirit, and reproved in these Temporals for *unrighteous* and abominable.

15. And

15. And then indeed it enters right into *Beer-sheba*, viz. into the Contrition of the Heart, and sets Reason by the empty Water-Pot of *Hagar*, and goes a Stone's Cast from its Son *Ishmael*, viz. from the own Desire of Nature, and stands and compels also the *Thoughts* of Nature, and will not give any Thing any longer to its own Children, viz. to the Senses and Cogitations of the Mind; but it casts them away (as Children that now must die) a Stone's Cast, that is, a while from itself, that it might not see the Death of its Children; so wholly does *Hagar*, viz. the Nature with its Son, give up itself to the Mind for the Mortification of the Self-hood of the own Will; it sits also and mourns in itself in *Beer-sheba*, viz. in the broken and contrite Heart, and wholly despairs of its Reason; it would fain die, that it might be but freed from the miserable forlorn Condition.

16. And then when it is thus prepared, that it quite despairs of itself, and gives up itself wholly into the Death of Self-hood, then comes the Angel of God to *Hagar*, that is, to the poor forsaken and dying Nature, and says, *What aileth thee, Hagar? God hath heard the Voice of the Lad, where he lies; arise, take up the Lad, and hold him in thy Hand, for I will make him a great Nation: And then God opens the Eyes of Hagar, viz. of Nature; and she sees a Well of Water, and then fills her Bottle with Water, and gives the Lad Drink*, who grows in the Desert, and is a good Archer, and dwells even in the Wilderness of *Paran*, and must take an *Egyptian* Wife.

The inward exceeding precious and worthy Figure of this stands thus:

17. When Man has put on Christ in Faith, and is entered into right true Repentance, and has in his Mind forfok the *whole World*, even all its Honour, Goods, and Things temporal, then the poor Nature of Man does thus stand in the *Mortification* of Self, as is above-mentioned concerning *Hagar* and her Son; for it desires also to die, even to the Senses and *Cogitations* of the Mind, and to enter wholly into *Resignation*.

18. And when it stands thus in the *Thoughts* of Death, having given up its Will and *Cogitations* into *Mortification*, then the *inward* Voice of God's *Word* manifests itself in the *Mind* and ^k Senses; and even there the divine *Word* hears the Voice of the Child's ^k *Thoughts*, *Crying*, viz. the troubled disconsolate Mind in its *Thoughts*; for it sounds therein in the *Meditations*. *divine* Voice, and says in the divine Voice to *Nature*, viz. to *Hagar*, *What aileth thee, thou troubled and perplexed Nature? Fear not, God has heard the Voice of the Lad; viz. of thy Thoughts*, which thou hast offered up in the Desire to God: *Arise*, that is, lift up thyself to God in this *Resignation*, and stand up in the Voice which has graciously heard thee, and looked upon thee; and take thy *Cogitations*, viz. thy Son, by the Hand of Faith, and guide and govern the *Powers* of the Mind; they shall not die, but live, and go; for I will make them a great Nation, that is, to a *great divine Understanding* and Capacity in divine *Mysteries*; and God opens to *Nature* the Fountain of living Water, so that it receives, into the *Bottle* of its Essence in itself, of God's Well-spring, and there-with it gives the Lad, viz. the *Senses* [or *Powers* of the Mind] Drink.

19. And then God is with this Lad of the *Thoughts*; and he grows great in the Wilderness, that is, in the *corrupt Nature*; the right, discreet, and intellectual Child grows great in the *Spirit* of the Lord, and becomes an *Archer*, that is, an Archer of the Lord, and his Brethren, who shoots the *Birds* of Prey, and the wild *Beasts*; understand, he shoots down, out of his Spirit, the evil *Beasts* and *Birds* in his Brethren, with the *holy Spirit*; he teaches them, and reproves them with *divine Arrows*.

20. But he must dwell in the Wilderness of *Paran*; viz. in the *corrupt Flesh*, and in the Wilderness among ungodly People; and there he must be an Archer of God; and his Mother, viz. *Nature*, gives him an *Egyptian Woman*, that is, *Nature* lays a fleshly Woman by the noble Mind born in Christ's Spirit, with which the noble new-born Mind

must fit in *Wedlock*, and be plagued with this idolatrous fleshly Woman: Understand it thus:

21. This *Egyptian* Woman is his Flesh and Blood with Reason, wherein the Idol *Maozim*, viz. the *Babylonical* Whore, sits, where the Devil has his *Pulpit*, which, to the precious Mind, is *the Cross of Christ*, where the Woman's Seed, viz. the Spirit of Christ, must incessantly bruise the Serpent's Head, viz. the Devil's introduced Desire, in this *Whore of Babylon*.

22. This Whore is now the Exercise and Probation of the spiritual *Cogitations* or Senses in the Christian Mind; but this Whore does not hurt the Children of Christ; indeed it has a false Lust, and is a very *wedded* Harlot, which shall not see the Kingdom of God; but it must yet serve for Good to the Children of God; for by it the Cross of Christ is laid upon the precious Mind, so that the Mind must continue in *Humility*, and not say, I am righteous, I am holy: No! no! The Holiness is *not* this Child's *own*; but it is God's Mercy, who has heard the Crying of the Lad, viz. of the poor forsaken Mind: Thus the noble holy Mind, viz. the new Man, born in Christ's Spirit, must be wedded with this *Egyptian*, evil, malicious, idolatrous, *whorish*, ungodly Woman, which is ¹ neither able to do, will, or think any Good, and must bear with it the foul Shame and Reproach so long, till the unclean, idolatrous Whore *dies*; and then this Lad is led of the Angel into *Isaac's Tent*, viz. into Christ's Flesh and Blood.

¹ Note, How we cannot so much as think a good Thought.

23. And this is the very real Figure of the Spirit in *Moses*, for which Reason he has so punctually and emphatically deciphered this Figure; for the Spirit in *Moses* aims so directly and fully at the mortifying of Man's Self-hood, and plainly declares, that the *Self-will* must be cast out from God; and where Christ is born, there the same is brought to pass; as here, when *Isaac*, the Type of Christ, was born of the free Woman, then *the Son of the Bond-woman must be cast out*; for in *Isaac* the Seed which should inherit the Kingdom of God *was to be called*; it should not proceed out of the self-ful Nature of the Flesh, and Will of Man; but out of God's Will, out of the *mortified Will* of our Nature, which dies to its Self-hood, and despairs of itself, a Christian must be born; that is, *Ismael*, viz. the poor *Sinner* (when he becomes an Enemy to Sin, repents of it, and wills it no more) *shall be born* in God's Mercy: Indeed Nature must and shall be there, even with its evil earthly Flesh, but *Christ* is brought forth from thence, as a fair Blossom out of the wild Earth, as a pleasant Fruit out of the Kernel.

24. A very excellent Figure the Spirit in *Moses* does present to us in *Abraham* and *Sarah*; when *Sarah* would cast out the Son of the Bond-woman from the Inheritance, so that the Son of the Bond-woman should *not* be Heir with the Free, the same seemed unjust to *Abraham*, seeing he was of his Seed, and his own Son: But God said to him, *Let it not be grievous in thy Sight, because of the Lad, and because of the Bond-woman; in all that Sarah hath said unto thee, hearken to her Voice; for in Isaac shall thy Seed be called.*

The inward precious Figure of this is thus:

25. When a Man is born again in Christ's Spirit, as it was here with *Abraham*, then he thinks *sometimes*, that he is *wholly new*, and knows not himself yet right, and that he has yet the *whorish Egyptian* Bond-woman with her scoffing Son of *Vanity* in his Arms, and now, when it happens that oftentimes the Mocker, viz. *Ismael* the Son of the Bond-woman, *breaks forth* out of him, yea, even wholly without his Will and Purpose, that *Sarah*, that is, honest Minds, to whom God makes it known, *reprove* him; nay, and he is oftentimes reprov'd of the *Evil*, so that it is plainly declared to him, that this Mocker should be cast out: This *Abraham*, viz. the *Man*, will by no Means brook; he will be

uncontrouled; and yet he does not know, that he in *this* Time of his earthly *Life* stands in the *Judgment* of God, that his Words and Works must be daily proved, and judged; he will often go in a Way of *Justification*, and maintain his own Cause, and will be praised, and in the mean Time forgets the *Egyptian* Bond-woman in his Arms, and her scoffing Son, who sometimes *peep* forth in his Words with evil Interpretations, *wrong Meanings*, and evil Surmises, and cover themselves finely under a glossing Mantle of glittering Hypocrisy; this now the free Woman casts out, that is, the *Spirit* of Christ casts it out by other People's Mouths; and yet this *seems* to be unrighteous to the Man, seeing the Word is born of his Body, and risen out of his very Mind.

26. But the Lord speaks in the Spirit of the Humility of Christ; Let it not seem grievous in thy Sight, that *People* find Fault with thy Words, and reject thy Labour: Harken to *Sarah*, *viz.* to the *divine Voice*; and do thou thyself cast out from thee whatsoever thou hast at any Time spoke or meant evilly, wrongfully, or *partially*; for in *Isaac*, that is, in thy deepest *Humility*, thy Seed shall be called, where, in thy Words and Works, the Spirit of God works in Love, and not in thy natural Self, and peculiar *Ownhood* of Reason, wherein the Son of the Bond-woman speaks and works.

27. And the Children of God ought well to consider this Figure, and think, that whatsoever is spoken and done from Favour, *Affection*, and Partiality, be it either towards honest or dishonest Men, the same proceeds from the Son of the Bond-woman, which must go into *Judgment* to be tried, and must be judged of Men, *viz.* of the Evil and Good; it must be cast forth among a Company of evil and good *Tongues*, where every one passes his Sentence and Judgment thereupon: God judges upon the Earth externally by Men, both by the Evil and Good.

28. This now must seem so very grievous and heinous to *Abraham*, *viz.* to *Man*, when his Words and Works are judged and proved, to think, that his *divine Seed* must be brought forth only in the Love and Humility, and that whatsoever he speaks, judges, or does from *Partiality* or Favour, does belong again unto Judgment, where it must be proved and purged; as *Hagar* with her Son *Ishmael* was; and then, when it is judged, that is, cast out by the People, then comes the Angel of God, and speaks to this natural Man, that he should *not despair* in this Judgment, but take it in good Part, and be content that his Words and Works are judged.

29. Therefore we say, as the Lord has given us to know it, that whosoever will read and *understand* right the History of the Old Testament, he must set before him two Types, *viz.* externally *Adam*, *viz.* the earthly Man, and internally *Christ*, and change *Note:* both these into *one*; and so he may understand *all whatsoever Moses* and the Prophets have spoke in the Spirit.

30. He must not be so blind, as to look upon it as the *Jews* and *Babel* do, who make only of this History Conclusions of Reason in Respect of the *Election* of God, as if God had thus only chose to himself a several and peculiar Nation or Sort of People to be his Children: The *Election* of God passes upon the *Figure* only, shewing what People should bear the Figure of the *inward* Kingdom of Christ in the *outward*, in which People God would set forth and manifest the Kingdom of Christ externally: The *Jews* have had only a Mirror and Type hereof externally, and so likewise the *Christians*, who looked upon Christ in the Flesh as a *mere pure* Man.

31. These Figures have remained very speechless to the World, even to this last Time, and that from the *Purpose* of God; seeing Man is such a Piece of mere Vanity and *Flesh*, and is so soon weary of the *Pearls*, and afterwards comes to trample them under Foot, *therefore* God has dealt with Man in Types and *Parables*; as Christ also did when he came upon the Earth: *He spoke all these Mysteries in Parables*, on Account of Man's Unworthiness.

32. But now at present there is great Cause (as all the Prophets have prophesied thereof) that the same should be made manifest; and the Cause is this, that in this *last Trumpet's Sound*, the *m* *Mystery of the Kingdom of God shall be finished*; and the Bride of Christ, viz. the wise Virgins, shall be prepared, who shall meet the Lord in his *Appearance*; and it denotes the Day of Christ's Coming, when he will appear with the holy City of the *New Jerusalem*, and bring home his *Bride*: Therefore the *Mystery of the Kingdom of God* must first be unfolded and explained out of its Types, and become wholly manifest.

33. And this will be the Fall of the fleshly *sinful Man*, in that *the Man of Sin* must be made manifest, as *St. Paul* plainly prophesieth thereof, *that the Child of Perdition shall be revealed* to all Nations, Speeches, Tongues, and *the Beast with the Whore shall go into the bottomless Pit*; that is, when the Kingdom of Christ becomes wholly manifest, then the *Beast*, and the *Whore of Flesh*, viz. the false Bond-woman, with her scoffing Son, stands in great Shame, and are *judged of every one*, as an *Whore in the Cage*, that every one scorns and scoffs at.

34. As indeed hitherto Men have reviled Christ, in the outward Image of *Simplicity*, in his Children and Members, in which Reason has seen and known no more, than *Hagar* and *Ismael* in their miserable Banishment; under which, notwithstanding, the Voice of the Angel has been, which they have scorned and mocked in the foolish, plain Simplicity under the Veil, and have set up the *Mocker Ismael* in Christ's Stead, which has been only an *Antichrist*: Now this *Mocker and Antichrist shall be revealed* under this Trumpet's Sound, and be cast out of the Children of God into the *Abyss*: This *Babel* shall see in a short Time, declares the Spirit of the Wonders of God.

35. We see an excellent Figure of this in *Abimelech*, that when God will manifest himself to a People, how he *terrifies* them in the Midst of their *Sins*, and appears to them in Anger; as he did to *Abimelech* in the Vision, and to *Moses* in the Bush of Fire, and to *Israel* upon the Mount *Sinai* also in the Fire; and also to *Elias* in the Fire and Wind; where always the Rebuke of God's Wrath is pre-signified, how God does bruise the Hearts of Men, that they may *fear* and tremble before him; as here *Abimelech*, when the Lord appeared to him by Night in a Vision, and threatened him by Reason of *Sarab*, was astonished, and told the same in the Ears of his People; and the People were fore afraid, and *Abimelech* called *Abraham*, and made a Covenant with him.

36. This is an excellent Figure, and fully intimates how God terrifies the *Enemies*, and comforts poor dejected Nature, when it faints for Fear, and turns its Fear into Joy; and how the miserable and afflicted, if he be *honest*, is at last drawn out of Misery and Affliction; and how, at last, his Enemies, whom before he thought to be his Enemies, must *serve* him and *advance* him; so wonderfully does God lead his Children, if they do but endure Temptation, and continue under the Cross of Christ in Humility, and not look upon *Self-Revenge*, but put on *Patience* in Hope, and persevere stedfast in the Faith; at last, all a Man's Adversaries must see and acknowledge that *God* is with the Man, and that the World has dealt wrongfully and unrighteously with him.

37. Also this is an excellent emphatical Figure, how *Abraham* (when God would punish *Abimelech*) prayed to God for *Abimelech*, and made Reconciliation, that God blessed *Abimelech*; and this whole History stands in the Figure of *Christ*, and holds forth how *Adam* and Christ are together; how Christ is come into the self-assumed *kingly* Ownhood or Selfness of Man, and terrifies *Sin* and *Death*; and how the poor, corrupt Nature turns itself, in the Horror and Acknowledgment of Sin, to God; as here *Abimelech* turned to *Abraham*; and how it then gives the Kingdom of Nature for a *Possession* to Christ: And the inward Figure in the Spirit of *Moses* (who was the Type and Figure of Christ, who yet points, out of the Father's Property, to the Son in the Flesh, viz. in the *Humanity*) can be understood no otherwise than even thus: It is the true *Ground*.

The Forty-seventh Chapter.

Of the Covenant of Abimelech and Abraham, shewing what the same is in the spiritual Figure; and what the Spirit in Moses, under his Veil, does here point at.

A very precious and excellent Gate to the Children of God in Beer-sheba.

I.  OURTEOUS and friendly Reader, know, that if a Man should write many hundred *Books* of the History of *Abraham*, yet he could not sufficiently express the abundant Richness which lies hid under this Figure: But we will afford a little Service to the Children of God in their Weakness, and somewhat unveil this Figure; it is not to be understood by the natural Man: But the Lord doth thus lead us in Grace [to the Understanding of it;] therefore I shall here give him the Hand thereto; observe it well. There is couched under it a peerless, matchless *Pearl*, which shall here stand open, and yet also continue hidden, which cannot be purchased with the Goods of the *whole* World; it is hidden to *Reason*.

The outward Figure in the Text of *Moses* stands thus:

2. And it came to pass at that Time, that Abimelech, and Pichol the chief Captain of his Host, spoke unto Abraham, saying, God is with thee in all that thou doest: Now therefore swear unto me here by God, that thou wilt not deal unfaithfully with me, nor with my Children, nor Grandchildren; but according to the Kindness which I have done unto thee, thou shalt also do unto me, and to the Land wherein thou art a Stranger. And Abraham said, I will swear. And Abraham reprov'd Abimelech, because of a Well of Water which Abimelech's Servants had violently taken away. And Abimelech answered, I know not who hath done this Thing; neither didst thou tell me; neither yet heard I of it but to-day. And Abraham took Sheep and Oxen, and gave them unto Abimelech; and both of them made a Covenant. And Abraham set seven Ewe-Lambs of the Flock by themselves. And Abimelech said unto Abraham, What mean these seven Ewe-Lambs which thou hast set by themselves? And he answered, Seven Lambs thou shalt take of my Hand, that they may be a Witness unto me that I have digged this Well: Whereupon he called that Place Beer-sheba, because they there swore both of them; and thus they made a Covenant at Beer-sheba. Then Abimelech rose up, and Pichol the chief Captain of his Host; and they returned into the Land of the Philistines. And Abraham planted Trees in Beer-sheba, and preached there of the Name of the Lord the eternal God; and he was for a long Time a Stranger in the Land of the Philistines. This Figure seems outwardly, as if Abimelech was afraid of Abraham; seeing God had given him to understand in a Vision that Abraham was a Prince of God, thereupon he desired a Covenant and Oath from Abraham, lest he should root out him and his Posterity.

3. But the Spirit of Christ under the Veil of *Moses* has deciphered before him far another Figure, wherewith he alludes, and prophesies; for under all the Acts of *Abraham*, which the Spirit of *Moses* has wrote, we are to understand a twofold Figure, viz. externally, an History relating something done; and under that same History the Spirit of Christ in the Covenant does so aptly and exactly set its Figure, as if he played therewith.

4. For the Place here mentioned, is even the same whither *Hagar* fled with *Ishmael*; it is even the same *Beer-sheba*, and the same Fountain of Water signified, which the Angel shewed *Hagar*; which *Abraham*, that is, Christ, digged; where afterwards ^p *Christendom* preached of the Name of the Lord the eternal God in Christ, by this Well of Water in *Beer-sheba*.

5. And the Covenant betwixt *Abimelech* and *Abraham* is the Covenant of Christ with the *Humanity*, where *Abraham*, that is, Christ, swore, that he would not destroy the *Humanity*; as he also said, when he came into the *Flesh*, that ^a *he was not come into this World to condemn the World, but to save the World*; that is, to bless and keep Covenant.

The inward holy Figure stands thus :

6. *Abimelech* and *Pichol*, who spoke with *Abraham* concerning the Covenant, the Spirit does here represent in the Type of God the Father, and then also of Nature: King *Abimelech* points at the *Father* in the Soul's Property, and *Pichol*, his Field-Captain, points at *Nature*, viz. God's Officer; both these approach to the Type of Christ, viz. to *Abraham*. For Mankind was given to this *Christ*: He should be a Prince of God in, and over the *Humanity*.

7. Now Nature had brought itself out of the Father's Property into false *Lust*, understand in the human Nature, for it desired to manifest *Sarah*, viz. the free Woman, understand the heavenly Virgin-like *Matrix*, in the earthly bestial Property; which came to pass in *Adam*, when he brought his female Property into a bestial Lust; now the Spirit here in *Moses* hints at this Figure, and represents, under King *Abimelech*, *Adam* in the Father's Property and Nature.

8. As *Adam* lusted to manifest himself with his female Property, viz. with the *Mother* of the *holy Birth* in the earthly bestial Mother, or to prove, try and taste in the Tincture of *Venus* the Root or the Ground of the third Principle; so here King *Abimelech* in the same Nature (understand the *masculine* out of the Father's Property) did lust after the Mother of the Covenant which was now moved in *Sarah*, to know the same; which the holy God would not have; and therefore he came to *Abimelech*, and terrified this Nature of *Lust*, and threatened Punishment and Destruction to it.

9. Now understand in King *Abimelech* the *Soul* out of the Father's Property; and by *Pichol* understand the *outward Nature*, viz. the third Principle; which is the Field-Captain or Servant of the King, viz. of the Soul; and by *Abraham* understand *Christ* in the *Humanity*, or in the *Ens* of the *Faith* of the Covenant, as the Spirit signifies and sets forth pregnantly by Way of Allusion in this Figure.

10. God the Father brings the poor *Soul*, viz. the King of the human Property, to Christ, after that it had given itself to Lust with its Servant, viz. the *Body* of Nature; and now the Soul speaks to *Abraham* in the Figure of *Christ*, Why didst thou not tell me that God was in *Sarah*, viz. in this *Image*? Why didst thou not say to me, that she was thy Wife? understand *Christ's* Wife, which is called the Woman's Seed in this *Mother*; for I had almost heinously offended towards *her*.

11. Understand, the Soul of *Adam* knew not Christ in its heavenly *Matrix* in the Tincture of *Venus*; it thought, that it was the fair, pleasant Child; therefore it went with this holy Tincture into self-ful *Lust*; but now when God shewed the Soul this holy Tincture in the Covenant, then the Soul said, I did not know it; viz. that this female Property, as it was in me, was God's Wife, who brings forth by it; and it spoke by the Field-Captain, viz. by the outward Nature, to *Abraham* in Christ, Take now thy Wife, viz. the heavenly *Matrix* in me; for, lo! God is with thee in all that thou doest; that is, I will restore again to thee whatsoever I have taken into my *Self-Possession*, viz. the *Matrix* of

the *divine* World's Property, which is closed up in me, and now awakened in thee; take it, it is thy Wife. And when *Abraham*, understand Christ, took the same, ¹ *Then all the Women and Maids of Abimelech, and his Servants, understand the Daughters of Eve, were healed in the heavenly Matrix through Christ's Wife, viz. through Sarah in the Covenant, that they again might bring forth God's Children.* ^{Gen. xx. 17.}

12. Now the Soul, in the Father's Property, spoke to *Abraham* in Christ, seeing ² *all Power over the Humanity was given unto him. Swear unto me by God, that thou wilt not shew any Unkindness to me, nor my Children, nor my Nephews; but according to the Kindness that I have done unto thee, do thou also unto me, and to the Land wherein thou art a Stranger.* ³ *That is, as if God the Father in the Soul should speak with Christ his Son, to whom he had given the whole Humanity for a peculiar Possession, and say thus, Seeing I have given thee the Power in the human Property, which is mine, to be thy own, swear now unto me by God, that is, deeply bind thyself therewith into an essential Oath, or one eternal Covenant, that thou wilt not shew any Unkindness to my Nature in the human Property; nor to the Children, viz. to the Branches which spring forth anew out of their Property; nor to their Nephews, or Grandchildren; that is, to those Children who spring out from the wild Property, where oftentimes a wicked Husband or a wicked Wife are joined together, the one being ungodly, and the other honest; but according to the Kindness which I have done unto thee, even unto thy Image; (in that I have restored unto thee again this heavenly Matrix, which in Adam was captivated in my Wrath, and disappeared from thy Image, in my Anger;) thou shalt do likewise to me, and to the Land, that is, to the outward Man, wherein God's Children bear the heavenly Image; that is, to the Land wherein thou sojournest.* ⁴ *That is, all Mankind.*

13. For Christ is a *Stranger* in our earthly Humanity; and our earthly Humanity does often make our Children or Grandchildren *Strangers to God*: There the Father of Nature in the Soul's Property said to Christ, he was a *Stranger in our Land*; as Christ also said, that *his Kingdom was not of this World*, that is, of the earthly Man; but Christ should shew Kindness in this strange Land, understand the *strange Humanity*, and not reject the Children which should be born therein; as the Father had done to his Image of the heavenly Humanity, which disappeared in *Adam*: This Christ should swear to God, as he also swears in the Prophet *Ezekiel*, ⁵ *As true as I live, I will not (or have no Delight in) the Death of the Wicked or Sinner, but rather that he should turn and live*: For ⁶ *Abraham in Christ, viz. in the Figure, said, I will swear, that is, I will do it.* ^{Ezek. xxxiii. 11.}

14. And *Abraham* reproved *Abimelech* because of the *Well of Water* which the *Servants of Abimelech* had taken away by Force; that is, Christ reproved the Soul, that the Soul's Servants, viz. the *Essence* of Nature, had taken away the *Well-spring* of the *Essence* from the heavenly *Corporality*, viz. Christ's Body in *Adam*, whereupon the heavenly Image died or disappeared; for Christ's holy Fountain of Water sprung up in the Soul's fiery *Essence*; but the Soul's *Essence* had taken this Fountain of *divine Sweetness* into its own selfful Power, and changed the same in itself to another Property.

15. And *Abimelech* answered, that is, the Soul, I wot not who has done this; that is, I did not know that the *Devil* had deceived me, that the false *Lust* was risen in the very *Essence* of my Nature: And who has done this Hurt? Also thou didst not tell it me, that is, thou didst not declare to me, that thy Image was in me, that this holy divine Fountain was thine, which my Servants, viz. my *Essences*, have taken to Self-hood; moreover, I heard not of it but to-day; that is, thou hast not revealed to me that this Fountain is thy Seat, but to-day only, that is, to-day, where thou dost again manifest thyself in me in *Adam* with a Covenant of Grace, where now I heard thy Voice in me. ⁷ *Turned it to a selfish Propriety.*

16. And *Abraham* took *Sheep, and Oxen, and gave them to Abimelech*; and they both made a Covenant with each other; that is, then Christ took his *Sheep*, that is, Children; and

his Oxen are the *Gentiles*: The Sheep are the *Children* in whom the Covenant was manifested, *viz.* the *Jews*, and he gave them to the Father, and made between Christ's Spirit and Humanity, and between the Jews and Gentiles, an eternal Covenant, that it should be *one* Humanity and *not* two.

17. And Abraham set seven Lambs apart by themselves. These seven Lambs are the seven Properties of the natural Humanity of Christ, which he did manifest in our Humanity; and in that the Spirit says, *by themselves*, signifies, that Christ in his Humanity of the seven Properties is a *distinct* Person; so that we Men (*viz.* Jews and Gentiles, who come to his Grace) ought *not* to say, *We are Christ*; but we are his *House* in which he dwells; the Power of the holy Fountain of Water is *his*; we are only *Branches* on his Tree: He is with the seven Lambs of the divine Property ² *apart in us*; they belong not to Man's Self.

² Or by himself.

18. Only in the right *Resignation* Christ and Man is wholly *one*, when Man's Will wills nothing any more without Christ, but gives up itself wholly in Christ, then it is *dead* to Self, and Christ only *lives* in it; also it signifies that his creaturely Person with the seven Properties of the Humanity shall dwell among us as a *distinct* Person, as eternal High Priest.

19. And Abimelech said, *What mean these seven Lambs which thou hast set by themselves?* That is, God the Father made an Allusion, through the Essence of the Soul in this Figure, with Christ's Figure in *Abraham*, and said, *What mean thy seven Properties of our divine Nature by themselves?* Why, seeing thou shouldst regenerate Mankind and dwell in them, wilt thou also set forth thy seven Properties of our divine Nature in a *distinct*, human Person? And Christ answered in the Figure of *Abraham*, *Thou shalt take seven Lambs from my Hand, that they may be an eternal Testimony unto me, that I have digged this Well*; that is to say, Christ speaks to his Father in Man's Person, *Thou shalt take the Figure, or the Image of my seven Properties of the human Creature, for an everlasting Testimony, that I in my Sufferings and Death have again digged the Well-spring of eternal Life in the human Property, that Man's new-digged Fountain of Life is mine.*

20. And the Spirit in *Moses* speaks wholly under a Veil; therefore, or from hence, the Place was called *Beer-sheba*: This is the very precious Place, where God the Father and his Son in the Humanity *swore* both of them together; the Place was called *Beer-sheba*; *viz.* a *Bruising of Death* by the Will of him that lives and sees in the disappeared Humanity, where, in Christ's Humanity (which he assumed from us Men) *Death* was *bruised*, and broken in Pieces, and the Well-spring of Love flowed forth again, out of the living God in our bruised Humanity of the *heavenly* Part, into the Soul's creaturely Fountain: Now the Spirit of *Moses* speaks here very pregnantly, that the Place was called *Beer-sheba*, where the Testimony of this Oath (*viz.* a Fountain of *Grace*) was established.

21. And the Place of God at *Beer-sheba* is shewn to us poor Men, where God the Father has made an *everlasting* Covenant with us in Christ Jesus, *viz.* in the *penitent*, contrite Soul; when the poor Soul in this precious Covenant and Oath wholly gives up itself with a *broken* and contrite Heart to Repentance; then the *Oath* of God in the Covenant of Jesus Christ stands open to it in *Beer-sheba*, *viz.* in the Soul's *Contrition*; where God in Christ Jesus has sworn that he will *not* destroy the poor Soul, and its Children, and Grandchildren; nor do any Hurt to this Land of the Soul, *viz.* to the Body of the Humanity.

22. Thus now we ought stedfastly to trust our dear *Immanuel* Jesus Christ, who has sworn a precious Oath to his Father, in our Soul's Property, that he will not turn away his *Mercy* and Love from us; we should but come to him in *Beer-sheba*, and receive the Oath as our own, that is, with *contrite*, penitent Hearts.

23. And *Moses* says further; *When this was done, then Abimelech arose, and Picbol his Field-*

Field-Captain, and they returned into the Land of the Philistines: That is to say, when God the *Father* had given over the Humanity to his *Son* Jesus Christ, with this Covenant and Oath, then he went with his Regiment or Host, *viz.* with *Picbol*, that is, with the *outward* Nature, again into the Land of the *Philistines*, that is, into the Dominion or *Regimen* of the outward and inward Nature, which is of the Philistine Property, that is, *inclined* to Good and Evil: This denotes that the poor Soul, though it has taken on it the Covenant and Oath of God, and sworn with Christ to God, yet it must in *this* *Lifetime* dwell in the earthly Body, *viz.* under the heathenish Philistine Essence of the *Flesh*; which is a constant *Adversary* to this King *Abimelech*, *viz.* to the poor Soul, and only forsakes the Covenant and Oath, and brings itself, in its Philistine, selfish, lustful *Concupiscence* and Desires, into Self-hood, as into its own Land.

24. And hereby it is signified to the poor *Christians*, that they must lodge and lye with the *New-Birth* in this Philistine Land or *House of Flesh*, as mere Strangers, and cannot be *wholly* freed in the Time of this Life; for *Picbol* the Field-Captain of the Soul, *viz.* Nature, must have its Rule and Work in this Time, in Evil and Good, and be an hard *Cross*, and continual *Temptation* to the precious Image of Christ, *viz.* to the *New-Birth*; by which Cross the noble and dear *Tree of Pearl* is moved, stirred, and caused to spring and grow: As a Tree which comes out of the Earth must grow in Heat and Cold, in Wind, Rain, and Snow, so also must the precious little *Tree* of Jesus Christ, which is a Stranger with *Abraham* in *Beer-sheba*, *viz.* in the *earthly Cottage*.

25. And the Spirit in *Moses* speaks further, saying, *Abraham* planted Trees at *Beer-sheba*, and there preached the Name of the Lord, the ever-living God, and was a Stranger in the Land of the *Philistines* a long Time: This is as much as if he had said, The Spirit of Christ in *Abraham*, when the Soul has received the Covenant and Oath, that it is *contrite* in true Repentance, does plant Trees in *Beer-sheba*, that is, it *brings forth* heavenly Branches in this penitent Heart in the strange Land, the *earthly* Man, and preaches from these new Branches, of the Name of the eternal God, and dwells a long Time, *viz.* the Time of the *whole* *earthly* Life, in this Philistine Cottage.

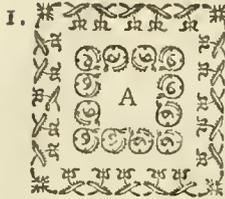
26. And this is a real Figure of the poor *penitent* Sinner, who in Christ's Spirit becomes a new Creature according to the *inward* Man; shewing how he must enter into Repentance, and plant out of Christ's Spirit the little Tree of Christ in his contrite and truly broken *Mind*, and dwell also with this little *Pearl-Tree* of Christ among a Company of *wicked Men* in a strange Land, *viz.* in the evil *corrupt* *Flesh* and Blood, and there teach of the Name of God, and instruct the Heathenish, and Philistine Children, that *they* in his Preaching may come to him in *Beer-sheba*, that is, into true and *unfeigned* Repentance.

27. Thus very exactly does the Spirit in *Moses* play here with the Type of Christ, under an external History in a *simple* child-like Form, and it shews us how we must *continually* stand in Temptation, Trials, Danger, and Opposition; and how God does thus wonderfully *deliver* his Children, that even those of whom they are afraid, who also wish them no Good, must at last make a Covenant of *Peace* with them in their Conscience; and also how the poor Soul, by Reason of great *Fears* and Horror, has *no Rest* in itself, unless it comes through earnest Repentance in Christ to God, and makes a Covenant with Christ in God, so that the poor, dejected Conscience and Nature be *comforted*: Without this there is mere Distress, Anguish, Horror, Unsettlement; as it happened to *Abimelech* when he was enkindled in false Lust towards *Sarah*; then God terrified his *Conscience*, that he went to *Abraham*, and humbled himself before him, and with great Recompence and Gifts made a Covenant with him: Thus also it goes with the Children of Christ, when they *endure* Temptation, and continue steadfast in the Faith; then at last their *Enemies* must be ashamed, and *return back*; as it is to be seen here in this Figure.

The Forty-eighth Chapter.

How God tried Abraham, and set the Figure of Christ's Offering in his Suffering and Death.

Gen. xxii.



1. AFTER the Spirit in *Moses* had deciphered the Figure of the Covenant of God, established in Christ Jesus with his Children, shewing how we poor Children of *Eve* should and must depart out of this earthly Will of Self, and be born in Christ with a new Will and Life, he here now sets forth the *Figure*, how the same should and must be brought to pass; how Christ must again offer up our Soul and Humanity to his Father, even as he also was to be cast as an Offering into the Fire of God's Anger, and wholly die in the Wrath of God to the human Soul's Selfness and own Will, and yet spring forth powerfully with the *divine* only Will of God, through Death, and the Anger of God, and break in Pieces and make a Scorn of Death which held the Humanity captive, and so bring the *human Soul* again to God his Father into the only eternal divine Will, and ^a deliver up again the Kingdom to him, which he had given him in the Humanity; so that afterwards, and to all Eternity ^b God might be all in all, and the Creature might not live any more to its own Will, but found only as an Instrument of a divine Tune in a divine Harmony, and the whole human Tree might be only one in all its Boughs and Branches.

^a 1 Cor. xv.

24.

^b 1 Cor. xv.

28.

2. The Spirit in *Moses* sets forth this Figure very clearly, even to the End of all his Writings, and plays, under the *outward* Figure, with the *inward*, which shall remain for ever. I will therefore set down this Figure of *Abraham's* Temptation, in respect of his Son *Isaac*, also in the *spiritual* Figure, and shew what is thereby to be understood; for though the Learned have explained it, that God tempted *Abraham*, to see if he would continue *stedfast* in the Faith upon him, yet it has far another Meaning and Interpretation; for God knows well *beforehand* what Man will do; also Man cannot without his Grace stand in the Temptation, as may be seen here in *Abraham*, when he denied his Wife before King *Abimelech*, as he came into *Gerar*.

Note.

3. *Abraham* is here represented in *Adam's* Stead, and his Son *Isaac* is represented in Christ's Humanity, and the Voice which came to *Abraham* is *God the Father's*; these three stand here in the Figure of the Process of the Work of Man's Redemption, shewing how *Abraham*, that is *Adam*, should offer up his ^c Person in *Isaac*, that is in *Christ*, to the Voice of God in the *Fire* of God, that so the Humanity might be proved in the Fire of God.

^c Text, Image.

Gen. xxii. 1,

2.

4. Now the Voice of God spoke to *Abraham*, and said, *Abraham! And he answered, Here I am*: That is, God called to *Adam* in *Abraham*, viz. to all Men, and said, *Take thy own Son Isaac whom thou lovest, and go into the Land of Moriah, and offer him there for a Burnt-Offering upon a Mountain which I will tell thee of*. Here the Spirit looks with *Isaac* upon Christ, for in *Isaac* laid the Covenant, and the *Ens* of *Abraham's* Faith, out of which Christ should come. Now said the Voice of God to *Adam* in *Abraham*, *Take thy Son whom thou lovest, and offer him for a Burnt-Offering upon the Mountain which I shall tell thee of*; that is, the *Jews*, viz. *Adam's* Children, should offer Christ for a Burnt-Offering; that is, the *divine Ens* should give in itself into *Adam's Ens*, which the Children of *Adam* should offer up one with another in the Fire of God. And it denotes, that every Man, when he has received the *Ens* of Faith, must offer up himself wholly to God,

and die to his own Will in the Fire of God, and in the divine *Ens* of Faith be born anew through the Offering in the Fire of God.

5. For said the Spirit in *Moses*, Thy Son whom thou lovest, *viz.* thy *own Will*, which has brought itself into *Self-love*, this Self-will must be offered up to God, that it may leave the own selfish Will in the Fire of God, and wholly give over its own Propriety, and *no more* will and live to itself, but to God; and it rightly points out, how Christ in our human Will, which had broken off or turned itself in *Adam* from God, should again wholly offer, and give up himself in *Adam's* Person to God his Father; and how the *Wrath* of God should devour the Will, *viz.* the Will wherein *Adam* had introduced himself into Self-hood.

6. In which Devoration of the Fire of Anger, the Love *Ens*, in the Word of Faith, of divine Power, *viz.* the true Man created in *Adam*, must be formed, and also preserved in this devouring Fire, as Gold or Silver in the Crucible; where the Copper, and all that is impure, ^d purges from it, and only the Gold or Silver *subsides* in the Fire; so ^d Evaporates. likewise the human assumed own Self-Propriety, together with the assumed *Ens* of the Serpent and Beast, and all whatsoever subsists not in the divine Fire, must be consumed in the Offering. And that we might have again, in Christ's Person, a wholly pure Entrance, and open Fountain of Grace, Christ must offer up *our* human Will of Self to his Father, and resign it up to him wholly, and that upon the Mount *Moriab*, that is, in his *Death*, where he, for ^e all, and in all, should die to the human Self-hood; ^f even as ^e 2 Cor. v. 15. when the Stock of a Tree dies, then also all its Branches in it die; and as the Tree renews its youthful Growth, it also introduces its new Power and Strength into its *Branches*; ^f Note, How Christ's Death was effectual to all Men. which indeed is not possible to the outward Nature, but in God it is very possible; as may be seen in the dry *Rod* of *Aaron*, which was dead to its Sap and Life, and yet in one Night sprang forth afresh, and bore fair Almonds.

7. Now said God, Upon the Mountain which *I shall shew thee*; that is, it must not be done according to *Adam's* Will; also it must not be done in us according to our Will, as if we should prescribe to ourselves where and how we would offer up ourselves in Christ to the Father, as *Babel* does: No; but upon the Mountain; that is, on the Place, in the Property, and in the *Death*, as the Lord appoints, orders, and sends it to us: We must be only obedient with *Abraham*, and give up ourselves willingly thereunto when *he will* have us offer to himself; not whip, beat, and plague ourselves, but only sink with our Will into him, and wait till the Lord shews us the Place where, and how he will have us offer to him: We must give up to him our *whole Heart* and Will, with Body and Soul, and commit it to him what he will further do with us; where he in the ^g Type of Jesus Christ will offer us according to the Body: And when the Lord ^g Image, or Likeness. calls us to the Offering with his *Cross*, or will offer us up to the *temporal* Death, then we should say with *Abraham*, Lo! here am I, Lord! Do what thou pleasest.

8. And *Abraham* rose up early in the Morning, and ^h saddled his *Ass*, and took with him two ^h Text, girt. young Men, and *Isaac* his Son, and clove Wood for the Burnt-Offering, and rose up, and went unto the Place of which God had told him. ^h Gen. xxii. 3.

This Figure stands thus:

When the Voice of God calls us, then we should with *Abraham* go presently; for *early in the Morning* signifies here, when the Voice breaks forth as the Dawning of the Day; when God in us calls us; when Man has a *Thought* come into him, saying, Thou shouldst return, amend, and truly repent; then it is Time: He must forthwith girt his *Ass*, *viz.* the *bestial Man*, with Power, although he cries, Stay yet a while, it is Time enough To-morrow; yet it should be done *presently* in the first Looking of the Will to

God; for this is *the Hind which is hunted early in the Morning*, as the prophetic Spirit prophesies: For Christ must girt this Afs early with the Voice of God, and go to the Offering.

9. And the two young Men which *Abraham* took along with him, denote the Soul from the *first* Principle, and the Soul of *this* World, *viz.* the outward Spirit of the outward Life; these must go with *Isaac*, that is, with Christ in the old *Abraham*, that is, *Adam*, to the Offering of God; and *Abraham*, that is, the Man *Adam*, in his Children, must *himself* cleave the Wood, upon which the Offering must be burnt; that is, when he *confesses* Christ, then he cleaves the Hearts of the Wicked, who run with him to the Death, and the Offering of God: For *Adam* in his Humanity clove God's Love and Anger; and now also *Abraham* must cleave the Wood for the Offering; for Christ should also *cleave* Death and Life afunder, and offer up himself upon the cloven Wood of Death and Life to God's Anger.

Gen. xxii. 4. 10. *And on the third Day Abraham lifted up his Eyes, and saw the Place afar off.* Here the Spirit points at the Sleep of *Adam*, wherein he slept to the angelical World; and on the *third* Day after his falling asleep, when now the Woman was made out of him, and the Fall effected, he saw Christ, *viz.* the Place of God, in the Covenant *afar off*; also herein is included the Resurrection of Christ on the *third* Day, where he saw his Place (where he would and should offer and give up Man to God his Father) *viz.* the *last* Judgment, and the final Offering *afar off*; also it signifies that *Abraham* in the Spirit saw the Offering of Christ *afar off*, *viz.* above 2000 Years then to come: And that the Spirit says, *Abraham lifted up his Eyes on the third Day, and saw the Place*; it is nothing else, but that Christ did again lift up on the third Day *our* human Eyes out of the Grave, from the Dead, to God; and also that it was yet *afar off* in the Days of *Abraham*: Thus the Spirit alludes with the outward Figure to that which was and is to come.

Gen. xxii. 5. 11. *And Abraham said unto the two young Men which he took with him, Abide you here with the Afs, and I and the Lad will go yonder and worship, and come again to you.*

The Figure of it internally stands thus:

The two young Men must tarry there with the Afs, and not go, at this Time, to the Offering, only *Abraham* and *Isaac* must perform that; that is, *we* poor Children of *Eve* must abide with the first and third Principle of our Life, this our Time with the Afs, *viz.* with the *outward* Body here in this World; but Christ in *Isaac*, and *Abraham* in *Adam*, must go forth to the Offering; that is, Christ stood in *Abraham's*, *viz.* *Adam's* Person, and also in his heavenly Humanity, who should only go, and offer up the Offering of his Body to the Anger-Fire of his Father, and worship for us God his Father; therefore he said he would go yonder; that is, when he should offer up his Life, he would go yonder, that is, to God, and *worship* God for us.

12. This points at his *Ascension* according to the Humanity; when he had finished the ¹Yonder, or to that Place. Sacrifice, he went ¹thither, and worshipped in our assumed Humanity God his Father; that is, our assumed Soul, in *divine* Power and Property, does pray and *intercede* for our *Weaknesses* and Ignorances, to and before God. Therefore says *Abraham*, We will go yonder and worship; that is, we, God and Man; and when we have worshipped, we will come again to you; that is, *we* poor Children of *Eve* must in the mean while *tarry* with the Afs, till the Time of its Offering and Prayer be out; and then he *comes* again to us, when we have finished the Course of the *outward* Asinine Life.

13. Also it intimates very pregnantly, that he (when the Time of the Offering in Prayer is out) will certainly *come* again to us, from the Place whither he is gone, and dwell *visibly* with the creaturely Humanity among us; as the two Angels said to the Men

of Israel, * *Ye shall see this Jesus come again in like Manner as he is ascended*; which Time is now near; and his Voice to prepare the Bride has already sounded: And therefore hold not this for an uncertain Fiction; the Morning Star and Messenger of the Annunciation has appeared.

* Note, That Jesus comes again, *Acts* i. 11.

14. *And Abraham took the Wood of the Burnt-Offering, and laid it upon Isaac his Son, and he took the Fire in his Hand, and the Knife; and they went both of them together.* Gen. xxii. 6.

The inward Figure stands thus:

Adam had divided and rent asunder God's Love and Anger in himself, and brought himself with the creaturely Life into the Anger, which had amassed the earthly *Vanity* to itself; now the Spirit of *Moses* does here point at this Figure, how Christ should take our introduced Sin upon himself, and carry it to the Burnt-Offering.

15. *And Abraham took the Knife and Fire: Abraham denotes Adam, who took the Fire of God's Anger into himself; and the Knife signifies Death, that Christ should be killed, and offered up in Abraham's, that is, in Adam's, Anger-Fire to the Father; and it clearly denotes, that Abraham, that is Adam, should do it to Christ; for Christ should be offered up of Man: Seeing the Man Adam had taken on himself the Fuel (viz. the Sin) for the Offering, therefore also Man, viz. the Jews, must offer it up to the Anger of God, that so Man might be atoned by Man: Understand by the Humanity of Christ.*

16. *And Isaac spoke unto Abraham his Father, and said, My Father! and Abraham answered, Here am I, my Son. And he said, Lo! here is the Fire, and the Wood, but where is the Lamb for the Burnt-Offering? And Abraham said, My Son, God will provide himself a Lamb for the Burnt-Offering; and so they went both of them together.* Gen. xxii. 7, 8.

The precious Figure is thus:

The Spirit here plays in Christ's Person, who was come in great *Humility* into *Adam's* Humanity, and presents himself to his Father in *Adam's* Essence, with his heavenly Humanity, and said, Behold, my Father! here I have taken on me the *Sin* and *Death* in the Humanity; here is now the Fire of thy Anger; viz. the divided Life's Forms of Man's Property, Self-hood, and own Will; in *this* now I have the Fuel, wherein thy Fire of Anger burns; here now I have the *Wood*, viz. the Sins of all Men, and also *thy Fire* to the Offering; where is now the ¹ *Lamb*, viz. the *patient Lamb*, which shall ¹ *Sheep* be offered up in this Fire? And *Abraham* answered from his *strong Faith's Ens*, God will provide himself a Lamb for the Burnt-Offering; and they went both of them together.

17. Here Christ does in *Isaac's* Figure present himself in our assumed Humanity to his Father, and says, Where is now the *Lamb* for the true Peace-Offering? But the Faith of *Abraham* had apprehended the *patient Lamb*, which laid in *Isaac*, viz. the *heavenly Humanity*, which God would open in the *Ens* of Faith in our disappeared and also heavenly Humanity, and said, God would provide himself a Lamb for the *right* Burnt-Offering: And hereby he secretly points at the heavenly Humanity, which God would *introduce* into Christ's Humanity, viz. into our Humanity, which should be the *patient Lamb* that God would provide for himself; which *Abraham* had already apprehended in Faith, and hints at.

18. And that the Spirit of *Moses* says, *They went both of them together*, understand, to the Offering; it denotes our *Adamical* Humanity, and Christ's heavenly supernatural Humanity of divine Essentiality, that *both these* should go together to the Offering of God; as Christ offered on the Cross his heavenly Humanity in our Humanity to the Father,

and with the heavenly reconciled ours captivated in the Anger of God, and preserved it in the Fire of God's Anger, as the Gold is preserved of the Tincture in the Fire.

Gen. xxii. 9, 10. 19. And when they came to the Place of which God had told him, Abraham built there an Altar, and laid the Wood in order upon it, and bound Isaac his Son, and laid him on the Altar upon the Wood. And Abraham stretched forth his Hand, and took the Knife to slay his Son. This is now the right Earnestness, viz. the Figure, how God would bind his Son by Adam's Children, viz. by Abraham's Children, the Jews; that is, he would bind our Sin, and lay it upon the Wood, that is, hang it on the Cross, viz. on the Figure of the holy Trinity, which was become in Man a wooden earthly Cross; whereas before the Life's Cross, viz. the Figure of the Deity, was spiritual and holy in Adam; but in the earthly Lust it had made itself earthly, and as it were wooden: Thus also the Death, viz. the Dying of the holy Cross in Man, must be again offered up to God upon a wooden, earthly Cross, and be again changed out of the earthly Death into the holy spiritual Figure.

20. But Christ should not be slain, but hung up on the Cross, pierced through in his Hands and Feet, for the Anger of God was awakened in the Conversation and Works of our Hands and Feet; and therefore also Isaac in the Figure of Christ must not be slain, nor also burnt; for he was not the right one, but the Figure only in our Humanity, for he could not accomplish this Offering in its Powers. And it denotes, that we are indeed bound with Christ, and laid upon the Wood, and also must die for Christ's Sake, but with our Death we cannot attain this Offering, as Isaac also could not effect that; but the Ens of Faith in Abraham and Isaac, out of which Christ rose, the same did effect it, and can yet now in these Days effect it in the Christians, in Christ, in his Humanity in us.

21. And as Isaac was represented in Christ's Figure, as if he was to be the Sacrifice, so every true Christian must with Isaac enter into Christ's Figure; he must willingly resign himself into Christ's Death, and bind his Sin with the Will in the Spirit of Christ, and offer it upon the Altar of Christ, and with a full and free Will die wholly to Sin; then comes the Voice of God, as it came to Abraham, and to Hagar in the Wilderness of Beer-sheba, and says, Do not any Thing to Nature, viz. thy Son; now I know thou believest God.

22. But it must come so far with the penitent Sinner, as here it did with Abraham and Isaac, where Isaac was laid ready bound upon the Wood, and Abraham took the Knife to slay him. There must be a very real sincere Earnestness in this Matter; the sinful Man must bind the Sin with all his Thoughts and Mind, and give himself wholly into the Process; that he will now die to Sin, and offer it up in Faith and Confidence to God in Christ's Death; he must take the Knife with Abraham into the Hand; that is, he must wholly take and fasten into his Mind to perform the Work of earnest Repentance in dying to Sin: It must come to the real and effectual Practice, and not only come before the Altar, and say, I am a Sinner, God has offered Christ for me, and yet keep the sinful Will; but he must bind Sin in Christ's Death, and lay himself wholly with all Power and Strength on the Altar of Burnt-Offerings, upon the Wood.

23. The evil earthly Will must be bound, and resigned up with Earnestness, and cast upon God's Altar in Christ's Death, and be also offered up in Christ's Dying; we must not only comfort the sinful Man, and flatter it with Christ's Death, saying, God takes away Sin from us in Christ's Satisfaction and Merit; we need only comfort ourselves therewith, and apply it from without to ourselves: No, no; but we also ourselves must die to Sin in Christ's Death, and put on Christ's Offering in his Death; and as an obedient Isaac we must cast ourselves on God's Mercy, in the Spirit and Will of Christ, and arise in Christ, in and with him, that God may justify us from the Altar of Sin-Offering with Isaac, in Christ, which is the true Offering in the Figure of Isaac.

24. It is *not* as *Babel* teaches: There must be an entire and sincere Earnestness, and not only a comforting, [and applying Promises of Consolation,] but we must with *Abraham* obey God, and then we put on Christ's Suffering and Death; and Christ's Death avails only in us. And here it is truly said, *You are saved by Grace in Christ's Merit*: The Will of Self attains it not, but that which enters into Christ's Death and dies; it must come to the Death and Mortification of the own Self-Will: The Soul's Will must be an utter destroying *Enemy* to Sin in the Flesh, *viz.* to the Lust of the Flesh; there must be an opposite Enmity between them, else Christ's *Death* is ^m *not* at all profitable to any.

^m Note, To whom Christ's Death is not profitable.

25. And *Moses* says, *The Angel of the Lord called unto him out of Heaven. and said, Abraham, Abraham!* That is, when Man resigns up his Will wholly, and willingly desires to obey the Voice of the Lord, having given himself into Christ's *Suffering*, Death, and Reproach, that he now will in the Cross and Suffering hold still and steadfast to God under Christ's red ^a Banner, then God calls Man with a ^o *double Voice*, as here he did *Abraham*; where God said to him, *Abraham, Abraham!* that is, he calls to him in his own Voice in *his Word*, and also in the Voice of the *human Essence*; that is, he opens to him the *divine Hearing* in himself, so that he hears God from without in *his Word* of his *Servants*, and also from within in his own *Life's Word*, *viz.* in the sensual Voice, which was divided in *Babel* by the Children of *Nimrod*, and formed into the Spirits of Letters, where the *mental Tongue* was then compacted. Here it arises again in the uncompacted sensual Tongue, so that Man *hears what the Lord speaks in him*; of which *Babel* knows nothing, nor can know, nor will know, but climbs up continually in the compacted Tongue, on the *Tower of Babel*, into an Heaven of human Self-hood; and it has put Christ's Garment outwardly upon itself, but it has not the twofold Voice: Therefore also it does not hear when God calls *Abraham*.

Gen. xxii. 11.

ⁿ Ensign.
^o Twofold.

26. And *Abraham* answered, *Here I am. And he said, Lay not thy Hand upon the Lad,* *neither do thou any Thing unto him; for now I know that thou fearest God, seeing thou hast not spared thy only Son for my Sake.* That is thus: When Man has wholly resigned up himself, *viz.* his own *Will* or Son, and put it wholly to the Mortification in Christ's Death, then the Nature of Man falls into *Sadness*; for it has lost its Right, [its own Law and Will:] then says the Spirit of God by the Soul, Do nothing to thy Nature, now I know that it is given up and resigned to me; and the Soul has now ^p an *Assurance* of ^p *Plerophory*. Confidence in God, and is fully *bold*, even to leave the outward Life, for God's Sake, and give over its Will to God in Obedience; as here *Abraham* had fully resigned up his Will to God; he would now do whatsoever God commanded him.

Gen. xxii. 12.

^p Plerophory.

27. And as *Abraham* did not spare his Son, and would have given him up to Death, so also God did not spare his Son, and gave him to Death for us; and so should *we* also not spare even our own Will, but rather be willing to leave all whatsoever the own Will has taken Possession of, and *delights* in, and willingly *die* to all Temporals for God's Sake, let it be Principality, Dominion, or Kingdom, Temporal Honour, or Goods, or whatsoever it may be that is our *dearly* beloved Son, all this a Christian must give over, and resign up in the Mind, and account and esteem himself only a *Servant* therein; yea, he must esteem his *outward Life* *not* for *his own*, but in his *Mind* depart from and forsake every Creature; and then he lies bound upon the Wood of the Altar of *Burnt-Offerings*, and waits for the Voice of God from Heaven, which calls to him, and becomes the *Voice* and *Mouth* of his Life; and this is truly, with *Abraham*, *to believe God*; where God believes in Man: And then God says, Now I know that thou fearest God, and puttest thy Trust in him alone, for the human Will sinks into the most pure Being of God.

28. And *Abraham* lifted up his Eyes, and looked, and lo! a Ram was hung in a Thicket by his Horns: And he went, and took the Ram, and offered him up for a *Burnt-Offering* in the

Gen. xxii. 13,

14.

3 Jehovah-jireh.

4 Text, Soul's Man.

Stead of his Son. And Abraham called the Name of the Place ³ *The Lord seeth*; as it is said to this Day, Upon the Mount where the Lord seeth. This is the golden Figure, which shews, that the Killing, Death, and Dying, does not reach the true Man, but only the Ram with his Horns, which sticks in the Flesh and Blood in the *Thorns of Sin*: And it chiefly denotes that the true ⁴ human Soul in Christ, and his Children, shall not die in this Burnt-Offering of God; but after it has resigned up the Will of Self, then God opens its Eyes, that it sees the Ram behind it, viz. it spies the Will of the wild evil Flesh, and learns to know it; which will stick, with its pushing Beast's Horns, in the thorny Thicket of the Devil, in Flesh and Blood, viz. in the Desire of the *Vanity* of the World in self-ful Lust: This the resigned Soul sees, and offers it up for a Burnt-Offering in the *Stead* of the true Nature; for the right Nature is delivered in this Burnt-Offering from the Ram of the Flesh: The *Horns* are the Injections, Oppositions, and Assaults of the Devil; and the Thicket of *Thorns* is the Serpent's *Ens*, which the Lust of *Adam* has introduced.

29. Thus we must understand in this Figure, that the whole Man in Christ's Person should not be given to the Anger of God, as if the *Adamical* Man should be wholly consumed and devoured by it; no, but the wild Ram only, the *Enmity*, the opposite Will, the Property of Apostacy and Rebellion; but the Life's *Essence* should remain for ever: The same *Adam*, which God created to Paradise, the same shall remain eternally; but the Division, or dissonant Disunion of the Life's Forms, in that they are rent asunder, and brought into the Property of Self-hood, whence Strife and Enmity are risen in Man; I say, this evil Ram, viz. this introduced Infection, vain Desire, and adverse Will, must be offered up in Christ in the Fire of God's Anger: This was the *Beast* for the Burnt-Offering: The Lamb of God in *Adam* shall not be consumed in the Fire, but it must only shed its Blood; it must immerse and sink itself wholly with the human Nature into the One, viz. into the eternal Nothing, without all Nature; and then this Place is called *Here the Lord seeth*; that is, when the Ram is offered, then this Place is afterwards the Temple of God, where the Lord seeth.

30. And the Spirit of *Moses* speaks very hiddenly hereof, and says, *Hence it is said still to this Day, Upon the Mount where the Lord seeth*: The Mount is the *Life's Nature*, where the Lord has seen not only in *Abraham* and *Isaac*, but he sees in Christ's Spirit, yet at this Day, upon this Mount, in the Children of God: When the Ram is offered up, then the Spirit of God sees through Nature, as the Sun shines through a Glass, or as a Fire thoroughly heats an Iron.

31. Therefore a Man ought not to be so foolish, as to torment his whole Life in his Repentance and Conversion, and to offer it up in the Fire of Death without God's Command; but he must only sacrifice the *Sin*, and Self-Love of Vanity; he must offer up only the Ram, and not do any Violence or *Mischief* to Nature; not strike, whip, and beat it; or creep into a Corner, and suffer the Body to starve for Hunger: No, he must not, out of his own Purpose, give the Image of God to Death; but the Ram he must; he merits not any Thing by plaguing and torturing himself; for God has bestowed his Heart to that End, to redeem us from Pain and Torment.

32. When the Soul with the right Nature has tamed itself from the Ram of the Flesh, then it must sacrifice the Ram to the *Death of Christ*; but it must remain steadfast in great Humility, in the Resignation in God, and not any further afflict and rack itself, either with Doubts, or with any other external inflicted Tortures. It must also give Nature its necessary Nourishment, and not enfeeble and distemper itself; for it is the Temple and the Image of God: But it must daily and continually mortify the Ram in the Flesh, viz. the selfish Lust of the evil Flesh, and the Will to the Self-hood of this World; and though the Flesh be disquieted, seeing it must forsake what it fain would have, yet the true Nature and the Soul must not give Heed to it. It must not also take Care for the

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Sake of the Flesh, where that should have its Maintenance, but commit it to God, and go on in his Calling as a *Day-Labourer* in the Service of his Lord and Master, and let God take Care for the Ram, and give it what he pleases.

33. And the Angel of the Lord called unto Abraham out of Heaven the second Time, and said, *Gen. xxii.* By myself have I sworn, saith the Lord, because thou hast done this Thing, and hast not spared ^{15-19.} thy on'y Son, that I will bless and multiply thy Seed as the Stars of the Heaven, and as the Sand that is upon the Sea-shore; and thy Seed shall possess the Gate of his Enemies; and through thy Seed shall all the Nations of the Earth be blessed; because thou hast obeyed my Voice. And so Abraham returned to his young Men, and they rose up and went together to Beer-sheba, and dwelt there.

This is now the Seal of Faith: When Man has wholly given himself up to God, then God swears to the Humanity by himself, that he will bless Man; that his Life's Essence shall thenceforward spread forth itself in his Power, and grow to a great Tree of divine Essence in the Wisdom, whose Fruit and Knowledge shall be infinite and innumerable; as he swore to Abraham, that out of his Body, or Life's Essence, many Nations should arise; also how his Life's Essence should possess the Gates of the Enemies, viz. of the Devil and Death; as here he gives a full and pregnant Hint concerning Christ and his Christendom, how they should destroy the Devil's Kingdom, and break down his Gate in Man: This the Faith in God's Children is able to do.

34. For as soon as the Judgment of the earthly Man has been held in the penitent Man, so that the Soul rejects the Will of the evil Flesh, viz. the Will of the animal Soul, and brings it into Judgment to the Condemnation of Death, and resigns itself up wholly to God, then God swears in Christ Jesus this Oath to the Soul, and sets it to be a Prince over the Enemies, viz. over the proud and haughty Devils, even to judge them, and obtains full Power over them, and drives them out.

35. After these Things Moses mentions how the Blessing of Abraham spread forth itself, and he makes a Relation of his Brother Nabor, how Milcab bore to him eight Sons, from whom great Nations did arise, viz. the Assyrians; who indeed did not spring forth out of the *Ens of Faith*, viz. in the Line of Christ, as Abraham, but out of the natural Adam, upon whom also the Blessing of Abraham did light; for the History is so exactly ^{Passed or} deciphered, that a Man may see that God has not only chosen the natural Line of Christ, ^{went.} proceeding from Abraham and Isaac, but also the Lines of Nature in the Adamic Tree, which he would also bring together, and manifest himself to them; and they who would believe in God should be engrafted into the Line of Christ; that is, they who should be capable of the divine *Ens* in the Voice of the Lord, whose Will should direct itself to God.

36. As we may see again in this Figure, how God has not rejected the Kingdom of Nature in Man, but that he in Christ will deliver it out of the Anguish and Enmity; and that a Man should and must continue in the Kingdom of Nature; as Abraham, when he had finished his Offering, went with his Son and two young Men to Beer-sheba, and dwelt there; by which the Spirit in Moses signifies, that when Abraham had performed this Calling in the Figure of Christ before the Lord, he returned again to his natural Affairs, viz. to the Doing of *this World's Business*; he went to Beer-sheba, that is, into the Toil and Labour, whereinto Adam has brought us, where a Child of God in the cloven and broken Nature, viz. in Beer-sheba, must work in God, with teaching and praying, and also in Nature, with the Labour of the Hand to maintain the outward Man, and follow the Wonders of the outward World in the formed Word, and help to form, manifest and bring them forth in Figure, to the Contemplation of the Wisdom of God.

37. Also hereby is hinted very clearly, that a Child of God, in this World's Existence, does not stand daily and hourly in the Operation of the spiritual Figure, that his Spirit can see and know that [only] but also in the natural, where the Spirit of God goes also

along working in the Work of Nature, and manifests itself in another Property in him; as it may be seen *here* in *Abraham*, and in all the Saints; that God did sometimes manifest himself to them in the Figure of *Christ*, and sometimes again in the *Cross* and *Labour*, in the Temptation and Contrariety of the Nature of the corrupt *Adam*; so that they have lived in Weakness and *Infirmities*, as all *Adam's* Children [have done and do.]

38. And we ought to look upon and consider this Figure concerning *Abraham*, in all that the Spirit of *Moses* and *Esdra*s has written down, as a Type of *Christ* and *Adam*; viz. of the Kingdom of *Christ*, and the Kingdom of Nature; that hereby God has represented the Figure of *Christ* and his Christendom, how he would again *redeem* and deliver them from the great Toil and Labour.

39. Wherewith also the Kingdom of Darknes in the Pain and Torment is continually represented, and how the same does *pant* and reach after Man, and how Man stands here in this Life as in a Field, and grows; on whom sometimes the Sun of divine Love does cast a Glimpse and shine, and sometimes again God's Wrath and Anger; and how Man must be *purged*, tried, and purified: And the chiefest and most especial Point herein is this, that a Man must give up and *resign* himself to God, in Faith and full Assurance, and hold still to him, and let him work in him as he *pleases*; and how also he must learn to bend and bow his own Nature, and *lead* it towards God, that in all Things it may desire to be God's Instrument and Servant, and desire and will to work nothing but what belongs to the *divine* Manifestation in the Wonders of Nature, for the Contemplation of God's Wisdom; and on the contrary, it must *reject* the own Will of the Devil, and all Desire to Self-hood.

40. And we should not look upon the written History of *Moses* concerning the *Patriarchs* so *blindly*, as the *Jews* and *Babel* do; as if they were only a mere History: No; the same is not only full of the Types of *Christ* and *Adam*, viz. of the old and new Man, but there are also secret and *mysterious* Intimations, and Prophecies concerning the *bidden* spiritual World, shewing what shall be *after* this Time.

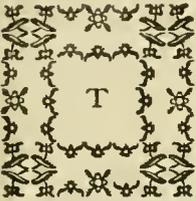
41. Reason must know, that the Spirit of God has not laboured in the Work only to set forth the *Histories* of the Ancients, which for the most Part seem but simple and childlike: No; they are set forth for a *Type* and Information.

42. The Spirit of God has represented the *greatest Wonders* therein, which he would accomplish in Man, and that in a plain, simple, and childlike Manner, that so the Pride of the *Devil*, and the Subtlety or Wisdom of *Reason*, might be confounded and made foolish thereby.

43. For we must know, that the greatest Power and Virtue, together with the Wonders, lie in the *Humility* and *Lowliness*; and how God is so *near* to all Things, and yet nothing apprehends him, unless it stands still unto him, and gives up the *own Will*; and then he works through all; as the Sun does through the whole World.

The Forty-ninth Chapter.

Of the Death of Sarah, and the hereditary Sepulchre of Abraham :
What is understood, and signified thereby.

1.  HE Spirit in *Moses* has set before him the whole Figure of Man by *Gen. xxiii. Abraham*, shewing what his Condition should be in *this* World, and what *hereafter* should become of him; for after he had first spoke of the Beginning, *viz.* of the *Stock* of the human Tree, shewing whence it did spring, he afterwards declares its *Boughs* and *Branches*, together with its Power and Virtue, and mentions how this Tree is corrupted in its Power and Essence; and that God has bestowed the highest Tincture upon it, to tincture it again, and *renew* it; and how the *Poison* in the Essence of the Tree is to be resisted.

2. Here he does now very wonderfully signify, how this Tree has stood in the *corrupt* Property in a strange Field, and rooted itself with the Root into a strange or alienate Ownhood, wherein the Root was *not* native; and how the Root of the human Tree must forsake the strange Field, together with the strange introduced Essence, and wholly give itself freely out of its Life's Will and Desire.

3. Hereby also is signified, how the Place whence the human Root did spring is *between* the holy spiritual World and this earthly corrupt World; and that Man's Propriety, from whence he is sprung, stands in a *double* Cave, *viz.* in two Principles; and how he must be *buried* in this twofold Pit, as a Kernel which is sown into the Ground; and how also [this Cave of *Machpelah*] this twofold Pit, is Man's Propriety, of which Essence or Substance he himself is essentially.

4. The Figure of this we see here in *Abraham*, that when he conversed in this outward World, he possessed upon the Earth *no* Land of his own, but went from one Place to another, and was every where a Stranger; but when his *Sarah* died, then he would have a Burying-place for a certain Possession for his Wife, for himself also, and his Children; and moreover he would *not* have it for nothing, but *buy* it: All which is a very wonderful Typification, and not only a bare History, as the *Jews* have held it to be, before whose Eyes the Veil of *Moses* is hung, but we will here also set forth the inward Figure with the outward, and see what the Spirit in *Moses* does here signify.

5. *Moses* says, *Sarah* died at *Hebron* in the ^x *Head-City* in the Land of *Canaan*: This may very well thus be, but the Spirit has his Figure under it; for he looks upon the Center, where the Death of the *Saints* is, and where the true Man must die; as namely in the *Head-City Hebron*; that is, in the *formed Word*, where he has introduced the Ownhood, and selfish Lust, into the formed Word of his Life's Property, and set himself up into a self-ful Dominion and *Regimen*, as into an *Head-City*, where the Self-will has framed, and contrived to itself a City, or Propriety, in the formed Word, and built it up for its own peculiar Land of Possession; where he indeed supposes he is a God, or something of his own, that he may do with and how he pleases; now this Self-will must die in the *Head-City*, *viz.* in the formed *Eus* of the Word in its Center, *viz.* in the City of its *Self-hood*.

6. And *this City Hebron* lies over-against *Mamre*; *viz.* between the eternal and temporal Nature; where [the Cave of *Machpelah*] the twofold Pit is, *viz.* the Kingdom of God and of Nature; for in this twofold Pit *Abraham* would bury his *Sarah*, and have the Pit for his own.

7. That is to say, when the Children of the Saints in *Hebron*, viz. in the City of *human* Self-Propriety, die to the self-ful outward natural Life, or Self-hood, then the true resigned Life will no longer stand in a strange Field, or strange Essence, but in its own, from whence it is *originally* risen: But seeing it has lost this same Life's Field in *Adam*, and rooted itself into a strange Field, viz. into the Serpent's Field of *Falshood*, the Life cannot take to itself again, of due Right, the first true Field; but it must *buy* it: This is even the Figure; that Christ has bought it for his *Blood* of the heavenly Essentiality, for the holy Tincture; understand [he has thus purchased it] of the eternal Nature, wherein God's Anger, viz. the Wrath of God in the Center of Nature, was manifest, and had *devoured* this Field in the human Property into itself as its own; for out of the Center of Nature the Word of the human Property was brought into a *Formation*; this the Children of Self had taken into Possession; therefore says the Spirit, the Children of *Heth* had this Field for their own Possession.

8. This signifies, that God's Children must wholly forsake the *Nature-Right* in this Field of the formed Life or Word; for they have lost the natural Right in it; but in Christ they must *buy* it again of the Father of Nature; they must take Christ for their Ransom, and give the Father *four hundred Shekels of Silver* for the same; and these are the four Centers in the spiritual Body's Property, which are born in the holy Tincture, viz. in Christ's Property.

9. The first Shekel is the true *magical Fire*; the second is the Light, or *Love-Desire*; the third is the holy *Sound* of the mental Tongue; the fourth is the formed or *conceived Ens* out of the other Properties, where the holy Life is formed, and stands in an Essence: This is the pure Silver without any Spot or Foulness, under which the Spirit of *Moses* points out, that *Abraham* in Christ has given to the Children of *Heth*, viz. to *Ephron*; understand to the Father, or the Father's Property, [for his Cave of *Machpelah*] for his twofold Pit, viz. for the Center of the Father's Nature according to Eternity, and for the Center of the temporal Nature; in both which the divine *Love* has brought itself out of the Property of both Centers into an *Ens*, and into the Creature of the Humanity; which human Creature has broken itself off from the *universal* Being, and put itself into a Selfishness; therefore it must be again rooted into the universal; for which End it must be tinctured with the most *holy Ens*, and engrafted; which the Spirit does here compare to pure Silver, and so secretly intimates in the Figure.

10. When *Abraham* conversed upon the Earth, he desired to buy *no Field* for his own Possession; but now when he was to bury his *Sarah*, he would have the Sepulchre *hereditary*, and peculiar; ² *and bowed himself before the Children of the Land*, and entreated them for it; whereas they would freely have given him the Field, and bowed themselves before him also; but the Spirit in *Moses* has its Figure here: For he has represented *Man* to him in a very perfect Model; for which Cause also he plays in the Process in the Figure; shewing that the Children which belong to Christ must *bow themselves* before God the Father, from whom all Beings originally come; desiring that he would *sell* to them the ² twofold Pit, viz. the Kingdom of Nature, and the Kingdom of Grace, in Christ's Blood; for that, with the four Centers of Humility and the Love-Birth, the Father takes for Payment.

11. And that the Children of *Heth* and *Ephron* would freely give it to *Abraham*, and yet at last, upon the Desire of *Abraham*, took Money for the same, it intimates to us, that God the Father has indeed freely given us the Kingdom of Grace; for he gave it freely to Christ his Son, in our Humanity; but Christ would have it for a natural due Right; therefore he offers his *Humility* to his Father, that he would be pleased to take his Payment for it, viz. his human Property, of him; as here *Abraham* did in Christ's Figure; although he could have taken the Field, yet he *would* not; for the Cave of

¹ Or good Will and Pleasure.

² Gen. xxiii. 7.

³ The Cave of *Machpelah* the double Valley.

Machpelah should not be taken, but dearly *purchased* with the most precious Substance : God took the Earnest or Ransom of Christ, for his ^b *Cave of Machpelah*, for Payment ; therefore *Abraham* must stand in Christ's Figure ; for the Body must be buried in the ^{Pit.} *Cave of Machpelah* (in this twofold Pit) *viz.* in the eternal and temporal Nature, *viz.* in the *formed* compacted Word, if it shall rise again in the Motion in the Voice of this same Word, and subsist in its *Image* which it first had.

12. For *Moses* says, *Hebron is situate in the Land of Canaan*, which God promised to give to *Abraham* ; understand by *Canaan* the holy *crystalline* World or Earth, *viz.* the City of God, which shall hereafter be manifest ; wherein *Hebron* lies, *viz.* the Head-City of the Land ; whereby externally the outward World with its *Figure* is set forth, and internally the holy *eternal* Land of *Canaan*. Gen. xxiii. 2.

13. And we see very clearly what the Spirit of *Moses* means in its Figure ; for first it represents by *Isaac* Christ's Figure with his Offering and Death ; and presently thereupon it sets forth also *Man's own Death*, and where Man must die, namely, in his City *Hebron*, the City of human *Self* ; and whereinto he must be buried and put, namely, into the twofold Pit ; *viz.* into the Kingdom of God and this World ; and it is therefore called a *twofold* Cave, because there are two Mansions, *viz.* a twofold Life in two *Principles*, whence Man did originally arise : But if he be buried in the Will of his Self-hood in the *Serpent's* Desire, then he does not reach this twofold Cave ; and though he should be therein, yet he lives only in the apostate Essence in the Self-hood of the *Devil*, *viz.* in the introduced *Serpent's* *Ens* in the dark World's Property, which is manifest and predominant in the *Serpent's* *Ens*.

14. The chiefest Part in this Figure is, that the Spirit of *Moses* points at the twofold Life ; how this World has a *twofold* Life and Essence, which he intimates by the twofold Cave, wherein *Abraham* would have his *Burying-Place*, to signify that his twofold Humanity, *viz.* one out of the *divine* *Ens*, out of the Eternity and heavenly spiritual Essentiality, and the other which is out of the Time, even out of *this World's* Essence and Substance, should be buried and put into an eternal Sepulchre ; where the Substance of the twofold Body shall lie in its *original* Mother, and leave the own Will in this *eternal* Grave in Death, that so the Spirit of God might alone live, rule, and *will*, in the Spirit of the Creature, *viz.* in the Soul, and the Life of Man might be only his *Instrument*, where-with he might work, and will, how and what he pleases.

15. For so it must be, that the human Will might be brought again into the only Will of the Deity and Eternity ; for it was, in the Beginning, when God breathed the Soul into the Flesh, in the eternal ^c *living* Word, and God's Spirit formed it into a Likeness of the Deity, *viz.* into a *creaturely* Soul ; which Soul had turned itself away from the only eternal Word of God into a Self-hood, that so it might be manifest in Evil and Good, and rule in the Dissimilitude or Distemperature. John ii.

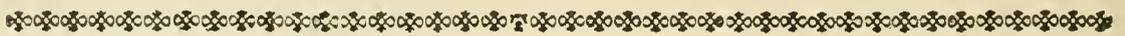
16. This Dissimilitude or Distemperature should be buried or put again into the Likeness or Temperature, *viz.* into the *Essence* out of which the Soul and Body did arise ; that is, each Essence's Property should return again into its Mother ; and the Mother is a twofold Cave, *viz.* the *inward* spiritual and divine Kingdom, and the *outward* visible, sensible, palpable Kingdom of the external World, wherein *Abraham* would have his *Burying-Place*.

17. For the *outward* Kingdom remains for ever ; for it is produced out of the eternal, as a Model, Representation, or visible Image of the *inward* spiritual Kingdom ; but the *Dominion* in the Stars and four Elements do *not* remain for ever in such *Self-hood* or Propriety, but only *one* Element, wherein the four are understood, but in equal Accord and Harmony, in just and equal *Weight*, *Number*, and *Measure*, in one only Love-Will ; where the ascending, domineering, stirring Might of the divided Figure, the four Ele-

ments, do no longer rule, but the soft, meek, and still Humility in a pleasant, lovely, ^d Musical Air, delightful ^d Air, [or still harmonious Sound.]

18. The compacted Property of the Word, in the Soul of the outward World, viz. in the Ownhood, or Selfness of the third Principle, ceases; the outward Spirit of the World is changed into the inward, that the inward might rule and govern wholly through the outward; which, at present, the great Motion of the enkindled Might of the dark World does with-hold and carry in its Dominion; in which [dark World's Property, which is now so predominant] the Devil is an aspiring, assaulting Prince; and all Things work and tend to the great Separation, that so the Properties of the three Principles might each become creaturely in themselves; to which End the Eternity has brought itself into a Fiat, or Desire, to the Formation of the Essence, viz. of the ^c Grand Mystery, that thus one might be manifest in the other; the Evil in the Good, and the Good in the Evil; and each Thing might have its own Seat and Habitation.

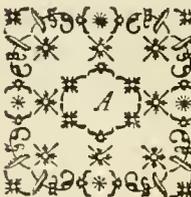
^c Mysterium
Magnum.



The Fiftieth Chapter.

Of Abraham's sending his Servant to take a Wife for his Son Isaac:
What we are to understand under this Figure.

Gen. xxiv.
2, 3, 4.

I.  BRAHAM strongly engages his Servant, who was the chief Ruler in his Family Government, and laid an Oath upon him, that he should not take a Wife unto his Son of the Daughters of the Canaanites, among whom he dwelt, but go unto his Kindred and to his Father's House, and take him a Wife. Reason looks upon this Figure in a mean and simple Manner, as if Abraham hated and abominated this People among whom he dwelt, because of their evil Conversation; but the Spirit of God

^f Genesis.

in Moses, who has thus noted down this Figure, has his secret and mysterious Meanings couched herein, and plays with the whole written History of the ^f first Book of Moses, as with a most pleasant Interlude, and points continually, by the outward Act of the external Man, at the spiritual Figure of the spiritual eternal Man in the Kingdom of Christ.

2. The Servant must swear an Oath to Abraham, that he would take a Wife to his Son out of his Family, Stock, and Kindred: Why did Abraham lay an Oath upon him, whereas the Servant must obey his Master without taking an Oath, and Isaac would not have taken a Wife contrary to his Father's Mind and Will? The Spirit of Moses looks here into the internal Figure. Isaac stands here in the Figure of Christ; and Abraham's Servant stands in the Figure of Nature; and the Canaanites stand in the Figure of the introduced Serpent's Ens, out of which the rebellious, selfish Will of Man's Self-hood is risen, viz. in the Figure of the bestial Man, which shall not inherit the Kingdom of God: These three the Spirit of Moses does set before him in the Type, and thereby points at the true Man which shall subsist eternally.

The inward Figure is thus:

3. Abraham requires his Servant, who was the chief in his whole Family. Abraham here denotes God the Father, and the Servant, by whom he governs, denotes Nature:

Nature must here in its Might and Strength *swear* to God, that is, deeply engage and essentially bind itself, that it will not take to *Isaac*, that is, to the *Christians*, viz. to God's Children, a Wife, that is, a *Matrix* of the *Canaanites*, viz. of the *Serpent's Ens*, or associate with it to the Propagation of the *Serpent's Ens*; that it will not assume the *Poison* of the dark World's Property to it, viz. the *Canaanitish* Property, and introduce it into the Children of Christ for their Wife, viz. into the *Tincture* of *Venus*, which is the true female *Matrix* in Men and Women; but that it will join the true *Adamical* Man, which God had created in his Image (viz. the true human *Essence* proceeding from the first original *Tree* out of the first *Root*, viz. from *Abraham's* Stock, who denotes *Adam*) to the *Ens* of Christ, viz. to the true *Isaac* in the Children of Christ.

4. Understand thus: *Adam* has introduced into our *Flesh* and *Soul* the *Ens* of the *Serpent* and the *Devil*, which Nature has taken into *Soul* and *Body*, and has begotten and brought forth therein a *selfish* rebellious *Will*, which is *disobedient* to God.

5. But now seeing that God had again introduced the holy *Ens* of his holy *Word* into *Isaac*, which *Abraham* apprehended in the *Desire* of *Faith*, and represented the same here in *Isaac*, with a new *Twig* springing forth out of the *corrupt Tree* of the human *Property*, and born out of *Christ's* Spirit; thereupon Nature, viz. God's *Officer*, must here deeply engage itself to God, and swear, that it will no more take the *Serpent's Ens* for a *Wife*, viz. for its beloved *Companion* and *Yoke-fellow*; understand that it will not take its *Confort* out of the *poisonful*, *serpentine* *Property* of the introduced *Iniquity* of the *adverse* opposite *Will*; but God's *Officer*, viz. *Nature*, must take *Essence* and *Substance* out of *Abraham's* true *Climate*, where *Abraham's* *Home* was, in *Adam*, viz. out of the *right* human *Essence*, and bring the same to *Isaac*, viz. to *Christ's* *Members* in their heavenly *spiritual* *holy Ens* of *Faith*, as a *spiritual* *Woman*, with whom the true *Man* takes *Delight* in himself with the heavenly *Matrix*, in *pure* *Desire* of *Love*, and loves his own *Nature* in *God's* *Love*, and *not* in the *Canaanitish*, *selfish* *Serpent's* *Ens*, in the *apostate*, *rebellious*, *ungodly* *Will*; that so the *New-Birth* might be *holy* in its *Virginity*, as to the *inward* *Man*.

6. For *Man* in his *Essence* or *Being* stands in a *twofold* *Essence*, viz. in the *natural*, and *supernatural*; in the *divine Ens* of the *formed* *Word*, and in the *natural Ens* of the *Center* of *Nature* in the *Fiat*, viz. in the *divine* *Desire*; in which *Desire* *Nature*, and the *bright*-*burning* *World*, take their *Original*, which *bright* *flaming* *Nature* should not any more take the *false* *Lust* of the *bestial* *Serpent's* *Property* into itself; of which the *Spirit* here does *prophecy* in the *inward* *Figure*.

7. And *Abraham's* *Servant* said, *How, if the* *Woman* *will not follow me, shall I bring thy* *Son* *again* *unto the* *Land* *from whence thou camest?* The *Meaning* hereof in the *inward* *Understanding* is this: *Nature* speaks to *God*, and says, *How, if the* *right* *human Ens* *will not follow me, seeing it has a* *cleaving* *Affection* *to the* *Serpent's* *Poison*, shall I then bring thy *Son*, viz. the *holy* *heavenly Ens*, again into the *Land*, viz. into the *Place* from whence it came, along with me? That is, when *God* entrusts the *Officer* of *Nature* with his *holy Ens*, to bring the same into the *human* *Property*, and to take the *human Ens* for a *Wife* of the *heavenly* *Man*, then says *Nature*, viz. *God's* *Officer*, *How* then, if the *Woman* (understand the *human Ens*) *will not follow me and come with this* *Isaac*, that is, with the *Ens* of *Christ*, into the true *human* *Land*, viz. into the true *Adamical* *Paradise* *Tree*, shall I bring thy *Son* again, viz. thy *holy Ens*, into the *Place* of *God*?

8. And *Abraham* said, *Beware* *thou, that thou dost not bring my* *Son* *thither* *again: The* *Lord* *God* *of* *Heaven* *which* *took* *me* *from* *my* *Father's* *House, and* *from* *the* *Land* *of* *my* *Kin-* *dred; and* *that* *spoke* *unto* *me, and* *did* *swear* *also* *unto* *me, saying, Unto* *thy* *Seed* *I* *will* *give* *this* *Land; he* *shall* *send* *his* *Angel* *before* *thee, and* *thou* *shalt* *there* *take* *a* *Wife* *unto* *my* *Son. But* *if* *the* *Woman* *will* *not* *follow* *thee, then* *thou* *art* *clear* *from* *the* *Oath; only* *bring* *not* *my*

Son thither again. And then the Servant put his Hand under the Thigh of Abraham his Master, and swore unto him concerning this Matter.

9. The inward Meaning is thus: God says to his Officer Nature, Take Care that thou dost *not* go according to thy Reason, and conceive another Will, and bring my *holy Ens* again thither from whence it is come, for it *must* dwell in Man. The God of Heaven, who has taken the human *Ens* from the eternal Word, from his eternal native Country, which is the *House* of the eternal Father, who has promised Man the Land of *Canaan* according to the Paradisical Property, and moreover has sworn to him he shall send his Angel before thee, that so thou mayest take a Wife unto my Son there, even where the Angel, *viz.* the *divine Will*, shall guide and direct thee; that is, when God will betroth and bind himself with his Word and Power in his Children, with an *eternal Marriage*, then he sends his Angel before, *viz.* his Will, into the human *Ens*, that the same does *convert* and turn itself to God.

10. The Nature of the Mind must not in its Will of Reason take upon it to be Lord and Master, and *doubt* at what God will do, when the Office or Charge of a Servant is laid upon it; it must not make itself its Looking-glass, and doubt, when it sees that the Soul lies *captivated* in the *Ens* of the Serpent; it must not think with itself, I shall not here arrive with a prosperous Success with my *divine Message*, but it must leave that to God, and discharge its Message according to God's Command, and commit it to God, how he will bring the Woman, *viz.* the *human Spirit*, and betroth and join it with the Son *Isaac*, that is, with Christ in the *divine Ens*.

11. But if the Woman will *not follow* thee, then thou art *clear* of the Oath; that is, if the *human Will*, when I send my Will before thee in Man, will not follow thee, then the Messenger, *viz.* God's Officer, with the Heaven's *Ens* which is sent, is *clear*; only bring not my Son thither again; that is, bring not the heavenly *Ens* again into that Essence out of which it is come, but *stand still* therewith, and hear whereunto God shall direct and incline thee: For the *Rain* from Heaven shall not ascend up again empty without Fruit, so likewise *God's Word* and Command shall not return Home empty, but work and bring forth Fruit in its *formed Wisdom*.

12. If one Man will not, then the same Word falls upon another which is capable of it: Therefore Nature, *viz.* the Messenger, Officer, Advocate, or Petitioner of the heavenly Message, *must not* bring the Word with the divine *Ens* back again into that Place, *viz.* into the *inward* divine Voice; for what God once speaks forth by his Word in Power, that shall and must *stand* in a divine Form, to the divine Contemplation: Nature must go forward, as a Messenger must go on his Way, and declare that the Lord has given *Isaac all his Goods*; that is, he has given to Christ all his Goods, and desires now a *Wife*, *viz.* *Man*, who should give himself in Marriage with *Isaac* in Christ.

Gen. xxiv. 9. 13. And the Servant laid his Hand under the Thigh of Abraham his Master, and swore to him concerning this Matter: That is, when God put his holy Word with the *heavenly Ens* or Essence, *viz.* with the formed Wisdom, into the *natural Ens* of *Mary*, as into God's Servant, and God and Man became *one* Person, then the human Nature swore under the Thigh of the Father's eternal Nature to God, that it would *obey* God, and henceforward go forth, and seek the human Wife, and marry it to the divine *Ens*: All which is to be understood in *Christ's Person*, who in his assumed Humanity, as *Abraham's*, or God his Father's Servant, in the natural Property, should go forth with his Word, and *seek* this Woman, *viz.* his Bride and Spouse, which the Angel of the Lord, *viz.* God's Will, should bring to him.

Gen. xxiv. 10. 14. And the Servant took ten Camels of the Camels of his Master, and departed, and had with him all Sorts of his Master's Goods; and he arose and went to *Mesopotamia*, the City of *Nabor*. Here now the Spirit looks upon the Process of God, and intimates how God

sent his Angel, or Messenger *Gabriel*, with the Voice of Nature to the human Nature in *Nabor*, viz. to *Adam's* Nature in the *Ens* of *Mary*; in which Voice the living holy Word was hidden with the heavenly living *Ens*; and gave also the Father's Nature Ten Camels; that is, the ⁵ *Ten Forms* of the three Principles to the natural and supernatural ³ *Ten Forms*, Fire-Life, viz. ⁵ *Seven Forms* of the Center of Nature, and ¹ *Three Forms* of the three ³ *Seven Forms*. Distinctions of the Principles; all which are *God's Camels*, whereby he bears and carries ¹ *Three Forms*. all Things.

15. And the Goods of the Lord are the formed Wisdom of the great Wonders and Powers: All these *God's* Officer took along with him when he had the *divine Word* in himself, and introduced the same into the human natural *Ens*, even into the *Ens* of *Mary*, or awakened, opened, or manifested the same therein, according as a Man might express the great Deeds and Works of God; whereas indeed the outward, compacted, bound-up, *sensual* Tongue, cannot give Words sufficient enough to the deep *mental* Understanding.

16. For here the Spirit of *Moses* takes the Angel's Message along with *Isaac's* Figure, and plays externally in the Figure with *Isaac* and *Rebecca*, as *Christ's* Figure; and inwardly he plays with *Mary*, as *Adam's* Essence, and with *Christ's*, as the *Virgin-like* divine *Ens*.

17. And the Spirit of *Moses* says further, *And the Servant made the Camels to kneel down* Gen. xxiv. 11. *without the City, by a Well of Water at Evening Time, even about the Time that Women use to go out to draw Water*: This signifies and notes internally, how the Mystery of the Nature of the three Principles, being the *Bearers* or *Carriers* of the formed Wisdom of God, has laid itself down by the divine Fountain without the City; the City denotes the *hidden* Mysteries of the divine holy *Ens* of the formed Wisdom; about which the Nature ³ of the three Principles has laid itself; for Nature is external, and a Carrier of ³ *Or the three Principles of Nature.* the Mysteries of God: It lies by the *Well-spring* of God, viz. by the Birth of the holy Trinity.

The outward Figure is thus explained:

18. *At Evening*, that is, in the last Days of the World, or towards the Evening Time in *Man*, when the eternal Night draws near, then God brings his ¹ *Bearer*, viz. the Will ¹ *Or Carrier.* of the Father's Nature, which lies down by the Fountain of the *divine* Property in *Man*, and will there give his Camels, viz. his *Will*, Drink; like as towards the Evening, that is, in the *last Time*, he laid his Will to the human Nature in the *Ens* of *Mary*, by the true Well-spring of the Covenant, and there gave the *human Nature* Drink.

19. And as the Servant of *Abraham*, standing by the Well of Water in *Mesopotamia*, did purpose and endeavour to fulfil his Master's Will, and yet did not look upon himself [and cast about in his Reason] how it should be, but commended his Cause to God, to do as he would please, and only set a *Lot* before him, that he might see what *Way* God would lead and direct him; even so also does the Spirit of *Moses* here play in the Figure of *Christ*; for Nature in the *Ens* or *Seed* of *Mary* was the Servant of God, which pitched down before the *Ens* of the Covenant, as an Instrument of God, and gave God the Honour, and committed it to him, how he would bring it to the holy Virginity in the holy *Ens* of the Covenant in *Mary*; as here *Abraham's* Servant commended it to God, when he came before the Fountain, how he would lead him, and *whither*, or what he should do, that God might bring him to the true Virgin, whom God would give his Master's Son.

20. So likewise it was *not effected* by and from the Purpose, Understanding, or Power of Nature, that Nature was brought to the holy *Ens* in the Covenant, and *married* the divine Virgin in the *Ens* of the Word of God; Nature understood *nothing* of it, how it

should be brought to pass, or what it should do to *purchase* or accomplish the same; it knew not the holy Virginitie in the Covenant; but when God's *Command* did sound or speak to it, by *the Angel Gabriel*, then it gave God the Honour, and committed to him what he would do and work through it, that God might espouse it to the Virgin of Wisdom; as here *Abraham's Servants prayed to God*, that he would bring the right Virgin, which God had chosen for him, to the Fountain of Water.

21. For, by the Well of God, Nature shall know what Kind of *Virgin* shall come and give the Camels, or the Bearer Nature, Drink; as *Rebecca came forth* by God's Instigation, and gave the Camels of *Abraham's Servants* Drink, so likewise the divine Virginitie, in the *Ens* of *Mary*, came and gave the Essence in the *Seed* of *Mary*, and took the human Nature for a Spouse and Consort.

^m Or Ear-rings.

22. And the human Nature in the Covenant, in the *Seed* of *Abraham*, in his *Ens* of Faith (when he apprehended the *Word of Promise* in the Faith, which was his Righteousness) had the fair golden Forehead ^m *Jewel* in itself, and the two Bracelets, which it hung on the Word of God, which moved itself in the Angel's Message in *Mary*, where then the *Ens* of Faith was espoused or married with the now-moving Voice; which Motion beset, and embraced Nature; as here *Abraham's Servant*, when he saw that God had brought to him *the true Virgin*, he drew forth the *Free Gift* of his Master *Abraham*, and hung it on the Virgin.

23. Thus also Nature, in the Covenant, in the *Seed* of *Mary*, put the fair *Jewel*, which God promised *Adam* in Paradise, and opened in *Abraham*, which *Abraham* apprehended in the Spirit and Faith, upon the Voice of God, viz. on the living, moving Word of God, which founded in the Angel's Message, in *Abraham's Ens* of Faith; and herewith also itself.

24. For *Abraham* had laid hold of the Word of the Covenant in Faith, so that it was formed into an *Ens*, but not *rebelly* into the Humanity; and this *Ens* was the fair Jewel, which Nature bore as a *bidden Treasure* in itself, till the Limit of the Covenant, even towards the *Evening* of the World, and then God's living Voice founded into Nature, in the *Seed* of the *Woman*; and so Nature, viz. God's Servant, gave forth the *bidden Pearl*, and hung it on the Forehead of the Virgin-like Love of *Jesus*, which was moved in the Angel's Message, and came now to the Fountain to draw forth the *shut-up* Virginitie in Man from the divine *Ens*; and there it obtained its Bridegroom, viz. the Soul of Man, with the Father's *Jewels*, and great Goods: With this, the Spirit of *Moses* does here play, and hold forth a *secret* Intimation under the outward Act.

Gen.xxiv. 14. 25. *Abraham's Servant* made him a Lot, to know the Virgin by, which was this, *She that should come and give him, and all his Servants and Camels, Drink*, she should be the right one: Thus also God has planted this Lot, and put it into the Nature of the Soul, and the right Humanity, that the *Virgin*, which should refresh the Soul with the true Humanity out of God's Love-Fountain, the same the Soul should desire for its eternal Spouse.

26. As it came to pass in *Mary*; when the Angel greeted her, he refreshed the Soul, and also her Seed of the Soul's Nature proceeding from the Woman's Tincture, whereby this Soul's Essence brought its Desire towards the sweet Spring-water of the Fountain of *Jesus*, and drank of this Water of the Love of *Jesus*, whereby, and wherein, it was married to the sweet Love of *Jesus*, in JEHOVA; so that in this *Seed* of *Mary*, in the Limit of the Covenant, a manly Virgin of God was conceived, which is Christ *Jesus* in our Humanity; and in the divine *Ens*, in the Power of the Word of God, a formed God, according to the Creature; but according to the divine Voice, *God all in all*; understand a formed God, according to the human Property, viz. a visible Image of the Deity, and therein the whole invisible, immense God in Trinity in Essence.

27. This whole Figure stands in the Process of the New-Birth, and shews how it should come to pass; for *Abraham* in his *Faith* stands in the Figure of *Adam*, viz. in God the *Father's* Figure, who created him in his very Image and Likeness; and *Isaac* his Son stands in the Figure of the *Humanity* of Christ, viz. in the *Son's* Figure.

28. God the Father has given all his Goods, understand, of the formed Word, viz. all created and procreated Beings, in the *Place* of this World, to his *Son*, who manifested himself in the divine Image of the *Humanity*; even as *Abraham* gave all his Goods to *Isaac*, who was the Type of Christ.

29. And as *Abraham* would take a Wife to his Son *Isaac* of his Kindred, and sent out his chief Officer to take a Wife to his Son, and yet did not before-hand name the same to him, and tell him who she should be, but bade him go only to his *Father's House*, and to his *Kindred*, and see what Woman God would bring to him for his Son *Isaac* to take; so likewise God has sent his Officer (who ruleth chief in his whole House, that is Dominion, which is the *Voice* of his revealed Word) into the World, to the right *Adamical* Man, and not to the *Canaanitish* *Serpent's* *Ens*; but to the disappeared Virgin-like Image of God, and to the living Soul, which is of God the *Father's* House, that is, his Property; and looks out for a Virgin, for a Wife to his Son *Jesus* Christ, viz. he woos for the heavenly Virginity in Man, which disappeared in *Adam*; for this Virgin God's Officer of Nature does woo, by his *Servants*, whom he sends forth, and bids them make Suit for this Virginity, for a Wife to his Son, and join it with him in Marriage.

30. And as *Abraham* did not name before-hand the Virgin to his Officer, but commanded him to go to his *Father's* House, and there look up unto God, and see where he should bid him make Suit, and take that Virgin which God should choose, and bring to him; so likewise God has sent his Officer, viz. his *holy* Word by his *Servants*, into the World to the true Man, not to the *Serpent-Beasts*; for these bear not God's Word, they have no *Hearing* in them thereto; like as the *Canaanites* in the *Serpent's* *Ens* were even wholly bestial, and half dead as to the *divine* *Hearing*, by Reason of their Iniquity and *Self-Will*.

31. And he causes his *Servants*, viz. Officers, to sit down by the Fountain of his holy Word, with Command, that they should, in their Office and Charge committed to them, call upon God, and pray, and teach his Word, till God draws the Virgin's Heart, and brings her to the *Fountain* of his Word, to draw Water out of the Well-spring of God's Word.

32. And when this Virgin, understand the *inward* divine Image, which was obscured in *Adam*, draws Water in the Fountain of the divine Word, then the Officer, *Abraham's* *Servant*, viz. the *Father's* *Will*, speaks in the *Soul*, saying, Give me to drink of thy sweet Water of the *eternal* *Virginity*; and the precious Virgin says to the Will of God, Drink, my Lord: I will also draw [Water] for thy *Camels*; understand by the *Camels* the *Essences* of the human Nature proceeding from the *Father's* Property; and by the Virgin understand the Nature and Property of the *Light* in the *Love*; viz. the *Essence* of the divine *Ens* of the angelical World, which disappeared in *Adam*, and now comes again to draw Water for its *Bridegroom* the *Soul*.

33. And now, when the Officer (viz. God's Will) with his *Camels*, viz. the *Essences* of Nature, is refreshed with Drink by the Virgin, then the Will sent forth of the *Father*, in the *Essence* of Nature, gives Thanks to the true Deity, that God has brought this Virgin unto him, that he should take this Virgin of the *Love* and *Humanity* of *Jesus* Christ for a Wife.

34. And immediately the Will of God the *Father* takes the precious *Jewels* (which God did incorporate into *Adam's* *Soul*, even into the *Light* of his *Life*, in *Paradise*, with the precious *Name* *Jesus*; yea, which *Jewels* were incorporated in the *Center* of the

ⁿ *Eph. i. 4.* Soul ⁿ before the Foundation of the World was laid, which have been wholly hidden to the Note. Soul; which Jewels are the *holy Fire* of the hidden Love-desire) and hangs the same on the noble Virgin of the heavenly World's Essence, as a golden ^o Ear-ring of half a Shekel Weight.

^r Half a Shekel. ^s *Job. iii.* 35. This golden Jewel [or Ear-ring] of ^v half a Shekel Weight is the new heavenly Essentiality, which came down or proceeded from Heaven; as Christ said, ^a *That he was come from Heaven*; there he means the *Ens* proceeding or coming from thence, which was the half-holy Humanity, *viz.* the holy *Ens* in the Word, which did unite itself to the disappeared heavenly *Ens* in the Humanity; so that this golden Jewel of half a Shekel Weight belongs to the divine Sound or Word, which comes into the Humanity, and is hung upon the heavenly Virginity in Man.

^r A whole Shekel. 36. And now when the Marriage is celebrated, and the Virgin-like *Ens* betrothed to this holy *Ens*, so that the Virginity receives this Jewel offered unto it, then it is a ^r whole Shekel of Gold; half of the Deity, and half of the Humanity.

^s Ten Shekels. 37. And the two Bracelets, which Abraham's Servants, *viz.* the Will of the Father in the Soul's Nature, puts on the Virgin, which are of ^s Ten Shekels Weight of Gold, they are the ten Forms of the holy Fire, which are hung with the new-introduced Humanity of Jesus Christ's divine *Ens* on the disappeared Virginity; whereby it again receives its true Life.

38. And when this Virgin has thus received this Jewel and Bracelets, then it rejoices, and runs to her Brother Laban; *viz.* to the third Principle of the outward Humanity, proceeding from the *Limus* of the Earth, that is, to the outward Soul, and tells this to him; that is, when the Virgin's Image does receive the *Ens* of Christ, *viz.* this fair and precious Jewel of half a Shekel, together with the holy Fire of the Word, then it penetrates, with its Voice of the divine Essence, through the outward Man, *viz.* its Brother, and declares the divine Power; whereby the outward Man, understand the third Principle, is glad, and exceedingly rejoices with the Virgin of the inward Man, and runs also to the Fountain of the Word of God, and prays God, that he would be pleased to come in to him with his Word; as here Laban prayeth Abraham's Servant to come in to him; which Abraham's Servant, *viz.* God's Will, does willingly, and turns to the outward Man, as Abraham's Servant did.

39. Thus does the human Nature likewise, when it hears the Voice of Christ founding in the inward Man, and sees the Ornament, which the holy Spirit has put on the Virgin's Image, then Laban, *viz.* the Brother of the inward Image, does earnestly intreat the Will of God to come in.

40. And when the Will of God (here typified by Abraham's Servant) is come into Bethuel and Laban, *viz.* into the third Principle of the Humanity; then the Officer of God, *viz.* the Word of God, which comes into Man, says, *I will not eat of thy Food* (understand of the outward Life's Essence) *except I obtain my Errand*, that thou givest my Master, *viz.* my Master's Son (that is, the Humanity of Jesus Christ) thy Sister, *viz.* the heavenly Virginity, to Wife; and he relates the Mission or Errand of God to the human Nature; that is, he opens to it the divine Understanding, so that even the natural Man learns to understand the Will of God, in which before it was blind.

41. And then the poor Nature with the Soul gives up itself into God's Will; and then thus speak Laban and Bethuel, *This comes from the Lord, we shall not speak any Thing against it*; behold here is thy Place, do with me and with my inward [Ground] as thou pleafest: *Here is Rebecca*, *viz.* the formed Word of the heavenly Property, take it, and marry it to thy Master's Son, *viz.* to the Humanity of Jesus Christ, according to thy good Liking, as the Lord has spoken.

42. We see here very exactly, how the Spirit of Moses does speak in the Figure; for

he sets *Laban, viz. Bethuel's Son*, before the Father, *viz. the outward Soul before the inward Fire-Soul, the Air-Soul before the right Fire-Soul*; though they are not two, but *one*, yet they are understood in two Principles; for the Fire-Soul gives Answer through the Air-Soul; the Fire-Soul uses the *uncompacted Tongue*; but the Air-Soul uses the *compacted* formed Language.

43. Therefore the Spirit of *Moses* sets *Laban, Rebecca's Brother*, first, as if the Business was done by *Laban*; to signify, that when God's Officer, *viz. the Will of God*, in the *Drawing of the Father*, comes into Man, and seeks a Lodging, and the Virgin, then the outward Spirit of Man must give its Promise; for it is turned away from God and the true Resignation; now it must again give its Will *wholly and fully* into God's Will.

44. And when it comes to pass, that the outward Soul with the inward Fire-Soul does wholly consent to this holy Match, and gives up itself to God, then the Will of God, *viz. the Officer*, in the drawing of the Father, *bows himself again* towards the true Deity; that is, he comes again to its Seat and Place, and brings forth out of *Abraham's Treasure*, that is, out of God the Father's Treasury of his formed Wisdom, the *silver and golden Jewels*, and hangs them on *Rebecca, viz. the heavenly Virginity*.

45. For these Jewels do not belong to *Laban or Bethuel* (understand to the outward or inward Fire-Soul) while it is *here* in this earthly Life, but to the true *Virgin Rebecca*, proceeding from the *divine Ens* of the formed holy Word, according to the angelical World's Property, *viz. according to the second Principle, viz. the inward spiritual new Man*, which is, with *Rebecca*, married to the right *Isaac, Christ*; and therefore the Spirit of *Moses* sets down, how *Abraham's Servant gave Rebecca the golden Ear-ring and Bracelets, with silver and golden Jewels and Raiment; but unto Laban, viz. unto Rebecca's Brother, and her Mother also, he gave Spices.* Gen. xxiv. 53.

46. O thou wonderful God! how plainly dost thou set forth the great Mysteries? The silver and golden Jewels are the *Treasure* of the divine Wisdom in the Word of Life, which Treasure the divine Word brings along with it to the right *Virginity*, which died in *Adam*, and is again brought in Christ to its Beloved, and gives it wholly and peculiarly for the Ornament of the Banquet; and the Raiment is the *new Humanity*, wherewith the comes before her Bridegroom; and the *Spices* which were given to *Laban* and the Mother, are the Power and *Virtues* of the holy Spirit, which are freely given to the Fire-Soul and the Air-Soul, by the *Coming-in* of the tender Humanity of Jesus Christ.

[†] Our Text, precious Things.

47. For the outward Soul is not in this Life-time (seeing yet the earthly Body adheres to it) clothed with the new Raiment; neither is the silver and golden Jewel of the Humanity of Jesus Christ given in *this Life-time wholly* to the peculiar Possession and Power of the Fire-Soul; but the Spices only; that is, the Virtue and *pleasant Aspect* of the holy Spirit: For the Fire-Soul might become proud and haughty again, if it should have this Virgin in its *own Power*, as *Lucifer and Adam* did; therefore the Fire-Soul must here in this Life-time remain in its Principle; and in the Air-Soul, *viz. in the third Principle*, where the earthly evil Man lives, it must take on it *the Cross of Christ*.

48. But *Virgin Rebecca or Sophia*, with her Bridegroom Christ, remains in their own, *viz. in the second Principle, in Heaven*; for *St. Paul* says, "*Our Conversation is in Heaven,*" Philipp. iii. 20. understand the Conversation of the Virgin [*Sophia*,] where she with her beloved Christ stands in *Wedlock*; and Christ and Virgin *Sophia* are *one Person*; understand the true manly Virgin of God, which *Adam* was before his *Eve*, when he was Man and Woman, and yet neither of them, but a Virgin of God.

49. And now when these Nuptials are celebrated, then *Abraham's Servant with all his Servants sits down with his obtained Bride, and with Father and Brother, at the Table, and eat together the Marriage-Feast*; that is, when Man, understand the inward Virgin-like spiritual Man, is married to Christ, then God eats of Man's Will and Words; and again

Man eats of God's Will and Words; there they sit at one Feast, and then it is truly
 * Luke x. 16. said, and applied, * *Whosoever heareth you, heareth me*; whosoever hears *these Men* teach
 and speak of God, he hears God speak, for they speak in the Power of the holy Spirit's
 Spices, and eat together of *the great Supper* of Christ.

50. O what a very glorious and *sumptuous* Feast is there kept, where this Wedding-
 Day is celebrated in Man! Which no *Canaanitish* Serpent-Man is worthy to know, or
 taste of, yea, he does not *experimentally* taste of it to all Eternity; neither knows he what
 Meat or Food is there eaten; nor also what internal Joy is there, where Christ and Vir-
 gin *Sophia* are Bride and Bridegroom; and the inward and outward Soul *fit* by the Bride,
 and eat with her of this Feast; which we leave to the Consideration of the Children of
 Christ, who have been at this Wedding-Feast; no Man else in this World understands
 it: No one knows any Thing thereof, but the right *Laban* and *Bethuel*.

51. But this Bridal does not last continually, but *when Abraham's Servant had obtained
 the Virgin*, and celebrated this Feast and Wedding-day with the Father, and Mother,
 Gen. xxiv. 54. and *Laban*, and *had continued there all Night*, he *arose up early in the Morning*, and said,
Let me go unto my Master.

The inward Figure stands thus:

52. When *Christ* has married himself with *Virgin Sophia*, viz. with the *inward Huma-
 nity*, soon after the Voice of God sounded in the Soul, and said, *I will go away from thee
 with the Virgin*; and it is continually, as if he would force away, and depart from Man;
 then the poor Soul must make *continual* Prayers and Supplications that he would be pleased
 to tarry still longer with it; but the Voice oftentimes sounds, *Hinder me not, I must go,
 or make my Journey, to my Master*; thou art vain, evil, and sinful, I may not tarry with
 thee any longer.

53. And then the poor Soul calls *Virgin Rebecca*, viz. Christ with his Bride; and puts
 7 Matt. xxviii. him in Mind of his precious *Word* and *Promise*, in that *He hath promised to remain with
 20. us even to the End of the World, and to make his Abode in us*; and thus one Day after ano-
 ther it is delayed, and yet Christ goes with his Bride into his native Country, viz. into
 the second Principle; but the Marriage is celebrated in *all the three* Principles.

54. A very excellent Figure we have in this also, that *when Rebecca went home with
 Gen. xxiv. Abraham's Servant, and Isaac met her in the Field, and she asked him what Man that was,
 61--67. and Abraham's Servant told her, that it was his Master Isaac, how she lighted off the Camel,
 and put a Veil before her Eyes, and was ashamed; and how Isaac took her and carried her into
 his Mother's Tent*.

The inward Figure is this:

55. When the inward disappeared Humanity does *again* obtain the precious Jewel,
 and is quickened in the Spirit of Christ, and discovers its beloved Christ in itself, then
 it falls down into the *deepest Humility* before the Holiness of God, and is ashamed that
 it has laid so long captive in the *bestial* Man, and that it was a Queen, but has lost its
 Kingdom in *Adam*; then it veils its own Face before God's glorious Clarity, and hum-
 bles itself: But Christ takes her into his Arms, and leads her into his Mother's Tent, viz.
 into the *heavenly World's Essence*, from whence he is come with his heavenly Essence,
 and there she becomes his Wife; and thus *Isaac* is truly comforted for his Mother, viz.
 for the *disappeared Matrix* in the Tincture of *Venus* which died in *Adam*, and which he
 again does now obtain in *Virgin-like Chastity* for his Spouse; as here the History con-
 cerning *Isaac* sounds.

56. And we seriously admonish the Reader not to contemn, scorn or deride our *Explanation*, it is the true Ground; for when *Isaac* met his Bride, he came from the Well *Gen. xxiv. Labai-roi*, [from the Fountain of the Living and Seeing One,] as *Moses* says: If any de- 62. fires to understand our Meaning and Knowledge, he must then make towards *this* Fountain, that so he may be received with *Rebecca*; and then he will see from what Spirit this Pen has wrote, and in what ² *Number* and *Voice* [it is risen.] ² Seal, Vial, or Trumpet.

57. If any one here sees nothing, he may well blame himself for being *blind*, and no Man else; the *Jews*, and *Turks*, and also *Babel*, may here open their Eyes wide, and look upon the Figures of the Old Testament right; they will even find them so.



The Fifty-first Chapter.

How Abraham took another Wife, of whom he begat six Sons, to whom he gave Gifts; and to his Son Isaac he gave all his Goods; but the other he sent away from his Son Isaac, while he lived; and also he died, and was buried by his Sons Ishmael and Isaac: What hereby is signified unto us.

I.  *MOSES* says, *Abraham* took a Wife, and her Name was *Keturah*, and she *Gen. xxv. 1, 2.* bore unto him *Zimran*, *Jochshan*, *Medan*, *Midian*, *Isback*, *Shuah*, from whom sprang forth six Generations: Of *Sarah* *Abraham* begat only one Son, at which the whole History points; but of *Keturah* he begat six Sons, concerning whom no peculiar or especial Thing is mentioned, but only their Families or Generations.

This is thus to be understood in the inward Figure :

Abraham and his *Sarah* must be first *old*, before he begat *Isaac*, to signify, that Christ should be manifested in the Flesh in the *Old Age* of the World.

2. *Isaac* was begotten and conceived of *Abraham's* Nature, and of the *Ens* of Faith in an old and almost dead *Matrix*, as to the human Nature, that so the divine *Ens* might have the Predominance; but when *Sarah* died, *Abraham* took unto him *Keturah*, and soon begat of her six Sons: *Keturah* does in its Name express the *Center* of Nature; when we form the sensual uncompacted Spirits of the Letters in this Word *Keturah*, then we understand, that *KETURAH* is a formed *Matrix* of Nature; which signifies to us, that *Abraham*, after he had begot the Type of Christ in the *Ens* of Faith, should now beget his own Likeness as to *Abraham's* Nature out of the six Properties of the natural Spirit's Life, and also set forth and represent his own natural Likeness; and therefore he must also have such a *Vessel* thereunto.

3. *Sarah* must bring forth but one Son, to signify, that the Kingdom of Mankind is given but to one, and that they all belong to this one, and should in him become the same only one, as Branches on one Tree; which [One] should be Christ in All.

4. But here *Abraham* did now with *Keturah* beget six Sons, according to the six Pro-

parties of the formed Nature, of the Operation of the *six Days Works*; and *Isaac*, that is *Christ*, is the *seventh*, *viz.* the Day of Rest, or *Sabbath*, wherein the six Sons should enter into Rest; even as the six Days of the Creation, understand the six *Properties* of the Center of Nature (*viz.* the *working Spirit-Life*) do *rest* in the seventh; thus the Spirit of God represents the *Figure* in *Abraham*.

5. And we have here a very excellent Figure against the *Reason-wife*, who say, that whosoever is not born by Nature in the *Eus* of Faith (that is naturally as it were begotten of the Seed of the Woman which works only by a *particular Election* of God as they feign) the same is *bardened*, and cannot attain to the Adoption of God; he is *not* drawn by God, that he should come to the New-Birth: This Figure quite strikes down their *Fiction*, and shews the true Ground; and first, it sets forth *Isaac*, *viz.* *Christ*, and declares plainly that to *him* alone the Kingdom of God is hereditary and *peculiar*, and that no Man can have it any more for or from the Right of *Nature*; and it shews how *we* are altogether *cast out* from thence with *Adam*, and have *lost* the same; as the Children of *Keturab* were all cast out from the Inheritance of *Abraham's* Goods, and only *Isaac* inherited them.

6. And it sets down hereby, how *Adam's* Children were also begotten of *Abraham*, and ^b *Gen. xxv. 6.* how he gave them Gifts of his Goods ^b; denoting how free Gifts were given to *Adam's* natural Children, out of God the Father's and *Christ's* Goods; as *Abraham's* Goods were given them of Grace as a free Gift.

7. For *Abraham* did not cast out his natural Children from him *without Gifts*; so likewise God did not cast *Adam* out of Paradise *without* his ^c free Gift; he first gave him the *Bruiser of the Serpent* in the Word of the Covenant; and afterwards he cast *Adam* from the childlike Inheritance of the *natural Right*; and yet he received him again in the *free Donation*; as *Abraham* also did not here reject his Children, and cast them out from the Childship, but from the *natural Right* of his Goods; yet they were *dear* unto him in the Childship; therefore he *freely* gave them Gifts of his Goods: And thereby he signifies to us, that the Kingdom of Heaven does indeed belong only to *Christ*, *viz.* to the true *Isaac*: But as he freely of Grace gave the Covenant to *Adam*, and as *Abraham* gave Gifts out of *Isaac's* Right to the Sons of the Concubines, so God the Father does still, to *this Day*, give *Adam's* and *Abraham's* natural Children the *Covenant* and Heritage of *Christ*, as a free Gift of Grace.

^c Note, where the free Grace of God was given to Mankind.

8. And as *Abraham's* natural Children were not *dishherited* from the Covenant, but only from his Goods, so likewise *no Man* is dishherited from the Covenant of God established in *Adam* and *Abraham*; every Man receives the free given Covenant in the *Womb*, in which his free-given Covenant he has *Power* to turn in to *Christ's* Goods.

9. But he has not the Goods in the *Right of Nature*, to take the same at or by his *own Will*, but as a *free Gift*; he shall and must resign himself up to the Covenant as a *Servant*, wholly giving up his own natural Will in the Covenant, and *forsake* the Will to the Right of Nature, and become wholly the Covenant's own; so that he does not any longer introduce his own *natural Will* into the Covenant and free Gift, but give up his Will to the Covenant. And then the free Gift stands in the Place of the own Will; and the Nature of *Adam* lives in the free Gift, and also enjoys the Inheritance, but *not* in the Self-Will, but in the true Resignation, where the *Will of the Covenant* becomes Man's Will.

10. For the Will of the Covenant inherits the Sonship in the Right of Nature, but the Will of the natural Self is cast out from it, the same must die to the assuming own Propriety; and when it is brought so to pass, it arises in the Covenant in *Christ*, and possesses the free Gift in the *Right of Grace*: *Christ* has manifested himself in the Covenant in *Adam's* freely given Gift in the human Nature, and is become the Life and Will of the Covenant, and has *fulfilled* the same.

11. But now this free-given Covenant, which God bestowed on *Adam*, lies in all Men; for as *Six* passed as a Birth-right from one upon all, so also the Covenant and the Free Gift of Grace pass from one upon all: *Every Man has Christ in him*; but the own Will does not apprehend him, but it crucifies him, and will not die to its Selfishness, that so it might enter into *Christ's Death*, and arise in the Covenant in the Will of Christ.

12. The own Will desires only to be an outwardly assumed or adopted Son of Grace, and yet it is cast out from the *Presence* of God: As *Abraham* cast out his natural Children from his Goods, and disinherited them, and gave the Goods only to *Isaac*, so likewise the Kingdom of God belongs only to the Will of the Covenant.

13. Which indeed lies in all Men; but no Man can receive or see the Kingdom of God, unless he becomes the *Child* of the Covenant, so that he forsakes the natural Will proceeded forth, and put on the Will of Christ in the Covenant, so that his Will in the Covenant be born anew in Christ; and then he is ^d a Branch on the Vine of Christ, and receives ^d *John xv. 5.* Christ's Spirit, Will, and Life, and becomes as to the Covenant *Christus*, or one anointed; and thus *Christ then dwells in Adam*, and *Adam in Christ*; and this is that which the Spirit of *Moses* represents in this Figure.

14. But that *Abraham* sent the Children of his Adamic Nature away out of his House with Gifts, and did not keep them with him as Sojourners, it denotes that the external Man will, while in this Life, live in the Will of Self upon the Earth, and that he cannot wholly put off the same according to the earthly Man; but this same earthly Self-will is cast out of the Holiness of God, viz. from the Kingdom of Heaven.

15. And though the free Gift of the Covenant lies hidden in him, yet the outward earthly Man is cast out from Paradise and the Covenant of God, and shall not inherit the Kingdom of Heaven; but he only shall inherit it who is born of the free Gift of the Covenant, not *Adam*, but Christ in his Members; not the *Serpent's* Ens, and the selfish rebellious *Ismaelitic* scoffing false Will, but the Will of the Covenant in *Ismael's Circumcision*, where the *Mocker* is cut off from the Covenant, and *Ismael* then becomes *Isaac's* Brother. ^e *John iii. 3,*
^{5.} *Chap. vi.*
¹ *Cor. xv. 30.*

16. The Own self-made gross earthly *Adam*, who by his own Lust has made himself a *Beast*, and received and taken in the Devil's Desire and Will into the self-assumed *Beast*, the same cannot be or remain in the Image of Christ; he is cast out from thence, and walks in the World of *Vanity*, and his own *Lust*, so that he is not capable of the free Gift in the Covenant.

17. But the right *Adamic* Man, which God made out of the *Matrix* of the Earth, out of which the Earth had its Original, in the same is the Covenant, and the Free Gift; even as a Tincture in the gross Lead, which swallows up in itself the Grossness, viz. the gross *Saturn* in its own Desire, and mortifies the Saturnine Will, and advances or sublimes its own (understand the Tincture's Will and Propriety) in the Lead, whereby the Lead is changed into Gold.

18. Thus likewise we are to understand, that the gross Saturnine Self-will, proceeding from the dark World's Property, in Man, cannot dwell in God's House: It is without in the corrupt World; God has cast it forth out of Paradise, as *Abraham* cast out his natural *Adamic* Children from *Isaac's* Goods, so also our earthly Man, as to its assumed Grossness and Self-Propriety, is not at all fit for or profitable unto the Kingdom of Heaven; it is only the *Ax* wherewith the Carpenter builds in this Life-Time; in Heaven he hath no Need of *this Ax*, for he shall not have Occasion to build him an House for his Propriety; but Christ, viz. the formed Word of God, is his House.

19. For as *Abraham* cast out of his House the Sons of his Concubines with Gifts, so

likewise the *Adamical* Man is cast out from God, whom Christ, *viz.* the Father's Free Gift, receives again unto himself; for when Christ was come into our Humanity, God suffered him to be hung upon the Cross, and be put to Death, but received him again in his free Favour, and set him at the Right-Hand of the Power of God in Heaven, and our Humanity also with and in him; but the human Self-will must die on the Cross.

20. Thus likewise the Spirit of *Moses* does here signify in the Figure, concerning *Abraham* and his natural Children, that the *outward* natural Man shall not dwell in the *Ens* of Christ, for he is cast out of Paradise in *Adam*; therefore also he cannot be received according to his bestial selfish Propriety to the Possession of *Isaac's* Goods, that is, to the *Ens of Faith*, *viz.* in Christ; and though Christ, *viz.* the Free Gift of the Father, dwells in the *inward* true Man which God created in *Adam*, yet the gross *Beast*, *viz.* the Earthliness and Vanity, shall and must in every Respect be cast away from Christ; yea, every Man, who desires to be a Christian, must cast out the *Earthly Will*, which longs and breathes after Vanity and Self-lust.

21. As *Abraham* (in this Figure) did not spare his own Children, but cast them out, so likewise a Christian must not spare or forbear his Children, *viz.* his own Lust and *vain Desire*, and all whatsoever hangs or depends thereon, but daily and hourly cast them by the Understanding out of the true Temple of Christ, *viz.* out of God's Free Gift, and crucify the old *Adam*; otherwise, if it be not thus effected, the old self-willed *Adam* crucifies Christ in him, and so Christ indeed must hang on the Cross, and be put to Death.

22. And this Figure also, concerning *Abraham's* casting out his natural Children, signifies that when Christ, *viz.* the true *Isaac*, came into the Flesh, *viz.* into the Humanity, *Abraham's* natural Children, *viz.* the *Jews*, should, under the Kingdom of Christ, be cast out from the natural Goods, *viz.* from all *Dominion*, from Country and Kingdom, and their Rule and Dominion should cease; for the Dominion belongs only to Christ, *viz.* to *Christendom*, for Christ brought an eternal Kingdom with him; the Goods were all his, as *Abraham's* Goods belonged to *Isaac*.

23. And though it has not Dominion over all, as *Isaac* had Possession and Rule of that only which his Father left him, for the natural Children of *Abraham* born of *Kethura* became afterwards heathen, and ruled over the outward Goods as Children of the outward Nature, yet *Abraham's* Children, who were in the Covenant under *Circumcision*, must, when Christ did manifest himself, be cast out, to signify, that the earthly Man also, *viz.* Self in the *Serpent's Ens* which is on the Children of the Covenant, must be cast away from God.

24. Thus in *Abraham* and his Son *Isaac* the Figure of the Kingdom of Christ was represented: But when Christ came into the Flesh, God put away the Figure, and took from the *external* Children of *Isaac* the *outward* Goods of the Land *Canaan*, to intimate, that now the Holy Land of *Canaan* is become manifest, where *Isaac's* Children shall take Possession of the true promised Inheritance in Christ, and no longer have the Figure only, but the Essence of the Figure, *viz.* the perfect Substance, and now forsake the outward Goods with the Figure, and put on Christ in the Flesh.

25. But that the *Jews*, *viz.* *Isaac's* and *Abraham's* Children, *viz.* the Children in Christ's Figure, did not all turn to Christ, when he manifested himself in the Flesh, has this Meaning; God gave them the Law of Nature, where, in the Law, the Government of Nature was understood externally, and internally Christ, *viz.* the Covenant, and the promised Free Gift of God in Paradise; so that the Law of Nature was to be Christ's *Sejourner*, and the true Man also was to live under the Law of Nature in a right Rationality, and yet bring his own Nature into Christ's House; and thus the Figure of

the Law must continue among some of *Abraham's* Children, *viz.* among some of the *Jews*, to signify, that the Law is Christ's Sojourner.

26. Understand, that the *Nature of Man* shall remain; for it is not so rejected of God, as if quite another new Man should *arise* out of the old; but the new Man shall arise out of *Adam's* Nature and Property, and out of God's, in Christ's Nature and Property; so that Man is become an *Adam-Christ*, and Christ a *Christ-Adam*, a Man-God, and a God-Man; and therefore the Figure *continued still* among the *Jews*; and for this Cause they were *not all* converted to Christ; that so Nature might *keep* its Figure, and due Right; for it shall deliver up its Children under the *Law*, *viz.* the *Figure of Christ*, to God the Father, in Christ, but its Figure shall be *proved* in the Fire of God, so that it shall be known, who has been the *true* Child of the natural *Law*, in the Figure of Christ, who has been born in the *Spirit* in the *Law* out of the Figure of Christ, and who has *not*.

27. It is not he that has the *Words* and Title of the *Law*, that is, a *Jew* born in the Figure, and in the *Law*, but he who is born of the *Promise* in *Abraham's* Faith; he that lives in the Figure of Christ, *viz.* in the *Law* in *Profession*, and *Practice*, with Mouth and Heart, the same the *Law* of God in Christ's Figure has comprehended, and will bring him into the *fulfilling* of the Figure.

28. For it does not only depend on Man's *knowing* that Christ has given himself into the *Law*, and is become the fulfilling in the *Law*, as the *titular Christian* boasts; but it depends on God's Order, on the Mercy of God: Whosoever has been a *true Jew*, and has put on *Abraham's Faith* in the *Law*, he has put on the *Ens* of Christ, which *Abraham* conceived or apprehended, which *Ens* of Faith the Humanity of Christ has fulfilled; and it is *bidden* to him what it is, for he works in the Office of Nature in the *Law* of God, which Christ has taken into himself and fulfilled; so that he serves God in the Office of Nature, and the *Office of Nature* serves Christ, for it is become Christ's own Property.

29. For ¹ to him all Power is given both in Heaven and on Earth, under which Power ¹ *Mat. xxviii.* the Office of Nature also is in the *Law*; for God, in the *Spirit* of Christ, is even the self-same who *gave* the *Law* and the Office of Nature to do *Righteousness*, together with the Figure of the Kingdom of Christ, with the *Ens* of Faith, to *Abraham* and *Moses*; and *he* is also the very same who fulfilled the Faith and the *Law*.

30. Thus the Jew works in his Faith in Christ's Office, *viz.* in the *Law*, wherewith Christ governs in Nature, and has put on Christ in the *Covenant*, and in the *Ens* of Faith in Christ's Figure, which Christ has fulfilled.

31. For the Christian who confesses Christ in the *Flesh*, works in his *Faith* in the *Flesh* of Christ, and has the *Law* of Nature, *viz.* God's Officer, to do uprightly in his Faith; for Christ rules in the *Law* of God, which he has fulfilled, and made a *Servant* in his Children, and *kills* the *Law* of *Sin* through the fulfilling of his Love in his *Blood and Death*, both in them who live in the Dominion of *his Law*, and also in them who live in the Dominion of *his Conquest*, as the Christians do.

32. For the Faith which presses or comes in to God in the *Law*, in the Figure, in the *Covenant*, the same comes to God in the *Ens* of *Abraham's* Faith, out of which Christ was born; and he that comes in to God in the *fulfilling* of the same, comes or presses in to God in the *Humanity* of Christ, *viz.* in the whole Process of his Suffering, Death, and Resurrection.

33. A Christian is Christ in the *inward* Humanity, and a Jew is Christ in the *Figure*, and in the Office of his *Law*, *viz.* according to Nature; but now *Adam* in his Nature, and Christ in the divine Nature, are but one Person, one only Tree, ² *Who now is here* ² *Rom. viii. 34.* that judges?

^h Rom. ii.
11—15.

34. Saint Paul says, ^h *There is no respect of Persons before God; for as many as have sinned without Law, shall also perish without Law, and they who have sinned in the Law, shall be judged by the Law; for not the Hearers of the Law are just before God, but the Doers of the Law shall be justified: For when the Gentiles which have not the Law, do by Nature the Things contained in the Law, these having not the Law are a Law to themselves, which shew that the Work of the Law is written in their Hearts, their Conscience also bearing Witness to them, and their Thoughts within themselves either accusing, or excusing each other.* That is. or signifies, thus much:

35. When the *Gentiles* apprehend Christ, then they apprehend the *Law* of Nature to do uprightly, for Christ is the Beginning and the Fulfilling of the *Law*: But the *Jews* have the *Law*; now whosoever transgresses, and sins, either the Jew in the *Law* of Nature, or the Gentile who acknowledges Christ in the *Law* of the Fulfilling, each shall be punished or judged in *his Law*; viz. the Jew in the *Law* of God the Father in Christ, and the Christian in the *Law* of the *Gospel*, viz. in the *Law* of the Accomplishment.

36. For here is no respect of Name, in that one says, I am a Jew, the other I am a Christian, the *Name* makes *no Difference* in the Adoption of God, but the Spirit in the *Heart* to do uprightly, to obey God; they all come in the *Grace* under the Obedience of Christ to God, both the *Jew and Christian*.

37. For without Christ there is neither *Law* nor *Gospel*, Christ is the Righteousness which avails before God in the *Law*; so that Man without Christ has no God; now let him run either in the *Law* or *Gospel*, if he runs in the *Desire to obey God*, then he runs in the *Law* of the Accomplishment; for Christ is the only Obedience which avails before God, both in the *Law* and *Gospel*; all Men who give up themselves in Obedience to God, they are received in *Christ's Obedience*, viz. in the fulfilling of the Obedience, the Jew and the Christian, and so likewise the *Heathen* who has neither the *Law* nor *Gospel*.

38. For if the Gentile *desires* to obey the only God, and yet knows him not according to the Essence of his Manifestation, but presses in to the Obedience of God, then he is a *Law to himself*, and declares indeed that *God has written his Law in him*, which he has fulfilled in his Son, as *Paul* says; for he who knows the *Law* and the *Gospel* knows the same only as a Gift of the Giver, who has *given* him the Knowledge; but he that does not know it, and yet *desires* the Power of the *Law* and *Gospel* in him, God in Christ knows what he pleases.

39. For *Grace* does not only lie in *knowing*, that one knows the *Grace* in Christ, but it lies in the pressing into that *Grace*, and in the Mercy of God. One presses in to Mercy in the *Law*, the *other* in the *Gospel*, and the *third* without the *Law*, and without the Knowledge of the *Gospel*; he that has neither, but hangs on the *Grace* of God, the same is freely given *without* his Knowledge of it.

40. Even as the Branch on the Tree does *not know* whence the Stock introduces the Sap and Power into it, it only longs and gasps after the Power and Virtue of the Root, and *draws* with its Desire the Sap into itself; so likewise many an *ignorant* Man longs after his eternal Mother, out of whom he is arisen with *Adam*, and comes in his Ignorance again to the free Gift of *Grace*, which God freely bestowed on *Adam* in his Fall; for the Covenant and *Grace* passed from *Adam* upon all originally, or by way of *Inheritance*, even as Sin passed from one upon all: Whosoever desires the *Grace* of the only God, he *obtains it in Christ*, who is the *Grace* itself.

41. The Jews will not believe the outward Humanity of Christ, and *deny* the same; but the Christians believe it, and yet *defile* the same with ungodly Conversation; and the

one is as the other before God, except the Children of *Faith* among the Jews and Christians, whose defiled Garment is washed in the Blood of Christ.

42. We do *not* hereby confirm, or *speak for* the Unbelief of the Jews and Gentiles, that they should or might remain in Blindness, for the Time of their *Vistation* is at ⁱHand, ⁱText, born, that they shall see; but we hereby disclose and lay open the wicked *Antichrist* among the Jews and Christians, in that every one boasts of his Name, and condemns another; the Jew in the *Law*, and the Christian in the *Gospel*, and the Heathen in his *Superstition*.

43. Each of them will be God's Child in his Knowledge, and yet the Disobedience and Unbelief are as great among one People as another; and they are in the Knowledge only as a *Figure* before God, and none is saved by his Knowledge only; for that I believe and hold for a Truth, that Christ was born, died, and rose again from Death for me, does *not make* me a Child of God; the Devil knows it also, but it does not avail him: I must *put on Christ* in the Desire of Faith, and enter into his Obedience, into his Incarnation, Suffering, and Death, and rise again in him, and put on *the Obedience of Christ*, and then I am a Christian, and not before.

44. The judging, censuring, and condemning others without God's Command, is only the Antichrist among the Jews, and among the Christians: Without *God's Mercy*, none comes to the Sonship; we must all enter through the free Mercy of God; the Jew, and Christian, the Knower, and he that knows not; our Knowledge must be filled and abound with the *Love of Christ* effectually, so *that we love one another*, otherwise Knowledge is not at all available: If I bring not my Knowledge with the Desire into the Love of God, wherewith he has loved us in Christ, *and love my Neighbour* in the Love of God in Christ, with that Love wherewith God generally loves us, *and loved us when we were his Enemies*, then *I have not* as yet *the Love of God dwelling in me*.

45. But *how* will he love his Brother, who contemns him for the Sake of his Knowledge? Did not *God* love us when we knew nothing of his Love? If a Man has not *this* Love of God in him, wherewith God loved us *when we knew him not*, why does he boast then of God's Sonship? If he be the Child of God, then he *has* the free Love of God, wherewith he loves all Things; if he has it not, he is not then *as yet* capable of the Adoption: Now then if any one contemns and condemns his Brother, who has not *as yet his Knowledge*, how can he boast of the Love of God, *wherewith God loved his Enemies in Christ*, wherewith *Christ prayed for his Enemies*?

46. O thou false cold Love of the titular Christendom, how does the eternal Truth strike thee in the Face of thy *Conscience*, in that thou only dependest on thy *knowing*, and contendest about the mere Knowledge, and hast *not* Love? Thou judgest thyself only in thy judging others: One Set and Company judges and condemns another, and before God they are no other than the natural Children of *Abraham* born of *Kethura*, one laying the Blame upon another that the Father had *cast* them out from the Inheritance, and yet they could not see what was the Fault, namely, that it was by reason of the evil *corrupt Nature*, which was not a true Heir.

47. So likewise your judging and censuring others does not entitle you to the Goods of Christ: Nay, the same is *wholly cast* out from the Inheritance, both of the *Jews* and *Christians*, and also of the *Turks*; all your Contention is nothing else but the *Mocker Ishmael*, who mocks Christ in his Members; you do all abuse the Name of God with your judging, and condemn the manifold Gifts of the Spirit of God among you, and judge only in Self, and not according to the Love of Christ.

48. Your judging one another is only the Hurt and *Wound* of the World, wherewith you make the Ignorant to err, and bring them to *blaspheme*; you teach them the Art of censuring and condemning, and you yourselves have *not* the true Knowledge in the *Spirit* of God; you do not teach yourselves, and yet you will be teaching and judging others;

and in this Way and Course you are all, one with another, the disinherited Children of *Kethura*; you contend, bite, and devour one another about *Abraham's*, viz. Christ's Goods, and yet you *have* them *not*; if you had them, then you would have the *Love* of Christ, which is the true Goods.

49. No Knowledge without the Love of Christ is at all available to the Sonship, it is only *Babel*, and Fable, teaching, and yet an effecting and doing *nothing*, but only honouring the Idol *Maozim* in itself: The Knowledge of the high Schools, and the Knowledge of the Devil, without the Spirit of Christ in Love, do both of them bring only Contention and Desolation.

50. If the *Devil* had not known in Self, then had he been an Angel; and if *Adam* had not desired the Self-knowledge without God's Love, he had continued in Paradise; if the *high Schools* did not know the sharp acute Disputing, they had continued in the Simplicity of Christ, and had not brought the whole World with their Contentions and Disputings into *Opinions*, and Judgings of one another, so that now there is nothing but contemning and condemning in Christendom, and all Love and Truth are extinct; and Men have set and put *Salvation* in Opinions, [in this or that *Way* and *Form*,] and bound the Master to the Servant, so that Antichrist *domineers* over Christ, and yet *pretends* all for Christ; but indeed he thereby only honours and minds his *Lucifer*, and Belly-God *Maozim*, as it is plainly to be seen.

Gen. xxv. 6-9. 51. Now after that *Abraham* had sent away all the Children of the Concubines from *Isaac's* Goods, with Gifts towards the East, as *Moses* says, they came into the East-Country; that is, into the Dominion and Government of Nature, where the Essence begins, and Abraham died in a quiet Age when he was old, and full of Years, and was buried by* his *Sarah* in the Cave of *Machpelah*, which is before *Mamre*.

* Near to.

The inward Figure is this :

52. *Abraham's* natural Children of the Concubines went towards the East; here the Spirit points at the Figure of the whole Man, when Christ has manifested himself in Man, and possessed his Goods, as here *Isaac*, then *Nature* goes into the ^b East, viz. into the *Father's Property*, and works according to the Soul in the first and third Principle; and Christ sits in the midst, viz. in the second Principle, and rules over that which *Nature* in the *Father's Property* forms and *fashions* in the *divine* Wisdom.

^b Text. Beginning.

53. Therefore *Moses* says here, that they went towards the East, and points secretly in his Figure at the Property of Man, signifying how *Nature* possesses the ¹ East, viz. the Beginning or Rise of the Dominion; even as Christ also said, that *He was a Vine-dresser who did glean*. In God's Kingdom *Nature* is Christ's Servant, but in the Kingdom of *Nature's* Self or Propriety, Christ has given himself with his *Humility* to be a Servant, and an Assistant, and serves the Father in his natural Manifestation, and continually picks up or gleans; what the Father formeth through *Nature*, that the Wisdom brings into its Treasure.

¹ Text, Morning.

54. Therefore says Saint *Paul*, that ^m the Spirit of God is subject to the Children of God, and goes along with them in the *Searching*, even into the Depths of the Deity: And when it comes thus far, then Man is in a quiet old Age, and then all Things stand in Order in him; viz. *Nature* in the ⁿ Morning, in the *Father's Property*, and Christ in the ^o Evening, in the *Humility*; and then Man has *enough* of the outward, evil, sinful Life, he longs continually to enter with his Essence into the Cave of ^p *Machpelah*, viz. into the *eternal Mother*, as it is before ^q mentioned.

^m 1 Cor. xiv. 32. ii. 10.

ⁿ East.

^o West.

^p That is the twofold Pit, as the Dutch Translation has it.

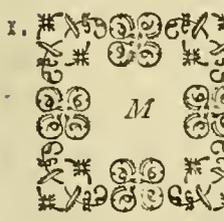
^q Chap. xlix.

55. And when he has brought his Life's Forms into the divine Order, as here *Abraham* had set all Things in Order, then he gives up himself wholly and fully in one Es-

fence into the eternal Generatrix, and with his own Will he resigns up himself into *Mortification* and Death, and is wholly tired, and weary of the Life of Self, and so rests in his God.

The Fifty-second Chapter.

Of the History of Isaac, and also of the Birth of Esau and Jacob, and what has been acted concerning them; the Meaning thereof is hinted to us in this Chapter.

1.  **M** OSES says; *After the Death of Abraham, God blessed his Son Isaac, and he dwelt by the Well of the Living and Seeing.* Reason understands this externally of a Place where *Isaac* dwelt; but the Spirit looks upon the *Figure* of the Life's Form, shewing how the human Nature and Creature has dwelt by the Well-spring of the *divine Ens* in the Covenant, which *Abraham* laid hold of in Faith, viz. the Soul of *Isaac* dwelt by the *Well-spring* of the holy Trinity, in which the Soul received its Light, and saw and knew the Will of God, out of which Well-spring the highest Love of the Deity manifested itself to the Soul; and out of which Fountain afterwards, in the Fullness of Time, the holy Name *Jesus* out of *Jehova* manifested itself, and espoused itself for a Bride to the Soul.
2. The Soul of *Isaac* dwelt by this Fountain of the Living and Seeing, till the same Fountain afterwards poured forth, and opened itself in the *Humanity* of Christ in the Soul; and then afterwards the Soul dwelt in the Fountain, when it was exalted in Christ's Person to the right Hand of God; and then the Fountain of God sprang forth through the Soul, where then it received the *divine Might* as a Prince of God, or as an Image or express Likeness of God, or as a formed Word of the Voice of God, through which Voice God was made known and manifest.
3. So likewise our Soul when it forsakes the earthly Will of its assumed Self, and apprehends the *Ens* of Christ in the Covenant, and turns itself to God, then it dwells also by the Fountain of the Living and Seeing, that is, by *God's Eye*, which he has again with Christ manifested and opened in the *Humanity*: Indeed our Soul does not in this Time of the earthly Cottage dwell in the Well-spring of God, as if it apprehended the Well-spring in Self, but like as the Sun shines through the Glass, and yet the Glass is not turned to be Sun, but it dwells by the Lustre and Virtue of the Sun, and suffers the Sun to work and shine through it, so is the Soul in this Time.
4. And further yet, As the Sun gives its Tincture into the *metalline Ens*, and the *metalline Ens* gives its Desire into the Sun's Tincture, so that out of them both the fair and precious Gold is generated, so likewise it is to be understood concerning the Soul and the Fountain of God; the Deity inhabits the Soul, but the Soul comprehends not the same as to its creaturely Power; but the Eye or Light of God, with the holy Love-Tincture from the Light's Lustre, gives itself into the Desire of the Soul.
5. For the Desire of the Soul is the *Fiat*, which takes the Power of the holy Love-Tincture into itself, and makes it *essential*, so that the *divine Tincture* proceeding

Gen. xxv. 11.
' Laharoi.

Or dwells through the Soul.

Note, what the Fiat is.

proceeding from the Desire of the true Love-Spring, viz. from the Fountain of the Living and Seeing, and the Soul's believing Desire, become *one* Essence.

6. Understand a spiritual Essence; and this same spiritual Essence is the *inward* new Man, viz. a new House or Habitation of the Soul, in which it dwells according to the inward heavenly World: The Name of which Essence is *Sophia*, viz. the Bride of Christ, Christ's Humanity, in which the glorious *Jacob's* Star of the dear and precious Name *Jesus* is a shining Light, whereby the Soul *sees* and knows God.

7. The Soul is not changed into the Deity, viz. into *Labai-roi*, the Fountain of the Living and Seeing, for it is the eternal and temporal Nature's; but the Deity is not Nature's, but *the Will* to Nature, and manifests itself *through* the Soul's Nature, as the Fire manifests itself through the Iron, where then the Iron seems as if it were mere Fire, and yet it keeps its own Nature, and the Fire also its own, and the one does only *dwell* in the other, and one is the Manifestation of the other. The Iron has no Power over the Fire, only the Fire gives itself to the Iron, and the Iron gives its *Ens* to the Fire, and so *both* are changed into *one*, and yet remain two Essences; so likewise it is to be understood with the Soul and the Deity.

8. And as the fiery Property is different from the gross Iron, and has another Source, so likewise the new *spiritual* Humanity in the Ens of Christ in the divine Love-Fire is quite another Essence than the *earthly* Body, though the Soul is understood in the Fire, and in the Light's Lustre the Body of *Sophia*, for the Power or Virtue of the Light is the Tincture or the Beginning to the new spiritual Body; which Power the Soul's believing Desire takes, and forms or brings into an *Essence*, that is, it makes it essential; it becomes an Essence or spiritual Body from the Desire, which spiritual Essence is the *Temple of God*, of which the Scripture speaks.

9. But our *Babylon* will understand nothing hereof, but will be wholly blind therein; for she will not know how Christ is born in the Faith *in us*, and how Faith comes to Essence, but she will directly make the *Half-Serpent* Man to be an assumed and adopted Child of Grace, and set in God's Temple; but it avails not: Shall the Devil sit at the Right-Hand of God in the Fountain of the Living and Seeing? He hath been once cast away from thence, he shall not any more possess the same: A Beast is not *Sophia*. The Scripture says, ^u *You must be converted, and be born again as Children, otherwise you shall not see God.*

^u *Matth. xviii.*
3.

10. The Soul cannot see God but only in its new-born Image, only through and in Virgin *Sophia* in *Jacob's* Star, viz. in the Name of *Jesus* it sees in *Jehova* in the Well-spring of the Life of God; it is not itself this very Fountain, it gives only the Fire to the Manifestation of this Fountain: But the Fountain is understood in the Light, viz. in the *Meekness* of the Light.

11. Now the Soul's *magick* Fire-source could not so be enkindled that a shining Lustre of a Light might arise in the Soul's Fire, if the divine Love-Desire, viz. the *Love-Ens*, had *not* given itself into the Soul's Fire; the Ens of Christ, out of the divine Love, gives itself into the Soul's Fire-Source, which the Soul's Fire *eats* into its fiery Essence, and thereupon the Life of the Wrathfulness *dies*, and the fair precious Light is thence generated; for here *Christ* arises out of the consuming Fire of the Father's Property, according to his Anger, *from Death*, out of the Fire of another Life: Here the magical Soul's Fire becomes the precious *Sophia's* Bridegroom, and here are Man and Wife, viz. both Tinctures of the Fire and of the Light become one Person, viz. an *Angel* of God.

12. Here *Lucifer* loses his Throne, and the Serpent his viperous Seed, and *Christ* sits at the Right-Hand of God in Man; and Man then dwells truly by the Fountain of the Living and Seeing: And this is that which the Spirit of *Moses* sets forth by this Figure concerning *Isaac's* Habitation, if we would but once become seeing, and forsake the mere Husk,

Husk, and know *ourselves* right, not according to the earthly Beast, but according to the inward, spiritual, heavenly Man.

13. As to the Part of the bestial Soul [of Man,] that *attains not* the precious Image in this Life-time for Propriety; the *mortal* Soul either from the Stars or four Elements attains it not, only the *inward* Soul, out of the eternal Word of God, out of the eternal *Nature*, out of the formed Word, out of God's Essence according to God's Love and Anger, *viz.* out of the *Center* of the eternal Nature, which has its Original out of the divine Desire through the eternal ** Verbum Fiat*, whereby the divine Lubet forms and fa- ** Word.* shions the Wisdom into a Substance, to the Contemplation of the Deity, *This* [Soul is that which] is betrothed to *Sophia*.

14. The outward Soul is now betrothed and espoused to the Stars and four Elements, to form and bring forth the Wonders of God's formed Wisdom in *Figures*, both in Words and Works: This outward Soul obtains sometimes only a *Look* from *Sophia*, for it has the Death and Mortality in itself, but it shall *after* this Time be changed again into the first Image, which God created in *Adam*, and *leave* the *Serpent's* *Ens* to the Earth, which shall at the End of Days be tried in the Fire of God, where the *Serpent's* *introduced* Desire shall evaporate from it; and then the whole Image of God out of all the Three Principles stands in One Essence; and then *God fills all in all*: This is here to be under- ** Ephes. i. 23.* stood by this Figure.

15. Further, the Spirit of *Moses* describes the *Children of Ismael*, and relates how *he* *Gen. xxv. 16.* *begat twelve Sons, from whom twelve Princes arose in their Generations*; and he sets down *18.* at last, *he fell in the Presence of all his Brethren*; here he means, before *Isaac's* Generation, and yet he waxed great in worldly Dominion before them, and potent Nations arose from him; and *Isaac* with his Children and Posterity were only as *Pilgrims*, and travelled up and down from one Place to another, till they were at last *redeemed* from the *Egyptian* Bondage, and possessed the promised Land.

The inward Figure.

16. *Ismael* in his *twelve* Princes typifies the Kingdom of the *corrupt Nature* of Man's *12 Princes.* Property, which Kingdom is twofold, *viz. six* Numbers out of the *inward* Life's Figure, *6 Inward.* and *six* Numbers out of the earthly *outward* Life's Figure, *viz.* the outward, visible, pal- *6 Outward.* pable Man, and the inward, spiritual, soulish Man; both these have twelve Numbers in the Figure, whence *twelve* Princes arose, according to the inward and outward Nature's Property: These the Spirit of *Moses* puts in the Figure, and says, that they *fell* in the Presence of all their Brethren, to signify, that the twelve Dominions of the inward and outward Nature of the *human* Property in its *Corruption* fell before the twelve Dominions new-born of the *Ens* of Faith in their corrupt Self; for the Devil had set his Dominion and Power into these Properties.

17. But when the promised Seed of Faith was conceived in *Abraham*, it *suppressed* and beat down the Devil's Power in the Dominion of Man's Self; and then happened the spiritual Fall in *Ismael's* Line, wherein the Devil as an haughty Prince had set himself to bear the chief Sway and Dominion; for *Christ* kills the Pride of the Serpent in Man.

18. Now says *Moses*, *Ismael fell in the Presence of all his Brethren*; this was nothing else but a spiritual Fall of the human Self before *God*, for as to this World they were famous renowned People, as their princely Dominions testify: Whereas, on the contrary, *Isaac's* Generation were only *Strangers* among the Nations; which signifies, that *Christ's* Kingdom and Dominion is *not in this World's Nature*; and yet the Kingdoms of this World shall *fall* before *Christ*, and be in Subjection to *Christ*.

19. Afterwards the Spirit of *Moses* describes *Isaac's* Children by *Rebecca*, and says,

Gen. xxv. 21, that she was barren, and Isaac intreated the Lord for his Wife, and God was intreated of him; and Rebecca conceived with two Sons, which strove together in the Womb. Here now the Figure of the Kingdom of Nature, and also of the Kingdom of Christ in the New Birth, is clearly set forth; for Rebecca's two Sons which she brought forth, viz. Esau and Jacob, point at two Lines, viz. Esau proceeds from Abraham's own Adamic corrupt Nature, and Jacob arises in the Ens of Faith, in which Abraham's Faith's Ens had incorporated itself into his Adamic Nature, in which also the Covenant and the Line of Christ stood, who should bruise the Serpent's Head in the Adamic Nature.

20. And here is described and held forth how the two Kingdoms in the two Brothers, viz. the Devil's Kingdom in the corrupt Nature of Esau in Adam's own Nature of the introduced Serpent's Ens, and also the Kingdom of Christ in Jacob in the Ens of Faith, did both strive together while they were Children even in the Womb; where then the Kingdom of Nature in Esau began to fall before the Kingdom of Christ in Jacob; for here the Woman's Seed already bruised the Head of the Serpent's Ens, its Might, in Esau, and the Serpent already stung the Woman's Seed, viz. the Ens of Faith in Jacob on the Heel, and therefore they struggled together in the Womb.

21. Also we have here a very emphatical, pregnant Figure in Rebecca, in that she was shut up, and could not be opened to conceive of Isaac's Seed; until Isaac had intreated the Lord, that he would open the Withholding in the Covenant in Rebecca; where then the Lord was intreated in the Covenant concerning the Barrenness of Rebecca, so that he opened the Tincture in the Woman's Seed to this Impregnation or Conception.

2 Stop or
strong Bar.
Barrenness.

The inward Figure stands thus:

22. The Seed of Faith was in Isaac inherited from his Father Abraham, but Rebecca had not this Ens; indeed she was in the Covenant, but the Ens of Faith was not in her in the Essence, but only in the Covenant, and therefore her Matrix was shut up, and was not capable of the Ens of Faith, so long, till Isaac immersed his believing Desire into the Lord, understand into the Center of Nature in Rebecca, so that the Spirit of the Lord moved itself in the Covenant in Rebecca, and moved also the Covenant together with her Adamic Nature, so that the Barrenness in her Matrix was disclosed, both in the shut-up Ens in the Covenant, and then likewise the Adamic Matrix, whereupon she conceived two Sons, of two Kingdoms Property.

23. And this is the Meaning of the Saying, The Lord was intreated: When Isaac brought his Faith's Desire, through the eternal and temporal Nature, into the Lord, and therewith did earnestly press for his Wife Rebecca, that the Lord would be pleased to open her through his Prayer and Faith's Desire, that so she might be with Child by him; which Faith's Desire, together with the Adamic Nature's Desire, gave in themselves into the Barrenness of the Matrix in Rebecca, and opened her; whereupon she conceived both Nature's Properties from a twofold Seed of Isaac.

24. Not that we are to think or understand that Jacob was wholly conceived of the Ens of Faith, but as well of the Adamic sinful Nature as Esau; only the Kingdom of Grace in the Covenant set forth its Figure in the Ens of Faith in him; and in Esau the Kingdom of Nature, viz. the right corrupt Adamic Nature, set forth its Figure, not as a Separation, sundry Partition, or Rejection, but to signify that Christ should be conceived and born with his holy divine Ens in the Adamic corrupt Nature, and destroy Death, and the Strong-Hold of Sin, together with the self-raised Desire to Ownhood and Propriety in Self, and mortify the same with the Love-Desire in the divine Ens, and ruin the Devil's rampant Fort of Prey, which he has built up to himself therein, and change the Wrath of God according to the eternal Nature, in the Center of the dark fiery World's

Property, into *divine* Love and Joy, and tincture the *Adamical* Nature with the *holy* Tincture of the Love-Fire.

25. Therefore the *corrupt Adamical* Nature in its *Type* was represented in the Womb in *Esau*, with the *Type* of Christ in *Jacob*; and they both must be formed of *one* Seed, to signify, that Christ should give in himself to our corrupt Nature, and *redeem* our corrupted right *Adamical* Nature from Corruption, and *introduce* it into his own holy Nature in himself.

26. Also God *represented* in *Esau* the Figure of his Wrath; and the Devil's Might, who had possessed the Kingdom of Nature in Man, shews how *he* would fight, and exercise great Enmity against the Ens of Faith, and the Kingdom of Grace, which should deprive *him* of his Strength.

27. Reason says, Wherefore should God *permit* the Devil to fight against the Kingdom of his Grace? Hear and hearken, thou very *blind* and altogether ignorant *Reason*: Learn the ^a A, B, C in the Center, how God's Love and the Kingdom of *Grace* and ^a *Instruction*. *Mercy* would not, and could not be manifest, without *Strife* and Enmity, and then thou halt here no further Question: Go forward into the Center of *this* Book, and thou findest the Ground.

28. And when the Strife between the two Kingdoms began in these Children in the *Womb*, so that they strove or spurned against each other, *Rebecca* became discontented and troubled at it, and said, ^b *If it should be thus with me, why am I with Child? And* ^b *Gen. xxv:* *she went to enquire of the Lord: And the Lord said to her, Two Nations are in thy Womb,* ^{22, 23.} *and two Manner of People shall be separated from thy Bowels; and one People shall be stronger than the other, and the greater shall serve the less.*

29. These two Nations, which were conceived of one Seed in *Rebecca*, are on one Part the Man of the *Adamical selfish* Nature in Self, *viz.* the Original of Man, and on the other Part the new spiritual Man regenerated of the Kingdom of *Grace* in the Covenant, these came out of one Seed; one out of the *Adamical* Nature only, and he was the *greater* or *elder*, *viz.* the first Man which God created in his Image, which became *corrupt*, and died as to God; the other came indeed out of the same *Adamical* Nature, but the Kingdom of *Grace* in the Ens of *Faith* had given itself to it as a Conqueror, and this was as to the *Adamical* Nature the *younger*, but God was manifest in him; therefore the greater should serve, and be subject to the *less*, who was the *least* according to the human Property, but the greatest in God.

30. And yet we do *not* see that *Esau* was subject to *Jacob*, but it is the spiritual Figure, shewing how the Kingdom of Nature in Man should be *broken* by the Children of God, and made subject to the Kingdom of *Grace*, *viz.* to the *divine Humility*, and wholly dive itself into the divine Humility, and be born anew of the Humility; thus the Spirit of God shewed this by the *Answer* to *Rebecca*, saying, that it should be a *striving* or fighting Kingdom, where indeed the first corrupt Man, being the greater or elder in Nature, should *strive* against the less, *viz.* the Spirit of Christ in his Lowliness and Humility, and *persecute* him: But the *Adamical* Man must at *last* be obedient and subject to the Humility of Christ, *if* he will be *Abraham's* Child and Heir; but if not, then he must be so long cast out from *Abraham's* and Christ's Goods, *till* he humbles himself, and freely *yields* under Christ's Humility, and forsakes the Self-hood of the greater and elder Self and Enmity assumed in *Adam*.

31. By *Rebecca's* Trouble, Discontent, Impatience, and Regret, in that she runneth to enquire of the Lord why the Strife was in her, that the Children did *so* struggle together, is signified thus much to us; that when Christ manifests himself in the *Adamical* Nature, then begins and *arises* the *Strife* of both these Kingdoms, *viz.* the Devil's Kingdom in God's Anger in the Serpent's Ens, and also Christ's Kingdom: When Christ bruises the

Serpent's Head, then arises great *Disquietness* in the Mind; for the Serpent stings Christ, *viz.* the New Birth on the Heel, and then arises this kicking and spurning, *viz.* a lamentable and woeful *Distress*: And then says *Reason* in the Mind with *Rebecca*, If it should be thus with me, why am I entered into the divine Impregnation, into *Repentance*? Am I not thereby come only into *Disquietness*, and thereby become a *Fool* to the World, and to my Reason also? And then arises the *Combat*, and Satan's Bruising, in the Mind, with Anguish and Grief, and then the Mind knows not where to betake itself, but runs into *Penitence*, and asks the Lord why it goes so with it.

32. And then the Lord shews him in his Language, that Christ now is in him in *Hell*, and assaults the Devil's strong rampant Fort of *Prey*, whereupon there is such Contest and *Disquietness* in him, and shews him how his Reason, and the *Adamic* Nature, *viz.* the greater Part of his Life, must be broken, and dive itself wholly into *Resignation*, into the deepest *Humility*, into the Process of Christ under his Cross, and become a Stranger to itself, yea its own Enemy, and go with the Reason, and the greater *Adamic* Will, into its *Nothing*.

33. And when this is done, then *Esau*, *viz.* the *Adamic* Nature, is indeed born, and comes forth always first; but *Jacob*, *viz.* the Spirit of Christ, comes soon after, and deprives *Esau* of the Kingdom and Power, and makes Nature a Servant; and then *Esau*, *viz.* Nature, must serve *Jacob*, *viz.* the Spirit of Christ: Then it is even here, as

* *John* xvii. 6. the Son said to the Father, ° Father, the Men were thine, and thou hast given them me,
* *John* x. 28. and ° I give unto them eternal Life.

34. Understand, Nature is the Father's Property, for it is the Strength and Might, *viz.* the *Fire Spirit*: This Fire-spirit was given to the Light or *Love-spirit* in Christ, *viz.* to the holy Name *Jesus*, which introduced itself in *Abraham's* believing Desire into an *Ens*, out of which Christ. and then the new Man out of Christ, is born, to whom the Kingdom of Nature in the Father's Fire-property was given; and he wholly gave his Love-Ens for Food to the Father's Fire-source, *viz.* to the fiery Soul in the Father's Nature: And even there Christ with Love took Possession of the Father's Fire-strength, and changed it into the Glory of the triumphant Kingdom of Joy; and thus also it is to be understood in the new Birth of Man.

Gen. xxv.
24-26.

35. And *Moses* says further: And now when the Time came that *Rebecca* should be delivered, behold there were Twins in her Womb; and the first which came out was red, and all over rough like an hairy Hide, and they called his Name *Esau*; and presently after came his Brother out, and his Hand took hold on *Esau's* Heel, and they called him *Jacob*. Here now stands the Figure so lively and so clearly set forth, that Reason may even see it: That which before was hinted at in the spiritual Figure, that stands here in a lively personal Figure; for *Moses* says, *Esau* came forth first, who was red, and had a rough Skin.

* *Sau* signifies Sow, or the earthly swinish Property.

36. Red betokens the Father's Nature in the *Fire*: Rough denotes the earthly *bestial* Nature, which *Adam* with his Lust introduced into him from the Earthliness. His Name is called *ESAU* from the sensual Language, from the Property of the Formation ° his Nature's Property; the same in its Formation in the Language of Nature stands thus: E is the original *ex uno*, *viz.* [aus dem Einem] [out of the One;] and is the true angelical Property created in *Adam*: (° *SAU*) is the formed Beast of Self-lust, which has enclosed and shut up the E, and obscured and slain the same in itself; that is, when it was extinct in it as to the Light's Fire, yet the *SAU*, *viz.* the outward bestial Man, who had changed the E, *viz.* the [Engels] [Angelical] Image into a Beast, did yet remain in its Form: Therefore the Spirit called his Name *ESAU*, *viz.* a formed or amassed Image of Lust, turned from its fine Purity into Grossness, wherein notwithstanding the E did still remain, but wholly encompassed and shut up with the *SAU*.

37. After this *Esau* comes *Jacob*, *viz.* the Type or Image of Christ conceived in the

Ens of Faith, and holds *Esau* by the Heel: This declares, that the *Adamic* Image which God created shall and must be *first born*, for the same is it which shall live for ever, but not in its rough Beast's Hide; for in that *Jacob holds Esau*, viz. the first Man by the Heel, it signifies, that the second *Adam*, viz. Christ, is born after the first *Adam*, and takes hold of him behind, and brings him back again from the Course of his own Self-Will into the first Mother, from whence Nature is risen, viz. to another *new Birth*.

38. But that *Esau* goes forward with his Birth, and *Jacob* by holding him by the Heel cannot withhold him, denotes, that the earthly Man in his *Selfness* should go forward, and not go wholly in this Life-time back again into the Mother of the new Birth, but he would walk up and down with the *bestial* Man through this Time; for the Beast shall not be new born, but the Image of God, which was lost or perished in *Adam*.

39. And it further denotes, how Christ should take the true *Adamic* created Man by his Heel, that is, by the *Mind* of his Conversation, and put him back again into the first Mother, whence he did arise, and how the Spirit of Christ should follow after the earthly Man in this Life-time; when the *Devil* should be the earthly Man's chief Guide in the Anger of God, then *Christ* should come after him, and take the inward Property of the poor fallen and captivated Man, viz. the poor *corrupt Mind* of the Soul into his Arms, and draw it back again out of the Devil's Nets and Snares; as Christ said, *That he was a Vine-dresser who gleaned*: For in this Life-time the *Adamic* Nature's Image stands before, and the Image of Christ behind; therefore the natural Man must die, and Christ must arise and put himself forth eminently in him.

40. And it shews further, how the Spirit of Christ in *Esau's* Line should take *Esau* in this Life-time by his Heel, and hold and rebuke him, and by his Children labour to binder and suppress his *evil Conversation* and wicked Walking; but the *Esauitish* Generation would contemn, despise, and only trample it under foot, and lay about them as an evil, malicious, fiery Beast; as it even so comes to pass, when God sends his Prophets, that they must reprove and rebuke Men, then they even *spurn* them away from them as Dogs, and will by no Means endure them; but *Jacob*, that is, the Spirit of God, holds them yet by the Heel, and makes them *naked* and bare so long, till *Jacob's* Footstep or Impression is known.

41. JACOB signifies, in the Formation of the Name in the high Tongue, a strong Lubet or Desire out of the mental Tongue, viz. out of the Name JEHOVA brought into a Compaction or *Ens*; where the I takes the A, and exalts itself in the A, and takes the sensual Tongue into the mental, viz. into the COB, so that the O is set for the Center of the Word; where then the profound Name of God is conceived or brought into the O, and therein it is rightly understood how the Father's Nature, viz. the Spirit of Sense in A, C, and B, does form itself into the I and O; for I is the Center of the highest Love, and O is the Center of the perceptive Word in the *Deity*, which is understood [to be] without or beyond all Nature.

42. This the Spirit has understood in *Isaac*; therefore they call him JACOB, so long till this Name was moved through the I in the Ens of Faith, so that the I opened the C and B, and put forth the formed or conceived *Ens* in the O, seeing the I had formed itself with the O in Nature, through Nature, as an holy Blossom; and then the Name was called *JESUS*: For the I brought itself again into the enclosed shut-up ^[Engels]_{Angels} Property in *Adam's* Nature, and then the A was put into E, for the Father gave his Nature in the Humanity to the Son, viz. to the I, and the Son made again an ^[Engel]_{Angel} of it through the I, for the I entered into the deepest Humility and Lowliness; and then the Figure stood thus, IE, out of which the fiery Love-spirit went forth, and made itself predominant, and set forth before it its Character with the S and V; for the S is the Character of the holy Fire, and the V is the Character of the *Efflux*, issuing forth or Emanation, out of the Fire.

43. Thus the Name *Jacob* was in the Fulness of Time in the Ens of *Mary* changed into the Name *Jesus*, which Understanding has been dumb and dead both to the *Jews* and *Christians*; seeing no Nation does any more understand its *own Language*, but they contend only about the Compaction of the formed Nature of the *outward Name* and Understanding: The *mental Tongue* none will learn to understand, how the same has formed, imprinted, and ^f idealized itself in the Words and Names in the sensual Tongue; and yet the *whole Understanding* lies therein without Opinions: If we were not *so very blind* and shut up in Ignorance, suffering Self in Pride to rule and govern us, we should *soon attain* to the deepest Understanding, but the Antichrist bears the Supremacy; therefore *Esau* only rules in the Understanding.

Gen. xxv.
27, 28.
8 Honelt.

44. And *Moses* says further; *And when the Children were grown up, Esau was a cunning Hunter, and a Man of the Field; and Jacob was a plain Man, and dwelt in Tents; and Isaac loved Esau, and loved to eat of his Venison, but Rebecca loved Jacob.* O thou wonderful God, how very simply and plainly are the greatest Mysteries typified and deciphered! Who can be able to understand, without thy Spirit, from whence it was, that the precious Man *Isaac*, in the Type of Christ, loved the natural Man in *Adam's* corrupt Image, *Esau*, more than *Jacob* in the Type of Christ in his Figure? If thou hadst not in thy Knowledge *vouchsafed* me to understand the same, I must be here even stark blind: But it is by thy Counsel, O Lord, that we know *thee*; and thy Time is born, that thou *revealest* the Secrets.

45. *Moses* says, that *Esau was an Hunter, and a Man of the Field, and the Father loved to eat of his Venison, and loved him above Jacob.* Here stands an *external Figure*, as if *Isaac* loved *Esau* for his Activity, cunning Skill, or worldly Exercise, and loved him more than *Jacob*; so wholly has the Lord the Heart of the Wise and of his Children in his Hand, that his Children must *not* in their Will *do* what they please, and oftentimes well understand, but what God wills.

46. Also we herein see how oftentimes God *withdraws* the Mysteries from the most holy, that they must be even Children in them; and though they bear the divine Play in their *Hands*, and it is their Work and Exercise, yet they must have a *childlike Heart* in the Understanding thereof, as it may be seen here in *Isaac*.

47. He loved *Esau* more than *Jacob*: Why so? The *Ens* of *Christ* laid in him, which ruled him; for Christ should *love his Enemies*, *viz.* the corrupt *Esau*, and his natural Children; *him* he loved more than his *divine Nature*; for he brought his divine Nature into the Death of the corrupt *Adam*, and loved ^b *Adam's* corrupted Nature more than his holy *Ens*, which he, for the Sake of Man's corrupt Nature, *gave* into the Fire of God's Anger, that so he might redeem it in his Love; of this, *Isaac* was here a Figure in the Image of *Christ*, who loved his *Hunter* in his evil Nature more than *Jacob*; he did *not* love his Iniquity, but his Child-like Nature, to which he would do much good, as Christ loved us in our *Adamical Nature*, and did us Good: He did not love us according to the Will of *Sin* in us, as *Isaac* also did not therein love his Son *Esau*, but according to the Father's Nature and Property, according to the childlike *filial Nature*.

^b Not his Sin in the Nature, but his poor undone Nature by Sin, which he by Death freed from Sin and Death.

The inward Figure stands thus:

48. When *Isaac* intreated the Lord, that his *Rebecca* might conceive, his natural Desire with the ¹ *Luber* of the divine *Ens* of Faith entered into *Rebecca*, whereby *Rebecca* was opened; and so the natural Love of *Isaac*, which was environed with Faith, was propagated in his Seed, and opened itself in *Esau*: *Isaac's* Love did not open itself in *Esau* as to his *corrupt Nature*, I say, not according to the Kingdom of the Nature of this World, but according to the *Covenant*, according to the second Principle, *viz.* according to God's Kingdom, which the external Nature in him had not *as yet* apprehended, as

¹ Earnest longing.

the divine Ens in *Abraham* opened and manifested itself according to the second Principle, and not in the mortal corrupt *Adamic* Nature of the outward World: The like also is here to be understood in the Figure in *Esau*.

49. Not that *Esau* received the Ens of Christ in the Covenant as *Jacob*, but his Father's Love-desire, in which the *bidden* Covenant stood *unmoveable*: Now there was thus a Conjunction with his Father's natural Love, for every Property loves its own Likeness, especially if the Likeness is proceeded forth from the Essence or Thing loving, as *Esau* was conceived in *Rebecca* of his Father through his Love-desire.

50. And it even denotes, that the divine Ens in God's Love in *Isaac* loved the miserable human Nature, to redeem it: Therefore God manifested his Love in *Abraham's* Faith, and introduced the same into an Ens; so that this same Love, which God gave to redeem Mankind, should love the human Nature in its shut-up *abandoned* Condition; as in very Truth the true real *Adamic* Nature, ordained by God, was shut up in *Esau*; and on the contrary, the Kingdom of the *Wrath* had the outward Dominion: Now, to redeem this, the Spirit in the Covenant, through *Isaac's* Nature, loved his Son *Esau*, viz. the filial Nature, and not *only* because he was a Hunter of the Creatures.

51. Yet here also, by this *Hunter*, we are even to understand the same as is set down before concerning *Nimrod*, who was a mighty Hunter before the Lord: For this whole Description of the first Book of *Moses* is God's Spirit's Figure, Type, or Representation, where he ^k plays with the Kingdom of *Nature*, and then also with *Christ's* Kingdom; and he has so pourtrayed, delineated, and typified the Acts of the holy Patriarchs under his Figure, that we may clearly see in all the Histories the Glance or Allusion of God's Spirit, how he has delineated, and set forth to the Life the Kingdom of Christ, and the Kingdom of Nature, and also the Devil's Kingdom in the *Wrath* of the eternal Nature; and neither the Jews or Christians hitherto have had a right Understanding of the same, which among the *Patriarchs* was rightly understood in its true Meaning. Gen. x. 9. Note.

52. But afterwards, when their Children and Posterity gave no Heed to the same, but *disregarded* the true Understanding, and loved their evil Nature more than the Spirit in the Covenant, then the *Understanding* was ^l put out among them, till they at last also ^l *lost the Book of the Law, with the holy Histories*; and ^m *Esdras* wrote for them again the Figure and History in the Spirit of God, and that very brief, short, and exactly, according to the spiritual Figure; in which they were more *blind* than seeing; as to this Day their Eyes are blinded, and that *because they abused* the Knowledge of the true God, and served the Nature of this World, and honoured their evil Will above God; therefore also God has withdrawn himself from *them* with his *Mysteries*, and has suffered them to run up and down as Children full of Ignorance with the Figure, till the *Gentiles Time* in the Manifestation of Grace (in which they also have only abused the Time of Grace, and the open Seal in their evil Nature) does also come to its *End* and Limit; and then the Figure shall be fully manifest in the ⁿ *Essence* for a *Witness to all Nations*; and after that *the Judgment*. Or quenched. Ed. ^m Esdras wrote the Book of the Law and Histories again after they were lost.

53. And the Spirit of *Moses* says further, ^p *Jacob was a plain Man and dwelled in Tents, and Rebecca loved Jacob*: Reason understands this Figure of a woman-like, motherly, natural Love; but the Spirit hath not wrote this Figure on that Account; for *Rebecca* pressed earnestly that *Jacob might receive the Blessing of Abraham and Isaac*; she loved *Jacob* as to his *Original*, which though she might not so well understand externally and rationally, yet *the Spirit* in the Covenant understood it in her, which moved her also to bear such a Love towards *Jacob*; for there was also a Conjunction between the Mother and Son. ⁿ Substantially. Declaring the very thing itself, unclothing it of its Figures and Parables. ^o *Matth. xxiv. 14.* ^p *Gen. xxv. 27.*

54. For *Rebecca* was shut up and barren, but when *Isaac* brought his Prayer and earnest Desire to God for her, then the Ens in the Covenant gave itself into his Faith in his Desire, and ^q proceeded in the opening of *Rebecca* into the Conception; for herewith

also the barren or shut-up Mother was opened, so that her Fruit (*viz.* *Jacob*) and she came into one Degree of Nature, and received one and the same Love from *Isaac's* Desire; for the *Ens* of Faith was conceived in the Tincture of *Venus* in *Rebecca*, and as it is ¹ *Luke* i. 28. said of *Mary*, *Christ's* Mother after the Humanity, that ² *she was blessed among all Women*, so also *Rebecca* did here receive the Blessing from the divine *Ens*; indeed not in the high Degree as *Mary*, but yet according to the Property of the Covenant; and hence it was that the Love of the Covenant was manifest in her, as the *Ens* of Faith was also in *Jacob*, wherein the Love of God burned, so that *she loved Jacob* more than *Esau*: For the Love-desire in the Mother and Son was from one Original, and therefore her Desire inclined itself more to *Jacob* than *Esau*; and also because the heavenly holy *Matrix*, which disappeared in *Adam*, was moved in her Image, disappeared or dead as to the heavenly World's Essence, which *Matrix* afterwards was wholly opened in *Mary*; now this *Matrix* did long to receive the *Ens* of *Christ* which was manifest in *Jacob*, which was first to be effected in *Mary*; and yet the Spirit in the Covenant did take its Love-sport and Delight herewith.

55. But that the Spirit of *Moses* says, *Jacob was a plain [honest] Man, and remained in Tents*; he understands thereby, that the true *Jacob* in the *Ens* of Faith remained in the *Tents* of the outward Nature; that the *Ens* of Faith remained in his Nature, which is only a *Tent* thereto; that he did not give himself wholly to the *Tent* as *Adam* did, but he remained therein in his Principle, till God in the Fulness of Time brought him forth in *Christ's* Humanity through the *Tents* of Nature.



The Fifty-third Chapter.

How Esau contemned his Birth-right, and sold it for a Mess of Lentil-Pottage; what we are to understand by this Figure.

¹ *Gen.* xxv. 29.  HEN the Spirit of *Moses* had set down the Birth of *Esau* and *Jacob*, he proceeds to relate presently how the natural *Adamical* Man would but little or nothing regard this high Gift in the Covenant, and would only seek after the Belly-filling of the earthly Life, as *Esau*, who gave his Birth-right for *Pottage of Lentil*, that he might but serve his Belly.

The Figure of *Moses* stands thus:

² *Gen.* xxv. 29-34. 2. And *Jacob* sold *Pottage*: And *Esau* came from the Field, and he was faint. And *Esau* said to *Jacob*, Feed me, I pray thee, with that same red *Pottage*, for I am faint; and hence his Name was called *Edom*: But *Jacob* said, Sell me this Day thy Birth-right: And *Esau* answered, Lo! I must even die, and what Profit will this Birth-right be to me? And *Jacob* said, Swear to me this Day; and he swore to him; and so he sold his Birth-right to *Jacob*: Then *Jacob* gave *Esau* Bread, and *Pottage of Lentils*, and he did eat and drink, and rose up, and went his Way: Thus *Esau* despised his Birth-right.

This Figure externally has but a plain and child-like Appearance, but yet is a Figure of the greatest Mysteries; for *Esau* denotes the first Power of the natural created *Adam*; and *Jacob* denotes the Power of the other *Adam*, *Christ*: Thus does the Spirit here play with the Figure.

3. For

3. For *Adam's* Nature came from the Field, and was *faint*, and longed to eat of the Pottage which *Jacob* had: *Adam* was a *Limus* of the Earth, and a *Limus* of Heaven; but seeing he died to the *Limus* of Heaven, the earthly Nature had *wearied* him in its Strife; and in this Figure (of faint *Adam*) *Esau* stood here.

4. The red Lentil-pottage, which *Jacob* had, after which the faint *Adam* in *Esau* longed, was the *Ens* of Faith, *viz.* the *Ens* of Christ; the *Adamical* Nature in *Esau*, in its Anguish and toilsome Labour, in its Corruption and Misery, longed after this Pottage, which was in *Jacob*; yet the earthly Nature of *Esau* understood it *not*, but the Soul's Nature, which also longed after Christ's *Ens*, which was strange [or hidden] to Reason.

5. *Esau's* soulish Nature said in its Longing to *Jacob*, Let me, I pray thee, taste of the red Pottage; for I am weary and faint by reason of the *Driver* or Fomenter of the anxious Birth; and from this Longing or Lust he was called *EDOM*, which signifies in the Compaction of the Word, in the Formation of the Tongue of Sense, as much as a *dipping* or immersing of the captivated Angelical Property into the Pottage; as if there the Soul's Longing or *Lubet*, in which the Angel's Character yet stood, although captivated, dipped, or plunged itself with the Desire into the *holy Ens*, and would take the *holy Ens* in the divine Pottage, *viz.* the heavenly Essentiality into the Lust of Self: *Therefore* the Figure calls him in the high Tongue *Edom*.

6. For the Desire of *Esau's* Soul said to the divine *Ens* in *Jacob*, Give me thy Taste into the Essence of my creaturely Selfhood; but *Jacob*, that is the Spirit of Christ in the *Ens* of Faith, said, Sell me thy Birth-right for the Pottage; that is, give me for it the Soul's Life's Form, *viz.* the Center of the Soul's Nature, that so thy first Birth, *viz.* the Soul's Center, may be my *own*, and then I will give thee the *Ens* of God. Or Birth-right.

7. For *Esau* inherited the first soulish Power from his Father, and had the Soul's Center for a natural due Right; after this came the *Ens* of Christ, as a divine Free Gift with a soulish Center; for the *holy Ens* should receive the soulish Center from the *Adamical* Nature: Now here the *Adamical* Soulish Nature wooed for the *Ens* of Christ, and the Spirit in Christ's *Ens* wooed for the Soulish Nature; and the Spirit of Christ in *Jacob* would not give the Taste of the divine *Ens* to the Soul's Nature in *Esau*, unless it did give him the fiery Center to the Beginning of the soulish Creature for a Propriety; that is, unless it did wholly resign and give up itself in the natural Self, into God's Will, and *forsake* the First-birth of the Creature, and Esteem of itself in its Self as dead, and give over the Dominion and Will of Life to the Spirit of Christ in this *heavenly* Pottage.

8. But seeing *Esau's* Reason did not understand this, he said to *Jacob*, Lo! I must even die, what then is this *first Birth* to me? So very lightly did Reason pass over it, and *knew not* what the poor Soul stood in need of; but the Spirit of *Moses* played here in the inward Figure, and does secretly hint hereby at what this externally signified.

9. And *Jacob* said, *Swear unto me this Day*; that is, the Life of *Adam* in *Esau* should freely give itself out of the fiery Might, and wholly give itself up to the divine *Ens*, and forsake the fiery Right of Selfhood; and it should do it this Day, that, is, from henceforward for ever: And this is said, to swear in God, *viz.* wholly, deeply, and fully to cast, immerse, give up, and resign one's self into the *divine Power*, and not resist, upon Pain of God's Rejection.

10. And he swore to him; and when he had sworn, he was called *Edom*: For the fiery Soul's Nature dived and immersed itself into the *Lubet* of the divine *Ens*; whence this Lentil-pottage is said to be reddish; for here in this Oath the fiery Essence entered into the *Lubet* of the divine *Ens*, and thus the Light's *Ens* received the Fire's *Ens*; and the Spirit of *Moses* plays here in the Figure; alluding how the Soul's Property in the

Fire's Effence must wholly resign up, and eternally immerse itself, into the *Incarnation* of Christ, in the divine Light's and Love's Ens in the Covenant, *viz.* into the divine Lubet; and how the Light's Ens would receive and take *Pity* on the corrupted miserable fiery Soul's Nature, and cause it to *repent* and quit itself of its Lust; and also how the poor Soul would give up its natural Right for this red Pottage.

11. For this is even a Figure, shewing how God the Father gives his Nature, *viz.* the Soul, to his Son Christ, in the Love-Ens, wholly for his own Propriety, where the fiery Right is made subject to the Love in the Light, for thus it goes also in our *new Birth*: The Soul longs after this Pottage; but if it will taste it, it must give its Birth-right for it; and moreover it must swear to God this Day, that is, for *ever*, to forsake and quit its Nature's Right: Which the outward Reason looks upon as ridiculous and *foolish*, I mean the Children of the earthly Lust, that when a Man gives Honour, Goods, and also the temporal Life, for this Pottage, they even call him a Fool, as here they do *Esau*.

12. There is in this Figure a twofold Understanding; *viz.* inwardly it is the Figure of Christ and *Adam*, as it is above mentioned; and outwardly it is the Figure of the *earthly* Man, shewing how carelessly and slightly he passes over it, and sells and gives away the heavenly Substance to fill his carnal Belly, and to satiate his lustful Will: The poor Soul indeed *longs* in its Effence after this red Pottage; but the earthly Reason desires only a Lentil-pottage for the lusting Belly; as the like also is here to be understood in *Esau*.

13. The Soul of *Esau* longed after *Jacob's* heavenly Ens; but the earthly *Esau*, according to the outward Soul, minded only the *earthly* Power; the Kingdom of Nature was so very strong and earthly in him, that he neither understood or regarded the eternal, but said, *What Profit shall this Birth-right do unto me, seeing I must even die?* And he sat down, and eat and drank the earthly Food for the heavenly.

Gen. xxv. 32,
34.

14. And *Moses* says, that *when he had eat and drank, he rose up and went away*; that is, he filled his Belly with the Pottage of Lentils, and sold *Jacob* his Nature-right, and went with the earthly Man away from the divine *Injoyment*.

The inward Figure is thus:

15. *Abraham* received the divine Ens in his Faith's Desire, and the same was the Stock and the Root of *Israel*; but he was not *Israel*, for the Kingdom of the corrupted Nature, and the Kingdom of Grace, *viz.* the conceived Ens of Faith, were *not* as yet One in him; as when a Kernel is sown into the Earth, the Kernel has as yet no Root, upon which the Stalk, Branches, and Fruits should grow, but the *Kernel's Power* draws the Effence of the Earth into itself; and of both these, *viz.* of the Kernel and of the Earth's Power, grows the Root, and then the Stalk, and above again the manifold Fruit.

16. The like also is here to be understood; the divine holy Ens is not Nature's, but the Soul is Nature's: Now if the divine Ens shall be made manifest, then it must be done through a natural Effence or *Means*, wherein the invisible may come into a visible Effence.

17. The divine Faith's Ens, which *Abraham* received, was of the invisible spiritual Property; the same desired to introduce itself through the human Nature into a visible, *substantial*, creaturely, and natural Effence for a working Life, wherein the holy Light's natural Ens, and the Soul's fiery natural Ens, might work and bring forth Fruit in one

* In one Sub-
stance, or
Body.

* Effence; for the *Adamical* Nature was gone forth from the *holy Ens*, which was disappeared in it; and here now was the Ground or Foundation of the Union; and as it is

with the Kernel in the Ground, where the Power in the Kernel *mixes* itself with the *Ens* of the Earth, and afterwards leaves its Shell and Husk, when the Earth's *Ens* and the Kernel's *Ens* is changed into *one Ens*; so likewise it is here to be understood.

18. *Abraham* received the divine *Faith's Ens*, wherein stood *his Justification*; but his Life's Nature had not as yet laid hold of it to its *own Power and Strength*, for the divine *Essence* doth not give itself into Nature's own Power; indeed it gives itself into the *Essence* of Nature; but the divine *Desire* does not incline and yield itself to Nature's own Self-will, so that Nature should have the Predominance; a Similitude whereof we have in the Corn which is sown into the Earth.

19. The earthly Nature cannot, in its own Power, make another Corn; and though it draws the Corn's *Ens* into itself, yet it brings forth only a *Stalk*, in which Stalk the Corn's *Ens* grows up and brings itself into a Bloom, and again into 'Corn; where-
 unto the earthly Nature, with its *Ens*, must be only a Servant. Kernels,
Seeds.

20. And as the earthly Nature of the Earth does always *first* shew its Child visibly in the Growth, and the Corn's *Ens* does therein hide itself, the like also is to be understood here by *Abraham*; the *Adamical* Nature in *Abraham* first manifested itself with its Fruit, and that was *Ishmael*; but the divine *Ens* laid still hidden in his Nature, and sprang forth with *Isaac*; and by *Isaac* the earthly and also the heavenly Nature did again spring forth together, though in *one Seed*.

21. But as the earthly *Ens* in the Stalk, and the Corn's *Ens* in the internal Ground, grow up in and with one another, and yet each sets forth its Fruit, *viz.* the Earth, the *Stalk* and the Corn's Mansion, and the Corn or Kernel the Blooms and *Fruits*, and yet the one without the other could not come to *Essence*; the like also is here to be understood.

22. *Abraham* was the *Field*, into which God sowed his *Corn*; *Ishmael* was the *Root*, *viz.* the first Birth; *Isaac* was the *Fruit*, which grew from the Seed of God, understand out of the *Ens* of Grace; and *Ishmael* grew from the *Ens* of Nature out of the Father's Property; for the *Ens* of Grace had given itself into the *Ens* of Nature: Now each set forth its own Figure, with *Ishmael* the Kingdom of *Nature*, and with *Isaac* the Kingdom of *Grace* was represented: *Isaac* was the Twig which sprung up out of the Field of Faith, *viz.* in the Line of Christ; and from him came *Jacob*; *viz.* the *Branch* spreading forth and displaying itself into a Tree with many Boughs and Branches.

23. Not that we are to understand that *Jacob* did *only* grow and spring forth out of the Kingdom of Grace; for the Kingdom of Nature, in which *Ishmael* and *Esau* stood, was also his Ground as to the Creature; but the *Ens* of Faith had given itself thereinto, and tintured Nature, and advanced its Power, *viz.* the Line of the Covenant of God in Nature.

24. As a *Blossom* upon the Stalk hath far a more pure subtile Property than the Stalk and Root, and as out of the Blossom first the Fruit, and a *new Seed* proceeds, *viz.* out of the subtile; so likewise in *Jacob* the *Blossom* of the Kingdom of *Israel* first came forth; and no more in the Division, as it is to be understood with *Ishmael* and *Isaac*; but both Kingdoms together, *viz.* the Kingdom of *Nature*, and the Kingdom of *Grace*, not any more each Kingdom by itself, or *apart* in the Figure, but in the Type of the new Regeneration, shewing how God in his Love had given himself again into Man, *viz.* into the Kingdom of Nature, and how through his Power the *wicked Ens* of the Serpent, sown by the Devil into the Kingdom of Nature, should be broken and killed.

25. Therefore God called *Jacob Israel*, *viz.* a flourishing forth-spreading Tree of many Boughs and *Branches*; or, as it is understood in the Formation of the Word in the high Tongue, a flourishing, or fresh springing of *Paradise*, where the I gives itself into the Root, to a new Center, and springs forth powerfully through the Root, with which

the Word of the Covenant is understood in the Name *JESUS*: For this *I* is the Character of the *Unius*, viz. of the eternal *One* in the divine *Lubet*, which *Adam* lost, when he departed from the *I*, viz. from the *only* Will of God, and entered into *Self*, and into the various Multiplicity of the Properties in their Disharmony, Inequality, and Discord, to try, prove, and taste Good and Evil in the five Senses.

26. This *I* brought itself of Grace again into the divided *rent* and torn Properties of the *Adamical* human Tree, and sprang forth through and with the *Adamical* Tree; and hence he had his Name *Israel*, being as a great Number and Power of such Branches, all which spring and grow forth in the new Tincture; in which also the *Ens* of the corrupt Nature grew up all along; even as the Sun's and the Earth's Power work and grow together in the *Fruit* of the Tree, and are always in Contest one with another, till the Fruit be *ripe*, and a *new* Kernel for another Fruit be produced and also ripe, and then the Tree leaves the Fruit, and sows the *new* Kernel for another young Tree.

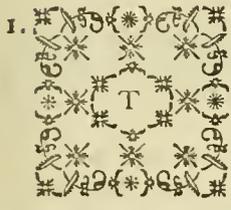
27. In this Nature and Manner also arose the Strife and Combat with *Esau* and *Jacob* in the *Womb*, to signify, that the corrupt Nature with the Serpent's *Ens* should be rejected and cast off; as the Tree lets fall its ripe Fruit, and only desires the *Kernel* [to propagate its Like;] so it was here, when the *Ens* of Christ stirred itself up in *Jacob*, then arose the Strife and *Enmity*; for the *Ens* of Christ should rule; and the Wrath in the Serpent's *Ens* that would also rule; and hence came the Contest about the Dominion and Kingdom; the *Ens* of Christ set itself aloft in *Jacob*, and bruised the Head of the Effence of the Serpent's *Ens* in *Esau*, and even there the Serpent *stung* Christ on the Heel, and thence it came, that both the Children did strive and struggle together in the *Womb*.

▪ *Jacob's* evil Nature was as much rejected of God as *Esau's*, only the Figure was set in *Esau*; not that he was personally and wholly from all Eternity predestinated to Damnation, as *Babel* falsely teaches.

28. Not that we are to understand, that *Esau* was wholly out of the Serpent's *Ens*. No: He was of the right *Adamical* Nature, from his Father *Isaac* and *Abraham*; only God did here set forth the Figure of the Kingdom of Nature, which was poisoned in Man, and then also the Figure of the Kingdom of Grace; shewing, that the natural Man must *forsake* his own evil Will, and therewith also wholly immerse and give up himself into the Kingdom of Grace; and the Figure which was here represented in *Esau*, was to shew that the evil *Adamical* Man did not at all avail in God's Sight, that it was not profitable for the Kingdom of God, but it was cast away and *rejected* from God, and that he must wholly forsake his natural Right of Self, and wholly give in himself into God's Will.

The Fifty-fourth Chapter.

How Ifaac, by reason of the Famine, went down to Abimelech King of the Philiftines at Gerar, and how the Lord appeared there to him, and commanded him to ftay there, and renewed there the Covenant of his Father with him : Of the Meaning of this in its fpiritual Figure.

1.  HE twenty-sixth Chapter of *Genesis* farther relates the History Gen. xxvi. relating to *Ifaac*; how God did fo very wonderfully guide him, and renewed the Covenant of his Father *Abraham* with him, and preferred and blessed him, and his Wife with him; for seeing the Kingdom of *Grace* in the Covenant of God was now manifelt in him, the *Blessing* of God did now fpring forth effectually in his Purpose through the Kingdom of *Nature*.

2. And, on the contrary, it fhews how the Devil was an utter enraged Enemy to this *Blessing*, and defired to *lift* and fearch the Kingdom of *Nature* in *Ifaac* and his Wife *Rebecca* (in whom as yet the Serpent's *Ens* laid in the earthly *Flefh*) through the *Luft* of King *Abimelech*.

3. And this again is a Figure of *Adam* in *Paradife* and alfo of *Chrift* in the new *Regeneration*, fhewing how *Adam* went into King *Abimelech's* Land, that is, into a ftrange Kingdom, *viz.* into the four Elements, where he has denied his Wife, *viz.* the Matrix of the heavenly *Generatrix* in him, in that he introduced his *Luft* into the beftial Property.

4. As here *Ifaac* ftood in *Fear* of his Life before King *Abimelech* by reason of his Wife, fo *Adam* in his ftrange *Luft* in the Kingdom of the four Elements and the Stars did alfo ftand in *Fear* before the ftrange King, *viz.* before the Kingdom of *this World*, and denied his heavenly Birth out of *Fear* of the Kingdom of *this World*, and gave his eternal Will to the King of *this World*, that it might the better fare with him in his ftrange *Luft*, as *Ifaac* thought to do with his Wife, who ftood herewith in the Figure of *Adam*.

5. Which Figure the divine *Imagination* *represented* to itfelf in *Ifaac*, and fet down withal the Covenant of the New Birth, *viz.* his *promifed* Truth, how he would lead and guide the Children of his *Grace* in the Prefence of the ftrange King, *viz.* in the Kingdom of *this World*, and preferve them * from the *Luft* and *Defire* of this King, * Before, and would lay hold of this King with his Power, and change *his Luft* and *Defire*, *viz.* the *Luft* of the Stars and four Elements, into another Will of the effential *Defire*; fo that the fharp and fevere *Might* of the *Aftrum* in *Flefh* and *Blood* fhould be changed into a Covenant of *Peace*, and do no *Hurt* to the Children of *Grace* in the Covenant; but it fhould ferve them to bring forth the *Blessing* and *Fruits*, that they might grow greatly; as here *Ifaac* with King *Abimelech* ftood furrounded in the mere *Blessing* of God; and his *Poffeffion* of Goods and Cattle grew fo great, that King *Abimelech* thought he would be too potent and mighty for him, and therefore commanded him to go out of his Land.

6. Which is a Figure of the New Birth in the Kingdom of *Nature*; that if the inward *ſpiritual Man* does in divine Power outgrow or overtop the Kingdom of *Nature*, then the Kingdom of the outward *Nature* in *Flefh* and *Blood* in the *ſpirit* of the World, ^y In Spiritu mundi, in the Cosmic Spirit.

is fore afraid and *astonished* at it; for it sees and feels its Ruin and Decrease, and would fain preserve its Self hood and *Propriety* in the outward Life.

7. And then comes the spiritual Man in the Covenant of the New Birth, and *reproves* King *Abimelech*, viz. the outward Life in the Spirit of the outward World for the Wells of Water, which the divine Thoughts, viz. the *Servants* of the new Man, had digged, in the Soul's Ground, viz. in the eternal Center, because *Abimelech* with his *Servants*, viz. the evil earthly Thoughts, Imaginations, and Senses, had filled them up with the *vain Lust* of the Flesh: This sets forth and represents the Wells of Water which *Abraham's* *Servants*, viz. *Abraham's* Faith's Desire, had digged in the *Ens* of Faith; about which Wells *Abimelech's* *Servants*, viz. the Desires of the Flesh, have contended for, and continually filled them [up with Earth,] which *Isaac's* *Servants* do again open in the Root of *Isaiah*, and at last dig up a *Well* wherein they find of the Living Water; and there they did pitch their Tent, which Well signified *Christ*: For they called the Place *Beer-sheba*, viz. an Opening, or a Contrition; which signifies Repentance, Breaking up, or Contrition of the earthly Will, in which Repentance the Water of Life, viz. *Christ*, flows forth.

8. This whole twenty-sixth Chapter of *Genesis* is a Figure of the poor fallen Man in the *corrupt* Kingdom of Nature, signifying how he swims therein, and how the poor Soul is tost to and fro therein, and seeks itself in outward Things, and labours to advance its Strength and Power, and yet finds no where any *abiding* Place therein, but wanders from one Thing into another, and works now in this, and then in that, and soon in another, and seeks Rest, but finds none, till it comes to *Beer-sheba*, viz. into *Humility* before God; and then the Well of living Water springs forth to it, out of God's Covenant.

9. Now though the Words in this Text of the twenty-sixth Chapter seem to treat only of *external* Things, yet it is nothing else but the Spirit in *Moses* alluding or playing, under the external History, with a *spiritual Figure* of the Kingdom of Nature, and of the Kingdom of *Christ*; for he begins and speaks of a great Famine which was come into the Land, on Account of which Distress *Isaac* went down to *Abimelech* King of the *Philistines* at *Gerar*.

The inward spiritual Figure is this:

10. When God had created *Adam*, he came into the *Famine*, viz. into the Temptation, wherein the Soul ought not to eat of the outward Kingdom, but of the *inward*; but seeing it turned itself with its Will into the outward Kingdom, it lived in the *Famine*, viz. in the *Hunger* after the outward World's Substance; and therefore it turned itself to *Abimelech* King of the *Philistines* at *Gerar*, that is, to the corrupt Kingdom in God's Anger, viz. to the heathenish King, and was subject to it.

Gen. xxvi. 2. 11. And then the Lord appeared to it, as here he did to *Isaac*, and said, *Go not into Egypt*; that is, Thou poor depraved Soul, go not into the bestial Lust, but remain in the Land which I shall tell thee of; and be thou a Stranger in this Land; that is, remain in my Covenant, and be with the Soul a Stranger in this House of Flesh, wherein the Soul
Gen. xxvi. 3. is not at Home: And lo I will be with thee, and bless thee, for unto thee and unto thy Seed I will give all these Countries, and I will perform the Oath which I swear unto *Abraham* thy Father: That is,

12. Remain but steadfast in my Will, and then I will give thee after this [Life-time] the Kingdom of Nature, according to its inward good Ground, for Possession and Propriety, and I will perform and ratify my Oath (viz. *Jesus Christ* whom I promised thee in thy Fall, and whom I introduced into *Abraham's* Faith) to thee for ever; and I will, in the Kingdom of Nature, wherein thou must in this Time stand, work, labour, toil, and be

in Need and Distress, even *multiply thy Seed as the Stars in Heaven*, and give thy Seed all the wrought Powers and Works to an eternal Propriety; *and through thy Seed shall all the Nations of the Earth be blessed*: That is, Gen. xxvi. 4.

13. Through thy *Ens of Faith*, which in Christ, *viz.* in the Aim and Limit of the Covenant, shall be manifested in the Kingdom of thy Nature, and creaturely Property, and become Man in thee, all Nations, *viz.* the whole *Adamic* Tree, shall be blessed; and for this Reason, *because Abraham obeyed my Voice, and kept my Charge, Commandments, Ways and Laws*; Gen. xxvi. 5 that is, *Abraham* has received my working Word into his Soul's Desire, and obeyed my Voice in its *Operation*; which divine Operation is the Command, Law, and Form; out of which Operation, also, God shewed *Abraham*, by the *Circumcision*, the Figure of the Kingdom of Christ, that the same should cut off the Sin and Vanity; which *Figure* God called his Charge, Law in the Covenant, and his Statute.

14. The Spirit of *Moses* does now proceed further in the Relation of this Figure, and signifies under the outward History of King *Abimelech*, how that *Abimelech's Servants and Isaac's Servants contended about the Wells of Water*, and that *Abraham and Isaac's Servants digged the Wells of Water*; which Wells were continually stopped up by the Envy and Enmity of the *Philistines*: By which Figure the Spirit secretly signifies, how the Children of the Saints, *viz.* the Patriarchs *Abraham* and *Isaac*, have always digged in their *Ens of Faith* for the Well-spring of Life in the Covenant, and have also obtained the Knowledge of the *Messiah*. Gen. xxvi. 18—21.

15. But these Wells were continually covered and obscured by the Devil in God's Anger, and by the earthly *Reason*, till they apprehended and laid hold of the *Promise* of the *Messiah* in Faith; and *then they said we have digged a Well, and have found of the Water of Life*: *The same Isaac called Sheba*, and therein hints at the Sabbath, Christ, as he also immediately says, that *thereupon the Place was called Beer-sheba*, *viz.* a Contrition and Breaking of the Anger and Envy of the Devil in Man's Property; to signify, that the SABBATH, Christ, *viz.* the spiritual Well-spring, is truly called *BEER-SHEBA*, *viz.* a Contrition of Death, where the *Sabbath* introduces itself into Death, and brings forth the Fountain of Life through Death. Gen. xxvi. 32, 33.

16. At which Fountain the Children of God's Covenant pitched their Tent, and waited upon the *Promise*, till the same Fountain was opened in the Humanity, and flowed forth out of Christ's Blood and Death, of which the poor Soul drank, and thereby was brought into the eternal Sabbath, where it was *redeemed* and freed from the Strife of the *Philistines*, *viz.* from the Contention of the Anger of God and of the Devil, as the History in this Text does clearly signify thus much in the High Tongue; which the *Spirit of Moses* has thus represented in the *Figure*, and plays with the Description of this Figure.

17. As indeed the whole *Old Testament* is a Figure of the *New*, and the *New* a Figure of the future *eternal World*, wherein the Figure shall stand in divine Power, and the Spirit of God shall in Eternity play with his Deeds of Wonder; to which End also he has created *Man*, and inspired the Power of his Voice, *viz.* the living Word, into him, that so he might be an Image of the eternal Word, with which *Image* the eternal Spirit will play, and work Wonders, that so there may be a *Joy* and Knowledge in the eternal Wisdom.

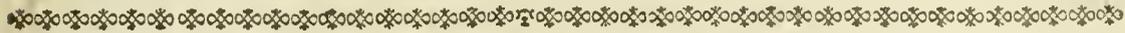
18. Now when the Spirit of *Moses* had pointed out the Figure of *Adam* and Christ under an History, he proceeds, and further *relates* how it must go with the Children of God in this *Time*, shewing in what Desire the poor Soul in *Flesh* and *Blood* lies captive, and is continually vexed and tormented, as here *Isaac* and *Rebecca*; for the Text says, *When Esau was forty Years old, he took to Wife Judith the Daughter of Beeri the Hittite, and Basemoth the Daughter of Elon the Hittite, which were a Grief of Mind to Isaac and to Rebecca*; and in this Place he speaks no further of these Wives, or their Children, to

signify, that it is a Figure, whereby he alludes at something else; which Reason looks upon as very strange, and wonders that God should permit *two evil Women* to be with holy *Isaac*, through his Son *Esau*; with whom he and his fair blessed *Rebecca* must live in Trouble, Vexation, and Opposition: So very secretly does the Spirit of *Moses* set forth its Figure, that Reason must even be blind in it.

The spiritual Figure is thus :

- ^u Forty Years of *Esau*. 19. The ^u *forty Years* of the Age of *Esau*, or of *Isaac* after he begat *Esau*, signifies, that *Adam* with his *Eve*, when he was Man and Woman, and yet neither of them, stood in Paradise ^x *forty Days* in the Temptation or *Proba*, and had Joy with his fair *Eve*, viz. with his ^y female Property in himself.
- ^x Adam forty Days in Temptation. ^y Feminine. ^z Feminine. 20. But *Abimelech*, viz. the King of this World, had introduced his Lust into this fair female ^z Rose-Garden, viz. into the *Tincture* of *Venus*, understand into the *holy* Life of Love in *Adam*, and stirred the Center of the Soul's Nature; whereupon *Adam* became lusting and longing to take to him in his Property yet *two Wives*; viz. the bestial Wife, according to the beast-like Property out of the four Elements, and the astral Wife from the Constellation [or *Astrum* of this World;] which wicked *Woman* did awaken in *Adam's* female Property, which he took to Wife for his Lust; as *Esau* did the Wives of *Scorn* and *Mockery*, with whom he caused mere Grief of Mind and lamentable Perplexity to himself and his right female Property; and we indeed do still suffer and endure the same, and must consume our Time with *them* in Misery and Lamentation.
- ^a Israel forty Years in the Wilderness. 21. Further, This Figure denotes the ^a *Forty Years* of *Israel* in the Wilderness, when they did eat *Manna*, and rejoiced with *Rebecca* under a strange King, where they lived in the Kingdom of this World, and yet were led, preserved, and nourished in the *divine Arm*; and therefore they grew great before the World, as *Isaac* under King *Abimelech*; and when *Israel*, after *Forty Years*, pitched their Tent at *Beer-sheba*, viz. in the promised Land, they yet took these *two Wives* to them in their fleshly Lust, which caused mere Grief of Heart to them; for which two Wives sake they were sorely punished of God, and were at last, for their Sake, driven from *Beer-sheba*.
- ^b Christ forty Days in the Wilderness. 22. Thirdly, This Figure denotes the hard Combat of *Christ* in the Wilderness in *Adam's* stead, where *Christ* in our Humanity took *these two Wives* (which were manifest in *Adam* through his strange Son or Will) to his heavenly Essentiality, and suffered *them* to hunger ^b *forty Days*, so that they must resign and give in *their* Desire to the divine Essence, and learn to eat *heavenly Manna*; to signify, that this earthly Lust [in us] from the Stars and four Elements should be broken in *Christ's* Death, and *cease*.
- ^c Christ forty Hours in the Grave. 23. Fourthly, It denotes the ^c *Forty Hours* of *Christ* in the Grave, where these *two Wives* of Unquietness, in the human Property, were changed again into one eternal Wife, viz. into the true *Rebecca*, and right *Adamical Eve*, which was in *Adam* before his *Eve*.
- ^d Christ forty Days after his Resurrection. 24. Fifthly, It points at the ^d *Forty Days* of *Christ* after his *Resurrection*, when the *two Wives* of *Adam* and *Esau* were again changed into a manly Virgin, when this Virgin, viz. *Christ* in our Male and Female Property, did rightly *stand out* the *Forty Days* of *Adam* in Paradise, when he was tried, and therefore he set himself by divine Might into the *royal Throne* of ejected *Lucifer*, as a *Judge*; and with these two Wives in one Virginity, and one only Person or Image, would rule over ^e him, as the Cause of Man's Misery, seeing he was the great Cause that *Adam*, viz. the Image of God, did manifest by his Son of the new Will yet *two Wives* in his Virginity.
- ^e *Viz.* Lucifer. ^f *Note, Esdras*. 25. This the Spirit in *Moses* and ^f *Esdras* have mystically and secretly hinted at under an outward Figure, shewing how it should *afterwards* fall out: And though it is very likely that *Reason* will not believe us, we care not for that, and it matters not much, seeing

seeing we have not disclosed this for its Sake, but for the Sake of the *understanding* Children. However, we know very well in what Vision we write; [we know from what Spirit's Illumination and Knowledge we have set down some Glances of the great Mysteries signified by this short divine History of *Moses*.]



The Fifty-fifth Chapter.

Shewing what we are to understand by Ifaac's blessing Jacob unknowingly, when he was old, and ready to die.

The Gates of the Great Mysteries of the whole Bible.

1.  HEN Reason reads this History of the twenty-seventh Chapter of *Ge-Gen. xxvii. nesis*, it hath a twofold Conjecture about the same; one is, as though *Rebecca* only loved *Jacob* more than *Esau*, and therefore brought him by *Craft* to obtain the Blessing of his Father; and again it conceives, that indeed it was from the Appointment and Providence of God, because *Esau* was not worthy of the Blessing, and therefore it will take upon it wholly to condemn *Esau*; whereupon also it has set the *Predestination*; and yet it understands nothing at all of this wonderful Figure.

2. Now if we would rightly understand and interpret this Figure, then we must set here in the Figure the Patriarch *Isaac* in God the Father's Stead, who *alone* can bless; who also blessed *Isaac* in *Abraham's* Seed, that *Isaac* should again bless his Seed in the Covenant's Line.

3. And *Esau* was set in the Place of the depraved Nature, *viz.* in the Kingdom of the *corrupt* Nature, in Man's Property, apprehended in the Anger of God.

4. And *Jacob* we set in the New-Birth, in the *Humanity* of Christ, which God the Father blessed *instead* of the depraved *Adam*, when he brought forth a new Generation out of our Humanity in this Line.

5. And we see here how *Adam* has fooled away, and lost the Blessing and *divine Unction*; and how he was rejected in the earthly Image from God; and how he has lost his *Right* of the divine Unction, as here *Esau* did the Primogeniture, and also the Blessing.

The inward spiritual Figure stands thus:

6. *Isaac* was old, and expected to die, and called *Esau* his first-born Son, that he might *Gen. xxvii. bless him with the Blessing of Abraham, and bade him go take some Venison, and dress it for 1-4 him*, that he might eat gladly thereof, that his Soul might be refreshed, and the Blessing of the Lord might put forth itself in him, that he might bless *Esau*; and *Esau* went and did as his Father would have him, that so he might be blessed; this, in the inward Understanding in the Figure, is thus.

7. When *Isaac* was ready to die, the Blessing in God the Father's Property moved itself in him, and would bless the *natural Seed* of the *Adamical* Nature, *viz.* the Kingdom

of Nature in *Eſau*: For *Iſaac* longed after Veniſon, viz. after the Kingdom of Nature in the beſtial Property, viz. after the depraved *Adamical* Man, as to the firſt Creation.

8. For the Father's Bleſſing would caſt itſelf upon *Adam*, in whoſe Stead *Eſau* ſtood; but the heavenly *Ens* was *extinct* in the firſt *Adam*, and therefore the natural Man might not be helped and remedied *only* with a Bleſſing: But there muſt be another ſerious Earneſtneſs; the Bleſſing muſt become a *Subſtance*, viz. Man, in the Kingdom of Nature; of which [ſubſtantial Bleſſing] the Kingdom of Nature was *not* capable in its *own* Power and Might; as here *Eſau* in his Kingdom of Nature was not capable of the Father's Bleſſing.

9. For the Kingdom of Man's Nature was ſo poiſoned, that it muſt be *difſolved*; therefore the Bleſſing of God the Father turned itſelf upon the *Woman's* Tincture, viz. upon the *Adamical* female Tincture; underſtand the Light's Tincture: For the fiery Tincture in *Adam* was awakened in the *Wrath*, viz. in the Kingdom of Darkneſs, and was made an earthly Image; and herein the heavenly was ſwallowed up and mortified: Now the Bleſſing would come to *help* this heavenly diſappeared Image, that ſo it might be quickened again in the Bleſſing; and ſo the Kingdom of Nature with which it was incorporated ſhould be bleſſed, tinctured, and *regenerated*.

10. Seeing then two Lines went forth in *Abraham's* and *Iſaac's* Seed, viz. in *Iſhmael* and *Eſau* the right depraved *Adamical* Image, and in *Iſaac* and *Jacob* the Line of the Covenant in the *free-given Grace*, the Bleſſing of God the Father, which was manifeſted in *Iſaac*, turned itſelf upon *Jacob*, viz. upon the Line of Chriſt whom God has anointed, that he ſhould *again* anoint the firſt-born *Eſau*, viz. the firſt *Adamical* depraved Man: For the firſt *Adam* had loſt his firſt Birth given him out of the divine Word in the Creation, and could not any more be bleſſed out of *his Center*.

Gen. xxvii.
40.

11. For the Soul's Will was broken off from the eternal Word of divine Holineſs, and had given itſelf into the Center of the firſt Principle, viz. into the *Wrath* of the eternal Nature, into the Severation of the ſpeaking Word, viz. into the Oppoſition and contentious Contrariety; whence alſo *Iſaac* bleſſed *Eſau* with the Word of *Strife*, when he ſaid to him in the Bleſſing, *Thou ſhalt live by thy Sword, and break thy Brother's Yoke from off thy Neck*; ſignifying, that now the depraved Nature in him was become a Servant of God's *Anger*, and ſhould now bear and manage the *Combat* which *Adam* had raiſed up in the Life's Properties, and be a Servant of the ſame.

12. But that *Iſaac* did *not* underſtand this Thing, and *would* have bleſſed *Eſau* with the Bleſſing of the Covenant, and given him the Scepter in *Zion*, it ſhews us, that *Iſaac* and all the holy Children of God, *though* they be born again of the New-Birth in the Line of the Covenant, do not apprehend and underſtand the *internal Ground* of their Eſſence, wherein the Kingdom of God works and is in Power, ſo as to be able to do any Thing thereby in *Self-Will*; but God turns this internal Ground of the Place of God, as he pleaſes; and the Soul muſt ſee to what it does; as here *Iſaac* muſt ſee to what the Lord had bleſſed by him.

Gen. xxvii. 4.

13. For *Iſaac* ſaid to *Eſau*, *that he ſhould make him ready ſavoury Meat ſuch as he loved to eat, and then his Soul would bleſs him*: But now this Bleſſing ſtood in the Line of the Covenant, in which Chriſt ſhould ſpring forth, not in the Soul's Might, but in God's Might: For the Souls of *Iſaac* and all the Children of *Adam* were as yet with the Soul's Root, on the Band of God's Anger; which Anger this internal incorporated Line of *Grace* ſhould deſtroy in Chriſt's Death, and wholly incorporate and unite it in the Line of the Covenant.

14. Therefore the Soul's Will in *Iſaac* ſhould not propagate the Bleſſing of this Covenant's Line, and give it to the Kingdom of the *Soul-like* Nature, viz. to the firſt-born *Eſau*, and firſt *Adam*; for the Soul was a *Cauſe* of the Deſtruction; the Fire's Tinc-

Or Soul's.

ture received not the Might and Strength of the *new* Vertue, for its Might should be broken, *viz.* its proud *Lucifer*, who likewise is the very same: But the Light's Tincture, which disappeared in *Adam*, when the Fire's Might introduced dark Earthlinefs into it, which Tincture *sprang* forth again afresh in this Covenant's Line in the Power of the in-spoken and promised incorporated Word of Grace, the same had the Might and Power of the Blessing.

15. The Seed of the Woman, *viz.* the Light's Tincture and Vertue, should bruise the Head of the fiery Serpent, and change the Soul's fiery Might into a *meek* Love-Fire; the fiery Soul's Will shall and must be wholly transmuted and turned into Meekness.

16. As this disappeared Light's Tincture was brought from *Adam* into the Woman, *viz.* into *Eve* (which, when it was in *Adam*, was his fair Paradisical Rose-garden of peculiar Love, wherein *God* was manifest) and seeing now the Figure of the New-Birth was represented in *Isaac's* Blessing, therefore also his Wife, *viz.* the blessed *Rebecca*, must come, as one who also stood in the Line of the Covenant, and set forth the right Figure of Christ, *viz.* *Jacob* in the Place of the Blessing; to signify, that Christ should be manifested in this Covenant's Line in the Seed of the *Woman*, *viz.* in the Light's and Fire's Tincture, and assumes the Soul's Nature from the Power of the Light, that so he might rule over the fiery Nature of the Soul, and change the same into the Power of the Light.

17. Now *Rebecca*, *Isaac's* Wife, was here in this Place a Figure of the Virgin *Mary*, who brought forth Christ, *viz.* the Blessed of God, who should bless *Esau*, and all the *Adamical* Children; and it was so ordered by the Lord, that *Rebecca* should so carry it, for she understood that the Blessing, *viz.* the Scepter of *Israel*, did rest in *Jacob*.

18. For seeing the Scepter of *Zion* laid in the Seed of the Woman, *viz.* in the *Virginity*, the same Scepter was here also stirred in the Seed of the Woman; so that a Woman must bring forth the Covenant's Line to the Place of God, the Father's Blessing, which was in *Isaac*; and the Man's Will, *viz.* the Soul's natural Fire-Will, must come *behind*, and be a Servant of God's Wonders, and see what God has done with him.

19. But that it appears to be *as* a Deceit or cunning Subtlety, in that *Rebecca* did so instruct and *put on* *Jacob* to take away the Blessing from *Esau*, as if she loved *Jacob* far above *Esau*, therein Reason has *blind* Eyes; for through the Devil's Cunning the Curse came into the World, and through the divine Cunning in the Love the Destruction of Death and Hell came again into the Soul: The *divine* Cunning killed the *Devil's* Cunning.

20. Understand it right; all Cunning arises from the *Lubet* or Desire; the Devil's Cunning arose from the false *Lubet* or Lust: So likewise God's *Lubet* came again into the Woman's Seed (into which heavenly *Matrix* the Devil had *insinuated* his Lust) and destroyed the Devil's Lust.

21. It was of God that *Jacob* obtained the Blessing, wholly *contrary* to the Mind and Will of Reason; for he stood in the Figure of Christ, and *Esau* stood in the Figure of the depraved *Adam*.

22. Therefore *Esau* was an *hairy* or rugged Man, signifying the monstrous, bestial Property, which had awaked in the *Fall* through Lust. Now when *Adam's* Lust had brought itself to Substance, then the Flesh became gross and *bestial*: Thus the bestial Part swallowed up the *heavenly* in itself, and Death was manifested in the Flesh; and we see here in this Figure very clearly typified how it should be.

23. *Isaac* would bless the bestial Man in *Esau*; this God would not; the divine Blessing belonged to Christ: But the depraved *Adam* could *not* be *capable* of receiving the Blessing of God, unless Christ should take this rugged bestial Skin [or Form] which *Adam* had put on, as here *Jacob* could not be blessed, unless he had on him the hairy Beast-like Skin.

24. God the Father set before him our Misery, in his Covenant in Christ, in our Humanity which he assumed; for Christ must enter into our Humanity, and walk in our *hairy Form*, and destroy our Death of the bestial Property; as it is written, ^b *He took on him our Sickness, and laid on himself our Grief.*

^b Note,
Isaiab liii. 4.
Mat. viii. 17.
¹ Pet. ii. 24.

25. For as Isaac took hold of his Son Jacob in his hairy Skin, and felt whether he was his first-born Son to whom the Blessing belonged, so God the Father reached into the Essence of his Son Christ, and felt whether the Humanity of Christ was the first Image created in Adam; ⁱ whence the Agony seized on him in the Mount of Olives, that he sweat bloody Sweat, of which *Isaiab* speaks plainly, *He took on him our Grief.*

ⁱ Note, the
Cause of the
bloody Sweat.

26. And as Isaac found outwardly only Esau's Skin on Jacob, and inwardly heard Jacob's Voice, and yet blessed him instead of Esau, as if he was Esau; so likewise God the Father found our rugged human Property on Christ, and yet inwardly he heard that the Voice of God sounded in him, that the divine heavenly *Ens* was within under his assumed Humanity; therefore also his Voice did in his Baptism in Jordan rest upon him, when he blessed our Humanity, in that he said, *This is my beloved Son, hear ye him.*

27. So likewise Isaac heard indeed the Voice of Jacob under the hairy Skin, and understood that it was not Esau; but the Spirit in his Blessing did yet forcibly pass upon him; for he proved in him the incorporated Ground of the Covenant, viz. the Line of the new Humanity; for he said, *The Voice is Jacob's Voice, but the Hands are the Hands of Esau*; in which the Spirit intimates, that in Jacob, and all the Children of God in Flesh and Blood, there is even the first depraved bestial Adamical Man, with his hairy Skin, which God does not look upon; but only the divine Voice, which is one Spirit with God, inhabits in the inward soulish Man.

Gen. xxvii.
22.

28. And then we see in this Figure, that our Beast's Skin in Flesh and Blood, where-with we so pride ourselves and make devout Shows before God, is only a Deceit: As Jacob in this Beast's Hide stood as a Deceiver before his Father, and would blind his Father with the Beast's Skin, so likewise the earthly Man cometh in his bestial Property before God, and desireth God's Blessing: But he may not obtain it, unless he has Jacob's, viz. Christ's Voice, in him under this Beast's Skin.

29. For as Jacob was smooth and pure under this Beast's Skin, so must we be smooth, pure, and holy, in our inward Ground ^k, under this our Beast's Skin, if we will have the Blessing of God to light and rest upon us; for we see very well in this Figure, that the Blessing would not rest upon Esau, who had by Nature a rugged, hairy Beast's Skin in his Essence, though he was the first-born to whom the Blessing belonged by Right of Inheritance; for the first Man was become depraved in his Nature, and had lost the Inheritance of God, the Blessing; and the filial Inheritance rests only upon the second new Adam.

^kOf the Heart
and Soul.

30. Further, this Figure denotes, that the new Man in Christ should take away the Scepter and Might from the Devil, and also from the Man of Sin, and in this Blessing rule over him in Power, as Jacob was made Lord over his Enemies: This Figure points wholly at Christ.

31. For as Jacob took a strange Form on him, and came in strange Attire before his Father, and desired the Blessing of him, and also obtained it, so Christ, viz. the Eternal Word, took on him also a strange Form, viz. our Humanity, and brought the same before his Father to bless it.

Gen. xxvii.
28.

32. And as Isaac blessed his Son Jacob with the Dew of Heaven, and the Fatness of the Earth, with Corn and Wine, so God the Father blessed our Humanity in Christ; for our Humanity was also in its Original out of the Limus of the Farth, and was nourished and brought up by the Dew of Heaven, even by Corn and Wine: This God blessed to the New-Birth and Resurrection of the Dead upon the Life to come.

33. And as *Isaac* set *Jacob* to be Lord over his Brethren of the natural Property, so God *Gen. xxvii.* has set the *New-Birth* in the Blessing of Christ to be Lord over the *Adamic* Nature in ²⁹ Flesh and Blood; so that the new Man, born of God's Blessing, must rule over all the Members of his natural Body, and they must be subject to the new Man.

34. And as *Isaac* set the Curse between them, *That whosoever should curse Jacob should be accursed, and whosoever should bless him should also be blessed;* so God has set the Curse ²⁹ upon the corrupt *Adamic* Kingdom, that whosoever should not be found in the Blessing of Christ, must be eternally in the Curse of God; but whosoever should bring his Mind and Will into this *Jacob's*, *viz. Christ's* Blessing, he should be for ever in the Blessing.

35. Further, We see in this Type how it goes with the Children of God; for *when Isaac had blessed Jacob, then came Esau with his Venison, and his Father Isaac was astonished, and said, Why? who art thou? And he was disnayed at it, that he had unknowingly blessed Jacob:* Which typifies how that the *Adamic* Man understands nothing at all of God's Ways; and how God does oftentimes wonderfully lead him according to the inward Ground, and that though he be carried on in the Way of God, yet he looks much at the outward Reason, and often stumbles at external rational Things, at temporal Orders and Goods, and suffers *Fear* to surprize him, and would fain have the Will of his Reason be done; as here *Isaac trembled* exceedingly, when he saw that the Will of his Reason was broken.

36. And herein we acknowledge the *Misery* and Ignorance of the Children of God, in that Reason enters into his own Dominion, and will not wholly leave itself to God, and is astonished when it goes otherwise than it has imagined to itself.

37. And then we see how God at last breaks forth with his Light in the *Understanding*, and shews Man his Way, that he is satisfied, as he did here to *Isaac*, in that he said, *This Jacob is blessed, and he shall also remain blessed;* for now he understood God's Will. 33.

38. Further, We see in this History how *Esau weeps lamentably before his Father* for the Blessing, and says to his Father, *Bless me also, my Father. Hast thou but one Blessing? Hast thou not reserved one Blessing for me? But his Father said, I have made him thy Lord, and all his Brethren I have given to him for Servants; with Corn and Wine I have enriched him: What shall I do now unto thee, my Son?* This typifies the Kingdom of Christ, shewing how God has made it Lord over the Kingdom of Nature, as Christ said, *All Power both in Heaven and on Earth is given to me of my Father.* 18.

39. Further, It denotes, that the corrupt *Adamic* Nature in *Esau*, and all Men, cannot receive the Blessing, unless they first die to their own Self-Right and Will; as *Esau* could not be blessed of his Father with the holy Blessing, for he was the Type of the corrupt *Adam* according to the Kingdom of Nature: So likewise the *earthly* Nature cannot be capable of the holy Spirit in its Essence; of which Christ said, *Flesh and Blood shall not inherit the Kingdom of God, unless it falls into the Earth, and enters again into its first Womb* as Grain that is sown, and resigns its Nature to the first Mother. 18.

40. And then we see here how *Isaac* gives his Son *Esau* a temporal Blessing, and intimates to him, that the natural Man is led by the Spirit of this World: For to *Jacob* he said, *God give thee of the Dew of Heaven, and of the Fatness of the Earth, and of Corn and Wine Abundance:* But to *Esau* he said only, ** Behold! thou wilt have a fat Dwelling upon the Earth, and of the Dew of Heaven from above; thou wilt live by thy Sword, and serve thy Brethren; and it will come to pass, when thou shalt have the Dominion, that thou wilt break his Yoke from off thy Neck.* 28.

41. And hereby he signifies, in what *Dominion* the outward natural Man is led, driven, and nourished, and what his Desire and Endeavour should be; namely, he would be in his *Mind* only a Robber, Murderer, and an evil malicious Beast, that should desire to bear down all under it with *Power, Force, and Murder.* * Ver. 39, 40.

42. For *Isaac* does not say, Live thou by thy Sword; but *thou wilt* do it, viz. God's Wrath in the Kingdom of the corrupt Nature with the Devil's Will will move thee thereunto, that thou wilt draw the Fatness of the Earth to thyself, and *wilt* be ruled and driven by the Stars above, and wilt in thy natural Power *drive* away from thee the Children of God, who rule in God's Power: That is, when the holy Spirit in God's Children reproves them by Reason of their *Tyranny*, they then kill and slay them, and tear the Sword of the *Holy Ghost* from off their Neck, as here *Isaac* said, Thou wilt do it.

43. As indeed *Esau* soon did, and would have killed *Jacob*, so that *Jacob* in God's Blessing was fain to *fly from him*; and here he pulled off the Yoke of the holy Spirit from his Neck: And this Prophecy of the Patriarch is a Figure, how those of the Nature of *Esau* and *Tyrants*, viz. the fleshly Brethren of the Christians, would dwell among the Christians, and be born as to their natural Brotherhood of the *same Parents*, as *Esau* and *Jacob*; and yet they would persecute them with Sword and Torments, and thrust them away, and yet stand themselves as if they were the *only* true Christians, and desire the Blessing of God; as *Esau* stood and *wept bitterly* for the Blessing; and he did not mind the Kingdom of God, but that he might be a *Lord* upon the Earth over his Brethren and other Men, and might have Riches, and Fulness of the Belly.

44. This *Esau* in his Blessing is a true Type of *Antichrist*, who draws near to God with the Lips, and gives himself to an external seeming Service and Worship of Christ, and sets himself forth as if he did it to God, and stands and makes mighty holy Shews in his Hypocrisy and glistering *Verbalities*, and sets forth himself with Zeal and *Devotion*, that so he might be honoured of Man, and that his God *Mammon* and *Maozim* may be fat; and does even mourn and lament for Malice, when Men will *not* do that for him which he will have, when he cannot get enough of the Belly-blessing, according to the Will of his God *Maozim*; and whosoever does but reprove or touch him, and speaks to him of the *Blessing* of God, him he will slay, and cannot endure a true Servant of Christ under him.

Note. 45. Reason supposes, that seeing *Isaac* said to *Esau*, Thou shalt live by thy Sword, that God hath *commanded* him so to do, and here it props up [its murdering Malice,] but it is far *otherwise*; God wills *not* any War; but the Kingdom of Nature in God's Anger wills it; and whosoever is born only of the Kingdom of Nature, he lives also to the same.

46. Therefore said *Isaac*, Thou *wilt* do it: As if he had said, Thou through thy Anger wilt serve the Anger of God, and wilt be a Lord in the Kingdom of Nature in this World; even as the rich and wealthy ones bring themselves into *Power* and *Authority*, and do it through the Kingdom of Nature in the Wrath.

Gen. xxvii. 41. 47. And we see further, how that *Esau* did bear deadly Hate to his Brother *Jacob* for the Sake of the *Blessing*, of which notwithstanding he was not capable as to the Kingdom of Nature; to signify, that the *true Children* of Christ should for the Sake of this Blessing be hated, persecuted, and slain by the Children in the Kingdom of Nature, and that because the Kingdom of Grace¹ shall rule over the Kingdom of Nature, and destroy the same *at the End of Days*, and change it into its Might; and *therefore* there is Strife between both Kingdoms.

48. For the Children of Christ in the Time of this Life, as to the outward Man, live in the Kingdom of the depraved human Nature, viz. in the Kingdom of those of the Nature of *Esau*, and are, as to the Spirit, only Strangers and Pilgrims therein; as Christ *John* xviii. 36. said, *My Kingdom is not of this World*: And therefore the Children of this World are Enemies to them, and persecute them, as *Esau* did his Brother *Jacob*.

49. For where the Kingdom of Christ begins to flourish, there presently the Kingdom of the Devil begins to storm and rage; and for this Reason, because the Kingdom of

Christ shall and will take away and ruin his Might and princely Throne; hence is the Strife in this World between the Children of *Jacob* and *Esau*.

50. For as soon as *Jacob* had obtained the Blessing, *Esau* purposed in his Mind to kill *Jacob*, which is a Figure of Christ, shewing how that God's Anger would kill him, in this Blessing in our assumed Humanity, as to the Kingdom of Nature, and that the Children of God also should be killed in God's Anger as to the Kingdom of Nature, and shed their Blood into this murdering Spirit, that thereby God's Anger might be blotted out, and changed into Love.

The Fifty-sixth Chapter.

How Isaac and Rebecca sent away Jacob, on Account of Esau, into another Country; and how the Lord appeared to him in a Vision upon the Ladder, which reached even unto Heaven; and how Esau carried himself afterwards towards his Parents.

1. HEN *Jacob* had received the Blessing, then he must depart from his native Home, from Father and Mother, and fly from the Wrath of *Esau*: This is now a Figure of Christ, shewing how that he, after that he had assumed and anointed our Humanity, should flee with our Humanity out of its Father's *Adamical* House again into the first *Paradiscal* House. Gen. xxviii.

2. And it further denotes, that the Children of Christ (after they have received the *Union* and Blessing, and the New-Birth begins to spring forth in them in the Blessing) shall and must immediately flee with their Thoughts and Mind from their Father *Adam's* House of the depraved Nature; and it shews that the Devil and the World soon hate them, and they must immediately give themselves to the Pilgrim's Path of Christ, and live under the World's slavish Yoke, in Misery and Oppression, in Disfavour and Disrespect; for God brings them forth with their Thoughts and Mind out of their Father's House, viz. out of the *Desire* in Flesh and Blood, so that they nothing at all regard the Pleasure of the World, and flee from it, as *Jacob* from his Father's House.

3. And then we see how wonderfully God guides his Children, and defends them from their Enemies; that the Devil in God's Anger cannot kill them, unless it be God's Will; as he defended *Jacob* from the Fury of *Esau*, and led him away from him: And we have here an excellent Example in *Jacob*, in that he forsook his native Home, also his Father and Mother, for the Sake of this Blessing, and loved God more than all temporal Goods, and willingly left all to *Esau*, that so he might but be the Blessed of God.

4. And we see, that when he had left the Riches of the World in his Father's House, the Lord appeared to him with the eternal Goods, and shewed him a Ladder, whereupon he could ascend into God's eternal Kingdom; which Ladder was no other than Christ, whom he had put on in the Line of the Covenant; and here now the Type was represented to him, shewing him what Person Christ should be. Gen. xxviii. 12.

5. For this Ladder (as to his Apprehension) was upon the Earth, and the Top of it reached into Heaven; and thereon the Angels of God did ascend and descend; which signifies, 12.

that God's eternal Word with the Power of Heaven, *viz.* with the *angelical* divine World's *Essence*, should descend or immerse itself into our *Essence*, departed from God and blind as to God, and assume our Humanity, and so unite the Heaven with the World *in Man*, that the Humanity, through this Entrance of the Deity into the Humanity, might have a Ladder unto *God*.

6. And it shews that Mankind should come, through *Christ's Humanity*, into the Society of the Angels. And this is clearly signified here, in that the Angels of God ascend and descend on this Ladder; also that the Heaven in Man should be again *opened* through this Entrance of the divine *Essence* into the Humanity, and that the Children of God should have the Angels for *Companions* in this World; which God shewed to *Jacob*, in that the Angels came up and down to him on this Ladder.

7. Which shall be a very great *Comfort* to the Children of God, who turn themselves from their Father's House, *viz.* from *this World's Vanity*, to this *Jacob's Ladder*; for they shall certainly know, that God's Angels come to them upon this Ladder, to which they have turned themselves, and are willingly about them to *serve* them.

8. For this Ladder signifies properly the Pilgrim's Path of *Christ* through this World into God's Kingdom, in that the Kingdom of the corrupt *Adamical* Nature does always yet *cleave* to the Children of God, and *binds* them in *Flesh and Blood* in the Spirit of this World; and therefore they must, according to the inward Man in *Christ's* Spirit, *continually* ascend up in much *Crosses* and *Tribulation* on this Ladder, and follow *Christ* under his *Cross* and red Banner.

9. On the contrary, the World lives in the Pleasure of their Father *Adam's* House, in Scorn, Jeering, and Mocking, in Envy, Spite, and Malice; whatsoever they can do to *cross* and *vex* these *Jacob's* Children, that they rejoice and take Delight in, and laugh and sneer at them; as we have an Example of it in *Esau*, how that he took, *in Contempt, Disdain, and Spite* to his Father and Mother, *Ishmaelitic Wives*, who were of the Line of Mockery or Reviling, which were mere Bitterness of Spirit, and *Grief of Heart* both to *Isaac* and *Rebecca*.

10. Where we clearly see, that the Devil has *his Power* in the Kingdom of this World in the corrupt human Property, and does continually resist God's Children, and *vexes* and plagues them, and fights with them for his Kingdom, which he has *lost*, and doth not willingly allow it them.

11. And we see very finely, how the *Lord* stands above upon this Ladder of the Pilgrimage of *Christ*, as with *Jacob*, and without ceasing calls the Children of *Christ*, and comforteth them, that they should cheerfully ascend upon it: He will not leave them, but come to them and bless them, so that their ^m *Seed* and *Fruit* shall grow, increase, and be as the *Dust upon the Earth*; that is, that they in their *Toil, Labour, and Anxiety*, shall spring up and flourish in the inward divine Kingdom.

12. For so much as the Children of *Christ* go out from this World, and *forsake* it in their Mind, so much they spring up in the inward Kingdom of *Christ*, where then *God* stands above upon this Ladder, and continually *inspires* or *inspeaks* his *Blessing* and *Power* into them, so that they grow as ⁿ *Branches upon his Vine*, ^o *which he hath planted* again in our Humanity, in this *Jacob's* Blessing in *Christ*.

13. And we hereby clearly see, that this *whole Type*, from *Abraham* to *Jacob*, contains mere *Figures* of the Kingdom and Person of *Christ* and his Children; for here *God* renews the promised Covenant of *Abraham* concerning the Seed of the Woman with *Jacob* also, that ^p *out of his Seed*, as out of the Line of the Covenant, *he* should come who should *bless all Nations*; for which reason also *Jacob* was led from his Father's House, *God* having set before him outwardly the Kingdom of *Christ* in the Figure, for

whose

^m Gen. xxviii.

14.

ⁿ Joh. xv. 5.

^o Psal. lxxx.

15.

^p Gen. xxviii.

whose Sake he caused his Wrath to cease from the Children of Unbelief, and did not destroy them, but afforded them Time to repent, and so appeased his Wrath in this Type, which pointed at the fulfilling which was to come.

14. We have here also a firm Ground and Assurance, that *Christ* has truly taken upon him our *Adamical* Soul and Humanity in the Body of *Mary*, and has destroyed Death, Hell, and the Anger of God in our Humanity which he assumed, and has set up this Ladder of *Jacob*; for God said to *Jacob*, *Through thee and thy Seed shall all the Generations of the Earth be blessed*; through thee *Jacob*, through thine own Seed, which ^{Gen. xxviii.} 14. is God and Man, viz. the heavenly divine *Ens* and Substance, and the human *Ens* and Substance, in the Power of the eternal Word.

15. In which Word the holy Name *Jesus*, viz. the highest Love of the Deity, has unfolded and manifested itself in our Humanity which he has assumed; which *sole* Love of God, in the Name *Jesus*, has overcome the Wrath of the eternal Nature in our Souls from the Father's Property in the Anger, and has changed it into the Love of the divine Joy, and has broke the still *Death*, which has severed us from the Life of God, and has manifested the Divine *Life* of the highest *holy* Tincture, in the eternal speaking Word of the divine Power, in Death, and has made Death to be Life, and so our Soul, in this divine Power, is together penetrated and *pressed* through Death and the Anger of God.

16. And it is nowise to be so taken, as some say, that the Substance wherein the Word is become Man proceeded not from *Adam*; but (as some *erroneously* say) the *Virgin Mary* proceeded *not* from Mankind, she hath outwardly only taken upon her a human Body from *Anna*, and is not of the Seed of *Joachim*, but is an eternal *Virgin* chosen by God for this Purpose before the World was.

17. This Text teaches us otherwise, where God says, *Through thee, and thy Seed*, not through a strange divine Seed only, but through thee and thy Seed, with the Entrance of the divine Substance, *Christ* should break Death in *Adam's* Soul and Body, and *destroy Hell* in *Adam's* Soul and Body, which was manifested or revealed in Paradise.

18. For here laid our Sickness and Misery, which *Christ* took upon him as a *Yoke*: *Christ* sacrificed his Father's Wrath which was *kindled* in our Humanity, and awakened his highest Love in our Humanity; and his holy Blood, his holy Tincture, entered into our human Death, and tintured our heavenly Substantiality faded in *Adam*; which faded in *Adam* when he brought Earthliness and the false Will thereinto, and *raised* up our faded heavenly Substance with his heavenly living Substance, so that Life sprung up through Death; and this was signified by the *dry Rod* of *Aaron*.

19. Therefore that is not the true Meaning, as some say; *Christ* has assumed a Soul from the Word in the *eternal Virgin Mary*, so that *Christ*, as one come from God, and his Soul in the Humanity of *Christ*, have one and the same Beginning.

20. They were indeed *united* in the *Incarnation*, or the becoming Man, so that they are inseparable; but the true *Ens* of the Soul, which the Word assumed in the Name *Jesus*, was of us Men from the *Female* Tincture, viz. from the true *Adamical* Soul, yet from the Property of the *Light*, which was severed from *Adam*, and put into the *Woman*, that this Property of the *Light* might transmute or change the fiery *masculine* Property again into the Love and Divine Humility, and that the *Masculine* and *Feminine* Property might be quite changed into *one* Image again, as *Adam* was before his *Eve*, when he was neither Man nor Woman, but a *Masculine* Virgin.

21. Therefore *Christ* took his Soul from a Woman, viz. from a *Virgin*, and yet was a Man, so that he rightly stood in the *Adamical* Image, and brought the averted severed

Properties of Life, in which our Will had broke itself off from God again into the Temperature and *Union*, viz. into that ONE.

22. For *Adam* turned his Will from the only Will of God, and *Jesus Christ* took our Soul again into the only Will of God, and turned the Will of our Soul in our Humanity, which he assumed, into the only Will of God again.

23. But that the Reader may be thoroughly and fundamentally informed, what our Soul is, and what the Word that became Man is, comparing one with the other, it is thus; *our Souls*, before the Beginning of the human Soul's Creature, was an *Ens* of the Word of God, ^{John i.} *in the Word*, and yet it was inspired or inspoken from the speaking Word of God, into the human Image in a natural and creaturely Life, and formed in an *Image* of the eternal speaking Word. This creaturely Life of the Soul turned itself in *Adam* away, from the divine Speaking, into an *own* Will and Speaking, and was in this Respect broken off from the most unsearchable Substance, and separated from God.

24. Into this *separated* Word, viz. into the *Soul*, the only eternal divine speaking Word gave itself in again, and turned the Will of the Soul again into the eternal one, viz. into God's eternal speaking: Therefore the *Soul* is indeed from the eternal Word; but *Christ*, viz. the highest Love of the Deity, did not take a new Soul out of the eternal Speaking, but our Soul, viz. the Word which was once spoken or formed in *Adam*, viz. our human Soul, into his Love-speaking in the *Grace* and *Union* of the Deity.

25. God spoke again into our poor fallen Soul in *Paradise*, immediately after the Fall, the *Covenant* and *Root* of his highest Love and Grace through the Word, as a Center of Grace to Conception, and to the New Regeneration.

26. And in *Abraham* he manifested the *Covenant*, which *Abraham* laid hold on with his Desire, and *received* it after a spiritual Manner, as an *Ens* to the Tree; but it laid without Substance in Man, only as a spiritual Form and Model, or *Idea* of the powerful Word.

27. Which Word in its *spiritual Figure* in the *Virgin Mary* was at the Limit, viz. at the End of the spiritual Form, where the same spiritual Form of the *Word* of God was comprehended in a substantial *Ens*, and therewith also in like Manner our *human* Substance, as to the Soul, was comprised in the Image of the Word, and as to the the Substance of the Body, in a human Form; and was a Self-subsisting God-Man.

28. This comprised spiritual Image, which was the *Seed* of Faith which *Abraham* laid hold on in the Faith, was *invested* on *Isaac*, and from *Isaac* on *Jacob*, and to *Jacob* God said, *Through thee and thy Seed shall all the People of the Earth be blessed*; viz. through this *Seed* of Faith which *Jacob* had received from his Father *Isaac* in this Line of the *Covenant*, which Line of Faith had incorporated itself in the human Property according to the *inward* Ground of the second Principle, viz. in that Image of the heavenly World's Substance extinguished in *Adam*.

Gen. xxviii.
14.

29. In which incorporated Ground the Limit of God's *Covenant* remained in a spiritual Form till *Mary*, and was propagated from Man to Man as from *Adam* and *Eve* along to *Mary*; and there the Word of the divine Power was moved, and essentially assumed our human *Flesh* and *Blood* together with the Soul, and quickened the extinguished heavenly *Ens* in the *Seed* of *Mary* as to our Part, which Manifestation penetrated and pressed also into *Mary's* heavenly Substantiality, so that she became *living* as to that heavenly *Virginity* which disappeared in *Eve*; and in this living *Virginity*, viz. in *Adam's* heavenly Matrix, God became Man.

Luke i. 42.

30. And this is the *Blessing* of *Mary* above all other *Women*, that she is the first from *Adam* in whom the heavenly Matrix became opened, in which the *dry Rod* of *Aaron*

rightly budded, viz. the Kingdom of God: *She* is the first in whom the hidden Virtue was manifested, for in her the Limit of the Covenant in the spiritual Image or Type was at an End, and in her it was fulfilled with our Humanity.

In, or by.

31. Nevertheless she is truly the Daughter of Adam, Abraham, Isaac, and Jacob, both as to the Humanity, and as to the Covenant of the spiritual Figure; and in her Conception, when the inward incorporated Image or Type of the inspired or inspoken Covenant of Grace, which was laid hold on in the Faith, assumed our human Property, then was the Kingdom of Christ manifested in the Flesh.

1 Tim. iii.

32. Wherein afterwards the Faithful put on Christ in the Flesh, in their Faith, yet only as to that heavenly Image extinguished in Adam; as Mary [did,] where Christ embraces the poor Soul in his Arms, and encompasses them with the Power of God, and infuses, and flows in with his Love into them, which Love preserves and defends them from the Anger of God, from Sin, Death, the Devil, and Hell.

33. This is a brief Summary of the true Ground, what the Spirit of God has pre-figured and typified by the Patriarchs, in that he has led them so wonderfully, and has thus alluded with the Figure of Christ, how it would come to pass afterwards.

34. For Jacob was now the Stock, out of which the great and wide Tree of Israel should spread abroad in the dividing of its Branches as a Genealogy; therefore must he go away from his Father's House, and take Wives of his Father's Genealogy, viz. of Abraham's Brother's Son, that the People Israel, viz. the Line of the Covenant, might come of one Stock.

35. Now when Jacob awaked from the Dream of the divine Vision, where the Lord appeared to him and established the Covenant, He said, Surely the Lord is in this Place and I knew it not, and was afraid, and said, How holy is this Place! Here is no other than the House of God! Here is the Gate of Heaven. This is a Figure, shewing how it would go with God's Children, when God is manifest in them, that they continue to be in Fear and Trembling, and suppose God is afar off, and has forsaken them.

Gen. xxviii. 16, 17.

36. For where God withdraws himself in Man, there will always Sin and the Anger of God be first manifested in that Man, so that he will acknowledge and tremble at his Sin, and enter into Repentance; then appears to him God's friendly Countenance, and comforts him: For, if the Soul goes forth from Sin, then God's Grace enters into it; and then it says, Surely the Lord was with me in my Anxiety, and I knew it not; now I see that the Lord is with the troubled Heart, which is troubled in a divine Zeal or Jealousy; There is the Place of God, and the Gate of Heaven.

37. Further, It signifies, how the highest Love of God, in this Covenant in Christ, would be immersed into our Humanity; and how the Humanity of Christ would be conversant in Trouble, in that he took upon him all our Trouble and Misery, and how the Humanity of Christ would be astonished before the Anger of God and Hell; as it was in the Mount of Olives, where in his Agony he sweat a bloody Sweat; and Christ in his Humanity said; Father, if it be possible, let this Cup pass from me; where instantly the Gates of God appeared and comforted the Humanity: As here to Jacob, when he must in Trouble depart from his Father's House, in Fear and Trembling at his Brother Esau, who laid in wait to murder him, all which is a Figure concerning Christ, when God's Anger in our Humanity did lie in wait to murder him, that he would be in an Agony, Heaviness, and Distress, and how he would pray to his Father, and how his Father would comfort him; all which was done before he was crucified, especially in the Mount of Olives, in which Place this Figure of Jacob was fulfilled.

Luke xxii.

39, 44.

Matt. xxvi.

39.

38. And as Jacob took the Stone, which he had laid under his Head, and set it up for a Remembrance, and poured Oil thereupon; so has Christ set up his Anguish or Agony for a Remembrance to us poor Men, and poured forth his Oil of Joy and Victory upon it in

Gen. xxviii.

18.

* Agony, and our troubled terrified Hearts; and of *that* same * Stone has erected his Church for a continual Remembrance; of all which this Type of *Jacob* was a Pre-figuration.

a troubled Heart, because of Sin. * Gen. xxviii. 20, 22.

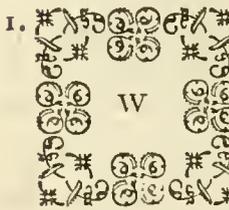
39. Which *Jacob* signifies in plain Words, where he says, * *If God will be with me, and defend me in the Way which I travel, and give me Bread to eat and Cloaths to put on, and bring me Home with Peace to my Father, then shall the Lord be my God, and this Stone, which I have set up for a Pillar, shall be God's House, and of all which thou givest unto me I will give the Tenth to thee*; where he clearly, under this Figure, signifies the *Levitical* and afterwards the *Evangelical* Priesthood, as it would be hereafter.



The Fifty-seventh Chapter.

How Jacob came to Laban, and kept his Sheep for him fourteen Years for his two Daughters; what the spiritual Figure of Christ's Bride contained under it signifies; how God sets Jacob in Christ's Figure, and so sports with the Type of Christ.

Gen. xxix.



1. *WHEN* *Jacob* must now in *Sorrow* go away from his Parents, and so avoid his Brother *Esau*, and commit himself to God in the Blessing of him, then God brought him to his beloved *Bride*, with whom he spent some Time in Joy with Patience, till he returned again with great Riches to his Father.

2. This is first a worldly *History* and Example, under which the spiritual Figure of the Kingdom of Christ is represented, for if the poor Sinner turns to God, then he attains, *first* of all, the *Blessing*, viz. the *Baptism* of Christ, whereby the *Holy Spirit* baptizes him in the inward Ground; and *then* it sets him in the Procefs of Christ under the Banner of his Cross, and *bids* him go forth from his Father's *Adamic* House of Sin, and make towards the Path of Christ's Pilgrimage.

3. And there he must lay the hard Stone of *Reason* under his Head, and rest and sleep upon this Stone of Reason; that is, Reason must stand *still*, and the Mind must in itself turn into the Grace of God in the most inward Ground in deepest *Humility*, and most willingly enter upon the Pilgrimage of Christ, as *Jacob* here did; and then *meets* him his most amiable *Bride*, and beautiful *Rachel*, viz. the noble Virgin *Sophia* of the divine Wedlock Enjoyment in the Love and Humanity of Christ.

Gen. xxix. 2.

4. First he comes to the *Well*, where the noble *Sophia* gives her Sheep drink, that is, the Soul is led to Christ's Fountain, out of which the *Water* of eternal *Life* springs; there he first sees and demands of the Shepherds, where the noble *Sophia* feeds her Flock. The Shepherds signify the *Children* of Christ, viz. Teachers of the Word of Christ, in whom the Spirit of Christ is, who also feed his Sheep; there the penitent Man asks for his eternal Kindred and *Friends*, viz. for the paradifical *House*, wherein his Grandfather *Adam* dwelt; then *those* Shepherds shew him that House, and also the beautiful *Rachel* which is born in this House, viz. the noble *Sophia*.

5. Who (when the poor Soul discovers these Things) looks amiably upon the Soul; whence the Soul is kindled in great Love, and *rolleth away the great Stone from the Well*, and gives the Sheep of noble *Sophia* drink; that is, the Soul rolls away all its

Gen. xxix. 10.

earthly *Lusts*, which were a Cover upon the Well-spring of eternal Life, and gives Drink and Food to the poor *needy* Sheep of Christ, the Sheep of this noble *Sophia*, and kisses the noble *Sophia* with its burning Desire to the Love of Christ.

6. And when the noble Virgin *Sophia* sees this, and that the poor Soul discovers all its Perils that it has undertaken for her, then she runs to her Father, and tells him, that her beloved Suitor and Friend is abroad with the Sheep of Christ, and *helps* to give them Drink; that is, the Love of Christ presses with the poor Soul's Desire into God the Father, and says, This Soul is my Friend, my *Bridegroom*; then God the Father commands that he be brought into his House; as here *Rachel* did to *Jacob*, and told to her Father who *Jacob* was, and what his Purpose was; and so also Christ shews his Father what the poor troubled perplexed Soul's Purpose is, when it comes to him. Gen. xxix. 12.

7. And as *Jacob* was promised this *Rachel* for a Spouse, for which he consented to keep the Sheep seven ^a Years, and loved her dearly, and yet afterwards at the Wedding the other Sister with her tender Eyes was laid ^b by him, which he desired not; so it goes also with Christ's Children, when they turn to God, and apply themselves to be Shepherds of Christ's Sheep, to ^c take Care of them, then is the most amiable and beautiful *Sophia* promised and presented to them, on which they find Joy within them. Gen. xxix. 19, 20.
^a Seven Years.
^b At his Heart
^c Or provide for them.

8. But when it comes to pass, that the Soul *thinks* it will embrace this Bride in its Arms, and have *perfect* Joy with her, then the other Sister, *viz. Leah*, that is the Cross of Christ, is laid by it, and the beautiful *Sophia* hides herself; and it must first take the Cross of Christ for a Spouse, and keep the Sheep of Christ ^d seven Years more for *Rachel*, *viz.* for the noble *Sophia*, before he obtains her for his Spouse. ^d Seven Years more.

9. For the Humanity of Christ does *not* presently give itself to the fiery Soul for its own, but stays indeed in the ^e betrothing in the inward Ground, in the Image of the heavenly World's Substance, which disappeared in *Adam*: But God the Father gives the Soul *instead* thereof the other Sister, *viz.* Tenderness of Heart, that the Soul in this Time may not sport in the Garden of Roses, but be in Trouble and Calamity, that it may be *tried* and *humble*, and always keep the Sheep of Christ, and not in this Marriage solace themselves in Pleasures and Pride, as *Lucifer* did. ^e Or Promise of Marriage.

10. And though it be so, that this noble ^f *Rachel* or *Sophia* be given in Marriage to the Soul, as is done to the stable Children of Christ, so that the Soul keeps this great Wedding of Joy with this Bride, which they only understand who have been Guests at this Wedding, yet afterwards the noble *Sophia* is as it were *barren*, the wedding Joy passes away, and the Soul is as if the Love of this Bride was taken from it. ^f Gen. xxix. 28, 31.

11. In the mean while ^g *Leah* under the Cross of Christ breaks forth, and bears Fruit; that is as much as to say, when the Soul ^h receiveth the Spirit of Christ, then begins the great Joy of this Marriage, concerning which Christ says, *There is more Joy in Heaven for one Sinner that repenteth, than for ninety-nine Righteous which need not this Repentance.* ^g Gen. xxix. 31, &c.
^h As a Conception. Luke xv. 7. Rev. xix. 7.

12. For that is the *Wedding of the Lamb*, that God and Man is married, and Christ is born, and then he stands in our poor and simple ⁱ Form in our most inward Ground, and *hides* his great Sweetness, which the Soul tasted in the Marriage, and covers it with his *Cross*; and then must the poor Soul in the mean while take the tender *Leah*, *viz.* Patience, and labour with her for Fruit in the Vineyard of Christ. ⁱ Condition or Disposition.

13. And it is very well, that the Soul falters with this *Leah*, and then this *Rachel* in the inward Ground of the Soul is a Stranger, and is as a Stranger towards it, as *Rachel* towards *Jacob*, when she said to him, *Give me Children, or else I die*; so also the noble *Sophia* says indeed to the Soul, work [or bring forth] in my Love-Desire divine Fruit, or else I will depart from thee; whereas yet the Soul ^k cannot do it in its own Power. Gen. xxx. 1.
^k Note, The Soul cannot do good by its own Power.

Gen. xxx.
22 - 24.

14. But this is done for this Reason, that the Soul may the more earnestly apply itself to *Prayer*, and pray to God for the divine Working of the divine Fruit; as *Jacob* prayed to God, so that *Rachel* was fruitful, and did bear to him *Joseph*, the Prince of all the Land of *Egypt*, who preserved, fed, and nourished them in the *Famine*.

15. So also when the noble *Sophia* seems *barren* to the Soul, as if it could not bring forth the Power of God in the Soul, the Soul mourns to God in *Patience*, [praying] that he would work in it and bless it, whereupon the Soul often converts in very great *Repentance*, and casts itself upon God's Mercy, till this noble *Sophia* becomes stirring, fruitful, and pregnant; and so it certainly generates the true *Joseph*, viz. a lowly, *humble*, *chaste*, temperate, and *modest* Soul, which afterwards becomes a Prince over the *Egyptian* House of *Flesh* and *Blood*, in which House the heathenish *Pharaoh* dwells, viz. the *bestial* Spirit; over that is this *Joseph* set for a Ruler and Governor, and is a Ruler over *Reason*, and governs it with *Joseph's*, viz. with *God's Spirit*.

16. This is thus, as to one Part, the spiritual Figure of *Jacob*, wherewith the Spirit alludes to the *future* Kingdom of *Christ*, where now at present in the *Accomplishing* it alludes thus also to the Children of *Christ*, and does yet so always lead them.

17. But we see especially in this Figure the Way of God, how God's Mind is far different from Man's; what Man loves, in that God *hides* himself; for that pleases him well, which in the Eye of the World is *simple* and despised, which only depends on him, and fears him.

18. *Jacob* loved the beautiful *Rachel*, and desired her; but the Line of the Covenant, in which *Christ* should be born, would not pass through *Rachel* but *Leah*; also *Rachel* could not conceive, till *Leah* had brought forth the Root or Line of the kingly ¹ *Priesthood*, viz. *Levi* and *Juda*.

19. For the *Priesthood* came from *Levi*, and out of *Juda* came the Scepter of the Kingdom, and the Prince *Christ* according to the *Humanity*; to signify, that *Christ* will be born and manifested in *these* Men alone, and brings and works his ² *Priesthood of the Holy Spirit* in them, who go forth from the Love of themselves, and the Pleasure of the *Flesh*, and are in the Eye of the World tender, bashful, simple, and despised, who esteem themselves unworthy of *such* Honour, and do not account such divine Working to be their *own*, nor *pride* themselves therewith, as the proud *Pharisees* did, and *still* do.

20. For this *Leah* only desires to bear Children for *Jacob*, that she might be acceptable to him, seeing otherwise, in respect of her ³ being *blear-eyed*, she was disregarded: Thus also the true Children of God desire only to walk in the divine Power with ⁴ *teaching*, and a *simple* Life in the Ways of God, that they may please God and serve him.

21. And again, We see here by *Jacob's* Seed, that the Line of *Christ* would not manifest itself in his *first* Seed with *Leah*, that *Christ* might not be manifested in *human* Pleasure or *Lasciviousness* of *fleshy* Lust, for *Leah* first bare *Reuben*, who defiled the ⁵ *Bed of his Father*, to signify that this Root sprung from *human* Lust.

22. But when *Leah* was discouraged, because she was despised, and would fain go out of that Contempt, then she bore *Simeon*, who was of an ⁶ *acute* Wit, of whom *Jacob* said, when he was to die, when he prophesied concerning all his Children from what Root each of them was, *The Brethren Simeon and Levi, their Swords are murdering Weapons, my Soul come not into their Council, and let not my Honour be in their Churches or Assemblies*; to signify, that he was sprung from the Line of Zeal or Jealousy, wherein *Leah* was *jealous* and discontented that she was thus *disesteemed*, as she then said, *The Lord has heard that I was thus disesteemed, and has given me this [Son] also*.

23. But when she cried to the Lord in her Zeal for Deliverance from her *Disesteem*, then she was pregnant and bore *Levi*, viz. the Root of the *Levitical* *Priesthood*, a Type of the Kingdom of *Christ*; for she *cried to God*, that her Husband might be again joined to

¹ Principality.
² Note,
The Priest-
hood of the
Holy Spirit.

³ Or being
tender-eyed.
⁴ Instructing.

Gen. xxix. 32.
⁵ Marriage-
Bed. Gen.
xlix. 4.

⁶ Text, A
sharp pier-
cing Mind.
Gen. xlix. 5,
6.

Gen. xxix. 33.

Gen. xxix. 34.

her in Love, as she speaks after this Manner, *Now will my Husband be joined to me again*; to signify, that God with the Levitical Priesthood, in a Type, would be joined again to Man, and would in a Type of the Kingdom of Paradise dwell among them again, as was done in the Time of *Moses*.

24. But the Spirit of God said by *Jacob*, when he was about to die, *Let not my Honour come in their Churches or Assemblies*; that is, they are of *murtherous Cainical Minds*, and serve me only in a *Figure*, pointing at the future Kingdom of Christ: But the Spirit of my Love and *Grace* is *not* with them in their Sacrifices and Worship of God; which Love and Grace he calls his *Honour*, which he would manifest through the Line of *Judah* in Christ.

25. Which Honour was, that he should break Death in Pieces, and destroy Hell, and take away the Throne of the Devil *in Man*, this the Holy Spirit calls his Honour; and that was *not* in the *Levitical Priesthood*, nor among the *titular Priests* in their Churches. But when *Leah* gave up her Will wholly into the Will of God, and said, *Now will I give Thanks unto the Lord*, who has delivered me from the Disgrace of the Devil, and of the World, then she bore *Judah*, *viz.* the Line of Christ. Gen. xxix. 35.

26. So here now the Spirit says, very secretly and covertly under a Veil, *And she left off from Bearing*; to signify, that Christ was the last, who was the End and *Fulfilling* of the *Levitical Law*; under which the Spirit signifies, that Men would *not find* Christ in the *Priest's Churches, Laws and Ordinances of Preaching*: He would *not dwell* in their Churches with his Honour of Victory, nor suffer himself and his Honour to be *tied* to the Houses of Stone, where they exercise an hypocritical Shew, and have within them only murdering proud Hearts, and with the murdering Swords of *Levi* disgrace and *slay* one another with Words.

27. But in the *Souls* of Men, when they give Thanks and praise the Lord in great Humility, as *Leah* did when she bore *Judah*, the Line of Christ, *there* will he dwell, and not be at all in the Council of those *Priests and Levites, the titular Priests*, who *contrive* only specious and glittering Ways for their Honour and Voluptuousness, and forget the true Thanksgiving in *Humility*, and honour and love themselves only, and so give that Honour to *their feigned or supposed Office*, which belongs to God alone, and to the Love of our Neighbour in great Humility.

28. We see clearly by this Figure, that God will not manifest himself in the *fleshy Love* of ourselves; for *Jacob loved Rachel more than Leah*, and would have had *Rachel* only in the Beginning; but his Seed must continue shut up with her, till *Rachel humbled* herself before God, and that *Jacob* prayed for her; to shew also, that God will not work in the Love of ourselves, in that we love and honour one another according to *fleshy Lust, worldly Honour, and Riches*, where Men flock together, associate and love one another, *according* to their Greatness, State, Riches, Glory, Beauty, Bravery, and Pleasure of this World. Gen. xxix. 30.

29. But the Spirit of God requires *humble, faithful, and sincere Love*, where the Soul is resigned up into God, and seeks not its own *Pleasure, or Self-love*, but looks upon the Way of God, and joins itself to the humble Children, who love God, and constantly give him Thanks; *there* God manifests himself and works in them, that they bear Fruit to the Lord. Note.

30. *Jacob* first served seven Years for *Rachel*, which himself had chosen in his own Love; yet she was *not given* to him for the first seven Years Service, but *Leah* was, unknown to him, laid by him; *Jacob* desired *Rachel* as Wages for his Service: Yet seeing the *Covenant* of the Lord laid in the Line of Christ in him, therefore he first received the *spiritual Wages* of the Grace of God.

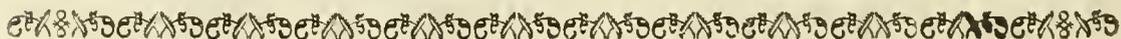
31. For Christ is the *Wages* of God's Children; as they must serve their Lord for

worldly Wages, so God first pays them with his Covenant of *Grace*, and then afterwards they receive also *temporal* Wages; as *Jacob* must first receive the Gift of God, as God *appoints* it for him, though it went very ill, as to Reason; afterwards, he also received the Wages according to his Will, for which he must serve yet seven Years more.

32. Which seven Years, in the inward Ground in this Figure, signify the *seven Properties* of the natural Life, which must be given up to the Service of God, into which God gives himself for Wages in a *co-working* Power, where the seven Forms of Life first help the Lord to bear a *spiritual* Figure and Image or Type, and to manifest the Line of Christ; then afterwards that same spiritual Form discovers also the *natural* Form, and bears a Prince in the natural Life, in whom God works, and through whom he rules the World, as is to be seen by *Jacob*.

33. He served seven Years for *Rachel*; but seeing he feared God, the *divine* Wages, *viz.* the Line of Christ, was first given him; afterwards God blessed also the human Self-Love according to the Kingdom of *Nature* in him, so that of *Rachel*, whom he had taken in natural Self-Love, he begat a Prince and wise Man, even *Joseph*, by whom the Spirit of God ruled, and made him a Lord and Governor.

34. And this Figure presents to us, that first Christ should be *born in us*, and so then Christ in us bears also the natural Man with Understanding and *Wisdom*, and appoints him to his Service in the Kingdom of Nature, and also in the Kingdom of Grace, as he did *Joseph*.



The Fifty-eighth Chapter.

How Jacob served his Father-in-law Twenty Years, and begat Twelve Sons and One Daughter; and how God blessed him, that he got great Riches; and how Laban often changed his Wages, and yet could not hurt him; what is to be understood thereby.

Gen. xxx.

I.



* Gen. xxx. I.

WE see in this History especially how it goes with the Children of God in this World, how they must live in mere Crosses and Adversity, as *Jacob* did with his Wives: For when* *Rachel* saw that she was barren, she envied *Leah* her Sister; to signify, that Man's own Love seeks not the Honour of God, but itself, as now *Rachel* envied *Leah*, because she had a Name that God had blessed her, and said to *Jacob*, Give me Children also; if not, I die.

2. Where we see how the Ways of God are quite *hidden* to Reason, though Reason stands in the Figure of the divine Wonders, as here *Rachel*; which here signifies the own *Adamical* Nature, which desires of *Jacob* the *Life's Power* from the Blessing of God; and if it gets not the same, it must *die*; which indeed the Spirit of Zeal, in her Desire, does very well signify according to her inward Ground in the Covenant of God: But her Reason understood it not, but only desired Children, that she might be delivered from Disgrace; but her inward Ground stood hidden, and panted through the human Nature to manifest itself in the human Essence: Therefore the inward Ground in the Covenant of Grace signifies, through its own *Adamical* Essence, that if the inward Ground

Ground should not be manifested through the human Essence, it must then die eternally : Therefore says Reason, Give me Children, or else I die ; which seems outwardly to be an *Opposition* and Discouragement : But the Spirit of God has here its Figure; under which it has its Signification.

3. And then we see in both these Sisters, who yet were Daughters of God's Covenant in the Promise, how the *Poison* of the Serpent in the Wrath of God in Flesh and Blood so vehemently *sets against* the Line of Christ in the Covenant, and always despises the same, and like a proud *Lucifer* elevates and puffs up the *rational*, human own Propriety of Self-will, and would have the Dominion.

4. As here *Rachel* despises her Sister, because she was *outwardly* fairer and more beautiful than *Leab*, in that *Leab* in the Sight of the World was simple and blear-eyed, and *Rachel* had the Spirit of the World in Reason elegantly as an Ornament, and so the *Adamical Nature* in *Rachel* ruled over the manifested *Blessing* of the Covenant in *Leab* ; to signify, that the Line of Christ in this World would be manifested in a mean, simple, and *despised* Form in Men of such-like Dispositions, which Men would, by the Reason, Pomp, and Beauty of the World, be esteemed *Fools*, and blear-eyed; who in such Scorn and Disregard would go away and ^a *sow in Tears*, but in their inward Ground in the Line of ^b Christ would bear, and at the End *reap in Joy* : This signifies, that ^c *Christ's Kingdom is not of this World* ; that in this World it must be thrown into God's Anger and Disdain, and into Death, and by this throwing-in *satiates* the Anger of God with Love and Meekness, and with Love spring forth through the Anger and Death, and bring the proud *Lucifer* in the human Self-will and fleshly Lust to *Scorn* and to nought, as an unstable Life, which Life cannot overpower the divine *Humility*.

5. Which Humility springs under all Scorn, and also breaks through *Death* and the Anger of God, and makes Death to be Life, and takes from *Hell* the *Victory*, and changes the Sting of the false Serpent's Essence with sweet Love ; as we see here by *Leab*, who though she was envied by her Sister, as by *Reason*, yet the Line of Christ in the Covenant springs forth in her under all Scorn, and makes her *fruitful*, and *Rachel barren* till she gave her Maid to her Husband for a Wife ; which signifies the *Adamical*, viz. the servile Line, which in the Kingdom of Christ attains the Marriage of the Line of Christ in the Manner of a *Servant*.

6. For *Adam* has negligently forfeited the Line ; the Right of Nature in the Kingdom of God was lost in *Adam*, and attains in the Manner of a Servant to the *Marriage* ; as *Jacob's Wives' Maids* did ; whereby we then see, that *Rachel*, viz. the right Self-Nature, could not work or bring forth Fruit, till the Line of *Servitude* under the Yoke of the *Adamical Nature* of Self-Love did first become fruitful ; to signify, that the human Nature must give itself up to be a Servant under the Line of Christ, if it will be married in the Line of Christ, and be ingrafted as an *Heir* of God.

7. And then first springs forth the Kingdom of Nature in the Kingdom of God, and in the Blessing becomes fruitful, as *Rachel* was first fruitful when her Maid had brought forth ; to signify, that *Rachel* also must be an *Handmaid* to the Covenant of God, and the Line of Christ, and that the Line of Christ in her also be her Lord, so that *she also* attains the Marriage of Christ's Line in the Manner of an *Handmaid*, and that she had not the Line of Christ in her in Self-Power by the Light of *Nature*, but as a *Gift* bestowed of *Grace*, that stands in another Principle.

8. And it is signified under it, that the Line of Christ was *not propagated* in human Self-Ability, but that itself does press into their Branches, and that the great or high Name, or ^a Stock, or Tribe of Men, is not respected, but it presses as soon upon the *meanest* and most miserable in the World, which are but Servants and Handmaids, as upon the most *high* and noble.

^a Stock, Family, or Genealogy.

! Mother.

9. As we have a powerful Example of this in *Jacob*, who must be in a servile Condition *Twenty Years* as a Servant, till the twelve Stocks of the Tribes of *Israel* were begotten by him, to signify, That a Christian must be born under the servile Yoke of the corrupt, domineering, self-willed *Adamical* Nature; but if any should as a Christian be born of the Line of Christ, then must the ¹ *Parent* be given up as a Servant to God, and be in the Kingdom of Nature only as a *Servant* of God, who in his Heart forsakes *all temporal* Things, and accounts nothing his own, and in his Condition and Employment esteems himself but as a Servant, who serves his Lord therein.

* Promise or appoint.

10. As *Jacob*, who under this Service of his begat the Stocks or Tribes of *Israel*, signifies that they should be *strange Guests* in this World, and serve God their Lord in the Kingdom of Nature therein, who himself would ^u vote them their *Wages*, that they should with great Riches go out of this World and enter into the Kingdom of Christ, *viz.* into their first *Adamical Paradisical* native Country; as *Jacob* in his Service got his Step-Father's Goods with great Blessing.

The inward spiritual Figure stands thus:

12. When *Adam* was fallen, he must go forth out of *Paradise*, and yield up himself to be a *Servant* under the Spirit of the World in the Kingdom of this World, and be subject to the *Stars* and the *four Elements*, and serve them in their Dominion, and provide for and take Care of their Children, *viz.* the *Creatures* of this World, as we see before our Eyes.

Gen. xxviii.
12.

13. But when he was to go out of *Paradise*, as *Jacob* out of his Father's House, the Lord meets him, and shews him the Entrance in again into *Paradise* through the Seed of the Woman, and Destroyer of the Serpent; as he shewed the same also to *Jacob*, by the *Ladder which reached to Heaven*.

* Grandfather.

14. And when *Adam* was gone out of *Paradise*, then he must submit himself to be a Servant under a strange Yoke, and serve the Kingdom of Nature in its Wonders, and provide for or take Care of the Children of Nature; which Kingdom of Nature in the *Fall* became strange to him, in that it now holds him by Constraint, and vexes him with Heat and Cold, Sickness and Misery, and holds him *captive* in itself, and uses him in its Service, which before was his best Friend and ² Patron.

y Grandfather.

15. And as *Jacob* in this Figure must fly to his Friend his Mother's Brother, and serve him, whom he kept as a Servant, and yet also in respect of his Daughter as a Son-in-Law, so also must *Adam* serve under the *servile* Yoke of his ^y Great Father, *viz.* the Kingdom of Nature, which Kingdom gave him its *Daughter to Wife*; of whom under this Yoke he begat the Children of God in the *Blessing* of God, and also places his Children as ministring Servants in his Father's House, *viz.* in the Kingdom of this World.

Gen. xxx. 37.
Sc.

z Pied or spotted.

16. And as *Jacob* obtained great Riches in the Blessing of God, and acquired the Goods of his Master with Subtilty, *in that he subtilly used the half peeled streaked Sticks before the Drinking-Troughs where the Sheep drank, upon which they conceived, and brought forth z ring-streaked Sheep, parti-coloured*; so also when *Adam* was come under the servile Yoke of the Kingdom of Nature, wherein also the Envy and Subtilty of the Devil domineered according to the Kingdom of *Wrath*, God shewed him, that he should with Subtilty acquire to himself the Kingdom of Nature, *viz.* the Working of Nature, with its Wonders, and procure the Power of Nature for an *eternal* Propriety; that his Works, which he operates in the Kingdom of Nature, must follow him into his eternal native Country, and be his own.

17. Which Subtilty was that which God shewed him, *viz.* the Destroyer of the Serpent, which *Adam* put on in the Covenant, which put on the Kingdom of Nature from us Men, and with divine Subtilty took away the Strength and Power of our Lord and

Master, *viz.* of the Kingdom of God's *Wrath*, which held us captive under its Yoke, and put on all human Power, and took away our Lord and Master's own Power, *viz.* the Kingdom of *Nature's* own Power, as *Jacob* took his Lord and Master's Goods.

18. And as the Spirit of God shewed *Jacob* in the *Vision*, that the *He-Goats and Rams* Gen. xxxi. 10. that leaped upon the Goats and Sheep were ring-straked, speckled, and grised; so was *Adam* also shewed, in the Spirit of the Covenant of Promise, how the Spirit of Grace in the Covenant came upon the streaked *parti-coloured* human Nature, and blessed it, so that it became pregnant of the Spirit of the Covenant.

19. Which human streaked, or particoloured Nature, is no other than the *half* earthly corrupt, and again in the Covenant new-born heavenly Nature; upon this came the Spirit of God as to the *heavenly* Part, and made it fruitful, so that under the earthly Yoke it drew the Power of Nature in the divine Power into the heavenly, and so was his Master's or Lord's, *viz.* the Kingdom of Nature's Goods, taken away, and the heavenly Man in the Covenant got them to himself with the *divine Wit and Subtilty*, and returned therewith from his Lord and Master, *viz.* the Kingdom of the outward Nature, again into his Father's House, *viz.* into *Paradise*, as *Jacob* into his Father's House.

The Figure is fundamentally thus :

20. In *Adam* the Kingdom of Nature laid in the *Temperature*, that is, all Properties were of equal Weight, but when the Will of the Soul went with Subtilty into the *Separation*, then the Properties were stirred up, and the Temperature was broken, and then the Separation was his Lord and Master, and held the Will captive as a Servant, who now must serve this Master.

21. But when God spoke or *inspired* again his Grace with the Covenant of *Love* thereinto, then the inward inspoken or inspired Ground of Grace drew the Kingdom of Nature with its *Wonders* to it, and came away with the Riches and Self-Might, and brought them again with the *inward* new Man into *Paradise*.

22. For the Riches of the natural *outward mortal* Man, in that it brings forth the Wonders of God with its Exercise, does *not* belong to the Kingdom of Nature as its proper own, but to the *inward* spiritual new Man born of Christ; he shall draw these Wonders to him, and take them with him to be an *eternal Vision* and Contemplation of the Wonders of God.

23. When the *Body* of the outward Nature *falls* away, then shall the *Works* follow the new Man as a Treasure, which he has got to himself by divine Wit and Subtilty, and put off the evil *Adamical* Nature's House of Self-Rule and Dominion; as *Jacob*, who stood in the Figure of the new spiritual Man, with whom the Spirit of God alludes in the Prefiguration to the *future* Kingdom of Christ, shewing how Christ would obtain all the Goods of this World, and all the Riches of the Power and Might of Nature, in the formed ^a *expressed Word* of God under his Servitude, wherein he yielded himself up to be ^a Or Outspo- a Servant of God in the Kingdom of Nature, and so make himself Lord and Master over ^{ken.} it, and bring it with him into his eternal Kingdom in our *assumed* Humanity; and, lastly, manifest it at the *End of the Day* of this World, and give it *us* again in our Father's first House.

24. Thus we should *not at all* look upon this Figure in *Jacob*, as if God had bid *Jacob* to deceive his Father-in-Law with Subtilty, and bereave him of that which was his, as if God had Pleasure in the natural Subtilty of Man: No, the spiritual Subtilty is only represented in the *Figure*, shewing how we shall obtain in the Kingdom of Christ the *un-* Luke xvi. *righteous Mammon*, which we have not as by a natural Right, but obtain it by the divine 9—11. Wit; and then the *Kingdom of Heaven suffers Violence*, and they that use Violence take it by Mat. xi. 12.

Force, with such Wit of divine Science, Knowledge, or Skill, as *Jacob* did in the Figure of Christ's Kingdom.

25. And it is shewn to the Jews, who with this Figure help themselves in their *Subtilty* and *earthly Fraud* and Treachery, that this Subtilty of *Jacob* prefigureth a *spiritual Type*, and doth not at all cover their Wickedness and Falshood.

Exod. xx. 17. 26. For he that says, *Thou shalt not covet* or lust after *that which is thy Neighbour's*, has forbid all outward Subtilty, Fraud, and *Deceit*; but in the ^b Genealogies, the Spirit of God has thus, with the Kingdom of Christ, signified and alluded in the Figure at the inward Ground of the New Man with an outward Figure.

27.^a As it was with *Ismael*, *Abraham's* first Son, from whom the Goods also were taken away; to signify, that they belonged not to *Adam* in the *Corruption* and Perdition, but to Christ, as the second *Adam*, which he took with divine Wit and Subtilty from the Kingdom of God's Wrath in Man, where he must first be *subject to the Wrath of God*, and serve in the assumed human Nature; yet so he obtained the Goods, and took away all its Goods, and this is that which this Figure of *Jacob* signifies.

^c Ten Times. *Gen. xxxi. 7.* 28. The Spirit presents here a most wonderful Figure in *Jacob*, shewing how *Laban changed his Wages* ^c ten Times, and yet could not hurt him; to signify, how it is with the Children of God in this Service, that under the Yoke of Nature they shall *acquire* the Goods of the Kingdom of Nature in the divine Wit in the *inward new Man*; thence happens such great Alteration to Man in his Purposes, so that when he has resolved upon the Course he will take, the Devil comes with his Envy, and *binders him* from his Purpose by evil Men, that it goes not forward; as *Jacob*, when he thought thus, *The speckled Sheep and Goats shall be my Wages*, then his Master disappointed him of his Wages.

^d Do good. *Rev. xiv. 13.* 29. So it is also with the Children of God in their Labour and Travail; when a Child of God thinks, now he shall *reap* the Blessing of God, now he will apply himself to the Children of God, with whom he may work and bring forth Fruit, and there he will *effect* ^d his good Purposes, and comprehend this *Work* in his Faith's Desire, that it *may follow him*, then will every-where all his Work and Purposes be broken, so that it goes not according to his Meaning and Will; he must now only trust and rely upon God as *Jacob* did, and so *no Enemy* can hurt him; and though it seems as if it would hurt him, and that his Work should be in vain, yet thus he works and bears Fruit incomprehensible to *Reason*, and in the End that Man *departs* with much Goods out of the Kingdom of this World, and returns again into his native Country, as *Jacob* did.

Rev. xiv. 13. 30. For the Scripture says, *The Works* of the Children of God *follow* their Faith, they take them with them, they are the Wages of their Faith; the *Faith* takes Christ into itself, and Christ takes the *Works* of Faith with him; and thus a true Christian returns home again into his native Country with much Goods, which he has introduced and laid up in *Hope* with his Faith's Desire.

31. Which Hope God fills for him in Christ with the heavenly *Ens*, which takes also herewith his Works of Nature, and draws them to itself for an *eternal Wages*, which is Christ, with the ^e expressed Word, *viz.* the Kingdom of Nature, wherein lies the Wonders and ^f Being of Man, kept to God's *great Day* of Separation, wherein ^g every one *shall reap what he has here sown*.

^h Gal. vi. 7. 32. When we rightly view and consider this History, how God did begin the Kingdom of *Israel* with a *servile Shepherd*, and exalted him before all the potent rich Men on Earth even to Eternity; and consider that the twelve Stocks or Tribes of *Israel* were begotten under a *servile Yoke* as Servants, out of which Stock Christ according to the Humanity was to be born; so we see, that all Highness of the World and all Art and Wit of Nature are *foolish* in the Sight of God, wherewith yet Men so boast, and esteem their worldly Matters, Doings, or Pomp, and their high State as *great Things*, and yet in the Sight of God they are not by far ^h so acceptable as an honest Shepherd.

^a Or outspoke.
^b Essence and Substance.
^c Like unto an honest Shepherd.

33. A Shepherd, in whom the Spirit of God works, is *more* highly *esteemed* before God, than the wisest and most potent in Self-Wit *without* the divine Dominion; and we see very well, how God erects his Kingdom in simple, *lowly*, and *mean* Men, who are not esteemed by the World, but are accounted no better than Herdsmen in the Eye of the World; as Christ also chose such for his *Apostles*, who were but poor, mean, contemptible People, by whom he manifested the Kingdom of *Israel* in *divine* Power.

34. Where are the *learned* and *worldly wise* Men? Again, Where are the *potent* Lords, who contemn the Simple? Where is their Might, Strength, Art, and Wit? They must all come in Dust and Ashes, and fall down to the Simplicity of *such* Shepherds, and bow their Hearts in Servitude under Christ's Yoke, if they will be *Partakers* of the ¹ Line of these ^k Shepherds; yea, they must be as *Jacob's Wives' Maids*, if they will come to this Marriage.

ⁱ Note, The true Line, Lineage, or Succession.
^k Or Pastors.

35. For the Line of Christ in the Beginning was manifested in *Abel*, a Shepherd; so also afterwards in *Abraham*, *Isaac*, and *Jacob*, *Moses*, and *David*; they were all but *Shepherds* when the Line of Christ was manifested: No Potentate, Noble, Rich, Learned, or High Worldly-wise, has attained it, but *mean* People of no Account, who have put their Trust in God.

36. Where are now the high *Priests*, Schools, and *Universities*, who ascribe to themselves, and assume the Authority and Power of these Mysteries, and often tread underfoot the *Gifts of the Holy Ghost* in such Shepherds, and laugh at them, and count them Fools? Are they not all of them, *Cain*, *Ismael*, and *Esau*, of the left Line, from the Kingdom of this World's Nature in the Hypocrisy of *Self-Reason*, which in the Sight of God is not so acceptable as a Shepherd?

37. O you poor blind Men in *Adam*, cast your Eyes down from above, and lay yourselves low under the Simplicity of Christ in the ¹ Line of these Shepherds, and look not upon the Pomp of Art and Loftiness, or you will be miserably *deceived*: If you will be *capable* of this Line, you must not attain it from Loftiness, which boasts itself in Hypocrisy in this *Office* of a Pastor or Shepherd, but in Humility and mean Simplicity, where the Soul submits itself under Christ's Yoke; there will the poor Soul, blind as to God, get Root in this Marriage, and be *capable* of this Line.

¹ Or true Succession.



38. The ^m *twelve Children* of *Jacob* are the *Lines*, which the Spirit of God from *Adam* to *Noah* and his Children signified, which sprang from the Line of the Covenant in Paradise, and pressed from *Adam* to *Abel*, and so on to the Children of *Noah*, and there also twelve *Lines*, or *Stocks*, or *Tribes*, were manifested. Here the same Tree opens itself again out of *one Stock*, which was *Jacob*, and signifies how those *Lines* should all be sanctified in one *Stock*, which *Stock* is Christ, who also chose him ⁿ *twelve Apostles* to manifest this Tree, which was grown out of the Line of the Covenant.

^m Twelve Children.

ⁿ Twelve Apostles.

39. And as *Jacob* begat these twelve Sons, ^o *he begat also a Daughter*, *Dina* by ^p *Name*, ^o *Gen. xxx. 21.* who went out to see the *Daughters of the Land*, and thereby lost her Honour and *Virginity*; ^p *Gen. xxxiv.* and he begat her of *Leah*, in whom the Line was manifested out of the *Stock* or *Tribe* ¹.

of *Juda*, to signify that the Line of Christ at this Time as yet stood *hidden* in the *Woman's Tincture*, and yet was manifest through the *Masculine*, viz. the fiery Tincture, till *Mary* the Mother of Christ; as we see in the Covenant of *Abraham*, *Isaac*, and *Jacob*, that the Covenant pressed forward in *their Seed*; we see it also in the *Circumcision*, which was given only to the Man or *Male*.

40. And much more do we see in the Law on Mount *Sinai*, which was also given in a Way of Fire, to signify, that Men before Christ were led in the *Father's Property*, which held us captive in the Wrath, till his Love, viz. his *Son* through the Wrath, manifested himself in the *Woman's Tincture*, and changed the Man's and Woman's

Tincture into *one* again; therefore the Line of Christ in the Father sprung forth in the Woman's Tincture *through* the Man's.

41. In the *Man's* Tincture it was stirring in the Covenant of Faith in *Abraham*, and was manifest out of the Man's Tincture in the *Woman*: But in the ^a *Fullness* of Time it was manifest in *Mary* in the Woman's Tincture, *viz.* in the highest Love; in which Love *Adam* loved himself before his *Eve* [was,] for God was manifest therein.

42. We see here in *Dina* a Figure of *Eve*; for after *Leah* had borne *six* Sons, she bore ^{! Or trifled.} a *Daughter*, which signifies the Female Tincture, which in her vain Curiosity ^r squandered away her Honour; as *Eve* would see and know the Daughters of the World, *viz.* the *bestial* creaturely Lust, and in this Lust lost the paradisaical Virginity.

43. Thus the Spirit of God here in *Dina* sets a Figure of *Eve* near the Line of the Covenant, seeing he should come out of the Line of the Covenant, who should seek and save the poor Children of *Eve*.

44. For *Leah* bore six Sons, which signify the *six* Properties of the Natural Life; and the *seventh* is the Substance or *Corporeity* of the six, in which spiritual Substance *Adam* died or was extinguished as to the Kingdom of God, when his Will *broke* itself off from God; and that same seventh Property of Nature is now even the *Woman*, *viz.* the *Mother*, wherein the other six are continually borne, which rightly signifies the *Admical Eve*, when *Eve* was yet in an Image or *Type*.

45. The Figure whereof the Spirit of God represents in *Dina* with *Jacob*, signifying, how that seventh Property of Nature in *Adam* is become a *Whore*, *perfidious* to God, and it sets this Figure near the Line of Christ, [signifying,] that Christ should come, and *change* this Whore, *viz.* the seventh Property of the human Life, into the *Virginity* again.

46. *Therefore* was Christ born of a Virgin, that he might sanctify the Woman's Tincture again, and change it into the Man's Tincture, that the Man and the Woman might be *one* Image of God again, and no more Man and Woman, but Masculine Virgins, as Christ was.

47. In *Rachel* we see now the Self-Love of the Kingdom of Nature, where both Tinctures, the Masculine and Feminine, according to the Kingdom of Nature in Self-Love, bind themselves in *Conjunction*; as *Jacob* loved *Rachel* according to the Kingdom of Nature, according to the Tincture of Self-Love; and on the other Side so did *Rachel* love *Jacob*; *therefore* must these Tinctures of Natural Self-Love be so long shut up, ^{Gen. xxx. 22.} and bring forth no Life, till *the Lord* remembered *Rachel*, and heard her, as the Text in *Moses* says; that is, till the Lord stirred up the Tinctures of the Kingdom of Nature with his *Blessing*; then she bore a Prince in the Kingdom of Nature, *viz.* *JOSEPH*, in whom we see, by his great Chastity and Fear of God, that the Blessing of God stirred up the Tinctures of the Kingdom of Nature, which laid shut up in the *Seeds*, and manifested the Covenant of Grace therein.

48. For Christ should deliver the Kingdom of Nature in Man from Wrath; therefore also the Spirit in this Figure presents an Image or Type in *Joseph*, which it sets down also in the Figure of *Christ's* Humanity, how it would go in future Time with Christ's Humanity, which he took from us Men.

49. In *Leah* Christ was represented according to his heavenly *hidden* Humanity, shewing, how the heavenly World's Substance would be hidden in our Humanity under the *Yoke* of God's Anger, and how Christ must appear in a servile and contemptible Form.

50. In *Rachel*, with *Joseph*, now the Figure is represented, which shews, how he would *overcome*, and in our human Nature should be a Lord and Prince over all his Enemies, who have held us poor Men in Flesh and Blood captive; and how he would bring us forth out of the Misery and *Famine* of *Adam* into a good Land, and not remember how we in this World have cast him into the Pit, as *Joseph's* Brethren did him.

51. The Spirit of God presents this Figure in the *twelve Patriarchs* as a *Glass*, to see by whom God was atoned in his Anger, pointing at the future Fulfilling; for the Text in *Moses* speaks very hiddenly in this Figure, and says, *Now when Rachel had borne Joseph, Jacob said to Laban, Let me depart, and travel to my own Place, and into my Country; give me my Wives and my Children, for which I have served thee, that I may go.* Gen. xxx. 25.

The inward spiritual Figure is thus:

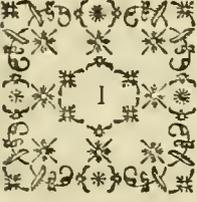
52. When the Blessing of *Jacob*, viz. *Christ* in the Kingdom of the Human Nature, was manifest, so that Man stood in *Christ's* Image, then *he* desires to return from the Servitude of this House wherein he must serve, and go again to his Father's first House, and desires to take with him his *Fruits*, viz. his Children, Brethren, and Sisters, and all the *Children* of this Birth; he has a great Longing after that, as *Jacob* had after his Father's House: But the Lord says to him, Stay, and serve here a while, and feed my Sheep, *appoint the Wages that I shall give thee*; that is, ask of me, so will I give it thee, as *Christ* says, *Whatsoever ye ask the Father in my Name, he will give it you.* Gen. xxx. 28. John xvi. 23.

53. Thus then this *Jacob* demerses himself in Humility, and keeps the *Sheep of Christ*, in Hope of the eternal *Wages*, which follows after him: For in *Joseph*, that is in *Christ*, the *Wages* will be first given him; as *Joseph* was the *Wages* of *Jacob* in the outward Kingdom, and preserved and nourished him and his House in the *Famine*; which signifies *Christ*, who will eternally nourish us in himself, and bring us home with him into his Father's House, as *Joseph* brought his Father and Children into his Lord's Country.



The Fifty-ninth Chapter.

How Jacob departed from Laban; what this Figure signifies, and what is to be understood thereby.

1.  N this Chapter, for the most Part, is the *outward* History set forth, under which the Spirit has its *secret* Figure wherewith it plays, for the Text says, *And the Words of the Children of Laban came before Jacob, saying, Jacob hath got all our Father's Goods to himself, and of our Father's Goods hath he procured this Riches; and Jacob looked upon Laban's Countenance, and saw that it was not towards him as formerly.* Gen. xxx. And Gen. xxxi. 1, 2.

2. This is a Figure represented in the Spirit of *Christ*; when the Spirit of *Christ* in Man has got the Kingdom of the human Nature to himself, then the Envy of the Serpent in the Wrath of Nature in *Flesh* and *Blood* awakes; understanding, and feeling, that the Power of Nature in Man is taken away from him, and opposes the Spirit of *Christ* in the Power of Nature.

3. Then proceeds the *opposite* Will in Man, so that the poor Soul is every-where faint and in an Agony, perceiving that it dwells among strange Goods, and that the *Devil* is its *Neighbour*, and has a continual Access to its own Nature, and opposes the Soul, because it has in *Christ's* Spirit taken away from him the Kingdom of Nature, viz.

the Land and Country which he had for his *Possession*; and therefore the mortal Nature in the Wrath of God sets its Desire and Endeavour against the poor Soul, as a *Stranger* unfriendly, when it sees, that it *loses* its voluptuous earthly Inheritance (which Right is intimated in the Children of *Laban*, where Reason looks to get *temporal* Honour and Pleasure) that all its natural Right is taken away, as *Jacob* by Subtilty took away *Laban's* Goods.

- Gen. xxxi. 3. 4. Then thus says God to the Soul, as here he did to *Jacob*, *Return again into thy Father's Country, to thy Kindred, I will be with thee*: That is, the poor Soul should enter again into its first Country of its Father, *viz.* into the eternal Word, out of which it proceeded; and therein God blesses it, and therein it can also call its Children and Members, and bring them *along* out of the servile House of God's Anger in the Kingdom of Nature, as *Jacob* called his *Wives* and his *Children*, and brought them out of the *Servitude* of his Father: Thus also the enlightened Soul brings the Power of its Life in the Kingdom of Nature, together with its *Fellow-Members*, out of the servile House of Flesh and Blood again into the first House, *viz.* into God's Word.
- Gen. xxxi. 4. 5. And as *Jacob* fled from the servile House of his Step-father, and *Laban* pursued after and would hurt him, so also in like manner is done to the Children of Christ; when they begin to flee out of the servile House of Satan, *viz.* out from fleshly Pleasure and *Voluptuousness*, and would again enter into the first Land of their Father, *viz.* into Righteousness and the *Fear of God*, then instantly the fleshly Crew of the wicked World, with Rage and Folly, pursue after, and would slay them, and take away, with evil and false Tongues, *all* their Riches and Goods in God's Righteousness.
- Gen. xxxi. 21, 23. 6. But the Lord awes them, that they cannot do it, as it was done to *Laban*; though they stand up and *reprove* the Children of God as unrighteous, because they turn away from *their Idols* and Abominations, and follow their Hypocrisy no more, neither will they bear *their* evil Yoke any more, and serve *them* in their Unrighteousness, nor call *their* Falshood Good, as the present World plays the Hypocrite under this Yoke, and serves *their Wickedness*, only that their God *Moazim* may live and be fat.
7. The Spirit of God here also presents a *Figure*, shewing how Christ would for a *while* put himself under this servile Yoke in the Kingdom of Nature, and would betroth to him *Adam's* Daughter, that is, our Flesh and Blood, and acquire to himself *Adam's* Possessions, Goods, and Riches, *viz.* the Kingdom or Dominion of the human Nature; that is, *draw many Men to him*, and in the End go therewith out of this servile House of this World again into his Father's eternal House, in which Departure to his Father would the Devil and the wicked World *scorn* him, and quite *slay* him, and would take away and rob him of his Goods, as also of his Children, which he has *here* begot; even as the Devil by the *Pharisees* and wicked *Jews* did, who would take away and rob Christ of all his faithful Children, as *Laban* pursued and hunted after *Jacob*, and would take away his purchased Goods from him again.
- Gen. xxxi. 7. 8. But as *God* would not suffer *Laban* to hurt *Jacob*, so *God* would not suffer the Devil and the wicked High Priests to rob Christ of his purchased Goods; though they slew his outward Humanity, yet *he rose again from the Dead*, and brought his purchased Goods into his Father's Country.
- Gen. xxxi. 19, 20. 9. The Spirit of *Moses* represents in this Chapter a wonderful Figure, which ought well to be observed, because he intimates a secret Mystery under it: For he says, *When Jacob fled away from Laban, Rachel had stolen away her Father's Idol Gods*; and further says, *Thus Jacob stole away the Heart of Laban the Syrian, in that he told him not that he fled*: And we see further, *how Laban, when he came to Jacob, was eager after his Idol Gods, and searched all Jacob's household Stuff for his Idol Gods*; also we see, in this Text, *how Rachel was she that loved those Idol Gods, and sat upon them, and so hid them, that her Father could not get them again.*

10. In these Words there is represented to us an *outward*, and an *inward* Figure, shewing how it would go with *Israel* in future Time; for these Idol Gods were *not* Heathenish Idols, according to the Constellation or Star ^u *Molech*, as the Heathens had; but ^u *Æt* vii. 43. as we read, they made Images, Monuments, *Statues*, or Pictures of their Friends that were dead, as a Pattern for Instruction, which Images among the Heathen afterwards were turned to Idols; and *these* might well be such Images of his Kindred that were *dead*, which *Laban* was unwilling to lose, because they were Patterns of Instruction, and Memorials to him of his *Ancestors* and deceased Kindred whom he loved.

11. But the true Figure, under which the Spirit points at future Time, is this: First, That *Israel* would *not* continually cleave to God with their whole Heart, but would always take these Idol Gods of *fleshly* Self-love along with them, and love themselves and their Images, *viz.* *Genealogies* of human Greatness, State, high Birth, and noble Pedigrees of Gentility, more than God, even as it came to pass.

12. Especially this Departure of *Jacob* intimates the *Departure* of *Israel* out of *Ægypt* into the promised Land, when they took with them also their *fleshly* Idol Gods, and presently after *served their own Idol Gods*, *viz.* human Greatness, and *forsook their God*, and ¹ *Sam.* viii. 8. regarded their *Mammon*, and would have *Kings among them according to the Custom of the* ¹ *Chr.* 19. *Heathen*, and forsook their right King, who had brought them out of *Ægypt*.

13. Secondly, It intimates how *Christ*, in whose Figure *Jacob* stood, would take to him this *Rachel* in our *Flesh* and *Blood*, *viz.* these, in *Adam*, Idol Wills of the Soul turned away from God, which has acquired to itself *Images* and *Idols*, and possessed them as *Rachel*, and would bring the averted Wills of the Soul, with their acquired Idols and Images, out of the *Idol's House* or *Temple*; which Idols, *viz.* Idol Wills and Desires, must afterwards be all broken to Pieces in the *Death* of *Christ*.

14. As presently the Figure is represented to us, when God said to *Jacob*, *Arise and* ^{Gen.} xxxv. *go to Bethel, and dwell there, and make there an Altar to God, who appeared to thee when* ¹⁻³ *thou fleddest from thy Brother Esau: Then said Jacob to his Household, and to all that were with him, Put away from you the strange Gods that are among you, and cleanse you, and change your Garments, and let us arise and go to Bethel, that I may there make an Altar to God, that heard me in the Time of my Trouble, and hath been with me in the Way which I have gone.*

15. Which History of *Jacob* signifies nothing else but this, *viz.* when *Christ* would with this *Rachel's* Idol Gods, *viz.* our *Flesh* and *Blood*, depart from this servile House, and go to his Father, then he would by his going forth, when he should build the high Altar before God, which Altar is himself, *lay off* these our Idols in human Self-will, *viz.* every *Imagination* of Self-Love, before the Altar of God in his Death, and *cleanse* our Hearts, *viz.* our Soul's Will, and *change* out Garments, *viz.* our *Flesh* and *Blood*; as this Text in the thirty-fifth Chapter clearly signifies, and wholly intends it, that *Christ* would offer us up upon that same Altar of his New Testament, to the God who appeared to us again, in our *Trouble* and *Misery* after the Fall, in his Covenant of *Grace*.

16. But that the Text of *Moses* saith, *Jacob stole away the Heart of Laban the Syrian*, ^{Gen.} xxxi. *in that he secretly fled away with his Daughters*; it has the very same inward spiritual Fi- ^{20, 21.} gure contained in it; for *the Word* became *Man*, and took *Laban's*, *viz.* the earthly *Adam's* Daughters, and brought them by divine Subtilty away out of *Adam's* House into *God's* House, which in that Place is called *stealing*, in that the Children of *Adam* are thus stolen from the Kingdom of God's Wrath, that is, brought away in the divine Wit and Subtilty.

17. For the *Anger* of God had possessed Men in the *Right* of Nature; but *Christ* came and *married* with them, and *stole* them, together with the Idol Gods, away from the *Anger*, and offered them up to God upon *his Altar*, which is himself, and laid off the Images

of Man's Self-Love, and cleansed our Garments before God, that we might serve him at *this* Altar.

18. This is properly understood concerning *Rachel's Idol Gods*; the Figure indeed sets down only the outward History, but the Spirit of God has its Figure under it; for the *whole* History of *Abraham, Isaac and Jacob*, stands inwardly in the *Figure* of Christ; for the *Covenant* between *Laban and Jacob*, and all that happened therein, is a *Figure* of Christ, for *Laban* here stands in the Figure of the Kingdom of Nature, and *Jacob* in the Figure of Christ.

Gen. xxxi.
27, 28.

19. *Laban upbraids Jacob, that he fled from him, and did not suffer him first to kiss his Children, and that he might conduct them on their Way with Mirth and with Tabrets*: Thus also does Nature with the Children of Christ; when they *secretly* flee from it, and forsake the Idol's House or Temple, then the Children of Nature's Kingdom upbraid these Children of Christ, for *fickle* forsworn People, for *Hereticks, Novellists, New Lights, Enthusiasts*, or whatever Sect can be named, and say to them, When you will depart from your wicked Way and enter into another Life, why do you not tell it to *our High Priests*, that they may lead you onward with their *Ceremonies*, viz. Confessions, Sacraments, Intercessions? Why do you not observe the Usage of the *Churches*, where the Kingdom of Christ is in Mirth, with Roaring, Organs, and Pipes? Why do you *steal* away from us secretly, and go another Way than our *Ordinances* and Decrees prescribe? And therefore they are Enemies to them, persecute them, and hunt them with *Censurings* and *Disgraces*, as evil Children and forsworn, who had *robbed them* of their *Idol Gods*, and will not honour their *Hypocrisies* for Gods; as *Laban* pursued after *Jacob*, and upbraids him, because he had not first kept that *Pageantry* and *Solemnity*, and told him beforehand that he would travel, and *be gone*.

20. Thus *Babel* also would fain have it, that the Children of Christ should only enter in to God through *their Pageantries* and *Solemnities*, and *Belly Ordinances*; and whosoever will enter in to God, otherwise than through *their* Ordinances, and flee from this servile House [of Bondage,] he is damned, and cannot come to God.

21. But *Jacob* can well go to his Father without *Laban's* Pageantry and Solemnity; and though he upbraids *Jacob* and calls his Way wrong, yet his Way was right in the Sight of God. For God had commanded him so, and *Laban* could not withhold him at all; so also Christ's Children, when the Spirit of Christ *in them* commands them to flee out from *Babel*, cannot be withheld; also it does *not hurt* them, though the World blame them never so much for it, and scorns, derides, disgraces, and upbraids them for Fools, Hereticks, and Enthusiasts.

22. Yet the Most High reproves and charges *Laban*, that he speak not otherwise to *Jacob* than * friendly; that is, the ^y *Disdain* of *Babel* towards the Children of Christ must in the End turn to their mere *Joy* and *Kindness*, and now *Laban* must let them depart with their Goods and Riches: For God commands his Children to ^z *flee from Babel*, and to go into the first Country of their Father, out of which they are departed with *Adam*, not through the Solemnity and Pageantry of *Babel*, but through the Conversion of the Mind and Will, viz. *New Obedience*.

4^r 23. For God has as much Pleasure in the Solemnity and Pageantry of *Babel*, as in *Laban's* Tabret and Piping: He requires a penitent, *converting Heart*, which in highest Simplicity and deepest Humility, without any Solemnity or Pageantry, *draws near* to him and departs from *Babel*; with such a one he goes along, and blesses him.

Gen. xxxii.
1, 2. 24. For *when Jacob was gone forth*, without Solemnity and Pageantry, *then the Angels of God met him, whom he called God's Host*; which signifies, that when the Children of God go forth from human Inventions and *Imaginations*, and account *all* earthly Things as nothing, and slip away from the Hypocrisy of all their *titular* Brethren, then they get the

Angels of God for a Guard, who go along with them, and lead them on their Way in their going out from *Babel*, as here was done to *Jacob*.

25. For as soon as Christ is born in a Man, so that the *Mind* goes forth out of the *Adamic* servile House of ^a Images, then the Angels of God are appointed his *Guardians*.

^a Or imaginary Concepts.



The Sixtieth Chapter.

How Esau went to meet Jacob with Four Hundred Men, Soldiers ; what this signifies : And how Jacob sent a Present to his Brother Esau, and how a Man wrestled with him the whole Night : What all this means.

For the Reader highly to consider of.

1.  **M**OSE says, *And Jacob sent Messengers before him to his Brother Esau into the Land of Seir in the Borders of Edom, and commanded them, saying, Tell my Lord Esau thus, Thy Servant Jacob says thus, I have been long abroad with Laban until this Time, and I have Oxen, and Asses, Sheep, Men-Servants, and Women-Servants, and I have sent forth to thee, my Lord, to tell thee, that I may find Grace in thine Eyes : The Messengers returned again to Jacob and said, We came to thy Brother Esau, and he also cometh to meet thee with ^b Four Hundred Men; then Jacob feared very much, and was in Distress, and divided the People that were with him, and the Sheep and Oxen, and the Camels, into two Companies, and said, If Esau cometh upon one Company, and smiteth it, the rest will escape.* *Gen. xxxii. 3-8.*

2. This whole Chapter stands eminently in the Figure of Christ : For when the *Word* was become Man, and would now go forth from this World, and with our Humanity possess his *eternal* Mansion, then meets him this Host of Soldiers in the Kingdom of Nature, in the Anger of God.

3. For the Kingdom of Nature, *viz.* the natural *Adam*, was the first born *Esau*, which was angry with *Jacob*, that is, with Christ, for the *Blessing* and heavenly Inheritance, *viz.* for the eternal Life, because it must die and lose its Right; in which Kingdom the Anger of God had got the Dominion; that same Anger of God came to meet Christ, when he was about to bring his *acquired* Goods into the eternal Country of his Father, *viz.* into the *Love* of God, as *Esau* did to *Jacob* in the Type or Image of the Figure; and Christ was astonished at this *Warrior*, *viz.* the Anger of God, as may be seen on the Mount of *Olives*, as *Jacob* was astonished at the Anger of *Esau*.

4. And as *Jacob* divided the *Herds* into two Parts, because of the Wrath of *Esau*, that if *Esau* should smite one Company, the *other* might *escape*, so also was the Humanity of Christ divided into two Substances, *viz.* into a heavenly, whereof he speaks, saying, *He was come from Heaven, and was then in Heaven*, and also into an earthly, from our *Flesh and Blood*; that if the Anger of God did smite the one Part, *viz.* our *Humanity*, with Death, yet the *heavenly* Part should escape the Wrath, and penetrate through Death, and therein make our *Humanity* living; for the Messengers which *Jacob* sent to *Esau* are

nothing else but the *Prayers* of Christ, which he sent through the Anger of God into his Love, *viz.* into the *Mercy*, that our Humanity might find Grace and Favour with God.

5. For as *Jacob* sent to *Esau*, saying, He had been *long abroad* with *Laban*, even till this Time, and had with him Men-Servants and Women-Servants, and Camels, with other Cattle, that he might with all this find Grace and Favour with his Lord *Esau*; so also Christ says to his Father in our Humanity, (*viz.* in *Adam*) which he has assumed, He has been long abroad *absent* from the Kingdom of God, and has ^c brought forth in the Kingdom of this World, in God's Works of Wonder, many *Images* out of the divine Wisdom through the Formation of Nature, that he might with these Formations of *Wonders* find Grace and Favour with God, seeing these Wonders were brought forth through the Nature of his *manifested Wrath*, that so they might come to the eternal divine Vision and *Contemplation*.

6. But the Anger went to meet him in the ^d *four Elements*, and would devour the Earth-Lines, and Evil of *them*; for *Esau's* Four Hundred Men signify nothing else but the *Wrath* of Nature in the four Elements of the *Body*, and they went to meet the Humanity of Christ; when Christ was bringing the *created Image* of *Adam* in our Humanity into God, *viz.* into Paradise, then would the Wrath of God first kill the *Adamical Image*, that it might no more live in the Kingdom of Anger, seeing *it was to live* in God.

7. And as *Jacob* humbled itself before God, and said, O God of my Father *Abraham*, and God of my Father *Isaac*, the Lord who hast said unto me, Return again into thy Country, and to thy Kindred, and I will deal well with thee; I am unworthy of the least of all thy Mercy, and all thy Faithfulness and Truth, which thou hast afforded unto thy Servant; for I had no more but this Staff with which I went over this *Jordan*, and now I am become two Bands: Deliver me from the Hand of my Brother, from the Hand of *Esau*, for I am afraid of him, lest he come and smite me, with the Mother and the Children; so also Christ humbles himself in our assumed Humanity, bath bid him sit down at his Right-hand, until he had made all his Enemies his Foot-stool, yet he humbles himself; even as *Jacob* did before the Anger of *Esau*, so also did Christ before the Anger of his Father.

8. And as *Jacob* said, When I went over this *Jordan*, I had only this Staff, but now am become two Bands; so also when Christ, *viz.* the eternal Word of Divine Love, came to us in our Humanity, then it was only the Staff of divine Grace; but in our Humanity in the servile House of *Adam* he was enriched with two Bands, *viz.* a twofold Humanity, the heavenly extinguished in *Adam*, and the earthly from the *Limus* of the Earth; therefore he says in this twofold Humanity, as *Jacob* said to God, O God of my Father *Abraham*, and God of my Father *Isaac*, O Lord, thou hast said unto me, Return again into thy Country, and to thy first Kindred: I am less than the least of all these Mercies, which thou hast bestowed on thy Servant; to signify, that it was only in divine Mercy that these two Bands, *viz.* the twofold Humanity, returned home again into its first Country of Paradise to the angelical Kindred.

9. And when *Jacob* had humbled himself before God and his Brother *Esau*, He stayed there all Night, and took of that which came to his Hand, for a Present to his Brother *Esau*, two hundred She-Goats, and twenty He-Goats, two hundred Ewes, and twenty Rams, thirty Milch Camels with their Foals, forty Cows, and ten Bulls, twenty She-Asses, with ten Foals, and delivered them into the Hand of his Servants, every Herd by itself, and said to them, Go on before me, and leave Room for one Herd after another. And he commanded the foremost, and said, When my Brother *Esau* meeteth thee, and asketh thee, To whom dost thou belong? Whither goest thou? And whose these are that thou drivest? Then thou shalt say, They are thy Servant *Jacob's*, who sendeth them for a Present to his Lord *Esau*, and followeth behind after us.

^c Born, generated, or begotten.

^d Four Elements.

Gen. xxxii. 9—11.

Psal. cx. 1.

Gen. xxxii. 13—18.

10. This Type is now the great *Earnestness*, whereby the Spirit of God in the Figure points at the Future; for this Present of *Jacob* to his angry Brother *Esau* points at the Place and Condition of Christ; when he should appease the Anger of his Father, then he must first send these *Beasts* in our implanted Humanity for an Atonement, which should be presented to the Anger of God.

11. But these *Beasts*, which Christ sent to the Anger of God before his Passion and Death, were *our* implanted *Beasts*, viz. Pride, Covetousness, Envy, Wickedness, Lying, whereby one Man slanders, disparages, disgraces, shamefully censures with Words, discourages, suppresses, and *exclaims* against as wicked and ungodly, and summarily, all Abominations of the Devil and the wicked World.

12. These evil *Beasts* are in *Adam* in Sin, all awakened and become living; these very Forms or Conditions of Life, wherein *Adam* generated his evil *Beasts*, wherein the Temperature of Nature was *rent asunder*, Christ took all upon him in *our* Humanity, as they are well intimated in the Figure of *Jacob* by Five Hundred and Eighty, and sent them to the Anger of God for an Atonement, when he was *redeeming* the Humanity from these *Beasts*. 580.

13. And these *Beasts* were, *as to Christ*, his being despised, scorned, spit upon; whatsoever the Jewish Priests did to him were all *our* *Beasts*, which Christ, in his Body, gave up to the Anger of God, *as if* himself was the Transgressor, and yet had generated *none* of these *Beasts* in his Will: But *Adam* had generated them, and Christ *took them on him* as a Lamb, and presented them to the Anger of God on his Body and Life, and did it as if himself was the Transgressor; so that the Anger of God devoured them *on* his Body and Life, viz. his Inheritance, which he had in Man, as a natural Right, whereby the Anger of God laid hold of its own; and his Wrath and *Hunger* after this Vanity, to devour these *Beasts*, was appeased.

14. And the Spirit of *Moses* speaks further in the Spirit of Christ, and says thus, *The Present of Jacob went before him, but he stayed that Night with the Company, and arose in the Night, and took his two Wives and Handmaids, and his eleven Children, and went over the Ford Jabbok; and he took them and sent them over the Water, and sent over that which he had, and stayed alone.* Gen. xxxii. 21-34.
Two Wives.
Two Women
Servants.
Eleven Children.

The Figure of Christ stands thus:

15. When Christ had sent *this Present* before to the Anger of God, he stayed with his Company, viz. with his Disciples, and arose in the Night of the *great Darkness* in our Prison of Misery, and took his two Wives, viz. the *twofold Spirit* of Man, viz. the Soul and the *Spiritus Mundi*, the Spirit of this World; the outward Soul, and the inward eternal Soul, together with the two Handmaids, viz. the *twofold Humanity* of the Body, and the eleven Children, which are the *eleven Apostles*, and passed over the Ford *Jabbok*; that is, he went over the Brook *Kidron*, in the Dark of the Night, over the Water, as here *Jacob* did, with all whatsoever he was, or had assumed from us Men. Eleven Apostles.

16. For the right *twelfth Apostle* of Christ was not yet chosen in *Judas's* Stead, as here with *Jacob* the *twelfth Son* lay yet in the Mother's Womb unborn: And as *Jacob* with his eleven Sons went over the *Water* in the great Night or Darkness, so Christ went with his eleven Disciples, in this Night of *Jacob*, over the Brook *Kidron* into the Garden, and wrestled with the Anger of God, so that he sweat a bloody Sweat, till he overcame. Twelfth Apostle.

17. And as in this Night a Man wrestled with *Jacob* till the Day-break, so also the Spirit of God, viz. the Love of God in our assumed Humanity, wrestled with God's Anger in our Humanity, till the Love of Grace broke through the Anger, and the Day-

2 Pet. i. 19. *Star of Divine Love arose in the Soul, and overcame the Anger, as the Text in Moses has here very secretly, and yet very clearly signified in this Figure, saying,*

Gen. xxxi. 18. *When Jacob in this Night was passed over with his eleven Children, and both his Wives and the Handmaids, and all his Company, and afterwards was alone, there wrestled a Man with him till the Break of Day appeared: And when he saw that he prevailed not against him,*

22-28. *he touched the Ham of his Thigh; and the Ham of his Thigh was displaced with the Wrestling with him: And he said, Let me go, for the Day breaketh; but he answered, I will not let thee go except thou blest me: And he said, What is thy Name? And he answered Jacob: And he said, Thou shalt no more be called Jacob, but Israel, for thou hast striven with God and Man, and hast prevailed.*

Or Hollow.

19. This Text stands wholly in the Figure of Christ; for *this* Man who wrestled with Jacob this whole Night is nothing else but God's Righteousness and Truth, in which Righteousness in Adam, and in all Men, the severe Judgment of God was awakened; and it signifies the same Man who on Mount Sinai gave the Law to the People of Israel in Fire and Terror, where he appeared in his Righteousness, in the Type of the Judgment, and commanded Man to keep the Law of Righteousness, under Pain of the eternal Curse; where he required the Possibility and Ability from Man, viz. from the Image of God that he had created in Adam.

f Proba, or Temptation.

20. But Man having not stood in the Trial, therefore God inspoke or inspired into him the Ground, viz. the Fountain of his most inward hidden Love, in the Promise of the-Serpent-Destroyer, viz. the holy Name JESUS: This Name JESUS stood now as a Covenant of Grace in God's severe Righteousness, hidden in the most inward Ground of the human Soul, and opened itself in the holy Fathers, Abraham, Isaac, and Jacob, in their Faith's Ens.

g Patriarchs.

21. But Jacob at present standing in the Figure with his Brother Esau, viz. Jacob in the Type or Image of Christ, and Esau in the Type or Image of God's Righteousness in the Anger according to the Kingdom of Nature; so at present in this Night, when Jacob was in great Anxiety, this Figure was manifested to him, that he perceived how God's Love in the Covenant of Grace, in the incorporated Name of JESUS, wrestled with God the Father's Righteousness in the Anger of the Judgment, viz. in the great Night of the Darkness of God's Anger, wherein the poor Soul laid captive, and was so hard tyed and bound, and put thereinto; and that the Anger in the Righteousness will not give over, unless it gives itself into the Love of Grace, that the Love may break through the Anger, as the shining of Light does out of the Fire, or as the Morning breaks out of the dark Night, and changes the dark Night into Day.

h Coarcted.

22. For the Covenant of Grace in the Love and in the Soul stood at present in one Person; therefore at present the Soul of Jacob must, in Christ's Figure and Type, wrestle with God's Righteousness about the heavenly Ens, viz. about the substantial Wisdom, which the Name Jesus brought along with the poor Soul in its heavenly Substantiality, which faded in Adam, whereby Adam's faded Substantiality sprung forth again in this living Substantiality, as a new Birth.

23. Therefore the Spirit of God says to Jacob, Thou hast wrestled with God and Man, viz. with God's Love in the Covenant, and with the future heavenly Substantiality, which Substantiality became Man in the Seed of Mary, and hast prevailed: For Christ, in whose Figure Jacob stood, should thus, in our assumed Humanity, wrestle with God's Righteousness, and conquer.

24. And the Spirit in Moses says here, *And when he saw that he prevailed not against him* (understand, God's Righteousness in the Anger of the Judgment prevailed not against the Grace) *then he touched the Ham of his Thigh, and the Ham of his Thigh was displaced by the Wrestling with him.*

25. This signifies the Destruction and *Displacing* of the *Adamical* Humanity, that when Christ would stand out this Victory, then would the human Self-Might and own Will be displaced, and *broken*, and killed; but as *Jacob* died not by this Wrestling, though the Ham of his Thigh was indeed displaced, so also our Humanity should not die eternally, but be only displaced, that is, be *changed*.

26. This signifies especially, how the *repentant Man* must enter upon this Combat of *Jacob*, and so wrestle with God and Man in the Spirit of Christ in God's Righteousness, in the Anger; and when he overcomes, then will the Ham of his *fleshy* Self-Will be broken, that he must go up and down in this World as one half *lame*, that cannot well walk in the Way of the World, but goes *halting*, as if his Limbs were half-broken, with which the Wantonness and Vanity of this World is driven on; for the Spirit in the Victory of Christ *touches* his Thigh, that he is half lame in the Pride and Malice of this World, and never regards it more, but goes up and down as a *despised lame* Man, whom those in the Pride of the World, in their full or frolick Jollity, little regard, but hold him for a lame halting Man, who cannot follow the *Garb* of the antick Tricks, conceited Jest, and Lasciviousness of this World: But he has wrestled with God and Man, and is with this Victory touched and marked.

27. This the Pride and Wantonness of this World understands not, for it goes up and down still in God's *severe* Righteousness, in the Kingdom of Nature, in the Might of the Fire, in Self-Will, and thinks itself very well, till the Judgment possess its Place, then must the poor Soul stand in the *eternal Judgment*, and live in Pain and Torment.

28. And as *Jacob* stood in the Wrestling, and had his Thigh touched that he halted, then the Man said to him, *Let me go, for the Day-break dawneth; but he answered, I will not let thee go, except thou blest me.*

29. This is first the Figure of Christ, when he *yielded* himself up in the Righteousness of God in the Father's Anger, so that the Anger according to our Humanity *slew* him: Then said the Righteousness, Now let me go, for at present the *eternal Morning* breaks forth in me: But Christ had taken hold of the Righteousness, and said, I will not let thee go, except thou blest the *Humanity again*, that the Judgment may cease; except thou bring the Morning of thy inward Power forth through the Humanity, that the Curse may *cease*, and that Man may wholly stand in the divine Working again, in the Blessing.

30. Secondly, It is the fair Type or Image, shewing how it goes with the repentant Man, when he gives himself up through earnest Repentance into this *Combat* of Christ, in Christ's Suffering and Death in his Victory, and in the *Spirit of Christ* wrestles with God's severe Righteousness, which continually assails him in his *Conscience*.

31. For God's Righteousness in the Conscience says, Let me go; *thou art dead in Sin*, and hast no Part in the divine Grace; thou hast purposely and wilfully sinned, and set the Grace behind thy Back; now thou art *mine*, praying will not avail thee, I will not let thee in thy Conscience attain the Grace, thou wilt obtain *no Comfort* more from God, the Morning will no more rise to thee in thy Conscience, for thou art a Child of Death: Now leave off and let me alone, that I may shut thee up below in the *Dungeon* or Chamber of Death.

32. When this comes to pass, then the poor Soul wholly immerses itself into the *Death of Christ*, and gives itself up to the severe Righteousness of God, into the Judgment, for the Judgement lays hold of it: But the Soul catches hold of the incorporated *Grace* in the Death of Christ, and dives therewith into the most inward Ground of the Judgement of God, in which Ground, God's Love is *broken forth through* the Righteousness, and through the Judgment, *viz.* through the eternal Night, and has made that same Night in Man to be Day.

33. Into this Day, *viz.* into the *Abyss*, without all human Possibility or Ability, it dives as a *Child*, that neither can nor will do any more, that is too unworthy of all Grace, and must indeed give itself up to the Judgment; but with *this diving*, the Soul yields all its utmost Will and Ability, and is in itself as it were void of Nature and Creature, and falls again into the *Word*, wherein it stood in the eternal Speaking before its creaturely Nature.

34. For God's Righteousness and Judgment have no deeper Ground, than merely the *creaturely Life*; but when the Will of the Soul yields itself up in going forth from the Creature, and sinks into the Abyss, then is it again *as a new Child*; for the Abyss in the eternal speaking Word, out of which the highest Love and Grace of God has manifested itself, lays hold of it, and penetrates into it, as the Sun does into the *Ens* of an Herb, whence the Herb becomes half Solar, or of the Nature of the Sun: Thus in this *Diving* the Soul, in its Will, is *half divine*, and then it wrestles with God's severe Righteousness in Flesh and Blood, and will *overpower* the Anger of God.

35. Then says God's Righteousness in the Conscience, Let me alone; that is, leave off, and slay me not, for thou feest very well that the *divine* Morning arises in me, cease from *striving* against the Judgment of God: But in the right Combat the Soul says to God's Righteousness, I will *not* leave thee, except thou blest me; that is, except thou givest me the *promised Grace*, out of the Death of Christ in his Conquest, that I may put on my Saviour Christ, that he may be mine, and I his: And then thus says God's Righteousness, as to *Jacob*, What is thy Name? And then the poor Soul names itself according to its *own creaturely* Name: As *Jacob* did here, when he called himself *Jacob*. But as the Lord said to *Jacob*, *Thou shalt no more be called Jacob, but Israel*, that is, *a Tree of Life*; thus also says God to the Soul, Thou shalt no more have *Self-names* in me, but thou shalt be called a *Christian* in Christ, *viz.* A *Branch* in the Tree of *Israel*,
John xv. 5. A *Sprout on the Vine Christ*: For thou hast fought with God and Man, and hast prevailed: Thou hast overcome God's Righteousness in the Wrath of the Anger, in thy Combat in the Spirit of Christ, and art now an *essential* Christian, and *no* more a *titular* and verbal or Mouth-Christian, from whom Grace is yet far off:

36. And *Moses* says further, *And Jacob asked him, and said, Tell me, I pray thee, what is thy Name? But he said, Wherefore askest thou what is my Name? And he blessed him there: And Jacob called the Place Penuel, for I have seen God Face to Face, and my Soul is*¹ *preserved.*
Gen. xxxii. 29, 30.
¹ Healed.

The inward holy Figure stands thus:

37. When *Jacob* with the *Desire* of Faith in his Wrestling apprehended the Morning or
John viii. 56. Day-break of God in the Spirit of Christ, and *saw Christ afar off*, without the creaturely Humanity, then he said, What is thy Name? But Christ said, Wherefore askest thou what is my Name? That is, I am *no Stranger*, but am even the *Israel* in thyself; I have no other Name, but thy Name and my Name shall be one.

38. For God, without Nature and Creature, has no Name, but is called only the eternal GOOD, *viz.* the eternal O'NE, the *Abyss* and ^m *Profundity* of all Beings: There is no Place found for him, therefore can no Creature rightly name him, for all *Names* stand in the formed Word of Power: But God is himself the Root of all Power, without Beginning and Names: *Therefore*, saith he to *Jacob*, *wherefore askest thou what is my Name? And he blessed him.*

39. As the Creatures and all Vegetables of the Earth *cannot know* how the Sun's Power is named, but they stand still for the Sun, and the Sun gives them Power and Warmth, and *bleses* them, that they grow and bear Fruit, so also here is to be understood concerning

cerning *Jacob* and *all Men*. When *Jacob* saw and felt the Morning or Day-break of God in his Soul, then the divine Sun in the Name JESUS blessed him through an *essential* Working.

40. And this must thereby signify, as it went with *Jacob* and all the Children of God, and yet still goes with them in this Sun-shine, that when the *Sun of Grace* with its working Power arises in the Soul, then the Soul rejoices, and would always fain behold the Countenance of God after a *creaturely* Manner; as also *Moses* desired it, and always thinks God is of some Form; they look not yet rightly upon God, but will know God in *Imagery*: Thus hard lies the creaturely Imagery upon us in the departed *apostate* Self-will in the Mind, that we cannot at all understand what God is, *viz.* that he himself is the Abyss of all Nature and Creature, *viz.* the eternal ONE, that dwells in nothing but only in himself, and has no Form, nor any thing.

41. And it were very well and good, that we were *not* so led by the Masters of the Letter in an *imaginary* Form, when they *teach* and speak of the only God, as has been done hitherto, where Men have led us on in vain *Images* ⁿ of the essential Will, as if ⁿ Or in. the only God did will this or that, whereas himself is the sole Will to the [Being of] Nature and Creature; and the whole Creation lies only and alone in the *Formation* of his expressed Word and Will, and the Severation of the only Will in the *Expression*, and is understood in the Impression ^o to *Nature*. ^o Of.

42. If the Pride of *Lucifer* might be *torn* out of the Hearts and Eyes of these *Masters*, then Men would soon see the Countenance of God: But the *Babylonish* Tower, upon which Men will climb, and in *Opinions* climb up to God into a *severed* Heaven, where God sits *cooped* up, *this* withholds the true Knowledge and Understanding, and *makes us* always ask, What is the Name of God? Where is God? What is the Will of God? Also they say, God wills Good and Evil, from which they make a Multitude of ^p *Decrees* in the divine Purpose, as a *Prince* in his Land makes Laws; and they have as much Understanding of God and his Will, as the *Pot* understands of the *Potter*. ^p Or Determinations and Conclusions.

43. It is to be lamented, that we are so blindly led, and the *Truth* withheld in ^q *Images*; for if the divine Power in the inward Ground of the Soul was manifest, and working with its Lustre, and that Men *desired* to go forth from their ungodly Ways, and give up themselves to God, then is the whole Triune God *present* in the Life and Will of the Soul; and the Heaven, wherein God dwells, is opened in the Soul, and there, in the Soul, is the *Place* of God, where the Father begets his Son, and where the Holy Ghost proceeds from the Father and the Son. ^q Imaginary Conceits.

44. For God makes use of *no circumscribed* Place: He dwells even in the *Abyss* of the wicked Soul, but incomprehensible to it as to his Love; but as to his Anger he is *manifest* and comprehensible in the wicked Soul.

45. For the eternal ^r Speaking of the Word, incomprehensible to Nature and Creature, becomes ^r imaged in the Will of the Soul; of which the Scripture says, ^r *With the Holy thou art holy, and with the Perverse thou art perverse*: Also, such as the People is, such a God they have. ^r Or Expression.

46. For in the Thrones of the holy Angels God is manifest in *his Love*, and in the Thrones of the Devils he is manifest with *his Wrath*, *viz.* according to the Darkness and Torment; and yet there is but one only God, and *not* two; according to the tormenting Nature he wills Torment, and according to the Love he wills Love; as a burning Fire desires hard *Brimstone* like itself, and the Light of the Fire desires only an *open* Place where it may shine: It takes away nothing, but gives itself for the Joy of Life, it suffers itself to be taken, it has no other Will in itself, but to *give forth* itself, and work that which is good; so God, as to his Holiness, has no other Will but to manifest the Power of his Love and shining Lustre in a *creaturely* ^s Form; as the *Sun* manifests ^s Or Manner.

itself in an Herb, and tinctures it, and makes it wholesome and good, so also is to be understood concerning God.

^y Or Imagery. 47. Therefore all is but vain Jangling, Babbling, and a creaturely ^x *Imagination*, for Men to ask, What is God called? Or what is God's Name? So it is for Men to talk much, and say, God wills this or that Evil and Good, and know *not* how to say upon good Ground, *how* he wills Evil and Good, and *how* a Man shall *understand* the ^y Texts of Scripture to that Purpose.

48. This Contention and Strife about the Letter is indeed the very confused divided Tongue or *Language* on the high Tower of the Children of *Nimrod* in *Babel*; for that high Tower is a Figure of the ^z *Exercises* in the Universities, where the one divine Language is divided or confounded, and wrested into many ^a Speeches, that one People does not understand another, and that Men *contend* about the only God, in whom we live and subsist, and whereby even the Kingdom of Nature in its Wonders is manifested, and ^b brought into *figured Wonders*.

^z *Facultaten*. Disputations in the High Schools.
^a Perverted in Phrases and Expressions.
^b Fashioned wonderfully.
^c *Psal.* cxxxix.
^d *V* Vowels.
49. But the true Ground, what God is, and how he is, what the Being of all Beings is, remains as blind to them, as the Visibility of this World is to one that is *born blind*: And though they are called Masters of the Letters, yet they have *lost* the ^c five Vowels, which are the *Power* of all Words: Which is much to be lamented, that Men understand nothing at all more of the *holy Spirit's* Language, what the Spirit of God has spoke in *Moses* and the Prophets, and how he has in his Speech declared and pointed at that which is future and eternal: Men cleave merely to an *historical* ^d Action, and see not what is signified by this or that Action.

^e *Act*, or Thing done.
50. For God's Spirit has not done such Wonders, for the Sake of the *History* of a plain simple Shepherd, as it stands in the outward Form of it, and has so exactly expressed those Things in Writing, as if he was *so much concerned* in a History, that he has preserved it among all People, and suffered it to be *proclaimed for his Word*; no surely, but for this Cause, that under such plain simple historical Relations is signified, and therewith God's Spirit in the Figure *alludes* at that which is future and eternal: Therefore should Men look upon the Scripture of the *Old Testament* with clearer Eyes; for the whole *New Testament* is couched under it, in the Figure of the plain simple ^e Acts or Actions.

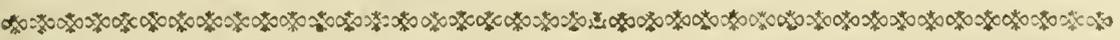
^e *Apofte*l *Gefchicht*.
^f The Acts of the Apostles.
^g *Gen.* xxxii.
29, 30.
51. ^f *When God had blessed Jacob, then Jacob called the Place Peniel*, that is, God's Inspection into the Soul, where God is manifest in the Soul: Then says the Soul, I have *seen God Face to Face* in me, and my Soul is preserved in this Inspection: *And as he passed over Peniel, the Sun arose to him*; that is, when God's Sun, *viz.* his Power, is manifest in the Soul, then the Essence of the Soul *carries* the Power in itself, and then the divine Sun arises in the Soul's Essence, and then the Father has there begot his Son in the Soul, which is the *Sun of Righteousness*, as also the divine Love and Joy; and then Self-nature halts, for the Sinew of its natural Will is displaced, so that the Self-will is lame in its Ability, as here it was with *Jacob*. And the Text of *Moses* says, *Hereupon the Children of Israel eat not of the Sinew upon the Ham of the Thigh to this Day; because the Sinew of the Ham of Jacob's Thigh was touched*.

52. This shews clearly, that *Jacob* and his Children *understood* this Mystery, and have instituted a Memorial in this Sinew: For *what* does that which was done to *Jacob* concern a Beast? The Sinew of a Beast is *not* therefore displaced or *venomed*; only the Children of the Saints looked upon the Ground of the divine Mystery.

^h *Matt.* xxiii.
23.
ⁱ *Luce* xi. 39.
53. Concerning which the present *Jews* are very blind, and hang only on the Law: If they did so eagerly seek after *Jacob's Sun*, as they cleave fast to the Law, then would that Sinew in them also be displaced, and they would not so hunt after Covetousness and Gain, but *they wash the Outside of their Cups and Dishes, and inwardly remain foul*.

54. Even as *Christendom* cleaves to the History, viz. to the purple Mantle of Christ, and hunts away *Christ in Power* from them, and will not with *Jacob* have the Sinew of the wild bestial Properties of the voluptuous Will of *Flesh* displaced and *lamed*, but walk nimbly with the *Beast* under the Mantle of Christ.

55. This displaced Sinew signifies, that *Adam* in his Innocence, before his *Eve*, was not such a gross *Beast* as afterwards; therefore when the Spirit of Christ in the Covenant was manifested in *Jacob*, then it touched the bestial Ham of his Thigh, to signify, that in Christ it should be broken and cease, so that a spiritual Man should arise from Death, and not such a gross bestial Man.



The Sixty-first Chapter.

The excellent and wonderful Figure, shewing how Jacob and Esau met, and how all Heart-burning and Evil-will were changed into great Joy, Kindness, and Compassion. What is to be understood thereby.

I.  LIND Reason should better open its Eyes at this Text, than hitherto it has done, and better consider the Figure of *Jacob* and *Esau*, and learn rightly to understand the Decree concerning *Jacob* and *Esau*; where the Scripture says, *Jacob have I loved and Esau have I hated*, when the Children lay yet in the Mother's Womb, and had done neither Good nor Evil, that the Purpose of God might stand. Gen. xxxiii. Mal. i. 2, 3. Rom. ix. 13.

2. Here Men should rightly look upon the Purpoie of God, what the Spirit of God means thereby; for *Esau* stood in the Type or Image of the corrupted *Adam*, and *Jacob* in the Type of Christ, which came to help poor *Adam*: Therefore must these two Brothers come of one Seed, to signify that God would become Man, and that God's Seed, viz. his Word, and *Adam's* Seed in its own Nature, should be manifest in one Person, and become Man; and that God's Seed should overcome the corrupted *Adam's* Seed with great divine Love, and quench the Father's Anger with Love, and the Love should wholly give itself into the Anger of the Soul, that God's Grace, Compassion, and Mercy in the Love, may pass through the Anger, and also change the Anger into Compassion; as here *Jacob*, with his Present, and great Submission and Humility, yielded himself to his Brother *Esau*, and changed his Anger which he bore towards *Jacob*, in respect of the natural Right of the First-born, and of the Blessing, into such great Compassion, that *Esau* fell on his Neck, and wept in great Compassion, and his Anger in him was turned into Love; even as Christ with his great Love and Humility, in our assumed Humanity, in our fiery burning & angry Soul, changed his Father's Anger into such great Mercy and Compassion, that the divine Righteousness in the Anger ceased, and departed from our Souls. Anger Soul.

3. For as *Jacob* appeased his Brother *Esau* with the Present and Humility, when he gave up himself into the Anger of *Esau*; so also Christ appeased the Anger of God, when he gave up his heavenly Blood with the great Tincture of Love into the Anger

of God to be devoured, then was the Anger, *viz.* the Nature of the dark World, which was manifested in *Adam*, turned again into the divine Light of Love, *viz.* into a Love-fire.

4. *Moses* says, *Jacob* lifted up his Eyes and saw his Brother *Esau* coming with ^h four hundred Men, and he divided his Children to *Leah*, and to *Rachel*, and to both the Handmaids, and set the Handmaids with their Children first, and *Leah* with her Children next, and *Rachel* with *Joseph* last; and he passed over before them, and bowed himself to the Ground seven Times, till he came to his Brother.

Gen. xxxiii.
1. 3.
^h Four hundred Men.

The inward precious Figure stands thus :

When Christ, in our assumed Humanity, entered into his Suffering, then the Anger of God in the ⁱ four Elements of the Body came to meet him; and then Christ divided his Deity and his Humanity, *viz.* the heavenly World's Substance, which he brought from God in our Humanity, and the Kingdom of the natural Humanity from *Adam*, into two several Principles: For the Deity, as to the Omnipotence, stood yet still: Therefore says the Humanity on the Cross, *My God, why hast thou forsaken me?*

ⁱ 4 Elements.

Mat. xxvii.
46.

Mark xv. 34.
Psal. xxii. 1.

^k The Spirit of the World in the Dust of the Earth.

5. The two Wives of *Jacob* with their Children signify here, in Christ's State and Condition, the twofold Soul, *viz.* that from Time, and that from Eternity; and the two Handmaids with their Children signify here, in this State and Condition of his, the heavenly and the earthly Corporeity; *viz.* *Leah* in her Blear-eyedness signifies the ^k *Spiritus Mundi in Limo Terræ*, wherein the Corruption in *Adam* was effected, wherein God promised the Destroyer of the Serpent, and wherein Christ should be manifested; and therefore in *Leah*, the Line of Christ, *viz.* the Destroyer of the Serpent in the Type and Prefiguration, was born, *viz.* *Judah*; and *Rachel* signifies the extinguished *Ens* of the heavenly World's Substance, wherein the true Soul dwells, which faded in *Adam's* Fall, and became unfruitful, as *Rachel*, till God in the Spirit of Christ made her fruitful; as it was done to *Rachel*.

6. And as *Jacob* set the Handmaids with their Children first, so was the earthly Image in the human Nature set first in the Suffering of Christ, which should pass through the Sharpness of Death; next after would *Leah*, that is, the Body out of the *Limus* of the Earth, wherein the Destroyer of the Serpent laid in the Suffering of Christ, follow; and after that, *Rachel*, *viz.* the heavenly *Limus* with the Prince *Joseph*, that is, with the true *Adamic* Image of the divine World's Substance; and the Name JESUS passed into the Suffering of Christ before, as *Jacob* before his Wives and Children.

7. And, as the Name and Power JESU, *viz.* God's Sweetness and Love, saw and felt the Wrath of God in the human Flesh and Soul, then the Name JESUS bowed itself through all the seven Forms of Nature's Life, wherein the Anger of God was become manifest; that is, he then pressed essentially through the Center of Nature, through all the seven Forms of Nature, quite through the wrathful Fire-source.

8. As *Jacob* bowed himself seven Times to the Earth before the Anger of *Esau*, and appeased *Esau* in this Humility, so also here the Love in the Name JESU appeases the Anger of the Father's Property in the Fire, in Soul and Body: For the natural Life from the Spirit of the World, *viz.* the Soul from Time, which was breathed into *Adam's* Nostrils, must yield up its natural Right, and die, as *Jacob* yielded up his Riches and also his outward Life to his Brother, to do what he would with him; thus also Christ yielded up our Life to the Anger of God, and left it willingly; but the Name JESUS went before, and brought our natural Life quite through Death, and took it to himself again, and triumphed with our natural Life over and through Death.

9. And as *Esau* his Brother, in this Humility and Submission, ran to meet him, and fell about his Neck and kissed him, and in great Compassion wept upon his Neck; so also in like Manner, when the Essence of the Anger of God [kissed and] tasted the sweet

Love in the Name JESU in the Blood of Christ, then it was transmuted and converted into such great Compassion towards Mankind, as *Jeremiah* in the Spirit declares, where he speaks in this Figure; *Ephraim, my dear Child, my Heart is troubled, I must have Jer. xxxi. 20* Compassion on him: Where he speaks concerning this Compassion.

10. And when *Esau* wept upon *Jacob's* Neck, He lifted up his Eyes, and beheld the *Gen. xxxiii. Women with their Children, and said, Whose are these with thee? Jacob answered, They 5-7. are the Children which God hath bestowed upon thy Servant. And the Handmaids drew near with their Children, and bowed themselves before him: Leah also drew near with her Children, and bowed themselves before him: Afterwards Joseph and Rachel drew near, and bowed themselves before him.*

The inward Figure stands thus:

When the *Anger* of God held Man Captive in the Darknes, then was he not in the Anger known to God's holy Image: But when the *Love* in the Suffering of Christ, in the Humanity, broke through the Anger, so that the Anger was *changed*, then the only God looked on it again in his Image, and spoke to the Name JESU, saying, Who are these that are with thee? And JESUS answered God, and said, They are the Children which God has vouchsafed and bestowed upon his Servant.

11. For here Christ presents himself as a *Servant* of God, with his Children that are born in him, in the Faith, *viz.* with us poor *Children* of *Eve*; and there passed through the Death of Christ, and were presented before the Countenance of God, first the Handmaids with their Children; that is, Man that had been *sinful*, he sets him first in God's Countenance, which *Jacob's* Handmaids signify.

12. Afterwards pressed forward the Line of the Covenant, with the *spiritual Leah*, *viz.* the first created *Image* out of the *Limus* of the Earth, wherein the ¹ five Prints ¹The five Wounds of Christ. of the Nails, the *Wounds* of Christ, stood, they should be shewn to the only God, that therein he should receive the Handmaid's Children, who all bowed themselves before God.

13. Then afterwards came *Joseph* with his Mother, *viz.* the *Image* of the *heavenly* World's Substance, and bowed before the only God which had been angry with him.

14. Men should *not* understand this in *divided* Figures, Types, or Images, but as the Properties of the Humanity are manifested before God through the Suffering of Christ in *one* only *Image*, *viz.* in Christ's Humanity in the Kingdom of the Restoration or Redemption, *viz.* in the Kingdom of *Heaven*. The Reader should understand our Sense properly; for we write here in the Vision of all the Three Principles, how it went, and still to this Day goes, with the *new Birth*: Our Explanation will not bear any dividing of the Figure or Creature, we understand it in *one Creature*.

15. Our earnest and hearty Consideration is this, that we may see and understand how we poor Children of *Eve* were brought through Christ's Suffering and Death, and set before God's Countenance, and how first the Soul with the *Body of Sin* must pass through Death, and in the Resurrection come again with the Body before God, where the Body from the *Limus* of the Earth is esteemed *strange* in the Presence of God: Therefore it is prefigured in the Type in the Condition of an Handmaid, and then presently in that Body the *Prints* of the Nails and the Suffering of Christ are set before God: Out of which Death of Christ the fair Image created in *Adam* appears again, as the whole Figure together of *Jacob* thus fairly typifies, and as the Spirit has signified thereby.

16. And *Esau* said farther to *Jacob*, *What meanest thou by all this Herd which I met? Gen. xxxiii. He answered, That I might find Grace in the Sight of my Lord. Esau said, I have enough, 8-11. my Brother; keep what thou hast. Jacob answered, O no; if I have found Grace in thy*

Sight, then receive my Present at my Hand; for I have seen thy Face, as though I had seen the Face of God; and let it please thee from me: Take, I pray thee, the Blessing from me, which I have brought thee, for God has bestowed it upon me, and I have enough; thus he constrained him, that he took it. This now is the fair Figure wherewith the Spirit alludes, how Christ appears before God, with his Christendom, viz. with his purchased Goods. Then says the Father to the Son, Whether wilt thou go with these thy Children, who meet me daily, in that they come to thee? And Christ says, O Lord, that I might find Grace from thee with them. And the Father says, They are thy purchased Goods, keep what thou hast, I have without them enough, even all Things.

17. But Christ says, O no, my Lord, receive, I pray thee, the Blessing which God has bestowed upon me in my Children, which I have brought to thee; for God has bestowed them on me, and I have enough; and he constrained God his Father that he received the Kingdom again from him: And it is a true Figure, [shewing] how Christ after he sits at the Right Hand of God, and rules over his Enemies, would deliver up the Kingdom again to his Father: And then also will the Son be subject to the Father, together with his Christendom, as the Scripture says: Which the Spirit in this Figure powerfully prefigures, and represents in a Type or Image.

^a 1 Cor. xv.
24. 28.

18. This is an excellent Figure, where Jacob comes to his Brother Esau that had been angry, and perceived how Esau falls about his Neck and weeps, that Jacob says, I saw thy Face as if I saw the Face of God: Which signifies to us, that the Wrath of God in the Kingdom of Nature was become an Enemy in Adam's Soul and Body, viz. the fiery Soul itself, which stands in the Father's Property in the eternal Nature.

19. But when this great Love and Humility pressed through in the Blood of Christ, then was this Wrath, viz. the fiery Soul, converted again into God's most clear Countenance, and attained again the Eye of God's Love: Thus also we are to understand concerning Esau, when the Covenant of Grace in the Figure of Christ, in Jacob's Humility, was discovered to him, then was his Curse and Malice, through the Spirit of Christ, turned into Love, that he was no more, he of whom the Scripture says, Esau have I hated: For in the Kingdom of the Adamical Nature was God's Hatred manifested in him, and he was himself that Hatred, and of that says the Scripture, Esau have I hated: Now so long as the Hatred in him had the Dominion, so long he was in God's Hatred, and was himself the Hatred, but when the Covenant of God's Grace in Jacob discovered itself to him, and that Jacob's Humility pressed into his Hatred, then began he to lament and weep, and God's clear Countenance was manifested in his Hatred, so that in great Compassion he fell upon Jacob's Neck and wept.

Rom. ix. 13.

20. Which denotes the Repentance of poor Sinners; when the malicious wicked Soul, which lies captive in the Hatred of God, turns to God, then begins first this Compassion, and Repentance, and Sorrow for its former Sin. When the Spirit of Christ afflicts the Soul, then it weeps, and is sorry that it has been so wicked, and then instantly the Sun rises upon it, and the Hatred of God is turned into the Countenance of Love; where of an hateful Spirit he is made an Angel.

Heb. xii. 17.

21. And though the Scripture clearly says in a certain Place, Esau sought Repentance with Tears, and yet found it not; yet this Text gives us to understand much otherwise, namely, that indeed Esau and all the Children of corrupt Adam do not find Repentance in their own willing, going, and running, otherwise would it stand in the Ability of Man to attain Grace; but the Grace, and divine Mercy and Compassion, work Repentance: Yet Man must give up his Will to the divine Working.

^a Or the Hatred in Wickedness.

22. The Soul's Will must incline itself to the promised Grace; and then will the divine Sun shine into its Will, and dissipate the Hatred of Wickedness; and then the Soul grasps after the Sun of Grace, and so begins the Working of Repentance in the

Power of Grace; and then the Anger of God in the Soul gives its severe Righteousness to the Spirit of Christ; and so Christ then says to his Father, *I have lost none of them that thou hast given to me.* *John vi. 39.*

23. The Scripture says, ^k *God wills that all Men should be saved*; and ^l *Christ is come to seek and save that which is lost*; and ^m *He hath no Pleasure in the Death of a Sinner*: Then ⁿ *Reason*, If God wills that all Men should be saved, and wills *not* the Evil, can he not then save all? *Why* do they remain hardened, if he wills not their Hardening? ^o *Tim. ii. 4.* ^p *Mat. xviii.* ^q *Ezek. xxxiii.*

24. *Answer.* The Soul stands in the ^r unsearchable Will of God in the eternal speaking Word: It is a *Spark* from the divine Speaking, whereby the Abyss, *viz.* the eternal One, expresses or speaks forth itself in the Science, Understanding and Knowledge of the Severation ^s; it is in the Speaking come into *Nature* and Creature, and has now the Ability to express again, *viz.* an Image of itself. ^t *Unfathomable.* ^u *Seperability.*

25. Also in its Knowledge it speaks forth the *Wonders* of the divine Possibility in Good and Evil: It speaks itself, in its essential Speaking, out of the eternal Science itself in Evil: Where it should speak *God*, it speaks in itself *Want*: Where it should speak in its Science, into the eternal One, *viz.* into God's Love and *Wisdom*, there it speaks into Severation, *viz.* into Multiplicity, and brings the Science of its Ability, which stands in the eternal speaking Word, out of the Temperature into a *Self-Will*, which breaks off from the only Will of God, and enters into Self. ^v *Note.*

26. Therefore then it changes the eternal Will of the Unity *in it* into the Center of Severation, wherein the only God introduces his only Will in the speaking-forth of the Word, into Nature and Painfulness, to the *divine Perception* and feeling; *viz.* into an essential spiritual Fire, and out of the Fire into a Light, whereby the Abyss becomes majestic and working: Thus the false or wicked Soul speaks itself only into a Source of Fire.

27. For its Will to the Speaking, which in God stands in the *Abyss*, brings itself, through the Desire, into the Fire-speaking, *viz.* into *Properties*; which go not easily back again into the Abyss, *viz.* into the eternal One: But if it goes back again, *viz.* into the eternal One, into *God*, then the fiery Science becomes majestic and light; and then is the Soul an *Angel* of God, *viz.* an Image of the eternal divine Science.

28. But if the Will continues in the Fire as a magical Fire-source, then is the Soul that *very Fire-source*: Who shall now advise and persuade this Fire-source, seeing it has its Ground in the Abyss, and is itself its Ground? The *Power* of the Majesty shines through it, but the Desire shuts it up, and makes it dark, so that the Light *cannot* be manifest therein. As it is said, *The Light shineth in the Darkness, and the Darkness comprehendeth it not.* *John i. 5.* They dwell one in another, as Day and Night; the Soul in its imprinted Desire makes itself Darkness.

29. The eternal One, *viz.* God, is *in it*, and it comprehends him not, it makes an angry God to itself; where God's Word in the Anger speaks and forms itself into Nature and Creature, there it works in itself *Evil*: But if it stood still from its Working, for the Twinkling of an Eye, then it *would* dive again into the eternal One, *viz.* into God; and so the divine Science in the Light would begin to work in it, and so it would come to *Repentance*, even as it comes to pass with the Penitent. Concerning which Christ says, *Except ye be converted, and become as a Child, you will not see God.* ^w *Mat. xviii. 3.*

30. The Soul's Will, which has its Ground and *Rise* in the divine Revelation, from whence it is become a *working Life*, should and must turn again into its Mother out of which it proceeded, and then it is as a Child in the Mother's Womb; and so in its Mother it *beholds* God, *viz.* the Abyss of all Beings, and is new born in its Mother; that is, the Mother gives it the Light's Power, and in *that Power* it attains the *Ability* to work Repentance; and then the eternal unsearchable Will of God, which is called the Father

† Or Root. of all Beings, begets his only Son, viz. his Power of Love, in and through the ^p Science of the Soul, as in the Particular or Parcel of the whole Will of God; for the Ground of the Soul and God's eternal speaking Word is *one* only Ground, undivided.

31. And as we know that the same only eternal begetting and speaking Word expresses itself in Heaven, viz. in the Power of the *Light*, in Holiness, viz. the holy Wisdom; so also the same only Word expresses itself in the Hell of *Darkness*, in Flames of Torment, viz. in hellish Essences, according to which God calls himself *an angry God*, and *a consuming Fire*; for without and beyond the only Word, or Speaking of God, there is nothing: So also it is to be understood concerning Souls, as also Angels, and Devils.

Deut. iv. 24.
Heb. xii. 29.

32. In the *resigned* Soul God the Father expresses the holy Name JESU, viz. the Grace, Mercy and Compassion; that is, he begets Christ *in* it, and brings the *Adamical* evil innate Will, through the Suffering and Death of Christ, again into the eternal ONE, where *the Son delivers up the Kingdom* of the Soul's Nature *again to the Father*.

3 Cor. xv. 24.

33. But if the Soul *will not* stand still from its Working of Wickedness, then the Father, through the Word, speaks *Hell* Torment in the Soul, and the Desire of the Soul imprints and fixes itself therein; and its Impression makes the eternal gross Darkness, viz. a *Gulf* between God and it; and yet no strange ^q foreign Speaker must be here understood, which *from without* shall speak into the Soul, but the Word, that is, the Soul itself, speaks itself thus into Wickedness.

† Forensic.

34. But it has lost in *Adam* the good Speaking, [or Expression of Good,] viz. the divine Ability; but of God's *Mercy* it is inspoken, or inspired again of Grace, in Paradise, as a Self-Center of the Soul; and it stands now at present in the Soul as a Self-Center or Principle, and speaks continually into the Soul, [saying,] It should *stand still* from its false and wicked Imagination, and then will that ^r Good manifest itself again in the Soul; but if the Soul *will not* stand still from its ungodly Speaking, then *cannot* the good Inspiring, or Inspiration, manifest itself in the Soul; and so it cannot be converted.

† Good Speaking, Motion, or Inclination of the Spirit in the Mind.

35. Therefore this is the Conclusion; that God in the false and wicked Soul's Speaking cannot be *good*; and in the resigned Soul's Will he cannot be *evil*: In himself he is indeed good, but *not* in that Soul.

36. God is only called God, where his *Love* is expressed, and known and manifest operatively and feelingly; of which the Scripture also says, ^s *The Word, which is God, is nigh thee, namely, in thy Mouth and Heart*: Also, ^t *the Kingdom of God is within you*: ^u *With the Holy thou art holy, and with the Perverse thou art perverse*.

† Deut. xxx.
14.
Rom. x. 8.
† John i. 1.
† Lukexvii. 21.
† Psal. xviii.
26.

37. In Heaven he is called *God*, and in Hell he is called *Anger*, and yet he is in the Abyss, both in Heaven and in Hell, the eternal One, viz. the *only Good*.

38. And Man can speak no farther or deeper concerning God's Will, but merely and only as in his Manifestation through the Word; where the *Word* brings itself into Nature and Creature, there God wills through the expressed Word of Evil and Good; as the *Science* of every Thing is in the formed Word, so also is God's Will therein: *That same expressed Word* is in the Angels angelical, in the Devils diabolical, in Man human, in Beasts bestial; and yet in itself in its eternal Speaking, in the one, is only God, viz. one only holy Word, a Ground and Root of *all Beings*.

† Note, The Grace of God.

39. † Therefore Salvation *lies not* in the Will of the Soul, whether it will suffer itself to be saved, or whether it will stand still in its Will; that it can take Salvation to itself: No, it is *given of Grace*, only the divine Sun shines into it, in the Abyss; and it lies ^v *in* it, whether with its Will, which *it has from God*, it will again for the Twinkling of an Eye dive down in its Mother, viz. in God's unsearchable Will; and so it will *attain* the Ability.

† The Soul.

40. For the Ability has opened its Mouth to the Soul, and says, *Come ye to me*; as the Sun

Matth. xi. 28.

Sun shines the whole Day into all Plants, and gives them Power; and the Sun is *not in Fault* that the Thistle is a Thistle, but the first *Ens* is the Cause whence it is a Thistle.

41. So also a false and wicked Soul from the *Ens* of God's Anger, in the *Curse*, and from the inherited Wickedness, as also from the actual Wickedness, becomes a Thistle; in that the Will, *viz.* the Science of the Soul, speaks in [the Quality] a Thistle; and from such a false and wicked Ground there grow more Thistles; as God in *Moses* says, *He will visit or reprove the Sins of the Fathers upon the Children, unto the third and fourth Generation;* and *Chrill* says, *a corrupt Tree cannot bring forth good Fruit.* *Exod. xx. 5.*
Matt. vii. 18.

42. Thus we see that *Perdition* comes from the Soul, and we see that God's holy Will cannot be manifest in false and wicked Working; so long as the Soul's Will works Evil, so long God's Speaking forms itself therein in *Anger*: But when it begins to stand still from such working, then is God's Power of *Love* manifest therein: For if it works no more, then works in it the *Abyfs*, *viz.* the *ONE*.

43. For God works from Eternity to Eternity, but no other than his Word, and *that* *John i. 1.* *Word is God*, *viz.* a Manifestation of the *Abyfs*: Now if the Soul speaks no more its own Will, then is the unsearchable Will speaking in it; where the *Creature* stands still, there *God* works.

44. Now if the *Creature* will work with God, then must its Will enter into God, and then God works *with* and *through* the *Creature*, for the whole Creation, both heavenly, hellish, and earthly, is no other than the working Word; the Word itself is all.

45. The *Creature* is a compacted coagulated Vapour and *Exhalation* from the Word, and as the Word is exhaled out of the *free Will*, where the free Will brings itself out of the *Abyfs* into the Profundity, so also the free Will of the Angels and Souls brings the Word into a Profundity, and that Profundity is the *Creature*, *viz.* a *Fire-source* to its Respeaking; and out of that Respeaking proceeds *Evil and Good*; and according to that respoken Substance and Power the Soul has its Judgment and Sentence.

46. For that is the *Judgment*, that the Evil be separated from the Good, and that every Thing possess its own Principle. Whatsoever Soul now speaks forth *bellish* Source, *viz.* the *Curse*, it must enter into *Death*, that it no more bring God's Word into Evil and Good, but the Evil alone, that every Thing may remain with its own.

47. And therefore because in the Place of this World, through the Word, Evil and Good are spoken forth, *therefore* in that Place is a final Day of Separation appointed, when Good and Evil shall cease to be spoken in any Place; and the Wicked shall have *their Place prepared*, where Evil shall be spoken in its Eternity, that the Good may be known, and in the Good the Joy be manifest; also that it may be known what *Evil* and what *Good* are, and what Life and Death are, and that the Children of God may rejoice.

48. For if Evil was not known, Joy would not be manifest: But if Joy be manifest, then is the eternal Word spoken in Joy, to which End the *Word, with Nature*, has brought itself into a Creation.

49. And this is the true Ground wherein all Conceits and *Opinions* are known, and all *Sophistry* thrown to the Ground, also all Strife and Contention have an End. Whosoever rightly sees and understands this, has no further *Question* about any Thing, for he sees that he lives and subsists in God, and he gives himself up to God, that he may further know and will through him, and speak what and how he will; this Party seeks only the Estate of *Lowliness*, that God in him may alone be high.

50. But so long as *Lucifer* has his Dominion in Man, so long the *Creature* presses forward to advance itself, and will be *its own God*; and that is also a Wonder, as God's Wisdom stands in the Wonders in the Love, so it is also in *Self*, and in the Appropriation of the *Creature*.

51. Every Thing is good in its own Principle wherein it lives, but to another it is opposite: Yet it must be so, that one may be *manifest* in the other, and the hidden Wisdom may be known, and be a Sport in the Severation, wherewith the Profundity, *viz.* the eternal One, may sport with itself, before itself.

52. We should therefore learn to understand the *Scriptures* right, how God wills Good and Evil, namely, the Determination is not in his *very Self*, but in his expressed Word, *viz.* in Nature and *Creature*: God hates *Esau* in the corrupt Nature, in *Esau's Self-Nature*: *Esau* was the Type of Hatred itself; but in God's Self, *viz.* in the impressed or inspired Covenant of *Grace*, he loves him.

53. Therefore he presents the Type of Christ, *viz.* his Brother *Jacob*, together with him, and lets them *both* come out of *one Seed*, to signify that Christ should call *Esau*, in the corrupted *Adamical* Nature in the Hatred of God, to Repentance, and beget him *anew*, as *Jacob* brought *Esau* to Repentance, so that he let his Malice fall, and wept bitterly, and departed from his evil Will towards *Jacob*.

54. This therefore is the Understanding of the Scripture, that the earthly *Adam* in the Kingdom of *corrupt* Nature, in his own Will, finds not, *nor can* find Repentance, for there is no Ability therein to Good; but the incorporated *Grace in him* awakens or stirs up the Ability, when the Will turns to it: For if Self-will could work Repentance, and become good, honest, and virtuous, it *needed* not *Grace*.

55. The Decrees in Scripture point only at two Kingdoms, *viz.* the Hardening respects the false and wicked Will; the false Will hardens itself, *God's Anger* in the Will's own Substance *hardens* it; this Hardening does not enter in from without, but is manifested in the Will's own Substance. The Will is from God, and the *same* God in the Will introduces itself into the Hardening, in that Manner as he introduces itself into Hell in Darkness and Torment; the same is also to be understood concerning the Kingdom of *Grace*.

56. God wills in Man *only* that which is good in the Kingdom of his *Grace*; where the free Will yields itself up into the *Grace*, there God wills that which is good, in the Will, *through the Grace*.

57. But when a Man will say, Man cannot turn his Will towards that which is good, *viz.* towards *Grace*, that is *groundless*: *Grace* indeed stands in the Abyss of the *Creature* in all wicked Men, and the Will needs only stand still from wicked Working, and then it begins *as* to its Self-will to dive down into the Abyss.

58. For that which stands still, stands still together with the eternal One, and becomes *one Substance* therewith; for it goes into its nothing. Must not the false Will or Desire, for a worldly Law's Sake, for Fear of Punishment, forbear or stand still from unrighteous Works? Why then not also for the Sake of the *Commandment* of God? *Can* it be obedient to a worldly Lord and Master, and for that End stand still for which he would have him? *Why not* also to God? Especially when the *Ability* is as soon given, as a Man does but incline his Will to stand still.

59. But the *Cause* why the total false wicked Will does not stand still, and incline itself to *Grace*, is this, that it is clearly a *Thistle* born, wherein *Grace* lies *too* deeply hidden, and the Wrath of God is too strong in Nature. *Grace* draws it, and shews to it its own Falshood and Wickedness; but it *contemns* *Grace*, and works as a Thistle does in the

2 Cor. ii. 15,
36.

Power of the Sun: Such a one is to God a *good Savour of Death* to the *Damnation* in Hell, that *Grace* may be severed from the false and wicked Will.

60. But the Conclusion of Reason, which pronounces that God in himself, so far as he is called God, has determined that *one Part of Men*, and indeed the greatest Number, shall and *must* be *damned*; and that of his own *purposed* Will he hardens them, is false, and has no Ground either in the Scripture, or in the Light of Nature, if a Man but rightly considers the Scripture, and does *not* blindly look upon it.

61. For in God, so far as he is called God, there is no Purpose, nor *Beginning* to will; he is himself the Will of the Profundity, *viz.* one alone, and himself wills nothing but Good, and therefore is himself also that same *good Will*, or willing of Good, for the Good that he wills, is the Birth of his Power, *viz.* his Son.

62. God wills in himself nothing but to manifest his *own Good*, that himself is, and that could not be done if the only good Power did not introduce itself with the Exhalation into the Desire to *Nature*, and in a Severation, *viz.* into the Science; for if the Good did remain alone, there would be no Knowledge or Skill.

63. But now the Good, *viz.* God in himself, makes not Evil or Separation; but the Science, *viz.* the *Fiat*, or the Desire to Severation, brings itself into Nature and Creature; and from the *Science* spring Evil and Good, and not from God, or in God in his Trinity.

64. For there is no Decree, but there is a Consultation therein, and then there must also be a *Cause* of that Consultation therein, and then again there must be a Cause of that also, and so there must be something *before* God, or *after* God, why he so consults and determines.

65. But he is himself the Profundity, and the One, and is one only Will, that is, himself, and that is only good; for *one* only Thing cannot be opposite to itself, for it is but one, and has no Quarrel with any Thing.

66. Therefore it is the Folly of Reason, that they speak of Compulsion and *inevitable Necessity*, and understand not the ^a *Mysterium Magnum*, or that they say God of his Purpose wills the evil Desire or Will, which he hath hardened, that it *should not* attain the ^a *The Great* Mystery-Grace.

67. I shew to this blind Reason a Thistle to consider of, which the Sun for a whole Day touches and gives it Light and Power, yet it *remains* a Thistle; so also the wicked Will: The divine Sun shines to it the Day of its whole Life, but its Ground is an *Ens* of a Thistle.

68. Otherwise if God did of Purpose harden it, the Righteousness *could have no* Judgment therein, for that which does what it must do, lives according to the Will of its Lord; but if *God willeth not that which is wicked*, then the Evil comes out of the *Root*, *Psal.* v. 4: and in the Root of Knowledge out of Nature's Ground to the Creature, and by Accident; and *for that* Cause has God manifested his Will, and given his *Law* and *Gospel*; that is, has manifested his Threatenings and his Grace, that a Day of Separation might be kept with Righteousness, and that *no* Creature might have *Excuse*.

69. And the History says further, *After Esau had received the Present of Jacob, he spoke* *Gen.* xxxiii. *unto his Brother Jacob, saying, Let us take our Journey, and go forward, I will go with* 13, 14. *thee. But Jacob said to him, My Lord, thou knowest that I have with me tender Children, and moreover Cattle that are great with young, and sucking Calves, if they be over-driven for one Day, the whole Flock would die: Let my Lord pass over before his Servant, and I will follow on softly, as the Cattle and the Children are able to go, until I come to my Lord into Seir.* This Text appears to be only an outward History, but the Spirit has *also* its inward Figure under it, for *Jacob* stands in that Figure of Christ.

And the Figure is thus:

70. When Christ through his Suffering and Death appeased his Father's Anger in the Kingdom of *Nature*, thus said the appeased Anger, Now will we arise, and take our Journey together; understand, in the *Life* of Man: But the Love said, Man is too tender, feeble, and impotent, and can scarce go in God's Ways, *I will remain with them* *Matt.* xxviii. 20. *even to the End of the World*, and lead them ^b *slowly* as they are able to go, lest they fall ^b *Gently and* into Temptation and Error, and be blind as to Grace. Go thou before, my Lord, I will *moderately*.

lead them on *softly* under my Yoke of the *Cross*, that they die not; for if they should now presently be led in the Father's severe Righteousness, they would *not be able* to go: Though they are indeed redeemed, yet they live still in Flesh and Blood, I will come after with them to thee into *Seir*, that is, into God's Righteousness.

Gen. xxxiii. 15. 71. And Esau said, Let me now leave with thee some of the Folk that are with me. He answered, What needeth it? Let me but find Grace in the Sight of my Lord; that is, God the Father said, Let me leave some of my severe Righteousness, Commandments and Laws with thee. But Christ said, What needeth it? Let me with these redeemed Children only find Grace with thee, for they cannot fulfill the Law.

Gen. xxxiii. 16, 17. 72. Thus Esau went his Way again that Day towards *Seir*; that is, thus God's Righteousness pressed into its own Principle; and Jacob went to *Succoth*, and built him an House, from whence the Place is called *Succoth*. This in the Figure is as much as to say, Christ led his Christendom, viz. his Children, not to *Seir*, that is, into the Proof or Trial of God's Righteousness, though indeed Grace was manifested in them; but he erected a House, viz. the Christian Church upon Earth, and made his Children *Tents*, that is, Christian Ordinances, wherein they might dwell, and hence it is called Christendom, as Jacob's City is called *SUCCOTH*: So also the Place or City of Christendom is called *SUCHET*,^d so shall you find *Seck*,^e Christ who is always in these Tents with his Children, to the End of the World.

73. And the Text in Moses says further; Afterwards Jacob went to *Salem*, the City of *Sichem*, which lies in the Land of *Canaan*, when he came from *Mesopotamia*, and set up his Station before the City, and bought a Piece of Ground of the Children of *Hamor*, the Father of *Sichem*, for an hundred Pieces of Money; and there he set his Tent up, and erected an Altar, and called on the Name of the strong God of *Israel*. In this Text the Spirit alludes rightly to the future Christendom: For Christ led his Children after his Resurrection to *Salem*, that is, into Salvation, or the Anointing, or *Unction* of the Holy Ghost, as Jacob led his Children to *Salem*; but it was to the City of *Sichem*, that is, among the Heathen.

74. And he set his Station before the City, that is, Christ should have his Habitation by the Heathen, and set his Temple and Doctrine near the Idols Temples of the Heathen, and purchase the City of his holy Christian Church from the Heathen; that is, with his Blood purchase it from God's Righteousness, even as it is come to pass, and there erect his Altar among the Heathen, and preach the Name of the God of *Israel*, that is, Christ.

75. For the Name *Sichem* signifies that the Christian Church must be in *Misery* and *Trouble*: As Jacob builds his Habitation before the City *Sichem*, so must also the Children of Christ be but *strange Guests* in this World, and be but as Household Servants to the Heathen *Potentates*, and Children of this World; though indeed they have their Habitation, viz. the Temple of Christ, in them, which Christ has purchased for them with his Blood, yet they are outwardly but *strange Guests* and *Pilgrims*, and dwell *without*, before the City of this World, viz. in an earthly Tabernacle and Tent, in *Flesh and Blood*.

^c Tabernacles, Booths.

^d *Matth. vii. 7.*

Luke xi. 9.

Matth. xxviii.

20.

Gen. xxxiii.

18—20.

^e *Padan A-*

ram.

The Sixty-second Chapter.

Of Dinah, Jacob's Daughter, which he begat of Leah; how she was deflowered by Hamor's Son; and how Jacob's Sons slew Sichem for it, and all the Males that were in that City, and took Dinah again; and what is to be understood by this Figure.

The Gates of Christians War for the Babylonish Whoredom, now highly to be considered.

1.  **M**OSESES says, *But Dinah the Daughter of Leah, which she had borne to Jacob went out to see the Daughters of the Land; and when Sichem the Son of Hamor the Hivite, the Lord of the Country, saw her, he took her, and lay with her, and deflowered her; and his Heart cleaved to her, and he loved the Damsel, and spoke kindly to her: And Sichem said to his Father Hamor, Get me this Damsel to Wife.* The Reader should very carefully consider this Figure, and rightly meditate on the Text in *Moses*, and look ^s thoroughly into it, then he will well understand our Sense and Meaning, and most precious Apprehension, opened to us by the *Divine Grace*, and learn to look upon the Scriptures of the first Book of *Moses* with clear Eyes. ^s Into the Face of it.

2. *Leah* the Wife of *Jacob* bore to him six Sons, viz. the half Stock of *Israel*; and of her came *Judah*, viz. the Root of *David*, of whom *Christ* was manifested according to our Humanity: Afterwards she bore this *Dinah* a Daughter, by which Figure the Spirit powerfully prefigures *Christendom*, that after *Christ's* Ascension into Heaven, after the Work of human Redemption, the true *Christendom* should be born, as *Jacob* first begat the Twelve Patriarchs; but afterwards of *Leah*, that is, of the Mother of *Christendom*, a Daughter of fleshly Self-love would be born; which Daughter would go a gadding to see the Daughters of the Land, among whom she should be a Stranger.

That is thus in the Figure:

3. When *Christendom* would be born, that its Number might be great, it would go forth in Self-love, and seek the *Pleasure* of the *Flesh*, and would set its Heart upon the Customs and Behaviour of the People, and depart from Lowliness and Humility, and would look after the *Wantonness* and *Pride* of the Daughters of the Land, that is, of the People, and then they would beget this Daughter *Dinah*, and appear before God in fleshly Voluptuousness of spiritual Whoredom, and would play the Whore with the heathenish Customs, but yet would present itself *beautiful* and trimly dressed, as an amorous Virgin which runs abroad to be seen, that she might take Lovers, as *Dinah* did, which went thus forth a gadding.

4. Thus also would *Christendom* trim itself, and dress itself with great Ostentation and Solemnity, with *Churches* and *Schools*. and put on glittering, sumptuous appearing, holy Garments, that they might have *Respect* with the Daughters of the Land, as with strange People, and yet would be full of Flames of Self-love and fleshly menstruous Pollution under such Habits, and have a *whorish Heart*; as a Whore outwardly flatters, beautifies

and trims herself, and will entirely be called a chaste Virgin: Thus also would this trim *Christendom* be called *holy*, but her Heart would only play the Whore with fleshly Voluptuousness.

5. She would fain see the Dress of the Daughters of the Land, which Dress is no other than the *heathenish* Wisdom and Philosophy, and would draw the same into Christ's Kingdom, and would live under Christ's purple Mantle, in those *Rites* and *Customs*, and trim herself therewith, and thereby quite forget that her Tents and Habitations are without the City of these People's Customs, as ^h *Jacob dwelt without before the City of Hamor*; and also Christ said, ⁱ *His Kingdom is not of this World*.

^h Gen. xxxiii.
18.

ⁱ John xviii.
36.

6. But this *Christendom* would set her Heart upon the Kingdom of this World, and so in the Dress of a Virgin trim herself with *many* Churches, Priests and Ceremonies, under the Habit of a Virgin; but in this Departure from the Simplicity and Humility of Christ, she would but *gad* abroad in the World, and look after fleshly Whoredom, as *Dinah* did, which is a Type of fleshly *Christendom*, which is always born *after* the true Children of Christ, as *Dinah* was born after the ^k Twelve Patriarchs: That is,

^k Twelve
Patriarchs.

7. When *Christendom* is born and manifested among a People, it *begets* in that Place, first the Twelve Patriarchs, *viz.* the *Ground* of the Apostolick Doctrine; but when she mixes again with the heathenish wise Men, and with the Lust of the Flesh, then that Place begets a *Dinah*, *viz.* a Whoredom with Christ; that is, a *seeming* Christian, yet the Heart is but a Whore, and then this Whore goes abroad gadding to find the Habitations of that People. That is,

8. She seeks again the *heathenish* Ground, and mixes herself with the Heathens, and is with Child by the heathenish Philosophy, and brings forth a Bastard, half Christian, half Heathenish, *viz.* a *new* Sect or *Doctrine*, which doth not fully agree in Form with the first Customs of that People, among whom it did spring forth; and yet in her Heart is *no* whit better than they.

9. And then this People raise themselves up against that strange Opinion, and cry out in Anger, These have *deflowered* our Sister *Dinah*, and have made her a Whore, and are enraged against the new-found Opinion, as the Sons of *Jacob* against *Sichem*, and with Fighting, and the Sword, with Storming and Cursing, run on against the Deflowerer of their Sister *Dinah*, and *murder* him, and not only him, but all the Males that are with him, as *Jacob's* Sons did the *Hamrites*: And then the Innocent must thus suffer with the Guilty, to signify, that they all of them, both the one and the other, live in *such religious Whoredom*: For the Whore, for whose Sake they take Vengeance, is their Sister, and born of their Stock, as *Dinah* their Sister was, and they came of one Mother.

10. We see here eminently the Type of contentious *Christendom*; how *Christendom* would be *headstrong* and furious in Opinions, and that in great Blindness, and not know for what, and would not see themselves, that they thus rage in their *own* Whoredom, and strive not about the Power of true Christianity, as about the true Christian *Life*, but about their contrived Opinions, as about their Sister *Dinah*, which goes abroad gadding from them, and *gazes* upon the strange Opinions, and cry out upon the Opinion for a Whore, and yet see not how they should help their Sister's *Heart*, wherein sticks the Lust of Whoredom. As *Jacob's* Sons did not see how to help the Evil, that their Sister might save her Credit; and though *Hamor* and *Sichem* sent to them to *give her a Dowry*, and *be would marry their Sister*, and love her, and *be circumcised*, and *become one People with them*, and would perform all Love, Faithfulness and Friendship towards them, yet all this did not avail.

11. And though they *told them*, that if they would be circumcised, and be one People with them, they would give them their Sister, yet they were furious in killing and slaying, to signify, that this is a Figure of *future Christendom*, which would arise out

of this Stock; as we see that it so comes to pass before our Eyes, that Men strive about the gadding *separated* Opinions, and kill and murder one another for them, and yet this is but for the Opinion Sake of false Whoredom, which the *titular Christendom* has taken up, wherein they trim themselves in Hypocrisy and Whoredom, and look not how their Sister might be helped, who is gone astray in a strange Opinion; but they take their *Swords*, and would slay the new Opinion, and snatch their Sister, who is with Child with another Opinion, forcibly again with her Bastard out of *Hamor's* House, and slay *Hamor* and *Sichern*, and all their Males.

12. And though they would *unite themselves* with them, as with the true Christian Ground, *viz.* with the chief Articles of Christian Doctrine, yet it avails not, they will, *against all Faith and Promise*, slay and kill, and keep their Opinions, which they have contrived in their Ease and *pampered Jollity*, with their fat Bellies and heathenish Festivals, as it is seen at this Day in the Contentions and Opinions.

13. Men of *Self-love* have introduced their Christianity into a fleshly Kingdom, and finely trimmed it with Laws, Ceremonies, and *Opinions*, and have covered it with Christ's purple Mantle, and yet live in mere spiritual Whoredom under it, with an hypocritical *Shew*: But their Hearts constantly beget this lustful *Dinab*, which runs abroad from the Simplicity and Humility of Christ, and plays the Whore with the Idols of fleshly Lust, *viz.* with Pride and Covetousness, merely with their own Honour and *Reputation*, and a voluptuous Life, quite contrary to the true Christian Ground.

14. But seeing the Spirit of Christ dwells yet in his *Christendom*, he often *stirs up* Men who do thus acknowledge and see the Sleep and Whoredom of the titular Christendom in their *sodomitical* Life, and turn away from them, and search in the *Scriptures*, and also in the Light of *Nature*, whether this their fleshly Ground can subsist in the Presence of God, and when they *see* that it is false, then they fall upon some other Ground, and reprove the Whoredom of the titular *Christendom*.



15. And when the Hypocrites, in their voluptuous Glory, hear and see these Things; that thereby they are blemished and defiled, and that their God *Maazim* is made manifest, then they cry, O there's a Heretick, he deflowers our Sister *Dinab*, *viz.* our Opinion, and makes the Church a Whore: And though some should offer to give a *good Account* of his Ground and Opinion, and reconcile and *marry* himself with the true Christian Ground, and marry with their Sister *Dinab*, *viz.* to espouse the first true Virgin Christian Ground, and to be of one and the same Heart and Will with them in the Christian Ground, all this avails not, they *snatch* their Sister, *viz.* the Name of a Christian, from them, and rather keep the deflowered Damself with her Bastard by them, whose Shame the Truth has discovered, than that they may see how to help their Sister's Shame, that *she* may attain the Wedlock with *Christ*.

16. They suppose they can with Power *rescue* and keep their Opinions; and though indeed the Whoredom in their Opinion is laid naked, that is, weakened and *blemished*, yet they will have their *Dinab* to be taken for a Virgin; and though her Shame of Whoredom be open to the Day-light, yet they will defend the same with the *Sword*; and with Slaughter. As we see before our Eyes, and the present Strife intimates no less, that it is manifest that *Dinab* is become a Whore, *viz.* titular *Christendom*, that plays the Whore in the Presence of God, and has *lost* her Virgin Chastity, and the Purity of her Conscience; and so at present the Brethren of this *Dinab* fight for her, and will preserve her Honour and Reputation with the Sword and with killing, and will murder all those who deflower and defame their *Dinab*.

17. This *Dinab* is at present nothing else but the Stone Churches, and great Colleges *Note.* of their *Ministers*, wherein Men use the Name of Christ, but seek thereby only their own Honour, Voluptuousness, and ¹ good Days, how a Man may be *honoured in the World*. ¹ Fat Days.

18. For the true Apostolick Temple is the Temple of Jesus Christ, *viz.* the new Man, who lives in Righteousness and *Purity* before God, who walks in Humility and in the Simplicity of Christ; and *his Ministers* are such as do declare the Peace in the Love of Jesus Christ, who labour that the deflowered *Dinah* might be married with *Sichem*, and that *Hamor* and *Sichem* with their Males might also become Christians, who leave the Sword in its *Sheath*, and teach with the meek and gentle Spirit of Jesus Christ; and shew, instead of the murdering Sword, the Spirit of cleansing, how this deflowered *Dinah* might get *Christian Honour* again, and be married to her Bridegroom.

19. Behold, O *Christendom*, the Spirit has set this before thee in the *Figure* of the Twelve Patriarchs, and signifies that thou *wouldst* do thus, *not* that thou *shouldst* do it: Though this Strife must come, that the true Children of Christ might be exercised and made *manifest*, otherwise if no Strife did arise among the Christians, all wicked Men could appear as Christians; but the Strife makes it manifest that the *false* Ground of verbal Christians is brought to Light, and they are distinguished from the true Children of Christ; which will be also a Witness against them at the *last Day* of Judgment.

20. Man's true Christianity stands in the inward Ground of the Soul in the Ground of Man, not in the Ostentations and *Fashions* of this World, but in the Power of *Well-doing* in the Spirit and Conscience.

21. The Strife wherewith a true Christian strives, is only the Spirit of *Righteousness*, which castes away from it the Falseness and Wickedness in Flesh and Blood, and suffers and endures *all Things* willingly for Christ's Sake who dwells in it, that it may not live to itself, and please itself, and have Satisfaction in itself, and *triumph* with the earthly *Lucifer*, but that he please God his Creator in Christ Jesus.

22. He has nothing in this World to strive for, for nothing is his own; for in Christ *Phil. iii. 20.* he is not of this World, but as the Scripture says, *Our Conversation is in Heaven*; all Things for which and wherewith he strives, is about the voluptuous, earthly *Lucifer*, in the mortal Flesh and Blood; for Christ says, *His Kingdom is not of this World*; so also a Christian's Kingdom, so far as he is a Christian, is not of this World, but in Christ in God. *John xviii. 36.*

23. Therefore now all the Strife of Christians is only about their *Dinah*, *viz.* about their *fleshy Whoredom*: A Christian ought not to strive otherwise than in *Spirit* and Power against the Ways of Unrighteousness and Falseness.

24. *Outward War* that Christians make is heathenish, and is done for the bestial mortal Man's Sake; for Immortality cannot be obtained or kept with the Sword and *Forces*, but with Prayer and entering into the Fear of God: But the earthly *Lucifer* strives about the *Belly*, and about worldly Honour and Pleasure, wherein Christ is *not*: But it is the deflowered *Dinah*, where Men make Wars about the Houses of Stone, and *temporal Goods*, and thereby declare that the spiritual Virginity in the Spirit of Christ is made a Whore, who plays the Harlot for the Kingdom of this *World*.

25. Hearken all you who call yourselves Apostles of Christ, Has Christ sent you to *fight*, and to make War, that you should strive about temporary Goods and outward Power and Glory? Is that your *Authority*? When he gave you the Sword of the Spirit, did he command you *that*? Has he not sent you to make known the *Peace*, which he has brought us? What will he say to you, when he shall see that your apostolick Heart has put on *Armour*, and that you have instigated your worldly Kings and Princes to the Sword and *Wars*, and have allowed them that, as of Christian Liberty? Will he find you thus in *his Ministry*? Do you do that as the *Disciples* of Christ? *John xx.*

26. Are you not the Apostles of the Anger of God? Whither will you go with your Reproach? Do you not see that as to Christ, who hath taught you *Peace*, you are become forsworn or *perjured* Harlots? Where is your Christian Virginity, have you not with

with *Dinab* squandered it away in worldly Pleasure? What will Christ say to you, when he shall come again, *who on Earth had not whereon to lay his Head*, when he shall see your Pomp, State, and Glory, in such *Palaces* and *Coll-ges*, which you have built in his Name, for which upon Earth you have made Wars? Matth. viii. 20. Luke ix. 58.

27. When have you strove about the Temple of Jesus Christ? Have you not always strove about your Colleges or Palaces, and about your *own Laws*, wherein you have lived in Opinions, and disputed about those Opinions? What Need has Christ thereof? Christ bestows himself upon his Children substantially, in a *living* Manner, to dwell in them, and will give them his Flesh for Food, and his Blood for Drink: What needs he Opinions, that Men should strive about him, who and what he is?

28. When I consider a true Christian, then I understand that Christ is and dwells in him; what Means then your *outward* Worship of God? Wherefore do you not serve him in your *Hearts* and *Consciences*? He is present within you, and not in the Solemnity and Ostentation of *outward* Things: You have the Sword of the *Holy Ghost* by Right, with that you should strive: Use you the Power of the true apostolick Churches, and not the Sword of Man's Hand.

29. The *Excommunication* is your Sword, but yet it must be used in the Power of the Holy Ghost, in divine Zeal against the Wicked and *Ungodly*, and not for that Purpose, to maintain human *Inventions* and *Fictions*, that a Man must call your spiritual Whoredom in Opinions a chaste Virgin, as for a long Time the *Babylonish* Church has used it to *such* a Power.

30. All outward Ceremonies without the inward Ground, that is, without Christ's Spirit and *Co-operation*, is *Whoredom* in the Sight of God, that a Man will approach to God *without* Christ the Mediator; for none can serve Christ but a Christian, where the Spirit of Christ itself *co-operates* in the Service: But how will he serve Christ, that holds in one Hand the *Cup* of Christ, and in the other Hand the *Sword* of Self-Revenge? Christ must, in a Christian, overthrow *Sin* by his Spirit, and not the Father's fiery Sword in the Law of *severe* Righteousness.

31. O you Children of *Simeon* and *Levi*, the Spirit at *Jacob's* End has signified concerning you, that *your Swords were murderous*, that Christ is not in your Councils, as *Jacob* says, My Soul, that is the Covenant and Grace of Christ, be thou not in their *Churches* and *Congregation*, nor in their *Council*: Read the Forty-ninth of *Genesis*, where the Council of the Pharisees and Scribes, who *institute themselves Pastors* without the divine Calling, is thereby signified.

32. All spiritual Whoredom proceeds from hence, that *Christ's Ministers* possess worldly Power and Authority, and so one plays the Hypocrite with another, the *inferior*, that is without Power and Authority, plays the Hypocrite with the *potent*, that he may advance him also, and bring him to Honour and Plenty, to Deliciousness and fat Days, whereby the Spirit of Zeal *declines* and falls to the Ground, and the Truth is turned into a *Lye*, and the Spirit of Zeal of the Mouth is stopped with Power, and *Man* is honoured in God's Stead.

33. This History, relating how *Simeon and Levi went into the City to Hamor and his Children and People, and slew all the Males in this City*, may well be understood to be a Figure, whereby the Spirit signifies that he declares in the Figure concerning the future Time, and is so written as a Figure. Gen. xxxiv. 25.

34. Also the History is clear, that *Hamor and his Son Sichern, and all the Males of the whole City, were circumcised* and became ^m Jews, and then presently *were slain by these two Brethren, Simeon and Levi*; which indeed is a hard Figure to be understood, seeing Reason ^m Or *Israelites* questions whether it were so done or no, that *two Men* should slay a whole City: But seeing it is a Figure, and *was done* even by *Simeon and Levi*, viz. by the Stock and Root

of the *Levitical Priesthood*, and signifies the future *Christendom*, this therefore is to be understood under it.

35. These two Brethren required first and proposed, that if they would be *circumcised*, and receive their Law, they would *give* them their Sister, and afterwards, as it came to *Math. xxiii.* pass, they slew them all, both the Innocent and the Guilty: This is that which Christ *15.* said to the Pharisees, *Wo unto you, Pharisees, ye compass Sea and Land to make a Profelyte; and when he is one, you make him twofold more a Child of Hell than yourselves.*

36. This also may be said of the *Christian Levites*, they persuade People to be *baptized* and called Christians, and when that is done, they stick their murdering Swords into their Hearts, that they learn to *slay other* People with Words, which are not called after their Name, and are not of their Opinion: They *curse* and damn them, and they give Occasion that one Brother *persecutes* another, slanders, condemns, *bates*, and becomes his malicious Enemy, and yet understand not wherefore. Here it is rightly said, *these Levites have promised me their Sister to Wife, so that I am become a Christian, and now they slay me with false Doctrine, and not only me, but all my Generation, who hear them and receive their Blasphemy for divine Truth, and believe them that it is right, that one Man should thus judge and condemn another, which yet Christ hath earnestly forbidden, and thereby now that Man judges himself, since he does that himself, which he judges in another.*

37. Thus is the murdering Sword stuck into many Innocents Hearts, so that they are *guiltlesly* slain by the Levites; but seeing *Simeon* and *Levi* are placed *together*, and *Jacob* also when he was at his End prophesied concerning them, and puts them together, calling them murdering Swords, it has this Signification, that they will not *only* slay them with the Sword of the *Mouth*, but they would also set themselves up in worldly Power and Authority, and for the Truth's Sake *kill* their Bodies, and would do it even to them which are under the Circumcision or under the *Gospel*, whom first they had persuaded to be circumcised or to be baptized.

38. As it is also come to pass among the Christians, when Men have first *persuaded* them unto Baptism, afterwards when they have for a while seen their Abominations, that they live worse than the Heathen, and *will not* in all Things give their Consent and Approbation, than they begin Persecution with Fire and Sword, and slay them, with their innocent Children, both in *Soul* and *Body*, which is powerfully prefigured in this Type of *Simeon* and *Levi*; else that were a grievous gross Murder of the Children of the Saints, for them to persuade People to their *Faith*, and give them their *Promise*, and then afterwards under such Hypocrisy to slay all, both innocent and guilty, when they had so deeply *humbled* themselves before them.

39. Therefore Men should carefully and accurately look upon the *Old Testament*, especially the first Book of *Moses*: For the Veil of *Moses* hangs before it, there is always somewhat *more* signified under the Text: Although we will have the Text left also standing as a *History*, and doubt not at all thereof, which is known to God, who has thus suffered it to be described.

Gen. xxxiv. 40. For the Text saith, *They fell upon the City, and slew all the Males, and took all*
25 - 29. *their Children and Wives captive, and plundered, and spoiled all that was in their Houses.* Which though it does indeed *seem* that these two Men were not able to do it, yet even
Gen. xxxiv. *Jacob* himself witnesses, that there were no more than these *two*, when *He said to Simeon*
30. *and Levi, Ye have raised Mischief unto me, that I stink before the Inhabitants of this Land;* which stands very right in the Figure, that the murdering Sword of the Levites has raised such Disturbance in the World, that *Christendom* for their base murdering Practices *sinks* before the strange Nations, so that they say, if they were God's People they would not be such *Tyrants*, and outrageous Scorers; and they hate them for that very Cause; and slay and kill them as a *turbulent* evil People, that contend only about Religion, and

kill one another *for it*: Therefore there can be no Certainty among them, and their divine Service and Worship of God *must needs* be false, *say they*: For which Cause the potent Countries of the East are departed from them, and have subjected themselves to a Doctrine of *Reason*; as is to be seen by the *Turks*, which ought farther to be considered of.



The Sixty-third Chapter.

How God called Jacob to depart from Sichem, and what happened upon it; and how afterwards Rachel bore Benjamin, and died in the Birth; also how Isaac died, and what is to be understood thereby.

1.  **W**HEN Simeon and Levi had committed that Murder, God said to *Ja-* Gen. xxxv. *cob, Get thee up and go to Bethel, and dwell there, and make there an* 1-6. *Altar to God, who appeared unto thee when thou didst flee from thy Brother Esau. Then said Jacob unto his Household, and to all that were with him, Put away from you the strange Gods which are among you, and cleanse yourselves, and change your Garments, and let us arise, and go to Bethel, that I may there make an Altar to God, who hath heard me in the Time of my Trouble, and hath been with me in the Way which I have gone. Then they gave unto him all the strange Gods which were in their Hands, and their Ear-rings, and he buried them under an Oak which was by Sichem; and they went forth, and the Fear of the Lord came upon the Cities which lay round about them, that they did not pursue after the Sons of Jacob. Thus Jacob came to Luz in the Land of Canaan, which is called Bethel, with all the People that were with him, and built there an Altar, and called the Place El-Bethel, because God there appeared to him when he fled from his Brother. This History once again prefigures powerfully the future Times, how it would go both with Israel, and also with Christendom: For when Levi and Simeon had committed that Murder, and slain all the Males of Sichem, and taken Captive all their Wives and Children, having plundered and spoiled all, then Jacob was afraid of the People of the Land, and then God called him from thence to go to Bethel, and make an Altar there.*

The inward Figure stands thus:

2. When Men, both the *Jews*, and afterwards the Christians, were grown up in *fleshy Whoredom* and unchaste Life, and became *wicked*, then would God's Spirit depart from them, and then they began a spiritual Whoredom and *Idolatry*, and were erroneous in their Opinions, and would fall together by the Ears, and say one to another, He deflowers his Sister *Dinah*, that is, his *Worship* and Service of God, and would fall one upon another, and murder, kill, plunder, spoil, and rob one another with *Wars*, and bring their Country to Desolation and Misery; and then when they should stick in such Misery and Trouble, they would attain the *Fear* and Trembling, as here *Jacob* upon the Murder which his Children committed, for the Lord would touch their evil Consciences, and call them again to Repentance, as he did *Jacob* and his Children, when he commanded them to come away from the Place of this Murder, and commanded *Jacob* to make an Altar to him, *viz.* to the Lord, that is, in the *Lowliness* of the Fear of God.

3. So the Spirit here signifies, that God would then again send them *Prophets* and *Teachers*, who would dissuade them from their Idolatry and wicked Life, as here *Jacob* exhorted his Family that they should put away the strange Gods, and the Pride of their Ear-rings from them; and then when they had thus seen the Anger of the Lord, which *destroyed* their Land, and exceedingly devoured them for their Whoredom, Pride, and idolatrous Life, then *would* they follow, and obey the Prophets who reprov'd them for it, and bring their Idols and strange Gods, *viz.* their Idolatry, before God, and put it away from them, and would *again seek* the Temple of God *within* them; and then would God again build up his Altar in them, and they would again rightly offer Sacrifice to him, *viz.* offer up their *Souls*, and would cleanse their Garments, that is, their *Hearts*, as *Jacob* here commanded his People; this also would the *Prophets*, and among the Christians the true *Apostles* and *Teachers*, command and direct.

4. And we see further here a powerful Figure how *Jacob* took their Idols and Ear-rings, and *buried* them under an Oak by *Sichem*, where the Murder was done. O thou great and wonderful God! what does this signify? Nothing else, but that these their *Errors* and Idolatry, together with their *Wars* and Contentions, should thus for a long Time lie *buried* in the Anger of God.

5. And seeing the Spirit mentions an *Oak*, under which these Idols and Pride are buried, the Figure is clear to us; for an Oak is of a magnetick *attractive* Kind, and makes a *tenacious* Hardness in its Property; moreover *Blackness*, *Duskiness*, and *Darkness*. This signifies, that the former Idolatry, Sins, and Blasphemies, which they have committed, shall there, in the *hungry* Wrath of the Anger of God in *Turba Magna*, *viz.* under the great Oak in *Spiritu Mundi*, *viz.* in the hidden Mystery, *stand still* a long while.

6. And what *Sin* they shall commit anew, all that will this magnetick Oak *draw* to it, and bring it to the Treasure of the former Idolatry and Pride, till they become so great, that the Earth under the Oak can *cover* them *no* more: Then shall these their old and new Whoredoms and Idolatries, together, be *naked* before the Anger and Judgment of
Gen. xv. 16. God, and their *Measure* be full.

7. And they would stink before God for these Abominations, for the Sake of which the Spirit of God would *hide* its Countenance from them, and take away from them the Light of his Countenance, so that they would run on in vain Errors, and enter again upon the Way of such Whoredom, and with their *evil* Zeal for *Dinab* their Sister, which yet is but a deflowered Whore, trample all under with Murder and Robbery.

8. As it is come to pass among the Jews and Christians, that afterwards in the Zeal of their Idolatry and Whoredom they have *slain* and murdered the *Prophets* and *Ministers* of
Rom. x. 15. Jesus Christ, which are *sent* from God, that they might live in their Pride and sodomitical Whoredom, till *God has given them up to a perverse Mind* in their Hearts, that they
Rom. i. 28. are become wholly evil before him, *Then is their Measure full*, and the horrible Punishment follows, as may be seen by the cast-away Jews, which for such Abominations Sake were driven out of their *Country* and Kingdom, as also by the Christians, who in the fair
Gen. xv. 16. Country of the *East* were the best Christians, and now must have the *Alcoran* instead of Christ, and their Country horribly wasted in the Anger of God.

9. Thus it goes now also with *thee*, thou warring *Babylon*, and titular *Christendom*, full of Idolatry and Ear-rings of Pride, which have lain for a long Time under the *Oak*, and the Magnet of that Oak has drawn to it *all* thy Abominations, Idolatry, and proud evil Life, that the Earth can cover them no longer, but they now stand *naked* before the Face of God, therefore also thy Judgment is *near* at Hand.

10. The Prophets call thee and *reprove* thee, but thou ravest for thy Sister *Dinab*, *viz.* for thy fleshly Kingdom full of Pride, which thou hast *built* with thy Idolatry and fleshly

Love, and murderest thy Brethren for thy Sister's Whoredom's Sake, *viz.* for the Pharisical Whoredom's Sake, and dost not discern how thou shouldst remedy thy Sister's Whoredom, that she may be married, and thou takest thy Sister with her Bastard, which in the Presence of God and all the World stand in Shame, to thee again, and wilt have her called a *Virgin*; if thou didst give her to *Sichem* for a Wife, and let him be circumcised, and wouldst live with him in *Peace*, then would thy Sister's Whoredom be *covered*.

11. But thy Wrath, O Lord, makes it to be thus, for the Misdemeanour is too much, and the Earth can no more cover it under the Oak in *Spiritu Mundi*, it stands naked before thy Face: Therefore, ye wise Children, *flee* out of *Jerusalem*, the Overthrow thereof, and the earnest Judgment draws near, the Measure is full, the Anger burneth; *Sin* has killed the *Understanding*, that they ° no more perceive or feel the Understanding, and these Children are blind concerning it, and always say, This is a *golden Time*, it will be good for us, and not so come to pass: Thy Prophets among thee are esteemed Fools and Madmen, till that be done unto thee, and till thou thyself *dost* what they have said unto thee.

° Have no more Sense or Understanding.

12. Beware now and *leave off* to war about the Whore, that the Lord may call thee with *Jacob*, and bring thee again to his holy Altar in Christ Jesus. Put away the Idols, *viz.* the *Opinion*, and build thine *Heart* to be an Altar in the Temple of Jesus Christ, then wilt thou be brought away from the Murders, and *the Fear of God will come upon those Men who would pursue thee*, as is to be seen by *Jacob*. But if thou wilt not leave off to make War about the Whore, then wilt *thou together with the Whore* come to Shame and Desolation.

13. But learn to know her, she gives *Sichem* Occasion to Uncleaness, for she runs out of her House, and *seeks* Lovers; behold her Pride, tear her Ear-rings from her Neck, wherewith she boasts, and then she will no more thus shew her Folly; bereave her of her *Idols*, bury them with *Jacob*: Build thyself an Altar in thee, and bring thy Children to the Offering; *bid them* not strive for *Dinab*, but leave *Dinab* to the Man with whom she hath bedded, else it is in vain to make War for her Virginity, for it is manifest to all People that she has played the *Whore*.

14. Mark what is told thee, it is high Time; her Shame can *no more* be covered, for she has brought forth the Bastard: Dost thou not see it? And dost thou not know the Whore with her Child? Then art thou blind.

15. She sits in high Honour among *Men*, and cries All hail to herself; this is she to whom thou prostitutest thyself, and forsakest thy God and his *Altar*, Jesus Christ in thee, take Pity on thyself, and behold the Misery, how this Whore has *set* instead of the Altar of God *in thy Soul*, and has taken thy Body and Soul in Possession, and rides upon thee as upon *her Beast*; she leads thee with her Reins, and thou seekest it not; thou sayest likewise it is right. O thou evil Beast, full of thy Whore's Pride! how will the Lord throw *thee, together with the Whore*, to the Ground, as is to be seen in the *Revelations*? *

*Apocalypse.

16. The Spirit here further sets down an excellent fair Figure, shewing how God manifested himself to *Jacob*, after *he made the Altar in Bethel, and called the Place El-Bethel*, *Gen. xxxv. 7.* *viz.* An ^{Engelische} ^{Angelical} Dwelling, where God conversed with *Jacob* in the Form of an ^{Engel,} ^{Angel,} as the *high Tongue* renders it, that *God* spake with him in Vision in an Angel's Form, *viz.* in the Angel's Form of the *future Humanity* of Christ, and signified to him, that *he should* *no more be called Jacob, but Israel*, that is, a great Tree, or Company of Nations; him *Gen. xxxv. 10-12.* hath God thus blessed, that he should possess all this Country, and he should be so great, that even *Kings* should *proceed out of his Loins*; whereby he signifies concerning the future *Kingdom of Israel*, and of Christ, how it would come to pass.

17. *And when the Lord had spoken with Jacob, in that very Place Jacob set up a Pillar of* *Gen. xxxv. 14.*

Stone; which signifies the Temple of Christ, as also the Temple at *Jerusalem* in a Type prefiguring Christ; also the true Christian Church among the Christians, that from the *Word of the Lord* Men would build a Place and Pillar, where they would assemble and declare the Wonders of the great God, and call upon him there, and offer up *the Drink Offering* of Prayer there.

Gen. xxxv. 13. 18. And the Spirit says further, *So God went up from him, when he had spoken with him*; that is, when he had appeared in a visible Form in the Image and Type of Christ, he withdrew and hid himself again in that Royal Place, from whence afterwards he would manifest and make himself *visible* in his Seed in this Figure in the Humanity.

Gen. xxxv. 15. 19. And Jacob called the Place *Bethel*, viz. an * Humiliation of the Deity in the Humanity, so that the divine Altar becomes manifest, where a Man offers *Praise* and Thanksgiving to God; and the Spirit by *Jacob*, concerning this *Bethel*, points at the future *Bethlehem*, where Christ should be born Man, as this Place *Bethel* was exceeding highly esteemed by the Patriarchs, which all pointeth at the future *Bethlehem*, where the true Altar *Christ* should be erected and built, upon which *Jacob* and his Fathers and Children had offered in the Faith and prefiguring Type, and under it God led them in the visible Type from thenceforth, till the appointed Time, that this Altar was erected at *Bethlehem* by the Birth of Christ.

Gen. xxxv. 16. 20. And the Spirit in *Moses* speaks instantly very darkly thereof in this Figure, and says, *And they went from Bethel*; whereby he points at the Going-forth from the Figure of Christ, that Men should go forth from this Figure to the Birth of Christ, and says, *And it was a Field's Breadth from Ephrath, where Rachel brought forth; and she was in hard Labour at the Birth.*

21. This *Field's Breadth* signifies the Time that is between that and the Altar of Christ, as *Adam* was gone a *Field's Breadth* from the Altar of God, that is, out of the spiritual World into the earthly, where it goes very hard with *Rachel*, viz. with the human Nature, as to the Patriarch *Benjamin*, that is, to bring forth a Christian, that even the old *Adam* must die and perish in this Birth, as *Rachel* died when she bore *Benjamin*.

22. Which *Benjamin* signifies, that when we erect God's Altar in us, so that Christ dwells in us, then is *Benjamin*, that is, our last Man (or *second Adam*) born, then dies the old Mother, who hath generated the Kingdom of Nature in Man, and the new spiritual Man is manifested.

23. This *Benjamin* is born after *Jacob* is first gone out of *Mesopotamia*, as the Spirit has prefigured the Type of Christ's Passion and Victory, by *Esau* and *Jacob* in their Meeting; and it was a Figure of the Apostle *Matthias*, who was elected to be an Apostle in the Stead of *Judas*, after Christ had first consummated his Passion and Ascension into Heaven.

24. And it is a Figure, shewing how Man must first enter into Christ's Passion and Death, and that the Altar of Christ must first be erected in him, before the human Nature from Christ can be born; for *Judas* must first in his Falshood and Treachery, in the old *Adam*, with Sorrow for his committed Sin, hang himself, and as to his own Ability, despair and die, and then will *Benjamin*, viz. the new Creature in Christ, first be born, and

Act. i. 26. *Matthias*, viz. the first created *Adam*, be elected an Apostle.

25. For *Matthias* was indeed born before the Passion of Christ, and was with Christ, but he was then first an Apostle when Christ in him was dead from Sin, and *Judas* had hanged himself; thus also the *Adamical* Man, which shall be an Apostle or Christian, is indeed born beforehand, before Christ suffers in him; but Christ must first arise from the Dead in him, and *Judas*, viz. the Serpent's Will, must hang himself and die to his own evil Will in the Death of Christ, and then first is the *Adamical* Man a Christian; it is not the historical Man by an imputed Grace, wherein *Judas* still lives under the purple

Mantle of Christ, that is a Christian, as *Babel* plays finely under the Veil concerning the Virginity of her Daughter *Dinah*, that the fair dainty Damfel may play the Whore, and finely sleep with her *Pander Judas*, and lie with her Lovers in the Bed of Fornication.

26. Great Things are prefigured in this Text; for the Text says, *When she was in sore Labour in the Birth of Benjamin, the Midwife said to her, Fear not, for thou shalt have this Son also; but her Soul being ready to depart, that she must die, she called him Benoni;* that is, she looked upon the inward Ground, upon the New-Birth, what he would be in Christ, and regarded not the Name of the outward Creature.

27. For *Benoni* is altogether a spiritual Name after an *angelical* Kind and Manner; for, she said in Spirit, (when the Midwife comforted her concerning it, that she should have this Son also) I have him *no* more in the World, the outward passeth away; and it points at the angelical *new* Name; but his Father called him *Benjamin*, as with the Name of this World, that he should represent how a Christian must be born under the Cross of Christ in smart *Pain*, at which also his Mother looked, as if she should say, through smart *Pain* and *Sorrow* we come to *Life*, as this Son of my Smart and Sorrow.

28. Then says the Spirit, *Thus Rachel died and was buried in the Way towards Ephrath, which is now called Bethlehem. And Jacob set up a Pillar upon her Grave, and that is the Pillar of Rachel's Grave unto this Day.* This is a secret mystical Figure, that *Rachel* died and is buried at the City *Bethlehem*; and it signifies, that she shall *there* rise again through the *Birth* of Christ, for Christ should there be born.

29. And it is signified, that when we shall fly to *Bethlehem*, to the *Birth* of Christ, then shall *Benjamin*, viz. the new spiritual Man be born of *Rachel*, viz. of the *Mother* of the old *Adamical* Man in the Spirit of Christ: And then presently will the Mother yield up her Birth-right to the *Spirit* of Christ, and die to her Right of Nature, and then will the spiritual, eternal Birth begin, and *Eve* pass away; for there *Jacob* sets up the *Grave-stone* or *Pillar*, and the Spirit says, it is her *Grave-stone* unto this Day, to signify, that it points at the *future*, and that this *Grave-stone* should continue, and Christ be born there where *Rachel* died.

30. In this History of the Acts of *Jacob*, we see clearly, that the Spirit has, in this Description, a *Figure*, which is signified under it. For *Rachel* was *big* with *Benjamin* when *Jacob* departed from *Laban*, when she sat upon the *Idol-Gods*, when her Father sought for them, and she said, *It is with me after the Manner of Women, so that I cannot rise up before thee.* But now the Text relates, how *Jacob* first pitched his Tents before *Siechem* and dwelt there, and afterwards went first to *Bethel*, and then *Rachel* brought forth, so that it appears that the Spirit speaks wholly in the *Figure*, for the Acts do all follow very orderly one after another in the *Figure* of Christ, as it has come to pass with *Christ*, which ought well to be observed.

31. The Spirit of *Moses* says further, *And Israel went forth and spread his Tents on the other Side of the Tower of Edar; and it came to pass when Israel dwelt in that Land, that Reuben went and slept with Bilhah his Father's Concubine; and it came before Israel:* What Manner of *Figure* is this which is very deeply hidden? But the Circumstances make it as clear as the Sun.

32. *Israel* went on the other Side of the great *Babylonical* Tower, and dwelt there with the Children of that People, which may well be a pretty Way from *Ephrath Bethlehem*, but the Spirit has here its *Figure* under which it signifies, that when *Jacob* had taken away the strange Gods from his People, and also their Ear-rings, and buried them, and built the Altar of the Lord, converting to God, and were sitting in Rest and Ease, then the natural fleshly Man turned again to the *Lust* of the Children of *Babel*, even as the Text says.

33. *Jacob* went and dwelt there, and then *Reuben* lay with his Father's Concubine, viz.

^f Blutschande with *Bilbab*, *Rachel's* Handmaid, the Mother of *Dan* and *Naphtali*, and committed ^p *Incest*, which was worse than that of *Sichem* with *Dinab*; but the Spirit has thus with this Action presented a Figure pointing at the future how it would come to pass, how *Israel* would turn away from the divine Ordinance from the Altar of their God, and mix their Father's *Worship* and Service of God with natural Whoredom, viz. with *heathenish* sacrificing to *Idols*, as is to be seen by *Jeroboam*; and the Spirit signifies thereby, that the first *Adamical* Man would have only fleshly Desires and Lusts.

34. For *Reuben* was the first Son of *Jacob* by *Leah*, viz. by her, of whom also sprang the Line of *Christ*, to signify, that every one that would be called Jews, or Christians, and are generated out of those Stocks, would forsake God, and lie with their Father's Concubines, viz. commit Fornication with the Idolatry, *human Inventions*, and Babblings of the Pharisees and Scribes, and with their *Laws* and *Canons*, and forget the Truth of God, and of his Commandments, in their Hearts, and ^q imprint those Whoredoms in their Hearts Lusts.

^q Einbilden, make to themselves Images of these.

35. For *Reuben* was indeed *Jacob's* first Son, as *Adam* also was the first Man, but the Line of *Christ* was not manifested in *Reuben*, as also not in *Adam*, but it was manifested in *Abel* and in *Judab*; and as *Adam*, in *Spiritu Mundi*, in the Spirit of the World, committed Adultery with God's Concubine, through whom ^r he brings forth his Fruit, and gave up himself to the Woman, viz. to the Mother of the outward Nature, and lay with her, and committed Whoredom with her, and defiled the holy heavenly Marriage-Bed of *Chastity*; thus also stood this Figure of *Reuben* with his Father's Concubine portrayed before the Figure of *Christ*; for *Christ* should bring this *Adamical* Whoredom into the heavenly Marriage-Bed again, and cover the Incest of Man, and therefore it is here prefigured, together with the Figure of *Rachel*, viz. with the New Regeneration.

^r God.

The Figure of *Christendom* * stands thus :

* Or is thus to be understood.

^s Or Temples built with Materials.

36. This Concubine in *Christendom* signifies nothing else but the ^s *Stone Churches*, which are indeed God's Concubine, wherein his *Word* and *Testaments* are handled, in which God generates his Children, in which a Man should work together with God, and turn his Heart to God: But *Reuben*, viz. the *Adamical* Man, forsakes God, and commits Fornication and Whoredom with the *Stone Churches*, and has embraced her in his Arms of Love, and goes in unto her, and plays the *Hypocrite* with her, and thinks it is enough if he does but go thither and hear *Sermons preached*, and make use of Absolution and the *Sacraments*, and believe that all is true which is there taught, and comforts himself with this, that he goes cheerfully, willingly, and constantly thither, and esteems that for right and good, and approves and assents to all that is there performed; thus covering himself with the purple Mantle of *Christ*, and goes out of the Church just as he entered in, and goes twenty or thirty Years together, and so to his very End, and commits Whoredom with the Churches, and thinks he does God good Service, when he appears there among others, sitting and hearing the Preacher's Sermons, and when he comes forth knows nothing of what has been done there.

37. Also in that Auditory he had his Heart at Home, or about his Trade and Business, or casts his Eyes upon the Beauty of fair Women and Men, and upon their brave Clothes and fine Fashions of *Pride*, and fills his Heart with *Imaginations* of lascivious Lust, and broadly commits Whoredom with these, or in these Concubines the Churches.

38. And that which is yet more, when the Preacher often reproves Sins and Abominations, and often indeed, out of *Passion*, sows Thorns, that is caught up presently, and he gratifies himself the whole Week therewith, and contrives how to find Fault with and *condemn* others, and to backbite and blemish them, how they may scoff at People,

ple, and gall them with cutting and stinging Words, pricking like Thistles and Thorns, and holds that for the *best* of what he has heard, and so sets this *Lucifer* in the Place of God, and constantly commits Fornication in the Whoredom, *viz.* in the burning Lust of *these* Concubines.

39. And the *greatest* Whoredom of all in this Concubine is this, that Men so quite *take* their Hearts *off* from God, and set them upon *the Ministers* of these Concubines, and commit Whoredom with them, and honour them with Presents and Gifts, so that *they* many times, in their Encomiums, *praise* evil, malicious, proud, wicked, covetous People, who do but squeeze the Miserable, and oppress them with Power and Authority; *they* make great Epitaphs and Eulogies, and give them high and stately Titles, with high Respect and Reverence, *ascribing* to them great Devotion, with the Fear and Love of God, and do highly advance their * *Genealogy* and Stock, and so set up the Trade * Or Pedigree. of Juggling for *Money* as a common *Juggler*, and so reproach the Concubine of God, *viz.* the Church, with Hypocrisy and Lies. Of this it is rightly said, *Reuben* is climbed up to his Father's Concubine, and hath committed Whoredom with her; for *they* are *they* that dwell by this Concubine, and are her *Curates* and Bishops or Overseers: But they fill this Concubine full of their false *fleshy* Seed, and generate Bastards in God's Concubine, that to the false Lust of the Flesh may wholly bring *their Heart* into her, and *think* it avails before God, and is very right: Their Sins are thus covered by the Venom and Poison of *Money*, and this Hypocrisy fills their Imagination, so that they think they are *better* than others, and live thus in such proud lofty Thoughts continually, in such Church Whoredom.

40. And thus *Ruben* begets, of his Father's Concubine the Churches, a *Company* of Bastards, *proud*, stately, boasting, covetous People, who defile the poor Mother of the *Humanity* and Simplicity of JESUS CHRIST, *viz.* the Line of Christ which lies *hid* in this Concubine, and shall be generated and manifested, and cast the Whoredom upon her: And thus God's Concubine, *viz.* the Church, is made to be a Whore, and so very much *deflowered*, that her Reproach is come before *Israel*, *viz.* before the Eyes of *all the Children* of God, who cry lie upon her, and account her for an *unclean* deflowered Whore, wherein such Whoredom, as also all Pomp, Pride, and Pageantry, is exercised, that the *Devil*, with the Imagination and false Lust, does more teach and govern in such *Lust*, than the Spirit of Christ; and it is more a proud Whore, and a dark Valley and Dungeon, than a Temple of JESUS CHRIST.

41. And that which is *yet more abominable*, many very vain Affectations, Scornings, and Derisions, are therein managed and taught; where, for an *Opinion's* Sake, which every one *frames* to himself, they disgrace and persecute one another, and cry out against one another, for *Hereticks*, and sow abroad such Poison and Venom *in* this Concubine the *Church*, whereby Simplicity is seduced, and such Poison of Defamation rises up and *grows* in their Hearts, that in the Churches, nothing but Contention, Disputation, Scorn and *Blasphemy*, is exercised and taught, that one Brother despises the other, calls him Heretick, and damns him to Hell-fire for an *Opinion's* Sake, whereby all Love, Truth, Unity and Concord, are vanished.

42. The *grossest* Impudence, at which the Heavens and the Elements at present stand amazed, which is practised in this Concubine, is *this*; that Men take the *Writings* of the holy Children of God, *viz.* of the Prophets and Apostles, and *their Successors*, and make use of them *falsely*, putting them up for a Cloak to cover such Whoredom, corrupting and *embittering* them, and making mere Sects and Swarms of Schisms of *them*, and thereby reproach, slander, and persecute one another, giving thereby *Cause* of Wars and Bloodshed, and so they make a mere impudent Whore of the *Bible*, *wherewith* every one exercises and manages their Whoredom, and sucks Opinions out of it, and there-

with despises the Opinion of another, and scorns and condemns it, and yet take all their Matters out of the *Bible*; thus they make their Father's Concubines, *viz.* the holy Prophets and Apostles, all Whores, and fallily commit Whoredom with them, practise Impudence, Unchastity, and Pride with *their* Writings, and *teach* the Lay People their Unchastity and Scorn, so that one Christian learneth to scorn another *out of the holy Scripture*, and trim their Scorn with *the Writings of the ^x Saints*; of this it is rightly said, *Reuben*, thou art my first Strength, but thou hast climbed up upon my Bed, and defiled it with Unchastity, thou hast used my Concubine, *viz.* my *formed Word*, to thy Whoredom, and hast made of *the Churches of my Children* a Whore-house, and hast defiled my Marriage-Bed, which I have in the Churches, *where I beget my Children*.

43. This the Spirit of God signifies clearly, by the Declaration of the Patriarch *Jacob*, where he says thus concerning these Churches and their Sacrifices; *Reuben*, thou art my first Son, thou art my first Power, and my first Might, the chief in the Offering, and the chief in the Kingdom; he was unstable therein as Water; thou shalt not be the chief: For thou hast climbed up upon thy Father's Bed, and there hast thou defiled my Bed by thy climbing up.

44. The Spirit speaks clearly in this Text; for *Reuben* signifies the Ordinance of the first Churches, *viz.* the Power out of which it was built, that is, the first Power of the Christian Church or Congregation, and is God's Concubine by which he dwells; but *their Ministers* are climbed up into God's Marriage-Bed, and have got the Concubine to themselves, and taken her into *their Power*, and have got her with Child with human *Fissions*, fleshly Honour and Voluptuousness; and it says clearly, *Thou art the chief in the Offering, and in the Kingdom*; for so it *must needs be* when the Whoredom is committed: But seeing *Reuben* exercises Whoredom with the Churches, it says thus; *Thou shalt not be the chief, for he was unstable therein as Water*; and signifies thereby, that he would give himself to fleshly Lust, and *Self-love*, and that in Instability, and in that Regard is rejected of God.

45. Thus the Spirit signifies, under this Figure, how this Concubine, *viz.* the Church, would be *reproached* with its first Power, *viz.* of its own Children, so that it will be said by the Churches, it is a spiritual Whore-house, which a Man must distinguish from the Temple of JESUS CHRIST; for the Spirit says, thou shalt *not* be the Chief, neither in the Offering, nor in the Kingdom: And thus she has *lost* the true ^v *divine Power* by the Whoredom of her *Ministers*, and stands at present rightly as a deflowered one that is made a Whore, who is despised of *Israel* for her Unchastity, which is practised by her; which is *cried out upon* by almost every one, each Party crying out against the Church of the other, for a Whore-house, as is enough manifest, and all Libraries are full of such a *Cry*, and Men at present are ready to storm and fall in upon the Whore-house.

46. But let this be said to *the Children* of God, that the Churches *hurt no Man*, and they were instituted out of a good Meaning by the *first Christian Power*; and were very good and *profitable*, and they need *not* be thrown down and *demolished*, if *Reuben* would but leave his Whoredom whereby he reproaches them; that her *Ministers* might be *renewed*, and *not give out* that they are the *Ministers* of this Concubine of God, *without the Unction of the Holy Ghost*, as is now done *only* for temporary Honour and Pleasure sake, which are as profitable to the Church, as a *fifth Wheel* is to a Waggon, unless they go with five Wheels to their Waggon, where the *fifth* moves in the Air, and enters with their Contention into the *Abyis of Hell*.

47. The Stone Houses of the Churches have *no greater Holiness* in them than other Houses, for they are built of Stone and such Materials as other Houses are, and God is *no more powerful* in them than in other Houses; but the Church or Congregation that enters thereinto, and there *meets* together, and there bind themselves with their *Prayer* into one Body in Christ, whose Type and Resemblance the Church is, *that has the holy Temple of JESUS CHRIST* in it.

48. Their *Songs of Praise* and *Thanksgiving* are the *Cradle* of the Child JESUS CHRIST, in which the Child Jesus is rocked with unanimous Consent *in the Hearts* of Men, and not *within* the Bounds of the Church, which is a dumb and dead Thing.

49. Its *Ministers* are *no more* than all other Men, but the Power and Virtue that is poured forth in the *Unction of the Holy Ghost*, hath the *Power* in the Offering, and is the *Key*.

50. Whosoever will worthily enter into the Church, must bring with him the Temple of Jesus Christ *within* him, or at least he must fully take such a *Resolution* and Purpose, that he will bring it *out* with him in his Heart, otherwise his going in and coming out is but a committing of spiritual seeming holy, but indeed hypocritical Whoredom, and is no whit the holier when he comes out, and had as good have been standing in the Market shewing his Pride in his *fine Clothes*, for the People to see him, and then, perhaps, he had not caused *many honest Hearts* to err.

51. This we had on purpose to signify, by the knowing of this Figure, that a Christian should not look upon the *Shew* of Churches, but consider, that the Church is but a ^a Type and Resemblance of Christ, and that he is *not* a Christian that enters into the ^z Furbild. Resemblance and approves of *that*, but *he is* a Christian that wholly gives himself up into Christ's Incarnation, Suffering and Death, and *dies* to his Hypocrisy in the Death of Christ, and *rises* from the Death of Christ, in a new Will and *Obedience*, and who, according to his inward Ground, is, and *lives* in Christ, who himself becomes the Temple of Christ, wherein Christ works with his Power and *Virtue*, and thereby *kills Sin in the Flesh*: Such a one is a Christian in Christ, and may rightly enter into the ^a Resemblance ^a Or Type. of Christ, and exercise his Christianity *therein*, such a one will *bear* God's Word, and keep and ponder it in his Heart.

52. And though a Cow's lowing, in its Sound, should declare the Name of God, yet Christ preaches *in himself*; but none that is dead can awaken another that is dead, nor ^b one that is blind shew the way to another, but both will fall into the Pit, says Christ. ^b Matt. xv. 14.

53. Further, the Spirit of Moses sets down in its Figure the Death of the Patriarch ^{Luke vi. 39.} Isaac, and says; *And Jacob came to his Father Isaac to the head City in Mamre, called* ^{Gen. xxxv.} Hebron, *where Abraham and Isaac were Strangers, and Isaac was an hundred and eighty* ^{27-29.} *Years old, and gave up the Ghost and died, and was gathered unto his People.* This is a Figure, shewing, that the Children of Christ in this Pilgrimage are but strange Children, and have *nothing* for their own in the World, and *come* all again in the End to their Father who has created them; as *Jacob* came again to his Father before his End; thus also are we in this Pilgrimage, in these earthly Churches, but household Servants and *strange* Children, for we must in the End go into our Father's right Country, *viz.* into the *angelical Church* of Christ.

The Sixty-fourth Chapter.

Of Esau's Genealogy: And of the very excellent, and emphatical Figure, which is signified by Joseph the Son of Jacob. And what is thereby to be understood.

Gen. xxxvi. 1.

° Esau his Blessing is the Lateness of the Earth.



H E thirty-sixth Chapter of *Genesis*, is the *Genealogy* of the potent and princely Family of *Esau*, shewing how God gave him *much* Wealth and *many* Children, and Children's Children, and the Spirit sets down a great *Register* in describing his Children, and Children's Children, relating what great *Princes* and *Dukes* were descended from him, and possessed the *Glory* of the *World*: Whereas on the other Side, when he speaks of *Jacob*, he does not mention any *present worldly* *Glory*, but only speaks in the *Figure* of *Christ* concerning the *Kingdom* to come.

° Care and Diligence.

2. Whereby we see very clearly, that *Esau* does stand in the *Figure* of the *Kingdom* of *Nature*, and that the *Glory* of *Nature* fell to be his *Lot*; and that he became a great *Prince*, and begat many *princely Families*; also we see how God blessed him, and made him great, and how the holy Spirit with especial ° *Observation* has recorded and specified his *Posterity*, to signify, that we should learn rightly to understand the *Figure* of *Jacob* and *Esau*, and *not* go on so blindly, as to condemn *Esau* into the bottomless *Pit* of *Hell*, as too frequently is done: For we see how his Father *Isaac* did appoint and assign to him a very rich and wealthy *Habitation* upon the *Earth*, and that to him God would give many *temporal Blessings*, but his *Figure* in *Adam's Nature* must perish; and *Christ* must arise in him, so that from *ESAU* the ° *SAU* might be done away, and he remain steadfast in the ° *E*, as [^{in Angel}_{An Angel}], whereunto *Christ* in *Jacob's Figure* would help him.

° The swinish bestial earthly Property.

° The angelical eternal Property.

° Gen. xxxvi. 8.

In the Hebrew.

° Text, Mountainous.

Gen. xxxvi. 6.

3. The Spirit of *Moses* gives also to *Esau* a Name, and calls him ° *Edom*, who dwelt upon *Mount Seir*, under which a very secret *Understanding* is couched; for *EDOM* does signify, in the ° *high Tongue*, one red coloured, who in his hard, strong, and ° *rough* *Nature*, should be tintured *red* by the red *Blood* of *JESUS CHRIST*.

4. And the Spirit says further, That the two Brothers did separate themselves one from another; which signifies the *Natural Adamical Esau*, who must be separated with his [evil] Will from *Jacob*, that is, from *Christ*, for the *natural Self-will* shall not see *God*; moreover, it signifies, how *Evil* and *Good* should separate themselves in the *Kingdom* of this *World*, and each possess its own *Principle*.

Note, another Place in other Writings of his.

5. These NAMES of the Children of *Esau* do, in the *Language* of *Nature*, contain their *worldly Kingdoms* and *Dominions*, intimating how they have divided themselves, even unto the *Ends* of the *World*, whereof in another Place, seeing it would take up too much *Room*, and the *Time* also of the *clear Signification* of it is not yet fully at *Hand*: Enough to those that are our *Schoolfellows*.

Note, The Third Part of the *Mysterium Magnum* was published in *Germany* as a complete *Treatise* of itself, under the Name of *Josephus Redivivus*.

But when the whole Book came to be printed together, there was only the first Part, and the Second Part, which comprehended the Third Part, as one with the Second.

Yet because the *History* of *Joseph*, being an *Explanation* of the last fourteen Chapters of *Genesis*, is so excellent and entire a Piece, it may well go as a Third Part of the *Mysterium Magnum*, as it is here distinctly divided and printed by itself, with a separate *Title-Page*, as follows.

Myfterium Magnum:

PART THE THIRD.

Being the Moft Excellent HISTORY of

J O S E P H,

Which is the cleareft Figure of the NEW MAN regenerated out of the earthly old *A D A M*:

A N D I S

A Looking-Glaf, wherein every one may try, examine, and difcern what Spirit's Child himfelf is.

Written by J A C O B B E H M E N, the Teutonic Theofopher.

6. **T**H E Thirty-seventh Chapter, concerning *Joseph*, is indeed the most pleasant Gen. xxxvii. and excellent Figure of the *New Man regenerate out of the old Adam*; which [new regenerate Man] is become a *Prince* over the Kingdom of Nature, and also a *Lord* over all his *Adamical* Members, being the Brethren of the little Child *Jesus* in him; as *Joseph* became a *Prince in the whole Land of Egypt*, and a *Lord over all his Brothers, and whole Kindred and Family*; and it shews us very emphatically and pregnantly, in its Figure in the History, how a Man must become *such a Joseph*; also how it then goes with him, and how the World deals with him, *before* he be made a Prince over the *Adamical* Kingdom of his Nature, and that the new Man may obtain the Government and *Power* over his earthly Members: How the Devil in the *Wrath* of God does assault the precious *Lily-twigg* in the Power of God, out of which the chaste *Joseph* springs, grows, and is brought forth, and first casts him down into the *Pit* of Darkness in *Flesh* and *Blood*, and there *hides* him, that so he might be destitute of all Help, Comfort, and Assistance, and be even *forced* to perish. Gen. xlii. 6.

7. As *Joseph's* Brethren did to *Joseph*, even so the earthly Members of the *old Adam* do likewise to this *Lily-twigg* of the *new Birth*, in the Chastity of *Christ's* Spirit, whereat the Devil is also busy, and continually stirs up the evil Beasts, full of *carnal*, greedy, and burning Lust, in *Flesh* and *Blood*, so that they strive to domineer and have the upper Hand.

8. Externally, or from without, the Devil also brings *Potiphar's* Wife, *viz.* unchaste *lewd* People, to him, who would fain defile the *chaste* Countenance of the inward Ground, and *egg on* the earthly *Flesh* to feed upon the Whoredom of the World, and all lascivious Lewdness, Wantonness and Vanity, and draw the same unto it with the Imagination; and bring the *new Joseph* to commit Adultery with *Potiphar's* Wife; but he must so violently and resolutely break through, and force his Way from thence, that he must be fain to *leave* his *Garment*, that is, his ^k *Substance*, and fly from thence nakedly, and re- k All whatsoever he hath or is. signedly in Spirit and Power, that his chaste Virginity may abide stedfast before God.

9. And if *Joseph* does thus wrestle, and suffers not *Flesh* and *Blood*, nor the base World to *hinder* or overmaster him, then it will become his utter Enemy, and betray him to Death, because he will not commit Lewdness and Whoredom with her; and then *Joseph*, *viz.* the ^l *wrestling Man*, is cast into Prison, *viz.* into Reproach and Contempt for the Sake of his Chastity and Fear of God; and he must hide himself under *Christ's* Cross, under his Yoke in his Suffering and Death, and live as a Prisoner in Misery; the World rejecting him as one *not* at all worthy to tread upon the Earth; accounting him as a Prisoner, that is imprisoned, and *despised* for Whoredom's Sake; desiring to have no *Converse* nor Intercourse with him; seeing that the chief Masters, and *Great Ones* (*viz.* *Potiphar's* Wife) do revile him, and accule him of Unchastity. l The real earnest conflicting Christian.

10. Which Wife does also signify the false [*Babylonish*] hypocritical Whore with all her Dissemblers and Flatterers in the fine adorned House of Christendom; who when they cannot catch *Joseph* with their *Whoredom* and hold him, but that he does strongly get away from them, then they *exclaim* against him falsely, and keep his *Garment* for a Sign, accusing him of Unchastity, *viz.* of *Idolatry*, and ^m *Heresy*, and call him a Dreamer, ⁿ a fantastical Fellow, and a Schismatick, as happened to *Joseph*. m One of dangerous Principles or Opinions. n A whimsical Fellow.

11. And when the Master hears it, then *he believes* this *Potiphar's* Wife, *viz.* the painted, and *fine accomplished Hypocrite*, in the House of Hypocrisy; and so *Joseph* comes to be *suspected* of the Master, and is rejected of him, and cast into the Prison of Affliction, and there he must live in Misery and Scorn *as* a guilty Person, and yet *not* guilty.

12. But this *Contempt*, Banishment and Affliction, is good for him, for thereby he is drawn from the *Pride* and Whoredom of the World, and all its Falshoods, which might assault his *Flesh* and *Blood*, and *hinder* the *New Birth*; and thus the precious *Pearl-plant*

grows under Christ's Cross in the *Disrespect*, and Tribulation of the World, and becomes great and strong.

13. But in the mean Time God does send *honest* People to such a *Joseph*, who take Pity and Care of him, and maintain him, and acknowledge his *Innocence*, and shew themselves friendly and kind towards him, and consider his Chastity and Fear of God, and do all respect him, and provide for him, till the inward Prince in God's Power be fit for the Government, and then God brings him out of Prison, and gives him the *Scepter* of Government to be a *Prince* in his *Wonders*, and to rule and govern in *divine* Knowledge over God's wonderful Works, as *Joseph* over the Land of *Egypt*; in which ^o Type and Figure this Pen is likewise born, and indeed no otherwise; which yet is hidden to Reason.

^c In such a Condition.

14. This is now the *Sum* of the Explanation of the History of *Joseph*; but seeing it is so very rich and full, we will make a fundamental Explanation upon the *Text*, for a Direction and Manuduction to the loving Reader, who also *intends* to become a *Joseph*; if he shall be in earnest, and learn to observe, and know *himself* in this Figure, he will see what Spirit's Child hath made these Writings, for he will find this ^p Pen [*Engraving* or Writing] in his Heart.

^r That Pen of Iron or Point of a Diamond is that engraves in the Heart.

Jer. xvii. 1.
Gen. xxxvii. 1-4.

15. The Text says, *Jacob dwelt in the Land wherein his Father was a Stranger, namely, in the Land of Canaan. These are the Generations of Jacob: Joseph being seventeen Years old was feeding the Flock with his Brethren, and the Lad was with the Sons of Bilhah, and with the Sons of Zilpah his Father's Wives; and Joseph brought unto his Father their evil Report. Now Israel loved Joseph more than all his Children, because he had begotten him in his old Age; and he made him a Coat of many Colours. And when his Brethren saw that their Father loved him more than all his Brethren, they hated him, and could not speak friendly to him.*

The inward Figure is this:

16. *Jacob* had cast his *fleshy* natural Love upon *Rachel*, seeing she was fair; and seeing that the Line of Christ in the Covenant did lie in *Jacob*, *Rachel* was *shut up*, so that his Seed was not manifested in her in the *natural* Manner of the *Flesh*, until *Jacob* and *Rachel* were grown old, and neither of them loved each other *so* any more according to *fleshy* Love, but *only* desired a Fruit of their Seed; wherefore also *Jacob* and *Rachel* prayed unto God, that he would open her, and make her fruitful; and when this was brought to pass, out of *this Seed* of *Jacob* sprang forth a Line, which did set forth and represent a Figure of the *pure natural* and right *Adamical* Humanity, which Birth, in the Figure, typifies how Christ would again beget the *Adamical* Humanity ^q in its *primitive* *Chastity*, *Purity*, and *Fear of God*.

ⁱ Unto.

17. For in *Leah* (*viz.* in the *Simplicity* and *Lowliness*) the Line of Christ arose, and sprang forth, and in *Rachel* the Line of the *first Adamical* Man in his *Innocence*, *v.z.* a Figure of the same; which Figure did represent, how a Christian should stand at once *both* in Christ's Image and in *Adam's* Image; and what a Christian in this World should be *inwardly* and *outwardly*, and how he must become a *Christian*: Therefore says the Text,

Gen. xxxvii. 4.

Jacob loved Joseph more than all his Children. The Cause was this: *Joseph* was sprung forth out of *Jacob's own* natural Line, of his peculiar *natural Love* to *Rachel*, wherein the Line, in Christ's Love in the Covenant, had also imprinted and manifested itself; and it was a *punctual Representation* in the Figure of a new Regeneration, how a true Christian should stand, after that Christ should be revealed in the *Flesh* of the human Nature.

18. And therefore *Joseph* was so *inclined* in his Mind, that he could not conceal any Falshood, but when he heard any Evil of his Brethren, he told the same to his Father: This his Brethren could *not* brook, and therefore they called him a *Betrayer*, and envied him;

him; for the Spirit which *reproves* Wickedness and Falsehood was revealed in him; for *Christ should reprove the World for Sin*, but seeing he now did represent a Christian, he John xvi. 8. told it his Father, out of whom HE should come, who should reprove the World; and we see very clearly, how *Flesh and Blood* [viz. *Joseph's* natural Brethren] in the Type of *Christendom*, became an utter *Enemy* to the Type [viz. to the true Christian *Joseph*] and they could not speak a friendly peaceable Word unto him; for it does sorely vex and offend the Serpent in *Flesh and Blood*, when Christ comes and will *bruise its Head*.

19. Moreover, we see very evidently how the Spirit of God did manifest itself in *Joseph*, and signified to him the Figure of his *Constellation*, so that he could understand Dreams and Visions after the same Manner as the Prophets in the Spirit of Christ *saw Visions*, and could explain them; so also *Joseph*.

20. As it was shewed unto him in a Vision how he should be a Prince over his Father and all his Brethren, which does directly point out the *inward* Man in the Spirit of Christ, who becomes Prince over his Father's *Adamical* House; in the Type and Figure whereof *Joseph* stood *outwardly*, and therefore the external Figure was set forth and personated in him, by the Hatred of his Brethren towards him; signifying how the Multitude of the World would be hateful, scornful, and opposite *Enemies* to the new Child in Christ's Spirit; and also how it would be done by those who were Christians, and did boast of Christ, and *were* also *such* in the inward Ground; and how the *Adamical* Man would not know and acknowledge Christ in a *true outward* and manifest Manner, but ignorantly despise, and contemn him in his Brethren and Members.

21. To signify, that Christ in this World has taken on himself the *Reproach*, in the Righteousness of God, and that he would not only in his own human Person suffer Scorn, and bear *Adam's* Reproach, seeing he departed from the Image of God, but that he would also *suffer himself* to be reproached *in all his Members and Children*, so that he would also bear *Adam's* Reproach *in them*, and *make them like to his Image*.

Rom. viii. 29.

22. Therefore must *Jacob's Children*, who also were in Christ's Line, according to their natural *Adamical* Man, reproach, revile, and *bate* the Image of a true Christian Man in *Joseph*, to shew how one Christian would *exercise*, provoke [and *persecute*] another in Zeal, and despise his Fellow-Christian, for a natural *Opinion's* Sake, as it now is and ever has been practised in *Christendom*, namely, that the one Party has despised, contemned and hated the other, because of natural *Laws* [Rights or Privileges] and the *Opinions* of a supposed Service of God.

23. As *Joseph* was hated of his Brethren because he had Visions, so now-a-days the *divine Wisdom* (which *reveals* itself in God's Children) is *vilified*, and hated of the natural *Adam*; which Scorn and Enmity does wholly proceed and arise from the *Ppharisaical* Or for the Knowledge of his Visions. Laws and *Canons*, from the Concubine of Christ, the Stone-churches, and their *Ministers*, which disgrace and vilify the Concubine of Christ themselves, as it appears very evidently, and thereby they contemn and *despise* the Children of Christ.

24. For by the Concubine of Christ, the Churches, the *Babylonish Tower* of the high Schools and Universities, are built; and from thence come the confused *Languages*, so The Confusion of several Opinions and Conceits in Men's Minds. that Christ is *not* understood in his Children, when they, in the Simplicity of Christ, *decieve* and expound the Visions of *Joseph* [the *Mysteries* of Christ's Kingdom] then these strange Languages despise it, for they have got, upon the Tower, *other* Languages, from the Compaction of the sensual Tongues, where every Sense of the literal Spirits has brought itself into a *Form* of a several peculiar Tongue or *Speech*.

25. And the Height of the Tower gives the Difference or Distinction of Speech to this sensual Tongue, so that they do *not* understand one another in their Understanding, [or Ground of their Meaning.] which Height signifies the Pride of *Self-Love*, from which the five Vowels *hide* themselves, so that they understand *not the Power of God* in God's Matt. xxii. 29.

Children, in the Simplicity of *Joseph*, but call him a Dreamer, an Expounder of Signs, a Schismatic, a phantastical Fellow, an Enthusiast, a Fool, &c.

26. Thus in the Room and Place of *our Adamical Guilt* and Crime, *Christ* is despised in his Children; and thus *Christ fulfilleth the Righteousness of God* in his Children, and hereby the old Man is also mortified; and it is *well* for the Christian *Joseph* that it goes thus with him, for otherwise he would *not* be thrown into the World's Pit, and be sold to the *Midianites*, that he might come to *Pharaoh*, and there become a *Prince*.

27. Therefore a Christian must *not* be *grieved*, and perplexed at the Hatred of his Brethren (in that they hate *Joseph*) but rather think with himself, O! that thou also wert cast into *Joseph's Pit*, that thou mightest thereby be brought away from the House of *Sin*, and come likewise into *Joseph's Prison*, that so thou mightest have Cause to fly from the *World*; and that Prince (that gives *Joseph* to understand the divine Visions in his *Word of Power*) might be also manifest and born under the *Banner* of *Christ's Cross*; that in *thee* also the divine *Chastity* of *Joseph* (the pure Christian *Virginity*) might be manifested, that thou likewise mightest obtain such a godly chaste *Heart*; this ought to be the *Wish* and *Will* of a Christian, and *not* that he may become great by means of the *Tower of Babel* in the strange Languages; of whose Difference, and several Variety, the Height [of the Tower,] *viz.* Pride, is the Author and *Cause*, so that Men will not understand one another in *Love*, Meekness, Humility, and in the Simplicity of *Christ*, in *whom* notwithstanding we live and have our Being.

28. Therefore, O thou poor *confused* and distracted *Christendom*, thou art bidden and entreated, by the Affliction of *Joseph*, to see from whence thy *Affliction* and Misery come; from no where else, but only from the *Hatred of thy Brethren*, which also are in *Christ's Line*, as *Joseph's Brethren*; observe it right, thy Wound and Hurt, thy Misery and Affliction, come only from the *Tower of Babel*, from the *Titles, Dignities* and *Preferments* of thy Brethren; who, in their Pride of the *confused Tongues*, are entered into *Self love*; observe it, I beseech thee, *all* Strife, Division and Contention in the *World* arise from thence.

29. But thou sayest, This *Tower* does advance me to Honour and Esteem, and makes me high and rich; so that I by Means of the strange Languages (of my literal Endowments, and *scholastic Learning*) can ride over *Joseph*, and am able to bind him so, that he must lie in the Pit, and thus I am *Lord* in *Christ's Kingdom* upon the Earth.

30. *Hearken*, and mark it, we have heard a Watchman say, the *Midianites* come and take *Joseph* with them, and bring him unto *Pharaoh*, and there thine *Unfaithfulness* and *Unrighteousness* shall be *discovered*: How wilt thou then stand before the Face of *Joseph*? The Time is *nigh* at Hand.

31. Or dost thou *think* that the Affliction of *Joseph* shall *not* be avenged? Behold in thy miserable *Famine* and *Distress*, when thou shalt hunger and thirst, even *then* thou must make thy Address and Supplication to *him*; the high *Tower* will give thee neither Comfort nor Deliverance: The Time is come about that *Joseph's Affliction* is to be avenged, and *Reuben's Whoredom* with *Jacob's Concubine* is come before *Israel*.

32. Why makest thou such long Delay, and flatterest thyself, playing the Hypocrite, and sayest, *Not yet* a good while? Behold! it is come before the Eyes of *Israel*, that thou hast committed *Whoredom* a *long Time* with the Concubine, and defiled the *Line* of *Christ*: *Israel* will no longer endure it: Thou shalt with *Reuben* be cast out of the high Office of sacrificing and governing: This is the Voice which the Watchmen have pronounced.

33. When *Joseph* had had the two Dreams, the one of his Sheaf standing upright, before which the Sheaves of his Brethren bowed; the other of the Sun, Moon and eleven Stars, which had done Obedysance to *Joseph*; Envy forthwith arose amongst them, and they

supposed he would be their Lord; and seeing that they were the Eldest, they desired to rule over him.

34. Whereby we see, how the outward Man has only fought and aimed at the King-^{Note.}dom of *this World*, which was even the Bane and Undoing of *Adam*; in that he forsook the *inward*, and fought after the *outward*.

35. Joseph's *party-coloured Coat which his Father made*, signifies how the inward Power ^{Gen.xxxvii.3.} of God would again be revealed through the outward Man, whereby the human Nature would be *variously* coloured (that is, mixed with God) as the inward spiritual Kingdom with the outward.

The spiritual Christian Figure is thus [to be understood:]

36. *Joseph*, with his Coat of many Colours, was as yet a *Lad* both tender and young, and had not yet the Wit, *Craft*, and Subtlety of the World, but spoke the Truth in *Simplicity*, for his Soul was not yet defiled *from without* with the *Craft* of Lying, and the Spirit of God began to 'drive him forward, for his Coat of many Colours was a *Figure* ^{Work, act, or move in him.}

37. This Figure prefigures and represents to us the Image of a true young Scholar, and *Beginner* in Christianity, how he must be when the Spirit of God shall drive, and act in him; namely, he must turn his *Heart* to God his Father, and learn to love him heartily; as *Joseph* loved to be with his Father, and told him the Evil that was committed among his Children, so must a *Beginner* in Christianity daily bring before God all his *own Miseries*, and the Miseries and *Sins* of all that belong to him, yea of *all Christendom*: As *Daniel* confessed the Sins of the People of *Israel* before God, and *Joseph* the Evils of his Brethren before his Father; so also a true Christian does daily confess the Misery and Sin of his People and *Nation* in hearty Compassion, that God would be *merciful* to them and preserve them from great Evils and *Sins*.

38. And when this is brought to pass, his Heart becomes very simple, honest, and *upright*, for he desires *no Craft*, but would fain have all Things proceed righteously and justly; and he cannot abide any Unrighteousness, or *subtle Dealings*, for he always confesses the People's Unrighteousness before God; and thus his Mind becomes altogether simple, and seeks *no Kind* of Craft or Subtlety, but puts his Hope and Confidence in God, and lives in the *Simplicity* and *Lowliness* of Heart before God and the World; and he is as the tender young Lad *Joseph*, for he hopes for Good continually from God his Father.

39. Now when a Man is come so far, then *Joseph* [viz. the chaste Virgin Child of *Sophia*] is even born, then God his Father clothes his Soul with the party-coloured Coat, viz. with the *divine Power*, and forthwith the Spirit of God in him begins to play with the Soul, as he did with *Joseph*; for the Spirit of God sees through the Soul, and with the Soul (as *Joseph* in the Type *saw* Things which were to come, represented to him in the Vision of Dreams, whereby the Spirit did also play with the Soul) even so the Spirit of God does *forthwith* take delightful Communion with the Soul of a new *Joseph*, viz. with the inward spiritual World, so that the Soul *understands* divine Mysteries, and sees into the eternal Life, and knows the hidden World, which yet is to be revealed in Man, as this Pen has found by Experience, from whence it has received its Spirit of Knowledge.

40. Now when this Man *begins* to speak of divine Things and Visions, of the hidden World's divine Mysteries, and speaks forth the Wonders of God, and that his Brethren, (viz. the Children of the outward World in whom the hidden spiritual World is *not yet* manifest) do hear it, they count it a mere Fable, and a melancholy *Chimera*, and Whimsy, and esteem him foolish, in that he speaks of those Things, which *they cannot understand*,

and comprehend; they make a mere Fancy and Fiction of it; also they account it some astral Infligation or false Enthusiasm, or the like; especially if he reveals and reproves their evil Works and Ways, as *Joseph* did; then they turn his open Enemies, and grudge him his very Life, as happened to *Joseph*.

41. Now when it is thus, Reason beholds itself at a stand, as if it were confounded, and knows *not* the Ways of God, viz. that it *must* be *thus* with the Children of God; it thinks, thou seekest God, and he brings thee into Distress and Misery: Thus this Man does now *wander* up and down; as *Joseph* wandered in the " Wilderiness when his Father sent him to his Brethren to see how it was with them.

42. So it goes likewise with God's new Children, when God's Spirit sends them to be *zealous* about the Affliction of *Joseph*, and the World doth every way hate and *persecute* them for it; then they think in the Reason of this World, Dost thou not go in the Ways of God? Why then does it go so with thee, that thou art but the Fool of the World? And then the Mind begins to be troubled, and knows not how it is with it; for he hears, that he is every where *accused* for a frantick wicked Person, and hated; for the young Mind in Flesh and Blood understands *not* the divine Process, viz. how Reason must become a Fool, and how Christ does very willingly take upon himself, in Man, the *Reproach* and Scorn of the Devil, and of the World, and how God's Righteousness, and *Adam's* propagated *Guilt*, must be always fulfilled with Suffering, how a Christian must stand in Christ's Figure.

43. And now when it comes to be thus, then Reason goes truly a wandering in great Sorrow and *Desertion* with *Joseph* in the Wilderiness, and is every way in Distress; and yet he must perform his Father's Commandment and *Will*; but God forsakes not his *Joseph*, but sends him a *Man* to comfort him, and shew him the Way to his Brethren, as happened to *Joseph*, when he was wandering in the Wilderiness.

44. That is, he sends to him also a truly *zealous Christian*, who knows his Ways, and comforts him, exhorting him to persevere constantly in the Ways of God; whereby this new *Joseph* does again receive *Courage* and Strength, and comes into the right Way, and goes readily and boldly to his Brethren, and sees what they do, and what they intend.

45. That is, he sets the Command and Will of God before them, (as *Joseph* did the Command of his Father,) and when they see that he will *reprove* them with God's Word, then they cry out, Lo! " *There is a Dreamer*, and a frantick Fellow; he will come and make us believe strange Things; he *inveighs* against our good Customs, wherein we have Honour and good Days: What! Shall this Fellow reprove us? He is not come from the high Schools and *Universities*, and yet will take upon him to teach and reprove us? Let us consult how we may take him out of the way, and slay him: What! Shall we endure this poor silly Fellow to teach and reprove us? What is he? He is but a *Layman*; and shall he controul us? Moreover, he is not called, and it is none of his *Vocation*; he *puts himself forward* only that he might be taken Notice of, and get himself some Name and Fame among the People: But we will so *silence* him, that he shall be the Fool of all the World: We will lay his Honour in Prison, and make him be scorned, hated, and persecuted, for an Example to others that shall *offer* to assault or trouble us; that so he may learn to tarry at Home, and attend his worldly Vocation, and leave it to us to judge of *divine Matters*, who are appointed and authorized by the *Magistrate*, and have studied in the *Universities*, and there have learned such Things.

46. Thus they take the poor *Joseph*, who comes to them by his Father's Command, and bind him with *Reproach* and Shame, and exclaim against him falsely, and *rob him* of his Coat of many Colours in the Sight of all his Brethren, which Coat God his Father has made him; as *Jacob's* Sons did to *Joseph*, and continually *consult how to kill him*, and take him wholly out of the way, as *Joseph's* Brethren did.

47. But as *Reuben* the eldest Brother did hinder it, and would not suffer them to kill *Joseph*; and yet that he might not be wholly against their Counsel, he said, *Behold, here Gen. xxxvii. is a Pit in the Wilderness, into that we may cast him, and send his Coat of many Colours to his Father, that he may think some evil Beast hath devoured him; so God raises in their Counsel Reuben the eldest Brother, who hath Power to hinder the Counsels and Decrees of the false Pharisees, viz. some honest pious Man in Authority, who resists the murdering Counsel of the Pharisees.* 22.

48. And although he does not wholly oppose their Counsels, yet he resists and stops the actual Execution of their Wills, and says, *Kill him not; cast him only into the Pit, and strip him of his Coat of many Colours, that he may have no more Dreams: And this he does, that he may deliver him from the murdering Sword.*

49. *But they take him (as Joseph's Brethren did Joseph) and strip him of his Coat of many Colours, and cast him into the Pit in the Wilderness, and take his Coat of many Colours, and dip it in Goat's Blood, and send it so to his Father: That is to say, they deprive and bereave him of his Honour and good Name by their Slanders, and take his Words and Doctrine, and make false Constructions and Conclusions thereof, and bedawb them in Goat's Blood, that is, with false Understanding and Sense, and send forth such reproaching Pamphlets and Libels among the People, and before his Father, viz. before the whole Church and Commonwealth, and cry out, Lo! this defiled Coat is this Man's, and thus they murder the Spirit of his Father, in the Coat; that is, in his Name they scandalize, slander and reproach him falsely, and say of him, that he does vilify the Blood of Christ with his Coat of many Colours; and thus they deceive his Father, viz. the whole Congregation, with the false Goat's Blood, wherein they have dipped his Coat; so that the People think, A wild Beast had torn Joseph in Pieces; that is, they think the Devil hath possessed this Man, and that he is a false [wicked] Man.* Gen. xxxvii. 23, 24. 31, 32. 33.

50. Thus the Father, viz. the People and the Magistrates, are, by this defiled Coat, deceived by the Slight of Joseph's Brethren; that is, by those who themselves are to teach the Way of God, so that they think that the Devil hath devoured this Man, and hath possessed his Heart: And thus the poor Joseph is thrown down into the desolate Pit, and lies in Misery, as in a Pit wherein there is no Water, and wherein he can neither be drowned, nor receive any Refreshment; but sits as wholly forsaken of all the World, and waits now what God will do with him, since he thus rejects him by Men. Zech. ix. 11.

51. Here now he has no Help or Succour from any Man; his best Friends also account him mad and foolish; his Name is as an Owl among the Birds; for thus he must pass through the Judgment of God, and be even the Scorn of all Men: If he shall attain to the Contemplation of the divine Mysteries, then he must first be judged, and come under the Censure and Judgment of the World, that they may judge his inbred Sins, and sacrifice them before God, that he, in the Figure of Christ, may force through the Judgment of God, and come to the divine Vision within himself. Or as a Follower of Christ.

52. Thus a right true Christian (before he attains the Science of the divine Mysteries) must be wholly severed from the Pleasure and Honour of the World, and become altogether foolish, and a Child to his own Reason in himself; and also outwardly be accounted a Fool, as the World likewise esteems him a foolish silly Fellow, when he forsakes temporal Honour and Goods for the Hope of the eternal Good which he sees not.

53. And when it goes thus with poor Joseph, that he must lie in the miserable Pit, his Brethren are not yet content, that they have cast him into the Pit; but they draw him out from thence, and sell him to the Midianites, that he may be carried by them into a strange and foreign Country; that is, they take his Name, and Doctrine, and send them into foreign Countries, whereby Joseph's Coat of many Colours does by divine Appointment and Providence come to be known.

54. But they intend treacherously and falsely towards him, and so sell Joseph to Re-

proach, Derision, and *Servitude*, to serve the World, and to be their *Footstool* and Scorn, as happened to *Joseph* from his Brethren, and has also happened to this Pen.

^z Gen. xxxvii.

^{36.}

^a Gen. xxxviii.

^{1—4.}

^b Or under-

^{takes.}

55. Thus ^z *Joseph* is brought into Egypt, and sold for a Slave, ^a but God is with him, and gives him Understanding and Wisdom, that he is made his Master's Steward, so that his Master ^b does nothing without him, but entrusts him with all Things: So also when the Spirit of *Joseph*, though in a spiteful Manner, is sold into strange Countries, where his Person is not known, yet the Wise do take especial Notice of the Spirit [of his Sense and Meaning] and know him, and see that God has given him his Wisdom and Spirit, and receives his Writings and Doctrine, and order their whole Life according to it; and thus *Joseph* comes to sit in the chief Office of *Pharaoh's* Steward, and governs his whole House.

56. But for all this *Joseph* is not yet passed through the Judgment, for even in this Government he first meets with the greatest Danger of his Life, for there *the Steward's Wife burns in Lust towards him*, that is, the false Sects, who would fain woo and wed themselves into his Spirit, and therewith adorn their Doctrine and Doings, for temporal Honour, Art and Science; and if this *Joseph's* Spirit will not mix itself with their human Fiction and Fables, then they exclaim against him, and say all Manner of Evil of him, and accuse him of Unchastity, viz. of false Doctrine, and accuse him before the Steward, that is, the Magistrate.

Gen. xxxviii.

20.

57. And then *Joseph* must be cast into Prison, and lie there Captive, and be tried to Purpose, till God shall bring him out again from thence, and set him before *Pharaoh*; and then his Wisdom and Fear of God are revealed, that it is plainly discerned and known that his Understanding is given him of God, and so his Understanding is made Ruler over the Land of Egypt; so that he rules not only strange Nations, but his own Brethren must at length also come unto him in their Famine, when the right Understanding of the divine Manifestation (and Mystery) is scarce and rare with them, and he nourishes them also by his Wisdom; thus God has sent him beforehand to be their Father, that they afterwards must be fain to come and seek and enjoy their Brother *Joseph's* Wisdom

^c Or strange.

among ^c other Nations.

Matt. v. 12.

58. For so also did *Israel* persecute the Prophets, till they were brought into Darkeness and Idolatry in the Lust of their Flesh, and all those Things came upon them of which the Prophets told them; and then, when they sat in Hunger and Misery, and their Land was full of Abomination, they sought out the Writings of the Prophets, and even then they acknowledged that what they had spoke was true, and that they had done them wrong, and adorned their Graves, and said, Had we lived in our Forefathers Time, we would not have killed them: But the Most High does so order his Judgment, that it begins at the House of *Israel*, and he extinguishes his Anger and Indignation in the Children of Grace; for the Blood of the Saints in the Power of Christ has at all Times resisted the Anger, so that *Israel* has not been consumed.

^d Gen. xxxvii.

28. Twenty

Pieces of Sil-

ver.

^e Matt. xxvi.

15. Thirty

Pieces of

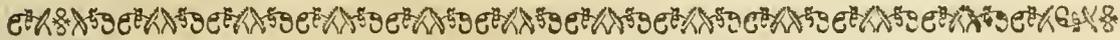
Silver.

59. ^d *Joseph* was sold for twenty Pieces of Silver, and ^e Christ for thirty, to signify, that the Humanity of Christ is higher, and perfecter than the Humanity of others which are his Children, seeing he was not conceived of the Seed of Man, but sprung forth in the natural Tincture in the Light's Property; but the Adamical Soul is from the Fire's Property, from whence the Light receives its Original and Manifestation; so that the Light's Property in Christ assumed the Fire's, viz. the Adamical Soul, and the inward hidden [divine and heavenly Being] which was sealed up, and quite faded as to the Light's Life, in Adam, did again open and put forth itself afresh.

60. Therefore seeing a Christian is under Christ, and in Christ becomes again manifest in God, the Figure of Christ is represented here in this Figure in the Number of thirty, and that of a Christian in the Number of twenty; for a Christian is sold into the Hands

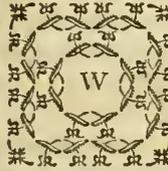
of Men to suffer, but Christ must not only suffer in the Hands of Men, but give himself up also to the Wrath of God, whereupon he sweat Blood.

61. And this whole History of *Joseph* doth excellently decypher to us, how a Christian stands in his Figure before *God* and the *World*: For the whole Acts of *Joseph* point out how *Adam* comes to be a *Christian*, how he must in the Process of Christ be put into Christ's Figure, and become an Image of Christ; and how *God* does in Christ's *Process* exalt him again in the Kingdom of Christ, and set him at the Right Hand of God, as *Joseph* was set at the Right Hand of King *Pharaoh*, after he had continued in the Process of Christ, and was brought through it.



The Sixty-fifth Chapter.

Of Judah and Thamar, being a mystical Figure of Adam and Christ, in which the New Birth is excellently prefigured.

1.  H E N we consider the History of *Joseph* according to outward Reason, *Gen. xxxviii.* then Reason demands, Why is not *Joseph's* History set down together in the Bible (without any Interruption) whereas one Act followed so upon another? Why does *Moses* put this typical Figure of *Judah* and *Thamar* between? But if we look upon, examine, and consider this History of *Judah* and *Thamar*, and likewise the Figure of *Joseph*, with a right Understanding, we find and see that the Holy Ghost has of set Purpose so ordered and disposed them in their right and true Order.

2. For *Joseph* represents a true Christian, shewing how he must behave himself before *God* and the *World*, and how he is put in the Process and Figure of Christ; but this History of *Judah* and *Thamar* is a Figure of a Christian's Growth out of *Adam's* Image, according to the *Humanity* in the Kingdom of Nature; shewing how he must spring forth out of the first *Adamical* Image, and how this same *Adamical* Image is evil and must die, which the Anger of *God* kills, and yet that the first *Right* must stand; that a Christian according to the human Nature and Property is only the *Adamical* Image, and no new or strange Thing, and how Christ manifests himself in this *Adamical* evil Image, and kills the Evil; and yet during the Time of this Life outwardly it hangs to a Christian: This the Spirit here powerfully prefigures.

3. Here we see a powerful Figure in *Judah*, in whom stood the Line of Christ in the Order of the Genealogy, out of which Christ was to be manifested: *This Judah went Gen. xxxviii. away from his Brethren, and applied himself to a Man of Adoliam, called Hirah, and there 1-10. Judah saw a Canaanitish Man's Daughter, called Shuah, and he took her and went in unto her; so she conceived and bore a Son, and he called his Name Er; and she conceived again and bore a Son, whose Name she called Onan; and she conceived once more and bore another Son, whose Name she called Selah, and she was at Chesib when she bore him; and Judah gave his Son Er a Wife, whose Name was Thamar; but he was evil in the Sight of the Lord, and therefore the Lord slew him: Then said Judah to Onan, Lie thou with thy Brother's Wife, and take her in Marriage, that thou mayest raise up Seed to thy Brother; but Onan knowing that the Seed should not be his own, when he should lie with his Brother's Wife,*

be let it fall to the Ground and destroyed it, lest he should give Seed to his Brother; and it was displeasing in the Sight of the Lord what he did, and the Lord slew him also.

* Or is thus to be understood.

This Figure * stands thus:

4. *Judah* stands here in the *Figure of Adam*, in that Condition as when the Covenant of Grace concerning the Seed of the Woman was again inspired, or inspoken into *Adam*; just so he stands in that same Figure, shewing that the Covenant of Grace stood in the *evil Adam*, as *Adam then was*: For as in *Judah* the Time of Christ, viz. the Covenant of Grace, was in Motion, as a Boundary reaching to *Mary*, so also it was in *Adam*, and so along to and in *Judah*.

5. And *Thamar* stands in the Figure of *Eve*, into whom God had inspired or inspoken his Promise, the Word of Regeneration, that the Seed of the Woman, in the Power of the Word, should break the Serpent's Head; so she stands as an *earthly Eve*, in whom inwardly the Covenant of Grace stood, and outwardly there was the corrupt *Eve*, which in this Figure stands *outwardly* as a Whore, out of whom yet the Line of Christ sprang in *Pharez* her Son, as *Abel of Eve*, though *Eve* was indeed become *earthly*; and we see here the Type very plainly, how the *Spirit* plays and takes Delight in this Figure with the old and new *Adam*, as also with the old and new *Eve*.

6. For *Adam* was, in his *Lust*, gone forth from his Father's House, as *Judah* to the *Canaanites*, and had taken to him in his lustful Desire the *Canaanitish* Woman, the four Elements, of whom he begat three Sons; the first called *Er*, or *Ger*, viz. *Self-Will* or Desire, wherein the Kingdom of the Nature of Man stood in Self-desire or own Will, and this Son was the first World before the Deluge or Flood; to this the *Father* gave him his Name, to signify that he lived in the Father's Nature.

7. The second Son she called *Onan*, whom the *Mother* called so, which pointed at the second World after the Flood; for the Nature of the Father in Man said to God, [^{O nein,} _{O no,}] my Lord, drown me *no* more; and the Mother, viz. the Woman of this World, in *Spiritu Mundi*, in the Spirit of the World, in the expressed or out-spoken Word and Life, gave her Son this Name, for God had inspired his Grace again into her, that this her second Son, viz. the other World, should *not* be drowned with Water; therefore this Name stands thus in the high Figure, and is called *ONAN*, for the Spirit hides it in the High Tongue, and calls him *Onan*, or *O nein*, *O no*.

‡ Either the Hebrew is here meant, or rather the Language of Nature.

8. The third Son she called *Selah*, and she was at *Chesib* when she bore him. *CHESIB* signifies, in the ‡ High Tongue, an Exhaling in, and Recomprehension; that is, this *Selah* signifies the Time of the Manifestation of the *Law*, wherein the divine Will in the Word hath manifested itself through the expressed Word, and comprized it in a *Law* or *Commandment*.

9. These three Sons signify the three Times from *Adam* to Christ: *Er* is the Time before the Flood in Self-Will, Lust and Desire; *Onan* is the second Time after the Flood; this Son, viz. the World after the Flood, has known God's Judgment and Punishment, which began to weep and lament before God, saying, *O nein, O no, Lord, punish us no more thus*.

10. The third Time is the Time of the *Law*, viz. a manifesting and *laying open of Sin*, and is justly called *Selah*; for this Son says, I have found my Soul again in the Lord, but it was *not be yet*, which *Thamar*, that is, the hidden *Eve*, in whom the Covenant of Grace laid, could marry; he could not raise up the Seed of the Woman, for Christ was as yet *bidden* in the *Law*; therefore *Thamar* must wait till *Selah* be *grown up*, that is, the *Law* must wait till the *Fulness of Time*; yet nevertheless, *Thamar*, that

is, the new *Eve*, which laid hid under the Veil of Sin *must conceive* through the Spirit in the Covenant, and bear the Line of Christ, hidden to the outward *Thamar* or *Eve*, as this Figure of *Judah* and *Thamar* shews it.

The inward Figure stands thus:

11. *Judah* gave his first Son a Wife, called *Thamar*, but he was evil in the Sight of the Lord, therefore the Lord slew him; that is, in the inward Understanding, as much as to say, God gave to the first World, viz. to the first Son *Er*, this *Thamar*, viz. the promised *incorporated Covenant* in the Seed of the Woman, but they looked only upon the outward *Eve*, and committed Whoredom with her, so *Thamar* remained unfruitful by this Son, and bore only the *outward Eve* in her Whoredom; and thus *Er*, viz. the *fleshy* Desire, was evil in the Sight of the Lord, therefore the Lord slew him with the Deluge.

12. When this Son was slain, the Spirit of God said to the *second* Son after the Deluge, Take thou thy Brother's Wife, and raise up in *Thamar* a Seed out of the Line of the Covenant, that is, enter thou into the first Covenant of the Woman's Seed, and bring thy Will into the *Obedience* of God, and *work* in the promised Grace; but the second Son, viz. the second World, would not marry with the divine Will neither, nor work in the Grace, but spilled their Seed upon the Earth; that is, they set their Desires upon *earthly* Things, and would raise up no Seed in the inward *Eve* in the Covenant of Grace, but introduced their Seed into earthly Vessels, and bore Children of *fleshy Voluptuousness*, as is to be seen in the Children of *Nimrod*, and presently after in *Sodom* and *Gomorrab*.

13. But God having signified his Covenant of Grace to them by *Noah*, that he would no more slay them with Water, when they said, *O nein, O no*, Lord, slay us thus no more; and they had promised to walk before him, and bring forth Fruit to him, but they brought their Seed into *Vanity*, and spilled it before the Lord, and would not marry *Thamar*, viz. the *inward* Covenant of Grace, but committed Adultery with the earthly *Eve*, and spilt the Seed of their Soul before the inward *Eve* in the Covenant; then the Lord slew this *Onan* also, viz. *Sodom* and *Gomorrab*, and the *Heathen*, when *Israel* drove them out of their Land, and slew them; for those Heathens would not marry the Woman in the Covenant, but they^h married their *own Reason*, and made them *Idols*, and spilt the Seed of their *Faith* before them upon the Earth, and therefore the Lord slew them also, as he did *Onan*.

^h Wedded themselves to.

14. And the Spirit speaks further in the Figure under an outward Act done, and says, *Then spake Judah to Thamar his Daughter-in Law, saying, Remain a Widow in thy Father's House, till my Son Selah be grown up, for he thought, perhaps, he might die also as his Brethren; so Thamar went Home and remained in her Father's House.* In the first World before the Flood, as also in the second World after the Flood, the World lived *free*, without the divine Law, for they were *married* with the Covenant of Grace, and should have lived under the Covenant of Grace, viz. under the Promise of the Woman's Seed; this Woman's Seed married herself with *them*, as *Judah's* Son with *Thamar*, but they only committed Adultery with the earthly *Eve*, and so the true Woman in the Covenant remained unfruitful *in them*.

Gen. xxxviii. 11.

15. But when God gave the Law, then he promised this Woman, in the Covenant of Grace under the Law, the true *Selah*; but she, viz. the Woman's Seed in the Covenant, should remain a *Widow*, under the Law, till *Selah* grew up, that is, till the Law had attained its Time and Limit; *in that* should the Woman in the Covenant remain in her Father's House, *bidden* under the Law, as a *Widow* in her State and Condition; for the

Law should govern under it: But she, viz. the holy Woman of Grace should be still and quiet, that the *Wrath* of God (for the sake of this high Grace, which he gave to Man, when they regarded it not, and did not receive it and live therein) should not slay *Israel* also, as *Judah* thought the Lord would also slay *Selah*.

16. And we rightly see in this Figure, that this Woman in the Covenant was not given to *Selah*, viz. to the *Law*, though the *Law* waited long for it; yet *Selah* might not marry this Woman in the Covenant of Grace, but *Judah*; that is, *God's Word and Power* must again lie with this Woman's Seed in the Covenant, and raise it up; that this Woman conceived and bore the Woman's Seed, which was fulfilled in *Mary*, as we see by the Figure of *Judah* and *Thamar*, how *Judah*, when she sat before the Door, and waited for his Promise that he would give her *Selah*, did get her with Child himself; for the *Law* could not get the right *Thamar* in the Covenant with Child, but the Word in the Covenant must move itself and get *Thamar* with Child.

17. For we see here the most powerful Figure of the whole Old Testament; where *Judah* stands in the Figure in the Line of the Covenant, as his Father *Jacob* declares concerning him; and *Thamar* his Daughter-in-Law, of whom the Children of the Covenant should raise up Seed in the Time of *Judah*, stands in the Figure of the inward and outward *Eve*; inwardly she signifies the Mother of the Covenant of Grace, in which stood the incorporated Word of Grace, and outwardly she stood in the Figure of corrupted *Eve*, in whom the Covenant lay inwardly.

18. And now the Line that was sprung up out of this Covenant, should sow divine Seed, and bring forth Fruit in God's Kingdom, and that they could not do, for their own Self-power and Might was lost: Therefore the first eternal speaking Word, that had inspired or inspoken the Woman's Seed into *Eve*, must again move itself, in this incorporated Covenant of Grace in the Woman's Seed, and itself get this Woman with Child, that she may bring forth *Christ*, as *Judah* got his Daughter-in-Law with Child in this Type.

Gen. xxxviii.
12—14.

19. The Text of *Moses* says clearly thus; *When many Days were passed, Shuah's Daughter, Judah's Wife, died; and after Judah's Time of Mourning was out, he went up to shear his Sheep at Timnath, with his Shepherd, Hirah of Odollam; then it was told Thamar, Behold thy Father-in-Law goes up to Timnath, to shear his Sheep; then she put off her Widow's Apparel that she wore, and cast a Mantle over her for a Vail, and sat without far from the Door in the Way to Timnath, for she saw that Selah was grown up, and she was not given unto him to Wife.*

* Is thus to
be under-
stood.

The inward Figure * stands thus:

John i.

20. In *Judah* laid the Root of the Covenant, which pressed on to the Limit, where it should be manifested in *Christ*; and to stand *Judah* here in this Figure, in the Place or Stead of the divine Word, which Word God inspired, or inspoken, into *Adam* for an understanding Life, therefore the Text says here, *Judah's Wife, the Daughter of Shuah, died*: This Woman died to *Adam*; for it was the Mother of the heavenly Birth, in the heavenly World's Substance, for which *Adam* mourned, and when God had ordered him for this World, then his Mourning ceased; for he thought he was now at Home, and went forth out of Paradise, to eat earthly Fruit, like the Beasts, or living Creatures; therefore, says the Spirit, *he sheared his Sheep*; which might well be done so by *Judah*; but the Spirit has here the most secret Figure, under which *Adam* is comprised; for the Spirit says, *Judah took his Shepherd, Hirah of Odollam, along with him.*

21. In the Figure this *Hirah* is the *Cherubim*, which sticks in the earthly Desire, and bestial Cloathing of Man, which *Adam* took with him, when he went out of Paradise

to shear the Sheep of this World, for the same, viz. the earthly Desire, was his Shepherd; for that now keeps the Beasts and Sheep, and did shear them also, so that *Adam* had *Clotbes* and *Things* necessary.

22. And the Spirit calls the Place *Timnath*, where *Judab* had his Sheep; in the High Tongue this *Understanding* lies very clear in the Sense, for *TIMNATH* is nothing else but the expressed Word in its powerful Re-expression, and it signifies the Spirit of this World in the *Elements*, wherein the outward mortal Life consists, wherein *Adam* had his Sheep, and now also therein has them in his Children.

23. For in this Place *Selab* is born, viz. the Law of Nature, which offers Righteousness to Man, for which Law *Thamar*, viz. the Covenant of Grace, waited a long Time during *Selab's* Youth, to see whether the Law could be married with the Covenant of Grace; but it could not be, that God's Righteousness could be fully performed by the Law, and that *Thamar*, viz. the Grace in the Covenant and the Law, might enter into Marriage.

24. Now the Spirit here signifies clearly, that when God's Word had manifested itself in the World by the Law, that *Thamar*, that is, the Covenant of Grace, laid aside her Widow's Apparel, and had set herself in the Way of the Word in the Law, where under the Law the Spirit of the *Prophets*, out of the Line of *Judab*, went forward concerning the Kingdom of Christ; this Spirit would have the Covenant of Grace for a *Spouse*, for it was the right [Spirit] from which the *Prophets* under the Law pointed at Christ.

25. But *Thamar*, that is the Covenant of Grace, veiled her beautiful Countenance from the earthly *Adam*, and was ashamed of the Deformity of the earthly Man, in that the Children of the Law, as also the *Prophets*, were outwardly so earthly, even as *Thamar* veiled her Countenance from *Judab*; but when the Time was come, the Covenant sets itself before *Selab*, viz. before the Law, for the Grace should receive *Adam* into itself again, as *Thamar* received *Seed* from *Judab*, her Father-in-Law, and suffered herself to be got with Child.

26. But the holy Countenance of Covenant of Grace in its Power remained yet *bidden* to *Adam* in the Law, as also to the *Prophets*, till Christ, as *Thamar* veiled her Countenance from *Judab* her Father-in-Law, that he knew her not; so also the Covenant of Grace stood in the Law, but with a veiled Countenance. And the Spirit speaks further in *Moses*, and says,

27. Now when *Judab* saw her, he supposed she was a Whore, for she had covered her Countenance; that is, when the Children in the Law heard the *prophetical* Spirit speak of Christ, they supposed it was in their Law, and of the Law, but it had veiled its Countenance like *Thamar*; and *Judab* went towards her on the Way, and said, *Prithee* let me lie with thee, for he knew not that she was his Daughter-in-Law; that is, *Adam's* Nature in the Law said to the *prophetical* Spirit of Grace, Pray let me come in unto thee, lie with me, I will give thee *Seed* of my Nature; and it knew not that God was in this Spirit, and desired to mix with him after a creaturely Manner; neither knew it, that this *prophetical* Spirit was the incorporated Spirit in the Covenant, in Man himself; so very blind was the *Adamical* Nature concerning the Covenant.

28. The *Adamical* Nature thought it was a Whore, that sets itself forth so in the *prophetical* Spirit before it, therefore have the Jews so often slain the *Prophets*, for they supposed they heard a false Whore's Spirit speak; but here the Figure of *Judab* shews, that the first *Adamical* Nature should mix with the Covenant of Grace, that the heavenly *Ens* would receive the *Adamical* human *Ens* again into itself, and Man himself would not understand what God would do with him.

29. The *Adamical* Nature would, indeed, in its Lust, long after the heavenly *Eve*, but would *not know it*, although it should see the same; yet it would think, that is like unto me, I will commit Whoredom therewith; so strange a thing is Paradise become to *Adam*.

Gen. xxxviii.
25—19.

30. And when Thamar, with her Face covered, presented herself before Judah in the Way, and that he said to her, Lie with me; then said Thamar to Judah, What wilt thou give me to lie with me? He said, I will send thee a Kid from the Flock. She answered and said, Then give me a Pledge till you send it. And he said, What wilt thou have me give thee for a Pledge? She answered, and said, Thy Ring, and thy Bracelet, and thy Staff which thou hast in thy Hand; and he gave them to her, and lay with her, and she was with Child by him; and she arose and went away, and laid off her Mantle, and put her Widow's Apparel on again.

31. Here the Spirit alludes very finely in the Figure, how *Adam's* Nature lies with the presented new *Eve* in the Covenant, and yet *knows her not*; also how the Covenant lies with *Adam's* first right Nature, and how they meet together in *strange* Apparel, when *Adam's* Nature says, Lie with me, and would have this *Eve* in the Covenant only for a little Pleasure sake, as the *Adamical* Nature does in its Selfhood, that it might only in its false seeming Holiness lie with the new *Eve*, and its Heart is far from the true Wedlock Marriage, and only draws near her in an hypocritical Whoredom, as is done in the Office of the *Pharisees*; then says this *Eve* to the *Adamical* Nature, What wilt thou give me? Then this *Adamical* Nature promised her a Kid, that is, a *bestial* Desire and Will, full of the burning Lust of Flattery and Hypocrisy.

¹ Seal, Ring,
or Signet.

32. But this *Eve*, viz. *Thamar*, says, Give me for a Pledge thereof thy ¹ Ring, Staff, and Bracelet; the Ring is the *Soul*, which came from the Word of God; the Bracelet is the *Spiritus Mundi*, the Spirit of the World, viz. the outward Spirit; and the Staff is the *Body*: These will the new *Eve*, viz. the Line of Christ in the Covenant, have for a Pledge; these ^k Ornaments must *Adam* give for a Pledge to the Covenant of Grace, viz. of the Woman's inward Seed in the incorporated Grace of the heavenly World's Substance.

^k Habili-
ments, or
precious
Jewels.

33. When this dear *Eve* in the Seed of Mary should lie with *Adam*, and receive *Adam's* Seed into her holy Birth, as *Judah*, in whom laid the Line of the Covenant, must give *Thamar*, who stood in the Image and Type of the new *Eve*, viz. of the heavenly World's Substance, these Ornaments and Jewels, viz. his Ring, Bracelet, and Staff, all which stood in the Figure, shewing how Christ should be manifested out of *Adam's* Nature in *Mary*, wherein laid and was manifest the right *Thamar*, or new *Eve*.

34. And when *Thamar* had got the Ring, Bracelet, and Staff, for a Pledge, she took them and laid them up, and asked not after the Kid, but kept these Jewels and went from thence with them, and changed herself again into her former Widow's Estate, and bid herself from *Judah*, that he knew not who she was, nor whence she came.

35. This now is the most excellent Figure, shewing, how the Spirit in the Covenant mingles and unites itself again with the heavenly World's Substance, viz. with the new Wedlock or *Eve*, viz. with *Adam's* fading Substance, which is from the heavenly World's Substance, which Substance faded or vanished in the Fall, viz. how God becomes *Man*, and *Man* becomes *God*, and how this Image or Type (conceived in the new divine Seed) even then again hides itself from the earthly ¹ *Adam*, that *Eve* must put on and wear her Widow's Apparel again, that the noble Seed might not be known in this World, as is to be seen by the Children of Christ, who are conceived of Christ according to the inward Ground, how they must, after the Wedding of the Lamb, viz. this divine Wedlock or Coition, which is indeed done in the Soul with great Joy, enter again into the State of Mourning, and be forsaken in this World as a poor *Widow*.

¹ One Copy
says *Eve*.

36. And as *Thamar* inquired not after the Kid, but would have an *eminent* Pledge, so the Spirit of Christ in the Covenant inquires not after the outward Solemnity and Pageantry, wherein Men will offer Gifts to it; it will have the Body, Soul, and Spirit, for a Pledge.

37. In this Figure it represents the Jewish Offerings as a Whoredom in the *Sight* of God, for as *Judab* committed Whoredom with *Thamar*, and intended only the Whoredom, and would give a Kid for it; so also stood the Priests of the Law, and in seeming Holiness and Hypocrisy played the Harlots with God with the Blood and Flesh of *Beasts*, which, indeed, was a Figure of the *Inward*, and God was pleased to bear with it; but he would not accept their Offerings, neither did he mix himself with the Offering, but with the *Faith* in the Body, Soul, and Spirit of Man, whereof we have an excellent Example.

38. *Judab* had begot three Sons of the *Canaanitish* Woman, but the Line of the Covenant, which laid in him, would *not pass on* in the *Canaanitish* Woman and her Children, but opened itself in this Whoredom of *Judab* and *Thamar* in *Perez*, whom *Thamar* conceived of *Judab* by this Coition or Lying together; with which Figure God represents the Misery of Man, and presents his Covenant of Grace with the *Opening* of this precious Line of the Covenant, which pressed on to the Limit, *Christ*, in this Whoredom of *Judab* and *Thamar*, viz. in the earthly *Adam*, and in the earthly *Eve*, but in the *inward* Ground of its Essence, to signify, that even the Children of God, in their corrupt Nature, do but commit Whoredom in the Presence of God, and that *their* State of Wedlock is *but Whoredom*, and a defiled bestial Thing in the Presence of God, and has nothing at all therein chaste or *pure in the Sight of God*; therefore the Line of the Covenant manifested itself in this Whoredom of *Judab* and *Thamar*, to signify, that Christ should come out of this Line of the Covenant, and enter into the *Middle* of this Whoredom as a Mediator, and break the Head of the false whorish Desire and earthly Serpent, and *purify* our fleshly, impure, bestial Conception with his heavenly *Virgin Seed*, and in *himself* change it into the paradisaical Image again.

39. Also God does therefore manifest the Line of this Covenant in this Whoredom of *Judab* and *Thamar*, that his *Wrath* in our human Impurity might *not burn up* and devour Body and Soul, but that the Covenant of Grace might withstand the Anger in our Impurity, lest God should devour *Israel* in their Abominations and Impurity in his Wrath.

40. Now seeing the Line of the Covenant as to its Manifestation and *Propagation* laid in *Judab*, and that *Israel* also was impure according to the *Adamical* Nature, therefore God did repent his Covenant of Grace at the first Propagation from the Stock of *Israel* in such a Figure, that the *Faith* of *Abraham*, of *Isaac*, and of *Jacob*, in the *first Branch* from them, viz. in *Judab* and his Children, might *withstand* his Wrath, and that continually the Faith of *Abraham*, viz. the Spirit of Christ in *Abraham's* Faith, might be a *Mediator* between God and the Impurity of Man.

41. We see also such a Figure in the Royal Prophet *David* with *Bathsheba*, upon whom also the Line of the Covenant pressed on in *Solomon*, and though clearly *David* caused her Husband *Uriah* to be slain, and used Deceit that he might get *Bathsheba* to Wife, which in the human Nature was an *Abomination* and great Sin before the Face of God, yet the Spirit has its Figure in *David* thus; seeing God had renewed his Covenant of Grace with him concerning Christ, therefore God set the Line of his Covenant in *David's* Unrighteousness in the Woman that he had got to himself with Unrighteousness in Whoredom, by murdering her Husband, to signify, that all human Matters and Doings are vain and *evil* in the Sight of God, and that he will come *himself* with his Grace to help our Sins and Impurity, and introduce his Grace into our Sin, and *slay* it with the *Grace*, therefore God represents this Image and Type in *David*, for an *Atonement*;

pointing at the coming of Christ, who when he put himself into this Figure, took on him the Sins of all Men, and cleansed again the Whoredom of *Judah* and *Thamar*, as also of *David* and *Bathsbeba*, and of *Adam* and *Eve*, and laid himself in the Marriage Bed with them, as he did with *Judah* and *Thamar*, and with *David* and *Bathsbeba*, in whom the Line of the Covenant was manifested in *their evil Purposes and Doings*.

42. For here the old Proverb was fulfilled; Where *God* erects a Church, there also the *Devil* builds a Chapple. *God* had built a Church of his Covenant in *Judah* and *David*, close by also the *Devil* in *God's* Anger builds his Chapple in *Man's Lust*; but the Church of *God* always resisted the *Devil's* Chapple.

43. For here in this Figure the Seed of the Woman presents itself, shewing how it would break the Head of the Serpent in *Man's Impurity*; and so the Type of *God's* Anger, and the Type of Grace, were represented in *one Figure*, viz. *Adam's* fleshly Whoredom with his *Eve* and all her Daughters, and then the Woman's holy Seed of the heavenly World's Substance, which, with the Word of Grace, mediated, *interceded*, and set itself in the Middle.

44. A much more excellent Figure we see in the most wise King, *Solomon*, who stood just in the Figure of *Judah*, as *Judah* was the Son of *Jacob*, who received and embraced the Promise, and *Jacob* stood wholly in the Figure of Christ; so *David* also received and embraced the renewing of the Covenant of the first Promise, and *David* begat this *Solomon* also of an *unrighteous* Marriage, though he took her to Wife, yet the *Unrighteousness* and *Murder* ^m stood behind the Door.

^m Laid under the green Leaf.

ⁿ Uxorious, Lutter after Women; lecherous Person.

^o Seven hundred Concubines.

^r Three hundred Wives.

45. This *Solomon* was endued with high divine Wisdom, and the Line of the Covenant pressed and passed through him, but at length he became such an *insatiable* ⁿ luxurious Person, that the Scripture says of him, he had ^o *seven hundred Concubines, and* ^p *three hundred Wives*, and mixed himself with the Daughters of heathenish Kings, and took them to Wife, and *allowed* his heathenish Women to set up their Idols Images for Idolatry in the high Places at *Jerusalem*.

46. In this eminent Figure the Spirit signifies, that Man is fallen away from *God*, and merely *idoltrous*; that *Adam* and all his Children, in their own Nature, are such a bestial, adulterous, and idoltrous Generation; and in this King *Solomon* represents the Line of the Covenant *subjoined* with these heathenish, idoltrous, adulterous Concubines, who in their own Nature were but an Abomination in the Presence of *God*, to signify, that Christ out of this Line of the Covenant should set himself in the Midst amongst the *Heathen*, and tear Idolatry out of their Hearts, and convert them *all* to Christ.

47. Also it signifies, that *God* did bear with the wise Heathens under the Patience of the Figure of Christ, and that he did represent by the *Jews* only a *Prefiguration* or Type of the Temple of Christ; and that the *Jews* in their Nature were but idoltrous Adulterers, as well as the Heathens, only that in their *Law* they had the Type and Prefiguration of Christ in their Sacrifices and Offerings, at which the Covenant had Respect, shewing, how *God* would *redeem* and purify both Jews and Heathens from *Adam's* Abominations and Idolatry, and that the one People in his Sight were as the other, and no whit better, but every one of them were the *evil Adam*; therefore the Spirit represents them perspicuously in the Figure of *Solomon* in the Line of the Covenant, *that he may have Mercy and Compassion upon all* for Christ's Sake, who should fulfil and accomplish this Line.

Rom. xi. 32.

48. And hereby is signified to the Teachers in *Babel*, Part of whom account *Solomon* damned in regard of those heathenish Idols, that *they* themselves lie under the Vail, as the *Jews* did under the Type of Christ, and do really understand the Scripture as little as the *Jews*, and stand in contentious idoltrous Whoredom in the Presence of *God*, as *Solomon* with his *Concubines* did, and the *Jews*.

49. For *Solomon* had the Law, but at length with his Heart he committed Whore-

dom with the heathenish Women's *Idols*, and so does *Babel*, who calls herself a pure Child, pretending the Name of Christ, and strives zealously and vehemently about it in Opinions, and all the Opinions about which she contends are *Solomon's heathenish Women and Idols*, and no polemic or contentious Opinion is any whit better.

50. For Christ sticks in no contentious Opinion, but in the Line of his Grace he is entered into the Midst amongst us, and if we receive him, then he takes us also in it to himself, and there needs no Strife or Opinion about it, but *this* one Thing he requires of us, that we continue in him, and then he will continue in us, and that we love ourselves *in him*, as he loves *us in himself*, that all of us may be cleansed from the Wrath of God in his Love, and that his Grace and Love may wash *all of us that come to him* from our Sins and idolatrous Abominations, and *make of Judah, Thamar, David, Solomon*, and all the Children of the Jews, Heathens, and Christians, *a pure Virgin*, prepared for himself by his Love in his Blood, which he has bestowed upon us in his Grace, that we may acknowledge and put on him *in that Love*, and be one Spirit and Body with him, and then *Adam* is helped and restored again.

51. The Spirit of *Moses* in the Text says further thus, *After three Months it was told Gen. xxxviii. Judah, saying, Thamar, thy Daughter-in-Law, hath played the Harlot; moreover, behold 24—26. she is with Child by Whoredom. And Judah said, Bring her hither, that she may be burnt. And when they brought her forth, she sent to her Father-in-Law, and said, From the Man whose these are, I am with Child; and said, Dost thou know whose this Ring, these Bracelets, and this Staff are? Judah acknowledged it, and said, She is more righteous than I; for I gave her not my Son Selah, yet he lay with her no more.* This is a powerful Figure, shewing, that *Whoredom* is an Abomination in God's Sight, and how God sets Man's Sins before his Eyes; and here it signifies this to us, that the *Adamic* Whoredom and Abomination are *manifest* before this Covenant of Grace, and that Man in such Abominations is guilty of *Hell-fire*, as *Judah* judged his Daughter-in-Law *Thamar* to be condemned to the Fire, and knew not that he himself was the Whoremonger, who stood in the *like* Condemnation.

52. And here in this Figure the Spirit presents Men's false Judgment, that they even do the *same* Thing which they condemn, as here *Judah* condemned the Whoredom of *Thamar* to the Fire, and saw not his Fall, that he himself was guilty, to signify, that Christ also had set *himself* in the Judgment of the World in this Line of the Covenant, as a righteous Judge, who would separate Right from Wrong, and condemn the Whoredom and Idolatry of the World: But, on the other Side, we see, in this Figure, how *Thamar* presented the Pledge, *viz.* the Ring, Bracelet, and Staff, before the Judgment, and before the severe Sentence of *Judah*, and therewith did overthrow *Judah's* determinate Sentence, and still his Wrath, that he must take Compassion on her, and *justify* her.

53. Thus also stood this Figure before God in the *inward* Ground in *Judah* and *Thamar*, with *Adam* and *Eve*; for *Adam* had brought himself into fleshly earthly Lust, and committed Whoredom with his *feminine* Property, through his Imagination in a bestial Manner, and had forsaken the *heavenly* magic way of the divine Wedlock; therefore also the heavenly Woman died as to him, and in the stead thereof, the earthly bestial one awaked, with whom he *now* uses the bestial Manner in Whoredom. This God presents in him, *viz.* in *Adam* himself, in his *Judgment*, and would condemn *Adam* to Death, as indeed God's Righteousness *then* condemned him.

54. But the re-incorporated *Eve* in the Covenant of *Grace*, which has incorporated itself in *Eve*, *viz.* in the faded Seed of the Woman from the heavenly World's Substance, presented itself *before* the severe Judgment of God, and said to God's Righteousness, Behold, I am with Child from the Man whose these are; that is, Behold, *I have taken Adam's* Soul, Spirit, and Body, for a Pledge, when I joined myself with him,

and am *betrothed* to him, and have received the Father's Nature in the awakened Anger into my Love, and am *now* with Child of the human Nature, and shall bring forth a God-Man.

55. And when the Father's Property in the Soul's Nature in the Anger *knew* that the Father had sown himself again into the Grace, *viz.* into the new *Eve* in the *Covenant*, then said the Anger of the Father in the Soul, when this Grace went to meet it, to this new *Eve*, Thou art more righteous than I, for I have *caused Adam's* impurity, that he is become *earthly*, and hath committed Whoredom before me, and I have *not* given *Selah* for a Husband to the new *Eve*; that is, I have not given the Word of the new Regeneration *by* and in the Law, therefore has *Thamar*, that is, the new *Eve*, under the Time of the Law, laid and copulated with *Judah* and his Children, relating to the soulish or *animal* and *human* Nature, and left *Selah*, *viz.* the Law standing in the Figure; and the Grace of the new *Eve* in the *Covenant* has always joined and *mixed* itself with God's Children, as is to be seen in the *Saints*, especially in the Prophets, who outwardly lived under the Law, and exercised themselves therein, and yet always joined and mixed themselves with the new *Eve* in the *Grace*, and yet lived not to the Law, but to Grace.

56. And this is the powerful Figure in this Place, shewing how the *Covenant* of Promise in *Judah*, and the Awakening of the *Covenant* in the Woman's Seed, stand *always* set one opposite to the other, and lie and copulate one with the other in the Love, pointing at the *future* Manifestation in the Flesh, in Christ.

57. For this Figure of *Judah* and *Thamar*, in the inward Ground, is nothing else but this, that *outwardly* the adulterous evil *Adam*, with his fleshly *Eve*, is represented in the Figure, *viz.* outwardly the Man of Sin with a sinful Figure, and *inwardly* the Betrothing of the new *Eve* in Regeneration.

Gen xxxviii.
27-30.

58. And the Spirit speaks further in *Moses*, and says, *And when Thamar was about to bring forth, behold Twins were found in her Womb, and as she was upon the Birth, one of them put forth a Hand; then the Midwife took a red Thread and tied about it, and said, This is the first that cometh forth; but when he pulled back his Hand, his Brother came forth, and she said, Wherefore hast thou for thy Will made this Breach, and his Name was called*
 9 *Perez*: *Afterwards his Brother came forth, who had the red Thread about his Hand, and his Name was called*^r *Serah*.

9 *Pharez*.
r *Sarah*.

59. O thou wonderful great God, who art so high and deep! How *simply*, and to the Capacity of a Child, dost thou modelize thy Wisdom to us? What is all Art and Wit of human *Greatness* before thee, who dost so very much condescend, bow down, and *humble* thyself, and presentest thy highest Wisdom and deepest Profundity in a childish Simplicity, which may justly *shame* all human State and Self-wit, when they see so great Mysteries of God stand in such Childishness.

60. O World, how foolish art thou? That thou elevatest thyself in a *blind* Life, and still cleavest to the *Husk*, and seeest not what thou art, and understandest not the divine Simplicity: And then how wilt thou apprehend the divine Depth? O *leave off* thy Wit, and cleave to Simplicity, that thou mayest yet obtain a Child's Understanding, and be not accounted in the Sight of God *more unwise* than the Beasts which remain in their Cloathing and Condition, as God has created them. O thou World, why *sleepest* thou in the Devil's Arms, who suckles and dandles thee in himself, and brings thee to his Will and Life by his Might? O do but see it.

61. This potent Figure in these Twins, one of which put forth the Hand, which the Midwife bound a red Thread about, and thought it would be the first, but it drew the Hand back again, and his Brother came forth, prefigures *this* to us; how Christ in this Line of the *Covenant* assumed the human Nature, and so the *human* Nature according

to *Adam's* Right and Self-will in this World, first puts forth and manifests itself, *about which Adamical Nature* in the *Humanity* of Christ must this red Thread, with the Shedding of his Blood, be bound.

62. When this is done, then must the human Nature with its Right draw back again, that is, *Adam's* Will that was gone forth must again *return* into the Mother's Womb, *viz.* be turned in to the Word, and then comes the *inward new Adam* forth, after which follows the *Adamical Nature* with the red Thread; then says the Mother to the new *Adam* in Christ, Why hast thou *for thy Will* made this Breach? for thy Will, says the Mother, *not for thy Will Sake*, but for the Sake of *that* which *driveth* thy Will forth, and *Adam's* Will goes back; thus has the Will in the Covenant of Grace powerfully broken through the strong Bar and *Enclosure* of the first Principle, *viz.* of the Kingdom of God's Anger; for the good Will in *Adam* was *shut up* in Death, and in Hell, and in Christ he rent that powerful Rent, and *broke through* Death and Hell back again into the Kingdom of the eternal Nature, and turned itself forth *again* into the natural Life, so that the Kingdom of God was *again* manifested in the human Life.

63. This the Spirit represents by *Thamar* in the Line of the Covenant, and modelizes Christ's *Breach* through Death and Hell, how that should be; and by this premodelling was the whorish Will of *Thamar* and *Judab* *healed*, and their Children of Whoredom in the Line of Christ were espoused into the Covenant of Grace.

64. In *Esau* and *Jacob* stood the Figure, how according to *Nature Adam* had the Right of the Kingdom, and how he squandered it, and is therefore in his natural Will *thrust out* from the Kingdom of God, and how Christ came to help him. Here now stands the Figure, shewing how Christ has gotten the Kingdom, and turned *Adam* back again, and in *Adam* turned himself *forth*, so that now *Adam* is called Christ, and presents himself very excellently in the *Figure* of *Joseph*, and this stands fitly and rightly *between*, in the Interval of *Joseph's* History.

65. For *Joseph* is the Figure of a *Christian*; and this of *Judab* and *Thamar* is a Figure, shewing how a Christian *springs* out of *Adam's* Nature, and how *Adam's* Nature is turned *in* again, and Christ turned *forth*, and how this Image of a Christian Man in this World is *covered* outwardly with the earthly *Adam*, so that Men cannot know it; also how thus Christ in *Adam* took his Guilt upon him, and how *Adam* must be *marked* with this red Thread, which Mark is rightly the Pledge that *Judab* gave to *Thamar*; and I would have the Reader of this admonished in Love, *not to reject* our Explanation of this Text, but to consider it and look narrowly and perspicuously into it, and then he will well *perceive* who was the Explainer of it, if he be worthy of it.

The Sixty-sixth Chapter.

The most excellent History of Joseph ; how he was sold to Potiphar ; what befell Joseph ; and of Joseph's Chastity, and Fear of God.

Gen. xxxix. 1-6.

1.  O S E P H was brought down into Egypt, and Potiphar, an Egyptian, Pharaoh's Officer, Captain of his Guard, bought him of the Ishmaelites, who brought him thither ; and the Lord was with Joseph, and he was a prosperous Man, and was in his Master's the Egyptian's House ; and his Master saw that the Lord was with him, and that the Lord made all that he did to prosper in his Hand, so that he found Grace and Favour in the Sight of his Master, and was his Servant which he set over his House, and all that he had he put under his Hand ; and from the Time that he set him over his House, and over all his Goods, the Lord blessed the Egyptian's House for Joseph's Sake ; and the Blessing of the Lord was every way upon all that he had in the House, and in the Field, therefore he left all that he had under the Hands of Joseph, and he meddled with nothing while he had him, but what he did eat and drink : And Joseph was a goodly Person, and fair of Feature.

2. The History prefigures to us a true Christian Man, what he is, and how he is, in this World, and what his Office is ; that is, when Christ is manifested in him, he is no more his own, to do what he will ; also in this World he hath *nothing for his own*, of which he can in Truth say, This is mine, or I, I am he that hath it ; I possess it, it is my own, I may do therewith what my Flesh and my own Will listeth ; I may use it for my Honour and Pleasure, that I may thereby be *aloft* in the World : No, a true Christian has none of that in his Power.

^s Or high.

3. He indeed rules of Right over that which he hath and possesses with *Truth* and *Righteousness*, but yet as a Servant of his Lord Christ : For a Christian is a Christian in Christ, and is bought to a Christian Life, and to the Obedience of Faith, by the *Blood* of Christ, with Christ's ^t thirty Pieces of Silver ; whereof his Lord Christ has committed to him *Joseph's* ^u twenty Pieces of Silver, and set him as a Steward over it, that he may *trade* therewith, and employ it, till he make it come to *thirty* Pieces of Silver, which he should wear in him, and about him, as a Mark or Badge of his Lord Christ, as a *Treasure* of his Christianity.

^t Thirty Pieces of Silver.
^u Twenty Pieces of Silver.

4. But seeing his Lord Christ was sold and betrayed to *Death* for thirty Pieces of Silver, and *Joseph* was sold by his Brethren to be a ^w *Bond-slave* for twenty Pieces of Silver, in both these Numbers stands the Figure of a Christian ; *viz.* Christ when he is manifested in a Man, shews him the thirty Pieces of Silver, for which he was sold to *Suffering* and *Death*, and this his Suffering and Death he puts upon him, in which is founded the Figure of the thirty Pieces of Silver, *viz.* that he was sold and betrayed ; and therein Man becomes such a Christian as is founded, *implanted*, ^x engraved upon, and into Christ's Sufferings and Death, and therein a Man becomes a Christian in Christ's Sufferings and Death, and stands in the *Figure* of Christ, and loses the Right of his natural Self-will, as also the *Kingdom* of this World.

^w Over whom the Master has Power of Life and all he has.

^x Eingetzed, Etching of Plates with Aqua Fortis.

5. For in Christ's Death, as to his inward spiritual Man, he *dies from this World*, and, according to that inward Man, is no more in this World, but in Christ in God, *viz.* in the Kingdom of God, as it is written, ^y *The Kingdom of God is inwardly within*

^y Luke xvii. 21.

you: Also, ^z *Examine yourselves, whether Christ have gotten a Form in you:* Also, ^a *Ye are the Temple of the Holy Ghost who dwells in you:* Also, ^b *Ye are the Servants of Christ,* ^a *Gal. iv. 19.* and ^c *should eat the Flesh of the Son of Man, and so* ^d *he abideth in you, and you in him;* ^b *Col. iv. 12.* and ^e *without him ye have no Life;* as an Herb or Grass, and all earthly Things, without ^d *the Power and Virtue of the Sun have no Life, Growth or Vegetation and Operation in* ^e *them, so Man, without the divine Sun, which through Christ has manifested itself in his Christians, has no Life or Happiness or Salvation without Christ in him.*

6. And as Christ was sold for thirty Pieces of Silver to Suffering and Death, which thirty Pieces of Silver signify the ^f *thirty Years of Christ before his Baptism, before he* ^f *entered into his Office and divine Government, according to the Humanity, when he gave up his human Will to God, and the creaturely Self-will ceased in him; so also must a Christian, when he is in Truth in his own natural Will sold for twenty Pieces of the thirty Pieces of Silver, be a Servant of God in Christ, a Minister or Officer, and obedient to his Lord who lives in him, then his past Years of the Adamical natural Time of this World are sold, in and with Christ, for twenty Pieces of Silver; and so the Adamical Time of his natural Will, in this being sold, ceased in Christ's Suffering and Death; and he is, by his Lord, (who is risen from Death in him, and rules and reigns over Death) set to be an Officer over Christ's Goods, to dispose of them through the Spirit of Christ, viz. in the Power and Virtue of his Lord, who is in him in this World* ^g, according to the Kingdom of Christ.

7. As Joseph was taken away from his Father's House, and was first cast into the Pit, wherein he should have perished, and was afterwards sold by his Brethren for twenty Pieces of Silver, to serve as a Bond-slave, so also a Christian is first taken away from his Father's House, viz. from the Adamical Nature, and is cast into the Pit, viz. into Christ's Suffering and Death, and then loses the Adamical Inheritance of the Kingdom of this World, and is with his Will and Mind brought away from it; then he must yield up his Father's House, viz. all his Selfhood, together with his natural Life, to his Brethren in his Father's House, that is, to the Power of God in the Government of this World, and suffer himself to be cast into the Pit of the Death of his natural Will, and therein give up himself to the Death of Christ, and willingly die to the Will of this World, viz. to his own Adamical House, and willingly suffer all whatsoever his Brethren of this World do to him.

^g As to the Dominion of Christ.

8. And then if he thus lies in the Pit or Grave of Christ, and has given himself up to the Death of Christ, that he willingly would forsake all for Christ's Sake, and die the Death of his own Will, then Christ his Lord puts on him his Resurrection from the Dead, and makes him living with his Power, and draws him with Joseph out of the Pit and Grave of Death, and brings him into his Service, as Joseph into the Service of Pharaoh's Captain of the Guard, and then all goes prosperously in and with him; for the divine Power rules him, and now he attains divine Understanding and Wisdom, and knows how to manage his Master's Goods; which, in the Christian Figure, is as much as to say,

9. When a Man is thus a Christian in such a Process and Way, then he has given up all whatsoever he has of temporal Goods, or is able to do, as also his own Will, to God, who brings him first into Christ's Image, and makes him conformable to Christ, and takes nothing away from him of that which he had before of natural Right, viz. the Disposal of temporary Goods, but he takes away the Authority and Power of his own Nature, viz. his evil Self-will, which Adam had brought away from God, and introduced into a creaturely Selfishness of his own willing and working in earthly Things, whereby Adam bereaved God his Lord of the Government in him, and made the Essence and Things of this World his own; as if he had made it, and would not be God's Servant therein, and be his Fellow-branches Guardian and Nourisher, and give them his Virtue, Will,

Essence and Substance, but says, it is mine; that is, it is my own, I will keep it *only for myself*, and it shall remain with me, and would not work therewith in the Life of his Brethren, and give them also of his Life and Power, and *bereave* them also (through that Appropriation of it to be mine) of the *Power* in the Kingdom of Nature, *viz.* of the Growth and Fruits of the Earth, which God gave in common, and would only fill his own Body, and thereby be accounted *great*, and a Lord of his miserable despised Fellow-branches, whom he wickedly bereaves of the Sap, wherewith they should *strengthen* their Life, and brings it into a Propriety, calling it mine; this Authority God takes away from a Christian, and makes him a Guardian and Nourisher of his Brethren again, *viz.* a Steward of his Lord: He *lets him possess* the temporary Goods which he had, so far as he possessed them in a natural Right with Righteousness and Truth, and makes him a *Joseph* therein.

10. This *Joseph* now says *not*, This is *mine*, that Village, City, Country, Principality, Kingdom, Empire, also that House, Land, Field, Money, those Goods, those Cattle, that Woman, that Child, is mine; but he says with his whole Heart and *Conscience*, from a new good Christian Will, it is *all my God's* and *his Children's*; he has set me as a Ruler, Disposer and *Steward* of it, that I should manage it to that Purpose which he will have me; I should sustain myself, and his Children, the Needy with it, and I should be their Curator or Guardian, and give them also my Power, Virtue, and *Understanding* of the divine Gift, and instruct, tutor, or take Care of them for their Good; and as God governs me with his Spirit, so also should I that am *his Officer* in his World, with my Understanding and Office, govern my Fellow-members in *such* Power and Virtue, and take Care of them; for all that I rule over is not mine, but *God's* and *theirs*, but I shall do to them as God does to me.

11. To such a one God gives *Joseph's* Understanding and Wisdom, and governs the House of this World by him, be he in what State and Condition soever; therein he sits in the Office of God, he is only a Servant or Minister of the Office, and a Guardian over divine Creatures; for the right Christian Government of his Will is in Heaven, his *Phil. iii. 20.* Conversation is alike in Heaven and on Earth, as the Scripture says, *Our Conversation is in Heaven*; for according to the inward Ground of his Soul and Spirit, he is in Christ in God, *viz.* in the eternal Speaking Word, from which *Adam's* Will had turned itself away, and turned itself out *into* this World, which *Will* Christ has turned in again into the eternal Word, and so now he governs with that re-inturned Will through and in the outward Substance and Matters of this World, *viz.* in the formed outspoken or expressed Word, as a Servant, *Minister*, and Instrument of the eternal Speaking Word in its secret Mystery of Wisdom, *viz.* in the visible creaturely Word.

12. Therefore, to thee, O thou *Governor* in the Office of the *Joseph* of this World, in every State, Condition, and Degree, this is told thee, and set before thy Eyes; that though thou callest thyself a *Joseph*, thou dost not yet govern as a *Joseph*, that is, not as a Christian, but as a Child of the Stars and Elements; thou governeest no other-wise than the *Brethren* of *Joseph*, who will *not* that God should choose *Joseph* for a Governor, they will be Governors themselves, and will rather kill *Joseph*, than wait to try what God would do with *Joseph's* Dream or Vision; they would not suffer that *Joseph* should *tell* their Injury to his Father, but they would do what they thought fit; for they said among themselves, We are the *Eldest*, and should govern: What will the least and youngest persuade us to? We possess the Government in a *just* Way, by the Right of Nature; the Power and Authority is ours; we will dispatch *Joseph* out of the Way, and cast him into the Pit, and then we shall do what we will.

13. Thus dost thou also; thou governeest Christendom in all States and Degrees;

the Stars, and the evil averted *Adam* in his own Will, govern through thee in *God's Office* in the Kingdom of this World, thou hast only cast the Mantle of Christ over it, that Men should *not* know thee, that thou art the evil *Adam*, and governeest with the Starry-Wit and Ingenuity, and through the Subtilty and Policy of the Devil, in mere self-willed Ways of thine *own*, to advance thy own Ostentation, Pomp, Might, Authority, and stately proud Glory.

14. O hearken! Art thou a Christian? Then art thou *dead* with Christ to the wicked false Will of *Adam*, and of the Devil's Pride; but if thy Will and Life be *heathenish*, why dost thou then boast thyself to be a Christian? Why dost thou make Wars for Lands, Countries, Cities and Villages, if thou be not with *Joseph* called and instituted of God to be a Governor? Why dost thou in Christ's Kingdom *enslave* the Country, if thou art a Prince and Minister in God's Office, and serveest *him*?

15. Art thou thy own Lord upon Earth, and dost what thy own Will *listeth*? Then thou dost not what God wills; also thou governeest *not* from Heaven, but from the World, and with the World's Might: But whence hast thou that in *Christ's* Kingdom, and from what Power and Authority, that thou in God's Office drawest to thyself the Sweat of the Poor and Miserable, and takeest away his Strength and Virtue, and lettest him *starve* in Want? Also that thou squeezeest or crushest him down with thy Burthen, that thou mayest but possess much Riches, and heap up much for thyself, with which thou makeest thyself *potent*, and liftest up thy Mind into Pride? Whence hast thou that in Christ's Kingdom, that thou wilt be *better* than the Members of thy own Body? And whereas in Christ we are one, *viz.* one Tree with many Twigs and Branches, and Christ alone is our Sap and Virtue, and takes Care for us all in *common*, for the Officer as well as the Branch; like as the Twig upon which the Fruit grows.

16. Thou Potentate in God's Office, dost thou not know that in thy *Office* thou art a Branch in the Tree of Christ, and that Fruit should grow upon thy Twigs? Now if thou withdrawest thy Sap from the Twigs, and with thy Rubbing breakeest them off, what Fruit can they bear *to thee*? They must needs wither *in thee*, and bring forth no Fruit, of which thou art guilty, that the Branch, thou being in God's Office, stands without Fruit. What dost thou profit thy Lord, who hath planted thee? Shalt thou not be *hewn down, and cast into the Fire* of God's Anger, as a dry Piece of Wood? Are Mat. iii. 10.
you not the great Tree in the Field of the World, standing in your Twigs without Fruit? Luke iii. 9.
What Fruit do you bear? Nothing but Leaves, which fall off by the Wind, and rot, and go to the Earth again *without* Fruit: And now what Profit to Life is a Tree without Fruit? Of no other but for the Fire, or for the Building of an Habitation.

17. Thus also thou art only in thy Office a *Building* and Habitation, wherein God's Children are to dwell; but they grow not out of thy Stock, thou art only an Officer of or belonging unto a Constellation and *Asterism*, and serveest the Kingdom of Separation in Evil and Good; as that pulls down and builds up, so dost thou also; what one Officer builds up, another tears down to the Ground: But he that serves in Christ's Spirit in this Office, he works with *Joseph*, the Blessing is every where in his Office, so that his Twigs *bring forth* much Fruit in Christ's Kingdom.

18. Ye Nobles and Potentates under the Name of Christ, whence comes it to you in Christ's Kingdom, that ye are such, under a Christian Name? *Your Office is God's*, if you govern therein as a *Joseph*, as a Minister of Christ, then it is right, and pleasing to God: But whence comes it in the Kingdom of Christ, that there is Nobility and Slavery? Is not that *heathenish*? Wherein stands the Ground thereof? It proceeds from nothing else but from the Pride of the Devil and Self-Will.

19. Who planted you in the Beginning? Your Princes and Kings whom you have served, *to what End* are they? That Pride might be arrayed in fine Apparel, and

that Men might *not* say of the high Offices of God, They are clothed with common Apparel, but that they might be distinguished from the *Lowly* and Simple; and that was even Lucifer's Fall.

Matt. viii. 20. 20. But Christ on Earth had not whereon to lay his Head, neither House, nor any Thing else; so also a Christian has nothing for his own, but what he has, he has it for his *Office Sake*, and serves his Lord therein; but he that serves otherwise, he serves the *Adamical Self*, and *not* Christ, and is no Christian, but a mere titular Christian; but he is a Child of Nature, of the Kingdom of this World, in whose outward Ground *Hell* stands, and serves the Kingdom of *Darkness*; outwardly he serves indeed the Type of God according to Love and Anger, where all Things together stand in Strife, till the Day of Separation, and the *Restoration* of that which was before such Doings.

21. For in this World all goes on in free Will; *that which has no Law, has also no Judgment*, but that which has a Law, that has its Judgment in itself; therefore seeing Man, especially a Christian, has a Law, *viz.* that he is no more his own, in that he is given up to another, *viz.* to Christ, and yet will not be subject to him, then is the *Judgment* in the Law, and condemns the own Will and Self.

22. We do *not disallow* of the Offices which are God's, as also the Officers are God's Servants, we *distinguish* only what a Minister of Christ is, and what a Minister of Nature in human Selfhood is; if any one be in a noble Office in the Kingdom of Christ, then is his *Office noble*; but he is a Minister or Servant under this noble Office, and is justly honoured in Respect of the Office; we detract not from his Honour, which his *Office deserves*, but all Selfhood in the Kingdom of Christ is the evil *Adamical* Nature, which is departed from God; for in Christ there is no Nobility, but we are all only Children and Ministers or Servants.

23. Our *Adamical* Nobility is lost in *Adam*; but whoever in this World, in the Kingdom of Christ, is noble, he is noble in *respect* of his Office, as a King and Prince is noble in respect of his Office, in which he *serves*; but if he serves not Christ therein, but only the Nobility of his Office, and his Selfhood, and says, The Power and the Kingdom is mine, he *bereaves* God of his Power, and makes it appropriated to himself, and becomes a *Lucifer* under the Office of God.

2 Isa. xiv. 19. 24. Even as *Lucifer*, who also was a Prince of a Throne, and a King in God's Office, when he appropriated the Office to Self, then he *was thrust out*, and another got the Office which he had in the Kingdom of God; but he remained indeed a Prince in his *own* Office, but not in God's Love, but in his Wrath, wherein he must now also serve him; as also it is to be understood concerning the Offices in *this* World.

25. For a *wicked* Prince and Nobleman remains indeed in the Office, but he serves not God's Love, but his Anger, as is done at present, where the Princes serve the Anger of God with murdering and wasting Countries and People, as in *Vengeance*, and in the Power of Selfhood, wherein God's Anger also becomes creaturely; but they do *not* that to Christ in Christ's Office, but to the Anger of God, who thereby *punishes* the false and wicked titular Christendom with his Office of Anger.

26. For in Christ's Office there is only Love and Righteousness, as also Humility and Fear of God itself, but the Office has the *Power* to separate the Evil from the Good as a *Minister* of God, yet with Righteousness, and not with Self-will: He who says, *Thou shalt not kill*, says also to the Officer, that without the Authority of his Office he should kill none, neither should he do Injury to any, though by Virtue of his Office.

¹ Wicked
Thing or
Substance.

27. For the Office requires a *just Judgment*, and then the Office kills the ¹ *Wickedness*, and severs it from the Good, and the *Officer* is free from the Commandment of Death; but if he has any evil Intent in his Will, there the Judgment passes upon *the Officer himself*.

28. In *Potiphar*, *Pharaoh's* Officer, we have a powerful Figure, who set *Joseph* over his whole House, and gave him full Power to rule in his Government; shewing how God has set his Officers in his House of this World, that they should do and direct, judge and manage Things in a creaturely Manner, as God does in them after a spiritual Manner.

29. For *Potiphar* took upon him no Disposal of any Thing, but let *Joseph* manage the Government; thus also are all Officers instituted in the Kingdom of this World, that they should outwardly manage God's Government, as Christ gives a Similitude or Parable of *Stewards*, whom a Lord appointed over all his Goods, and went into a far Country, and after a long Time returned again to require an Account of his *Stewards*, where he distributed to the Officers, and gave one of them five Talents, and the other four Talents, to the third three Talents, to the fourth two, to the fifth one Talent, wherewith every one should trade and get Gain; and then when he that had but one Talent had gained nothing, he commanded him to be bound Hand and Foot, and to be cast out into Darkness; and commanded also to destroy those Murderers, and to burn their Cities, who after their Lord was gone away, and had committed his Goods to them, they presently in his House began to fight, and beat their Fellow-servants, and to be drunken, and play, and kill his Messengers which he sent to them. All which are Similitudes and Parables concerning his Officers in the House of this World, shewing how he will punish the evil Householders with *Hell-fire*, and burn their Cities, viz. their Kingdoms, which they have built, in their own Voluptuousness to their own Glory and Honour, and shut them out from his Face for ever: But the other who were faithful in his Ministry and Service, he gave full Power over his House, and gave them also the Government and Talent of him that had buried it in the Earth, and would not execute his Office that was appointed him.

Matt. xxv. 14—31.
Luke xix. 12—28.

Luke xix. 17.
Luke xix. 24.

30. Thus all Potentates, and Magistrates in Offices, ought well to consider this, that they ought to work in God's Office, and have a Care of his House, and not think only to look after Nobility and high Estate, and think how to fill their Belly, and satisfy their Pleasures with Gormandizing and Guzzling, Gluttony and Drunkenness, and to wrest the Sweat of the Miserable with Unrighteousness, and lay it upon their Pride and Bravery, and constrain and press upon the Miserable and *Inferior* with Power. All these, one with another, are the evil and wicked Officers and the Murderers, which the Lord commands to be destroyed, and their Cities to be burned with the Fire of God's Anger.

31. But at present the World is full of such Officers, to whom the Lord clearly for a long Time sent many Messengers; but they have vilified and contemned them; therefore now is the Time of the Lord's coming, for they have even now ^k killed his Son, viz. the ^k plain Truth of his Word, and turned it into mere Self-lust and Wantonness; therefore these Householders must give an Account of their Offices.

Mat. xxi. 39.
Luke xvi. 2.

32. *Moses* speaks further concerning *Joseph*, and says, *And it came to pass after this was done, that his Master's Wife cast her Eyes upon Joseph, and said, Lye with me; but he refused, and said to her, Behold my Master taketh no Notice what is with me in the House, and whatsoever he hath, he hath committed under my Hand and Charge; and there is nothing so great in the House which he hath withholden from me but thee, because thou art his Wife: How should I then do so great an Evil, and sin against God? And she pressed such Words upon Joseph daily, but he obeyed her not to lye with her, or to be near about her.* This is now the mighty ¹ Type, shewing how it goes with the Children of God, when they have attained the divine Government in the new Regeneration, in that they must now converse in this House of Flesh and *Adamic* Prison, with their holy blessed Government; also how the Soul has taken in Marriage this unchaste whorish Woman in the Spirit of this World in the bestial *Desire* in Flesh and Blood, which whorish Woman now sets upon

Or Image.

the chaste *Joseph*, and continually would urge and draw him to her *amorous* Lust, that the new Virgin Child might lie with the bestial Whore again; as *Adam* did, from which lustful Bed the earthly *Eve* proceeded, with whom afterwards he copulated in his Lust, as all *Beasts* do.

33. This lecherous *Eve* sticks yet to the Children of God in Flesh and Blood, and it is the *animal* Soul, *viz.* the *mortal* Spirit, full of evil Lust and Impurity, whereinto the Devil has yet struck his Serpent's Sting, for which Cause the *Body* must die, and rot, ^m Or corrupt. also this bestial Spirit must be ^m destroyed, and go quite into its Mother again, out of which it proceeded in the Beginning.

34. In this Whore, the Devil assaults the noble Virgin-Child daily, *viz.* the chaste *Joseph* in *Christ's* Spirit, encompassed with heavenly spiritual Corporeity, *viz.* with ^a *Rev.* xii. 1. *Christ's* Flesh and Blood. This Virgin-child is ^a *the Woman in the Apocalypse, that stands upon the Moon, viz.* upon this earthly Whore, and hath twelve Stars in the Crown ^p Verse 4. upon her Head, which *Woman* the ^p *Dragon* in the earthly Whore would continually devour, when she brings forth the holy Child, *viz.* the noble *Joseph*, *viz.* the chaste and divine Purity, which causes Woe to the *Dragon* in Flesh and Blood, that it must resign its Kingdom, and in that Respect ^a pours forth the great ^r Deluge of Earthliness upon her, to slay the Child together with its Mother.

^a Verse 15.
^r Flood or
WaterStream
Verse 16.

35. But the *Earth* comes to help this *Woman*, that is, the earthly Desire in Flesh and Blood opens its Throat wide and swallows this *Dragon's* Flood into itself, seeing it is its Like, that it may not hurt the *Virgin Child*, as *Potiphar's* Wife's unchaste *Dragon's* whorish Floods and Streams did not hurt *Joseph*, in that he fled from her, and did not yield his Will to her.

36. And this is first the most powerful *Proba* or Trial of the Children of God; that as soon as they attain the new Birth, then the Devil comes and stirs up the fleshly Whore in Flesh and Blood, and all false and wicked Desires and Imaginations, and then injects and frames in this Whore the Honour and Glory of the World; also Riches and the Pleasure of this Life; also he models and represents the great Misery and Desolation, wherein the poor Soul, in this World, must stand in Shame and Scorn; also the great Unworthiness of the Soul; also he represents Covetousness, to think all temporal good Things and Necessaries will fail, and so it should come into great Misery.

37. To the Potent and Rich the Devil models and represents, in this their fleshly Serpentine Whore, their Nobility and Highness, their great Honour, Might, and Power; also voluptuous Eating and Drinking of dainty Fare, and how they may acquire it with Power and subtle Policy; also he represents Unchastity and Wantonness, and to think, that if they should walk in Humility and Lowliness, they should lose the Respect and Reputation of the World; for who would fear and honour them, if they did not put themselves forward with Ostentation?

38. All these are the Words of *Potiphar's* Whore in Flesh and Blood, which the Devil stirs up in the Serpent's insinuated Poison, with his Imagination, wherewith he plagues the poor imprisoned Soul in Flesh and Blood, and provokes it to such and the like Unchastity and Sins; and this Whore in the Flesh says continually to the Soul, Lye with me, copulate with me, thou wilt be blessed, happy, and saved well enough, use thy Lust with me; and this she does daily, that she might bring *Joseph* into Lust, *viz.* the new Child, that the Soul might bite at that Bait, and defile the new Child, and its fair Crown.

39. For this Whore is ashamed before this new Child, she resembles a dirty Swine compared with the Sun; when she hears Mention made of the Wantonness of the World, she rejoices at it, but when Men speak of such Chastity and Purity, she is ashamed of it, and then bespatters or sullies the Speech of the holy Child, with the above said

abovesaid Abominations, and despises it; for she knows that if *Joseph* holds the Government, she must die.

40. But honest, virtuous and chaste *Joseph*, viz. the inward new Man, says to this Whore, Behold, my Lord and Master has *trusted* me with all his eternal Goods and the whole Kingdom of Christ, how shall I then do such Evil before him? I will not lye with thee, thou art thy Lord's *Wife*, viz. the Wife of the Spirit of this World, I will not lye with thee, nor be near thee.

41. And *Moses* says further, *It came to pass on a Day that Joseph went into the House* Gen. xxxix. 11-15. *to do his Employment, and there were none of the People in the House, and she caught him by his Garment, and said, Lye with me; but he left the Garment in her Hand, and fled, and ran forth out of the House: But when she perceived that he left his Garment in her Hand, and was fled forth, she called the People of the House and said, Behold he hath brought in an Hebrew Man to us to defame us; he came in unto me, and would have lain with me, but I cried with a loud Voice; and when he heard that I cried out and called, he left his Garment with me, and fled and ran forth.* This now is the Figure, shewing how the Devil through this whorish Woman *strongly* sets upon the Soul, especially when the Devil observes that the Soul is *alone*, that the Spirit of God stirs not in it, then he falls a storming of it, and lays hold of it in its *Life's* Essence, and will force it in such Whoredom, that the precious Virgin-child might be *defiled*, and that she might with the Serpent's Power copulate with the Soul.

42. This also is a powerful Figure of the whorish and *unchaste* World, shewing how the fair Daughters of *Eve*, in the Instigation of the Devil, run after the tender Youths, and *allure* them with flattering hypocritical *Behaviour*, with wicked burning Lust, which *trim* and adorn themselves, as if an *Angel* sat under *their* Drefs, and have drawn many an honest virtuous Child, that never desired it, to themselves, and bound them with the Devil's Chains, and have bereaved them of their Honour and Chastity.

43. And if there was an honest and chaste *Joseph*, who would not go into *these* Hogsties and Jakes of the Devil, they cry out against such a one, and *accuse* him of Unchastity, as willing to betray him and rob him of his Honour, and yet are even the lustful Panders, which strow Sugar, and give Gall to eat, which strange People strow Sugar so long as he has *Money* in his Purse, till they bereave him of his *Livelihood*, Honour, and Goods, that he has no more to give them, and then they scorn him, and leave him *without* a Garment, as *Potiphar's* Wife did *Joseph*, as he was going out of the House; so the Devil has the Soul, and the Whore the Garment for a Pledge; in which Whore nothing else governs but the Serpent with its *Brood* of young ones, and he that joins himself to them, is *poisoned* by the Serpent, for the Serpent sheds its Spawn into Body and Soul, and poisons him so exceedingly, that his *Heart* cleaves to the Whore, and runs after her, as if he was fast tied to her.

44. At present the World is *full* of these Vermin, among high and low; and therefore also at present the *Serpent* itself is pregnant, and will shed forth its Spawn, which the Zeal of God will consume; for *Joseph* with his governing Office lies as yet in Prison, and *Potiphar's* Wife governs in her burning *Lust* which she bore to *Joseph*; but since she could not betray *Joseph*, she set herself in *Joseph's* Government, and governs the House of *this* World, and accordingly has generated many Bastards, which now govern in her Stead; and therefore the Judgment comes upon her *Whoredom*, and breaks her to Pieces, that Men will say, *She is fallen, she is fallen, Babel, the Mother of the great Whoredom, and is become a Habitation of all Devils and unclean Spirits*, she is for ever sealed up in the Abyss.

45. On the contrary, we here see, in this Image and Type, also the great *Chastity* and Purity of *Joseph*, who when he was drawn and held with Power, yet fled from this

Whore, and had *rather* leave his Garment and good Name at Stake, that he might but *keep* a good Conscience.

The Holy Figure stands thus :

46. When this chaste *new* Virgin-child in the Spirit of Christ sees this Whore in Flesh and Blood draw near it, that her Desire lays hold on this Chastity, then it flies out of the House ; that is, this Virgin-child *hides* itself in its own Principle, and may not come near the Soul, seeing the Soul is defiled by this Whore's Poison, so that it is brought into Lust ; thus *strongly* the divine Purity shields itself from the Devil's Vanity.

47. For in *this* new Child there stands the fair Carbuncle-stone of the highest Love of God in the Name JESUS, which suffers itself to be sullied no more, for it once passed through Death and Hell in Man, it will be *pure* and possess the Throne of God, *Heb. vi. 4, 5.* whereupon the Scripture speaks strongly, that *Whosoever hath once tasted the Sweetness of the World to come, and departeth from it again, that this Soul hath no Forgiveness more for ever* ; that is no other, than where the noble Virgin-child is born a-new again out of the Soul in its Substance that *faded* in Adam, and the Soul departs quite from it again, and severs itself from it with its Will, so that it fades again *once more* ; *there is no Remedy for it more eternally* ; for in the Birth of this Virgin-child, the *Foretaste* of the eternal Joy is given to the Soul, and that is done in the Wedding of the Lamb, known to our School-fellows.

Or Star. 48. Therefore this noble Virgin with her fair *Stone* hides itself *frequently* from the Soul, but she breaks not off from the Marriage, except the Soul breaks *itself off* from her ; and there is great Weeping and Lamentation towards the Soul, if it *defiles* itself again, as in the little Book of Repentance is set forth, and cannot easily befall *Joseph*, for the Soul is hugged, embraced and kept in Christ's Arms, as it is written, *My Sheep are in my Hand.* *John x. 28.*

49. This we understand in this Figure, *how* very *chaste*, modest and pure Hearts are given to the Children of God in their *inward* Ground, and how they must be strongly proved and tried, before the Government of divine Vision will be given them, to be able to see the *Mysterium Magnum*, the Great Mystery.

Gen. xxxix. 16, 17. 50. And *Moses* says further, *And Potiphar's Wife laid up his Garment by her until his Master came home, and told him those very Words.* We see in this Figure the perfidious treacherous *Dealings* of the World, how wickedly they *recompense* and reward their Christian faithful *Servants* and Ministers ; *Joseph* carried himself faithfully in the Sight of their whole House, and all *succeeded* happily that went through his Hand ; but when he would not lye with this Whore, to pollute himself with her, then she persecutes him in his Body and Life, and *studies* how to steal away his Honour from him by Falshood and Wickedness, when she cannot take it away with Subtlety and devilish *Plots*.

51. This now is a Figure, shewing how grievous Enemies a true Christian has, and that he is every where encompassed with Enemies ; and though perhaps he stands in *temporal* Felicity, and has the Favour and good Will of many Men, yet he ought *not* to be secure, for the Devil continually hunts after him to find how to make him fall ; for, what the Devil cannot do by himself, to God's Children in Flesh and Blood, that he attempts by his *Instruments*, falsely to betray the Children of God, and that even for their Fear of God, their Honesty and Virtue.

52. For if the new heavenly *Eve* be born in God's Children, then the Devil in the earthly *Eve* will *not endure* it, for a Whore and a modest Virgin will very ill stand together.

53. And thus the Children of God have *no greater* Danger, than when they are ex-

alted to worldly Honour, for the Devil is a Spirit of Pride, and sets himself with his Lust in worldly Highness and Magnificence, in ^u *High Offices*; for he will always still be a ^w *Prince of this World*, as Christ also calls him; and he is so indeed according to the Property of Vanity, Falshood and Wickedness, and always set his Throne and Stool readily *there*, where great Offices and Honours are; where Might, Power, and Authority is administred and put in Execution, there he ^x involves himself, so that he might be sure to sit for one in the Government of the World.

^u Or high Places.
^w Eph. vi. 12.
John xiv. 30.

^x Insinuates or wraps up himself.

54. Therefore he will not readily *endure* that a *Joseph* should sit near him, but those that are rich, noble, lofty, and stately, honouring themselves, which hunt only after worldly Honour, Pleasure, and Voluptuousness, who fill their Bellies daily, and are bold, stout, furious, and full with Plenty, and hunt only after Subtlety and *Policy*, seeking how they may wrest from the Miserable his Sweat, and convert it into Pride, who trim and set themselves *forward* in every Place, taking Pleasure in themselves in such Dresses and Ornaments, giving one another great Compliments and *Courtskip*, and ascribe great Titles of Honour to them; where the House is stuck full of such trimmed dressed Whores under a *modest* and chaste Shew and Appearance, there is the Devil a frolick Guest, for it goes according to his ^y own Heart's Desire and Will.

^y Property or Condition.

55. But if God sends a *Joseph* thither, who would fain live and do according to the *Will of God*, then it happens to him as to *Joseph*; and to *Daniel*, whom they wickedly and with Falshood brought to the Lion's Den; and *Joseph* they brought into Prison; but in the End the Devil's Kingdom is put to Shame, as in *Joseph* and *Daniel*.

56. Therefore if any will be a *Joseph*, and also set in worldly Offices and Honour, he must do it with great earnest Sincerity and *Humility* of his Heart, and *resist* the Devil, that he may not be able with his Stool of Pride to dwell with him; if not, let him stay without it, or else he will *fall* to the Ground in such Offices. If *Joseph* he not armed with Christ, who has overcome the Devil, let him let the high Offices *alone*, for the Devil will not endure him in it, while he is against him; he must either be a right *Joseph* and *Daniel*, or must have the Mind of the *World*, if he will govern the World.

57. For this World has a twofold Office, viz. *God's* and *Satan's* Office, the one in *God's* Love, the other in *God's* Wrath, viz. according to the Property of Light, and of Darkness, which in the Nature of this World rule near and *in* one another, and are two Kingdoms, as the one is *Christ's* Kingdom, the other is *Satan's*.

58. Therefore if thou art not armed and *wholly resigned* to God, that thou canst, upon Occasion, with *Joseph* leave thy *Garment*, also thy Honour and *Welfare*, for the Sake of God and for Righteousness, and overcome the Devil with *divine* Power and Strength, if not, press into no Office except thou beest rightly, duly and orderly called thereunto, and then also thou standest *either* in the Throne of *Joseph*, or of the *World*.

59. Thou must in an Office either serve God or the Devil, for thou canst not serve two Masters alike, for Self and Resignation are two *distinct*; he that serves God is resigned up into him, and in all Things has Respect to *Truth* and *Righteousness*, and will promote that; but he that serves Self has Respect to *Favour*, and the Highness and *Magnificence* of the *World*, that he may have it all at his disposing; this Officer is in the Ministry and Service of the evil *Adam*, in whom the *Devil* has his Throne, and helps him to pronounce the Sentence of Justice.

60. O thou worldly Judge, rely not thou upon the Tower of *Babel*, upon worldly Determinations, Ordinances, and Conclusions, upon human Institutions, Statutes, Laws and Decrees, the Top thereof reaches not into Heaven, that is only the Height of the Confusion of Strife, and a ^z Misunderstanding; God sees thee in thy very Heart, he ^z Or Mistake. proves and tries thy Will and Desire; the Law pleads not for thee before God, though thou orderest thyself according to that, when thy *Heart* knows it ought to be quite other-

wife; and then think no otherwise with thyself, but that thou pronouncest the Sentence of Justice for the Devil, and *servest him* under an *hypocritical* Mantle or Cloak; the Justice and Right is God's, and it is *God himself*, but * Wrong is the Devil's, and it is the *Devil himself*: That Master which thou servest is he that will reward thee, and pay thee thy Wages, he *himself* will be thy Wages, and this thou art to expect in thy Office.

* Or Un-
righteousness.

Gen. xxxix.
20 - 23.

61. And *Moses* says further, *Then his Master took him and put him into Prison, where the King's Prisoners lay, and he laid there in Prison; but the Lord was with him, and vouchsafed Protection towards him, and caused him to find Favour in the Eyes of the Officer of the Prison, that he committed all the Prisoners in the Prison under his Hand, that whatsoever was done there, must be done by him, for the Officer of the Prison took not any thing upon him; for the Lord was with Joseph, and what he did the Lord made it successful.*

In this Figure we see the final and *last* Proof and Trial of God's Children, how they must leave their Honour and Welfare, and also put their *Life* in Hazard, and resign themselves wholly to God, to do whatsoever he will with them, for they must forsake all for God's Sake, and *leave the World*, and be as a Prisoner who expected Death, and relies no more upon any Man, and knows not how to get any Comfort from any Creature, but relies barely and merely upon God and his *Grace*, and then is a Man passed through all Proofs and Trials, and now stands waiting the Commands of his Lord, what he will have him to be.

62. For he says very inwardly to God, Lord, wilt thou have me in Prison and in Misery, that I shall sit in Darkness, then I will willingly dwell there; if thou bringest me into *Hell*, I will go along, for thou art my *Heaven*; if I have but thee, I enquire not after Heaven and Earth, and if Body and Soul should^a fail, yet thou art my Comfort; let me be where I will, yet I am *in thee*, and thou *in me*; I have fully enough when I have thee, use me for what thou wilt.

a Or be sa-
mished.

63. In this last Proof and Trial Man becomes the Image of God again, for all Things become one and the same, and are alike to him; he is *all one* with Prosperity and Adversity, with Poverty and Riches, with Joy and Sorrow, with Light and Darkness, with Life and Death; he is as *nothing* to himself, for in his Will he is dead to all Things, and he stands in a Figure, representing how God is in and through all, and yet is as a Nothing to all Things, for they comprehend not him, and yet all is manifested by him; and he himself is all, and yet has Nothing, for any Thing is to him in the Apprehension of it even as Nothing, for it comprehends him not; he is as it were *dead* to all Things, and yet himself is the Life of all Things: He is ONE and yet NOTHING and ALL: Thus also a Man becomes according to his resigned Will, when he yields himself wholly to God, and then his Will falls again into the unsearchable Will of God, out of which he came in the *Beginning*, and then stands in the Form as an Image of the unsearchable Will of God, wherein God dwells and wills.

64. For if the Creature wills no more than what God wills through it, then it is *dead* to *itself*, and stands again in the first Image, *viz.* in that wherein God formed it in a Life: For what is the Life of a Creature? Nothing else but a *Spark* of the Will of God, which Creature now stands still to the Will of God, whose Life and Will is God's, who drives and *governs* it.

Rom. ix. 16.

65. But that which *wills and runs* of itself, that rends itself from the intire Will of God, and brings itself into Selfhood, wherein yet there is no Rest, for it must live and run on in Self-will, and is a mere Unquietness; for Unquietness is the Life of Self-will; for when the Will wills itself no more, then *nothing* can torment it more, its willing is its own Life, and whatsoever^b wills in and with God, that is one Life with God.

^b Wills or
desires that
which God
wills or de-
sires.

^c Or sensitive
Creatures.

66. It is better to know nothing, than to will according to Self; for that which knows nothing, the Will of that passes away with the creaturely Life, and its Strife has an *End*, and has no more Source or Torment, as we may understand in ^c irrational Creatures.

67. For it is the Source and Torment of all the Damned that they ^d are wishing and ^d Have a ^d longing De-
woulding, viz. they would that which is Self, and in their *Woulding* they generate ^e Ideas, ^e long-
 Species, and Formations, viz. *contrary* Wills and *Desires*; the Will being at Strife, so ^e fire, and yet
 that one Thing is manifested in Multiplicity, wherein it is at Enmity with itself; but cannot attain
 when it is one with the eternal One, then can *no Enmity* be therein, and there is also *no* the least Sa-
 Possibility of Enmity therein. tisfaction.

68. Therefore it is Man's last Proof or Trial, when he stands still to God in all ^e Representa-
 Things, then in him Light proceeds out of Darknes, Life out of Death, and Joy out tions in their
 of Sorrow; for *God is in* and with *him* in all Things, and blesses him, as was done to Thoughts.
Joseph in the Prison, his Prison became Joy to him; for he became also a Governor
 over the Prison in the Prison; he was as a Prisoner, and yet as a Master of the Prisoners,
 he governed the Prison and the Prisoners, and was a *Patron*, *Fosterer*, and *Guardian* to
 the Distressed; his Master took nothing upon him, and was well pleased with what
Joseph did, for all was very pleasing and right in his Sight.

69. Thus understand us here according to its precious Worth; when Man is *intirely*
 resigned to God, then God is his Will, and God takes nothing upon him about what
 Man does; nothing is against him, for *God's Will* does it in himself, and all Sin ceases;
 and although God's Will of Anger stirs in him, and brings Fire from Heaven from the
 Lord, as was done by *Elias*, yet all is right in the Sight of God, for the *Party* does it
 not, but God *through* him, he is the Instrument through which God speaks and acts.

70. Now as God, in so much as he is God, can will *nothing but* that which is *good*, or
 else he were not God, if he himself willed any thing that was evil; so also there can
 be nothing in such a Man's Will but Blessing only and the Will of God, as was said
 of *Joseph*, God was with him in all his Doings, and blessed all Things through his
 Hand; thus to the *Honest* and *Virtuous* a Light arises in the Darknes, and the Night is
 turned into Day to him, and Adversity is turned into Prosperity, and the *Curse*, *Wick-*
edness, and *Malice* of the World are turned into *Paradise*; and it is with him as Saint
Paul says, *All Things must serve to the best to them that love God.*

Rom. viii. 28.

71. For *Joseph's Prison* brought him before King *Pharaoh*, and set him upon the
 Throne over that Land and People, and made him Lord over his Father and Brethren,
 and to be a ^f Guardian and Officer of the King, and to be *God's Regent* and Governor, ^f Steward,
 through whom God ruled great Countries and Kingdoms, as the like may be seen also
 in *Daniel*.

72. Therefore a Christian should learn to bear the ^g Temptation, when God casts him ^g Affliction;
 into *Joseph's Pit* and Prison, and rely upon God in *all* his Doings, and entirely resign
 himself into God, and then God would be more potent *in* him, than the World and
 Hell are; for all those would at length, after he has stood out all the Trials, be put to
 Scorn in him.

The Sixty-seventh Chapter.

How Joseph in Prison explained King Pharaoh's chief Butler's and Baker's Dream to each of them; and what is to be understood thereby.

Gen. xl.

By an Astro-
nomical Fi-
gure of the
outward Hea-
vens, in a
Scheme thus,



and a Judge-
ment of the
Effects by A-
strology, pre-
dicting be-
fore the Stars
be in that
Posture in the
Heavens, or
before the
Effect be
wrought: by
the Stars.

¹ Or in.

* As Orion,
the Pleiades,
Aur v. 8.
Mazzaroth,
the 12 Signs.
Or Arcturus,
Job xxxviii.

^{31, 37}
Urfa Minor,
or Urfa Ma-
jor, or any
other Con-
stellation that

consists of
many Stars
together, or
a Figure of
the whole
Heavens e-
rected on a
Point of
Time.

² Inanimate.

¹ Animal Bo-
dy.

² Or Spirit
of the Soul.

² Or from
Fancy.

⁰ Or Figure,
the Schema
Cœli.

² Or in.

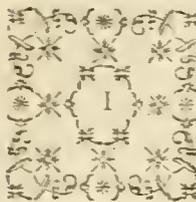
I.  IN this Chapter the Spirit represents a Figure, shewing how the Spirit of God sees *through* Man's Spirit, and brings Man's Spirit into *his* Seeing, or *Vision*, so that it can understand hidden secret Things; for to explain Dreams, is nothing else but to see and understand the Figure, how the *Spiritus Mundi*, the Spirit of the World in the Constellation of Man, frames itself into a *Figure* with those Things, which in the human Lire are clearly in working, or indeed are formed in a

Figure in the Constellation by a great Conjunction, the working not being yet begun, and yet is modellized naturally, where the Spirit of Man, by divine Power, knows, in the Prefiguration, what Working and *Effect* it has; also it may be understood by the diligent Consideration of ¹ Astronomy ² according to Astrology, wherein the natural Effect and Working is prefigured, what naturally is wrought and represented by this Power.

2. But while *Joseph* was a Child, and did not outwardly busy himself in *this Art*, therefore it is to be understood, that the Spirit of God, with his Seeing or Vision, brought him into the Image or Idea of the Dream, and that the *Spirit of God* explained the Dream through the Spirit of *Joseph*, as was done also by *Daniel*; for to explain Dreams, is nothing else but to understand a magic Image or Representation of the Astrum, Aspect, or Constellation in the human Property.

3. For *every Man* bears the Image of his Constellation, *viz.* a magic * Asterism in himself, and when the Time comes that such magic Image of the superior Constellation is *kindled*, then it enters upon its Working, and then the Astral Spirit beholds itself in the Elements, and sees what Figure it has

4. But the Elements being ¹ void of Understanding, and affording only a ¹ *bestial* Body in their Figure, therefore the Astral Spirit can discern nothing else but the Form of some such earthly Creature, except the ² soulish Spirit be *concomitant* in the Working of the Astral Spirit, then it is premodellized in a human Form, and in a true natural Way and Manner of Figure; for the Soul only has true human Eyes, but the Astral Spirit has only a bestial Appearance, and sees after the Manner of a Beast.

5. Yet seeing there is a great Difference between a false and *wicked* Soul, (which daily *imagines* in a bestial Manner of Figure, and wills and *desires* bestial Things,) and a pious *divine* Soul, wherein the Spirit of God is manifest, so also are the magical Imaginations and Representations in the Astral Spirit different; for a Beast dreams ² according to *Fancy*, and so does a bestial or animal Man, though indeed the ⁰ Image or Idea of the Constellation does certainly co-modellize itself, whether in Evil or in Good, according as the Astral Spirit eagerly longs or lusts in itself, when it so views what stands naturally as a *working* in it; but seeing it is a Beast, therefore it introduces in its Image with its Desire commonly the Model ² of a *fantastic* Image, and turns it from Joy to Sorrow, from Sorrow to Joy; but the Soul is faint and sick in such a Spectacle or Glass and Prefiguration, whence *oftentimes* there arises great Unquietness to the *Body*.

6. But where a true Vision is seen in Man, that is done by the Soul's modellizing, when it co-images or models itself in the Figure through *its Imagination*, then the Image or Representation stands in the right human *Understanding*, though indeed the Astral Spirit continually images or frames itself in earthly Forms, so that very *seldom* an entire perfect Vision appears as the Work or *Effect* in itself shall be; also Man's own Imagination itself does often alter it, what a Man thinks or imagines in the Day, *viz.* that magic Form makes it so, that the Figure is according to his Imagination.

7. Yet the right Visions are when Man's Will *rests* in God, and then is God's Will manifest in Man's Will, and then the Soul sees with *God's Eyes* from its most inward Ground, where it stands in the Word of God, and then the speaking Word goes with the Soul's into the magic Image of the Constellation, and then the Astral Spirit *cannot* image or fashion itself in the Fancy, but must stand in the Image in the Figure as the Constellation is, and then the Soul sees what the Most High has prefigured, and what shall come to pass; and then the Word of God, *viz.* the Ground of the Soul, expresses the Figure in the Soul, so that the Soul *understands* it, as here *Joseph* and also *Daniel* expressed and explained; as soon now as the Figure of the Vision was told before *Joseph*, the Spirit of God was together in the Voice of the Relator, and in *Joseph* explained the Vision; for so also are the magic Visions of *all* the Prophets.

8. For after God has once appeared to a Prophet in an audible Voice, and called them to be Prophets, as to ¹ *Samuel*, then afterwards he appeared to them in magic Visions, and *answered* them upon their *Questions*. 1 Sam. iii. 4, 6, 8, 10.

9. The right prophetic Ground of the magical Seeing and Understanding is thus; every Prophet is a Limit wherein a Time is included, or an Age comprehended, and he is the Mouth of that Kingdom or *Dominion*; that is, when that Kingdom has awakened and generated the *Turba* in it, then is he the Mouth of the inward Ground, which declares and expresses the Vanity in the *Turba*, and also the *Grace* of God, which has taken Compassion on the human Misery, and opposed the Wrath of the *Turba*, and proves that Kingdom for their Vanity and Idolatry, and comforts them with the introverted Grace again.

10. For his Spirit stands in the Figure in the eternal speaking Word of God, from which the *Life* was expressed or spoken forth, and became a Creature, introverted again as an Instrument of the Spirit of God, whereby the *Spirit of God* speaks and intimates; for the prophetic Spirit could not in its *own* Might and Power declare future hidden Things, if the Spirit of God did not see *through* it, and that the Word of God did also go together through his Word into the magic Figure which the Prophet *sees*.

11. For the Prophet knows *not* any thing beforehand in his own Power and Authority which he declares, but when the Word models itself together in the Figure, then the prophetic Spirit sees through God's *seeing*, how the Word of God goes also together upon the Figure; and then the Word expresses, declares, and explains the Figure through the prophetic Spirit, as here was done by *Joseph*, when the King's Officers told their Dreams, then the Word set the Figure in *Joseph's* Understanding how it should come to pass; so that *Joseph* knew what their Visions *meant*.

12. But he knew it not beforehand; but in the telling of the Dream the *Word of Understanding* modelled itself in *Joseph's* Understanding, that he knew it; for *Joseph's* Spirit stood in a magic Figure, introverted again into the Word, after the Manner as the new Birth in the Spirit of Christ stands introverted again; so also the other Prophets, through whose Mouth God's Word explained and expressed from the inward Ground, through their Mouth, the *Wonders* of God in Nature, *viz.* in the formed creaturely Word.

13. By this Figure of *Joseph*, in that he obtained *divine* Knowledge and Skill, and

could explain hidden Things, we see how the introverted Spirit of Man, resigned up into God when he forsakes all that is his own, *does attain* the divine Eye to see and understand, so that he gets much more again than he forsook, and that he is much richer than when he enjoyed his own; for in his own Will he had and possessed only a Particular, but in the Resignation he gets into the Total, *viz.* into the *Universal*, into All; for ALL is from the Word of God.

14. Therefore if he comes into that, he comes into the Ground, wherein all lies in the Eternity, and from being poor becomes rich, as *Joseph's* Figure declares, that a poor Prisoner became a Prince, and that *only by the divine Word*, that had manifested itself in him, when the Word, in his submissive Dereliction forsaking all, expressed or spoke forth itself again, and so spoke or pronounced *Joseph* into a regal Government and Dominion, through whom the Word of God would rule in *Egypt*, and give the *Understanding* for such a kingly Government.

⁹Rom.viii. 28.

15. We see further in this Figure of *Joseph*, ⁹ *How at the Length all must serve for the best to God's Children*, all the Wrong they must suffer will turn to mere Joy in the Event; for in Trouble and Affliction they learn to know what they are, how very weak and *miserable* they are in their own selves, and how near Death and Misery attend them, and how all the Trust, Confidence, and Expectation they have of *Man*, in that they will rely upon Man, and trust to the Favour of Man, is a very fickle uncertain Thing; also how Man should turn his *Hope* towards God, when he expects to be delivered out of Trouble by the Favour of Man, yet so at length the Favour and Counsel of Man must stand in Stead.

16. But if a Man will expect the Favour and Counsel of Man, he must set his Hope upon God, and look whether God will give him Comfort *by human Means*, and release him from Misery, and not set his Hope upon the *Favour* of Man, but look upon God, to see what he will work by Means; and though it seems as if God had forgotten, as here with *Joseph*, who must remain two Years in Prison, then he must consider with himself that God will have him *here*; but if he will through Means have him in another Place, then he will *afford Means* for it, and send it in due Time, as is to be seen here.

17. The Mishap of the King's Officers, in that they were put into Prison to *Joseph*, was a *Means* whereby God would bring *Joseph* before the King, but it was not done suddenly, because *Joseph* hoped the King's Butler would speak a good Word for him to the King, and tell his *Innocence*; but the Butler forgot him, and left *Joseph* lying in the Dungeon, that *Joseph* might wholly despair of human Means, and fly to God; and when he does that, and *despairs of all human Means*, and barely relies on God, then must even *that* Means, in which *Joseph* had hoped, and yet also had long despaired of any Help from it, break forth again, and stand him in Stead.

18. By this a Child of God should learn, that all which he prays to God for that it should stand him in Stead by Man, that he should not *set* his Hope upon *Man*, but upon *God*; then at length every thing is done which he has prayed to God for, that should stand him in Stead by human Means; when the Mind despairs of human Means, and dives down into God again, then God's Help breaks forth through human Means. Thus the Mind is instructed to learn to *trust* in God.

The Sixty-eighth Chapter.

Of the Dreams of King Pharaoh; how Joseph is fetched out of Prison, and presented before the King, and comes to great Honour.

1.  O S E S says, *After two Years Pharaoh had a Dream, that he stood by the Water, and saw seven fair fat Kine rise out of the Water, and went to seed in the Meadow; after this he saw other seven Kine arise out of the Water, which were ill-favoured, lean, and meager, and drew near the Kine that were by the Water-side, and the lean, meager, and ill-favoured devoured the seven fair fat Kine; then Pharaoh awaked. And he slept again, and dreamed once more, and saw seven Ears grow out of one Stalk, full and thick; but afterwards he saw seven thin blasted Ears spring up, and the seven thin and black Ears devoured the seven full and thick Ears; then Pharaoh awaked, and observed that it was a Dream: And when it was Morning, his Spirit was troubled, and he sent forth to call all the Magicians of Egypt, and all the wise Men, and related to them his Dreams, but there were none that could interpret them to Pharaoh.* Gen. xli. 1-8.

2. These Dreams of Pharaoh were represented to him from God, therefore no *Magus* and ^w *Naturalist* could interpret them; for the natural *Magus* has Power only in Nature, ^w *Skilful in Nature.* only in that which Nature frames in its working; he cannot apprehend that, nor advise in that, which the *Word of God* models and frames, but a *Prophet* has Power to interpret that, for he is a *divine Magus*, as here *Joseph*.

3. With the *Egyptians* the Magic Art and Skill was common, but when it was *misused* to Witchcraft, it was extirpated, although it remained among the Heathen till the Kingdom of Christ, till the *divine Magia* sprung up; then the natural *Magia* was suppressed among the Christians, which in the *Beginning* was well that it was suppressed, for the heathenish ^{*} *Faith* was thereby allayed and quenched, and the magic Images of ^{*} *OrReligion.* Nature, which they honoured for Gods, were rooted out of Men's Hearts.

4. But when the *Christian Faith* was common, then came *other Magi* up, *viz.* the Sects in Christendom, which they set up for Gods, instead of the Images of Heathen Idols, and drove on greater *Delusions*, than the Heathen with their magic Idols.

5. For the Heathen looked upon the Ground of the Possibility and Working of Nature, but these set themselves *above* the Ground of Nature, merely in an historical Faith, and they say that Men ought to *believe* that which they contrive.

6. As at this very Day titular Christendom is full of such *Magi*, as have *no* natural Understanding, either of God or of Nature, among them, but only an *empty* Babbling of a supernatural magic Ground, wherein they have set up themselves for Idol-Gods, and understand neither the divine nor natural *Magia*, so that the World is made stock-blind by them, whence the Contention and Strife in Faith and Religion are risen, that Men *talk* much of Faith, one drawing this Way, another that Way, and make a Multitude of Opinions, which are altogether *worse* than the heathenish Images, which indeed had their Ground and Foundation in Nature; but these Images have no Ground either in Nature, or in the supernatural divine Faith, but are *dumb* Idols, and their Ministers are *Baal's* Ministers.

7. And as it was highly necessary and good, that the natural *Magia* was discontinued

amongst the Christians, where the Faith of Christ was manifest, so now at present it is much *more* necessary that the natural *Magia* were again manifest, that indeed titular Christendom's Idols, which it makes to itself, might through Nature be made manifest and *known*, that Man might know in Nature the outspoken or expressed formed Word of God, as also the new Regeneration, and also the Fall and Perdition, that thereby the contrived supernatural *Idols* might be suppressed, that Men might at length in Nature learn to understand the *Scriptures*, seeing Men will not confide in the Spirit of God in the divine *Magia* of true Faith, but lay their Foundation upon the Tower of *Babel*, in the Contention and contrived *idol* Opinions, *viz.* in the Edicts and Traditions of Men.

8. I do *not say* that Men should seek and preach the heathenish *Magia* again, and take up Heathen *Idols* again, but that it is needful to learn to search the *Ground* of Nature, *viz.* the formed Word of God in Love and Anger, with its Re-expression, that Men might not be so blind concerning the Essence of all Essences.

9. For the Fathers of the first Faith were not so blind concerning the Kingdom and *Dominion* of Nature, but did know in and by Nature, that there was a *hidden* God, who had made himself visible, by the Word of his Exhalation and Information of the created World, and have *known* God's Word by the Creation, which is now at present much the more necessary, that the Opinion-Idols might come to Light and be known, that Man might at length see what *Faith* is; that it is not an Opinion and Conceit, but a divine ¹ *Substance* or Essence, which Substance or Essence, *in* the visible Man, is hidden to outward Eyes, as the invisible God is hidden in the visible Substance of this World.

10. But that the *Magi Naturales*, the natural Magicians, could not expound *Pharaoh's* Dreams, this was the Cause, *Pharaoh's* Dreams sprang from the Center of Nature, which the heathenish Magicians understood not, for their magic Ground in their Understanding was only in the Working and ² *Figure* of the Constellation or Asterism, and in the Elements; they understood not the Ground of the *eternal Nature*, out of which the Nature of this World had its Original, and wherein it stands; but the Dreams of *Pharaoh* had their Original out of the eternal Nature, and were represented in a visible Image in the *outward* Nature of Time, and in the outward Figure ³ of Man.

11. For the ^b seven fat Kine in the Pasture signify, in the inward Ground, the ^c seven *Properties* of the eternal Nature, in the *holy* good Substance or Essence, *viz.* in the Kingdom of Heaven, where the divine Power is substantial; and the ^d seven lean ill-favoured meager Kine signify, in the inward Ground, the ^e seven *Properties* of the eternal Nature, in the *Wrath* of God, *viz.* in the Kingdom of Hunger and Thirst, where Nature is without the divine Substance of the good Power of God; and the ^f seven thick fat and full Ears, and also the ^g seven dry blasted Ears, signify the same also.

12. But that this Dream appeared *twofold* to *Pharaoh*, it signifies in this Figure, first the Ground of the eternal Nature in its seven Properties, what God would shew thereby; secondly, as to the second Appearance, it signifies the *human* Ground, which in its Substance has its creaturely Original out of the seven Properties; moreover it denotes the *twofold* Man, according to the *outward* Body and the outward Spirit, and then according to the *inward* soulish or animal Spirit, and according to the inward holy Substance of the divine substantial Power, and stands in the ^b Figure of a holy divine Man, who is fair and full of divine Power and Virtue, who walks and feeds in the true heavenly Pasture of the *Substance* of the substantial Wisdom of God.

13. And it denotes, secondly, a wicked and ungodly Man, who is withered, meager, lean, and ill-favoured as to that divine Substance, and yet is even the same Nature's Property as the divine is; but he is withered and corrupted as to its good Substance; the

¹ Heb. xi. 1.

² Or Scheme.



^a Or Representation to the outward Man.

^b Seven fat Kine.

^c Holy Properties.

^d Seven lean Kine.

^e Seven wrathful Properties.

^f Seven full Ears.

^g Seven blasted Ears.

¹ Condition, Quality, or Property.

Wrath of the eternal Nature in the seven Properties has *consumed* its Substance, so that it is now as a hungry Fire-spirit.

14. Thus the great God represents before *Pharaoh* what at this Time stood in the Figure of the *Egyptians*, for he would visit them; first he shews them his great *Grace*, in giving them *Joseph*, a Prophet and wise Prince, to govern them; also he shews them, in this Vision, that in his Grace, in the Kingdom of the inward and outward Nature in the seven Properties, there is mere *Blessing* and good Things, if they would walk therein, they would be as the seven fat Kine and Ears.

15. But if not, then his Wrath would come upon them, and *consume* their good Things in Body and Soul, and make them lean, dry, and withered, as was done to the Devils, when of Angels they became Devils, then their good Things, *viz.* the substantial divine Wisdom in them, faded, and *their* seven Properties of the eternal Nature became so ill-favoured, lean and dry, as the seven withered Kine, and the seven blasted Ears, wherein was no more Power and Virtue.

16. And as the seven withered Kine, and the seven dry Ears, devoured the good fat Kine and Ears, and were yet more lean and ill-favoured than before, that a Man could not discern that they had devoured them: Thereby the great God also signifies, that the *wicked* Man, with his seven Properties of Nature enkindled in the Anger of God, devours the good and fair *Image* of God in him, by introducing himself into Self-desire, in which self and *wicked Desire* Nature becomes painful, and falls into Unquietness and Disturbance of its Peace, and yet afterwards is still ill-favoured, abominable, loathsome, and dry, as a covetous, churlish, hungry Dog, though he devours much, his *covetous Nature* in his Envy consumes him, even his Flesh, so that he has not that which he will afford to other Dogs.

17. Thus the great God represents by this, before the *Egyptians*, seven good fat Ears, and seven dry barren Ears which devoured the other seven, so that a Man could not know the Good any more, under which yet very powerful Things are prefigured, as shall be mentioned hereafter.

18. But that *Pharaoh* was troubled at this Vision, and yet understood it not, *neither* could his wise Men interpret it; this signifies, that *God* himself would interpret it by his Power and Virtue in *Joseph*, and that the Time of this Visitation was at Hand, therefore was *Pharaoh* so moved in himself, that he would willingly know it.

19. But that the Wise Men in the Light of Nature could not interpret it, signifies, that the *Works* of God are hidden to the natural Man without Grace, and that he knows or understands nothing of the Ways of God, unless *God reveals* or manifests them thereby in and through him, for this was a Motion of the eternal Nature through the outward Nature, therefore the natural wise Men could not understand it.

20. And when none could interpret it to the King, the King's Butler thought on *Joseph*, that he had interpreted his Dreams for him, and told it to *Pharaoh*; and here in this Vision of *Pharaoh's*, *God called Joseph*, and that which he had desired two Years ago through Man's Help was *fulfilled* and granted unto him.

21. Then *Pharaoh* sent and commanded *Joseph* to be called, and they brought him speedily Gen. xli. 14— out of the Dungeon, and he was shaved and put on other Garments, and came in to *Pharaoh*; 14. then said *Pharaoh* to him, I have dreamed a Dream, and there is none that can interpret it; but I have heard of thee, that when thou bearest a Dream, thou canst interpret it: And *Joseph* answered *Pharaoh* and said, That is not ¹ of me, yet *God* will prophesy Good to *Pharaoh*; and *Pharaoh* related his Dream to him. 1 In my Power.

22. This Figure, that *Joseph* put on other Garments and was shaved, when he was to enter in before *Pharaoh*, signifies this to us, that *God* at present had put off the Garment of his *Misery*, and had now put on him the Garment of *Wisdom*, and would have him

now in another Place than he was in before, and set him before *Pharaoh* with the Garment of Wisdom, and would give him for a *Guardian* to *Pharaoh*; for the Spirit of *Moses* sets down the Figure excellently, accurately, and properly, as if he had a great Desire to play and *delight* himself therein.

23. And we see further, that *Joseph* said to the King, That it stood not *in his* natural Power and *Might* to know such hidden Things, but that God alone gave him to know it, so that he needed neither Art nor magic Images about it, but God would interpret Good to *Pharaoh* through him.

24. Therefore should a *Magus* give up his Will to God, and fix his magic Faith (wherewith he will search the Figure of Nature in its Forms and ^k Conditions) *in God*, that he may apprehend the Word of God, and introduce it into the Figure of Nature, and then he is a right true *divine Magus*, and may master the inward Ground with divine Power and Virtue, and bring Nature into a ^l Figure; he that practises *otherwise* herein, he is a false and wicked *Magus*, as the Devil and his Witches are.

^k Or Qualities.

^l Type or Representation.

25. And it is no way to be thought as if a Christian ought not to dare to meddle with the Ground of Nature, but that he must be a *Clod* and *dumb* Image in the Knowledge and Skill of the secret Mysteries of Nature, as *Babel* says, Man ought not to dare to search and know it, it were Sin, which all of them one and other understand as much of the Ground of *Sin* as the Pot does of the Potter.

26. When they shall tell *how* Sin is Sin, and how Man does cause God to be angry and in Wrath, then they have no other Way to turn themselves to evade it, but Images or *Conceits* of Opinions, which shut up the Conscience in such Images and *Conceits*, so that the Conscience is *afraid* of their Images, and the Ground of Sin, according to the seven Properties of Nature, (how their fat Kine are made lean and dry) they *know not*.

27. O ye Makers of Images, how does the Anger of God in the inward Ground of your own Nature *threaten* you with the seven barren Kine and Ears? *Joseph* is *out* of Prison, and declares the Counsel of God to *Pharaoh*.

28. The Time is even *at Hand* wherein the Figure of *Pharaoh* shall be brought to Effect, *your* Images of false and wicked Magick shall be manifested to the whole World by *Joseph's* Explanation of the Vision: Break off from the Images, and pray to God that he would give you the *Understanding* of *Pharaoh's* Visions, and then you may be Partakers of the seven good Kine and Ears within you.

29. If not, then must all your Images of false and wicked Magick be turned into such barren Kine and Ears, as they are indeed for the most Part already in the inward Ground, and outwardly, *at present*, are devouring, and always devour the good Times and Years, for they have almost quite devoured and swallowed up into the *Abyss* all Love, Faith, Truth, Righteousness, Humility, and Fear of God, and at present also they devour all outward Food and Sustenance; they have devoured the Silver, and there is nothing left but meager and base Copper, and yet they are so hungry and *greedy*, that they lie gnawing at the Copper, as a Dog at a hard Bone, and would fain have more to devour, and yet there is no more for them.

30. Therefore they are so hungry, that they themselves worry and devour *one another* for Hunger, and bring their Land and Country into Dearth and Famine; but hereby they are made *Bond-slaves* to the Anger of God in the seven Properties of Nature, as the whole Land of *Egypt* was made King *Pharaoh's* own in the dear Time of *Joseph*.

31. This Anger of God will *hereafter* give you Seed, that you must sow Images and Idols, and devour them again yourselves, as you have clearly done for a long Time, and must be its Bond-slave Servants, as *Egypt* was to *Pharaoh*.

32. Let this be told thee, O *Egypt* of *Christendom*, by *Joseph's* Interpretation in the

Spirit of Wonder of the *sixth* Number of the Seals ; it concerns thee, awake, and behold the great Famine of Body and Soul is at Hand, or else thou must be *famished*.

33. Thou standest at present in no other ^m Figure in the Sight of God but that of ^m Or Resem-
the seven ill-favoured, hungry, withered, lean Kine and Ears ; the *Blessing* of God in ^{blance}.

Body and Soul is departed from thee, that now thou *huntest* after good Things and temporal Sustenance, and yet art thou not satisfied with it ; and the more that thou dost hunger and suck upon Bones, thou wilt be still the more hungry, till thou hast *devoured* all thy good Kine in Conscience, both in Body and Soul, as also *Land* and *People* ; and thy Form and Feature is so ill-favoured, that the Princes of the inward and the outward *Heaven* cannot endure to behold thee, but help to judge thee to the Damnation of Death, says the Spirit of Wonders in *Joseph's* Interpretation.

34. Behold thyself now aright ; art thou not *thus* ill-favoured and hungry ? Consider all thy ^a Faculties ; thou art *raving blind* with great Hunger, for thou hast swallowed that ^a Powers,
up into the Abyss, which should bless thee and make thee happy, and set up the Hypo- Virtues, and
crisy of *thy Idol Ministers* instead thereof ; Righteousness, Truth, Love, Faith, Hu- Abilities.
mility, Chastity, and the Fear of God, *were* thy Blessing, by which thou wouldest be-
come fat again ; but thou hast swallowed up all these Properties, and set *thine Idols* in
their Stead, and covered them with Christ's purple Mantle, and now the evil hungry
Form, Feature, and Properties of a Devourer are awakened in thee.

35. The first devouring Property covered with Christ's Mantle is *Pride*, viz. a Desire of Self-Might, under the lowly humble Mantle of Christ, resolving to be potent and splendid as *Lucifer* under his black Hood, who yet always supposes he is the most potent, when yet, in the Presence of God, he is but a Lord in Fancy.

36. The second Property of thy Hunger covered with Christ's Mantle is *Covetousness*, viz. the Devourer, who devours himself, and gets from others their Sweat and Flesh from their Bones, and devours it, and yet has nothing, but always lies like Poison *sucking out itself* ; this has devoured all Truth, Righteousness, Patience, Love, Hope, Faith, and the Fear of God, and yet is but a mere Hunger ; at present it hath eaten all Silver from the Copper, and yet looks as if it had devoured nothing, for nothing is to be *seen* in it, but that it is more hungry than before ; it has devoured all good Times into itself, and still always devours all *Provisions*, which God of his Grace bestows, and yet is every Day more hungry with devouring ; and though he could devour Heaven, he would devour *Hell* also, and yet remains a mere Hunger still.

37. The third Property of this Hunger covered with Christ's Mantle is *Envy*, viz. the Son of Covetousness, and Pride is his Grandfather ; this stings and pricks and rages in the Hunger, as Poison in the Flesh, it stings in Words and Works, and poisons all ; it *lies* and cheats, and is *never quiet* : The more greedy Covetousness is to devour, the greater is this its Son, *Envy* ; it will possess all alone to itself, and yet hath *no Place of Rest*, either in Heaven, this World, or Hell : It can remain neither in Heaven nor in Hell, it stands only in the Hunger of Covetousness, and is the *Life* of Covetousness.

38. The fourth Property of Hunger covered under Christ's Mantle is *Anger*, which is the Son of Envy, and Covetousness is its Grandfather ; what Envy cannot *sting* to Death, that will Anger strike and *fell* to Death : It is so evil and wicked, that it breaks and shatters the Bones to Pieces ; it always *thirsts* after Murder, only that its Father and Grandfather, viz. Covetousness, Envy and Pride, may have Room enough ; it destroys Body and Soul in their Kind of *Fatness*, and wastes Country and City, and is further so wicked, that it would destroy Heaven and Hell, and yet hath no where any Rest.

39. These are the *four Elements* of Hunger, which devour and swallow up the seven fat Kine and Ears of *Pharaoh*, and yet are as they were before ; and at present, *Joseph* has

seen and manifested them in *Pharaoh's* Dream, so that they are become manifest in the World, and are set before the Eyes of the Watchmen, who sit in Council for Judgment, what is to be done *more* with these dry ill-favoured Kine, for God has given them the seven fat Kine of the Manifestation of his *Grace*; but they devour all, and yet are so very hungry, that Hell dwells *in* their four Elements, and the Kingdom of the Devil ^o stands in their Figure.

^o Consists in that which their Posture, Condition, or Quality does represent and express.

40. O *Egypt* of *Christendom*, thou hopest for Good, and yet desirest only to work Wickedness! No Good shall come to thee; except thou *dies*t from this Hunger, thou wilt burst thyself asunder in this Hunger; whence shall God be interpreted to thee by *Joseph*, when thou thus hungerest the more? Nature generates in thee *such a Thing* as thy Hunger and Desire is, thou oughtest to hope for nothing, except thou convertest and puttest on *Joseph's* new Garment, and then the Lord will give thee his Spirit, so that thou will see and *understand* thy Images, and put them away, and stand with *Joseph* before the Face of God, as *Joseph* before the Face of *Pharaoh*, and wilt be able to see and *interpret* the Wonders of God.

41. And then the Lord will set thee with *Joseph* over the Kingdom of his *Mysteries*, that thou wilt *rightly* understand the magic Ground of *Faith*, and wilt search no more in the Images of the outward natural Magick, as thou hast done for a long Time, but thou wilt see the inward Ground, and with *Joseph* rule over *Egypt*; that is, over the *Mysteries*, and wilt therein praise the Lord, and draw in his Fountain, and drink Water of Life.

Rom. x. 8. 42. For *the Word*, which thou shalt now learn and understand, *is nigh thee, namely in thy*
Deut. xxx. 14. *Mouth and Heart*; thou art God's formed Word; thou must learn to read *thy own Book*, which is thyself, and then thou wilt be free from all Images, and thou see'st the Place, of which it is said, *The Lord is here*, and then thou wilt attain the Life of Power and Virtue again, and become fat, and put away the Mantle of Christ, and say, Here is the Man that will walk in the *Footsteps* of Christ, and will *follow* and imitate *him*, and be like and *conformable to him* in his Life and Image.

Gen. xxviii. 16.

Phil. iii. 10.

43. This whole History of the Dreams of *Pharaoh* are an Image, whereby the Spirit, under an outward Action, portrays and typifies the *human* Ground, how good God created him, and set him in his Fatness, and how he is thus destroyed by *Satan's* Envy and Poison, and changed into so ill-favoured an Image.

44. But in *Joseph* the Spirit represents a Figure, shewing how a Man must again *spring* up through the new Birth out of this Poison, and how he should be set before God again, and how God gives him his Spirit, and makes him *Ruler* in his House; how he shall gather in heavenly Fruits in *Faith* and a *good Conscience* against the Time of Temptation, when the Dearth or Famine, *viz.* God's Anger, sifteth the Soul.

45. In which Sifting, that Fruit which is for Food, which stands by the Soul in *Repentance*, and in which its little Pearl-plant with its Branches grows, it takes *along*, and bears good Fruit.

46. Those Fruits are then *Joseph's* Interpretation, as he declared God's Counsel, and taught it to *Pharaoh*; so the *new Birth* brings forth such good Fruit and Doctrine, which make known the Way of God to *Mankind*, and stand before him with Wisdom, as *Joseph* before *Pharaoh*; and this we see in *Joseph's* Counsel, after he had interpreted his Dream, he said to *Pharaoh*, *Let the King look out for a wise and prudent Man, who may build Granaries for Pharaoh, where Provision may be laid up, that Men may have necessary Sustenance in the Famine*; which the Spirit secretly represents in the ^p Figure of Man, that a Man should look out for ^q *wise Men, fearing God*, which should help to gather in the *divine Treasury* and Provision with Wisdom and Understanding, with Doctrine, Life, and Prayer, that thereby the *divine Treasury* and Provision might be gathered in.

Gen. xli. 33 — 36.

^p Or Condition of such a Man; the Man Christ, or a Christian Man.
^q Exod. xviii. 21.

47. And then when the Time of Trial, Sifting, and Hunger comes, that God's Anger might be thereby kept back and prevented, and not so suddenly make both Body and Soul, Land and People lean, and devour them, but that there may be something for Provision, concerning this God says, he will do well to them that fear God unto a * thousand Generations; and this Provision shall continue to a thousand Generations. * Thousand Generations. Exod. xx. 6.

48. And Moses says further, This Saying of Joseph pleased Pharaoh and all his Servants well; and Pharaoh said to his Servants, How can we find such a Man, in whom the Spirit of God is? And he said to Joseph, Seeing God hath made all this known to thee, there is none so understanding and wise as thou, thou shalt be over my House, and all my People shall be obedient to thy Word; only in the Regal Throne I will be higher than thou. And further Pharaoh said to Joseph, Behold, I have set thee over the whole Land of Egypt, and took his Ring off his own Hand, and gave it to Joseph into his Hand, and clothed him with white Silk Garments, and hung a Golden Chain upon his Neck, and caused him to go in his second Chariot, and caused it to be proclaimed before him, This is the Father of the Land, and set him over the whole Land of Egypt. And Pharaoh said to Joseph, I am Pharaoh, and without thy Will shall no Man stir his Hand or his Foot in the whole Land of Egypt; and he called him his secret Council, and gave him a Wife named Asnath, the Daughter of Potiphar, Priest of ON. Gen. xli. 37-45.

49. This now is the most excellent Figure in the whole Bible, that there is no where the like to it of any Man, and he stands in the Figure of an approved tried Christian, who has out-stood all Trials, whom the Spirit of Christ has led with himself quite through his Sufferings, Death, Hell, Prison, and Misery, as the only God, viz. the great King set him before him, and tried his Wisdom, which he had received in the Process or Imitation of Christ; when he received him with Joy, and gives this Testimony of him, there is none so wise as thou, who would so hiddenly introduce his Life in Patience, through Death and Hell, to God, as thou.

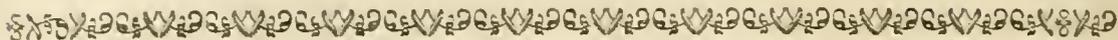
50. And as God gives him full Power over his Kingdom, and in his Love makes him his Helper and Assistant, as a Council of a King helps and assists a King to govern his Kingdom; so also God sets him in his Kingdom, and rules by him, and gives him his Seal, and Ring, viz. the Humanity and Deity, in the Love of Jesus Christ, to his Soul, and causes him to ride in the second Chariot after him; that is, where God's Spirit goes, there always goes such a Man after it, and the Devil, Death, and Hell dare not touch him any more, for thus he gets Power over the Devil, Death, and Hell, and also over his mortal Fleh and Blood, as Joseph over the Land of Egypt.

51. And as Joseph quickly withdrew and built the King's Granaries to lay up Provisions, so also such a Man, who according to his inward Ground sits in the Kingdom of God, builds for God his Lord many such human Houses, viz. Men's Souls, in which he lays up in Store the divine Overplus, which God gives him in Christ Jesus, viz. the divine Knowledge and Wisdom, with good Instruction, Doctrine and Life, so that his Doctrine spreads abroad, and multiplies as Sands in the Sea, such innumerable spreading Branches his Pearl-plant puts forth, that many Hundred Thousand Souls eat thereof, as of Joseph's Provision in the Famine.

52. And then Potiphar's Daughter, that is, the Daughter of the Priest of ON, viz. the true Christianity, is given him for a Spouse, which he is to cherish and love, and begets of her these two Sons, as always travelling in this Way, and then they walk with washed Hearts, as Joseph, before the Time of the Famine in Egypt, begat of his Wife Manasseh and Ephraim, and so it was represented to him with these Names, how God had in the House of his Misery caused him to grow great, and gave him much. Gen. xli. 50.
Gen. xlii.

53. And then also a Child of God sets open his Chests of Treasure, when the Famine comes, that the Anger of God sifts the World, as Joseph did his Granaries, and im-

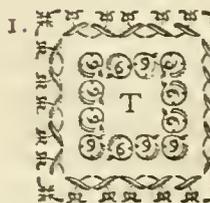
parted to his Fellow Twigs therewith out of his Chests of Treasure, that they perish not in that Famine.



The Sixty-ninth Chapter.

How this Famine went through all Lands, and how Jacob sent his Sons into the Land of Egypt for Corn; and how they came before Joseph, and how he shewed himself to them. What is thereby to be understood.

Gen. xlii.



1. HIS Chapter, concerning *Joseph* and his Brethren, is a Figure, shewing how *such* a converted Christian, which has already entered with Christ into his Process, and has now *overcome*, in the End also forgives and rewards his Enemies with Bounty, who have brought him into Christ's Process with their Persecution and wicked Devices and Counsel; and how also *their Sins* are set before them, and how they are brought into Anxiety and Necessity, and how in the End, of mere Grace, they are released from Pain and Punishment, and how God is so gracious to them upon their Conversion, that he not only *releases* the Punishment, but *blesse*s them with his Gifts and Benefits, as here *Joseph* did to his Brethren.

2. But then next is also represented, in this Figure, how earnestly and *severely* God shews himself against Sin, as here *Joseph* against his Brethren, and yet God is not earnest to punish the repenting Sinner according to the sharpest *Severity*, but he sets himself strictly against the Soul in its Conscience, that Sin may awake and be acknowledged, and that Repentance may be the greater, that Man in such Terror may be *humbled* for Sin, and quite depart from Sin, and be angry with it, and utterly hate it, when he knows that Sin has so terrible a Judgment in it.

The History says thus:

Gen. xlii.

1-4

Ten Brethren.

3. But when *Jacob* saw that there was Plenty of Corn in Egypt, he said to his Sons, *Why do you look so long about you? Behold, I hear, there is Plenty of Corn in Egypt, go down thither, and buy us Corn, that we may live and not die. Then the ten Brethren of Joseph went down, that they might buy Corn in Egypt; but Jacob would not suffer Joseph's Brother Benjamin to go. for he said, Some Misshap may befall him.*

4. Now this is a Figure, first shewing, that when Man finds himself in the *divine Anger* in this Famine, that as to Righteousness he is in Want, as *Jacob* and his Children in the Famine; then the Father says in the Conscience to the Soul, *Why lingerest thou so long looking about thee? Go down into Repentance, where there is Plenty of Righteousness in the Death of Christ, where Christ gives Righteousness for, and instead of thy Sins. if thou heartily turnest to him: And thus the Father bestows his Will, and introduces it into the Sinner's Repentance and Conversation.*

5. But *Benjamin, Joseph's Brother*, that is, the Humanity of Christ, he gives *not* to

it *presently* therewith; he first bestows upon it its sinful Brethren, that is, he gives it first his Terrors into its Conscience, and hides his Comfort in his Grace, *viz.* the true Benjamin, Joseph's Brother, from the ^s Properties of Sins, and sends the Properties of Sins, ^s Sinful Affections. *viz.* those wherein Sins have been wrought and committed after Grace, to buy this Corn of Joseph, *viz.* of Christ.

6. The Sinner must *himself* enter upon it, and with Earnestness enter into the Suffering and Death of Christ, and die from his Sins in the Presence of his Grace, in the Prison of God's Anger, and cast himself upon Joseph's, *viz.* Christ's Mercy and Grace, and not stay without, and say, With Christ there is Plenty of Grace, and so amuse and comfort himself with Grace; no, that quickens not the poor Soul: Thou must go down into Egypt to thy injured Brother, whom thou hast cast into the Pit, by thy Sins within thee, and must in great Humility come into his Presence, though thou wilt *not suddenly know it*, till he in his Mercy shall give thee to know it, and then thou must in Christ's Power, Might and Glory, which he got in his Resurrection, buy Corn for the poor Soul, that it may live and not die, as Jacob said to his Children.

7. And Moses says further, *Thus the Children of Israel, and others with them, came to buy Corn, for the Famine was also in Canaan; but Joseph was the Ruler of the Land, and sold Corn to all the People in the Land: Now when his Brethren came to him, they fell down with their Faces to the Earth before him, and he saw them and knew them, and carried himself strangely towards them, and spoke roughly with them, and said to them, Whence come ye? They said, Out of the Land of Canaan, to buy Food. But though he knew them, they knew not him yet.* Gen. xlii. 5-8.

8. This now is the first State and Condition of the poor Soul when it turns to Christ, to fetch Food from him; then he looks upon the Soul in its Will, totally in its Essence, to see whether the Free-will had set itself towards him; and now if the Soul be converted, then he knows it, but first he *terrifies* the Conscience, and sets himself roughly, and seems strange towards the Soul, as he did towards the Canaanitish Woman, and hides his Grace from the Soul, till it sheds forth its Repentance, and bows its Face in the Presence of Christ, and acknowledges its Transgressions, and totally bows down itself to the Pit of Judgment, and yields itself into God's Anger and Punishment, and to the dying of itself. Mat. xv. 26.

9. And then Christ looks into it, and lays fast hold upon it with the strict Hand of God's Anger, but his Love and Grace *hides* itself therein, and that is it which stirs up the Sins of the poor Soul, and disturbs them, so that it is terrified and afraid in the Presence of God: When the Soul stands and cries to God; then says Christ in the Conscience, Who art thou? Behold thyself now, whether thou art worthy of me? As Joseph did here, when he said, Who are ye? And set himself *roughly* and *strangely* towards them.

10. And Joseph thought on the Dream which he had dreamed concerning them, and said to them, *Ye are Spies, and are come to see where the Land is open*; that is, Christ thinks on his Mercy, and on his bitter Passion and Death, and says to the Soul, Thou art a Spy, and comest to me only to see where the Gate of my Grace is open; but that shall not help thee; thou must do otherwise, thou must first enter into the Gate of my Suffering and Death, or else thou art but a Spy, and wilt see the Gate of my Grace stand open, that thou mayest cover thyself with it as with a Mantle; thou must be in earnest, or else thou wilt be but treacherous to me, and take my Grace into thy Mouth. Gen. xlii. 9.

11. And Joseph's Brethren answered him, and said, *No, my Lord, thy Servants are come to buy Food; we are all one Man's Sons, we are honest and true Men; we thy Servants were never Spies*: That is thus much in the Figure; before the Properties of the Soul in their Vanity rightly know themselves, when the Anger of God is presented before their Eyes, Gen. xlii. 10, 11.

viz. passes into their Essence, then the Soul thinks it is *wrong* that is done to it, for it thinks, if it comforts itself with the Merits of Jesus Christ, and believes on Christ, that he is the Son of God, and has satisfied for the Soul, then it ought not to be *blamed* for a divine Spy and unrighteous Hypocrite; it is righteous through the Justification of Christ, seeing it believes the same, that it is applied to it for its Benefit.

Gen. xlii. 12. 12. But as *Joseph* said to his Brethren, *No; but ye are come to see where the Land is open*: Thus also the Spirit of Christ blames the Essences of the Soul, for it proves them that they are not yet broken, and have *still Self-desires* in them, and will instantly lay hold on Grace, *viz.* the open Gate, which avails not the Soul; it must first enter into Christ's Suffering and Death, and put them on first through earnest Repentance and Conversion of its Will, and then it may enter through the open Gate, through Christ's *Wounds and Death*, into his Resurrection.

Gen. xlii. 13-17. 'Twelve Brethren. 13. Further, *Joseph's Brethren* say, *We, thy Servants, are 'twelve Brethren, Sons of one Man in the Land of Canaan, and the youngest is still with our Father, but one is not in Being.* *Joseph* said to them, *That is it which I told you, ye are Spies; in this will I prove you by the Life of Pharaoh: Ye shall not go from hence, except your youngest Brother come hither: Send one of you hence, that may fetch your Brother, but ye shall be Prisoners, so will I prove your Saying, whether your Ways be in Truth or not; for if not, then are ye Spies, by the Life of Pharaoh: And they put them together in Ward for the Space of three Days.*

The inward precious Figure stands thus:

14. When the Soul does thus draw near to Christ, and will *instantly* put on his Resurrection, then says the *Spirit* of Christ in the Soul's Essence, This is that which I told thee, thy *Essences* are Spies by the Life of God; in this will I prove them, whether they come to me in a faithful and right Path, and whether they bring with them to me their youngest Brother, *viz.* the *true Joseph's Brother*; that is, the incorporated Line of the Covenant of Grace, in their, in *Adam*, faded heavenly Substantiality, *viz.* the *incorporated* Ground of Grace which was effected in Paradise, so that the Soul's Essences with their most inward Ground turn in to me, and in me, else they come but as *Hypocrites* and Spies of the Gate of Grace.

15. This is rightly called fetching the youngest Brother, for that same incorporated Grace in the Promise, effected in Paradise, is the Soul's youngest Brother, which it hides and covers with *Sin*, and in the Beginning of its Repentance it leaves him at *H. me* ^u by the Life of God.

16. Therefore says the Text of *Moses* very secretly, He will prove them *by the Life of Pharaoh*, which is as much as to say in the Figure, *by the Life of God, with whom this youngest Son stayed behind, him* must the repenting Man bring along with him to the Port of Grace, or else he must lie ^w three Days shut up in Prison, till he bring him, as *Joseph's Brethren* did; that is, else must the ^x three Principles in Man lie so long in Prison in the Anger of God, and *cannot* buy divine Food, unless they have this their youngest Brother with them; that is, the Gate, wherein Christ in Man, in that same *Image* of the heavenly World's Substance which faded in *Adam*, arises from Death, wherein he may have his dwelling Place.

17. Thus a Man is *proved* by the Life of God, when he turns to God, to try whether he turns *wholly* and altogether to him, and brings this incorporated Ground of Grace with him, wherein Christ will and shall manifest himself; if not, then says *Joseph*, that is, Christ, to the Soul's *Essences*, Ye are but Spies to the Life of God, and search only for the Justification of Man from the Sufferings and Merits of Christ; that is, ye learn only

the *History*, and take the precious Covenant of God in your *Mouths*, and flatter yourselves with Christ's Satisfaction, and remain still only as Spies of Grace; but that shall nothing avail you or help you, though it is likely you may spy out the Kingdom of Christ, my Anger and Righteousness in my Zeal and Jealousy shall yet *hold* you in Prison with all the three Principles, as long as you bring not the most inward Ground of your Substance along with you, (this is called setting *all* the twelve Sons of *Jacob* before *Joseph*, that is, before Jesus) and fall at his Feet with Body and Soul, inwardly and outwardly with all your *Faculties* and *Powers*, and yield them up into his Grace.

18. For it is not said that they can take the Grace, but that they should *sink down* into Grace, that Grace may give itself to them; for Man's Ability to take it is *lost*, Self-will is rent off from God, it must wholly sink down into God, and *leave off willing*, that God may receive it again into his Grace.

19. O *Babel!* How home does this hit thee? Thou art by or *before* the Life of God with thy Hypocrisy but a Spy of the Grace of God, thou dost but seek for the Gate of Grace, and how thou mightest with thy *own Will*, without thy *inward Benjamin*, enter into the Kingdom of Christ; yes, thou wilt be outwardly an *adopted* Child of Grace, whose Sins are forgiven through the Merits of Christ, and yet continuest to be *Babel*, and a Fable, and wilt *not* be a Christian in Christ; thou wilt needs pass into Heaven, but that will not avail thee; *Joseph*, that is, Christ, holds thee imprisoned in the Anger of God both in *Body* and *Soul*, unless thou givest him *Benjamin*, viz. thy *inward* Ground, and then Heaven goes into thee, and Christ stands up in thee out of the Grave, so that thyself art risen from Death, and then thy spying and *prying* have an End.

20. O ye high Schools and Universities, and all you that will be *accounted* the *Ministers* of God, and to teach the Way of God, and contend and dispute about it: What are ye? Look upon yourselves in this Figure; you appear to be no other than Spies; you always search, and yet you lie still in Prison; God will have it so *no more*; for he himself tries the Thoughts of Man, and is himself present in all Things: His is the Understanding, his is the Knowledge of the Kingdom of God, without him you know nothing.

21. Your Spying and Knowing help you not into the Kingdom of God; you cannot enter therein, except that go forth in your Life, that is, except it be manifested in your Life, that ye are God's Children in Christ, in his Sufferings, Death, and Resurrection, in himself, not through an acquired Historical *seeming* Faith, but *essentially* as a Branch on the Vine; you must be a Twig on the Tree, you must have Christ's Life, Flesh and Blood, operatively and substantially in the *inward* Ground *in you*, and you must become Christ, else you are all one and other but Spies, Searchers, and historical Christians, and *no better* than Jews, Turks, and Heathens.

22. O ye simple Men, let it be made known to you; go but forth from the Tower of the confounded Languages, then may you *soon* come to the right; seek *Christ at the Right* Mat. xxvi. 64. *Hand of God* within you, *he sitteth there*; unlock your Wills, that is, *give them up* to him, and he will unlock them well enough; your *Repentance* must be earnest, or else you are all one and other but Spies. Act. vii. 55, 56.

23. Gaze about no more, it is high Time; ^v *the Time* is truly born, or *at Hand*, ^z *your Redemption draws near*; ^a *the Bridegroom calleth his Bride*; you must indeed into the Prison of *Joseph* in this Famine, if you will not [bring your *inward* Ground of your *Hearts* into *Repentance* with you.] Amen, be it so. Col. iii. 1. Rev. i. 3. 22. 10. Luke xxi. 28. Rev. xxi. 2.

24. And *Moses* says further, *But on the third Day he said to them, If you will live, then do thus, for I fear God; if you be honest and true Men, let one of your Brethren lie Captive in your Prison; but as for you, go your Ways, and carry Home what ye have brought for your Hunger, and bring your youngest Brother to me, and so I shall believe your Words, that ye may not die: And they did so.* Gen. xlii. 19, 20.

The Figure stands thus :

25. When the Soul draws near to God, and will *work* Repentance, and that its inward Ground is yet *wholly* shut up in Vanity, so that the Mind is *still hanging* to itself, yet if it will not give over Repentance, and notwithstanding it *cannot* be free from the earthly Desires, but continues in Prayer, then indeed God the Father lets the Soul's *Essences* out of the Prison of his Anger, that the Mind is well eased again, like one that is released out of Prison; then says the Mind thus, I am very well *eased* in my Prayer in this Repentance.

^b Abashed.

26. For God's Anger has released Nature out of its Prison, that it should with great *Labour* and *Industry* press in to God, for in its Prison it cannot do so, for it is in Anguish, and beholds only its committed Sins which continually drive it *back*, that it is afraid, ^b ashamed and daunted in the Presence of God; but when the Anger lets it loose, then it gets *Power* and *Virtue* of Prayer, and the Work of Repentance.

27. But the Anger of God holds it continually with one *Band*, as *Joseph* held one *Brother* in Prison, till they brought the last Brother also; and thus must the poor Soul remain tied with one Band of the Prison of Death, till it sheds forth the last Brother, *viz.* the *inward* Ground, and comes before God and says, Lord, I will forsake all for Christ's and my Salvation's Sake, and give up my Will wholly to thee; cast me into Death or into Life, into Derision or Scorn, into Poverty or Misery, as thou wilt, I will cleave to thee, I will *not* play the *Hypocrite* before thee, and give thee but half my Will any more, as I have done.

28. And then if the Earnestness proceeds to *Practice*, that God perceives that it is in Earnest, then will also the last Brother be let loose, that is, then will also the *last Band* of the Anger of God be loosed; but in the *mean* Time, ere it thus come to pass, the Soul must lie Captive in one Band.

^c Or Faculties.

29. But nevertheless God says to the other released ^c Forms of Life, Now go your Way with that which you have at present in this Repentance bought or gotten of me, carry it Home; that is, *defile* it *not* again, live of it, and *partake* of this present Grace bestowed, and carry it in to the Honour of God, that it may come before God with the *Operation* of it.

Gen. xlii.
21—24.

30. *Moses* says further, *But they said one among another, we trespassed against our Brother, that we saw the Anguish of his Soul, when he wept to us, and we would not hear him, therefore now this Trouble comes upon us; Reubin answered them and said, Did not I tell you as much when I said, Sin not against the Lad, and ye would not hear? and now is his Blood required; but they knew not that Joseph understood it; for he spake to them by an Interpreter, and he turned himself from them and wept; and when he turned himself to them again, and spake with them, he took Simeon from among them and bound him before their Eyes.*

31. This Figure now is the Earnestness of Repentance, when Man in his Repentance stands before God, when he seeks to God, and weeps to him, when his *Conscience* and *Sins* awake, as here the Brethren of *Joseph* did, then he says in himself, This I have merited and *deserved* by my Sins, that I have *helped* to deride, scorn, and crucify Christ within me, and without me in my Fellow-Members, and have not regarded the Intreaties and Besechings in my Fellow-Christians, but have scorned, derided, and judged them to *Damnation*; at present it touches me home, when I will turn to God by Repentance; now *his* Sobs and Tears withhold me, in that I have driven him away, for my Voluptuousness, Jestling, Sport, and Wantonness, now I stand here, and *the Heaven* in me in my Conscience is become *as Iron*.

32. Then says God in the Conscience, Hast thou not known well enough? Moreover, have I not caused my *Word* to be told unto thee? Thou *knewest* well that thou didst wrong,

but thy evil stubborn Self-will must *reign*, and now thou wouldst have Grace; and the Devil says, It is to no Purpose; Grace is gone, Heaven is *shut* up, Hell is *open*; leave off, thou will not attain it.

33. But the great Mercifulness in the *Grace* of Christ in the inward Ground presses in with his Pity and great Compassion, although at present he still hides his Countenance of Love from it, that the Soul does not know it, and makes the troubled Soul full of Misery, that in Self it *beseeches* and weeps before God, and accounts itself *guilty* of all Evil and Wickedness, and begins in such kindled Lamentation bitterly to complain of its Sins, and to be sorry, and is also so full of Shame in the Presence of Christ, that it *bides* its Countenance before God, and knows not what to do for Lamentation; for it sees in itself with its own Eyes, that the *severe* Righteousness of God holds and binds it in its *Life*, as the Brethren of *Joseph* must see, that their Brother was bound for their Sins before their Eyes.

34. For though Christ be stirring in the Soul's Essence in the inward Ground of the *incorporated* Grace, and shatters it, that it sees and bewails its Sins, yet he sets himself very strangely against the Soul, and will not *touch* it with any Beam of Love; as *Joseph* set himself strangely, as if he understood not their Speech, and spake to them by an Interpreter.

35. This same *Interpreter* is even that which brings the Soul into such Repentance, which otherwise *could* not be; for it has nothing more in its own Power but *this*, that it may turn its abyssal, unfathomable, *supernatural* Will towards God, *viz. that*, out of which it is proceeded, and there stand still, which yet is very *hard* for it, and yet *possible*, unless its Will has quite broken off itself from the incorporated Gate of Grace, and given itself up to the Poison and *Infection* of the *Devil*, so that the Will of the Abyss of the Soul is entered into ^d a Figure of a false or wicked *Thistle*, and be wholly poisonous, then it is hard, for then it asks not after Repentance at all, but is careless and negligent, and *obdurate*, and desires at no Time to convert, neither is it sorry for any Evil or Wickedness, but takes Delight therein, and rejoices at it, so long as it carries the *Body* about it; and then it is quite lost; but where there is yet a *little Spark* of divine Desire left, there is Remedy.

Note, The Ability of the Soul to attain Grace.

^d The Condition, and Quality.

36. And *Moses* says further, *And Joseph commanded to fill their Sacks with Corn, and to put every one's Money into their Sack again, also Provision for their Journey, and they did so to them; and they laded their Burthens upon their Asses, and went their Way; but when one of them opened his Sack to give his Ass Provender in the Inn, he perceived his Money that lay uppermost in the Sack, and said to his Brethren, My Money is restored to me, see, it is in my Sack: Then their Hearts failed them, and they were afraid, one with another, and said, Why has God done this unto us?* Gen. xlii. 25—28.

37. This now is the most lovely rich Figure, shewing how God takes *nothing* away from the repenting Sinner, when he in his Will gives up all, and *resolves* to cleave steadfastly to God; he takes no Reward or Bounty from him, or any Thing else; neither does he take away his *temporal* good Things, when he does yield up all to God, and forsakes Selfishness; and then God fills his Sack, and restores him all that Money which he gives to the Poor and Miserable, in his Blessing again, and lays it *aloft* in his Provision, that the Man sees, that God has afforded it to him again in his wonderful *Blessing*.

38. At which a Man often wonders how it comes to pass, that temporal *Maintenance* befalls him in such a wonderful Manner, when he has not sought it, or knows any thing of it; and it is likely stands *amazed* at it, questioning whether he should receive it or no, and thinks verily, it is done for a Temptation to him, as here *Joseph's* Brethren thought that *Joseph* tempted them thus, that he might have an *Occasion* against them.

39. And this signifies the inward Bounty of Christ, that when the poor Sinner pours

forth his *Heart* before God for Payment to the Grace, and returns what he has to God, then God fills the Sack of his *Heart* full with the *Grace* of Christ, and gives him still good Provision, *viz.* *Understanding* and *Wisdom* in the Way of his Pilgrimage, wherein he is to journey through this Valley of Misery home again into his Father's Country.

40. But by this Journey and Pilgrimage, wherein the *Adamical* Man's Sack is filled with heavenly good Things, the Kingdom of God's *Anger*, as also the *Earthliness*, are robbed of that which they have in Man, as is to be seen in this Figure.

Gen. xlii. 35, 36. 41. For when Jacob's Sons came Home to their Father, and told him how it happened to them, and poured out their Sacks and found the Money again, and would have Benjamin also into Egypt; then said Jacob, Ye have robbed me of my Children, Joseph is no more in Being, and Simeon is not, and you would take away Benjamin; all this goes against me.

42. Here Jacob their Father stands in the Figure of the outward Nature's Self, shewing how Nature complains when it is bereaved and robbed of its Right, and of that which it has begot and brought to Light, and stands very excellently in the Figure; for the outward Nature says, when it sees the *divine* Gifts in itself, whereby it loses the Right of its Selfhood, I am bereaved of my Might and Strength; Joseph, *viz.* the *inward* Ground of the Kingdom of Heaven, which I had in Paradise, that is no more, and so will also these Gifts of my Power and Authority, *viz.* my Children, that is, the *Properties* of my Nature, be taken away, it all goes against me; I must suffer myself to be bereaved.

Gen. xlii. 37. 38. 43. But Reuben said to his Father, If I bring not Benjamin to thee again, then slay my two Sons; give him into my Hand, I will bring him to thee again; that is, God comforts Nature and says, Give me thy Forms, Quality, and Condition, *viz.* thy Children, into my Hand, I will but bring them to Joseph, that is, to Jesus, and will give them to thee again, thou shalt lose nothing; if I do not, then slay my two Sons with thee, that is, slay the first and second Principle.

44. Which is even done, if Nature be bereaved of its Forms and Condition, then must cease in the Nature of Man the Kingdom of God in Love, and also the Kingdom of God in the *Might* of the Fire, so very secretly does the Spirit of God delight to play in the Figure of *Regeneration*, which Explanation will seem strange to Reason, but we know what we write here, which is understood by those of our Society.

Gen. xlii. 38. 45. And Jacob said, My Son Benjamin shall not go down with you, for his Brother is dead, and he is left alone, if any Mishap befalls him in the Way that you travel, ye will bring my grey Hairs with Sorrow of Heart into the Grave; that is, Nature is faint, when it must enter into the Death of Christ, and is afraid of dying, and will by no Means come to it; it excuses itself concerning its heavenly Joseph which it had, *viz.* the heavenly Image, which while it cannot comprehend it, it says, it is dead; now when these my Forms and Qualities of Life in this way shall get Mishap again, then must I perish with Sorrow of Heart, and my Life has an End.

The Seventieth Chapter.

How Jacob's Sons went into Egypt again, because of the Famine, to Joseph to buy Corn, and took Benjamin with them; how Joseph caused them to be brought into his House, and to eat at his Table; what is thereby to be understood.

1.  O W this whole Chapter prefigures to us the most excellent Image, *Gen. xliii.* representing, how first the *outward Nature*, in this Process, when it shall give up its Will thereinto, that its Life's Essences shall go into *Egypt*, that is, into the Death of Christ, is very *fearful*, timorous, abashed and daunted, and yet in the End is *willing* and ready, that all its Forms and Conditions of Life might enter into the dying of Self, *viz.* into the true *Egypt*, upon divine Confidence, that it brings the Will of God with it thereinto.

2. And then, secondly, how the Forms and Conditions of Life are afraid before ^{Powers or} *Joseph*, that is, before the *Face* of God, seeing they *feel* in them an evil Conscience, as ^{Faculties.} *Jacob's Sons* were afraid before *Joseph* for they thought continually God would *punish* them for *Joseph's* Sake, at which they trembled.

3. And thirdly, how God, with the Forms of the foulish Nature, carries himself first so *friendly*, and first gives them heavenly Bread of *his own Substance*, and yet but in a strange Form; as *Joseph* invited his Brethren for Guests and fed them at his Table, that they eat and drank plentifully, and were merry, and afterwards let them go in *Peace*, but presently after came with a *terrible Trial*, in that he caused his Cup to be laid into *Benjamin's Sack*, and pursued after them, and fetched them back again, all which stands powerfully in the Figure of a *repenting Sinner*, shewing how it goes with him, till God in his Love gives him to *know* him.

4. *Moses's* Words follow thus; *This Famine was sore in the Land, and when the Corn was* *Gen. xliii.* *spent which they had brought out of Egypt, their Father said to them, Go again and buy us* ^{1-5.} *a little Food: Then Judah answered and said, The Man obliged and charged us strictly, and said, Ye shall not see my Face, except your Brother be with you; now if thou wilt send our Brother with us, then we will go down and buy for thee to eat; but if thou sendest him not, we will not go down, for the Man hath said to us, Ye shall not see my Face, unless your Brother be with you.*

This Figure stands thus:

5. The Soul of Man stands in *three Principles*, *viz.* in the eternal Fire's Nature, and in the eternal Light's Nature, *viz.* in the Love-fire, which extinguished in *Adam*, for which Cause at present the *Strife* is; and thirdly it stands in *Spiritu Mundi*, in the Spirit of the World, in the Kingdom of this World, *viz.* in *Mortality* and *Restoration*.

6. Therefore now understand us right; thus when the inward foulish Ground, *viz.* the *eternal Soul* from the Father's Property of the Word of God, turns back again, and looks about after its little *Pearl*, *viz.* after the second Principle of the angelical World's Property, then it will perceive that it was lost in *Adam*; from whence arises its Misery

and Return again, and as soon as it returns again, God gives his *Grace* into it again, but unknown and *not understood* by it, and ² he desires that the inward Fire-foul, *viz.* the Center of the eternal Nature, should, with the *Voice* of Grace inspoken or inspired in Paradise which was wholly incorporated, turn to God again.

² God.

7. In which *divine Desire* this great Unquietness arises in the Soul, that it thus goes into Repentance, when it sees that it has lost its Ability; neither may, nor shall, nor can it, in any other way, again attain its first Pearl which it had, and come to *divine Salvation*, unless it turns with its Fire's Might wholly again into the Ground of the *incorporated Grace*, and gives itself up thereto.

8. And now when the outward *mortal* Soul, *viz.* the Nature of the third Principle of the Kingdom of this World, sees this, then it is afraid, as *Jacob* was of his Children, and always *thinks* they will lose Body and Life, Goods and Honour, and their Forms or Faculties of Life will be bereaved of their *outward* Might and Authority which they have in this World.

9. And then also the inward fiery Soul *cannot* stir up its inward Ground, *viz.* the true *Benjamin*, and bring it along with it into *Egypt*, into the Presence of *Joseph*, into *earnest* Repentance, into the Presence of *Jesus*, unless the outward Soul from the Spirit of the World be brought down, and quite tamed and *overwhelmed*, that it also may in the End willingly submit to it, that the fiery *inward* great Soul might thus move itself in all the three Principles, and stir up the most inward Ground, *viz.* *Joseph's* Brother, *viz.* the incorporated *Gate of Grace*, together with all outward Effences or *Faculties* of the outward Soul, and bring them along into the work of Repentance, into the Presence of the right *Joseph* or *Jesus*.

10. For the fiery Soul is threatned by *Joseph*, that is, by *Jesus*, that if in its drawing near, it brings not along with it the most inward Ground, *viz.* the *Brother of Joseph* or *Christ*, which in its Manifestation becomes the Temple of *Christ*, then shall its Band of God's Anger not be loosed; its Brother *Simeon* shall remain in Prison, till it also stirs up and brings with it *Joseph's* Brother, *viz.* the most *inward* Ground.

Rev. ii. 17.

11. Neither shall its Sack be filled with *heavenly Manna* for its *Food*, that is, its Faith's Desire shall remain hungry and empty, and not be filled with *divine Power* and *Virtue*, unless it brings the Temple of *Christ*, *viz.* the right Sack with it, whereinto the heavenly *Joseph* fills his *Food*.

12. This now in the Text stands in a Figure, shewing how the *old Adamical Man*, *viz.* the old *Jacob*, thinks it to be very hard that he should let the Powers of his Life be carried along into *Egypt*, that is, into *Repentance*, into the Presence of *Joseph* or *Jesus*; especially when he sees that he must break his Will, and part with all *temporal* Things for it, as old *Jacob* must part with all his Children for this *Food*.

13. It went hard with him, and yet the *Famine* and *Hunger* did so press upon him, that in the End he must yield, and be willing that all his Sons should go into *Egypt*; and his youngest Son went along, and he was alone as one who had no Children; so wholly must the outward Nature leave whatever it has or is in itself, as having no more Power and Ability as to *earthly* Things, and give up the *Selfhood* of its *inward* Soul, which stands in the drawing of God, that the inward Soul may take the *outward* Soul's Will along with it into Conversion, and then the old *Jacob*, that is, the old *earthly Adamical Body*, remains alone in its House of Sorrow, and knows not now what will become of it, when its Spirit must go along into Conversion; then thinks the *earthly Lucifer* in it, *viz.* the *fleshy* Desire, hereby thou wilt lose *temporal* Honour and good Things, and be the Fool of the World; this will not serve thy Turn and Lust.

14. But the great *Famine*, *viz.* *Sin*, presses the poor Life in all the three Principles, that it must make ready and go into *Egypt*, that is, into *Repentance*, and seek *divine* Food,

Food, and pray for it and *desire* it, from the true Houfholder *Joseph* or JESUS, and in fuch Prayer and Defire fall on his Face of great Humility before *Joseph* or *Jesus*, and defire Food of him.

15. But that *Jacob's* Sons muft go twice into *Egypt* for Corn, and at the firft Time receive Corn enough, and yet they came into Danger thereby, ^h and were kept as a ^h Pledge, has inwardly this Figure; when Man at *firft* turns into Repentance, then firft ^h in Cuidody. the terrible Figure or Aspect of his Sins ftands before him, for they rouse him up, and the *Confcience* ftands in the Anger of God.

16. As the Brethren of *Joseph* ftood the firft Time before *Joseph*, when he held them for Spies, fo alfo Man ftands before God as a Spy of divine Grace; for he thinks he will *this once* enter into Repentance, that his old Sins may be forgiven him, but he has not yet fo ftongly *tamed* his Will, that the Will fhould think *all* Days of its Life, while the Body lafts, to remain in fuch begun Repentance, but it thinks only for once thus to deftroy Sin in the *Confcience*, and to drown the old Sins in Repentance and *Sorrow*.

17. And it comes alfo to that Pafs, that his *Confcience*, though perhaps at firft it be *terrified*, is in the End appeafed, and divine Food is given to him from the heavenly *Joseph*, into the Sack of his Defire, fo that the Anger of God lets him go; but the Anger of God in his Righteousnefs takes a *Pledge* from the *Confcience*, and keeps it to fee whether Man would continue to reft fatisfied with this Burthen of Food; if not, then the Anger of God has its *firft Right* in Soul and Body.

18. As it happens to us poor Men, that we very fightly and lavifhly fpend the *firft Food* which the heavenly *Joseph* gives us in Repentance, and come again with great Hunger, Want, and Mifery of *Confcience*, and muft come to be poor again; and for this Reason, becaufe we did not the firft Time bring along with us our *Benjamin*, viz. the moft inward Ground, in that our Will was not quite broken, and that we *fuppofe* we fhall continue till our End in Repentance and divine Refignation; but if it was done in the firft Repentance, then *could not* God's Righteousnefs in the Anger take any Pledge, but muft leave us quite *free*.

19. This Figure now, that *Jacob's* Children muft go down into *Egypt* for Food *twice*, and at the *fecond Time* *Joseph* was firft manifested unto them, and the *third Time* they took along with them their Wives and Children, and all that they had, together with their Father, prefigures, that when Man through Sin has fpend and *confum:d* the firft divine Food, that he muft hunger again, and be in Want in his *Confcience*, fo that his *Confcience* *prefses* him and complains, as a hungry Belly complains for Food, then he thinks on the firft Repentance again, how Grace happened to him *before*.

20. But his moft inward Ground, viz. the Band of God's Anger, complains againft him and *condemns* him, that he did not preferve Grace; it blames him for an unfaithful perjured Man, who has tafted God's Grace, and how it was beftowed on him of *mere Mercy*, and that he has for the Luft's Sake of the Flefh fpoiled and loft all again, and then he ftands as one that is not worthy of any thing, fo much as to look up to Heaven, or that the Earth fhould bear him, that he has for fuch *base* Luft's Sake of the Flefh fquandred fo *precious* a Thing again, and thinks yet with the poor Publican and Sinner, and with the loft Son the Keeper of Swine, he will turn again, and come to the *Salvation* of God; and then firft it is in right true *Earneft*, and then go *Jacob's* Sons, all one and other, the fecond Time into *Egypt*, into Repentance, to buy heavenly Corn, and then muft the old *Adamic* *Jacob*, viz. the *Body*, ftay at Home in Calamity.

21. In this *Earneftnefs* it is, that *Benjamin*, viz. the inward Ground, is *firft* taken along, and now the firft Will is broken, and goes no more in and with fuch a Purpose, as at the firft Time, and they come now no more as Spies before *Joseph*, but as earneft hun-

gry Men, viz. with an earnest hungry Life, which, from all its Powers and Virtues, hungers after God's Mercy, after the Food of Jesus Christ.

22. Here now begins the Earnestness in Fear and Trembling, and this is the true *going forth* after heavenly Food, wherein the Conscience stands in Anxiety, and Reason despairs of its own Ability, and thinks, alas! God is angry with me; where shall I seek for Grace? I am not worthy of it; I have trampled it under Foot, I must stand *ashamed* before God: Into what Deep shall I go, where I may *dare* to lift up my Face to God, and bewail my Wants to him?

23. Then comes the poor Conscience, in Need and with Trembling, before God, and has not *many* Confessions or Words, for it accounts itself too unworthy to speak one Word before God, but sets itself before his Face, and bows down to the Ground, and thus in itself *demerses* itself into the most entire and deepest Mercy of God, into Christ's Wounds, Suffering, and Death, and begins, for its most inward Ground, to *sigh* and to fly into Grace, and wholly give up itself thereto, as *Joseph's* Brethren came thus the *second Time* before *Joseph*, and fell down before him.

24. And when *Joseph* saw them thus, that they were *all* there and stood so humbly before him, he had so great Compassion upon them, that *he* could not speak a *Word* neither, but turned him and wept: And this is the State and Condition wherein the inward Ground of the heavenly World's *Substance* which faded in *Adam*, into which God again in spoke or inspired his Word of Grace in Paradise, for an Ensign, *Banner*, Mark, and Limit, became living again in this Compassion, wherein Christ is assuredly born in Man in this Ground, and now instantly arises through his Sufferings, from Death in Man, and there *sitteth at the Right-Hand of his Father*; which Right-Hand is the fiery Soul from the Father's Property in the *Word* of the eternal Nature, and presents the Soul in this Ground before the Anger of God, and satisfies and fills it with Love.

25. And here a Christian *begins* to be a Christian, for he is one in Christ, and is no more a Spy, and *verbal* or Mouth-Christian, but is in the most inward Ground; *Rom. viii. 1.* and here *Simeon* is loved, and *there is no more Condemnation to those that are thus in Christ Jesus*; although perhaps the outward Body is in this World and *subjected* to Vanity, yet it hurts it now no more, but every *Failing* which it now commits in the Flesh, must turn to serve for the best to it; for now it begins to *kill* the Works and Contrivance of the Flesh, and continually to crucify the old *Adam*, for its whole Life is now a mere Repentance, and Christ *in it* does Help it to work Repentance, and brings it now to his glorious *Feast* or Banquet, as *Joseph* did his Brethren when they came again to him, when he commanded to make ready and give them of his *Table*.

26. *Thus* now Christ feeds the converted Soul, with his Flesh and Blood, and in this *Feast* or Banquet is the *Wedding of the Lamb*; whosoever has been a *Guest* here, he understands our Sense and Mind, and no other does; they are *all* of them but Spies, though perhaps they *suppose* they understand it, yet there is no right Understanding of this *Feast* or Banquet *in any Man*, unless he has been at it and tasted of it himself, for it is a very *impossible* Thing for Reason to apprehend it without Christ's Spirit in himself, who is *himself* the Food at this *Feast* or Banquet of *Joseph*.

27. And it is told thee, *Babel*, in thy Spying, by *Joseph's* *Feast* or Banquet, that thou *deludest* Christendom, in that by this *Feast* thou pointest them to the Resurrection of the Dead, thou erreest; a Christian must *eat the Flesh of the Son of Man* here, or *he hath no Life in him*: ^a *In the Resurrection God will be all in all.* ¹ *Christ sitteth at the Right-Hand of God* in Man here, and presents him with his Body and with his innocent Blood that was shed, and *that* he covers his Soul withal, and flows into it with the same, when God's Anger will stir, being instigated by the *Desire* of the *Flesh*.

^m Or *speculating*.

28. O thou poor old *Jacob* of ^m spying Christendom, let thy hungry Sons, who are very

lean for great Hunger in the Conscience, go to *Joseph*; keep them no longer back in thy Fear: *What*, I pray thee, is thy Fear? Thou supposest, that if this Ground should come to Light in the World, thou shouldst lose thy *Sons* whom thou lovest: But *who* are thy *Sons*? There is thy own *Honour*, in that thou thinkest to sit in the *Stead* of Christ upon Earth; also, there is thy *Lucifer* of *fleshly* Honour, which thou takest Care for, and thy Countenance is dejected about it, if a Man should require an apostolic Life from thee, and seek thee in the Process and *Imitation* of Christ; it pleases thee better, that thou livest in Honour and Voluptuousness of *Flesh*, in Spying, and honourest thy *Belly*, and so bringest thy poor Christianity under a *Vail*.

29. O thou poor old *Jacob*, trouble not thyself *so* about temporal momentary Things; see how it went with old *Jacob*, when he let *all* his *Sons* go from him to *Joseph*, how *Joseph* caused him to be fetched to him, and did so much *Good* to him and his Children, and nourished them in the *Famine*, and placed them in a better Land; and so it will go also with thee, if thou wilt let thy *Sons* go to *Joseph*; but if thou wilt henceforth keep them back longer, then thou must *starve*, thou and thy Children, and be famished in *Misery*, says the Spirit of Wonders by *Joseph's Feast* or Banquet.

30. O *Israel*, mark this Text very well, it concerns thee, and has clearly concerned thee; but that thou art yet *blind* in thy hungry *Misery*, and waitest for the *Sword* of the *Turba*, that shall awaken thee, since thou wilt needs *have it*.

31. Every one thinks, if three Parts of Men were destroyed, then I should have good Days with those that *remain*, and then we would be *honest* and virtuous, and lead an *upright* honest Life: Also Men gaze about to see whence that *Salvation* will come, which is so much written of, and say and think *Salvation* will enter into the *Lust* of the *Flesh* from *without*. Men always gape for an *earthly* Kingdom of Christ.

32. O *Israel*, if thou knewest these present Times wherein thou livest in *Blindness*, thou wouldst *repent* in *Sackcloth* and *Ashes*; thou lookest for the ⁿ *Signal Star*, and it has appeared; it shines; whosoever hath *Eyes* may see it; it is indeed *as big* as the *World* is, and yet Men will be *blind*. Enough to those that are ours. ⁿ Signal Star, such a Star as led the wise MentoChrist. Matt. ii. 2. ^o Gen. xliii. 11-14.

33. And as *Jacob's* Children spoke much with their Father concerning *Benjamin*, and promised to bring him again, he said at last, ^o *If it must be so, let it be so; and take of the best Fruit of the Country in your Sacks, and carry down a Present to the Man, a little Balsam and Honey, and Spices and Mirrh, Dates and Almonds; take also other Money with you, and the Money that was put above in your Sacks again, carry with you; it may be it was done by Mistake; moreover, take your Brother, arise, go again to the Man, and the Almighty God give you Mercy before the Man, that he may let your other Brother and Benjamin go; but I must be as one quite bereft of his Children.*

34. This now is the Figure that is above explained, and we see a very excellent clear Type and *Image* therein, shewing, that *Jacob* commanded his *Sons* to take with them of the most *precious* rich and costly Fruit of the Land, and carry it with them to *Joseph*, in which the Spirit portrays in the Figure how the Christian Church, when it sees itself in such *Trouble* and spiritual *Famine*, *Hunger* and *Want*, and now is on the *Way* of *Repentance*, should carry these good Fruits with it before God, *viz. Hope, Faith, and divine Affiance*, and not wild Fruit, as *Covetousness, Self-willed Lust, and Hypocrisy*, but a *Purpose* and *Resolution* towards *Truth, Righteousness, Chastity, Love, and Meekness*.

35. Thus must the old Man take a *Resolution* to go in such a *Purpose* to *Joseph*, that is, to *Christ*, and then he yields up all his *Sons* for the *Journey* of this *Pilgrimage*, and says, Now I am bereaved of all my *Sons*, I have nothing more in the *Desire* of *fleshly* Voluptuousness, I have yielded them all together into the *Will* of *God*.

36. Also we see in this Figure how *Jacob* commanded them to take with them again

the unrighteous Money that they had brought back in their Sacks, and restore it again; thus also must a Man, who will be or is a Christian, put away from him all *unrighteous Things*; all that he has gotten to himself by *Subtlety, Craft, and Wrong*, that he should repay again, or else indeed give it to the Poor.

37. For that which he gives to the Needy and Miserable that suffer Want, he gives to the hungry Brethren of *Joseph*, and the *heavenly Joseph* receives it in his hungry Brethren and Fellow-members, and returns it to him again *manifold*, as *Joseph's* Steward gave them again the Money which they carried home in the Sacks the first Time, and brought it again, and said, Peace be to you, your Father's God has bestowed *Treasure* on you.

38. A Man must put away all Unrighteousness from him, if he will enter in to the Wedding of Jesus Christ; *Hypocrisy* and Flattery in comforting one's self, avails nothing; it must be Earnestness, and this is that which keeps Men back from the Ways of God, even their walking upon the Ways of *Hypocrisy*, and flattering themselves, whereas they should leave off and forsake Unrighteousness and *Extortion*, and restore that which is gotten by Falsehood: Thus they have cast the Purple Mantle of Christ over the *crafty* Wretch, and covered him with the Satisfaction and Merits, only that the *Thief* may live under that Cloak.

39. O thou poor Christendom, how has *Antichrist* deluded thee with this Cloak and Covering? O flee away from him, it is Time; the Covering will not avail any wicked and unrighteous Person; so long as any is *such* a one, he is the Devil's Servant.

40. A Christian is a new Creature in the Ground of his Heart, his Mind is bent only on *well doing*, not to steal, else were Christ [by Consequence accounted] a Thief in Man. Let but the Mantle of Christ fall off, and restore what thou hast stolen, and gained and extorted with *Unrighteousness* and Injury, and cast away the old Quarrels, Strivings, and ^p *Litigations*, from thy Soul, and go naked and empty under the *Cross*, to which Christ hangs, and look upon his fresh bleeding Wounds, and take his Blood *into* thy hungry Soul, and then thou wilt be healed and *redeemed*, and released from all Want, else no Comfort of Satisfaction and Merit will help thee. All true Comfort is but this, that a Christian comforts himself, that he shall in this Repentance in Christ Jesus obtain a gracious God, and that shall even be his Comfort *that he may not despair*.

41. The Satisfaction wherewith the Unrighteous comforts himself, and says, My Works avail nothing, Christ has done all, I can do nothing; and *continues* under such Comfort in *Sins*, that is, the Devil's Fish-hook, whereby he catches his Fish with Christ's Mantle.

42. Christ had his purple Mantle on him, when he was in his *Suffering*, but when he hung on the Cross, he had it no more, much less in his Resurrection; so also should a Man take his Mantle about him, *only* when he goes into Christ's Suffering and Death in *Repentance*; in Repentance it is only available, and no way else, that a Soul should wrap itself up in it, when it is ashamed in its Sins, before the Face of God.

43. All that is taught and believed otherwise, is *Deceit*, a Fable, and *Babel*. All Teachers that teach otherwise, are but Servants and Slaves of the Belly, and the Fishermen, and a Deceit of the World; of these let Men *beware*; for he that will be a Teacher, must also be a *true Christian*, that so he may also thus live in Christ; else *he is a Thief and a Murderer*, that climbs up some other Way into the Sheepfold, of whom Christ speaks.

John x.

Gen. xliii.
15-17.

44. And *Moses* says further, *Then they took their Present and the double Money with them, and Benjamin, and arose and went into Egypt, and presented themselves before Joseph, and when Joseph saw them with Benjamin, he said to his Steward, Bring these Men to my House, and slay and make ready, for they shall eat with me at Noon; and the Man did as Joseph said unto him, and brought the Men into Joseph's House.*

45. This now signifies thus, that he that hides himself under the Mantle, must come forth, and bring his *unrighteous* wrong gotten Goods again, and come before the Face of the heavenly *Joseph*, and come *naked* and empty of his Selfhood or own Ability, and bring the right *Benjamin* that is in him along with him; then *Joseph* draws near him, and sees him, and commands his Steward, *viz.* the *Spirit of Power*, to bring these Men into his House, *viz.* into his Humanity, and then the Lamb of God shall be made ready, and these Men, or the *Life's Effences* of the right Soul, shall eat at *Joseph's* Table with him at Noon, (then it is Noon when the high Light of Grace shines at Noon or Mid-day in the Soul) and here *Joseph's* Brethren are reconciled, when they eat with *Joseph*, that is, with *Christ*, of his Food.

46. This now is the Supper.³ Here a Man casts away the Mantle, and be- ^{9 Rev. xix. 9.} comes a Brother of *Joseph*, and needs no more Flattery or Comforting of himself, but becomes a Christian in Christ, who is *dead* with Christ to his Sins, and is become living in him, and is *risen* again in him, and lives with him, eats with him at his Table, and is no more a Servant of Sin who must *fear again*, but who is *a Son in the House to whom* Gal. iv. 7. *the Inheritance belongs*, according to the Scriptures.

47. And when *Joseph's* Steward had brought them into *Joseph's* House, they were still ^{Gen. xliii.} afraid, and spake to him before the Door concerning the Money which they had found in their ^{17-25.} Sacks; but he comforted them, and said, I found your Money and have had it; your God hath bestowed Treasure in your Sacks; and he brought *Simeon* out to them, and brought them into *Joseph's* House, and gave them Water to wash their Feet, and gave their Asses Provender, but they prepared their Present against *Joseph* should come at Noon; for they had heard that they should eat Bread there

48. This now is the Figure and Representation of a troubled Man, who now enters into *Joseph's* House, and gives again the unrighteous Thing; for he had done much Unrighteousness and Wrong, because he had *nothing* to give; he gives it again with his Heart before the House of *Joseph* in true Confession and Acknowledgement, and would *ain* give it back again with his Hand, if he were but able to do it: To such a one, says *Joseph's* Steward, Fear no more, I have clearly received it in your Repentance, Christ has paid and restored it for you in his Blood, so that all is done away, and nothing remaining, and you are in Poverty and Misery; therefore keep that *little* which you have to cherish your Life, though indeed you have it of *wrong*, and should have nothing in this World for your own, yet God has given you *Treasure*; take Water, and wash your Feet; that is, *cleanse* the Conversation of your Hands and Feet, and do Evil no more; keep *not* that which is unrighteous, but only that *little*, which you have of Right, wherewith you cannot repay the Wrong.

49. Not so to understand it, that he should not restore again that which is of Wrong, of his own which he has rightly gotten *besides* Extortion, if he be able; we speak of the Poor, which has nothing but a *Piece* of Bread left to sustain Life; no Excuse avails before God, the Conscience must become *pure*, or else thou art a *Thief*; for the Figure here adds, that the Steward gave their Asses Provender, which signifies the *earthly Body*, that Christ will by his Steward cause Provender and Food to be given to it.

50. These *Stewards* here are honest and virtuous People in the World, which shall help to take Care of it, that it may live, even though he was *formerly* a wicked Man, if he is now honest from his Heart.

51. Not as the false wicked World judges, who know a *Fault* in a converted Man, which he has had, and still always upbraid him and condemn him for an unrighteous Man, which *Devilishness* the World is full of, that if they see a Man who is converted, they cast *all* Failings and Infirmities which every one has in Flesh and Blood upon him, and judge him for it, and look upon what *he has been*, and *not* upon what *he now is*. Here says Christ, *Judge not, and then you shall not be judged.*

Gen. xliii.
26—28.

52. Now when Joseph entered into the House, they brought him the Present in their Hands, and fell down before him to the Earth; but he saluted them friendly, and said, Is it well with your Father, the old Man whom ye told me of, doth he yet live? And they answered, It is well with thy Servant our Father, and he yet lives; and so they bowed and fell down before him.

53. This now is the State and Condition of the Soul when it comes plainly before the Eyes of God, and has wrapt its Present up in the Sufferings and Death of Christ, and bears it in its Hands with the Figure of the Nail-prints of Christ, in the Presence of God; that is to say, the Will to Righteousness, Truth, Chastity, Love, Patience, Hope, Faith, Meekness; these are now in the Will of the Soul, and these the Soul gives to the heavenly Joseph, and falls down before him in Humility.

54. But this Joseph salutes the Soul, that is, he speaks or inspires his Word of Grace into it, and parlies friendly in the Conscience with it, concerning the old Adamical Jacob of its Life, and says, Does he yet live? That is, if he be still living and not quite dead, there shall well be a Remedy for him; at which the Soul rejoices and says, It is well with thy Servant my Father, and he yet lives.

Gen. xliii.
29—31.

55. And Joseph lift up his Eyes and saw his Brother Benjamin, his Mother's Son, and said, Is that your youngest Brother, that you told me of? And said further, God be gracious to thee my Son; and Joseph made Haste away, for his Heart burnt within him towards his Brother, and sought where to weep, so he went into his Chamber and wept there; and when he had washed his Face, he went forth, and refrained himself, and said, Set Bread on the Table.

56. This now is that excellent Type or Image, as is above mentioned; when Benjamin, that is the most inward Ground, wherein lie the Grace-Gates of Paradise, is manifested before the Eyes of Christ, in whom the great Compassion kindles itself. then God in Christ speaks in, or inspires the living Compassion, as here Joseph into Benjamin, when he said, God be gracious to thee my Son. This Weeping of the heavenly Joseph kindles this faded paradisaical Image again with this weeping Humility of Christ, so that from Christ's Weeping into this Image, the eternal Joy rises up, and then Christ sets Bread upon the Table, that this Image may eat with him.

Gen. xliii. 32.

57. And Moses says further, And they served Joseph apart, and them apart; and the Egyptians that did eat with him, apart also; for the Egyptians dare not eat Bread with the Hebrews, for it is an Abomination to them, and they placed them before him, the first according to his Priority of Birth, and the youngest according to his Youth; and they marvelled amongst themselves, and they carried them Food from his Table; but Benjamin's was five Times as much as the other: And they drank and were merry in drinking plentifully with him.

* Or Messes.

58. This Figure is now the secretest Ground and highest Mystery of all between God and Man, although it appears outwardly as if Joseph would thus hide himself before his Brethren, as if he was not an Hebrew of their Progeny; yet the Spirit has here set down so deep a Mystery, that no Reason can discern it.

Jobn iv.
32—34.

59. For Joseph in this Place stands in the Figure of Christ, who has Food apart, whereof they know nothing, as it is to be seen at Jacob's Well, when his Disciples called him to eat; then said he, I have Food which you know nothing of, which is to do the Will of him that sent me; for the Heathen Woman's Faith was his Food.

60. Christ according to the eternal Word of the Deity eats not of the Substance of Heaven, as a Creature, but of the human Faith and earnest Prayer, and the Souls of Men praising God are his Food, which the eternal Word that became Man eats, as apart, which appertains to no Man or any other Creature, neither can they eat it; and when he eats the Faith and Prayer, together with the Praise of God from our Souls, then the human Faith, together with the Prayer and praising God, becomes substantial in the

Word of Power, and is of one and the same Substance with the Substance of the heavenly Corporeity of Christ, all alike to the only *Body* of Christ, God and Substance, *viz.* God Man and Substance, *all one.*

61. Th's Substance (which is one and the same Substance with the assumed Humanity from us, wherein he has shed his Blood, which is alike of a *divine and human* Substantiality, *viz.* *Supernatural* Flesh and Blood, and then also of the human *Creatures* Flesh and Blood except the *Earthliness* of our Humanity) he gives this now to the human Faith again to be eaten and drunk.

62. For Faith, in the *Desire* of its Hunger, is the Mouth, which sucks and receives it in, in which Impression, catching and receiving, Faith eats and drinks Christ's Flesh and Blood, which Eating and Drinking is apprehended and kept in the *inward* paradifical Image, which faded in *Adam*, and became living again in Christ, wherein the human paradifical Substance and Christ Fleih and Blood are entirely one Substance, and continue so eternally; which inward Man is now no more called *Adam*, but *Christ*, *viz.* being a Member of the Body and Substance of Christ, wherein is the Temple of the *Holy Ghost*, and God's holy *Word* is therein substantially; and it is a ^s Form or ^s Resemblance of the inconceivable Deity, *viz.* the imaged Word of God, an ^t express reflex Image of God.

63. And this now is the Signification of the Figure, that they served *Joseph* apart, and his Brethren also apart; that still there is a Difference between Christ and his Eating, and Man and his Eating; the Difference is not as to the creaturely Humanity of Christ from us, but *between* the unformed eternal Word in him, wherein the total God is operatively and generatively not shut up and separated, but expressive in full Omnipotence, not creaturely, but divine.

64. But in us Men, so far as Man in his *Participation* hath any thing of God and Christ in his own Substance, the Word is formed and substantial, and this formed substantial Word eats again of the formed Word of God, *viz.* of Christ's Flesh and Blood, *wherein* yet also the unformed Word together *with the whole Fulness of the Deity dwells.* Col. ii. 9.

65. But the human Creature has it not in his own Participation or Possession of Self, as *it is* in Christ Jesus, but as a Vessel and *Habitation* of God, after that Manner by way of Similitude, as Fire possesses Iron and ^u illustrates it, that it comes to be *all of a Fire*, ^u Makes it all of a light Fire. and yet it has not the Fire in its own Power or Authority; for if the Fire goes out, the Iron then remains to be *dark* Iron, or as the Sun presses and penetrates through an Herb, and puts forth itself together in the Herb and becomes substantial, and yet the Sun's Spirit remains to be only a Power and Virtue in the Herb, and the *Corpus* or Body of the Herb does not come to the Sun; thus also it is to be *understood* between God and Man.

66. But that *Moses* says, And they served the *Egyptians* also *apart*, for the *Egyptians* dare not eat Bread with the Hebrews, has also its Figure; though it might well be so outwardly in itself, that they have *not dared* to eat with them, which we leave *unquestionably* in its own Worth, as also all other Things, we leave it standing in a *History*; but we would only clear and explain the Meaning and *Understanding* why the Spirit of God has caused it to be delineated so curiously, exactly, and punctually.

67. Now when we will search out this, we must take into Consideration a *natural Adamical* Man, of what Kind, Progeny, or Name soever he is, whether Heathen, Turk, ^w verbal or titular Christian or Jew; here they are *all alike*, and no otherwise; all these dare not eat with a right true Christian, *viz.* with *Joseph's* Brethren: But why? Because *they have not* a Mouth to eat such Food withall; their Mouth is yet shut up to them, and they *cannot* eat the Food of Christ's Body; they are an Abomination to it, and have a *Loathing* against it; as we see that it is an Abomination to the Jews, Turks, and Heathens, that a Christian says, *He eats Christ's Flesh and drinks his Blood.* John vi. 53.

68. So also it is an Abomination to the titular Christendom, one Part of which believes *not* the substantial Participation and Feeding upon the Body of Christ, but will have it *merely* spiritual; the other Part will have the *Mouth* of the *Adamic* mortal Man full of it, and therewith comprehend and receive it; and so there is no right Knowledge or Understanding in *either* Part: And they sit at Table, but *without knowing* any thing, as the Brethren of *Joseph* did, who knew not *Joseph*, where, indeed, *their Faith* feeds, but their *Understanding* knows not *Joseph* in his ^x Feast or Banquet.

^x Or Mefs of Food.
John vi. 53.

69. Now then, seeing the Jews, Turks, and ignorant unknowing Heathen, have no Mouth to eat such Food with, and that Christ says, *Whosoever eats not the Flesh of the Son of Man, he has no Life in him*, therefore they must *all* of them be damned. O *Israel*, how blind art thou here, and knowest as little as *they*, or as *Joseph's* Brethren knew of *Joseph*.

70. The Turks, Jews, and strange Nations, whose *Desire* and Prayer go to the only God, *have* indeed a *Mouth*, but not *so* as a Christian has; for as the *Desire*, viz. the Mouth is, such is also the Food in the Mouth. They desire the *Spirit* of God, and such is also their Eating, in that Manner as *before* Christ's Humanity, in the Father and the Son, viz. in the *Word*.

^y Or foulish.

71. But a Christian has an *incarnate* Mouth; for the ^y Soul's Desire, or much more the substantial Christ or *Christus*, viz. the Virgin *Sophia*, has a Mouth from the *substantial* Word, but the other have one from the *unsubstantial* Word; they desire ^z the Property of God the Father, viz. of the only God, and they *do* apprehend it also; but here Grace is *not* manifest.

^z Or to be like God the Father, our heavenly Father.

72. But seeing ^a the Father has given Man to his Son Christ, as Christ says, and has manifested the *Grace* in Christ, and invites them all in Christ, and that there is no Salvation ^b without Christ; therefore he *gives* to them also the earnest crying Prayer, which Christ receives from his Father, and apprehends it in himself, and *eats it*, and *fills* them with his Humanity, Suffering, Death, and Shedding of his Blood, and so they are with their Spirit in Christ *substantially*, but in themselves as *hidden* to them.

^a John vi. 37.
^b Or out of him.

73. For they desire *not* any way the *Flesh* of the Son of Man, and therefore they have not in their *Selfhood* any Mouth for Christ's *Flesh* and *Blood*, for they have no *Desire* to it, but with their Spirit they are *substantially* in Christ; but their inward, in *Adam* faded, paradisaical Humanity, wherein the incorporated Grace in Paradise lies, remains *hidden* in them, and *without* a stirring Life.

74. For Christ dwells not substantially therein. as in a *true* Christian; but their Faith's Substance is *hidden in Christ*, to the Day of the Restoration of that which is lost in *Adam*, when their paradisaical Image, which is not manifested in this Time, will put on their Faith's Substance, in God's *bestowed* Grace, which proceeds from one upon all, out of Christ's Spirit; for that incorporated Grace, viz. the inspoken or inspired Word, stands also in *them*, and pants after Christ's Substantiality.

75. But seeing their Substantiality is in the *Word*, without this Place, State and Condition, in Christ, where Christ in *himself* fulfills their Faith to God, therefore also will their substantial Faith in God put on that *incorporated* Word in the paradisaical Image, together with the same at the *Revelation* or Manifestation of Jesus Christ, and herein also the whole Man.

Now, how Salvation is not of ourselves, but of Grace in us. Eph. ii. 8.

76. For the Scripture says, *Of Grace are ye saved, and that not of yourselves*, not by your knowing, but *through* God's Mercy and Compassion. It lies not in knowing, as if the Knowing could receive Christ, but it lies in the Gift, viz. in the *Grace*, which Christ gives to the *Unknowing* into their Faith in God, as well as to the Knowing into their *Desire*; it is done to both, of *Grace*.

77. For *Adam* went forth from the only God into Self, into Ignorance, and led us all

all with him into that *Ignorance*, but Grace came again from that only God, and offered itself to *all ignorant* unknowing Persons, Heathens as well as Jews.

78. Among the Jews stood the Image or *Type* of Grace in the Figure, signifying how Grace would receive Man again. But now the Fathers of the Figure, *viz.* the Jews, had no more Part in the Grace, *viz.* those among whom the Image or *Type* had not *manifested* itself; for the Prefiguration and *Type* pointed at *Christ*: The Jews pressed with their Faith and Prayer, through the Prefiguration, *into* the only Grace, which was in God, which God bestowed upon *Adam* and his Children; but the Heathen, which had not the Law, and yet believed, without Circumcision, in the only promised Grace of God, they pressed without the *Type* or Prefiguration into the Grace.

79. For the *Ability* was given to the one People as well as to the other, no People *had Power of themselves*, but the Grace took the *Will* for the Ability, and gave them Ability and Power alike, the Jews, and the faithful Heathens: But *Infidelity* and *not Willing* was, both with the Jews and Heathen, their *Damnation*, in that they withheld their Wills in Self, and in Hardening, and went a Whoring after other Gods: Thus the Circumcision and Sacrifices were *not* the Jews Salvation, but Grace, which they represented in such Figures pointing at the *Humanity of Christ*. when the Grace would *fulfill* what was to come; the future Fulfilling was their Salvation.

80. Thus also at present the Christians have the *Figure of Grace* under the *Gospel* in the Fulfilling; *not* that they can receive the Fulfilling in Self-power and Ability, but the fulfilling of the Grace *tenders* it to them, if they will *give up* themselves thereinto, and the *Mouth* is given to them in the Grace.

81. But the other bend their Wills towards the Grace of God, which is even the *same* Grace with the Christian's, and no more; but the substantial Grace in the Image of the Fulfilling *they know not*; but the Grace takes their Willing with the Desire into it, and gives the Desire in the Grace a Mouth, which is *hidden* to the Creature, till the Day of the Revelation of *JESUS CHRIST*.

82. Therefore there is no other Difference between them, but the *substantial Stirring* in the paradisical Image, the paradisical Image *not* having *yet* put on Christ in Substance, *as it is* with the true Christians, and yet their Faith in the Grace of God in Christ is substantial; yet not in the human *own Possession* of Self, but in God who fulfills all Things, and *is* and dwells through all Things: Thus the substantial Grace is near the Faithfull or believing Jews and Turks, and *in them*, but as to the Creature *not* apprehended.

83. They have Christ in them, but they apprehend him *not*, unless their Will enters into the substantial Grace of Christ, and then Christ manifests himself in *their* Creature, as well as in Christians; but the Grace in Christ is *laid by* the faithful believing Jews, and other People, for it moves *through* them, and their Will to God is *in it*, and walks therein.

84. A titular Christian, without the Divine Will, is further from it than a believing Jew, Turk, and Heathen, or whoever he be that puts his Trust in God, and *gives up* his Will to God; such a one is nearer, and will condemn the titular Christian, in that he boasts of knowing, and comforts himself with the Grace, but continues in his *evil* Will and *Desire* without Grace, and will set the wicked Man up in the Grace of God.

85. Thou sayest thus: The strange Nations are *not baptized* into Christ, therefore they are not Children to the Grace of the Covenant neither. Answer; If *Circumcision* were alone Salvation, then were *Baptism* so also; for the one is as the other: But God requires that a Jew should be circumcised inwardly in *Heart*. Circumcision was but the *Type* or Image, shewing how Christ would cut off Sin, which *Type* Christ has *fulfilled*: Thus also

^c Bathes,
steeps into the
Grace, and
quickens a
S prout.
^d Or Steep-
ing.

the Spirit of Christ ^c baptizes with this Covenant in the paradisaical Image, in the incorporated *Grace*, and kindles an Ember.

86. But it requires an *Ens* of Faith, which is capable of the ^d *Baptism*, which comes from the Parents, and through the earnest Prayer of those who are conversant about the Work, else the Covenant is *despised*, and there is no Circumcision of the Heart and Spirit; for the Power and Authority wherewith the Holy Ghost baptizes, consists *not in Man*, but in God; whosoever despises his Covenant, and manages it not with earnest and with circumcised Hearts, those he baptizes *into his Anger*, as Saint *Paul* says concerning the Supper of Christ, that the Wicked *receive it to Judgment*.

87. A wicked Priest has not Power and Authority to baptize with the Holy Ghost, he has *only* the Water, and is himself *inable* of the Office; but the *Ens* of the Child, and the believing Parents, and those who require and promote the Work, their Earnestness and Prayer reach forth the Covenant with their Faith's *Desire* to the *baptized* Infant.

88. But the wicked Priest is no more profitable in it, than the *Fontstone* that holds the Water; thus he brings only the Water and the *Ceremonies*, which a Turk can do, without Faith or Believing.

89. But a Stranger that has not the *Baptism*, and knows nothing thereof, becomes in his Faith circumcised *in Heart*, and the *Holy Ghost* immerges into his Faith's *Desire*, and baptizes him into the Revelation of JESUS CHRIST, when his Faith shall also put on the substantial Covenant in the *Grace*.

90. O *Babel*, how blind art thou! How have thy Clergy, or Men ordained and in Orders, set themselves in Christ's Stead? But they all serve not Christ, but themselves to their fleshly Honour. O *Babel*, convert; the Door is open, else thou wilt be *spewed* out; the Time is born, else thou wilt be set before the Light and proved, and then thou wilt stand in Shame before *all People*.

91. Further, the Spirit of God has yet a powerful Figure in this Text, in that *Joseph* caused his Brethren to be set before him according to the *Order* of their Birth, and caused his Brother *Benjamin* to be served with *five* Times more than the other. This prefigures to us, first, the Difference in the Kingdom of Christ, shewing how they shall be unlike in the Regeneration, as St. *Paul* says concerning it, ^e *They shall excel one another in* ^f *Glory, as the Sun, Moon, and Stars* do.

^e 1 Cor. xv.
^f Clarity.

92. For there it will avail nothing, to have been a King, Prince, Lord, Noble, or Learned, but he that has had the greatest Power and *Virtue* in him, who shall have attained *Grace* in the Name of Jesus the most clearly in his *Wrestling of Repentance*, he will be greatest there; for these Orders and Degrees signify to us, that they will be *unlike* in the divine Exaltation, *viz.* in the Power and *Virtue*, as the Angels excel one another in Power, *Virtue*, Beauty, and Brightness.

93. But that *Benjamin* had five Times more Food served to him, points in the Figure at the *inward* Man, for *Benjamin* stands in the Figure thereof, seeing he is *Joseph's* Brother; and *Joseph* here stands in the Figure of Christ; therefore it belongs to the inward Man to eat of his Brother Christ's Food from his *five Wounds*: This is that which this precious Figure signifies here, as may be seen.

94. But that the Spirit says, They drank and were all *filled with drinking*, signifies, that in the Kingdom of Christ there is an universal *common Participation* and Joy, and in *that* there is no Difference, because in such Difference they shall all rejoice in *one* God; for their drinking fully signifies here the *eternal Joy*, where, in this Joy, we shall be as it were drunk, and then will the inward Man drink and eat of the sweet *Grace* which is manifested in Christ's *five Wounds*, and hereby give it into the fiery Soul, which in its fiery Effence will, in this Sweetness, awaken the Triumph of divine Joyfulness, and herein will the noble ^g *Bride* refresh its Bridegroom, *viz.* the *Soul*.

^g Sophia, the
divine Wis-
dom.

The Seventy-first Chapter.

How Joseph caused his Brethren's Sacks to be filled, and the Money to be laid uppermost in their Sacks; as also his Cup in Benjamin's Sack, and caused them to be pursued and charged with Theft: What is thereby to be understood.

1.  OSES says, *And Joseph commanded his Steward, and said, Fill the Men's Sacks with Food, as much as they can carry, and lay every one his Money uppermost in his Sack, and lay my Silver Cup uppermost in the Sack of the youngest, with the Money for the Corn. And the Steward did as Joseph had said unto him. On the Morrow, when it was Light, he let the Men go with their Asses; and when they were not come far out from the City, Joseph said to his Steward, Up, and pursue after the Men, and when you have overtaken them, say thus unto them, Why have you requited Evil for Good? Is it not that out of which my Lord drinks, and wherewith he prophesies? I have done Ill. And when he overtook them, he spoke such Words to them.* Gen. xlv. 1-6. Or divines.

2. Now a Christian stands in this Figure, signifying, that when he is come to this in right Earnestness, into the Image in the Trial on the Path of Christ's Pilgrimage in this World, how God exercises and purges him; for this is the Way and Process on the Path of Christ's Pilgrimage, and how God carries himself, and the World also, towards the creaturely Reason of Man; for we see in this Image, how God, when the repentant Man is in the true Earnestness, fills his Sack, viz. the Mind and Conscience in the Life's Properties with his Grace, and lays the Cup of Salvation, viz. the true and right Silver Cup, viz. the Cup of Christ, out of which he drank in his Suffering, uppermost in the Sack of the filled Grace, out of which a Christian must drink also, and follow Christ in his Contempt. Psal. cxvi. 13. John xviii. 11.

3. For Joseph's Cup, out of which he drank, with which he prophesies or divines, is in this Figure no other but the Cup of the Testament of Christ before his Suffering, of which he drank with his Disciples, and whereby he divined or prophesied concerning his eternal Kingdom, and that whosoever would drink of this Cup, should, with him, divine and prophesy to the eternal Life. i Or concern-

4. But this Figure shews the great Earnestness, signifying how this Cup should be bestowed upon God's Children, and what that Wine is, which they must drink of out of it; for first Joseph sends his Steward after them, and bids him tell them, they had stolen his Cup, and was churlish towards them, when as yet they were not guilty; so also when a Christian has his Sack filled with this Food, then will Christ's Cup be laid in for him: These now the Wrath of God sits in the human Nature, as to their Souls, and as to the mortal Body, and says to the Conscience, Thou hast not rightly gotten this Cup, by the Right of Nature; thou hast stolen it out of God's House from his Grace and Power: The Kingdom of Heaven suffers Violence herein, and thou hast done Violence and gotten this Cup to thee into thy Sack; thou hast not Grace by the Right of Nature; thou wilt needs walk back with this Cup in Peace on these Paths. Matt. xi. 12.

5. But no, it will not avail thee; if thou wilt take Christ's Grace in thee along, then thou must take on thee also his Suffering, Dying, Scorn, Persecution, and Misery, and suffer thyself to be continually reproached in the World for a false wicked Man, and

suffer thyself to be accounted a *wicked* Person by the Pharisaical Hypocrisy, as one that has stolen their Cup and taken it away by *Violence*, in that he will no more kneel down before the great Babylonish Whore, who has presented a Cup full of *Hypocrisy* and *Blasphemy*, and quaff of their Cup; and then they reproach him for a wicked Person, who has stolen their Cup and Authority from them, and run after him and would *murder* him, and damn him to a temporal and eternal Death, and reproach him without ceasing for a treacherous Person, who has stolen their Cup.

6. That is, when a true Christian obtains the Cup of Christ, and *drinks* out of it, then comes the Anger of God in the fleshly evil Nature, as also the Devil and the evil World, and set upon him *on every Side*, because he has this Cup in his Habitation, and prophesies or divines *against them*, that they have the Cup of Whoredom and Abomination in them, and because he reveals it, and will not quaff with them *in their Cup* of Hypocrisy and Blasphemy.

7. And then must a Christian lay down his Sack of God's Grace at their Feet, and suffer himself to be bound and captivated in their Scorning and Contemning, and then they oftentimes *bereave* him of Body and Life, Honour and Welfare, and set him with his Cup before their Judgment; and there a Christian must drink out of their Cup, the Derision, *Cross*, Suffering, and Death of Christ, and imitate and *follow* Christ in this Cup, and not go Home again so in Peace with his filled Sack of the Grace of Christ, through this World, into his eternal ¹Country of his Father; he must be ^mconformable to Christ's Image, and follow him in his Way which he has walked in this World: This is powerfully prefigured in this Figure.

¹ Or native Country.
^m Phil. iii. 10.
Rom. viii. 29.

8. For Joseph's Brethren stood now in the Figure of a converted Christian, whom God has clothed with Christ; and also laid in the Cup of the Cross, together with Grace, and, moreover, uppermost in the Sack; to signify, that when the Grace of Christ, which is bestowed on a Christian, shall *work* and bring forth Fruit, that it is not done in standing still in Peace and Quietness, but in the *Strife* about this Cup, for it lies uppermost in the Sack of Grace, and the Strife about the Cup must always be the *Fore-runner* of it.

9. For Christ says, *The Son of Man is not come to establish Peace on the Earth, but Strife and Persecution, that one be against another and persecute him.* Also, ⁿHe has kindled a Fire, and desires it should burn. And this is it, that a true Christian must always be spoken against, even *Those of his own Family* in Flesh and Blood *must be his Enemies*, that the sown and planted Tree of Pearl may stir and bring forth Fruit.

Mat. x. 34.
Luke xii. 51.
ⁿ Luke xii. 49.
Mich. vii. 6.

10. As an earthly Tree must stand in Heat, Cold and Wind, and have great Strokes and Opposition, whereby the Sap is drawn out of the Earth into the Tree, so that it blossoms and bears Fruit; thus also the poor Soul, in such Smitings and *Opposition*, in Scorn and Misery must draw Power and Virtue into itself out of the bestowed and *entrusted* Grace, *viz.* out of the Soil and Field of the Word of God, with earnest Prayer and Working, and thereby bear the Fruit of *Faith*, *viz.* good Doctrine, Instruction, and Conversation.

11. For thereby the Soul feeds the Spirit of Christ, and Christ feeds the Soul again out of the Sack of the *substantial* Grace, *viz.* with his Flesh of the substantial Wisdom of God; and thus they give themselves one to another, to a *perpetual* Working.

12. And we see hereby, how even the Wicked *must serve* God in the Working of his Grace, for he is its stormy Wind; and his Cursing and Blasphemy against God's Children is the Heat and Cold wherewith God stirs his little Plant of Pearl in his Children, so that it hungers after heavenly Sap, and draws it into itself and grows: And this is that which Christ said, *He came to set up Strife on the Earth*; for Christ's Kingdom is a Strife against Hell and the Devil, Christ strives without ceasing in his Children and Members, with Satan, about the Kingdom.

Luke xii. 49.

13. For in the earthly Man lies yet the *Ground* of the Serpent, *viz.* a Habitation of Satan, wherein Satan withstands the Kingdom of Christ; so also, on the contrary, the Kingdom of Christ *in Grace* withstands the Kingdom of Satan, with the Cup of Christ, and this Strife continues always while the earthly Body continues.

14. For thus God's Anger works in the Love, that the Love, *viz.* the eternal One, and eternal Good, might be distinguishable, *perceptible*, and discernable; for in Strife and opposite Will the Profundity or Abyss, *viz.* the eternal One, which is without Nature and Creature, is *manifest*.

15. And therefore God has introduced himself with his holy Word of Powers into Nature and Creature, as also into Pain and Torment, into Light and Darkness, that the eternal Power of his Word in the *Wisdom*, together with the expressed Word, might be distinguishable and perceptible, that *Knowledge* might be.

16. For without this, the Knowledge of the eternal One would not be manifest, neither would there be any *Joy*; and though it were in Being, yet it would *not* be manifest to itself; thus it manifests itself through the Introduction into Nature, through the Separability or Distinction of the Speaking; whereby the Speaking brings itself into *Properties*, and the Properties into *Opposition* or Contrariety of Will; and so through the Opposition the eternal Good, which brings itself along in the Word of the Speaking, into Distinction, becomes distinguishable, creaturely, and ^o conceivable.

^o Comprehensible.

17. Else if the Evil in the contrary Will were *not profitable*, God, *viz.* the eternal only Good, would *not endure* it, but annihilate it; but thus it serves to the Manifestation of the Glory of God, and the Kingdom of Rejoicing; and it is an *Instrument* of God, whereby he makes his Good ^p conceivable, that the Good may be known; for if ^p there was no Evil, then the Good would not be known.

^p Representable, discernable.

18. If there was no Anger-Fire, there could be also no Light-Fire, and the eternal Love would be *bidden*, for there would be nothing that could be loved; thus the Love of God has an Occasion of Love, for it loves the Dereliction of that which is *forsaken*, *viz.* the Weakness, that ^q it also might be great.

^q The Love itself.

19. For God's Love comes *only* to help the Weak, Lowly, Humble, Destitute, Forlorn, and Forsaken, and not those that go on in the Might and Strength of the Fire, not the Might of Self, but the Impotency, and that which is *forsaken*; whatsoever is lowly, disregarded, humble, and destitute, in that *Love* works and dwells therein.

20. For Love in its own Property is nothing else but the *divine Humility*, out of the Profundity or Ground of the eternal one; Love seeks nor desires any thing but the One, for itself is the *One*, *viz.* the eternal Nothing, and yet is through All, and in All, but the Appropriation of Self-will is a Nothing to it.

21. Therefore all is foolish, and esteemed *evil* and base in the Sight of God's Love; whatsoever wills in its *own* Self-ability, though it may well be profitable, as whereby the willing of Nothing manifests itself, yet it is in the Sight of the willing of Nothing, only a Phantasy, *viz.* a Sport of its own driving on, and tormenting itself.

22. For that which wills nothing, but only that out of which it is proceeded, that has no *Torment* in itself; for that, to itself, is Nothing, but is only to that out of which it is proceeded; it stands submissive to its Maker that made it; he may cause it to be Something, or Nothing: And thus it is one and the same Thing with the *eternal One*; for it torments not itself, it loves not itself, it feels not itself in its own Will, for it has no Will of its own, but is given up to the Total or *Universal*.

23. As we see that the four Elements stand in such a Will, they are *four*, and yet but *one*, for the four stand in one Ground, and the Ground is neither hot nor cold, neither moist nor dry; it is that One Element, an unperceptible Life: But thus it would not be manifested to itself; *therefore* God has stirred it up, and exhaled and un-

folded it out of himself, that there might be *Opposition* to itself, and might perpetually stand in Strife, that the One might be manifested in Multiplicity.

24. But herein neither of them destroys the other that it should *cease* to be, and be nothing, but that which is overpowered stands *still* to that which has overpowered it, the Heat to the Cold, or the Cold to the Heat, and there is *no* Self-possession or Willing, but one Element wills the other, that the other may be manifest; and when it is manifest, then it gives itself to the *strongest* in the Stirring, and so there is a Strife, and yet the greatest Love between them; for in regard of the *Love-struggling* it is, that the Strife and Willing or Stirring arise.

25. Therefore Man, in respect of his own Willing, is an Enemy to himself; if he did give his Will to God, and did yield to him, then God would will through him, and with him, and his Willing were God's Willing; but seeing he loves his own Willing, and not that which has given him the Willing, it is a twofold Injury.

26. One in respect of the *own* Willing, that he will not hold still to the Original and Ground of his Willing, and be one and the same Thing with it, as the four Elements do all give up their Willing into the Ground out of which they proceed, and move and will according to the same.

27. A second is, that he *breaks off* his Love from the Love of the *Abyss*, and loves himself, and forsakes the Love that has given him his Love; and himself wills, goes, runs, cares, and looks after many Things, and breaks himself off from the *Unity*; therefore he runs on in his own Will in the Forms or Qualities of Nature and the four Elements, as also in the Multiplicity of the *Essences* of the ^s Constellations in mere *Unquietness*.

^s Or Postures of the Stars.

^t Form, Quality, or Condition.

28. And the Unquietness brings him into Anxiety, and the Anxiety stands in the *Desire* of his Will, and the Desire includes and over-shadows itself, so that it is dark in itself, and cannot see itself; therefore the Self-will runs on in mere Anxiety, and *vexes* itself in the Desire, and seeks the Love in the Desire, and yet finds nothing therein, but the ^t Image of the four Elements which the Desire itself makes; thus the Will serves its *Images*, and loves the Image in itself, and that is the greatest Folly which Nature has brought forth, and yet it is the Instrument whereby the *highest Wisdom* is made manifest.

29. O ye Men, who count yourselves wise, and receive Honour one from another, in respect of your Self-love and your own Will, how *mad* are ye in the Sight of Heaven! Your own Honour, which yourselves seek, is a *Stink* in the Presence of the only Love of God: But he that seeks another, and honours and loves him, he is one Thing with the *Total*; for when he seeks and loves his Brother, then he introduces his Love into the Members of his Body, and is loved, sought, and *found of him*, who made the first Man out of his Word, and is but one Man with all Men, *viz.* with the *first Adam*, but one in all his Members; as also with the *second Adam*, Christ, but one.

30. For God gave Man but one Will, that he should will only what God would; God would have the World and the Creatures to *be*, and that he would by, and out of his Word; this should Man also will through that same Word, as that Word *would* have it; so also should Man also will to have it be: God created all Things in its own Similitude or Image, by the Word and out of the Word, that one should love another, so should Man also love his Likeness and Similitude.

^v Or Procreating, which was farther to be done.

31. For *all* Men are but the *one Man Adam*; God created only him, and the other ^v Creating he left to Man, that he should leave his Will to God, and with God generate the other Men out of himself in *that Likeness*: But when that was not done, God cursed the Power that was given to Man; so that the Will of the Creatures is opposite to him, seeing he would have them to *misuse* them, and would no more be a Lord of the Creatures, but *mingles* his Love also with them, whereupon the four Ele-

ments *captivated* him, and made him also a Beast as to the Body; and thus now he runs on in the Will of the *Curse*.

32. For he is God's Image, but he ^w fashions his Will into a bestial Image, and ^w Images, *disturbs* the Order of God, from what it was in the Word of Creation; he suppresses the right true Will of God, and sets his own Will in the Place; he is with his Will an Enemy to all Creatures, and all Creatures are *his Enemies*. ^{models, or figures.}

33. And therefore must the divine Will in Man be now born again in such *Anguish* in the opposite Will, and the right divine Will of the New Birth must suffer itself to have the Enmity of all Creatures; and therefore, *because* Man bears in his Body a bestial Will, wherein the bestial opposite Will, together with the *Curse*, is manifested; and so now the Life in the *Curse* is at Enmity with the Life in the *Peace*, and will not suffer it in itself.

34. But if the bestial Will in the Flesh could be wholly broken and *killed*, then the *Curse* would cease, and so no Creature could be at Enmity more.

35. But seeing this cannot be, therefore must Man stand in *Strife*, and endure much Evil to will in him from without, and to will much Evil out from himself, in and towards that which is without him, and so stands in *Strife* between Evil and Good, and in Evil and Good, and lives in the *Strife* of the Elements, and also in the *Strife* of his own Willing that God gave him.

36. For he complains always, that *Wrong* is done him, and yet himself is a wrong Will, and the right Will which he obtains in the Regeneration is *not* his own natural Willing, but it is the Willing of the Grace of God, which is *manifested* in his Willing, which Willing daily kills his natural Willing, and blames Man by God's Instrument with the Children of the Anger openly.

37. *Moses* speaks further, and says, *They answered him, and said, Why speaks my Lord such Words? It is far from thy Servants to do such a thing: Behold, the Money which we found alest in the Sack, we have brought to thee again out of the Land of Canaan; how should we then have stolen out of thy Lord's House either Silver or Gold? He with whom it is found among us, thy Servants, let him be put to Death; and moreover, we will be the Servants of my Lord. He said, Let it be as ye have spoken; he with whom it is found shall be my Servant, but ye shall be blameless.* Gen. xliv. 7-10.

38. This Figure now shews, how the Conscience desires to *justify* itself, when it is apprehended by the Wrath of God's Anger, that either, when God with his Plagues in Nature, also many Times in the *hiding* of his Graces, or through the evil World, blames it, and represents it *unrighteous*, then it will always justify itself, that *Wrong* is done it.

39. For if it has once turned towards Grace, and broken itself off from *ungodly Courses*, then it thinks no Evil at all shall happen, God is bound to protect it, and the World does it *Wrong*, when it reproaches it as wicked; it ought no more to be subject to Plagues and Punishments, and it accounts that *Honesty* and *Righteousness* whereby it steals Grace from God, and reckons it for its own, as if it was *no more* guilty of Sins.

40. Also it excuses itself towards the World, when the World will impute Sins and *Blasphemies* to it, as if it were guilty; then it will needs die, or be put to Death, or the like, as *Joseph's* Brethren did, who knew nothing of the Theft, and did *not understand* neither that all their *Unrighteousness*, and their stealing of *Joseph*, when they stole him from their Father and sold him, stood in the Sacks of *Joseph's* Gifts, *viz.* were manifest before the Eyes of *Joseph*, so that *Joseph* knew and understood their Theft, and therefore caused them to be held for Thieves, and caused them to be pursued as Thieves, and fetched them back again, and set them before the *Judgment*.

41. But instead of the Thievery of their committed Sins, whereby they had forfeited their Lives, *Joseph* caused his Silver Cup to be laid to the Gift in their Sack, and caused them to be blamed for the Cup, which they would not confess.

The Figure stands thus :

42. When a Man, as is above mentioned, becomes a *true Christian*, so that God gives him his Grace, then he lays his Grace hiddenly in the Sack of his Body in the *Essences* of Life ; and moreover, lays therein the Cup of the *Cross*, and blames it no more in Conscience in respect of its manifold committed Sins, for he has utterly destroyed them with the Grace of Forgiveness, and filled the Sack of his Sins with *Grace* for the Hunger of the poor Soul ; but it lays now the Cup of Christ to its Charge, that it is guilty of that, *viz.* of Christ being scorned ; also, of his Suffering and Death, that he has brought Christ to the Cross with his Sins, that it is verily guilty of the Cup of Christ's Cross, and *not wholly* righteous.

* Mortal, or
deadly Sins.

43. For when God by his Grace forgives him the * Sins unto Death, then he causes this Cup of Christ to be laid *aloft* in the Sack ; seeing Christ himself has the Guilt of these Sins laid upon him, and has *taken them upon him*, therefore now this Man is guilty of the Cup of Christ's Cross (in which Christ must taste and drink out the Anger of God in Man) and God's Righteousness requires of him to enter into the Suffering, Scorn, and Death of Christ, that he should *die* with Christ, and give himself up to his Scorn, and suffer with Christ.

44. But seeing he cannot do that, and *is too weak* to enter into such Sufferings in the Anger of God, therefore has Grace put this Cup also into him, that he might drink of Christ's *Victory*, and prophesy or divine of Christ's Suffering and Death, and make them *known*.

45. But God's Righteousness, which now requires Man to be in the Process of Christ, *viz.* in Christ's Sufferings and Death, and yet finds him not *always*, in his Conversation and *Will*, therein, accuses him for a Thief who carries the Cup of Christ's Cross but as a Thief in the *Sack* of his Life's Essences, and charges him of Theft, if he walks otherwise than in the Process and Imitation of Christ.

46. For Christ has received Man into his Sufferings and Death, and turned away the Righteousness of God's *Anger*, and introduced him with his Guilt of eternal Death into his *innocent* Death, and is dead from the Sins and Wickedness in himself ; and in this dying of Christ, God's Righteousness, in the Anger, *requires* a Christian Man to be.

47. But if he walks out of this Path, and not in it, then says Righteousness, Thou art a Thief, and hast *wrongfully* got this Cup of Christ in thy Sack ; I will set thee before my Judgment and *Sentence*, as *Joseph* did to his Brethren, when he caused them to be fetched back to the Sentence of his Judgment.

48. Therefore has a Christian, who walks under the Banner of Christ's Cross, *no Excuse*, when God by his Steward, *viz.* by the *Children of this World*, causes him to be laid hold on in the Righteousness of his Anger, and charges him for a Thief, and an unrighteous Person ; also for a Stranger, Innovator, Novice, Enthusiast, *Fool*, and the like, when Men load him with all his Faults, and the *Infirmities* of natural sinful Flesh, and without ceasing blame him as wicked and *unrighteous*, and condemn him to the Damnation of the temporal and eternal Death ; and though he is not in the Sight of the World, nor as to the World, guilty, yet he is *liable* to bear the Scorn, Suffering, and Death of Christ after him, as a Christian, and is liable to take upon him the whole Process in the Footsteps of Christ, and to *follow Christ* therein, and to suffer all in Christ, and wholly to

put

put on Christ in his Derision, Contempt, Suffering, and Death, and to bear his Cross and Scorn after him, that he may enter into Christ's Kingdom, as a Member of the Body of Christ, that has suffered with him, and has *daily died* to the Anger of God in the Death of Christ, from his actual Sins.

49. For all Sins, Blasphemies, and *Untruths*, which are imputed to him wrongfully from the World, which he is not outwardly guilty of in the Fact, that he suffers in the Process of Christ, as a Christian, and therein drinks out of the Cup of Christ's Cross, who has innocently suffered for his Sins.

50. For if he be not guilty of them in his Life, yet he is guilty of them in the *inherited Sin*, and has inherited them also in the Seed out of which he is proceeded, they lie in his ^z Ground; he cannot excuse himself before God, in the Process of Christ, he is guilty of *all Adamical Sins*. ^z Ground of his Nature and Heart.

51. But this is his Comfort, that God *manifests* them by the Children of his Anger in this World, and so, as a Curse, by the Children of Anger, *fastens* them to the Cross of Christ, and in this Manifestation *drowns* them in him in the Blood and Death of Christ, in that he still cleaves to God, as Christ to his Father, and suffered himself to be accused of Sins which he *had not* committed, but had only inherited them, and so they were taken from him, and given to the Anger of God in his Judgment, that he might *condemn* them.

52. For thus also *Joseph* in this Figure appeased his just Anger towards his Brethren; they were all guilty towards *him*, but he charged them not with their Guilt, but charged them only with his *Cup*, for he had clearly *forgiven* them all their Trespases; but only concerning the Cup he would not hold them guiltless, and yet of right they were not *guilty* of it; but he had laid it in, as his Bounty, and made them guilty of it.

53. Thus also has God given us his *Grace* of mere Love, after that we were clearly guilty of eternal Judgment, and has laid *Christ* and *Grace* in the Sack of our Life, with his Suffering and Death, with his Cup of the Cross, concerning which he does *not* hold us *guiltless*, we are all guilty thereof, and have not this by a natural Right, but it is laid into us *without* our Knowledge; therefore we cannot release ourselves of it, except we cast Christ wholly from us, and *give* ourselves again to the Anger of God, and then Death, Hell, and the Anger of God, make us guilty, and hold us *captive* in them; but at present Man may lay hold on which he will.

54. But that *Joseph* caused the Cup to be thrust into his Brother *Benjamin's Sack*, it has this Figure, that Christ dwells in the *inward Man*, *viz.* in his paradisaical Brother, and has this Cup of the Cross in his Hand, out of which the *guilty Soul* and the Body must drink; he thrusts it into his Brother's Sack, for that inward Ground is his Brother, but the other Brethren must drink of it, this Brother of Christ holds it in him, for he is *Christ's Member* and Habitation.

55. Therefore says *Joseph's Steward*, By whomsoever the Cup is found, he shall be my Servant, but ye shall be quit, *viz.* the *inward Ground*; the true *Joseph's*, *viz.* Christ's Brother, he is Christ's Servant, who serves his Lord and Brother, and must hold the Cup in his Sack; the *other* ^a Forms of Life of Nature are free, and cannot hold the Cup for Christ. ^a Conditions or Qualities.

56. For they are not the right Sack to put it in, but the Ground of the *heavenly World's Substance* is the Sack to which the holy Cup of Christ does belong, which pours the Ground of Nature out of it; therefore must *Joseph's Brother* be made guilty of the Cup, because he stood in the Figure of the inward Man, wherein Christ would *manifest* himself with his Cup of the Cross, and so the other Brethren, *viz.* the poor Soul, together with the Body, be quit and released from the Guilt.

57. Therefore says *Joseph's Steward*, He is my Servant who has the Cup, he shall

serve me, but ye shall be quit; that is, *Christ* is in this inward *Benjamin*, *Joseph's* Brother, and serves God with overcoming of Death, and the Anger of God in Man, and so all the other Brethren, *viz.* the *natural Life*, shall be quit from Guilt and Pain; and it stands excellently in the Figure.

Gen. xliv.
11—13.

58. *Moses* says further, *And they hastened, and laid every one his Sack off to the Earth, and every one took his Sack off, and searched, and began at the Eldest and so to the Youngest; and there they found the Cup in Benjamin's Sack: And then they rent their Clothes, and loaded every one his Ass, and went again into the City.*

59. When *Adam* was fallen into Sin, then the *Law* and Command fetched him back again, and charged him with the Sin and Theft, that he had eaten of the wrong Fruit with a wicked Mouth; therefore must he return again into the City, *viz.* into the *Earth*, out of which the Body was proceeded, and there lay down his Sack into the Earth, and there God's Righteousness searches into all the natural Properties, *viz.* Truth and Righteousness, which avails before God, *viz.* the *Image of Heaven*; and began from the first Form of Nature, and so on to the youngest and last, *viz.* to the *incorporated* Ground of Grace after the Fall, and cannot find this Cup of Salvation in any natural Property, although the Body goes quite to Dust in the Searching, all but the youngest Brother in the inspoken or inspired Word of Grace; in that lies the Cup of *Joseph* and of *Christ*; this the Spirit prefigures powerfully in this Figure.

Gen. xliv.
14—17.

60. *Moses* says further, *And Judah went with his Brethren into Joseph's House, for he was there still, and they fell down before him on the Earth: But Joseph said to them, How have ye dared to do this Thing? Know ye not that such a Man as I can find it out? Judah spoke, and said, What shall we say unto my Lord? How shall we speak, and wherein can we justify ourselves? God has found out the Misdeed of thy Servants: Behold here, we, and he with whom the Cup is found, are the Servants of my Lord. But he said, That be far from me to do such a Thing; the Man with whom the Cup is found, he shall be my Servant, but go ye up in Peace to your Father.*

The inward Figure stands thus:

61. When God blamed and charged Man with Guilt by reason of *Sin*, and presented this to him in his Anger by the *Deluge* or Flood, also by *Sodom* and *Gommorrah*, before their Eyes, that they had robbed in the House of *Joseph*, that is, in the Covenant of Grace, and transgressed the Covenant; then went *Judah* with his Brethren, that is *Moses*, with the Children of *Judah* and *Israel*, in the Manifestation of the Law, when their Sins were manifested, and that God required the Cup back again into *Joseph's* House; that is, the Law went back into *Joseph's* House; then *Judah* and *Israel* could not keep it, and so it went into the *Grace*, and there the Covenant of Grace, *viz.* the right *Joseph*, presented itself before their Eyes, and said, While you are Robbers and *evil*, do you suppose I cannot find you out? But they could not answer him, but must yield themselves to his Sentence.

62. For *Israel* could neither keep the *Covenant* nor the *Law*, and therefore must now fall down before him, and yield themselves to his Mercy and Compassion: *Israel* would now give up himself to be God's own *Servant*, but he would not have them minister to him with their Law, but would have that to be his *Servant*, wherein the Cup lay; he would not have only an outward Worship and Service of God, in the Figure of *Christ*, with the Law, but he would have *Benjamin*, *viz.* the inward Ground of the heavenly World's Substance, for a *Servant*; but the Minister, or *Servant* of the Law, *viz.* the natural Man, should go Home again in Peace into his Father's Country, and take the

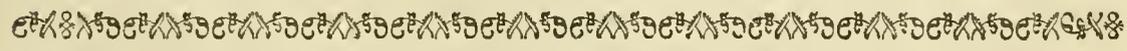
bestowed Grace along with him in his Life for Food; this the Spirit of God sets thus in a Figure under these Acts, pointing at the *future*.

63. Under this Figure now the Spirit intimates, by *Judab*, who was *Surety* for *Benjamin*, very secretly and mystically, that the poor *Soul* could not thus with the *Grace* go Home again to its Father's Country, unless it had *Benjamin*, that is, *Christ* in Substantance in it: For *Judab* pleaded exceeding hard, that he durst not go Home, unless he brought *Benjamin* along with him, or else he would himself remain there a Servant.

64. Thus the poor *Soul* gives itself up to God, when God's Righteousness calls it to go back again home with the Covenant, then it will by no Means go back, except it have *Benjamin*, that is, *Christ* substantially with it, else it cannot see God; as here *Judab* in this Image and Type excuses himself, and says, *If he came back and brought not Benjamin with him, then he should bring his Father's grey Hairs under the Earth, seeing his Soul* ^{Gen. xlv. 30;} *clave to Benjamin's Soul.* ^{31.}

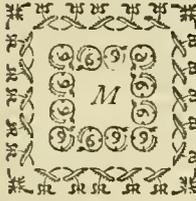
65. That is, if the *Adamical* Man should go into Paradise again, without *Christ's* Life and Substance, then would he bring his Father, the *Life's* Nature, into the eternal divine ^b Forgetfulness, for the Life of the human Nature would *not* be manifest according to the divine Property; that is, it could *not* live in the Kingdom of Heaven. ^{Or Hidden-ness.}

66. Indeed God calls the *Soul* to go Home with the Law into Paradise, but that cannot be, unless it has *Christ* in Life and Substance in it, and then it dares go Home again into its first native Country of its Father.



The Seventy-second Chapter.

How Joseph manifested himself before his Brethren; and what is to be understood thereby.

1.  *O S E S* says further, *Then Joseph could no longer withhold himself before* ^{Gen. xlv:} *all those that stood about him; and he cried, Let every one go forth from* ^{1-3.} *me, and none were with him, when Joseph made himself known to his Brethren, and he wept aloud, so that the Egyptians and Pharaoh's People heard; and he said to his Brethren, I am Joseph; doth my Father yet live? And his Brethren could not answer him, they were so terrified in his Presence.*

The inward Figure stands thus:

2. God gave *Israel* the Law, and commanded them *thereby* to go home again into Paradise, even as the Figure of the promised Land (into which they were to go, but could not for a long Time, till *Joshua* led them in) was a Type and Prefiguration of the true leading in by *Jesus*; and under the Law they had also the paradisaical Covenant of *Grace*, as also the Prophets, who led them to God's *Mercy* and Compassion.

3. But they could not *by any of these* come again into their first *Adamical* paradisaical Country of their Father to rest: God's Righteousness blamed them without ceasing, and required the Power and Ability, that they should give *full Obedience* to the Law and Covenant.

4. But seeing that could not be, and that neither the Law nor the Covenant could bring them in back again, *then* the heavenly *Joseph* manifested himself out of the Covenant, for he could *no longer* withhold, in regard of Man's Misery, and brings his great Mercy and Compassion, through the Covenant, into the Law; which *Compassion* is signified by *Joseph's* great *Weeping*, when he could no more withhold from his Brethren; and he wept, so that even the *Egyptians* and the People of *Pharaoh's* House heard; which signifies, that this Weeping, *viz.* the Mercy and Compassion of God through Christ, the *Egyptians* also, that is, *all Heathen* and People, should hear and *receive* it, even as it came to pass, when Christ's Weeping and Compassion founded among all Nations, so that they *all received* it into their Hearts, and turned themselves to this *Joseph*, who received them all, and *fulfilled* the Law, together with the Covenant.

5. But that *Joseph* cried, Let every one go forth from me, when he made himself known to his Brethren, that none should stay with him; it signifies this, when Jesus Christ, *viz.* the highest Mercy and Compassion of God, manifested itself out of the Covenant, then must the *Law* with all *Ceremonies*, together with the *Covenant*, cease and be gone, also all *Man's Ability* and Power, as also all *willing*, going, and running, must go forth and depart.

6. For that presented itself out of the Covenant and the Law, which fulfilled both the Covenant and the Law, and set itself in the *Stead* of the Covenant and the Law, in the Middle, as a *Mediator* between and in God and Man, as a God-Man, and Man-God, who *alone* should bring *Adam* into Paradise, and destroy Sin; none should be with him, he alone would and should manifest himself *for a Light*, and for a *new Life*, to the Humanity.

John viii.

7. And it is the Figure which shews how the repentant Man must come to God, for he must cast away *all Things* from himself; *all his Works* and Doings cannot reach the Top and Point of this; he must wholly enter into Resignation and Dereliction, and turn himself away from the Comfort and Help of every Creature, that he may stand naked and alone before the most clear and merest Mercy and Compassion of God in Jesus Christ.

8. No Hypocrisy or human Comfort, wherewith Men please and amuse the Heart, will avail, in this Presence of *Joseph*, but a *total* forsaking of every Creature, wherein every Thing is left to the naked Soul, and that must in itself sink down in the Presence of the heavenly *Joseph*, in its Will and whole Desires, and totally *leave* itself to him, and will nothing without his Will, and set no other Means or *Medium* aloft in Esteem, for all will avail nothing.

9. The whole creaturely Life must be resigned and forsake its Will and Desires, that the *creaturely Will* may be received and purified again by the uncreaturely Will, that God's Will and Man's Will may be *one* Will, and then *God is all in all* in him, according to the inward and the outward World, in each World according to its *Property*, *viz.* according to the eternal speaking Word in the Soul, and according to the animal Soul, *in Spiritu Mundi*, in the Spirit of the World, in all, as an Instrument of God.

10. Now when this is done, then says the heavenly *Joseph* in his Mercy and Compassion, I am JESUS *in thee*, and opens the inward Eye in the Soul, that it knows him in a Moment; and he speaks friendly into the Soul, and says, Does my Father yet live? That is, Is the Father's Nature yet in the Soul? Is there yet a *Breath* of the divine Life in it?

11. Before this Manifestation now the Soul's own Will is terrified, so that it has in its *own Power* no Word more to speak, nor can it, in Self, speak; for in this Terror the Self of the Will goes to the Ground: For with this Aspect arises the *Will of God* up, and slays the Soul's own Will, as *Joseph's* Brethren were so very much terrified before

his Face, that they could not speak a Word more; *all their Ability* failed them as if they had been dumb: And thus also will the Wicked and *Ungodly* at the last Judgment be dumb before the Face of God, and terrified to *eternal Death*, that his Life will be a mere Anguish and *Terror* of an evil Conscience, which will be an *eternal Gnawing*.

12. *But Joseph said to his Brethren, Draw near to me; and they drew near: And he Gen. xlv. 4; 5. said, I am Joseph your Brother, whom ye sold into Egypt; and now be not careful nor think that I am angry for it, that ye have sold me hither, for to preserve your Life, hath God sent me hither before you.*

The holy Figure stands thus :

13. When Christ with his Revelation or Manifestation thus terrifies the Soul, that the Soul's own Will is *terrified* into the Death of its Willing and Ability, then he speaks in or inspires his Word of Grace into it, and *gives it* Power and Virtue, and says in the soulish Essence, Draw near to me, and raise up thy Countenance from the *Terror of Death*, go in my Power to me and into my Will; I am no more angry with thee, that I have been sold into thy Death; God has sent me hither before thee, that I might nourish thee in thy Hunger of Misery, *viz.* in the Hunger of God's Anger, till thou art *freed* from thy earthly Body, in which lies the great Hunger and *divine Famine* in the Anger of God.

14. For to preserve thy Life has God sent me *into* thy Humanity and Soul, *for there Gen. xlv. 6. will yet be five Years of Dearth* in thy Flesh; that is, the divine Hunger will yet remain in thy *five Senses* of the earthly Reason; therefore has God sent me before hither, ere this World cease to be, to thee, and *into thee*, that he might deliver thee in thy earthly five Senses, with a powerful Deliverance, that my Power and Virtue of the Famine in the *five earthly Senses* may deliver and feed the poor Soul. God has set me as a Lord and Prince, and made me a Father of thy Nature, that *I should rule*, as *Joseph* over the Land of *Egypt*: I am become Lord over all thy House, and all that thou hast and art, that I should nourish thee in thy Famine with the *divine Food* of my Flesh and Blood: Be no more afraid; I am with thee in the Necessity of the earthly Life, I will deliver thee, and bring thee to *Glory* and Honour.

15. And *Joseph* said further, *Make Haste now, and go up to my Father, and to your Gen. xlv. Father, and tell him, Thus says Joseph thy Son, God has set me as Lord over all Egypt, come 9—11. away to me; delay not; thou shalt dwell in the Land of Goshen, and be near me, and thy Children, and thy Children's Children, thy small and great Cattle, and all that thou hast: I will there provide for thee, for there are still five Years of Dearth and Famine, that thou mayest not perish, with thy House, and all that which thou hast.*

16. *Behold, your Eyes see, and the Eyes of my Brother Benjamin, that I speak to you with Verf. 12—15. my own Mouth: Make known to my Father all my Glory in Egypt, and all that ye have seen: Make Haste, and come with my Father down hither. And he fell about his Brother Benjamin's Neck, and wept, and Benjamin also wept upon his Neck, and he kissed all his Brethren, and wept over them: And afterwards his Brethren discoursed with him.*

17. This now is a Figure representing, that when the Soul has *seen* the Countenance of the heavenly *Joseph*, that he has comforted and refreshed it again: Then says the divine Word *in it*, *Make Haste now, and bring also my Father*; that is, thy Nature and thy whole Life with all thy Conversation and Doings in thy State and Condition, *to me*, and thou shalt dwell near me with thy outward Life, and I will nourish thee and *provide* for thee, and all that over which thou art set: Come away with all thy Thoughts and Works into *Egypt*; that is, into *Lowliness and Humility*, to me, that very Land will I give unto thee, to dwell in; that is, in *Lowliness and Humility* shall thy Dwelling be;

and there in thy temporal State and Condition thou mayest with temporal Nourishment, in *temporal good Things*, dwell by me; your Eyes shall there see my Goodness and Bounty, that I will *do well* to you in the Famine of your Earthliness.

18. For the Land of *Goshen* signifies, a Fatness of the Blessing of God in this Earthliness; and therein your Eyes see, and also the Eyes of my Brother *Benjamin*, viz. of the inward new Man, that I speak to you with my own Mouth; that is, *essentially within you*: For if a Man comes to the new Birth, then Christ speaks essentially, that is, *actually* or operatively in him; and the Eyes of the Soul, together with the most inward Ground, wherein Christ, viz. the Word, is, essentially see and find the same.

19. But the outward five Senses cannot in this Earthliness *wholly* comprehend it, but they dwell near it; the inward Eyes see through the outward Senses, as the Sun shines through *transparent* Glass, and the Glass remains Glass still; so also the outward Nature of this Time of the five following dear Years of the earthly Essence *continue* in their Right, till the Soul forsakes the Body, and then at the last Judgment Day, also, the right *Adamical* Body of the five Senses shall come again to the Soul, but the Grossness or *Dross* of the earthly Body has no more Place; for all temporal Things *separate* themselves in *Mysterium Magnum*, into the Great Mystery, out of which they proceeded.

20. But that *Joseph* fell about his Brother *Benjamin's* Neck and wept, and *kissed them all*, it signifies this in the Figure; when Christ in the inward *Benjamin*, viz. in the Image and Substance of the heavenly World's Substance, which faded in *Adam*, is manifested again, then the holy Name *Jesus*, viz. God's great Love, *kisses* the incorporated Ground of Grace, and *penetrates* or presses through this Image, with his weeping Love, viz. with God's great Sweetness, viz. the Temple of Christ, and hereby kisses the creaturely Soul's Essences, and presses also with the weeping Love through it, and then it obtains its Life again, and *speaks with God* in Christ *Jesus*.

21. For in this Speech, or *Voice only*, the Soul is heard of God, for in this Kiss the Soul has its *Hearing* given to it again, so that it *bears* and *teaches God's Word*; for the Senses or Thoughts of the Soul stand now in the Word of Life, and hear what the Lord speaks in them through Christ, out of the inward Ground; and that is it that Christ *John viii. 47.* said, *He that is of God, bears God's Word*: And to the Pharisees he said, *Therefore ye bear not, for ye are not of God*.

22. If the present contending *Babel* had in it the *Kiss* of Christ, then it would with *Joseph's* Brethren turn to the heavenly *Joseph*, and in great Humility and *Lowliness* speak with *Joseph*, and would hear God's Word in *Joseph's* Love, and speak humbly with him, they would *not* contend for temporal Honour and fat *Bellies*, and about Dominion, and waste the Land of *Goshen* in a *heathenish* Manner.

Or Benefices.
Or barbarous.

23. O *Babel*! Thy Shame and Reproach is set in Judgment before the Most High; thou art that same *Antichrist* of whom *St. Paul* has spoken: Thou boastest of God's Word in Teaching and Hearing, and thy Ground is *not* of God, but from the Tower of *Babel*; thou wilt teach God's Word with the *Letter* without the living Word in thee, but *the Sheep bear not thy Voice*, for it proceeds not from *Joseph's* Kiss.

Gen. xlv.
16-20.

24. And *Moses* says further, *And the Report came into Pharaoh's House, that Joseph's Brethren were come, and it pleased Pharaoh well, and all his Servants; and Pharaoh said to Joseph, Say to thy Brethren, Do thus, Load your Beasts, and go up, and when ye come into the Land of Canaan, then take your Father and your Families, and come to me, and I will give you the Good of the Land of Egypt, that ye shall eat the Marrow of the Land: And command them to do thus; Take you from the Land of Egypt Chariots for your Wives, and for your Children, and bring your Father and come, and regard not your Household Stuff, for the Good of the whole Land of Egypt shall be yours*.

The Figure stands thus :

25. When *Joseph's*, viz. Christ's, Voice sounds in the Soul, then this *Report* presses in to God the Father's Property; for the Soul in its Nature is, from the eternal Nature in the Word, out of the Father's Property of Fire; and so is manifest again in the Father, from whom the Will had broken off itself; and he speaks or inspires himself into its Life's Essence, for it pleases him well, that the Soul is become *manifested* in Christ, and bid the Soul with all its Properties, through *Joseph's*, viz. Christ's, Efficiency, to come into Paradise again; he gives it Chariots and all Necessaries, which Chariots are his *Spirit in the Word* which brings it, and gives it the whole Land of *Egypt*; that is, the whole *Paradise*, or Kingdom of Heaven, for its own; this the Spirit of God powerfully prefigures under this History.

26. And the Children of Israel did so, and *Joseph* gave them Chariots, according to the Gen. xlv: Command of Pharaoh, and Provisions to spend by the Way, and gave each of them all sumptuous Apparel, but to Benjamin he gave three hundred Pieces of Silver, and five Suits of sumptuous Apparel, and to his Father he sent besides, ten Asses laden with the choice good Things of the Land of Egypt, and ten she Asses with Corn and Bread, and Food for his Father upon the Way: Thus he sent his Brethren away, and they departed; and he said to them, Contend not on the Way.

The Figure stands thus :

27. Christ takes the Provision, as also the Chariot, viz. the *Holy Ghost*, from the Father, which he sends to his Children, as *Joseph* took the Chariots and Present from Pharaoh, and gives them Provision to spend upon the Way of their Pilgrimage, viz. his Body and Blood for Meat and Drink.

28. The sumptuous Apparel which *Joseph* gave to every one of his Brethren, signify the Temple of Christ, wherein the Soul feasts and rests; and *Joseph's* five Suits of sumptuous Apparel which he gave to his Brother Benjamin; are the five Wounds of Christ, wherein the inward Man feasts in God's Love; but the three hundred Pieces of Silver which he gave to Benjamin are the Gifts of the Word out of this great Love, wherewith this Benjamin should trade and get Increase, and gain much for his Lord and Brother, the heavenly *Joseph*, for, with Money Men trade; so also should the inward Benjamin trade with his Gifts of the three hundred Pieces of Silver; viz. with the Gifts of Christ; that is, teach and make known God's Wonders, for he is Christ's Servant and Assistant; yea, his true Brother.

29. But the ten Asses laden with the choice good Things of the Land of Egypt, which *Joseph* sent to his Father, signify, in the Figure, the Ten Commandments in the Law of Nature, which *Joseph* had laden with good Things; that is, Christ has laden them with his Grace, and sent them to God's Righteousness in the Conscience, whereof poor Nature has to make Expences.

30. But the ten she Asses with Corn, signify the ten Forms of the soulish and natural Fire-Life, upon which Christ loads the Soul's Food, when they go in his Process in the Imitation of him: The Bread and the Food upon the Way, signify the Word of God, of which the poor old Adam must eat, that he may live.

31. These Christ gives his Children and Brethren on the Way of their Pilgrimage, when they go Home again in the Process of Christ, that they may have Provision to spend; and thereof Nature, viz. the Old Father, eats; and commands them that they should not contend one with another upon this Way, but in Love and Peace go Home into Paradise.

32. O *Israel!* Where is now thy Peace? It seems as if thou hadst consumed all the Provision of *Joseph*, and must at present want, seeing thou so very much contendest about this Food, and hast raised such Murdering about it. Truly thou hast murdered thy Brother *Benjamin* by the Way, and therefore thou art in *Strife*, and wilt not go Home, thou art afraid, but the Famine will drive thee forth, or else thou wilt be hungry and starved.

Gen. xlv.
25-28.

33. Thus they went up from *Egypt*, and came into the Land of *Canaan* to their Father *Jacob*, and made it known to him, and said, *Joseph* is alive, and is Lord of the whole Land of *Egypt*; but his Heart thought much otherwise, for he believed them not: Then they told him all the Words of *Joseph*, which he had said to them. And when he saw the Chariots which *Joseph* had sent to bring him, the Spirit of *Jacob* their Father revived; and *Israel* said, I have enough, that my Son *Joseph* yet liveth, I will go down and see him, before I die.

This Figure stands thus:

34. When Christ's Apostles were loaden with this Present, they went therewith into their Father's House, viz. among the Brethren in the Kingdom of Nature in their Unbelief, and made known to them the great Glory and the Present of JESUS CHRIST, which he had given them, that they should bring it to them; but their Heart believed it not, that these simple Men, the Apostles of God, loaden with such great good Things, were sent by *Joseph*, till they saw the Chariots of the Holy Ghost, which brought the Present in great Power and Works of Wonder, and heard the powerful Word of JESUS CHRIST, with Deeds and Wonders out of their Mouth; then said *Israel*, Now I have enough, now I can believe; I will also go along with you to Christ, that I may see him; as old *Jacob* said, I have enough, that my Son *Joseph* yet lives; I will go up, that I may see him before I die.

35. Thus also these Chariots go out from God's Children among the Unbelievers, which at first will not believe; but when they feel these Chariots, and the Present in them, then they also say, I have enough, I will go along into *Egypt* into Repentance, that I may see and know my Saviour; for their Spirit is also revived, as *Jacob's* Spirit was.

36. Where are now these Chariots in the Teachers Mouths, upon which the Holy Ghost rides and touches the Heart of *Israel*, that his Spirit is revived? Indeed, says *Babel*, the Spirit of Christ at present works not so powerfully in our Words, we have now the Knowledge of the Kingdom of Christ, that need not be, we should only believe the Word, which Christ's Apostles have left behind them, and that is enough.

37. Else if we should teach so powerfully, we must then be also of so simple and poor a Life as Christ's Apostles led, and forsake the World: That needs not be, Christ's Kingdom must now be stately in Pomp and Glory.

38. O how will poor Christ, who on Earth had not whereon to lay his Head, reprove this to thee, before thy Face, that thou hast taken his Covenant into a false and wicked Mouth? Earnestness was never more necessary than at this present, when all the Chariots are overthrown and in great Confusion.

The Seventy-third Chapter.

How Jacob, and all his Children, and all that were belonging to him, and all their Cattle, went into Egypt.

1.  O S E S says, *Israel went with all that he had, and when he came to Bersheba, he offered Sacrifice to the God of his Father Isaac; and God said to him that Night in a Vision, Jacob, Jacob: And he answered, Here am I: And he said, I am God, the God of thy Father Isaac, fear not to go down into Egypt, for I will there make thee a great People; I will go down with thee into Egypt, and bring thee up hither again; and Joseph shall lay his Hand upon thine Eyes.* Gen. xlv. 1-4.

The inward Figure stands thus:

2. *Jacob* must go into *Egypt* in the great *Famine* and *strait Hunger* with all the *Company* he had, and he went up; when he heard of *Joseph*, when *Joseph* caused him to be *fetch'd* by his *Sons*, when he saw the *Present* and the *Chariots* of *Joseph*, then his *Spirit* was *reviv'd*, and he went up: Thus it is also in the *Figure* of the new *Birth*, when the *Adamical Man* hears the *Voice* of the heavenly *Joseph* founding in him, and sees the *Chariots* of the *Holy Ghost* in him, then he goes up with all his *Powers*, and goes into the *Egypt* of *Repentance*.

3. And when he comes to *Bersheba*, that is, into the *founding Noise* of his *Heart* and *Soul*, then he *sacrifices* his *Body* and *Soul*, with all that he has, to the *God* of his *Father*; that is, he *gives* himself up with his *Life*, and all whatsoever he is, into the *Word* which created it in *Adam*, and made it out of itself, which is the *God* of his *Father*; then that *divine Word* speaks or *inspires* into him; that is, it speaks *actually*, *operatively*, and *powerfully* in him, that *Night* in a *Vision*, which is as much as to say here, in the *secret* *Hiddenness* of *Man*, where *God* *hides* himself from *Reason* and the *Creature*, and out of his *Principle* speaks or *inspires* *Comfort* and *Power* or *Virtue* into the *Life*, and calls him by his *Name*, as he did *Jacob*; that is, he *comprises* his *Name* in the *Word* of his speaking, which is the *Book of Life*, wherein the *Names* of the *Children of God* are *comprised* or *written*. Rev. xx. 12-15.

4. And when *Man* perceives him in the *Power*, then he speaks again into the *Word*, and says, *Here am I, Lord, make me what thou wilt*; I stand before thee; and that same *inward Word* of *God* says in *Power*, *I am God, the God of thy Father*; that is, it *gives* to *Man*, in this *Speaking Power*, *divine Knowledge*, so that *Man* learns to understand that *God* *works* in him, and what *God* is.

5. But seeing the *Body* is a *dark Valley*, and moreover an *unrighteous Inclination*, therefore the *Word* speaks into the *poor Soul* thus, and says, *Be not afraid* when thou enterest into *Egypt*, viz. into *Repentance*, and goest forth out of the *Land of Canaan*, viz. from the *Pleasure* and *Voluptuousness* of the *World*, *Falsehood*, *Wickedness*, and *Unrighteousness*; although it is like they become thy *Enemies*, and persecute thee, yet fear not, I will go along with thee into *Egypt*, that is, into thy *Conversion* and *divine Obedience*, I will help thee to work *Repentance*, and bless thee in thy *Egypt*, viz. in thy working of *Repentance*, and make thy new *Birth* grow to a *great Tree*, which shall

bring forth *much good Fruit* in the Kingdom of God; as he said to *Jacob*, *I will make thee a great People in Egypt, and will bring thee out from thence again*; that is, thou shalt not remain as one *dead* or departed from this World; although, indeed, thou goest into Repentance, and forsakest the World in thy Mind, yet I will bring thee out of Anxiety and Trouble again, and leave thee in thy State and Condition, if it be right and *honest*; which is done thus:

6. When Man goes into this *Egypt*, he must leave all his Land, *viz.* all his temporal Pleasure and *Lust of the Flesh*, and give up all to God, and hold nothing more for his own, but think that it is not his own, but that he is a Minister and Servant in it, that he should serve God and his Fellow-Members therein, and so regulate his Heart as a Pilgrim in his Journey, who is *no where* at Home in this World; he must with *Jacob* sit in *Joseph's*, that is, in the Holy Ghost's Chariot, and go whithersoever the same, in this Famine, will bring him; then God goes in and with him, and blesses him, so that he works and brings forth much divine Fruit, and his Name becomes very great in the *Word* of God.

7. But God does *not* for all that cast him out of his temporal Possession, he brings his Spirit up again into the Works and Labour of his Hands, *viz.* into his *worldly* State, Condition, and Employment, that he may serve God's Deeds of Wonders, also himself, and the Members of his Body, *viz.* his *Neighbours*, therein: Nothing will be taken away from him, but only the Unrighteousness, Falsehood, and Untruth; God makes him now his Servant in his State and Condition, he *may well keep* and take along with him his Cattle and his Goods for his *Necessity*, as *Jacob* did, but that which is *false* and wicked he *must put away*.

8. And when he does thus, then says God, *Joseph* shall lay his *Hand* upon thine *Eyes* that thou mayest see; that is, Christ shall with his Hand of Grace lay hold on thy Sight, blind as to God, and lay his Hand of the divine Sun upon thine Eyes, and then thou wilt come into divine Vision and Knowledge in thyself, so that thy Reason will *wonder* whence such Light and deep Knowledge come to thee.

Gen. xvi. 6, 7, 26, 27. 9. *Jacob* came with *seventy Souls* in all, with all his Children, and Children's Children, of which *sixty-six* were proceeded out of his Loins, which went with him, for *Joseph* had begot two Sons in *Egypt*.

70 the Number of Babel. 66 of the Feast and the Whore. 10. This Number *sixty-six*, is a great and mystical Number; as also the Number *seventy*, which is the Number of the great *Babel*; and the Number *sixty-six* is the Number of the *Beast* and of the *Whore*, from which *Israel* and every Child of God must go forth.

Note. 11. This going forth of *Israel*, is a true Figure and Image of the last Exit and going forth of the Children of *Israel*, *viz.* the right *true Christian*, which shall also go forth out of this *Canaan*, *viz.* out of *Babel*, in the *End* of the *Beasts* and the *Whore's* Number, which signal Star with the Chariot of *Joseph* have clearly appeared.

12. For the great Famine in the Time of *Jacob*, wherein is the great Hunger and *Want* of heavenly Food, is at Hand, and not only a Hunger of the Soul after the Bread of Heaven, but also a great, vehement, and from the Beginning of the World hitherto, before *unheard-of Impression*, of Desire to Selfhood, *viz.* to Covetousness, *Extortion*, and *Pride*.

13. The Hunger in the Wrath of God after Vanity, to devour it, is so great, that at present the Powers of Heaven imprint their *Influence* so, that all Provision and Blessing are consumed, and the *Mind* of Man is so hungry after Vanity, that there is no Rest at all upon Earth, for this Desire.

14. Also the third Principle, *viz.* the Spirit of the World, of the Dominion in the four Elements, *impresses* with its Power, from whence all Blessing is consumed, and

instead thereof an insatiable Hunger of Covetousness is risen up; so that the Beast and the Whore, together with their Worshipers, are so hungry after Pride, Covetousness, Envy, Anger, Unchastity, Whoredom, and bestial Voluptuousness, and so *hard* imprinted or impressed in such Desire, that the Time is already that this Beast, together with the Whore, must burst to Pieces.

15. And then *Jacob's* Spirit revives, and believes that *Joseph* is a Prince in the Land of *Egypt*. viz. in the *Conversion*, and there will *Joseph* be manifested to his Brethren, and then they must be *ashamed* of their Falsehood and Wickedness, that they have suppressed *Joseph* and sold him, with Lying, into Misery.

16. For *Joseph's* Face in the Truth shall behold all *Israel* and *Egypt*; but *Israel* must go forth out of *Canaan*, and leave *Babel* in the Number seventy; but the Hunger in *Babel* says, I will first fill my Sack, that I may have Provision in the Way; and *knows* not that *Joseph* has given *Israel* Provision for Expences, and, moreover, Chariots and Apparel, so that they shall only take *their Cattie* along with them, and leave their Dwellings and Household-stuff behind.

17. The Provision for Expences, which at present *Israel* gathers together in *Babel*, belongs all to the *wrathful* Impression of God's Anger, which shall devour it all when his Fire burns; God has clearly sent his Children Provision for Expences beforehand by *Joseph*; they will have fully enough, if they do contend not upon this Way; sumptuous Apparel is prepared for them, that they may be at *Rest* from this Disquietness of the Driver.

18. But *Babel* thinks it is a *long Time* yet; *Israel* must serve me; I will plague them sure enough; but the *Deluge* or Flood, and the Fire of *Sodom*, falls suddenly down upon them, so that there is no escaping; he that wakes, let him watch, and take Care that he does not Sleep; for the Bridegroom calls *every where*; afterwards the foolish Virgins will trim their Lamps, but it is too late, the Hunger of *Babel* lays hold and devours them in its Jaws.

19. *Moses* says further, *And he sent Judah before him to Joseph, that he might direct him Gen. xlv. to Goshen, and they came into the Land of Goshen; and Joseph made ready his Chariot and* ^{28-30.} *went up towards Goshen, to meet his Father Israel; and when he saw him, he fell about his Neck and wept a long while upon his Neck: Then said Israel to Joseph, I will now readily die, now I have seen thy Face, that thou yet livest.*

This Figure stands thus:

20. *Judah* signifies the *incorporated* Covenant of God in Man, viz. the divine Grace in Christ; *Israel* sends this, that is, the *whole Man*, before to the heavenly *Joseph*, and unites it with him, so that the heavenly *Joseph* in the incorporated *Grace* leads the Kingdom of Nature in Man, viz. the old *Jacob* and *Adam*, into *Goshen*, viz. on the *Way* of Conversion, into the Rest of Christ; that he comes to the right Goal or Mark, where he finds Food for the hungry Conscience, viz. the *right Way* to Salvation; where there is *right* Teaching and *Instruction*; there *Goshen* is near at Hand, where the Soul sits in Fatness, and feeds in the fat Pasture of Christ.

21. And when the heavenly *Joseph*, viz. *Christ*, sees, that the old *Jacob*, that is, the *Adamical* Man, has sent his *Judah* to him, and afterwards comes himself, then he makes ready his Chariot; that is, his *Operation*, with a powerful Affection to Entertainment, and goes to meet the natural Man, and when they draw near together, then this *Joseph* falls about the Neck of this *Jacob's Adam*; that is, he lays hold on his *Desire* and Longing, and fills it with his Tears, which he *shed* in his Sufferings, and in his Victory brought *through Death* into eternal Joy.

22. With these Tears of Joy, he *kindles* the Soul of the old *Jacob's Adam*, so that *Jacob*, for great Joy, weeps a long while on *Joseph's Neck*, viz. in Christ's Tears of Joy, and mingles his *inward Joy* with the Tears of Christ; with which Tears of Joy, the Soul of the old *Jacob's Adam* is mightily comforted, *quickened*, and strengthened in himself, in that he finds that his heavenly *Joseph* in him yet lives, that he is not dead in the Famine of Sins, or quite departed from him.

23. Then says the natural Man, Now I would willingly *die*, and give up all my Right and Willing, now having seen and known my loving Son *Joseph*; that is, seeing I find that the new Man in Christ is become *manifest* in me, therefore now I would willingly die to my Willing of *Vanity* in his Power of Love; as *Jacob* said to *Joseph*.

Gen. xlvii.
31—34.

24. And *Joseph* said to his Brethren, and his Father's House, I will go up and tell *Pharaoh*, My Brethren and my Father's House are come to me out of the Land of *Canaan*, and are Herdsmen, for they are People that are conversant about Cattle, and have brought with them their small and great Cattle, and all that they have: And now when *Pharaoh* shall call you to him, and say, What is your Employment and Business? Then shall ye say, Thy Servants are People that are conversant about Cattle, from our Youth up unto this Time, both we and our Father, that you may dwell in the Land of *Goshen*, for those which are Herdsmen and Keepers of Cattle are an Abomination to the Egyptians.

The inward Figure stands thus :

25. When the heavenly *Joseph*, Christ, has manifested himself to the Soul and *Adamic* Man, so that they are come together, and that they have received and embraced one another, then that same *powerful Word* in the Spirit of Christ, which has manifested itself in Man, presses and penetrates again into the eternal Father's Property, viz. into the *eternal Speaking* of the Father; which here is as much as to say, I will tell *Pharaoh*, That my Brethren, together with all my Father's House, are come to me.

26. For *Pharaoh* stands here in the Figure of God the Father, who is the *eternal King*, to whom says Christ, viz. the Word of Love and Grace, That his Brethren, viz. the Properties of the human Life, from and with all its Powers and Virtues, are come to him; that is, the *Word Christ*, which is come from the Father into our Humanity through his Power and Virtue, speaks the Word of the natural *human Life* into the eternal Word of the Father; which is here called, telling the King.

27. For Christ is even the Father's Steward over Man, as *Joseph* was *Pharaoh's*: For Man is then manifested again in God, when Christ speaks, tells, and *inspires* him, into the Word of the Father, else Man *could not* attain God; for the human Life is also proceeded from God the Father's Word; for the Spirit of God spoke and inspired itself from and *by the Word* of the Father into Man.

John i. 4.

28. But after it came into a Creature, and became natural, it turned itself away from God's Love-speaking, or Inspiration of *Love*, and manifested itself in the Speaking of *Anger*; the Power of Love-speaking was extinguished in it, viz. the second Principle, the holy generating or working of the *divine Power*, and was *not able in its own Power* and Strength to enter again into the Love-speaking, that it might be able to speak or generate the divine Love-power; it had rent itself off from God's Love, and brought itself into a natural speaking of *Self* and Vanity.

† Imaged,
framed, or
created.

29. And *this* moved God's Pity and Compassion, and introduced his Love-speaking Word again into the creaturely † formed Word of the Soul and Humanity, and that now is this *Joseph*, whom God has sent before, that he should inspeak or introduce the human Life again into the eternal speaking Word, and make it *manifest* therein before the eternal King; he brings the human Word in the Father's Property into the Word

of God, and *reconciles* the rent and severed human Word in the Father's Anger-speaking with his Love; that is, he changes the Anger in the Word of the human Life, in his Tears of Love, into the divine Kingdom of Joy, and manifests the human Life *actually* and *operatively in God*, and that here is, as *Joseph* said, I will tell *Pharaoh*, that my Brethren, and my Father's whole House, are come to me out of the Land of *Canaan*.

30. For Christ is become our Brother; *the Word of Love became Man, and dwelt in John i. 14: us*; and took *Adam's* Nature upon him; and therefore in this Figure it is called his Father's House, *viz. the first Adam*, and his Children he calls his Brethren; so very secretly and mystically the Spirit of *Moses* speaks in the Figure of Christ, else in this Place he had said *enough*, in saying, *My Father is come to me*, if he had not had another Figure under it.

31. He says, Out of the Land of *Canaan*, and they are Herdsmen; thus he would tell *Pharaoh*, that they might dwell in the Land of *Goshen*; that, in the Figure, is thus much; Christ *shows* with his Inspeaking of Love into the Word of his Father, that his Brethren are come to him out of the Vanity of the *Canaanites*, out of the wild bestial Property, and that they from their Youth up, from the Time of *Adam* hitherto, have been only Herdsmen; that is, the Word of the human Life ought to have dwelt in this fleshly *Canaan* in Flesh and Blood, and must and ought to have the keeping and ordering of the bestial Property of the Flesh.

32. For the animal Soul *in Spiritu Mundi*, in the Spirit of the World in Man, has many hundred Beasts, which it has awakened and manifested in itself, with the false and wicked Lust; these Beasts now must the Word of the human Life *keep* always, from *Adam* to this Time, and must be conversant with such Cattle, and *manage* these Beasts, and take Care of them; therefore now said *Joseph*, that they might dwell with their Cattle in the Land of *Goshen*; that is, in a *peculiar* Place by itself, and not with *Pharaoh*; for Herdsmen, says the Spirit, were an Abomination to the *Egyptians*; that is, the bestial Property in Man is an *Abomination to God*, therefore Christ brings only the inward paradisaical Ground (this Time of the Beast) before the Face of God; but he brings the Beast into *Goshen*, that is, into the outspoken or *expressed Substance* of this World into a Place *blessed* of God.

33. The bestial Man cannot dwell with *Pharaoh*; that is, in God's Majesty, and *holy* Power and Virtue: *Joseph*, or JESUS, leaves him in the outward Nature, in the Kingdom of this World, and sets him in a *Blessing*, that he should dwell *near* God, but a Principle is the Distinction, as between Time and Eternity.

34. And *Joseph* said circumspectly, he would say, They had brought along with them their small and great Cattle, to signify, that the *whole Man*, with all his Works, were brought into the Grace, and sat blessed Habitation before God, that Christ's Children, with all their *earthly Works*, were placed in *Goshen*, *viz. in a State and Condition of Grace*.

35. And he said to his Brethren, When *Pharaoh* shall ask, What is your Trade and Employment? Then shall ye say, Thy Servants have been Herdsmen from our Youth up; that is thus much, when *God's Spirit* shall search and try what you are in Mind and Thought, whether you be Angels and Ministers of God, then humble yourselves before God, and say *not* concerning yourselves before the Face of God, We fit in thy *Office*, and are Lords, or Potentates, and Rulers of the World, or rich, noble, excellent, learned, understanding Persons, or such like; do not esteem yourselves good in the Sight of God: Say *not*, We are thy dear Ministers and Servants in thy Power; but say, We, thy Servants, are *Herdsmen*, from *Adam* to this Time; we keep and manage our bestial Property, *viz. the Works* of thy Wonders which thou has made; we cannot subsist before

thee, O holy God, for we are unfit, *unworthy*, and ignorant Herdsmen of thy Wonders, let us but find Grace in thy Sight, that we may dwell before thee in this *Goshen*. O Lord! we know not what we shall do before thee; do *thou* direct and teach us how we shall manage these thy Herds, for we are thy Servants, and will serve before thee as thy Herdsmen.

36. In this Glass behold thyself, thou fair World, what thou art in thy *high State*, Places, and Offices; even all of you, from the Emperor to the Beggar, and he that is least and lowest of all, are but *Herdsmen*; every one is but a Herdsman, for their Authority is but an Office of the *bestial* Man, and has under his Command and Management but to rule over Beasts and no more, for *no* worldly Office can rule over the inward divine Man: He must in his Office manage only a Herd of Beasts or *Cattle*, and govern, take care, and tutor them, and they tutor him again.

37. With these Offices of Herdsmen, now the *earthly Lucifer* prides and boasts himself, as if he had an angelical Government, and yet, in the Presence of God, is but a Herdsman or Keeper of *Beasts*, and no more.

38. And therefore has God typified and prefigured his Mysteries by such *simple* Herdsmen, that Man should see what he is in his *Office*, State, and Condition; also that his Wrath may not lift up itself and destroy these Shepherds and Herdsmen; and so he has always in his Prefiguration premodelled them only as Herdsmen, that he might pour out his *Grace* upon Man's *Ignorance* and want of Understanding.

39. Herein behold yourselves, ye potent, noble, rich, learned People, *all* of you, one and other, how the Spirit of God represents you by the dear *Patriarchs*, in the Manner of the Herdsman's Office, in the *Revelation* of his Mysteries; you are all one and other before him no other than his Herdsmen, the *Emperors*, as well as his Ministers and *Servants*, the Noble as well as his Inferior, one as well as another, one in this bestial Office, orders and manages another in another bestial Office.

40. But the *Pbarisee* will say, I keep the Sheep of Christ: Woe be to him that commits his Sheep to a *Wolf*: If he teaches that which is good from the Spirit of Christ, then it is not from his *own Authority* and Power, but the Arch-shepherd does it through him; but he manages *Beasts* only, and himself takes one Beast of the Herd to himself, which must also be kept and cared for, or else the *Wolf* will devour it.

41. Thus has God placed *all Offices* in the Office of a Shepherd, so that one should manage and take Care of another; and yet they are all but Shepherds before him, which keep Beasts and Cattle: Christ *only* is the Shepherd of *Souls*, and no other.

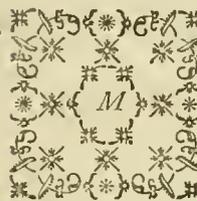
42. None should trust the Sheep of Christ, which he has in *him*, to any earthly Shepherd, but only to the Shepherd Christ, for there are *Wolves* in all the outward Offices of Shepherds, which take and devour the Sheep of Christ; he may pass well for one, in the Office of a Shepherd, but let him have a Care of the Shepherd's *Dogs*, that they do not bite him.

43. O World, in thy high State and Condition! O that thou didst but *consider* what thou art in thy State and Condition in the Sight of Heaven, and didst *not* set thy State and Condition so *lofty* in God's Love, for it stands only in his Deeds of Wonder in Evil and Good!

44. When God would have a worldly State and Condition prefigured in his Love, then he sets *Shepherds* in it, or else mean, poor, despised, and *disesteemed* People: See *Abel*, *Setb*, *Enoch*, *Noah*, *Abraham*, *Isaac*, *Jacob*, *Joseph*, *Moses*, *David*; also the Prophets and Apostles, and all Holy Men or *Saints*, through whom God once manifested himself; and then thou wilt see, that no Highness avails any thing before him, that is but a Glass of Wonders in Evil and Good; also a Sport of God's Love and Anger, a premodelling or Representation of the *angelical* Dominions in Light and Darkness, in Heaven and Hell.

The Seventy-fourth Chapter.

How Jacob was set before Pharaoh, with the five youngest Brothers of Joseph, and Jacob blessed Pharaoh; also how Joseph bought all the Land of Egypt for Pharaoh's own: What is hereby to be understood.

1.  OSES says, *Then came Joseph and told Pharaoh, and said, My Father Gen. xviii. and my Brethren, with their small and great Cattle, and all that they 1-6. have, are come to me out of the Land of Canaan, and behold they are in the Land of Goshen: And he took five of his youngest Brethren and set them before Pharaoh: Then said Pharaoh to his Brethren, What is your Employment, and Trade? And they answered, Thy Servants are Herdsmen, we, and our Father; and said further to Pharaoh, We are come to dwell by you in the Land, for thy Servants have not Pasture for their Cattle, the Famine doth so hard press the Land of Canaan; now therefore let thy Servants dwell in the Land of Goshen. And Pharaoh said to Joseph, Is this thy Father; and are these thy Brethren, who are come to thee? The Land of Egypt stands open for thee, let them dwell in the best Place of the Land; let them dwell in the Land of Goshen: And if thou knowest any among them that are fit and expert, set them over my Beasts and Cattle.*

The inward Figure stands thus:

2. When Christ manifests his Brethren, and the old Father *Adam*, in the Power and Virtue of God, that they are with all their Substance come to him, and have *wholly* given up themselves to him, then he takes *five* of the youngest Brethren in the *Properties* of Life, and sets them before God; that is, he takes the *five Senses* of Man, which always are and continue to be the *youngest* in the Life's Property, for they are continually generated anew, and sets these, with the Power and Virtue of their Life, before God.

3. For these are they that *shall be* God's Ministers and Servants in the Love; to these Christ gives in his Counsel, and says, When you come before the Face of God, so that the Spirit of God in you proceeds upon you, and proves and *sifts* what your Office and *Work* are in the Presence of God, then humble yourselves, and say in the Presence of God, Thy Servants are but Herdsmen, and are come to thee in the *Famine* of Misery in our great Hunger, to dwell near thee in the Land of *God*, for in our own Powers and Virtues, in the *Adamic* Kingdom of Nature, we have not Pasture and Food for the poor miserable Life; therefore now, O Lord, suffer thy Servants to dwell in the Land of *Goshen*, viz. in thy *Courts*, that we may eat of the Dew of Heaven, and live to thee, and serve thee in our Office.

4. Then says the eternal Father to Christ, viz. to his Steward, Behold, is that thy Father *Adam*, and are these thy *Brethren*, according to the Humanity, which are come to thee? The Land of *Egypt* stands open for thee; that is, the Kingdom of *Heaven*, together with the Kingdom of *Nature*, stands open to thee; thou art my Steward in the Kingdom of Grace, and also in the Kingdom of the Nature of the human Property, let

them dwell in the *best Place* in the Kingdom of Grace, and in the Kingdom of Nature; and if thou feest that there are Men among them *fit* for it, set them over my Cattle; that is, those among them that are fit and *expert*, make them Officers in the Kingdom of Nature, that they may rule over my Creatures; that is, set them in the *Apostolic Office*, that they may feed my Flock, whom thou leadeft *inwardly in them* with the Staff and Crook; let them be ^s outwardly Shepherds, and lead and govern the Properties of Nature, *viz.* my Sheep or *Beasts*.

† Note, the true Ministers, Pastors and Teachers in the Church of Christ, *Jure Divino*, who they are.

5. All *spiritual* Shepherds in this World fit in the Office of the Father, as also the *worldly* Shepherds, which are instituted only by Christ, through whom Christ himself *inwardly* rules and governs, and they are all of them God's Officers.

6. But whosoever are instituted in an Office without the chief Shepherd Christ, they all of them are but in the Land of *Canaan* in the *Famine* of God's Anger, and are but *devouring Wolves*, both one and other, be they spiritual or worldly Officers, be they noble or ignoble, Prince, or Protector, or Guardian, Priest or Sexton, one as well as another: All that *rules* in an Office *without God's Spirit*, that rules of Self, and to the Judgment of God; he that thinks not in his Office to serve God, and to manage his Office as a Shepherd of God, he is a Minister and Servant of *Lucifer*, and serves him.

Gen. xlvii. 7. 7. *Moses* says further, *Also Joseph brought his Father Jacob, and presented him before Pharaoh; and Jacob blessed Pharaoh*; that is, Christ set also the *Adamic* Image before God, not only the five Senses, but the *whole Man*, and he blessed God; that is, he thanks God, and brings him Fruit to the Praise of God as a Blessing: Then says God in Verse 8—10. his acting and working, *How old art thou? And he answers, One hundred and thirty Years is the Time of my Pilgrimage; few and evil are my Days in the Time of my Life, and they reach not to the Time of my Fathers in their Pilgrimage: So Jacob blessed Pharaoh, and went forth from him.*

8. Thus the *Adamic* Man acknowledges and confesses before God his evil Time, in the *earthly* Desire, and says, It is but a Pilgrimage, *viz.* a continual Wandering and Anxiety in continual *Cares* and *Disquietude*, whereby Man works and *effects* God's Wonders.

Gen. xlvii. 13—17.

9. And *Moses* says further, *There was no Bread in all the Land, for the Famine was very sore and hard, so that the Land of Egypt and Canaan were famished by reason of the Famine; and Joseph gathered all the Money that was found in Egypt and Canaan for the Corn that they bought, and he put all the Money in the House of Pharaoh. Now when the Money in Egypt and Canaan was brought, all Egypt came to Joseph, and said, Give us Bread; why must we die in thy Presence, being without Money? And Joseph said, Fetch me your Beasts and Cattle, and I will give you for them, seeing you are without Money: Then they brought their Cattle to Joseph, and he gave them Bread for their Horses and Sheep, for their Heifers and Asses; and so he nourished them with Bread this Year for all their Beasts and Cattle.*

10. This Figure is very powerful, and contains great and *deep* Understanding, although the *bestial* Man, full of *Covetousness* and *Extortion*, imagines to himself, as if this was made for him, yet the true Figure is quite *against him*, as also is the *Parable* or Similitude in the Gospel of the unjust Steward, which says, *the Lord commended him that he had done so prudently.*

Luke xvi. 8.

11. This *Famine* in *Egypt* and *Canaan*, when all the Land was famished, prefigures the poor *fallen* Man in Body and Soul, which the Anger of God has dried up and caused to *wither*, so that it is famished. For *Egypt* signifies the *Soul's* Nature, and *Canaan* the *Body's* Nature. The great Provision of Corn which *Joseph* gathered together, and sold in the *Famine*, signifies the *divine Word of Grace*. The Money of the *Egyptians* and *Canaanites*, for which they bought Corn of *Joseph*, signifies God's *creaturely Word*

of

of the human Life. The Beasts, which they there gave also for Bread when there was no more Money, signify the ⁱ *Image-like Property* in the Life of Man.

ⁱ Imaged or created.

The Figure stands thus :

12. When Man in Soul and Body in this Famine, and in this starving Hunger, comes into God's Anger, *withering* in it, then he has no Refreshment nor Comfort, for his Conscience withers so wholly in God's Anger, that he must go to the heavenly *Joseph*, and buy this Food of *Grace*.

13. First, while the Soul together with the Body finds yet a little Power and Comfort in them, though indeed the Conscience *gnaws*, this Steward gives Jesus Christ good Words, and prays to him, and, for the creaturely ^k framed or *conceived* Word, buys ^k *Image-like*, Food of *Joseph*; and this now is that which is signified by the Money, while these Words ^{imaginary,} will, in the Imagination, give the Conscience a little Virtue and Comfort, the Nature of ^{fictitious.} the Soul and of the Body *continually buys* Grace for such Money, and gives this *Joseph* good Store of *Babbling*, with an imaginary Matter, and some formed or figured Prayer out of Custom; and thus lives of this Food in *Hope*.

14. But when the Anguish of the Conscience dries up this Hope, and that such *cold* Prayer and *historical* Faith will no more avail, so that the Conscience cries out, That thou must be famished in the Anger of God, no Prayer more will avail before God; then comes the poor Soul to this *Joseph*, and says, Why wilt thou suffer me to perish, because I *cannot* bring my Prayer and Faith before thee, by which I might attain Food for my Life? Behold, my *Power* is gone. ^m *I am able to do nothing*. I have no more Words wherewith to attain thy Grace.

^m Note, how Man is able to do nothing.

15. Then says the heavenly *Joseph* to the Soul, Bring thy *Beasts*, viz. Horses, Oxen, and Asses, hither to me, and I will give thee Food for them; that is, bring all thy *earthly* natural Desires and ⁿ Imaginations, and thy false Confidence in the Creatures, viz. in thy own *Wit* and Subtlety, in Falsehood and Wickedness, to me, and give them up all to me, that thou mayest be rid of them, and then I will give thee Food, that thou mayest *live*, and will also feed the Imaginations of thy Thoughts: And this is the Entrance of this Figure.

ⁿ Or Images.

16. And *Moses* says further, *When that Year was ended, they came to him in the second Year, and said to him, We will not hide from our Lord, that not only the Money, but also all the Beasts are gone from us to our Lord, and there is no more left for our Lord, but our Bodies and our Fields: Why wilt thou suffer us and our Fields to die in thy Presence? Buy us and our Land for Bread, that our Land and we may be Pharaoh's Bond-Slaves; give us Seed, that we may live and not die, and the Fields not lie waste.* This is now the true Earnestness, when Man wholly gives up all, and quite gives up himself.

Gen. xlvii. 18, 19.

This Figure stands thus :

17. When Man stands thus in the Famine of Conscience, so that not only the Words which he speaks in the Presence of God will no more avail, that he might receive *Comfort*, but that in the End those also fail, when he has beat down all ^o *fictitious* Desires, and forsaken this World in the Desire; then says the poor Soul to the heavenly *Joseph*, Alas! my Lord, what shall I bring before thee, that I may attain thy Grace? Behold, my Prayer finds no Power and Virtue; and though I have forsaken the World, and have given up my *bestial* Will, yet I stand still in great *Hunger* before thee; I have no more left but only my Body and Soul: My Lord, take even this of me, I give myself

^o Imaged, feigned, or imaginary.

wholly to be thy own: Give me thy Grace, that I may *live in thee*, I will give myself wholly up to thee with Body and Life, and will be thy obedient Servant. Give thou me but Seed only, that is, give thou me but a *Will*, Thought, Mind, and Desire, and sow the Land of my Nature, and let my Life be thy Servant, that I may be no more without thy *Will*, but that I may be thy Servant and thy Bond-Slave.

18. Thus then it is enough, when he has given up Body and Soul, Will and Thoughts, and all that he has and is, wholly to this *Joseph*, that he is as it were a *Bond-Slave* Servant to God, who hopes and expects only what his Lord will give him, when all *Trust* and Confidence in his own self is quite yielded up, then is Reason rightly killed, and the Devil has lost his Stool and *Throne* in Man: For in Resignation he has nothing for his own, and the Devil can no other way come at Man, but in the *Desire of Selfhood*, in appropriating any thing for his own self.

Gen. xlvii.
20—22.

19. And *Moses* says further, *Thus Joseph bought the whole Land of Egypt for Pharaoh, for the Egyptians sold every one their Ground; for the Famine was so sore, sharp, and strong upon them; and so the Land became Pharaoh's own, and he distributed the People into the Cities from one Place of Egypt to the other, except the Land of the Priests, which he bought not, for it was appointed for the Priests by Pharaoh, that they should provide for themselves out of that Portion which he had given them; therefore they dared not to sell their Lands.*

The Figure stands thus:

¶ Affections,
Properties, or
Faculties.

20. In such Manner Christ, when Man in this pinching Hunger *draws near* to him, buys for his Grace his whole Nature, with all the Forms, Conditions, and Qualities thereof, and brings all whatsoever is in Man again into the *House* of the great *Pharaoh*, that is, of God, and makes it a Subject to God his Father again.

21. For in *Adam* all Men are become *untrusty* and perfidious, and are entered into the Selfishness of the Will; but Christ has *bought* this human own self to be his own again, and gives this up again to God his Father; and it points directly at *Christendom*, which Christ has bought with his Grace by the Treasure of his precious *Blood*, and made it his own, and has now distributed his Offices, wherein the Christians serve him, and are his *own*.

22. But that the Priests Fields were not sold, and that *Pharaoh* would not buy them, but leave them for their own, points at the *inward* Man, who is the priestly Temple of Christ; this God buys *not* back again, he wills that Man should have it for his own, he desires only to have the Kingdom of *Nature* for his own Servant; but the incorporated Ground of Grace, *viz.* the Temple of Christ, he *leaves* to the Soul for a Dowry, for it is the Place and *City* of God, wherein God dwells in Man: No Man can sell it again, pledge it, or engage it by Oaths, for it belongs to the eternal One, and not to the *Possession* of the Creature; but it is a bestowed Ground of Grace, wherein Christ manages his Office, it is his Habitation and Dwelling-House.

Gen. xlvii.
23—26.

23. *Then said Joseph unto the People, Behold, I have this Day bought you and your Fields for Pharaoh; behold, there you have Seed, sow your Fields, and of your Corn you shall give the fifth to Pharaoh; four Parts shall be yours, to sow your Field for your Food for your House and Children. And they said, Now let us live and find Grace before thee, we shall willingly be Pharaoh's Bond-Slaves. Thus Joseph made them a Law unto this Day concerning the Fields, to give the fifth to Pharaoh, except the Priests Fields, which were not Pharaoh's own.*

24. This Figure is a true *Type* and Image of *Christendom*, which Christ has bought with his Love in his Blood, having proffered to give *Christendom* his *Grace* and Righte-

ousness for their earthly ⁹ Imaginations, that it should give them only up to him; and ⁹ Images, when that is done, then says Christ, Behold, I have this day, that is, from this Time ^{or Fancies} to *Eternity*, bought all your earthly Images, as also Body and Soul; I have bought you for my *eternal* Bond-Slave Servants and *Ministers*, with my Grace, from the Hunger of God's Anger: Behold, there you have Seed, that is, there you have *my Word*, where-with you may sow the Ground of your Conscience in Body and Soul, that this Seed may bring forth Fruit, and of this Fruit you shall return the *fifth* to *Pharaoh*, that is, to God: For four Parts shall be your Food; that is, this Seed shall quicken and cherish the four Elements of the Body, as also the four Properties of the Soul's Fire-Life, and you shall keep this Seed of the divine Word *fourfold* for the cherishing of your Life, but the *fifth* you shall give to God.

25. The fifth signifies here, very secretly and mystically, the *fifth Form* of the natural Life, *viz.* the Love-Fire in the Light, which is born out of the four Properties, and manifests wherein the uncreaturely and supernatural God is *manifested*: This Form generates now the divine Joy, and the Praise of God, wherein the Soul is an Angel, and thanks and praises God, because he has *delivered* it out of the Fire-source of Torment, and has given himself with this Love and Grace into its Fire-source, and changed it into a Love-fire and *divine* Light.

26. This Source of Love, *viz.* the fifth Property of Life, wherein the Soul is an Angel, it gives now to God again with great Praise and Thanksgiving, for it gives this fifth Form to *Christ* again for a Habitation; for this is the Habitation of his Word, wherein [†] is the Kingdom of God *in us*, and wherein we are the Temples of the Holy [†] Or consists. Ghost, who dwells in us; and this fifth Form in the Praise of God, Christ *requires* again ^{Luke xvii. 21.} from his Christendom, that it should give this to him, that he may gather in the Praise of God, that is, the Fruit of Love for his Father, into the House of the *divine Power*.

27. But the Priests Fields, that is, the *inward* Ground of the heavenly World's Substance, he buys not with his Blood, for that never received the *Turba* of Destruction, but in the Fall of *Adam* it went out and faded, and went into the Abyss; so that the Soul had it no more *in its own Possession*, for it was in the Soul as it were dead, though in God nothing dies; but the Soul was blind concerning it, in that manner as God, *viz.* the eternal One, is in and through all Things, and yet nothing *apprehends* it, but that which introduces itself into its Substance, wherein he will manifest himself.

28. This faded Image or Substance is the priestly Ground, whereinto God again in-spoke or sowed his Word and Seed again in Paradise, that is, *not bought* with Christ's Blood, as the averted Soul is, but it is *filled* with the heavenly *Eus*, with Christ's Flesh and Blood, so that it is, or becomes Christ's Flesh and Blood, wherein the *High-Priest* Christ dwells; it is his eternal Seat and Possession, wherein God is manifested in Man, for it is the Branch on Christ's Vine, which is God's proper own, and *not Man's*.

29. It is indeed *in* Man, but not in the Possession of the *fiery* Soul's *Essence*; it has another Principle than the Soul, and yet is *in* the Soul, and *through* the Soul, and *from* the Soul, after the Manner as the *Light* is from the *Fire*, which is through the Fire, and in the Fire, and has its Manifestation from the Fire, out of which Fire and Light *Air* proceeds, and out of which Air dewy *Water* proceeds; and that same dewy Water denotes the *Substance* of this inward Ground, which gives to the Fire again Nourishment, *Food*, Lustre, and Life.

30. So also it is to be considered and understood concerning the Soul; when it *extinguished* as to the divine Light, then this Substance was generated no more from it, nor in it, but remained faded, extinguished, or quenched; and then the Soul had no *divine Food* more for its Source of Fire, for it had turned its Desire forth into the third Principle, and was overcome by the *earthly Lucifer*, and by *Satan*, *viz.* by the Property of the Wrath of the dark World's Property in the Place of this World.

31. This Grace came to help this averted Soul, which was bought through Christ's Blood ; for the Buyer entered with his Money of *Grace* into this faded Image, and took it to himself, and set the Soul therein for a High-Priest and *Teacher*.

32. And this Image now was the Priest's Fields, which he bought not, for it was God's before ; God only set his High-Priest Christ *therein*, that he should therein feed and teach the poor Soul, that it should not eat of the Vanity, and sully, darken, and bring to nothing *this Image* again.

33. And this is also the same in the Figure of *Joseph*, in that he bought not the Priest's Fields ; and so is the Figure concerning *Moses* and the Levites, that he kept their Fields and Ground, and yet possessed them as *Tenants* ; all which denotes the inward Man of the heavenly World's Substance, which is God's *Ground*, wherein God sows his Word of Grace, *viz.* Christ's Spirit ; which Ground or Substance belongs only to the High-Priest, Christ, for a *Possession*, and not to the creaturely Life, but the creaturely Life receives Power and Virtue from it ; it *has it* indeed *in* itself, but it is not one and the same Thing with *Nature*, as the Light and the painful Source of the Fire are not one and the same Thing.

34. This Figure of *Joseph*, in that he bought the *Egyptians* to be *Pharaoh's* proper *own*, and made them his own Servants, signifies nothing else, but that Christ should buy us from the Anger of God in the Famine of our Destruction, through his Grace, to be *his obliged* Servants, through his Blood and Death, and would give us his Word for Seed, that we might sow his purchased ^s Goods, *viz.* our natural Life, therewith.

^s Or Possessions.

35. And for *this Cause* now should we give him again the fifth Part of this Fruit, *viz.* the Birth of *Love*, the fifth Property of Life ; for in the fifth Property stands *Faith*, and that his Children should give to him again ; and this he gathers into his Father's *Barns*, for an eternal Praise, and to the divine *Manifestation* of his Wonders.

36. But that earthly Men have made such Bondage, and keep one another for Bond-Slaves, and vex, torment, and misuse one another therein, and squeeze out their Sweat for their Pomp and Pride, this is an Image of the *Anger* of God, which represents itself also according to the heavenly Figure.

^t Images or models itself.

37. For ever Thing must fashion itself, according to the *Ordinance* or Appointment of the Word of God, whether a Thing fashions itself in Evil, *viz.* in God's Anger, according to the Property of *Hell*, or in Good, in *Heaven* in the Kingdom of Christ ; for with the Holy the Word is holy, and with the Perverse and Froward it is manifest in God's Wrath ; as the People is, such is their God also, says the Scripture.

Psal. xviii.
25, 26.

38. *Earthly Men* represent the Image in the Anger of God, in that they vex, torment, squeeze and plague them with *Bondage*, and hold it for just and right ; and it is right in the *Wrath* of Nature in God's Anger, and it is a Figure of *Hell* ; and it is also a Figure of the Kingdom of Christ in the *heavenly* Bondage ; for all whatsoever the earthly Man does with Pain and Torment, that does Christ in his Kingdom with his Children, in *Joy*, Love, Humility, and Power.

39. The earthly Man takes away his Brother's Labour, also his Will and *Desires*, his Sweat and *Trade*, Profession, and Sustainance : Christ also takes away his Children's evil Will and *Desires*, also their Labour, Working in God, when with great Pain and Anguish they press thereinto ; these Labours Christ takes all from them, and gathers them into his Chests of *Treasure*, and searches through and through his Children's Body and Soul, to see whether there be yet a little *Sparkle* that can and will administer to him, and work for him ; that he drives of Necessity, and forces into the divine Ministration of God's Court, *viz.* into the *Vineyard* of Christ.

40. He often also withdraws the Food of Grace, and lets them afterwards hunger, and lament for it ; and lets them sit in Misery, and afflicts them, so that they must work

in great *Anguish*, in Lamentation, Fear, and Trembling, before him in divine Labour; for the old *Adam's* Afs is untoward and unwilling to labour in that which is divine.

41. And therefore it is often *compelled*, so that the Punishment and Threatning are always behind it, where Christ's Spirit in the Conscience threatens it with Hell and the Anger of God; as also the earthly Lords upon Earth do with their *Subjects*, which stand indeed in the Figure of Christ, but the Office is altogether unlike.

42. Christ gathers in for his Father, by the Works of his Children, much *heavenly* Fruit, which Man will obtain again, and *enjoy* the same for ever; but a worldly Lord gathers in, by the Labour and Sweat of the Poor, only *Money* and Goods into his Chests, to his own Honour, which Labour the poor Man can *no more* enjoy in this World, but Christ is his Wages, in that he must serve the Figure of God's Anger here in *Misery*.

43. But in the End, when the *earthly* Offices shall be also gathered into their Barns, into the Treasure-Chests of their *Hearts*, for whom they have served and ministred, then there will be unlike and different *Reservatories*; many will have very much gathered into the Kingdom of God's *Anger*, and from that will their Food be given to them again in *Eternity*, viz. the Curse of the Oppressed; also the Affliction, Fear, Pain, and Molestation of the Poor, which they have here with their Agitation wrought by the Inferiors, that will be given them for Food also after this Time to Eternity: For *what Gal. vi. 7. any sows here*, that they will find in Barns in the eternal Life.

44. All Offices of this World are God's, and all Officers, from the Emperor to the least and meanest, are *God's* Officers; but they serve him much unlike and differently; one serves him in *Love* as a Minister of Christ, and the other serves him in his *Anger* as a Minister of Hell.

45. All that seek their *own* in these Offices, and regard not God and his *Ordinance*, and so serve Man therein, they serve the Anger of God, and gather up into *Hell*.

46. For all the Treasure of Princes and Potentates should be gathered in for the *common Profit* of Brethren, and for the supporting of *good Orders* and Offices, also of the Miserable and *Impotent*; even as a Householder labours and works with those that are under him, and draws the Profit to himself, and yet therewith he *provides* for, feeds and nourishes all his Servants, Ministers, and Assistants; and the Overplus he uses for *common* Necessaries of himself, his Wife and Children, and what he might else stand in need of, or lays it by for *poor* People; such is the Officer's gathering together: It should all be gathered together for *common Benefit*, else it is a Treasure of the Anger of God, and must *expect* God's Judgment.

47. But that the present Potentates do thus gather together for their *own* Honour, for Voluptuousness and Pride, and in that Regard do the *more hardly* oppress and squeeze, that they may only therewith exercise their Pride, and keep under the Poor as Dogs, and say in their Hearts, they are bound to do so for me, I have bought or *inherited* it as a Privilege, I have it of *Right*; all this, the one and the other, is done in the *Anger* of God, they all now in this Property serve only *Satan*, viz. in the Figure of God's Anger, and no better.

48. All *Self-owning* belongs to Hell, make what thou wilt of it; no seeming *Rhetorick* will avail before God; thou gatherest together into Hell: God requires the Ground of the Heart, and will have trusty Officers.

49. But the Miserable is to know, that in such *Restraint* and Service, if he endures it without Murmuring and Grudging in *Faithfulness*, he serves even his Lord Christ; for God thereby draws him away from this World, so that he sets his *Hope* upon that which is to come, and in this Servility of his Hands he gathers to him with his *Prayer*, into this House of Lamentation, his heavenly Treasure; whereas, if he for this Time of his Restraint stood in the Voluptuousness of the Flesh, he would gather *no good* Thing; therefore *all Things must serve to the best of them that love God*.

50. Thus a Man ought to understand the Figure under the History and Acts of *Joseph*; for indeed the History is described with great Diligence according to the inward Figure, according to the ^w Inspiration of the Spirit of God, which always more respects Christ's Kingdom, than any History of a *flight* and simple Act.

^w *Eingebung*,
inward Sug-
gestion.

51. For the Acts of the Bible are *not* set down on this Account, that Men should see the *Life* and Deeds of the old holy Men or Saints, as *Babel* supposes; no, the Kingdom of *Christ*, above all, is thereby described, as also the Kingdom of *Hell*; the visible Figure continually points at the invisible, which shall be manifested in the spiritual Man.

Gen. xlvii.
27, 28.

52. *Moses* here finishes the Figure of the new Regeneration, under the History of *Joseph*; and says further, *Thus Israel dwelt in Egypt in the Land of Goshen, and possessed it, and grew and multiplied very much; and Jacob lived seventeen Years in Egypt, so that his whole Age was one hundred, forty and seven Years.*

Ver. 29—31.

53. *And when the Time was come that Israel was to die, he called his Son Joseph, and said to him, If I have found Grace before thee, then lay thy Hand under my Thigh, that thou wilt be loving and faithful to me, and not bury me in Egypt, but I will lie with my Fathers, and thou shalt carry me out of the Land of Egypt, and bury me in their Burying-place: He said, I will do as thou hast said; but he answered and said, Swear to me, and he swore to him; then Israel bowed himself, sitting up at the Head of the Bed.*

54. This now is a very mystical Figure, and points at the *Resurrection* of the Dead, when the Soul shall come to the Body again, and the Body will be pure and holy: For the Land of *Canaan*, which was also full of the Abominations of the Heathen, signifies the *earthly* Body; and *Egypt*, where *Pharaoh* dwelt, and *Joseph* was Steward, signifies the *Soul*, which dwells in God's Word, viz. by or near the eternal King.

55. And we see it very finely portrayed in this Figure, how *Adam's* Soul turned itself with *Lust* into the earthly *Canaan* of the earthly Body, and turned away from God; therefore now the Soul must go again into *Egypt*, into *Repentance* to *Joseph*, viz. to *Christ*, and to King *Pharaoh*, viz. to God; and there it will be received as a Child of Grace, to be a Bond-Servant, so that it will be obedient to God, and be his Servant and Minister; and it must forsake the earthly *Canaan*, viz. the *evil* Body, with its Will and Contrivances, as *Israel* must leave and forsake *Canaan*.

ξ Or Quality.

56. But after he should be *dead*, he would then have his Body into the Land of *Canaan*, that it should be buried there; which signifies that the earthly *Body* must be buried in its Mother the *Earth*, and come into its first Mother again; and it signifies that the *Soul* shall come again out of *Egypt*, viz. out of the Bondage of the Affliction of *Repentance*, to the *Body* into *Rest*: For the Heathen must be driven out of *Canaan*, when *Israel* enters thereinto; so also must the Abominations in the Property and ^{*} Condition of the Body be consumed, and all false and wicked Desires be *killed*, before the Soul comes to the Body again, and dwells therein.

57. And it is powerfully represented, how the Will of the Soul shall and must in this Life-time break off from the earthly *Canaan*, viz. from the *Lusts* of the Body, and press into God again by earnest *Repentance*, where then the Soul must rightly be in *Egypt*, viz. a poor Bond-Servant, in much Anxiety and Affliction; but in the End, when the Body shall die, then it also desires to go along out of the House of Bondage, viz. out of the *Torment* of *Repentance*, and will go again into the first Adamical pure Image which God created, as *Jacob* would lie by his Fathers, when he might have lain as well in *Egypt*: But the Spirit stood in the Figure of the *Resurrection*, shewing, how the whole Man should go again into the first Image created by God.

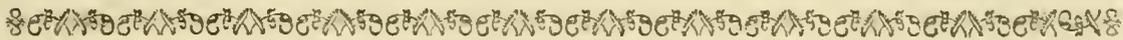
58. But that *Jacob* required an Oath from *Joseph*, that he would bury him in *Canaan* with his Fathers, it denotes the *Oath* which God in *Christ* made with Man, that God

has with his Word of Love *incorporated* himself with Man, and *engaged*, as by an eternal Oath to him, *Jacob* requires this Oath from *Joseph*, as from the Figure of Christ, and desires he should lay his Hand under his Thigh and swear.

59. This is a Figure, signifying how Christ should lay his Hand, that is, his Power and Might, *viz.* the *eternal Word*, which is the Hand that has made all Things, into the human Essence in Body and Soul, and not only into that, but under the Thigh, as under the *human Power*, and to give himself to Man for his own, and swear therein; that is, *bind* himself to it, that he will bring the whole Man, when he is here dead in the temporal Death, again into the *first Land* of Inheritance, wherein *Adam* in Innocence dwelt, *viz.* into *Paradise*, and bury the Body and Soul, with his Oath, in God, as in the *divine Rest*.

60. This is signified by the Figure of *Jacob*, where the Text says, *Israel dwelt a long Time in Egypt, and multiplied there.* And when *Jacob* was to die, he had a *Desire* to be carried after his Death again into the Land of *Canaan* to his Fathers; this, I say, signifies that a Christian or Child of God must go into this *Egypt*, *viz.* into *Repentance*, and into the *Exit* from the earthly Will, and *continue* therein the whole Time of his temporal Life, and bring forth much good Fruit in that Land, and then Christ, *viz.* the heavenly *Joseph*, shall bring him into the right Country of his Father to *Rest* again, *viz.* into the right promised Land, *wherein the Milk and Honey* of divine Power flow. *Exod. iii. 8.*

61. And the whole History of all the five Books of *Moses* is even this in the Figure: *v* Five Books of *Moses*. The *Exit* out of *Canaan*, and the going into *Canaan* again, are only this; representing how the right Adamical Man should with great Hosts and Armies and much purchased Goods, *effected* in the divine Operation, enter again into the *eternal* promised Land; and how in this *Life-time* he must be a Bond-Servant of God's Anger in this *Egypt*, which would through its Ministers and Servants *afflict*, persecute, and torment him in his Office of Anger, and continually keep him for a Bond-Slave, till the *right Joseph* shall bring him through the temporal Death again, into *Paradise*, into Rest.



The Seventy-fifth Chapter.

How Jacob before his End blessed the two Sons of Joseph, and preferred the Youngest before the Eldest. And what is thereby to be understood.

1.  **M** OSES says, *Afterwards it was told Joseph, Behold, thy Father is sick; and he took with him both his Sons, Manasseth and Ephraim: And* ^{1-6.} *then it was told Jacob, Behold, thy Son Joseph cometh to thee; and Israel strengthened himself and sat up in the Bed, and said to Joseph, The Almighty God appeared to me at Luz, in the Land of Canaan, and blessed me; and said to me, Behold, I will cause thee to increase and multiply, and will make thee a Multitude of People, and will give this Land for a Possession to thy Seed after thee for ever; and now thy two Sons, Ephraim and Manasse, which were born unto thee in the Land of Egypt before I came in hither to thee, shall be mine, as Reuben and Simeon; but those which thou shalt beget after them shall be thine, and shall be named according to their Brethren in their Inheritance.*

2. In this Figure now the Patriarch *Jacob* stands again in the *Limit* of the Covenant, whereto God had *ordained* him in the Mother's Womb: When he had finished his Course in the World with the Figure of the Kingdom of Christ and his Christendom, ^{7 Models, or} then his Spirit *figures* itself again in the Limit of the Covenant, and through the Limit ^{images.} of the Covenant *bleses* his Children, and his Children's Children, and points at the *future* Time, how it would go with them; that is, he speaks from the Root, and intimates concerning the Branches and Twigs of this Tree, which God in Paradise planted again after the *Defection* and Fall, and had made it manifest in *Abraham*; and so *Jacob* stood in the same Stock, and intimates from the Spirit of this Tree concerning his Branches and Twigs, but especially in *both Joseph's* Sons, both which he grafted back again into his Root; that they should be his Sons, as *Reuben* and *Simon*.

This Figure stands thus:

3. And *Jacob* said to *Joseph*, The Almighty God appeared to me at *Luz*, in the Land of *Canaan*, and blessed me, and said to me, Behold, I will cause thee to increase and multiply, and will make thee a great People, and will give this Land for a Possession to thy Seed for ever: In this Figure the Spirit speaks *not only* of the Inheritance of the outward Land of *Canaan*, but also of the Inheritance of the *Kingdom* of Christ, understood and signified under this *Canaan*; for he says, God has given him and his Children *this Land* for an *eternal* Possession, which, for a long Time after that, they had *no* Inheritance in; therefore then in this the Kingdom of Christ is *understood*, which shall endure for ever.

4. Thus *Jacob* took the two Sons of *Joseph*, and set them in *his Root* in the Inheritance of this Kingdom; and moreover, in his first Power and Virtue, as *Reuben* and *Simeon*, his first Sons; which signifies, how *Joseph's*, that is, *Christ's* Children in the Faith and Spirit, whose Nature yet is come from the Seed of *corrupted Adam*, shall be through *Faith* planted again in the first Root of God's Covenant; for *Adam* has set his Twigs and Children with himself in the Kingdom of God's *Anger*; but the Covenant and Grace take these Adamical Twigs and put them back again into the *Image* of God, whose Figure *Jacob* here represents with *Joseph's* Sons.

^{Gen. xlviii.} 5. And *Israel* saw the Sons of *Joseph*, and said, *Who are these?* *Joseph* answered his ^{S, 9.} Father, and said, *They are my Sons which God hath given me*; that is, the Covenant of Grace was *strange* to the corrupt Nature, and said, *Who are these Children of Nature in Self?* Have they not broken themselves off from God? But *Joseph* in the Figure of Christ's Humanity said, *They are my Children*, which God has given *me* in the Kingdom of this World; and the Covenant of Grace in *Jacob* said, *Bring them to me, that I may bles them*; that is, that I may *anoint* them with Grace; that is, Christ shall bring them to God, that he may bles them again.

^{Verse 9.} 6. And *Moses* says, *For the Eyes of Israel were dim with Age*; that is, Nature in the ^{Verse 10.} Father's Property in the *sculish* Creature was grown dim and old; and that because the ^{a Imaged, or} Soul's *Eus* had ^{formed.} a modelled itself in the Time, for all that lives in the Time grows old: The Covenant was that which should bles the Sons of *Joseph* with the *future Revelation*, or Manifestation of the Power in the Name *JESUS*, and *Joseph*, who stood in the Image or Type of the Humanity of Christ, should bring them to *this Blessing*: For the *Humanity* of Christ brings *Adam's* Children to the Blessing of God, as here *Joseph* brings his Sons to the Covenant of God in *Jacob*.

^{Ver. 10-12.} 7. *Moses* says further, *But he kissed them, and encouraged them, and said to Joseph, Behold, I have seen thy Face, which I had not thought to have done, and behold, God has let me* ^{b Jacob's.} *see thy Seed; and Joseph took them from his Bosom, and bowed himself towards the Earth before*

before his Countenance : Which is as much as to say in the Figure thus ; when *Joseph*, in the *Image* or Type of the Humanity of Christ, brought his Sons to his Father, *viz.* before the Covenant of God, then the *Covenant* took them in the Arms, or into the Bosom of his Desire, *viz.* into God's *Essence*, and kissed them with the Kifs of Love, which God would manifest in Christ ; and the Father's *Righteousness*, in the Word of Might and Power, says to the Soul's Essences, Behold, thou art *dim* to my Sight, and now I have seen thy Countenance again, through the Love and Grace of God, which I thought not to have done ; for I thought to have *kept* the Soul in the strong and severe Might of God's *Anger* ; for God's Eye was departed in it, with its turning away from him, and so, as to God's Righteousness, it was rent off from God : But now I have seen the Countenance of the Soul again, through God's *Love* in the *Grace* of God, and God's Love has let me see ^c them in the Seed of the Covenant of Grace.

^c The Soul's
Essences,
Powers, or
Faculties.

8. And the Spirit of *Moses* says, And *Joseph* took them from his Father's Bosom, and bowed himself to the Earth before his Face ; that is, when the *Word became Man*, then Christ took the Soul from the Father's Bosom, *viz.* from the Father's Nature into *himself*, and in a creaturely Manner presented himself with the assumed Humanity before God the Father, and bowed, that is, *humbled* himself with the assumed Soul, *viz.* God and Man in *one Person*, to the Earth, that is, even into *Death*, and entered before the Face of God with our assumed Soul, that is, he brought the Soul's Will, through the introduced Power of the Deity, back again into the *resigned* Humility before the Eyes of God.

9. And *Moses* says further, *Then Joseph took them both, Ephraim in his Right Hand towards Israel's Left Hand, and Manasseh in his Left Hand towards Israel's Right Hand, and brought them to him* : This now is the precious Figure of the great Earnestness of God, shewing *how* Man is blessed again ; for *Ephraim* was not the First-born, but *Manasseh* : And *Jacob* laid his *Right Hand* upon the Head of the *youngest* ; but *Joseph* took *Ephraim* in his Right Hand, and *Manasseh* in his Left Hand, that he might stand with the *First-born* before *Jacob's Right Hand*, and with the *other* before *Jacob's Left Hand* ; but *Jacob* inverted the Will of *Joseph*. Gen. xviii. 13.

The Figure stands thus.

10. *The Word became Man* ; understand, the uncreaturely not natural Word of God, John i. 14. manifested itself in God's creaturely Word of Man's Soul, and took on him the faded Light's Image, and *quicken*ed or made it living in itself, and put it into God's Left Hand, *viz.* into the Father's *Anger*, which is here expressed, by setting the youngest Son, *viz.* *Ephraim*, before *Jacob's*, *viz.* God's, Left Hand, but he took it in his *Right Hand*.

11. For Christ took the incorporated Covenant of Grace in the faded heavenly Image, which incorporated Covenant of Grace in Man was the *youngest*, *viz.* the new Man, in his Right Hand, *viz.* into the *highest Love* in the Name JESUS, and entered with this new Man from the Covenant of Grace before God's Left Hand, *viz.* before God's *strict* Righteousness in the Anger, that he might *atone* the Soul, *viz.* the First-birth ; and the Soul, *viz.* the First-born, Christ took in his Left Hand, that is, he took the first *Principle*, which before had the superior Jurisdiction, Authority, and Power, and put it under, that its Power, *viz.* the Self-Will, should go back, and enter into *Humility* before God's Right Hand.

12. For these two Sons of *Joseph* here rightly signify the inward spiritual Man, *viz.* the *fiery Soul*, which is the eldest Son ; also the *Spirit of the Soul*, *viz.* the Light's Power, which signifies the other, or second Son, *viz.* the two Principles : These did *Joseph*,

Gen. xlviii.
14.

that is, Christ, set before God, and took the Spirit, *viz.* the second Principle, in his Right Hand, *viz.* in his *Love*, and set it with his Love before God's Left Hand, *viz.* before his *Anger*; for he should break the Serpent's Head; and the Soul he sets before God's Right Hand, that it should receive the *Blessing* from God, that is, that God's Love should manifest itself out of the Soul, but *that* might not be: For *Moses* says, *But Israel stretched forth his Right Hand, and laid it upon the Head of Ephraim the youngest, and his Left Hand upon Manasse's Head, and did so with his Hands knowingly, for Manasse was the First-born.*

13. That is thus in the Figure: God would no more give the Dominion or *Govern-ment* to the First Birth, *viz.* to the fiery Soul, seeing it had turned away its Will from God, but laid *his* Hand of Power and *Omnipotence* upon the Second, *viz.* upon the Image of the Light, which in Christ in his Love became living again: To *this* he gave now the Power of the Divine Virtue, that the Soul might be *under* Christ; for in the *Light's* Image is Christ understood; and upon it God laid the Hand of his Omnipotence and *Grace*; and upon the Soul he laid his Left Hand, that it should be a *Servant* and a Minister of Grace.

John xvii. 6. 14. Thus the First Birth was set behind, *viz.* in Subjection, and the Second Birth foremost and uppermost in the Dominion; and here is that Figure, concerning which Christ says, *Father, the Men were thine*; that is, they were of thy Nature's Property, *but thou hast given them to me*; for the Father gave to Christ the highest Blessing and Power, whereby the fiery Soul lost its Dominion of *Self-Will*.

15. And *Moses* says, *Jacob* did this knowingly, that is, the Covenant of God *knew* it in *Jacob*, that God would have it so: *Jacob* could not, with his bodily Eyes, for Age, well know these two Lads, but with the *Eyes* of God's *Covenant* he saw, and knew them, for God's Spirit in him did this.

Gen. xlviii.
15, 16.

16. *And he blessed Joseph, and said, God, before whom my Fathers, Abraham and Isaac have walked, God, who hath preserved me all my Life long, even to this Day, the Angel that hath released me from all Evil, bless these Lads, that they may be called after my Name, and after the Names of my Fathers, Abraham and Isaac, that they may increase and multiply on Earth.*

This Figure stands thus:

17. The God of Love blessed the *incorporated* Covenant of Grace, out of which should come Christ, *viz.* the heavenly *Joseph*, as here *Jacob* with his Blessing began at *Joseph*, and blessed *Joseph's* Sons through *Joseph*: Thus God also, through the Name *JESUS*, blesses the Soul and the Spirit; for God has appointed the Name *Jesus* to be a *Throne* of Grace, and through that *Throne* of Grace he blesses Christ's Children and Members, according to the *Humanity*; and here, in the Words of the Blessing, makes *no* Difference between the Children, to signify, that the Soul and the Spirit shall in Christ enjoy *like* Graces and Gifts; only the Power he gave to the New Regeneration, out of the faded heavenly Image, that the Soul should, through the Power of the *New* Regeneration work, and flourish, spread forth, and be great therewith; that is, that the Soulish-Tree, with its Branches, should grow out of this Blessing.

18. In the Words of this Blessing there is this Understanding or Meaning, *viz.* The incorporated Ground of Grace, in the Power and Virtue of the *Word*, spoke forth the Power, and comprised in *Jacob* his *Body*, *Soul*, and *Spirit*, in one, and thereby spoke itself forth upon the Children of *Joseph*; God, before whom my Fathers *Abraham* and *Isaac* have walked, that is, through the Wills and Desires which my Fathers have *in-cluded* to God, with which they have walked before God; also through the *Power* of

God, who has sustained me my Life long even unto this Day; also the *Angel* who has delivered me from all Evil, bleſs theſe Lads; that is, he bleſſes them through the *Divine* and *Human* Power, through the *Angel* of the great Council in *Chriſt Jeſus*, which *Angel* has delivered Men from all Evil, that they ſhould according to theſe Names be called Children of the Covenant, and in this Power increaſe and grow great.

19. *But when Joſeph ſaw, that his Father laid his Right Hand upon Ephraim's Head, it pleased him not well, and he laid hold on his Father's Hand, that he ſhould turn it from Ephraim's Head upon Manaſſeh's Head, and ſaid to him, Not ſo, my Father; this is the Firſt-born, lay thy Right Hand upon his Head: But his Father reſuſed, and ſaid, I know it well, my Son, I know it well; this ſhall alſo be a People, and be great, but his younger Brother ſhall be greater than he, and his Seed ſhall be a Multitude of People.* Gen. xlviii. 17.

20. By the outward Figure the Spirit points at their *Offſprings*, which Stock or Tribe ſhould excel the other in Greatneſs and Might; but by the inward Figure, of Man's Converſion and New Birth, it points at the *inward* Ground; ſignifying, how the inward and *youngest* Ground, of the incorporated Grace in *Chriſt*, would be *greater* than the Ground of the firſt created Adamical Man.

21. But that *Joſeph* diſliked it, and *would not* willingly that the *youngest* ſhould be preferred before the *eldest*; in the Figure it ſignifies this: *Joſeph* ſtood in the Figure of the New Regeneration, ſignifying, how the inward Ground, *viz.* the eternal Speaking Word in the Humanity of *Chriſt*, ſhould *turn* itſelf *forth* through our Soul, and take away the Power of Self-Will from the Soul; and that the *creaturely Soul* would not that it ſhould loſe its Power; it would *not* willingly die to its own Will, but keep its firſt natural Right.

22. As we ſee in *Chriſt's* Humanity, *viz.* in the human Soul, when it was *to die* to ſelf, and yield up its natural Right: *Then ſaid Chriſt on the Mount of Olives, Father, if it be poſſible, that is, the human Soul in him, from the Father's Property in the Word, ſaid, Father, if it be poſſible, let this Cup paſs from me; but if it be not poſſible, and that I muſt drink it, thy Will be done; as Joſeph here in this Figure was loth to come to it, and would not willingly that the laſt ſhould be preferred before the firſt.* Matt. xxvi. 36.

23. The Text ſays, it pleaſed him not well; the *natural Man* is not well pleaſed to give up his natural Right, and let the Kingdom of *Humility* reign in him; he would rather be Lord himſelf, but his own Will has ſquandered that away, ſo that he is ſet behind, for it is *not poſſible*, that he ſhould become the Child of God, *unleſs* he drinks the Cup, whereby he dies to his own natural Will; therefore, ſays *Chriſt, Father, thy Will be done, and not my natural Adamical human Will*; but let God's Will in my inward Ground be done, and not my Adamical Soul's Will: It ſhall and muſt be *reſigned* into God; the firſt natural Right muſt go backward behind, and *Chriſt* forward, otherwiſe there is *no* Salvation.

24. In this Type and Image the Spirit of God ſports with the *Children* of the Saints, ſignifying how the new-incorporated Kingdom of Grace would ſpread itſelf forth *aloft*, and how the Kingdom of Nature ſhould be ſet *back* behind; for if *Chriſt* ariſes, and be born in Man, then muſt *Adam* be Servant and Miniſter.

25. And it declares beſides, that the Kingdom of Nature *would* alſo be great, but the Kingdom of Grace yet greater; of which we have a Similitude in a great *Tree* of many Branches, which through Nature generates many Twigs and Branches, and wherein Nature is powerful, but the Virtue and Power of the *Sun* is much more powerful; for if this does not co-operate, then the Tree cannot grow nor bear any Fruit; and we clearly ſee thereby, that the Virtue and Power of the *Sun* muſt get *aloft*, if the Tree grows, and its Fruit comes to be ripe and profitable; ſo alſo is it in Man.

26. Man is Nature, and Nature begets him, that he may come into the Forms and

Conditions of the *Creatures*, but the *Understanding* must come forth in him, which governs and takes Care of Nature; Nature wills, indeed, that its Desire be fulfilled, but the *Understanding* rules over Nature.

27. But now Nature is sooner and *earlier* than the *Understanding*; Nature goes foremost; but when the *Understanding* cometh, then it must follow *behind*; thus it is to be understood also in this Figure of *Jacob* and *Joseph*, concerning the New Regeneration, that when the *Divine Understanding* shall again be manifested in Man, then shall Nature follow behind.

Gen. xviii.
20.

28. Thus he blessed them that Day, and said, He that will bless any in Israel, let him say; God set thee as *Ephraim* and *Manasseh*: In this Text, what the Spirit declares in this Figure, is as clear as the Sun; for *Ephraim* and *Manasseh* were re-ingrafted *back* into the Root of *Jacob*, that is, into the Covenant of Grace, which God had manifested in him, and were *transplanted* with the Birth of the natural Right, when the youngest was preferred before the eldest; thus also should all Blessing and Wishing be among the Children of God; that God would set them *back* from the evil Adamical Will of self, and set them into the *Paradisical* Covenant again, and make them grow therein, and bring forth the Kingdom of *Grace* in them, and set it above the Kingdom of Nature of the first Adamical Birth; when this is done in Man, then he is a *Child* of God again in Christ, and stands in the Blessing of God.

¶ Literature.

29. Courteous Rabbies, and Masters of ^d Criticisms upon every Letter, learn, I pray, to understand the *Figures* of the Old and New Testament, and dispute not about the outward *Shell* of Words; look upon the chief Ground, *why* the Spirit of God thus speaks, and why it sets down such Types and Images, and consider what this signifies, that the Holy Ghost, in all the Figures of Christ, *always* sets the youngest before the eldest; begin at *Cain* and *Abel*, and go quite through, and then you will come to Rest, and your *Strife* has an End.

30. The Time of Strife is at an End, *Ephraim* shall rule over *Manasseh*; if you do not so, then will the Sun *dazzle* and blind you with its Rising, that you must for ever be blind. You would verily see with the Eye of the Kingdom of Nature, and yet you *contemn* the Eye of Grace; but *Ephraim* attains the natural Right of the First-birth; why will you strive against your Father *Jacob*, as if he did not rightly bless? For you set *Manasseh* before, and *Ephraim* following behind; it is made manifest, before the Eyes of the most High, who has set *Ephraim* foremost again; the Kingdom of Nature in human Self should be the *Servant*, and that you would not; but the Purpose of the Most High goes *forward*, and you are all therefore like to go to the Ground; there is no preventing of it more.

Gen. xviii.
21, 22.

31. Now when *Jacob* had blessed *Joseph* and his Sons, then he represented a very *secret* Type or Image of Christendom upon Earth; for thus says *Moses*, And *Israel* said to *Joseph*, Behold, I die, and God will be with you, and will bring you again into the Land of your Fathers; I have given thee a Piece of Land beyond thy Brethren, that I took with my Sword and with my Bow out of the Hand of the Amorites.

32. Though there may well be an outward Figure herein, which indeed is *always* so, yet this is much *more* an inward Figure of Christendom: For what could *Jacob* give away of that which he had not in his Possession? He had not *Sichem* in Possession, as the Glosses upon this Text will have it explained, which look *only* at some outward Thing; so he could not give it severally to *Joseph*, for *Joseph* dwelt not there, but he and all his Children, and Childrens Children, died in *Egypt*.

33. Besides, *Jacob* said he had taken it with his Sword and with his Bow out of the Hand of the *Amorites*, which is *no-where* shewn; and yet may *well* be outwardly done so, seeing he says, he has given it to *Joseph*, as to the Type of Christendom, and took it with the Sword, *therefore* it is a Figure and *secret* Speech.

34. For *Jacob* says, Behold, I die, and you shall come again into this Land, God will bring you thereinto: This first points at *Christ*, who should come out of *Jacob's* Covenant which God had in him; when that should die according to our Humanity, then would God bring *Israel* again into the Land of God's *Covenant*; and the Covenant has a Piece of Land in this World, that at all Times would be a Dwelling for Christendom upon Earth; though that Piece of Land would be often turned with *Manasseh* and *Ephraim*, from one Place to another.

35. That same Piece of Land, or Christian Habitation, has *Christ* taken with his Bow and Sword of the Spirit, and subdued the Princes of this World in his Victory, that Christendom should have this at all Times upon Earth; whereby then we see, that Christendom should have the smallest Victory upon Earth, so that its Kingdom is like a remaining overplus Piece of Land, that so the Name of Christ might therein be outwardly known and acknowledged.

36. Further, it is the most excellent Figure concerning *Israel*, which with *Jacob*, that is, with the *Rising* of the Kingdom of Christ, would die; that is, the Jewish Polity and Government would be suppressed, but God would in the last Time bring them into this Land, viz. into the true Covenant in Christ; for he has reserved this Piece of Land before-hand, that they should possess the same again; which *Babel* believes not, but their Time is near, for the Fulness of the Heathens is at an End.

The Seventy-sixth Chapter.

How Jacob called all his Sons before his End, and signified and prophesied to them, how their Generations would rise up, and what each of their State and Condition would be, whereby he expressed the Root of Abraham's Tree, together with its Branches and Fruit: What the State and Office of each of them would be, and how they would behave themselves; and how Christ would be born of the Stock of Judah: Also, how long their Kingdom would continue under the Law.

1.  OSES says, And *Jacob* called his Sons, and said, Gather yourselves together, that I may make known unto you what will happen to you in the future Times: Come together, and hearken ye Children of *Jacob*, and hear your Father *Israel*. In this Chapter lies the whole Understanding and Knowledge, how it would go with the Children of *Israel* in the future Time under the Law, as also afterwards with Christendom; for in this Chapter the Spirit has expressed and figuratively represented the Tree of *Israel*, with its Branches, Twigs, and Fruit, both according to the Kingdom of *Nature*, and according to the Kingdom of *Grace*; and under that signifies concerning all States, Conditions, Orders, and Offices, an ong both *Jews* and *Christians*; especially the Antichristian Kingdom among both *Jews* and *Christians* is powerfully presi-

figured under it, whence it arises, and how it must fall to the Ground again, and yet would continue a long Time, even till the Manifestation or *Revelation* of Jesus Christ.

2. For *Israel* here, under this Explanation, declares, concerning the *whole* Adamical Tree, how it was good in the Beginning, and how it perished; also, how it would be helped again, and how the Kingdom of Nature would outwardly govern in God's Wrath, and yet the Kingdom of *Grace* co-operate through the Wrath, whereby the natural evil Man would *outwardly* seem as if he would serve God, and minister to him, but would only be a *false* Flattery and Shew of Hypocrisy so long, till Christ would break forth out of God's Covenant, and destroy Satan's hypocritical Kingdom.

3. And he begins at *Reuben*, viz. from the *first* Power of the human Life, and reaches to *Benjamin* the last, under whom Christendom is powerfully prefigured, and what its Properties would be; so also are the Times and *Ages* of the World powerfully pourtrayed under it: If the Reader will observe it, and gather the *Sense* thereof, then he will find *our* Explanation in the true and right Ground.

I.

The Testament of *Reuben*.

Gen. xlix, 3, 4. He began at *Reuben*, and said, *Reuben, my first Son, thou art my Power and Virtue, and my first Might and Strength, the chiefest in the Sacrifice, and the chiefest in the Kingdom and Government; he was vain and fickle therein as Water: Thou shalt not be the chiefest; thou didst climb up into thy Father's Couch, and there hast defiled my Bed with thy climbing up.*

In the Figure it stands thus:

5. The Spirit in the Covenant speaks forth the human Nature of *Adam*; viz. the first Power of the *first* Seed to a Re-propagation; as indeed *Reuben* also was the first Power of *Jacob*, and signifies, that the natural first Adamical Man *should be* the chiefest in God's Sacrifice, that is, he should bring forth right Fruit to him, which might be to the Praise of God, and in the Virtue thereof *increase* the heavenly Joy: He should generate Virtue to him, and a Re-expression through the implanted Word of God; and that is called sacrificing to God, when the creaturely human Word, which God formed into a Creature, viz. the human *understanding* Life, re-expresses God's Word out of itself, and forms itself in *holy* Images, Thoughts, or Imaginations.

6. Which Formation is effected in the generating of the heavenly mercurial Harmony, viz. after that Manner, as when the *implanted* Word in Man images or frames itself into a Song of divine Joyfulness, and sports in the holy pure Element before God; in which ^e Modelling or holy Desire, the holy Wisdom of God *co-models*, and becomes figured in Wonders; whereby the eternal One becomes formable and distinct, viz. is known in different *Varieties*; this is called sacrificing to God, in that Manner as Twigs and Branches bear fair Fruit to the Tree, whereby the Tree is known and manifested to be good; thus also the creaturely-formed Word, viz. *Man*, should to the eternal speaking holy Word of God, which Word is the Stock, generate or bear to the Stock good Fruit, viz. the *Praise of God*.

7. This is as much as to say, *Adam* was the chiefest in the *Sacrifice*, for he was the first out-spoken or expressed Word that God spoke in his Image, and was also the chiefest in the Kingdom or *Government*; for to him belonged the eternal Dominion: He was created out of the Eternal in and to the Eternal; he was the Image of God, wherein the Word of God, according to Time and Eternity, was imaged or *formed*.

8. Therefore now the Spirit in the Covenant represents this before him by the Stock

^e Framing, figuring, or imaging.

Stock of *Israel*, out of which the *new Tree* should spring out of the old, and points at both the Adamical, and also the new Tree of Regeneration; and speaks further concerning the first Power in *Adam* and *Jacob*, viz. concerning the Kingdom of Nature of the first Image.

9. He was unstable or fickle therein as Water, as we experience it in *Adam*, and all natural Men; as *Adam* suddenly and *unstablely* therein departed from his Glory, both from the divine Kingdom, and also from the Sacrifice of God, and entered into Self-will, and forsook God's Will, and brought himself from the *divine* ^f Formation into an *earthly* Formation with the Desire and Lust, whence he became bestial and evil. ^f Imaging, or modelling.

10. Whence now the Spirit in the Covenant says, through *Jacob*, Thou shalt not be the chiefest; that is, the first Image shall not *keep* the Government, neither in the Dominion of the Kingdom, viz. of the natural Power and Authority, nor in the Sacrifice of God; but the *second Adam*, Christ, out of *Judab*, shall be he; and for this Reason, because thou hast climbed up upon thy Father's Couch, and there hast defiled my Bed with thy climbing up.

This Figure stands thus:

11. *Adam* had his Father's chaste Marriage-bed in him; when his *Eve* was yet *unmade* he was Man and Woman, and yet neither of them, but a true and right Marriage-bed of God, wherein God's Word in his Marriage in both Tinctures, viz. of the Fire and Light, works in *Power*, for he stood in the Image of God, in which God wrought as in the holy Angels. The *Propagation* stood in one single Image; as God is in one eternal Substance, so also was he, who was out of that same Substance of all Substances, created in *one* only Image; for the spermatic Nature and Kind was in him, the *Verbum Fiat*, the Word *Fiat*, which had formed him into the Image of God, wherein the Self-Love laid, viz. in the *perpetual* Conjunction of both Properties of the only Tincture, viz. the Power of the *holy Magick*-Fire and Light, which is Spiritual, and the true Life.

12. In this Image he was the chiefest in the Sacrifice, and in the Kingdom; for he could sacrifice to God both spiritually and creaturely; in the same Manner as a Tree, without the Interposition or Supply from *another*, does itself bring forth its Branches and Fruit, and *thrusts* forth from itself the fair Blossoms in a lovely Smell and Virtue, with fair Colours according to its Kind; and that as God's Word had *ejected* and generated it out of itself, all this Power laid also in him.

13. But the *Self-will* was unstable and fickle therein, and brought itself into a bestial Property, into false and wicked Lust and Desire, and climbed with the bestial Lust and Desire into this holy Marriage-bed, into which Lust Satan brought it, viz. the *Ground* of the dark World, according to the Imaging or Representation of Fancy; as also the Devil, with the holding forth of the monstrous bestial Property, together with the Subtlety and *Wit* of the Serpent, viz. of the Ground of the first Principle; so that the Self-will plunged itself therein, and was *infected* therewith, and made its Power of Imaging or Thinking, according to Soul and Body, monstrous; whence the bestial Imagination in *Adam* awaked and began.

14. And here he climbed up upon his Father's, viz. upon God's Marriage-bed, and defiled it with bestial, as also devilish, false, and wicked *Imaginations*; which Lust he introduced into God's Concubine, viz. into the *heavenly* Sperme or Seed of the heavenly World's Substance, upon which God's Spirit, viz. the holy Word in this heavenly Substance, *departed* from him; that is, the Self-will of Man rent itself off from the Will of the Word; and now it was *unstable* in the Devil's Poison, and lost the Kingdom

and the Priesthood, viz. the princely Throne, and was thereupon weak and blind as to God, and fell down into *Sleep*, and laid between God and the Kingdom of this World in Impotence and *Weakness*.

Gen. ii. 21. 15 Now thus says *Moses*, And God suffered or caused him to fall into a deep Sleep, and framed a ^s Wife out of him, and brought her to him, and gave him a bestial Marriage-Bed for a heavenly; where he may now copulate in Self-Lust, which in the Presence of Heaven is but a *defiled* Marriage-Bed, but is borne with under God's Mercy in divine Patience, seeing that the Vessel of this Marriage-Bed must consume, rot, and die, and Christ has given in himself in this Marriage-Bed into the Midst, as a *Mediator* and Redeemer from this monstrous Image, which he will regenerate a-new in himself.

16. This powerful Type or Image the Spirit of God also represents by *Reuben*, who was *Jacob's* first *Virtue* and Power, wherein the Desire of *Reuben* also modelled itself in the Adamical Image, and went back and laid with his Father's Concubine, and in Falshood and Wickedness copulated with her, as the free Will of the Soul in *Adam* copulated with God's Concubine in him, by false and wicked Lust, and became a *Breaker of Wedlock* to God, as *Reuben* did.

17. And for the Sake of this has *Adam*, viz. the first Power of the natural Man, in all Men, lost the kingly Priesthood, so that the natural Man in his own Power and Virtue can no more offer Sacrifice to God; also he understands nothing more of God's Word or Kingdom, *It is Foolishness unto him*, and he cannot apprehend it any more; for he stands in a poisonous monstrous Image, which in this Adamical Property cannot inherit the Kingdom of God, and has lost the Kingdom of God, and is now but a Figure or Similitude of this World and of Hell, a Monster [instead] of the Image of God, and shall no more be the chief in the Sacrifice and Kingdom; but Christ, in the New-birth in him, has attained the Kingdom, in the Sacrifice and Government.

18. The natural Man, viz. the first Power and Virtue, must be *Servant*, and lay off the monstrous whorish Image, and be new born again; the Soul through the *Spirit of Christ*, and the Body through the *Putrefaction of the Earth*, from which, at the End of the ^h Day, he shall be separated, and be formed again into the Image of God.

^h Last Judgment Day.

II. and III.

The Testament of *Simeon* and *Levi*.

Gen. xlix. 5-7. 19. *The Brethren, Simeon and Levi, their Swords are murdering Weapons; my Soul come not into their Council, and my Honour be not thou in their Churches, Assemblies, or Congregations; for in their Anger they have slain a Man, and in their stubborn Self-willedness they have destroyed Oxen: Cursed be their Anger, because it was so vehement and fierce, and their Wrath, because it was so raging, I will divide them in Jacob, and scatter them abroad in Israel.*

Gen. xxxiv. 25-29.

20. In this Testament the Spirit very wonderfully takes the two Brethren together, and represents their Figure accordingly, which ought well to be observed; as also the Spirit of *Moses* in the thirty-fourth Chapter takes them together; where he says, *Simeon and Levi took their Swords and went boisterously into the City, and slew Sichem, together with Hemor his Father, and all the Males that were in the whole City, and took the Women and Children captive, and spoiled all.* Which might indeed be the Action and Robbery of two stout young Men; but the Spirit has in that Place, as also in this, its *Figure*, according as *Jacob* says, He would tell them how it would go with them in *After-times*.

21. In *Reuben* the Spirit represents before the Adamical corrupt Nature, that the first Virtue

Virtue and Power of Man squandred away God's Priesthood and Kingdom, *viz.* the Kingdom of Heaven, and *defiled* God's Marriage-Bed, and made a Bed of Whoredom thereof: But now in this Figure, the Spirit of God represents a powerful Figure, signifying how the first Power of Man would nevertheless *desire* to keep its Priesthood and Dominion, and what kind of Priests and Rulers would be in this World, in the Kingdom of Self-Nature.

22. For out of the Stock of *Levi* came the Priesthood under the Law, and of this the Spirit here speaks, and joins *Simeon* to him, *viz.* the worldly *Dominion*, and says of them both as of one, *Your Swords are murdering Weapons; my Soul come thou not into their Council, and my Honour be not thou in their Churches;* that is, God's *living* Word, which he calls his Soul, shall not be in the Dominion of this earthly World, *viz.* in Man's first natural *Self-power*; his *holy* Word shall not be in their Councils and *Determinations*, wherein they seek only temporal Voluptuousness and Riches; neither shall it be in their Churches and Priesthood, because they do but flatter with the Mouth; for he says, *My Honour, be not thou in their Churches.*

23. But his Church is the true Image of God from the heavenly World's Substance, which in their Murder, by the introduced Poison of, the Serpent, *faded in Adam*, and is *born again* in Christ; but seeing they would only play the Hypocrite before God in the Monster of the Serpent, and had *not* the Church of God in them; therefore says the Spirit, *My Honour, be not thou therein.*

24. For God's Honour together with Christ Jesus shall not come from the natural *Adam*, but from God and his *holy* Word; *these* should be the Holy Church of God in Man, *viz.* the Image of the heavenly World's Substance, which died in *Adam*, and budded forth again in Christ, in this should God's Honour appear; as when Life buds forth through Death, this was God's *Honour*: But the self-Adamical Will, which was a Murderer, and murdered the heavenly Image in him, shall not have this Honour; *this* Honour shall not appear in his murderous Will.

25. In this Image the Figure stands clearly, which is portrayed in the *Apocalypse*, of *Rev. xvii.* the great seven-headed Dragon, upon which the *Babylonish* Whore rides, where the Dragon and Whore are prefigured as one Image, and it is even the *same* with this of *Simeon* and *Levi*; and it signifies, in the Adamical corrupt Power in the monstrous Image, the *Government* of Nature in Self-Will, together with the *sectarian* hypocritical Priesthood.

26. The seven Heads of the Beast are the ⁱ *seven Properties* of Nature, which are de- ⁱ *Seven Pro-*
parted from the Temperature, and have attained ^k *seven Heads*, *viz.* a *sevenfold Will*, ^k *Seven Heads*
whence the Life is come to be in Strife, Misery, Sicknes, and *Corruption*; and the Whore upon this Beast is the Soul, which is defiled as a Whore, and enters before God with this Whore's Image, and plays the *Hypocrite* in his Presence.

27. But the Will of the seven-headed Beast gives its Power and Strength to the Whore, *viz.* to the Soul, so that the Soul *sticks* full of Murder, Pride, whorish Lust, and Self-honour; and in this *Church* and *Den* of Murder God's Honour will not be.

28. This Figure and magic Explanation, concerning *Simeon* and *Levi*, prefigures to us the *spiritual* and *worldly* Dominion; first in *every* Man, whereby he governs himself both in spiritual and natural Things; and secondly, the Management and Authority of spiritual and worldly *Offices*, both in the Church and worldly Matters; whatever rules therein in self-Adamical Power, *without* the new Regeneration, that bears this Image in it, *viz.* the murdering Sword, where Men condemn and slay one another with Words.

29. All scurrilous, slanderous, *libellous* Books, wherein Men reproach and kill one another with Words, for the Sake of the *divine* Gift and Knowledge, are the murder-

ous Swords of *Simeon* and *Levi*; also all *unrighteous* Sentences of worldly Judgment are the same, and God's Honour and Will are not therein.

30. The Spirit takes them both together in *one* Figure, because both these Offices govern the Adamical Nature: They govern the World, *viz.* the formed outspoken Word of God; to *them* is given the Power and *Authority* of the Kingdom of Nature, but they shall give an *Account* of this Government: For the Judgment of God is set in *Rev. xix. 20.* this Figure, and the *Apocalypse* casts the Falsehood and *Wickedness* of this Image down into the fiery Lake that burns with Brimstone, and seals up the Beast and the Whore in Eternity, and gives the Kingdom, the Power, and *Authority*, together with the *Priesthood*, to Christ and his Children born of him.

31. The Spirit of *Moses* says, *Gen. xlix. 6.* In their Anger they have slain a Man, and in their Self-Will they have destroyed Oxen. The Man signifies the inward spiritual Man, *viz.* the true Image of God, which *Adam* murdered in all his Children, through his Anger, *viz.* through the first Principle, the Kingdom of God's Anger; which *Adam* awakened with his Desire and *Lust*; and it signifies further, Christ that should come, whom the *Levites* with the *Simeonites*, *viz.* worldly Dominion, *viz.* the *Pharisees* and heathenish Government, would kill: For *Jacob* said, He would make known to them what would befall them in the future Times.

32. Therefore this Figure looks at the future *Man* Christ, whom the *Levites* would slay in their Envy and Anger, as is also come to pass; and for that Cause shall his Honour be no more in their Churches; for after such slaying of Christ, their Church was taken from them, and the Temple destroyed, and their Sacrifices ceased, in which formerly the Figure of Christ, *viz.* God's Honour, stood.

33. But the Oxen which they have caused to perish, in their Self-Will, signifies the outward Man from the *Limus* of the Earth, which they have caused to perish with the Desire of Vanity, so that it is become so grossly bestial and miserable, that it is turned from a heavenly paradisaical Image into a *corruptible* one, which is done out of Self-Will.

34. Further, it points at the future Self-Will of the *Levites*, with their worldly Dominion, signifying how they would slay and kill with their murdering Swords, whereas they can destroy *no more* of God's Children, but the Oxen, *viz.* the *bestial* Man; which murdering Swords have ever been among this Generation, both with the Jews and Christians, which the *Children of God* ought well to observe, that the Spirit of God in the Covenant says, *His Soul shall not be in their murderous Council, nor his Honour in their Churches*, for the Sake of which they murder and destroy many that will not believe their *Seets*, and self-willed *Conclusions* and Determinations.

35. Especially at this present Time, when Men strive only about the Churches and *Church-matters*, and *murder* one another for such things, and destroy Land and People in their Self-Will: Men living only in Self-Will, who do *not* intend and seek God's Honour thereby, but only their own Honour, Might, Authority, and Power, and thereby fatten the Ox, *viz.* the *Belly* God, the Honour of God and his Word is *not* among all these; but as *Jacob* says, *Cursed be their Anger, for it is vehement and fierce, and their Wrath, for it is raging*; for they do all out of *Self-Will* and Anger, and therein the Anger of God drives them on; and therefore they run on into the *Curse* in the murderous Swords.

36. And it says further, *I will divide them in Jacob, and scatter them in Israel*; which is indeed *bcfallen* them, so that they are divided and scattered among all People, and have now no City, Country, or Principality more; also the Spirit intimates the *dividing* of the earthly Life, wherein this Anger and Self-Will must be quite divided from it, and the Body be scattered like *Ashes*: For the *Curse* breaks in Pieces and scatters both its

Dominion and Priesthood, together with its Body and *outward* Senses and Life; for it is all in the Presence of God but a *Curse* and *Vanity*.

37. For the Spirit of *Jacob* says, *I will divide them in Jacob*, that is, through the Covenant of *Jacob*, viz. through *Christ*, and will scatter them in *Israel*; that is, through the new Sprout out of the Covenant, the Adamic Tree shall be destroyed and divided, and its Works, together with its Body and *Thoughts*, be scattered, and the Works of the Devil be brought to nothing; also this their Priesthood and Dominion shall be yet so destroyed, divided, and scattered, as the *Chaff* is by the Wind, when the Kingdom of *Christ* and his *Priesthood* shall spring up, where *Christ alone* shall reign; and then all this will have an End, which seems strange to *Babel*.

IV.

The Testament of *Judab*.

38. *Judab*, thou art he, thy Brethren will praise thee; thy Hand will be upon the Neck of Gen. xlix. thy Enemies, thy Fathers Children will bow down before thee: *Judab* is a young Lion, thou 8-12. art come aloft, my Son, through great Victory; he hath stooped down and couched, as a Lion and as a Lioness: Who will set upon him to rouse him up? The Scepter will not be removed from *Judab*, nor a Master from his Feet, till the Saviour cometh, and to him will the People cleave: He will bind his Foal to the Vine, and his She-Asses Colt to the precious Branch; he will wash his Garment in Wine, and his Mantle in the Blood of Grapes: His Eyes are redder than Wine, and his Teeth whiter than Milk.

39. By the first three Sons of *Jacob* the Spirit intimates concerning the corrupted lost *Adam* and his Children, signifying how they were in the Sight of God, and what their Kingdom upon *Earth* would be; but here with *Judab* he begins to intimate concerning the Kingdom of *Christ*, viz. concerning *Christ's Person* and Office, and sets *Christ* in the fourth Line, which is a great Mystery: For in the fourth Property of the generating of Nature is understood the *Fire*, viz. the Original of the Fire, out of which the *Light* takes its Original, whereby the Abyss becomes majestic, wherein then also the Original of Life is understood, before the Soul is therein understood according to its Property.

40. Seeing then this Soul's Ground in *Adam* was fallen and perished, therefore God has also set his Figure of the new Life therein, and in this Testament of the twelve Patriarchs the Figure stands, signifying how the Beginning of Life is, and how the New Birth springs forth in the Light again, through the perishing Fire-Life in the Light: Also in the Testament of *Judab* all Circumstances are declared, shewing how the new Life in *Christ* would spring forth through the Soul, and rule over the Sting of Death.

41. *Jacob* says, *Thou art he, thy Brethren will praise thee*: In this he looks outwardly upon the earthly Kingdom, which should arise in the future Time; and inwardly he looks upon the Kingdom of *Christ*, which both Jews and Heathens would embrace, and praise and honour *Christ* as God and Man.

42. And he says further, *For thy Hand will be upon the Neck of thy Enemies*; by this he understands and means not only the Jews outward Enemies, but that the Hand, viz. the Power of *Christ's* Grace, would essentially, actually, and effectually be upon the Neck of *Satan*, and the Serpent's Poison and Will, in Flesh and Blood, and evermore trample upon that Serpent's Head in his Children of Faith.

43. Also, Thy Father's Children will bow before thee; that is, before this *Christ*, of the Stock or Tribe of *Judab*, will all the Children of God stoop, bow, and pray to, as a God-Man and Man-God.

44. Also, *Judah is a young Lion*, that is, roaring against the Devil, and a Destroyer of Death and Hell, as a fresh young nimble Lion, mighty in *Strength* and Power.

45. Also, *Thou art come alest, my Son, and exalted, by a great Victory*; that is, after he had the Victory over God's Anger, over Death, Sin, the Devil and Hell, he was placed at the Right-Hand of God's Power, as a Man-God, and rules over all his Enemies.

46. Also, *He stooped and couched down, as a Lion and as a Lions*: *Who will set upon him to rouse him up?* That is, he has deeply humbled himself with his highest Love, and given himself in our assumed Humanity into the Scorn and Contempt of the fallen Man, and stooped into God's Anger, and suffered the *natural Life* to break in Pieces, and very patiently given his strong Lion's Might thereinto.

47. But that the Text says, *as a Lion and as a Lions*, it signifies the young Lion of the *divine Word* in the Soul, and the *Lions* signifies the *Name JESUS* in the most inward Ground of the *heavenly World's Substance*, viz. the noble *Lions* of *Sophia*; that is, the right Seed of the Woman from the Adamical Light's Tincture, which faded in *Adam*, and in this Lion was made living again in divine Power, and associated itself again to the Lion, viz. to the Soul.

48. Also, *Who will set upon him to rouse him up?* That is, who can set himself against this Lion and heavenly holy *Lions* to rouse them up, which are, God over all, and through all! Who will take away his Power, who is the Beginner of all Power, Strength, and Might? Where is the Champion that can strive, when there is no higher Power to be had?

49. Also, *The Scepter shall not be removed from Judah, nor a Master from under his Feet, till the Champion or Saviour cometh, and to him will the People cleave*: The Understanding or Meaning of this is *twofold*, viz. outwardly concerning the Kingdom of *Judah*, that the *Jewish Scepter* of its Kingdom should continue, and they be a Kingdom till this Champion or Saviour, viz. the Lion with the *Lions*, viz. Christ, that is this *Covenant*, should become Man; which is so come to pass, that they held their Kingdom, though it *seemed* often as it were quite overthrown, till Christ; and then it quite ceased, and there was another Master or Governor that ruled it, for since that Time they must be servile People: For the Champion or Saviour has taken to himself their Kingdom, and is therewith entered in among the *Heathen*, and has called them also to himself.

50. But the inward Ground is this, that the Kingdom of Christ and his Dominion over Sin, Death, the Devil and Hell, will not cease, nor any other Ruler or Master come from between his Feet; that is, from the Covenant of God; till this Saviour Christ should *come again* to Judgment, and sever his Enemies, then shall he deliver up the Kingdom again to his Father, and then God shall be all in all; therefore do the *Jews* in vain hope for another Master or Ruler, although indeed he will come to *them* also in the Time of his Revelation, Manifestation, or Appearing; *which Time is near*, wherein the Kingdom of Christ will be manifested to *all People*.

51. Also, *To him will the People cleave*; this is done already according to his Humanity, and will *much more* be done in his last Manifestation, that all People will cleave to him and acknowledge him: When *Babel* takes its End, then will this be first perfectly fulfilled, which Dependance and Cleaving to him, at present, the Images, Imaginations, or Fictions of Opinions, and Sects in *Babel*, keep back, in that the strange and foreign People and Nations stumble, and are scandalized at the Contentions and Disputations of confounded¹ Speeches, and keep from it.

¹ Or Words of jarring Contention.

52. But when the Tower of *Babel* falls on *every Side*, then shall all People cleave to him, honour and serve him, which Dependance and Adherence to him, the supposed

Christendom has hindered by the *Antichrist*, which has a long Time sat in the Seat of Christ, as an earthly God; when this ceases, then will the Kingdom of Christ be wholly manifest, which Men at present behold only in ^m *Images*: This is understood by those ^m Or Opinions, without certain Knowledge, of our Society.

53. Also, *He will bind his Foal to the Vine, and his She-Asses Colt to the noble Branch.* O thou poor, sick, old, miserable *Adam*! If thou didst understand this rightly, then thou wouldst be *delivered* from all Strife: What is the Foal and the She-Ass's Colt? The Foal is the *human Soul*; for the young Lion signifies the Power of the divine Word in the Soul; but the Foal is the natural Soul, which Christ should bind to the Vine of the sweet-tasted divine *Love*; that is, the eternal Speaking Word would bind this Foal, the creaturely Soul's Word of the Soul's Essence and Substance, to itself, and be married to it; and the She-Ass is the inward paradisaical Man, *viz.* the *divine Man*, from the *Ens* of the inward Ground, from the heavenly World's Light's Substance, *viz.* the *Virgin Sophia*.

54. This She-Ass, which must bear the *outward Burthen* of the bestial Man upon it, should Christ, that is, the Word, bind to the Name JESUS, *viz.* to God's own self-subsisting Substance, *viz.* to the most noble Branch, which bears the sweet *Wine* of the Love of God.

55. And this She-Ass is the Temple of God, wherein the Kingdom of God is again manifested *in us*; it is *Christ in us*, which is a She-Ass in Man; himself takes upon him the *Burthen* and *Sin* of Man, and slays it through the young Lion. ^{Coloss. iii. 11- and i. 27.}

56. This inward new *spiritual holy Man* is rightly the She-Ass's Colt, for it must be manifested through the Soul, as Light is manifested through Fire; thus a Man is to understand, that the Light is the *Fire's Colt*, and is manifested through the Fire, from the dying of the Candle; thus also it is to be understood in the Ground of the Soul, which is also a *Fire-Spirit*.

57. O thou poor *Christendom*! If thou didst understand this rightly, and didst press into it, so that thou also with this She-Ass, which *faded* in *Adam*, stoodest bound to the Foal's *noble Branch*, what Occasion for striving then? Is it not now a simple She-Ass which *bears* Christ and *Adam* upon it, *viz.* Christ in it, which is its noble Branch, *viz.* its Sap and Power, and *Adam* upon it as a Burthen?

58. O thou *Babylonish Whore*! Thou keepest off this She-Ass with thy *Dragon-Beast*, so that poor *Christendom* must bear thy evil Beast whereon thou Whore ridest; but thy Time is *near*, that thou art to go into the Abyfs of Hell-Fire, says the Spirit of Wonders.

59. Also, *He will wash his Garment in Wine, and his Mantle in the Blood of the Grape*; that is, Christ will wash our *Humanity*, *viz.* the Garment of the Soul, in the Wine of his Love, and with the Love wash away from the defiled Adamical Flesh the earthly *Dross* and Spawn of the Serpent, that *Adam* had received with his Desire and Lust, from which the earthly Man became a Beast, and leave the Spawn of the Serpent to the Earth, and in the *End* burn it up with the Fire of God.

60. *And his Mantle in the Blood of the Grape*: The Mantle is the Cover which covers the washed Garment, and is even the precious purple Mantle of Christ, *viz.* the *Scorn*, *Affliction*, Torment, and Suffering, when he thereby washed our Sins in his Blood; that is, the right Blood of the Grape, wherein he washed his Mantle, which now he casts over our Garment and covers it, *viz.* over our Humanity, that God's *Anger* and the *Devil* may not touch it.

61. O Man! consider this; this Mantle will not be cast over the Beast and the Whore to cover them, as *Babel* teaches, but over the *washed* Garment, that is washed in right true Repentance with God's Love: This Garment of the Soul will be covered with the

Mantle of Christ, which is once *washed* in his Blood of the Grape, and not Whores, Panders, unclean Persons, covetous, Extortioners, unrighteous, cruel, raging, stern, and proud; *so long* as they are such, they have only the *Mantle of the Babylonish Whore* about them, and get not this holy washed *Mantle of Christ* upon them; flatter, and play the Hypocrite as much as thou wilt, yet thou wilt not get it, except thou art *washed* beforehand: Thy comforting thyself will not avail thee, thou must set upon it in Earnest, that thy She-As may live, and thy Foal be essentially bound to the Vine Christ, else thou art a *Member of the Whore* sitting upon the seven-headed Dragon; and if thou couldst pass through the Thrones of Heaven, yet thou wouldst be but a Child of the Dragon.

62. O, *Babel, Babel!* what hast thou done, in covering the *Beast* with this *Mantle*, and art thyself remaining under it a *Wolf*?

63. Also, *His Eyes are redder than Wine, and his Teeth whiter than Milk*: His Eyes are now the *Fire-flaming Love*, which pierce and press through the Father's Anger, and look through the fiery Soul, wherein the Father's Anger in the fiery Soul becomes a *Light-flaming Love-Fire*; and so the Soul's Essence is thereby become a sweet pleasant-tasted divine red Love-Wine, one Property in the soulish Essence *tasting* the other in great Desire of Love, and the Father's Property of Anger flows forth in a clear good *pleasant Relish*.

John vi. 53,
&c.

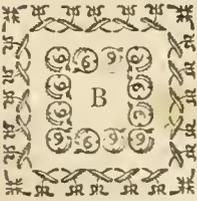
64. *And his Teeth are whiter than Milk*: These white Teeth are the *Desire* of the inward spiritual Man, where the holy Word is together in the *Desire* of these Teeth, which white Teeth or *heavenly Desire* apprehends, eats, and drinks the Grape of Christ's *Blood*; for it is the spiritual Moutn for which Christ has ordained his Testament, that it should with these white Teeth *eat his Flesh and drink his Blood*; this the Spirit in the Covenant declares clearly and plainly by *Jacob*.

65. For the Testament of *Judab* points throughout at *Christ*, at his Person, Office, and Kingdom, for of *Judab* Christ should come according to the *Humanity*; outwardly the Figure of the Type stands, and inwardly, in the spiritual Figure, Christ stands clearly.



The Seventy-seventh Chapter.

A further Explanation of Jacob's Testament, concerning the other eight Sons; how both the Jewish Government or Kingdom on Earth, and also Christendom, is typified under it, shewing how it would go with them.

I.  Y the first three Sons of *Jacob* is typified, in the Figure, the Kingdom of perished, or *corrupt Nature*, *viz.* the *Adamicall Man*, what it is; and by *Judab* Christ is typified, who should come and bring the *Adamicall Man* into his Kingdom; but by the other eight Sons of *Jacob* is typified only the Figure of *worldly Officers, States, and Governments*, signifying, how the *Adamicall Man* would manage the superior Dominion, and how also the *inward Figure* of the Kingdom of Christ would stand close by it.

2. For here, in the outward Figure, is first typified where each Tribe or Stock would have their Dwelling and *Habitation*, and what their Office in *Israel* would be; but near to it stands always the Figure, representing how the outward and the inward Man would stand *close* by one another; and how the Kingdom of Nature and the Kingdom of Grace would dwell one by another; also how the seven Properties of Nature in God's *Anger*, according to the first Principle, would also put forth or explicate themselves, and introduce themselves into Figure, to the *divine* Manifestation; which the Reader should well observe and consider, for we will explain *both* the inward and the outward Figure.

V.

The Testament of *Zebulun*.

3. *Zebulun will dwell at the Haven of the Sea, and at the Haven of Ships, and reach to Sidon.* This first is the outward Figure, shewing *where* this Tribe or Stock will dwell in the promised Land; but the Spirit also has its Figure, to which it points.

4. For *Zebulun* in the Language of Nature in Sense is called a *Desire* or Longing that goes to God, which Longing resides with good People; and it signifies here that the Adamical Man would dwell *near God*, and that he would have Delight and Refreshment from the divine *Cohabitation*; for *Jacob* begat *Zebulun* of *Leah*, which otherwise was not esteemed,* because she was tender-lighted and bleer-eyed, and not so fair as *Rachel* was; which *Leah* put her Hope in God, that he would bless her, that she should be fruitful and bear Children to her Husband *Jacob*.

5. Now when she bore *Zebulun*, she said, *God hath pleaded well for me*; that is, I turned my Desire to him, and he has fulfilled it for me, now his Will dwells with mine; and she called him [* *Zebulun*] a *near Dwelling* or *Co-habitation*; that is, God dwells with me, and now also will my Husband dwell with me in Love; and it signifies, that the Grace of God in his Mercy and Compassion shall still dwell *with* the poor Adamical, perished, or corrupt Children of Flesh, and *not* forsake them in their Misery.

6. But it has more respect to the Covenant, that the Children of the Covenant in their Adamical Nature would be a *near Cohabitation* in Hope, and that the outward Man would *not apprehend* the Kingdom of Christ, but would be a near Cohabitation with it; where *Christ* should dwell in the inward Ground, *viz.* in the spiritual World, and *Adam* in this ^a Time of the Life, and yet be a Cohabitation.

7. For as the Spirit has by *Judab* declared Christ in the Flesh, so now here he declares that the *outward* Man would *not* be Christ, but be a Cohabitation of Christ; Christ would possess the inward Ground; as he also says, *My Kingdom is not of this World*: Therefore the outward mortal Man should *not* say of itself, I am Christ; for he is only a Cohabitation of Christ, as the *outward World* is only a Cohabitation or near Neighbourhood to the Kingdom of Christ; for Christ is the inward *spiritual* World, hidden in the outward *visible* World, as the Day is hidden in the Night, and yet they dwell one by, near, and with the other.

^a World, or outward Life.

VI.

The Testament of *Issachar*.

8. *Issachar is a strong-boned Ass, and he lodgeth in Valleys, between the Borders or Hills of the Country, and he saw Rest that it was good, and the Land that it was pleasant and fruitful; but he hath bowed his Shoulders to bear, and is become a Tribute Servant.* In this

Testament of *Iffachar* the Spirit points first at the outward Figure of this Tribe or Stock, shewing where they should dwell, *viz.* in the *Midst* of the Land in good Ease and Rest, but yet be *tributary*; but the powerful Figure looks upon the inward Ground, *viz.* upon the human Nature.

Gen. xxx. 18. 9. For when *Leab* bore *Iffachar*, she said, *God hath rewarded me in that I gave my Maid to my Husband, and she called him Iffachar*; that is, a divine Wages or *Reward*: For she had given *Rachel* her Son's *Mandrakes*, that she suffered *Jacob* to sleep with her this Night, upon which she conceived this Son, *therefore* she called him a *Recompence* from God.

10. But the Spirit says in this Figure, he would be a boned strong *Afs*, and lodge between the *Borders*; which *outwardly* in its Habitation was just so: But in the inward Figure he says, The Man which is obtained from God by Prayer is indeed a *Gift* and Wages, but his *Adamic* Nature is only a boned strong *Afs* for the *Burthen*, who bears the *Adamic* Sack; but he dwells with his *Mind* between the *Borders*, *viz.* between God and the *Kingdom* of this World; his *Mind* presses into the *Borders* of God, and the *Body* dwells in the *World*.

11. Therefore the *Mind* must be as a boned servile slavish *Afs*, which though it fits at *Ease* and *Rest*, in a good Habitation in the *Borders* of God, yet it must bear the *Burthen* of *Sins* and of *Death* in the earthly *Sack*, and there is no buying it off with the *Mandrakes*, *before* the *Death* of the earthly Man; also no praying to God for it *avails*, that thereby the boned strong *Afs* might come to divine *Liberty*; it must remain an *Afs*, *till* *Christ* in himself brings it into the eternal *Rest*: The *Adamic* *Hurt* and *Loss* is so great, that the *Afs* must leave the *Sack* in the *Death* of *Christ*, otherwise he will not be rid of it.

12. But he adds the *Cause* why he must remain a boned strong *Afs*; for he says, *He saw the Rest, that it was good, and the Land, that it was pleasant*; that is, that the *Mind* would always *desire to rest* in the *Lust* and *Pleasure* of the *Flesh*, and would *desire to take care* of the earthly *Lust*; and in that *Regard*, the *Mind* must be a servile *Afs*, and *Servant* of God's *Anger*, and so separates the natural *Adamic* Man from the *Seed* of the *Covenant*, *viz.* from the *Person* of *Christ*; so that the natural *Adamic* Man, in its *inbred* Nature, is but this *Afs* with the *Sack*, *till* *Christ* possesses his *Kingdom* in him; no *Covenant* or *Praying* *avails*, but that *Adam* must in this *World* remain an *Afs*, *till* the *Sack* be gone, and then he is called a new *Child* in *Christ*; which new *Child* in this *Life* is the *inward* Ground, but the boned strong *Afs* is the new *Child's Instrument*, upon which the *Sack* is carried, for the *Servility* of God's *Anger* *continues* so long as the *Sack* lasts.

VII.

The Testament of *Dan*.

Gen. xlix.
16—18.

13. *Dan will be a Judge among his People, as any other Generation in Israel: Dan will be a Serpent in the Way, and an Adder on the Path, and will bite the Horse in the Heels, that his Rider shall fall back: O Lord, I wait for thy Salvation.* This is a powerful Figure of the outward *Power* and *Authority* of human *Officers* in the *Kingdom* of this *World*, and is so strongly prefigured, that it is *terrible* to read, if a *Man* rightly discerns the *Figure*; and yet in the *Presence* of God it stands in its own proper *Figure* thus: The *Spirit* says, *Dan* will be a *Judge* among his *People*, as one of the *Generations* or *Tribes* in *Israel*.

In the Figure it stands thus :

14. *Dan* stands in the Figure of all outward *Officers*, from those of *highest* Authority and Power, even to the Government of the *human Life* itself; therefore the Spirit says of him, he shall be in his own Might and Power as one Man is to another: In the Presence of God he is not esteemed *greater* in his own Nature than a Servant or Minister, for he serves God in his Office, as another Servant does his Lord and Master; the Office is God's, wherein he sits as a Judge. The Office is the *Authority* and Power, and he himself is before God as another Man.

Ordering
of a Man's
private Af-
fairs, or Em-
ployments.

15. But the Spirit says, *Dan will be a Serpent on the Way, and an Adder on the Path*; that is, this Judge in God's Office would draw *Poison* out of the Power and Authority, *viz.* Self-Will, and say of himself, the Authority is mine, the Office is mine; that is, called on the Way, for the *Way* which they should go is God's, *viz.* true *Righteousness*; then says *Dan*, That Land and Country, this City, that Village, those Goods, that Money, is mine, it is my *own*, I will use it to my own Profit, Advantage, and Honour, and live in this Office as *I will*.

16. And this very Selfhood is the Serpent and venomous Adder on the Way; for it walks very dangerous Steps upon the Paths of *Righteousness*; it turns *Righteousness* into Selfhood, to do what it will; it says, I am a Lord; the City, Land and Country, the Village, or Authority and *Power*, is mine; I may do with the People what I will, they are mine; and so *sucks* Poison out of God's Office of a Judge, and thereby afflicts the Miserable, and stings with this Poison round about *in the Way of the Office*, as an Adder and Serpent.

17. For the Spirit says, *He will bite the Horse in the Heels, so that his Rider will fall backward*; that is, he will bite the Horse, that is, the Office whereon he rides, in the Heels, *viz.* in the *just Right*, that the *Righteousness*, *viz.* God's Rider, which he shall bring, may fall backward, and that he may govern as God's Rider, in *stead* of the *Righteousness*; whereupon the Rider, God's *Righteousness*, in his Office says, O Lord, *I wait for thy Salvation*; that is, *till thou sendest* the right Rider *Christ*, who shall ride over this Adder and Serpent again.

18. *When Rachel could bear no Children to Jacob, she was troubled at Jacob, and said to him, Procure me Children, if not, I die; but Jacob was wrath with Rachel, and said, I am not God, that I should give thee Fruit of thy Body: But she said, Behold, there is my Maid-Servant Bilba: Lie thou with her, that she may bring forth on my Lap, and I shall be built up by her; and thus she gave him Bilba her Maid-Servant to Wife, and Jacob laid with her; so Bilba conceived, and bore Jacob a Son: Then said Rachel, God hath judged my Cause, and heard my Voice, and hath given me a Son; therefore she called him Dan.*

Gen. xxx.
1-6.

19. This now is the powerful Figure of *Jacob's* Testament, wherein he prophesies so *terribly* concerning *Dan*, that he would be a Serpent; and in the right Figure it signifies Man's *own* Will, which will not suffer God to judge and lead it, but always *murmurs* against God, as *Rachel* murmured against *Jacob*, because it went not with her as she would, and was implacable with pressing *Jacob*, that he would give her Children, or else she would die; at which *Jacob* was wroth.

20. So now the Spirit represents the Figure by *Bilba*, *Rachel's* Maid-Servant, whom she gave to *Jacob* for a Wife, who bore this *Dan*, who should be a Judge and *Determiner* of the Anger and Strife between *Jacob* and *Rachel*, when the *Self-Will* of *Rachel* would have Children by Force.

21. And it prefigures this to us, that the worldly Office of a Judge has its Original from God's Maid-Servant; that is, from the Kingdom and Dominion of *Nature*, and

that God created Man under no Office of a Judge; but the Self-murmuring, *stubborn*, and opposite Will of Man, which will *not* be obedient to God, nor endure to be judged and lead by his Spirit, that has caused that *Dan*, viz. the Power and Authority, to judge, is borne in the Lap of *Rachel*, viz. in the *Liberty of Nature*.

22. Therefore the Spirit in the Covenant by *Jacob* pronounces so *sharp* and severe a Sentence upon it, and says, This *Dan*, that is, this Office of a Judge, would be a Serpent and Adder in the Way of Righteousness, and would bite the *just Right*, viz. the Heels of his Horse, that his Rider, viz. Justice and Righteousness, might fall to the Ground; and then *Nature* shall wait for the *Salvation* of God, viz. for the Justice and Right of Christ by and through *Love*; and then *Dan's* Office shall *cease*.

23. Which ought well to be considered by thee, *Babel*, seeing thou boastest of Christ, whether thy Salvation be in thee, or not, that thou mightest judge thyself, and not need to have Judges, who must judge thy *Unrighteousness*, wherein thou art *no Christian*, seeing thou continually murmurest with *Rachel*, and seekest *thy Will*, therefore also the Adder and Serpent of *Dan* may well sting thee; for thy Evil, *Malice*, and Wickedness causes that, viz. thy own *Wilfulness*; therefore also has God given thee up under *Dan's* fallen Rider, so that thou must go along as a Slave and *ridden* Horse, whom the Serpent stings with his venomous Sting, viz. with the Power and Authority of *usurping* self.

24. But that *Dan's* Rider must fall backward signifies, that this *Dan* with his Office shall fall backward in the *Conscience* of a Christian, when he turns to Christ, and works Repentance; for in *Repentance* *Dan's* Government ceases, the Rider, God's Anger, falls backward. Therefore also every Christian is bound *to forgive every one from his Heart*, when Repentance, and Confession, and Acknowledgement of Sins comes, and so cast the Office of a Judge behind his Back; for the Office of a Judge is the Office concerning Sin, that *severs* Right from Wrong, and always falls heavy upon that which is false and wicked; but the *Serpent* often bites the Horse in the Heels, viz. Favour, Greatness, Reward, Gifts and Bribes: These make *Dan* an Adder and Serpent.

25. And we see clearly that *Dan*, viz. the Office of a Judge in *Israel*, has its Original from the murmuring, *stubborn*, and opposite Will, and that *Dan* is only a Determiner of Strife, and not, as he supposes, to be his own Lord in his Office, but a *Divider*; as *Rachel* says, God has judged my Cause, viz. by this *Dan*, her Maid-Servant's Son, and *not* her own Son; to signify that a Child of God needs no Judge, *he judges himself*, and suffers with Patience.

VIII.

The Testament of *Gad*.

Gen. xlix. 19. 26. *Gad* stands prepared, he will lead an Host and retreat back again: This Figure does not prefigure that the Children of *Gad* shall be Captains of Troops, as also *Dan's* Children shall not be mere Judges, but it represents the spiritual Figure, which is to be seen by *Leah*, who gave her Maid-Servant also to *Jacob*, when she ceased to bear, and would make Haste to prevent *Rachel*; for *Gad* was born of *Zilpa*, and should prevent *Dan*; for she said readily, Turn thee before him, and turn about to me again; and it denotes human Forecasting and Carefulness, Subtlety, Policy, and wicked Craft and Cunningness, that with all Subtlety *prevent* the Right and Justice, and would elevate themselves *above* all Right and Truth.

Gen. xxx.
9-11.

27. For *Gad* and *Dan* are both from the Maid-Servants, and are in the Figure as a Strife, for *Rachel* and *Leah* would one prevent the other, and therefore their Ways were

merely opposite; so this Figure stands thus: When *Dan* will judge, then comes *Gad* with his subtle Agility and ^p *Readiness*, and works him out of his Office with flattering ^p *Officious* Speeches, and specious Pretences, with Lying, and perverting Prevarication; for it ^{ness} winds all Truth about, and sets his agile, nimble Subtlety in the *Right* of Truth, and ^{dermine, and} so the Judge is *blinded* by his agile, nimble *Officioufness*. ^{infiltrate} himself.

28. This the Spirit intimates strongly concerning *Israel*, signifying how they would live one among another, and how the Self-Power and Authority with *Dan*, and the *Agility* with *Gad*, would govern the World; but these are both of them but Children of the Maid-Servants, and not of the Free-Women, and their *Offices* shall have an *End*.

IX.

The Testament of *Asber*.

29. From *Asber* comes his ^a fat Bread, and he will act to please Kings; when *Zilpa*, *Gen. xlix. 20.* *Leab's* Maid-Servant, had borne *Gad*, viz. that which was prepared, subtle, crafty, ^{Or finest of} always ready at every subtle Assault, against the *right* Justice and Judgment of *Dan*; ^{Flower.} then says *Moses*, she bore Jacob the second Son, and then said *Leab*, It is well with me, for *Gen. xxx.* the Daughters will praise me, and call me blessed; and she called him *Asber*; and *Jacob* said ^{12, 13.} in the Testament, From *Asber* comes his fat Bread, and he will live to please Kings. Here *Jacob*, viz. the Spirit in the Covenant, comprises these two Brethren together in a Figure; for *Gad* has the Agility, and *Asber* takes his fat Bread from the King; and *Leab* says at his Birth, *The Daughters will praise me, and call me blessed.*

30. Here now stands the Figure: But what Explanation may this have? *Gad* orders his Ways with *Subtlety*, and *Asber* with *Flattery* and *Hypocrisy*, among the Kings and Potentates in Authority and Power, whereby he attains *prosperous* fat Days of Plenty, Pleasure, and Voluptuousness: And such are all that shall sit in *Offices*, and as Judges and Magistrates, they do all to please their Lord and King, that they may be reputed, honoured, applauded, and rewarded by him, and that they may have their *fat Bread* from him; and the Spirit, by these three Sons, signifies powerfully what Kind of People would rule the World, viz. by *Dan* the Serpent, viz. Self-Will; and by *Gad* Subtlety, Treachery, and undermining Deceit; and by *Asber* false and wicked Flattery, and sycophantising Hypocrisy; who always sit in the *Courts* of Kings, and serve them for their fat Bread, and only hunt after the *Applause* and Honour of Men.

31. Therefore says the Spirit, From *Asber* comes his fat Bread: From whom comes the fat Bread? Answer, from the *nimble* subtle Heads, who make the Cause of Flatterers and Hypocrites seem right: The Flatterers sit near Kings; and they applaud a King in his Selfhood, and say, Do what thou wilt, it is *all* good and *right*; and when the King would willingly have it in the *Appearance* of Right, that it also may be applauded, then comes *Gad* with his nimble, subtle, *perverted*, far-fetched, argumentative, prerogative Right, and sets the King's own Self-Will in the Right of Nature, so that it *seems* to be right; to these *Asber* gives the King's fat Bread; thus they *all three* live in the Serpent, and so it bites the Horse in the Heels, and they are all three the Maid-Servant's Children, viz. Ministers and Servants of Self-Will.

Dan is the Manager of the ^r *superior* Office; *Gad* is his Counsellor at Law in Matters: ^{Or supreme.} of Right, Justice, and Judgment, such as the Lawyers and Jurists are; and *Asber* is the *Nobility* and Counsellors of State; these the Spirit has foreseen in their Testament in these Things, which they would hereafter practise; for the Testator says *not*, You shall be such, but you *will be* such, and shews excellently what the Government on Earth, in the Self-Will of the human Nature, would be.

X.

The Testament of *Naphtali*.

Gen. xlix. 21. 33. *Naphtali is a swift Hind, and giveth fair Words.* *Naphtali* is the second Son of *Bilba*, Rachel's Maid-Servant, which she bore after *Dan*, and is a right Brother of *Dan*: These Brethren of *Naphtali* are now among *Kings* and *Judges*, and denote the earthly Wisdom from the ^o Constellation, or Stars, which with eloquent fair *Speeches* adorn the Office of Judicature; so that *Dan*, *Gad*, and *Asser*, are called able, wise, understanding, and *learned* Lords and Masters.

^o Or Conf-
guration.

Gen. xxx. 8. 34. But he also proceeds only from the *Strife* between *Rachel* and *Jacob*; for *Rachel* said, when *Bilba* her Maid-Servant bore him, *God hath decided between me and my Sister, and I shall prevail over her*: This signifies in the Figure, that these wise and learned *Speeches* of *Naphtali*, in this Office of Judicature, would be able to bow, bend, and turn about *all Causes*, so that *Self-Will* would remain still a Judge in all Causes; so that none would be able to object any Thing in the least against these *four Rulers*, the Sons of the Maid-Servants, but they would have the Government in *Israel*, and rule the World, and prevail over *all Men*.

35. But they are all four the Sons of the Maid-Servants: And *Sarah* said to *Abraham*, Thrust out the Son of the Maid-Servant, for he shall *not* inherit with my Son *Isaac*; and God was *pleased* with it, and commanded *Abraham* to do it, to signify, that these *Offices* shall not inherit nor possess the Kingdom of Heaven, but shall have an *End when* Christ, the Son of the free Woman, shall receive the Kingdom; all these States and Governments shall be *thrust* out, and *he alone in his Children* and Members shall govern.

36. Behold yourselves in *this* Looking-glass, you politic, cunning, very wise and understanding World, in your subtle Policy, Eloquence of Speech, Favour, Might, Potency, and Honour, and see *where* it is you sit, and whom you serve; behold your fat Bread, also the Applause from the King whom you serve, and what you *purpose*, design, and do, and how you stand in your Figure before God and the Kingdom of Christ; your *Eloquence* avails nothing in the Presence of God; your Prudence, Policy, Subtlety, and *Cunning*, avails nothing, if you will not give *right* Counsel, and say and do according to *Truth*, and persuade and inform your superior Lord and Master rightly, then you *help* to generate this Adder and Serpent in the Testament of *Dan* for your Superior; and yourselves are *that Adder and Serpent*, who biteth Judgement, Justice, and Right in the Heel; and therefore you also shall attain the End, Wages, and Re-compence of the Serpent, in *Hell-Fire* for it.

XI.

The Testament of *Joseph*.

Gen. xlix. 22 37. *Joseph will spring forth: He will spring as by a Fountain; the Sprouts or Daughters*
—26. *pass on to the Government; and though the Archers be angry, and fight against him and persecute him, yet his Bow holdeth strong, and his Arm and Hand in Strength through the Hand of the Mighty in Jacob, from whom have proceeded the Shepherds and Stone in Israel; thou art helped by thy Fathers God, and from the Almighty thou art blessed with Blessings from Heaven above, and with Blessings from the Deep that lieth beneath, with Blessings of the Breasts and Womb; the Blessings of thy Father have prevailed more than the Blessings of my Ancestors, according to the Desire of the Lusty in the World, and shall come upon the Head of Joseph, and upon the Crown of his Head that was separate from his Brethren.*

38. In this Testament of *Joseph*, the Spirit in the Covenant represents the Figure of a right *divine Governor*, in whom the Spirit of God rules; who is not the Son of the Maid-Servant, but of the *Free-Woman*, who serves God and his Brethren in his Office; who governs in Truth and *Righteousness*; who suffers not Tale-bearers, Sycophants, and Flatterers about him; who seeks *not* his own Profit, Credit, and Honour, but God's Honour, and his Brethren's Profit; this the Spirit has powerfully prefigured by *Joseph*.

39. For *Joseph* was not an *intruding Governor*, but one rightly called, not out of Policy, Subtlety, and plausible Speeches and Pretences, so that he can draw and turn the Horse about by the Tail, and yet persuade the simple People, that he turns him about by the Head; and the flattering Hypocrite also says of such Governors and Rulers, they are the Head; and they do this, only that they may eat their fat Bread from the Court; he sat not with adorned, *eloquent*, acute Speeches in the Office of Judicature, but by *divine Understanding*; if he would have flattered, and have been a lascivious Adulterer, he *could* well have been a Governor with *Potiphar*: But that ought not to be; for in him stood the Figure of a *true Christian Man*, shewing how such a one would regulate his *Life*, and also his *Office*; and how the good Well-Spring, Christ, would flow forth through him, and judge and rule through him.

40. For *Jacob* began that Testament, and said, *Joseph* will spring, he will spring as by a Fountain; that is, his *Wisdom* will spring in God's Power, and flow forth from him; so that he will find wise Counsel; also the Sprouts or Daughters pass on to the Government; that is, his wise Words, Counsels, and *Determinations*, go forth, as a fair Daughter in her Virgin *Chastity* and *Virtue*.

41. Also, *Though the Archers be enraged, and fight against him and persecute him, yet his Bow remaineth strong, and his Arms and Hands in Strength, by the Hands of the mighty One in Jacob*; that is, though the Devil with his Crew set upon him and despise him, so that he seeks not his own Honour and Profit, and through wicked People shoot his Arrows upon him, who bring forth *Lies* under the specious Pretence of Truth against him, yet his *Wisdom* remains under the *divine Arm*, and his Will to *Righteousness* stands as a strong Bow, through the Co-habitation of the mighty God.

42. Also, *From him are proceeded Shepherds, and the Stone in Israel*; that is, from him, from his *Wisdom*, are proceeded *other* wise, righteous, understanding Rulers, *viz.* faithful Counsellors, who are near him, *Shepherds* and *Pillars* in the Government: For such as the Prince is, such are his Counsellors, as the Proverb is; when the Counsel sees that the Prince *loves* *Righteousness*, and that he will not be served with Hypocrisy and *Flattery*; and that only honest, trusty, and understanding, wise People bear Sway with him, then *they* diligently labour for *Wisdom* and *Righteousness*, that they may please him therein; and then that Land and Country hath *good Shepherds*.

43. Also, *Thou art helped from thy Fathers God, and thou art blessed from the Almighty*; that is, from the ' God of *Abraham*, which helped *Abraham*; thou hast got *Wisdom* and *Understanding*, and that helps thee against thy *Enemies*, and against their Arrows; and thou art blessed from the Almighty, with Blessings from Heaven above, and with Blessings from the Deep beneath, with Blessings of the Breasts and Womb; that is, from waiting on the Lord thou shalt receive good Things, *Honour*, and *Sustenance*; he will bless thee in Body and Soul, in Goods and Estate, and in all thy Ways, and give thee sufficient, so that thou wilt not *need, nor dare* to use subtle Cunning, or Deceit, to pervert that which is right; thou wilt not dare to say of any thing, it is thy own, to use as thou wilt; and yet thou wilt have Sufficient and *Plenty*.

44. For one that fears God, and leaves Self-hood, or appropriating any thing for his own, he gets instead thereof *all* in the Kingdom of Christ; the Heaven and the World.

Or Faith.

are his; whereas, on the Contrary, the Wicked must supply himself with a Piece of that which he hath *stole* in Subtlety, and acquired to himself with Deceit, and take nothing of it away with him, but the *Hell* only, and his wicked Unrighteousness, and the *Curse* of miserable People whom he has tormented upon Earth; they have *kindled* Hell-Fire with their *Curse* in him, and that he takes along with him.

45. Also, *The Blessing of thy Father hath prevailed more than the Blessing of my Ancestors, according to the Desire of the Lofty in the World; and it shall come upon the Head of Joseph, and upon the Crown of his Head that was separated from his Brethren; that is, Jacob's Blessing has therefore prevailed more than his Ancestors, because in him the Ens of Faith was sprouted forth, and come into many Boughs and Branches; for the Fruit did shew forth itself more than by Abraham, and Isaac: For Abraham generated but one Twig out of the Line of the Covenant, viz. Isaac; so also Isaac generated but one Twig out of the Line of the Covenant, viz. Jacob, on whom the Spirit looked: But Jacob generated twelve Sons, which all stood in the Root of the Line of the Covenant, and grew out of it as Twigs; but in Judah stood the Stock, and therefore he said, his Blessing prevailed more, as a Tree which is grown into Branches from the Stock.*

46. But that he says, according to the Desire of the *Lofty* in the World; he signifies under it the *Prosperity* of the Blessing to those that are blessed; for as the Rich of the World desire only Highness and good Things, so these in the Blessing of God receive *temporal* and *eternal* good Things; these shall from the Blessing of *Jacob* come upon the Head of *Joseph*; that is, upon his Children, so that they shall in this Sprouting bear good Fruit; for the Head signifies the *Blossoms* and *Fruit* of this Tree.

47. Also, *Upon the Crown of his Head that was separated from his Brethren; that is, the Blessing shall not press forth alone out of the Line of the Covenant, so that it alone, among Jacob's Children, stood in the Blessing, viz. the Stock of Judah; but upon the Crown of his Head that was separated, viz. upon the Ground of the natural Root of the Adamical Tree in them all, that they all of them together should be as a fruitful Tree; but concerning their States, and worldly Offices, wherein they would live wickedly in future Time, he represents the Figure in Dan, and the four Brethren from Jacob's Wives Maid-Servants, signifying, how in the End the Serpent would manage the Government in the Adamical Nature, and how their Successors would live in their Offices, and what Kind of World would rise up therein, as it has come to pass among the Jews and Christians.*

XII.

The Testament of Benjamin.

Gen. xlix. 27. 48. *Benjamin is a ravening Wolf; in the Morning he will devour the Prey, but in the Evening he will divide the Spoil: Benjamin was Joseph's nearest own dear Brother; and yet the Spirit says of him, he is a ravening Wolf, who in the Morning would devour the Prey. In this Testament of Benjamin is couched the most hidden secret Figure of the whole Scripture, and yet in its Type, in the unfolding in the Effect and Work, it is the most manifest and open Figure, which is clear in the Fulfilling, so that Men may see it with bodily Eyes; and yet in their Reason they are quite blind concerning it.*

49. This Figure is fulfilled, and yet is in *Action*, and shall be yet also further fulfilled; it is very secret, and yet as manifest as a Sun-shiny Day, and yet is not understood: But it is known to the *Magi* and Wise Men, who indeed have wrote much concerning it, but it has not been yet rightly *explicated*, while the Time of the Evening (when *Benjamin's* Spoil shall be *divided*) was far off, but now it is near; therefore we shall offer something concerning it, and hint the Sense and Meaning for those of *our*

Society to consider of, and yet remain, as it were, dumb to the Unwise, seeing they fit in the Dark, and open their Jaws only after the *Spoil*.

50. The two Brethren, *Joseph* and *Benjamin*, are the Image or Type of *Christendom*, and of a *Christian* Man, which in their Figure are two-fold, *viz.* the Adamical Man in his *Nature* is signified by *Benjamin*, and the new Man out of the *Covenant* in the Spirit of Christ, is signified by *Joseph*; and the Figure represents how Christ has assumed the Adamical Man, and that this Man is half Adamical, and half heavenly, and that *entirely* in one Person, which cannot be divided.

51. So also in this Image or Type he prefigures *Christendom*, and how they would receive Christ, and become Christians, *viz.* that in them *Christ*, and also the evil Wolf *Adam*, would govern; that is, when they would receive the Faith, they would be so ravenous, raving, and zealous as a Wolf, and would draw the Heathen to them with Power and Compulsion, and yet would devour them; that is, whosoever will not above all *hold* the same Opinion with them, they would presently fall on to *condemn* that other Opinion, and *persecute* it with Wars and the Sword, as a raging Lion or Wolf bites and devours; thus in Zeal they would devour round about them with *Excommunication* and the *Sword*; and that not because they are zealous in the Spirit of Christ, but from the Wolf of the *evil Adam*, which would always set itself in spiritual, and worldly States, and Politics, *above* the Spirit of Christ.

52. Thus their *Zeal* would be only from the devouring Wolf, Men being more zealous under the Name of Christ for temporal Goods, fat Livings, good Days, and worldly Honour, than for Love, Truth, and *Salvation*; they will not be zealous in the Power of Christ's *Love*, but in the Power of the devouring *Wolf*: Also in the Zeal of their accustomed Exercises and Worship, wherein yet they would but play the Hypocrites before God, they themselves would *devour* one another, as covetous greedy Wolves; and so outwardly the Wolf would govern. But yet *inwardly*, in the true Children, Christ would govern: *Outwardly*, *Benjamin*, *viz.* the natural *Adam*, which indeed is also a Christian, but it comes to be so first *after* his Resurrection, when he is quit of the Wolf; and *inwardly*, *Joseph*, who is hidden under the Wolf.

53. And now the Spirit of *Jacob*, in the Covenant of God, points at the *Time*, shewing how it would be, *viz.* in the *first* Time of Christianity they would be zealous, and hunger after God, in the Spirit of Christ, and yet must *hide* themselves from their Enemies, as a Wolf that Men hunt as an Enemy.

54. But when they shall be great, and possess *Kingdoms*, that is, when Christ's Name shall come under the Power and Authority of *Dan*, so that Laws and Ordinances shall be made out of Pretence of *Christian Liberty*, and its Orders and Exercises shall come under *worldly* Authority and Dominion, then will this *Christendom* be a Wolf, which will no more judge and proceed in the Love of Christ; but whoever will not call all their *Belly-Orders* good and right, those they would devour with the Sword of *Excommunication*, with Fire and ^u Vengeance, and would raise Wars for Christ's Name, and ^u *Racha*, for their Superstitions, and *compel* the People with Power to the Acknowledgement of Christ, and devour round about them as a Wolf, and always hunt after the Spoil, and for the most Part *intend* to get the Goods and Authority of strange and foreign People to themselves.

55. Thus would *Benjamin* in the Morning, *viz.* in his *rising* up, devour the Prey, and towards the Evening he would again divide this devoured Spoil; that is, *towards the End* of the World, when *Joseph's* Government will get above again, so that Christ shall be *wholly* manifest, and that this Wolf shall cease, then will *Benjamin*, *viz.* the holy true *Christendom*, divide the *Spoil of Christ*, wherewith Christ has suppressed Death and Hell.

56. This Dividing or Distribution of the Spoil shall come, and is already come, and yet is not, though it is really in *Truth*, and the whole World is blind concerning it, except the Children of the *Mystery*: The Time is, and is not, and yet truly is, when this Prey and Spoil of Christ, and also the Wolf's Prey, shall through *Joseph's* Hand be given into *Benjamin's* Hand, and be *divided* and distributed.

57. O *Babel!* let this be a Wonder to thee, and yet no Wonder neither; for thou hast nothing, and see'st nothing at which thou *canst* wonder, as a young Plant grows from a *Seed*, and becomes a great Tree, which brings forth much fair Fruit, so that a Man would *wonder* at the Grain or Seed, how so excellent a Tree, and so much good Fruit, has lain hid in *one* only Grain or Seed, which Men neither knew of, nor saw before. But because Men have Knowledge and *Experience* thereof, that it is possible, that a Tree should come out of one Grain or Seed, Men wonder *not* at it; yet Men see not *how* it comes to pass, or where that great Power and Virtue was; so also at present, Men see the Grain or *Seed* of the Tree well enough, but *Reason* contemns that, and believes not that such a Tree lies therein, whence such good Fruit should come, that thereby the Kingdom of *Benjamin*, at the End of Time, shall be called a *Dividing* or Distribution of the *Prey* and Spoil.

58. But *Joseph* must first be a *Governor* in *Egypt*, and then *Benjamin* comes to him; and then *Joseph* gives him five Garments of sumptuous Apparel, and five Times more Food from his Table than the other: When the Famine *famines* the Land, and the Soul of *Jacob* hungers, then know, that God will thereby draw *Israel* into *Egypt*, viz. into *Repentance*, and then is the Time of Visitation, and *Benjamin* carries his *spoiling* Sword in his Mouth: But *Joseph's* Countenance smites him, so that he comes into great Terror and *Fear of Death*, because the Silver Cup of *Joseph* was found in his Sack, at which he is ashamed, and lets his *spoiling* Sword and Wolf's Teeth *fall from him*; and then *Joseph* manifests himself to him, together with all his Brethren; at which there will be such *Joy*, that the *Wolf Benjamin* will become a *Lamb*, and yield his Wool patiently: This is the End of that Speech.

59. *The Testament of Jacob is a Figure of the whole Time of the World, from Adam to the End; of which we will set down a short Figure for the Reader, that knows the Vision or Histories, to consider of.*

60. I. *Reuben* in this Place, being the first Son, is set in the Figure of the *first World*, which lived in the Right of *Nature* without Law; that has the Priesthood and the Kingdom in the Right of Nature, and should be in the chiefest Sacrifice, and in the greatest Dominion; but he was *fickle* therein as Water, and was thrust out.

61. II. *Simeon* begins with *Noah* after the Flood, and keeps *Levi* with him, that was *Sem*: But the Sword of *Ham* and *Japhet* was *Simeon*; so there went two in *one* Substance, viz. the spiritual Will, and the fleshly Will, till *Moses*; and then the worldly and the spiritual were divided into *two* several States.

62. III. *Levi* begins under *Moses*, who, with the Priesthood, managed the Sword of *Simeon* and *Levi* in the Law, and cut very sharply therewith.

63. IV. *Judah* begins under the *Prophets*, and manifests himself with the *Incarnation* of Christ, at which Time *this* Scepter began.

64. V. *Zebulun*, with his Co-habitation, sets himself in the Midst, viz. in the Kingdom of Christ, and that was the *Beginning of Christendom*, who dwells on the Coasts of the Sea, viz. among the *Heathen*, and sat pleasantly, for it was a new Love.

65. VI. *Issachar* is the Time when *Christendom* was settled in Rest, viz. in Power, Might, and Dominions, which must yet always bear the Burden of the Heathen, and be *servile*, and be as a boned Ass for the Burden; for they still bore the *Cross* of Christ, and were still conformable to the Image of Christ, about *Three hundred Years after Christ*.

66. VII. With *Dan* did the potent Kingdom and Government of *Christendom* begin, when they set up Kings, Popes, Archbishops, and potent pompous Churches, Chapels, and other consecrated Places; and then was the Adder and Serpent, on the *Way* of Christ in human Honour, generated in the Kingdom of Christ, when Men began to *dispute* about the Pomp, State, and Glory of Churches; and to exalt Men into the Kingdom and *Offices of Christ*, and set them in the Place of Christ, and to honour them in Christ's Stead; then was Christ suppressed, and the Adder and Serpent sat in Christ's Office of Judicature; and then the *Holy Ghost was rejected*, and *Councils* were set in the Place thereof, and then was *Antichrist* born; at that Time the Spirit of Christ said, Lord, I wait now for thy Salvation; for here now *my Name* must be the Cloak of Antichrist, till thou shalt deliver me in *Joseph's Time*. In this Time is Truth strongly bitten in the Heels, so that the Rider, *in the Spirit of Christ*, must fall backward.

67. VIII. With *Gad*, who should be the Leader of an Host, begins the Time of the *Universities* and Schools among Christians, about *Eight hundred Years ago*, when Men readily set Antichrist with Power and *Might of Armies* in the Chair of Christ, and with babling, disputing, and perverting Prevarication, maintained him against all Opposition; when Men made the Tail to be the Head, and forced the Power of Christ into *human Traditions and Canons*, and made a worldly Kingdom of Christ's Kingdom.

68. IX. With *Asser* began the Time when Men lived to please King Antichrist, when he was God on Earth; then came the *flattering Hypocrites* from the Universities and Schools, who flattered this King for fat Bread, *viz.* for good Offices, Benefices, Prebendaries, and Bishopricks, and *applauded* his Doings and Cause, and did all to please him, and set Christ with Antichrist upon a soft Cushion, and so *worshipped the Image* in the Apocalypse *, about *Six hundred Years ago*, and nearer.

* Revelation.

69. X. With *Naphtali* begins the Time of the great Wonder, when Men went on with *high Sermons*, and *deep-searching* Disputes about the * *Counsel of God*, so that Men have seen that these in Christ's Chair were *not* Christ in Power, yet Men sought deep, that they might cover themselves with a Mantle, with fair and plausible *Maxims*, Conclusions, and Determinations; then came the *knotty*, acute *Logick*, whereby Men dispute: One Part of them says, he is Christ in Power and Authority; the other Part contradicts and opposes it; that Part setting his Followers and Dependents with high Pretences to the Blood of Christ, and builds all Authority and *holy Sermons upon it*; and so the Spirit of Christ in the inward Ground sets itself against it, and says, *He is the Antichrist*: This Time has continued to *our Time* * wherein we live.

* Predestination.

* Ann. 1623.

70. XI. With *Joseph* begins the Time when Christ will be *manifested* again, when he shall cast the Adder and Serpent *Dan*, with the Chair of Antichrist, with all Might and Power of Selfhood in the Kingdom of Christ upon Earth to the Ground, and terrify it with *his Countenance*, when *Joseph's* Brethren must be ashamed of their great Unfaithfulness, which they have committed against *Joseph*, in that they cast him into the Pit, and moreover sold him for Money: And then will all Subtlety, Craft, Flattery, Hypocrisy, and Deceit, be made manifest, and will by the Aspect of *Joseph's* Countenance be *cast to the Ground*; and it is that Time wherein it will be said, *Babylon, she is fallen, she is fallen, and is become an Habitation of all Devils, and abominable Beasts and Fowls*; and then *Joseph* springs up in his own Power and Virtue, and his Daughters or Boughs pass on in their Ornament, and *his Blessing* begins.

Rev. xviii. 2.

71. XII. With *Benjamin* begins the Time of the Evening under *Joseph's* Time, for then he shall again *divide* and distribute the Spoil of the first *Christendom*: He belongs to the *first* and *last* Time, especially to the first Time of *Joseph*, when Christ begins to be manifested; and then he is first eager as a Wolf, and devours far and wide, when he begins to bite and devour Antichrist, yet all that while he is but a Wolf. But when

Joseph's Countenance shall be unveiled, then he is ashamed, as a Wolf that is taken in a Gin, and begins to be a Lamb, and to yield his Fat and Plenty of Wool.

72. *This is the Testament of Jacob, in its true Figure, wherein the Spirit has pointed at the Times; and the Spirit of Moses says, When Jacob had finished all these Sayings, he drew his Feet up together upon the Bed, and departed; to signify, that when these his Prophecies would be all fulfilled, then God would call again the unfolded Nature in the Strife of Time into himself, and draw it together into the Temperature; and then would this Time have an End, and Strife cease. This we desired a little to delineate for the Lover of Truth; let him search further in the Spirit of God, which searches all Things, even the deep Things of the Deity, and then he will see our Ground in the Truth.*



The Seventy-eighth Chapter.

*Of the holy Patriarch Jacob's Burial in the Land of Canaan:
What is thereby to be understood.*

Genesis 1.

1.  *HE Burial of Jacob, that Joseph should carry him again into the Land of Canaan after his Death, and bury him with his Fathers, and that Joseph went thither with a great Company, with all the Children of Israel, and many Egyptians, prefigures to us Christ's powerful Exit out of this World, when the Adamical Man after its Death should again be carried from this Egypt, and House of Torment, into its Father's first Country, into Paradise, into which Christ will bring it.*

2. But that also *many Egyptians* went along with *Joseph* thither, and accompanied him, signifies that Christ, when he shall bring Home his *Bride* into Paradise, will have *many Strangers* with him, who in the Time of this Life *knew him not* as to his Person or Office, and yet are sprung up in him, in *his Love*, which will all go with Christ into Paradise, and dwell and cohabit with him.

3. Their Weeping and *Mourning* signifies the eternal *Joy* which they should receive in Paradise, as the *Magi* always by weeping and mourning prefigure Joy. This *Funeral Solemnity*, and what is to be understood thereby, is declared ^y before concerning *Abraham*.

^y Gen. xxiii.
and Chapter
Fifty of
*Mysterium
Magnum.*
^z Genesis 1.
15 - 21.

4. *Moses* says further in this Chapter, ^z *Joseph's Brethren* feared, after their Father was dead, and said, *Joseph surely is wrath with us, and will requite all the Evil which we have done unto him: Therefore they caused it to be told him, Thy Father commanded before his Death, and said, Thus shall you say to Joseph, Forgive, I pray thee now, the Misdeeds of thy Brethren, and their Sin, that they have done so evil to thee; therefore forgive the Misdeeds of us the Servants of the God of thy Father. But Joseph wept when it was told him; and his Brethren went in, and fell down before him, and said, Behold, we are thy Servants. But Joseph said to them, Fear not, for I am under the Presence of God; you thought to do Evil by me, but God turned it unto Good, so that he hath done as it is at this Day, to preserve much People; therefore be not afraid, I will provide for you and your Children; so he comforted them, and spoke friendly to them.*

5. This Figure is a mighty Comfort to the Brethren of *Joseph*; but seeing *Joseph*

stands in the Image and *Type* of Christ, and his Brethren in the Figure of a poor *converted* Sinner; therefore we must explain this Figure thus; that is, when poor sinful Man, who has committed great Sins, and has *turned to Repentance*, and attained Grace, and committed *some Fault* again, then he is always in Fear and Trembling before the Grace of God, and thinks God will impute his *first committed Sins* to him again, and take an Occasion against him by this Fault, and in that Regard stands in great *Anguish*, and begins to confess his first committed Sins again, and falls a-new at the Lord's Feet, and enters again into earnest, sincere Repentance, and bewails his first Misdeeds, as *David* did when he said, *Lord, impute not to me the Sins of my Youth.*

Psal. xxv. 7.

6. But by this new Repentance, and earnest Lamentation, when the poor Man appears so very earnestly and *humbly* before God again, the heavenly *Joseph* is brought into such great Pity and Compassion, as here *Joseph* was, that he comforts the poor Soul in its Conscience, saying, It should not be afraid, all its committed Sins should not only *not* be imputed, but they shall also turn to the *best*, as *Joseph* said, You thought to do me Evil, but God intended *Good* thereby. Thus God in Christ not only forgives the past Sins to the humble converted Man, but he also adds to him *Provision* for him and his Children, with *temporal Blessing* and Maintenance, and turns all to the best, as *Joseph* did to his Brethren.

7. In the End, *Joseph* desires an Oath, that when he shall die, they will carry his Bones *Gen. 1. 24.* along with them out of Egypt to his Fathers; which signifies to us the Oath of God in Paradise, that Christ, God and Man, would come *again* to his Brethren, and stay for ever with them, and be their High-Priest and King, and nourish them with his Power of Love, and dwell by and *in them*, as *Joseph* by his Brethren, and provide for them as his Branches and Members eternally with his Power and Sap. Amen.

8. This is a *brief* summary Explanation of the ^a first Book of *Moses*, from a right true ^a *Genesis.* Ground, and *divine Gift*, which we have very faithfully imparted, in a co-operating Member-like Love and Care, to our dear *Fellow Brethren*, that shall read and *understand* this.

9. And we admonish the Reader of this, that when he finds *something* in any Place of our deep Sense to be *obscure*, that he do not contemn it, according to the Manner of the *evil* World, but diligently read, and pray to God, who will surely open the Door of his Heart, so that he will *apprehend*, and be able to make use of it to the Profit and *Salvation* of his Soul; which we wish to the Reader and Hearer, in the Love of Christ from the Gift of *this Talent* in the Ground of the Soul, and commit him into the working meek Love of JESUS CHRIST.

Praise the LORD in Sion, and praise him all People; for his Might and Power goes through, and is over, Heaven and Earth. Hallelujah.

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F O U R

T A B L E S

O F

Divine Revelation,

SIGNIFYING

What GOD in himself is without Nature; and how considered in Nature, according to the Three Principles.

A L S O,

What HEAVEN, HELL, WORLD, TIME, and ETERNITY, are: Together with all Creatures visible and invisible: And out of what all Things had their Original.

By *JACOB BEHMEN*, the Teutonic Theosopher.

P R E F A C E

T O T H E

R E A D E R.

HOW sad an Account have they to give, whose Throats, like open Sepulchres, blast with their Breath (as far as their Venom reaches) the most eminent Gifts of God in Men that bear his Image? Of which did they know the Danger, it could not but make them tremble, to consider how their poisoned Arrows will return and stick in their own Souls: Yet some have not feared maliciously to defame this deep illuminated Man of God. A Man, whose Writings manifestly appear to have been the Dictates of God's Spirit. And the Will of God was made the Rule of his Life, resigning himself to the divine Will, to will and work nothing but according to the Will of God. Yet against the Spirit of this pious Man (as if they feared an Eclipse of their Evening Splendor, by the Day-light of his Writings) have some (especially among the Lamps of our modern Sects) spit forth their Venom, in Aspersions so injuriously false, and palpably absurd, that neither Reason nor Religion, Prudence or Piety, could yield any Motive thereto, but only the Monster of their own Frailty. Thus does the Prince of the Air blind Men with Self-Love; that though in others they would seem to abhor Unrighteousness, yet they themselves can rashly proceed to Sentence, before they understand him, and some before they have read a Leaf in his Writings. Whereas others that have seriously studied him, and (with the divine Blessing) understood much of him, can justly and clearly evince the true Concordance of his Writings with the Word of God in Holy Writ, and their Inconsistence with conceited Sects, corrupt Doctrines, both of our own and former Ages, and all heretical Opinions whatever.

In respect of the usual Stile of Authors, his Language may to some seem something strange. So do the Characters of Letters to Children, *primo intuitu*; and so do many even Scripture Expressions to the Ears of the natural Man. Besides, he proceeds much by Affirmation; not disputing, but convincing Error; having not received his Knowledge from Men, or from the imperfect fallible Principles of the Schools, but from the true Fountain of Wisdom and

PREFACE TO THE READER.

Knowledge. Nor did he write, as most do, by Transcripts out of other Men's Books; nor were his Dictates the Productions of his own Fancy, but by divine Influence, and (according to his own Expression) out of his *three-leaved Book*, which the Hand of God had opened in him; wherein he found the Knowledge, not only of all that *Moses*, the Prophets, Christ, and the Apostles taught in sacred Scripture, but of all Mysteries also in Heaven and Earth, as himself affirms in many of his Writings.

He had the Knowledge of that wonderful Mystery (containing the Secrets of the whole Creation) *The Language of Nature*, and that in his native Tongue; whereby the very Name of every Thing gave him clear Inspection into the Nature of it. This Knowledge had *Adam* in his Innocence, but by his Fall lost it; else it had been understood (as our Author affirms) in the Language of every Nation.

Now, to the Incredulous, if they could but fathom his Depths, I should only bid them ask themselves this Question; Whether *Art* or *Nature* ever did or could produce such sublime Knowledge, such pure and distinct Knowledge of the highest Mysteries, knowing, that upon Consultation with their serious Thoughts, they must pronounce the Negative? But there is a malicious Ignorance possesses many, by which they condemn all Things above their Sphere, and cry down that Excellence in others, which exceeds the Fathom of their own Comprehensions: I need not go far for Proof or Instance. *Istorum plena sunt omnia*. They are every where to be found.

Concerning the following Tractate, it contains *Four Tables* with their *Explanation*; wherein may be seen, by a spiritual Eye, the Ground and Foundation of all the Author's Works, and profound Mysteries: Yea, there is also clearly decyphered, that so much sought, and so rarely found, secret *Cabala* of the ancient *Rabbies*. These Tables, indeed, contain the Sum of all the Author's Writings; of all his Knowledge; of all in Heaven and Earth; yea of all the highest Mysteries that Man in this Life is capable of knowing.

The first Table, as the *Radix*, briefly includes the rest; the other three are Branches of the first, and all together are properly termed an * A, B, C, to all that the Author has written.

*An Introduction.

In a Word, this following Tract is annexed not unfitly to the *Mysterium Magnum*: For the Chapters of that Book are not only introductory to some of the first, but likewise an excellent Illustration of these Tables; wherein the pious Reader, by a due Search, may happily find (*pulsanti dabitur*) a greater Treasure than the World can afford, and that to his infinite Satisfaction, which it is heartily wished he may obtain, together with the Life, Light, and Love of Jesus Christ.

TABLE I. *What GOD is without Nature and Creature.*

<p><i>What God without Nature and Creature is, and what the Mysterium Magnum is: How God, by his Breathing forth or Speaking, has introduced himself into Nature and Creature.</i></p>		Abyfs.	<p>J E H O V A <i>Thus is GOD without Nature and Creature considered.</i></p>
	1	NOTHING and ALL.	
	Father 2	Will of the Abyfs,	
	Son 3	Delight or Impression of the Will.	
	Spirit 4	Science or Motion.	
	5	GOD in Trinity.	
	6	WORD in GOD.	
7	Wisdom.		

Beginning of Mysterii Magni of the Eternal NATURE.

<p><i>Here begins Mysterium Magnum, as Distinction in speaking the WORD; where the WORD by Wisdom is made distinct, natural, sensible, comprehensible, and invincible.</i></p> <p><i>The eternal Beginning of the Principles is here also understood, with God's Love and Anger, in Light and Darknes.</i></p>	GOD in LOVE.		GOD in WRATH.		<p>Spiri- tual Nature, IV. Fire, Sub- stan- tial.</p>
	8. The second	Principle.	9. The First Principle.		
	V. II. Angel, Light, Love-Fire.	10. Tincture or Speaking of the Trinity.	Dark,	Moving, Thinking, Feeling, Mind,	
	Angelical World Root of the four Elements.	VI. Sound or Distinction. VII. Essence, or essential Wisdom.	I. Desire,	11. Pricking or Science, III. Anguish,	
	Growing or Greening in the Spiritual World.	12. Pure Element. 13. Paradise.	Austere, Hard,	Cause of Enmity, Fire Root of Heat, Hell,	
			Sharpness, cold Fire SAL,	Root, Devil, MERCURIUS, SULPHUR,	

14. *Beginning of the external World.*

<p><i>Here begins the external visible World, as the out-spoken visible WORD.</i></p> <p>1. Is understood the good Life of the Creature which stands in the Quintessence.</p> <p>2. The Poison and Grossness of the Earth and earthy Life.</p> <p>3. The Reader understanding these, all Doubts and Queries cease in him; and Babel is left in Ignominy.</p>	The third	Principle.	<p>Good Powers. Devil's Poison introduced.</p>
		15. Heaven	
	Stars.	16. Quintessence.	
	The	17. The four Elements.	
	Out-spoken WORD.	18. Earthly Creatures.	

A brief Explanation of the first Table of GOD revealed; how out of himself he continually begets, and breathes forth himself: And how this Table is to be understood.

NUMBER I. is the *Abyss*, the *Nothing*, and the *All*: There we begin to consider what God in himself is, without [or besides] Nature and Creature; and this Consideration of the hidden God extends unto *Wisdom*, Number 7. Therein is understood, how God dwells in all, and how all Things from him have their Existence; but himself is to all *incomprehensible*, and as a *Nothing*; yet through that *All* he makes himself visible, sensible, and ^b attainable.

^b Invenible.
Fandlich.

Numb. 2. is the *Will* of the *Abyss*; and by it, at the Right Side, FATHER, and on the other Side JE: This signifies the *Will* of the *Abyss*, which is the *Father* of all *Beings*; and the JE signifies the eternal *One*, as the *Name* JESUS from the eternal *One*.

^c Good pleasure. *Bene placitum*

Numb. 3. is the ^c *Delight* [*Lubet*], or Impression of the *Will*, by which (towards the Right) standeth SON, and opposite to it HO, signifying how the Self-will includes itself in the Place of its Possession. The Place is the Procreation out of itself, where God begetteth God, according to the good Pleasure of his Propriety. The HO is the Breathing of the Will, through which the Delight passes.

Numb. 4. is *Science*, or *Motion*: At the Right stands SPIRIT, and overagainst it VA. *Science* is the Attraction of the *Will* to the Place of God; where the *Will* comprehends the Delight which proceeds to the Son, or to the Breathing; by which Outbreathing is understood the Spirit of God. And here is understood the great Name JEHOVA, as the ^d triune Being; how the Father of himself begets the Son; and how the holy Spirit proceeds from both, and yet they be but one Being, which has nothing before it; for the *Science*, in the drawing in, is understood a Root of the eternal Knowledge, or Motion.

^d Three in One.

Numb. 5. is *God* in *Trinity*; signifying, that the triune Being may be known, as a Similitude of the *Will*, *Mind*, and *Senses*; wherein lies the eternal Understanding. Thus is the Ternary the one eternal Understanding, and Cause of all Things.

Numb. 6. stands WORD, signifying Distinction in the Understanding, as Speaking, the ^e Perception of itself; which Word abides eternally in God himself; and God, as the Power of Perception, is the eternal Good.

^e Or Sensibility. *Empfindlichkeit.*

Numb. 7. stands *Wisdom*, signifying the outspoken Word, as the Power of the divine Contemplation; wherein God to himself is intelligible, perceptible, and revealed: And thus far is God, to the Creature, invisible, incomprehensible, not natural, nor creatural.

Below the Line, stands the Beginning of the *great Mystery*, or of the *eternal Nature*; as of the Separability, Perceptibility, and Sensibility of the Properties; wherein is understood the divine Extrication or Revelation; how God introduces himself in the eternal Nature, in Love and Wrath, and not in himself; for that himself is the one eternal Good, but without Distinction would not be perceptible or manifest.

Here is to be noted, that the seven *capital Forms of Nature* are marked (to distinguish them from the other Numbers) with I. II. III. IV. V. VI. VII.

Numb. 8. the second *Principle*, stands to the Right; and Number 9, the first *Principle*, to the Left: Thus Number 9 signifies the Father's Propriety, through the speak-

Explanation of the First Table.

7

ing of the Word in Wrath; and the second Number 8, signifies the Son's Property in Love; where the Love of God, by the expressed Word, is revealed. As that in Love, Number 8, shews the angelical Power-world; and that in Wrath, Number 9, signifies the dark Power-world of Painfulness, wherein God is an angry God.

Numb. 10. stands *Tincture*, signifying the Temperature of all Powers; how there, through speaking, they go forth in Distinction and Forms; as first in the seven capital Forms, the Desire, *Science*, Anguish, Fire, Love-Fire, Sound, and Being. And further, there stands by every capital Form what Properties are born, and proceed out of themselves.

For, if there must be a Speaking, then the Power must first contract itself, that it may breathe forth itself; then it begets that comprehensive or magnetic *Impression*, the something (which is the Beginning) wherein the *Fiat* which attracts the Powers is understood.

I. Is the *first capital Form* of the spiritual Nature, and stands with Number I. *Desire*; which Desire sharpens itself; from whence exists *sour, hard*, and the Cause of *Cold*; and is the Ground of all *saltish* Properties *spiritual*, in the spiritual World, and *essential* in the external World. So also the Desire of *Impression* is the Cause of its own Over-shadowing, or Darknes in the Abyfs; as all these Forms belong to Numb. I. to the Desire of ^f Comprehensibility.

II. By the *second capital Form* stands *Compunction* or *Science*; signifying the Contraction ^g *Essential* of the Desire, where the first Enmity or contrary Will arises; for Hardness and Motion are not alike. Now in this *Form* arise Moving and Feeling, as the Root of Pain; wherein is understood the mercurial Poison-Life, both spiritual and ^e corporal; and in the *Darkness*, the *Pain* or Torment of the wicked Life; neither was the good Life, without the Root of the Evil, manifest unto him; and that is the Root of God's Wrath, according to the Perception [Sensibility] of the eternal Nature.

III. The *third capital Form* is *Anguish*, which arises from the Desire of *Impression*, and from the Enmity of *Compunction*, where the Will stands in ^h Torment, and is there the Cause of Feeling, and of the five *Senses*; for in the *Anguish*, all Forms grow *painful*, and then are they sensible of one another. And here is the *Word* become distinct, and is the Root of *Sulphur*, both spiritual and essential [corporal,] wherein is rightly understood the *bellish Fire* in *Darkness*, in painful Life, as appears in the Table downward.

IV. The *fourth capital Form* is called *Fire*; where is understood the Kindling of the *Fire*, from the painful *sulphuriose* Root; for the Will goes out of *Anguish* again into Liberty; and the Liberty goes to its Revelation in *Anguish*; in which Conjunction comes that terrible [like a Flash of Lightning] Coruscation, where the *Abyfs*, as the eternal Good, is revealed; and is in the *Forms of Nature* the Understanding and Life in the dark Enmity; and in the *Liberty* is the Root of *Joy*, or rousing up the ⁱ Powers, ⁱ *Faculties*, and is the kindling of the Fire; in which Kindling, the *Abyfs* becomes a shining Light, ^h *Cruciatu*, ^{Qu. l.} *Grassen*, as material.

V. The *fifth Form* is called the *Love-Fire*; where is understood, how the eternal Good, through kindling the painful Fire, introduces itself into an elevating, burning Love-Fire, which Love-Fire was first in God. But thus only it ^k winds up itself, that ^k *Infoldeth*, it becomes sensible and moving, wherein the good Powers are operative. ^{Wasselt.}

VI. Stands *Scound*, or *Distinction*, as the *sixth capital Form*; signifying, that the natural manifested Life, where the eternal *divine Word*, through the Forms of Nature, has infolded itself, and where all the Powers of Wisdom stand in ^l *Sound*; therein stands the ^l *Noise*, understanding Life; which, in Light, is angelical and divine; but in Darknes, it is diabolical, as at the Right, Number 11. stands Angel. ^{S. hallt.}

Explanation of the First Table.

VII. Stands *Essence*, or *essential Wisdom*, of the outbreathed Word; wherein all other Forms are revealed; and is even the *Essence of all Forms*; as good and divine in the Light; but in the Darkness evil and devilish; and therein is chiefly understood *Mysterium Magnum* [the great Mystery:] The *angelical World* is also therein understood; and likewise the internal spiritual Body of *Man*, which disappeared in *Adam*, when the Soul's Will departed from God's Will, but is revived again in Christ, that is, given to him for the *Essence of this Power-World*, which is that *heavenly Flesh*. *John 6*. And it is the dry *Rod of Aaron*, which in the Spirit of Christ again springs up in Man.

Numb. 12. stands *pure Element*; signifying *Motion* in the angelical World in *Essence*; and is the one, *body*, pure Element; wherein the four Elements, in the Temperature, lay, and is a Root of the four Elements.

Thus hath
this Place
been before
the Fall of
Lucifer and
Adam; name-
ly, in an e-
qual Tempe-
rature or Har-
mony of the
seven Planets
and four Ele-
ments.

Numb. 13. stands *Paradise*; signifying the eternal springing, or spiritual Growing in the spiritual World; from which the external *visible World*, out of Good and Evil (as out of both eternal Principles) is breathed forth: In which Source and Regiment *Adam*, in his Innocence, stood; when the four Elements *harmoniously* existed in him, as in the holy pure Element.

Numb. 14. stands *Beginning of the external World*; signifying, how God by his Word has breathed forth that spiritual *Mysterium Magnum*, as the eternal Nature of all Spiritual Properties, into a visible, external formal Being; and through the *Fiat*, as the divine Desire, has fashioned it into Creatures: There stands the third *Principle*, where three *Worlds* in one another must be understood; as the dark World of God's Wrath, the eternal light World of divine Love, and this visible fading World.

^m Heaven is
the Parting-
Mark out of
the spiritual
Fire and Wa-
ter, between
the heavenly
and earthly.
ⁿ Or shine.
O last.

Numb. 15. stands *Heaven*; signifying the ^m Parting-Mark between the internal and external World, as of the visible and invisible *Essence*; which Heaven stands in the *Essence of the spiritual fiery Water*.

Numb. 16. stands *Quintessence*; signifying the spiritual Powers as the *Paradise-Ground* in the four Elements; as well the *Altral*, breathed forth by internal Powers at the Beginning of Time (and is that Good in the four Elements, wherein the Light of Nature shines;) as an outbreathed ⁿ Fulgor of the eternal Light.

Numb. 17. stands four Elements, *viz. Fire, Air, Water, and Earth*, as the created World, out of the dark and light World, which is the framed Word spoken out of the eternal Nature's essential Power; therein did the Devil cast his Poison, which, after the Fall of Man, was accursed of God.

Man having
two Eternals
in him, may
be saved or
damned.

Numb. 18. stands *earthly Creatures*; signifying, that out of the *Quintessence*, and the four Elements, were all Creatures of this visible World created, and only from them have their Life. But the animated Man hath also in him both inward spiritual Worlds, according to the internal Soul of Man; therefore may God's Love and Wrath be manifested in him; for wherein the Will impresses and kindles itself, of that *Essence* it partakes, and the same is manifest in him, as is seen in *Lucifer*.

Thus have you a brief Intimation of the first Table, and [consequently] of all the Author's Writings; faithfully imparted, out of a good Christian Affection to his loving Friends, and [is] as an A, B, C, to Beginners.

TABLE II.		A D		Father		Will		J E									
<p>In this second Table, God is considered according to his Essence in Unity; what he is in Trinity, without Nature and Creature, whereby he filleth all Things, and yet needs no Place.</p>		O		Son		Delight		H O									
		N		Spirit		Science		V A									
		A		Power		Word		Life									
		I		Colours		Wisdom		Virtue									
		TETRAMMATON.		God's Wrath, or Dark World.		God's Love, or Light World.		The first Prin- ciple.		The second Prin- ciple.							
<p>In this Table is considered the Efflux of the eternal divine WORD; how the WORD, through Wisdom, brings itself from Unity into Separation and Multiplicity, as well in the eternal Nature and Creature, according to which, God calls himself an angry, jealous God, and a consuming Fire, as well as a merciful God; wherein is understood, the Foundation of Angels and Souls, and how they may receive Salvation or Damnation.</p>		1 T		2 I		3 N		4 C		5 T		6 V		7 R			
		E		Desire or Comprehending		Science or Drawing		Anguish		Fire		Light Love-Fire		Sound		Essence	
		T		Dark		Feeling or Moving		Willing		Painful Life		Love-Life		Understanding		Working	
		E R		Austere Hardness		Enmity		Mind		Terror		Joy		Five Senses		Form	
		NAL		Sharpness		Elevating		Wheel of Life		Killing		Power		Love		Sperm	
		N		Fury		Pride		Despair		Hell		Glory		Giving		Taking, or Comprehending	
		A		Greater Death		False Will		Lesser Death		Souls ground Devil		Souls Spirit Angel		Praising		Increasing	
		T		Standing still		Breaking		From Original separating		Folly		Wisdom		Highness		Humility	
		V R		Impotent		Self-Will		Robbing		Fancy		Knowledge		Strength		Throne	
		<p>In the Septenary without, by itself, is understood the <i>Mysterium Magnum</i>, as the seven Properties of the eternal Nature.</p> <p>In the <i>Novenary</i>, downwards, are signified the Properties of Life.</p> <p>In the fourth Form, as in Fire, two Principles separate themselves from each other, as Darkness and Light.</p>															

The Second Table explained.

THE Word ADONAI signifies an ° Opening, or free Motion of the bottomless ° Or-Expansion. eternal Unity: How the eternal Generation, Expansion, and Effluence of the Trinity of God is in itself.

A is a triple I, which comprehends itself cross-wise; as in a Beginning, Entrance, and Effluence.

D is the Motion of the triple I, as the Opener.

O is the Circumference of the triple I, as the Birth of God's Place in itself.

N is the triple Spirit, issuing forth of the Circumference out of itself, as a triple I.

Explanation of the Second Table.

A. This lower A is the Object, or Operation of the Threefold I, or Spirit; from whence eternally spring Motion, Colours, and Virtue.

I is the essential Effluence of the triple I, where the Trinity flows forth into Unity: And in this whole Word ADONAI, is understood the eternal Life of God's Unity.

The Word FATHER is the eternal Beginning of Operation and Will in the threefold I of the Unity.

The Word SON is that Operation of Power, as Comprehension of the Will into which the triple Spirit incloses itself, as a Place of the divine ^p Self-hood.

^p Egoitas.
Зисheit.

The Word SPIRIT is the living, issuing Motion in the comprehended Power; as by Comparison may be understood in a Flower; where the Opening, or Working of the Growth is the Beginning; the Power of the Working is the Circumference and corporal Comprehension of the Growth; and the Scent [or Smell] which proceeds from the Power is the Motion, or the growing issuing Joy-life of the Power, from whence the Flower springs; by which Comparison may be seen how the Birth of divine Power is typified.

^{*} Distinctness.
Старрфшеи-
едлгкеиr.

The Word *Power* signifies the breathing, going forth, understanding, and sensible Life; as the Foundation and Fountain of the outflown Knowledge of ^a Distinction.

The Word *Colours* signifies the Subject, or Object of Power, where the Distinction and Original of the sensitive Life and Knowledge is understood; whence an eternal Contemplation exists.

The Word *Will* signifies the Ebullition or Motion in the opened Unity; whereby the Unity wills itself into Trinity, as the Nothing into its proper Something, wherein it has its Motion and Action.

^{*} Aliquid.
Ствае.

The Word *Delight* [or *Lubet*] signifies the effectual Sensibility of the Will, as the highest Ground of original Love; where the Will of the Abyss finds itself in its ^r Something; where it yields itself to Something as to its Sensibility; in which Sensibility it works and wills in its own Taste.

^{*} Grounds.

The Word *Science* signifies the effectual, sensible Knowledge and Understanding in the Love-taste; the Root of the five Senses, and the Ground of eternal Life: Thence flows the Understanding; and therein the eternal Unity ^s plants itself.

The Word *Word* signifies, how the eternal Love of the sensible Unity with Knowledge speaks forth itself eternally into an Object. The *Word* is the speaking or breathing of the Will out of the Power by the Understanding: It is the driving and forming of the eternal Power into an Infinity of Multiplicity; as the Creator of Powers, out of the sole Power in Virtue.

The Word *Wisdom* is the out-flown Word, as an Object of the divine Knowledge of divine Will; as essential Power of the great Love of God, from whence all Things have received their Motion and Possibility; the Ground of all the three *Principles*; a Revelation of the Unity of God; a passive Essence of divine Operation; the Foundation of all Humility; the *Genetrix* of all Knowledge of Creatures; an eternal Domicilium of the active Love of God, and a Ray and Breath of the Omnipotent Spirit.

The Word JEHOVAH is the most holy Name of God, as the divine sensual Life, the only Good; whereby the Holy Trinity, with Glory and Omnipotence, is understood; the Life of the Abyss, as of the Unity, which chiefly stands in the only Love: And therein also is understood the most holy Name JESUS; as the egressed I is the Ground and Fountain of the Breathing of God's Unity, and a forming of the Understanding.

For the Egress of the Unity leads itself with the I into E, as in the Sight or Beholding of a *Chaos*, wherein the *Mysterium Magnum* (according to the divine Manner) is understood, and is a triple Breathing of the Powers. JE

Explanation of the Second Table.

J E is the Breathing of the Unity. H O is the Breathing of the J E. V A is the Breathing of the H O, and yet is only one Breathing; but makes a triple Egress of the three Centers or Comprehensions; and therein is understood how the triple I, at last, closes itself in A, as in a Beginning to Nature.

Under [VA] stands *Life*, signifying, that this threefold Breathing is a real Life and Power.

Under that stands *Virtue*, which signifies the immense *Virtue* of such a breathing Life.

Now in this Table is rightly understood what God, without Nature and Creature, is in *Trinity*; as in a triple Breathing of the Unity in itself, where nothing can be said of the Place, or Dimension of his Habitation; for God is neither here, nor there, but every where alike; as the Abyfs is considered, namely, the eternal Unity without Nature and Creature; and thus is he an active Power and Essence of Unity. But that really such Power and Virtue is therein, may well be understood, in the Effluence of the World, and the Creatures therein, generated by: the Breath of God: And there is nothing in the Being of this World, which bears not Witness thereof, if truly considered.

T E T R A G R A M M A T O N.

In this Table is also manifested, how the holy Name of the eternal Power, with the Knowledge hereof, from Eternity to Eternity, brings itself into Properties in Nature, to eternal Light and Darkness; and how the Word of Breathing forth brings itself into a Subject; and how Self-will and Acceptation of Properties arise in the Subject, wherein two Essences are always understood as God's own Effluence; and then the Properties own Acceptation in the Free-Will; in which Acceptation, another external Kind of Subject is understood; whereby the Unity, in its Effluence, becomes more external; and thereby the eternal Love brings itself into a Sensibility, and like a fiery Flame, as in the Working of divine Power.

At the upper End of the Table stands *Dark World*; and under, the first *Principle*; and over-against it, stands *God's Love, Light World*; and below it, from the Figure 4. to the Figure 7. the second *Principle*; which signifies, how the out-flown Will does inclose and overshadow itself with Acceptation of its own Desire; and with the Self-Desire brings itself into Properties, and causes Darkness; in which Darkness, the egressed *One*, by Fire in the Light, is revealed and made sensible, and is the Cause of the Light; in which Light, God's Love assumes a fiery Operation from the Fire of eternal Nature, and shines in Fire through the dark painful Acceptation; even as the Light from a Candle, or Day in the Night; whence Day and Night have their Names in Time; but in the Eternal, there is also an eternal Light and Darkness in one another: The Darkness is the Ground of Nature; and the Light is the Ground of the joyful divine Revelation.

The Dark World, as the Ground of the Properties of Self-Desire and Will, is called the first *Principle*; because it is the Cause of divine Revelation, according to Sensibility, and also makes a proper Kingdom in itself, as namely, painful Torment; according to which, God calls himself an angry, jealous God, and a consuming Fire.

And the Light which is revealed in the Fire, wherein the Unity of the divine Effluence of Love is understood; is called the second *Principle*, as the divine Power-World wherein God's Love is a Love-Fire, and active Life; as it is written, God dwells in a Light which no Man can approach unto: For the Power of the Unity of God works in the Light, and is God; and the fiery Quality in the Light is of the eternal Nature; wherein the eternal Love of the Unity perceives and loves itself.

In the Eternal is an eternal Light; but in the Time here on Earth Darkness is the Ground of Nature; and Light the Ground of the Kingdom of Joy, the Revelation of God; that we may behold his Works, and ourselves. Own. Eigen.

Explanation of the Second Table.

Below the first and second *Principles* (in the seven Spaces) stand seven Numbers, which signify the seven Properties of the eternal Nature; and under it stands T I N C T V R, distributed in the seven Spaces; which signifies the divine Word in the " Temperature, or Equality of the seven Properties; wherein the divine Powers lie in an equal Will, Action, and Being; as the outflow Name of God, wherein is understood the great Mysteries of divine Power and Operation; with the Characters of the Letters [on the Left Side] divided into the seven Properties.

* Moderation
or Mean.

For the Word *Tinctur* is that separating Word, from whence flow the seven Properties.

T is the *Tau*, or the Opening of the Unity [*monas*,] the Cross of the Triple I, a Ground to the Breathing.

I is the Effluence from *Tau*, or the Egress of the Unity, as the Cross-Angle of Life.

N is the Effluence of the sounding Threefold Spirit.

C is the Cutting of the Sound; where the I, as the Effluence of Unity, separates itself again from Darkness, and where the " Acceptation of the eternal Will breaks.

* Or a will-
ing receive-
ing.
annehmlich-
keit.

T, under the Figure 5, is that holy *Tau*, or the Opening of Glory, in the fiery Sensibility, which opens with " firing Love, as with God's Kingdom; and signifies the great Strength of the Light-Power.

* streuenden
Liebe.

V is the true Character of the Holy Spirit with three Points, the two upward signify the Fire and Light, and the third downward signifies the Unity in Love, as the Meekness.

R; with this the holy Fire and Light are comprehended in an active natural Essence, for it signifies the Kingdom, as the Throne; and hereby is intimated, how the holy Name, with the outflow Will, introduces itself in *Mysterium Magnum*, as into the eternal Mystery, out of which " existed the visible World.

† Originalis,
is outspoken.

The great Mysteries of the Tinctur, or the highest Ground of God's Trinity.

T is the triple I, the Father.

I is that begotten I, JESUS.

N is the threefold I, in Spirit.

C signifies CHRIST.

T, in the fifth Space, is the *Father in Christ*.

V is the Spirit of Christ in the Word, which quickens.

R is the Royal Throne, about which Darkness and Light strive; there Satan and Christ stand against one another; namely, according to the Assumption of Satan's Self-Will, as an erroneous Spirit, and according to the Unity, Christ; where is understood Love and Anger in one Ground, but in a twofold Revelation. Here are understood those that belong to God; the other, " a Lock rather, at this Place.

* Ein Schlos
zarter an
diesem
Orthe.
* Monas.

In this Table, in the seven Spaces, is the Ground of Angels and Souls; as that *great Mystery* of the Change, in which lies all Possibility. Sideways, after the seven Figures, the Efflux from a one into seven is understood. The first *Principle* is to be understood unto the *Fire*; out of which the *Light* is manifested: And from *Fire* to *Essence*, the *second Principle*. And downward, under every *Property*, is understood what Kind of Effluence, out of every Property, in the Co-operation of other Properties, doth proceed; yet not so to be understood, that one Property alone gives the Efflux, but all seven afford it; though the *first Form* is predominant therein, and retains the higher Regimen.

As under the Figure I stands *Desire* or *Comprehending*, whereby is understood, that the *Desire* is *magnetic*, and incloses and darkens itself, which is also the Ground of *temporal* and *eternal Darkness*; and from that " Attraction comes (under it) *Sbarpness*, *Austerity*,

† Orig.
drawing in.

and *Hardness*, and is the Original of Wrathfulness; whence arises the great eternal Death. For this *Magnet* draws the Powers into itself, and in itself incloses them; so that the Working stands still, and steps into *Impotence*, as under the Number 1. appears.

Under Number 2. stands *Science* or *Drawing*, which is the second Form to Nature; as the Motion of the *magnetic* Attraction, from whence the Sensibility of Nature exists, and is the *Ground of all Contraries*, for *Hardness* and *Motion* are Enemies; Motion breaks the *Hardness* again, and yet also begets *Hardness* by Attraction. Thus two Essences have their Existence in the desirous out-flown Will of God, as the drawing of the *magnetic* Power gives Motion and Sensibility, and the Thing attracted affords Essence; wherein is understood the Cause^c of Spirit and Body; as in the attracting of Sensibility^c Orig. to. is caused the Spirit, and in the extracted, the Body or Cause to Corporeity. Now if this Attraction and Essence be not able to reach the *Light* of God's *Unity*, whereby it may be mollified, then in itself remains only a mere Enmity, and is the Cause of the Torment of Fury and Ambition; whence exists Self-pleasing and Pride, for the Will of Self-pleasing is a false Will, a continual Corruptor of itself, and its Essence.

And in these two Forms, *Desire* and *In-drawing*, in their out-flown Properties, is understood God's *Wrath*; and though they be the Ground of the sensible Life, yet if the Light shines therein, then they are the Ground of the Joy-Kingdom, as an inward Motion of God's *Unity*, and a Ground of the five Senses; whence also the creatural Life has taken its Beginning, and therein stands its^d Corruption, so far as it loses the Light; ^d Consumption. for it is the *Spring* of hellish Anguish, as the *Cause* of Painfulness, and is also the *Root* of natural Life. ^{Arterrbuus.}

In the *third Space* stands the *third Form* of Nature called *Anguish*, as a spiritual *Sulphur-source*, according to its *Property*: This takes its Ground from the first and second Form, as from the *magnetic Desire*, and from the Motion of *Drawing*, where the out-flown eternal Will, in that Unquietness, stands in Anguish. This Anguish is the Cause of natural Will, Mind, and the Senses, and is the Wheel of Life, as the Cause of the Firing-Life; for when the out-flown Will of God's *Unity* stands in *Anguish*, then it longs again after *Unity*, as after Rest, and the *Unity* or Rest longs after Motion and Revelation, for in the *Unity* there can be no Revelation without Motion; and therefore the divine Will freely flows out of itself, and the divine^e good Pleasure, in the out-flown Will, brings^e Lubet. itself into a Desire and Motion unto a Sensibility, that it may perceive itself, and remain two in one Essence, as the sensible divine Delight, and the Cause of Sensibility; wherein God calls himself a loving God, according to the Sensibility of divine Love-Delight, and an angry God, according to the Cause of Sensibility, as after the eternal Nature. And thus we understand by *Anguish* (when the divine Light is not revealed therein) the hellish Fire, and an eternal Despair and Terror; where the Self-Will of Nature continually stands in a dying Torment, ever desiring to be released from such a Condition, which I therefore call the^f lesser Death; it is the eternal dying Death; but in the *Hard-* Little. ness, it is the great still-standing Death. This Form, if it has not Light, is the Head-Spring of the false Mind, but if it perceives Light in itself, then is it the Spring and Ground of the sensible Mind, and the right Root of Fire, as appears in Number 3. downwards.

The fourth *Form*, Number 4. is the *Fire* of the eternal Nature; understand spiritual Life-Fire; and that exists from a continual Conjunction or Conjoining of *Hardness* and *Motion*. Understand, that thence arises the *Painfulness*, but the *Splendor* exists from the Delight of the *Free-Will*, where the *Unity* of *Delight* [*good Pleasure*] is actuated in the Properties; then like a Flash [*of Lightning*] it shines through the continued Conjunction, of the great Meekness of the *Unity*, and the *Fierceness* and *Motion* of the three first *Properties*; for then it is in the Essence of the Conjunction, as if Steel and

Explanation of the Second Table.

Stone were rubbed together, whence the Flash arises. Such a *Flash* is the true natural *Life* of the *Eternal*, for it is the Revelation of divine Motion, and has the Properties of Nature, and also the Revelation of the Unity of God's Effluence in itself. Now which of these two gets Predominancy, in that stands the *Life*.

The Splendor of the *Fire* is the Light from the Effluence of God's Unity, and the Essence of the *Fire* is the out-flown Will, which has brought itself with the Desire into such Properties. Thus in the out-flown fiery Will, we understand *Angels* and *Souls*; and in the sensible sharpened Light's Power from the Unity, we understand the Spirit wherein God is revealed, and understood in the spiritual Essence; and in the *Fire* two Kingdoms separate themselves, as the Kingdom of Glory from the Efflux of God's Unity, and the Kingdom of the Properties of Nature; and yet [these two Kingdoms] dwell in one another as one. The Kingdom of Nature is in itself, that great *eternal Darkness*, but the Light is the Kingdom of God; of which *St. John* says, *The Light shines in Darkness, but the Darkness comprehends it not.* As Day and Night dwell in one another, and yet the one is not the other;

Thus from the *Fire's* own Property, comes the painful *Life*, if it break itself off from the eternal Light, and doth (as in the Property of Selfhood) enter the Object; then it is only fantastical and foolish, even such as the Devils were, and the Souls of the damned are; as appears Number 4. downwards.

In the *fifth Property of Nature* is the second *Principle*, with its Foundation understood, (as the Essence of the Unity in the Light-Power) where in the out-flown Unity is a Fire-flaming Love understood, whence exists the true Understanding-Spirit, with the five Senses.

The first three *Forms* are only the Property to *Life*, and the fourth is the *Life* itself; but the fifth is the true Spirit. When the fifth Property is revealed out of the *Fire*, then she dwells in all the rest, and changes them all into her sweet Love, that no more Painfulness nor Enmity is discerned, but even as the Day changes the Night.

In the first four *Properties* is that *Life* like the Devil's; but when the Light's Power (as the second Principle) is revealed in the Property, then it is an Angel, and lives in divine Power and Holiness, as appears in Number 5. downwards.

The sixth Property is the Understanding, as the *Sound*, where the Properties in the Light stand all in an Equality; then they rejoice, and the Power of the five Senses is manifest, and all the Properties rejoice in one another; and thus the Love of the Unity leads itself into Working, Willing, Sensibility, Finding, and ² Celstude. Thus is there a Contrary in the *eternal Nature*, that the Properties existing therein, the Love is known, and that there might be something to be beloved, wherein the eternal Love of God's Unity may work, and God may be praised. For if the Properties of *Life* be penetrated with the divine Love-Flame, then they praise the great Love of God, and yield themselves all again into the Unity of God. Such Rejoicing and Knowledge could not be revealed in the Unity, did not the eternal Will bring itself into painful moving Properties.

The seventh Property is that Essence, wherein all the other are essential, wherein they all act, as the Soul does in the Body; wherein the Natural, Essential, Eternal *Wisdom* of God (as the *Mysterium Magnum*) is understood, out of which the visible World, with its Essence and Creatures, did arise.

Thus by this Table is understood the hidden spiritual World as the eternal Manifestation of God, from whence the Angels and Souls of Men received their Existence; therefore may they turn themselves to Evil or Good, for both lie in their Center.

This spiritual World is no other than God's revealed Word, and has its Being from Eternity to Eternity; for therein is Heaven and Hell understood.

TABLE III.	1	2	3	4	5	6	7
<p><i>The seven Properties of the visible World, or external Nature.</i></p> <p>MACROCOSMUS.</p> <p>In this Table is signified how the hidden spiritual, eternal Word (as the <i>Mysterium Magnum</i>) by the Motion of God's Word issued forth, and became visible, manifest, and material; and how the inward Powers, through God's working, have comprehended and fashioned themselves; how Good and Bad in every Thing is to be understood; and yet there was no Evil in <i>Mysterium Magnum</i>, but existed through the Sensibility and Assumption of Self-Desire. Here also is shewed what in the Working issued forth from every Property, and which have the Predominancy; according to which every Thing is formed and governed.</p>	Ground	of	Nature	Pure	Element	Para-	dise
	Cold, Earth, Snow	Original of Air	Fire of Effence	Heaven	Light of Nature	Stars	Water
	Saturn	Mercury the Planet	Mars	Sol	Venus Soft	Jupiter	Luna
	Sal	Mercury Thunder	Sulphur Flesh	Sal-nitre	Oil	Power	Body
	Black, Grey	Mixt-colours	Red.	Yellow	Green, and white within	Blue	White without within Red and Green
	Melancholy	Colerick		Sanguine		Pblegmatick	
	Grossness of Stone	Metal, Stone	Rust	Growing	Pearls	Jewels	Menstruum
	Lead	Quicksilver	Iron, Steel	Gold	Copper	Tin	Silver
	Bone, Wood	Herbs	Resin	Tincture in the Earth	Sweet	Bitter	Crafs
	Sour	Poison	Woes	Opening	Healing	Strengtbening	Flesh
	Stopping	Smelling	Feeling	Seeing	Tasting	Hearing	Loathing of Nature
	Dying	Lying	Wrath, War	Riches	Noble	Reason	Own Possession
	Lord	Craft	Force	Justice	Faithful	Truth	Simplicity
	Stealing	Deceiving	Losing	Finding	Earthly Love	Being friendly	Lightminded
	Obstinate, Sad	Confounded Senses	Careless	Constant	Pure	Joyful	Ignorant
	Earthly	Beastly	Evil	Heavenly	Modest	Sensible	Low
	Wolf	Fox	Dog	Lion	Bird	Ape	Great Beasts
Worms	Venomous Worms	Evil Beasts	Good Beasts	Flying Beasts	Tame Beasts	Fish.	

An Explanation of the Third Table.

MACROCOSMUS.

IN this Table is understood how the hidden spiritual World has made itself visible, and with its own Breathing-forth has made it an Object where the eternal Principles are out-flown, and the Powers therein became co-material: For the external Nature is no more than an Efflux or Object of the eternal Nature. The four Elements exist

Explanation of the Third Table.

from the first four Properties of the eternal Nature, as the Earth and Grossness of all Essences of the dark Desire, where the other six Properties always became co-material, as we may conceive of Metals and Powers, good and bad. The Air exists from the Motion of the *magnetic* Impression; the Water from the Abruption [breaking off] of the Impression, where Heat and Cold are in Strife; the Fire of the spiritual Fire; the Cold is perceived in the *magnetic* Sharpness, as in the right Root to Fire.

Before the seven Properties, above the Table, stands *Ground of Nature* distributed in the three first Forms: And in the fourth and fifth Form, or Property, is divided the Word *Pure Element*.

The pure Element is the Equality in the Elements, and is called the *Quintessence* of the Elements; as the *Tincture* of the Equality of Nature: Both are that occult *Archanum* so much sought for.

With the Word *Ground of Nature* is understood the Root of the four Elements, as the four Causes of Motion and Sensibility. By the Word *Pure Element*, is understood the Temperature, or the Equality of Nature, and the four Elements, where the Light also is sensible, moving, and elemental. Thus is understood, how the eternal Element as the Motion of divine Power is acuated by the Ground of Nature, and revealed in the Light, where the pure Element is the Motion of the inward spiritual World; and at the Creation of the World went forth into a Being, and is understood of the fifth *Essence*.

The Word *Paradise*, in the sixth and seventh Properties, signifies the spiritual Work in the Light's Essence, as a Springing up, or spiritual Growth, which, at the Beginning of the World, sprung up through all the four Elements, and out of the Earth formed itself into all Manner of Fruits, and changed all the Properties of Wrathfulness into a Temperature. But when those fierce Properties, with the four Elements, were awakened by the alienated Desire and false Will in *Adam*, and attained the Dominion, then the Greening [springing forth] retired back; that is, it remained in the *Tincture* of the inward Ground, and is yet in the four Elements, but in the inward *pure* Element only, and may not be attained but in the New-birth of the inner Man, and in the material *Tincture*, wherein the paradisaical Working is also fully manifested to our Understanding.

This Table shews from whence all Essences [or Beings] in this World did arise, and what the Creator is; namely, that the Creator has been the divine Power-world, which the ¹Unity, as the eternal Will, has moved, which Will is God himself, but the Separator or Divider was the out-flown Will in the spiritual World; in such Motion, he issued out of himself, and made him a Subject for his Working; in which Motion, one Subject issued out of another continually, until the external Matter of the Earth (through the divine Motion) was drawn into a *Mass* or *Chaos*; and this Drawing of the Motion stands thus still: All Things therefore fall in the Deep towards the Earth, and that is the Reason that all Power of Motion, even to this Day, and to the End of Time, continues so.

¹Monas.
Einheit.
God made first the angelical light World, which in this Place (after the Devil's Apostacy) separated into this external visible Essence.

The seven Days, and seven Planets, signify the seven Properties of the spiritual World; the three Principles in *Spiritu Mundi*, as *Sal*, *Sulphur*, and *Mercurius*, signify the Trinity of the divine Revelation, as an everlasting Spring or Fountain, from which all external Creatures are flown, do flow, and will flow even to the End of this Time; and therein the Separator, with the seven *Properties*, is understood. In this Table we see what proceeded from the seven *Properties*; and how the spiritual Power has brought itself into a material one (as in the seven *Spaces* downwards appear) whereby we may understand whence Good and Evil sprung up in this World.

TABLE IV.

MICRO-COSMUS.

In this Table MAN is held forth; what he has been in Paradise; as also how the Properties in him (without assuming Self-Desire) equally stood in the Image of God; and what he is become through Satan's Deceits; what that Monster of the Serpent (whereby he is become earthly and mortal) is in him.

And then how God's Word and LOVE came in to help him again, new born in CHRIST, daily destroying that serpentine Image: Also in what Danger and Misery he stands in such an Image, either on the Ground of Hell or Heaven.

Also a Similitude of divine Revelation and Knowledge in the seven Properties according to Time and Eternity, formed out of all the three Principles, for a further Understanding how he is wisely to regulate his Life, and to what Driving [Impulse] he should yield himself.

Human Ground	1 T S	2 I O U	3 N L	4 C S	5 T P I R	6 U I T	7 R B O D Y
<i>before and after the FALL</i>							
	Saturday	Wednesday	Tuesday	Sunday	Friday	Thursday	Monday
Adam in Paradise	Desire	Motion	Sensibility	Seeing	Loveing	Rejoicing	Heavenly Flesh
Erring Sp.	Sharpness	Anger	Pain	Bitter Woe	Hating	Despair	Passion
Christ	God's Word	Life	Acceptance	Sweet	Glory	Power	Divine Essence
Adam in Paradise	Similitude	Out-going Spirit	Heating	High	Humble Will	Praising	Unity
Satan	Self-seeking	Self-knowl.	Self-will	Domineering	Pride	Reproaching	Folly
Christ	God's Unity	Resignation	Suffering	Yielding	Desire	Equality of Power	Wisdom
Adam in Paradise	Tasting	Thinking	Mind	Understanding	Spirit	Speaking	Spectrum of Nature
Satan	Desire of Division	Lying	Anguish	Doubting	Fall	Stink	Extruding
Christ	Baptism	Law	Breaking	Hopeing	Humility	Believing	Genius or Type
Adam in Paradise	Strength	Penetrating	Might	Holy	Modest	Powerful	Throne
Satan	Lord	Potent	Malice	Thirsty	Wanton	Mad	Self-Honor
Christ	Humility	Obedience	Mercy	Forgiving	Going	Generating	Reverence
Adam in Paradise	Angel	Officious	Mild	Friendly	Beauty	Virtue	Diligent
Satan	Devil	Perverse	Thievish Mind	Murder	Belial's Whore	Poison	Earthly Flesh
Christ	Christ	Returning	Repentance	New Life	Holy	Restoring	Sophia
Adam in Paradise	Heaven	Child-like	Secret	Manifest	Singing	Sounding	Paradise
Satan	Hell or Perdition	Strife	Torment	Ever falling	Fancy	Changing	A Den of the Deep
Christ	Christ's Calling, Teaching, Dissolving, New Mind, Rejoicing, Praying, Springing.						

An Explanation of the Fourth Table.

M I C R O C O S M U S.

What Man is in his Trinity; as first, according to Paradise; secondly, according to the Spirit of Error; thirdly, according to the New-birth, which Christ teaches and will have. *John iii.*

IN this Table *Man* is held forth as a Similitude of the three Worlds, according to the Soul, Spirit, and Body; what he has been in the Beginning, according to his Creation; what he is become in the Fall, by the Spirit of Error; and what he will be in the New-Birth, through the Spirit of Christ, which is a true essential Image, out of the three Principles of the Divine Revelation, as from the out-flown Word of the divine Will.

Man, according to the Soul, is an eternal Nature of the firing Quality, as a Spark out of the Center, from whence the Fire exists: If this Ground cannot reach into the divine Light, then is it a Darkness of the *magnetic*, attractive, desiring Power; but if he reaches out of the Fire to the Light, that his *magnetic* Desire feeds on the out-flown Unity of God's Love, then arises from that Fire the good true Spirit, even as Light shines out of a Candle. These are now two Principles, the *Soul* in the Fire of eternal Nature, and the *Spirit* in the Light of divine Power. But the Body is the third Principle, as an Essence of the visible World, from the Stars and Elements, formed into an Image out of the seven Properties of Nature.

N. B. The Difference between the Soul, and the Spirit of the Soul, which, without God, is but a dead Image.

The Soul has the seven Properties of the inward spiritual World, according to Nature, but the Spirit of the Soul is without these Properties; for it stands out of Nature, in God's Unity, but through the Soul's fiery Nature is manifested in the Soul; for it is the true Image of God, as an *Idea*, in which God himself works and dwells, so far as the Soul brings her Desire into God, and submits to God's Will: If that be not done, then is this *Idea*, or Spirit of the Soul, dumb and actless [not working,] standing like an Image in a Looking-glass, which soon vanishes, and has no Being, as it befel *Adam* in the Fall. But if the Soul submits to God, and brings its magnetic Hunger into God's Love, the Soul then attracts divine Essence, namely, the essential Wisdom of God, then her *Idea* or *Spirit* becomes essential in the Light's Power, and obtains a pious Life, as being then the true Temple of God, wherein God's Unity is revealed and operative.

¹ *Evestrum* is a continued Astral Influence in the four Elements, and likewise an Astral Spirit in Man.

But if the Soul herself with her Desire brings in Self-Love, and with her Desire turns herself into the seven Properties, to try them, and feeds on the vain Delights of the seven Properties, then she extols herself, and makes to herself an ^{*} *Evestrum*, as an astral Object; which *Evestrum* presently hungers after the Vanity of the false Delight; even as it befel *Lucifer* and *Adam*, where the *Evestrum* of *Lucifer* imagined itself into a Fancy, and the *Evestrum* of *Adam's* Soul into the animal Properties of the external World, whereby the Soul was poisoned, and the Body (out of the Earth's *Limus*) was suddenly infected, that the animal Properties awakened in him, and longed after earthly, beastly Sustenance; as Heat, Cold, Sharp, Bitter, Sweet, and Sour; and with these Properties introduced itself into a springing Fountain of such Delights, and so, with the Desire, fed on Good and Evil, whereby the *Image of God*, as the *Idea*, became obscure and unactive. Thus the true Spirit (as the active *Idea*) became dumb and dead, even as an Image in a Looking-glass, and so was the Soul cut off from God, and stood in a natural Will; but God's Will in the Spirit worked no more, and

^{*} How the holy Similitude of God in Man became quenched, and a monstrous Image assumed.

the Will of the *Evestrum* (as the opposite Image of the dark eternal World began [to work], for the holy *Genius* was changed.

At the Head of this Table standeth TINCTUR divided into the seven Properties ; which signifieth the Equality of the seven Properties according to the Soul and Body that in the first Man before the Fall, the Property [or Inclination] to Separation, and Acceptability, stood in a like Will, and all its Desires were brought into God's Unity ; thus were they the true Paradise ; for the essential Spirit with the Unity of God, was revealed in them, who were to work through God's Love in all Things. But the Devil envied them, and with his false Lust deceived the seven Properties of Life, and persuaded them, it would be good for them, and they should become wise, if the Properties (each one according to its Kind) would introduce themselves into Self-Acceptance, then should the Spirit taste and know what was Good and Evil: but then it could not subsist in God's Unity, of that he told them nothing.

But no sooner had they brought themselves in their own Lusts, than such a Strife and Contention awakened in them, that all the Properties began to be formed in their Self-Hood.

Thus the Unity, as the Element, was broken [or divided,] and the Four Elements strove for Predominance ; whereupon suddenly from without fell in the Inequality, as Heat and Cold, and the *Astral* Division working in the Body ; and God's Wrath (according to the dark World's Property) in the Soul ; which caused in them (according to the Soul) Horror, Anguish, Necessity, and eternal Despair ; and in the Body, arose Heat, Cold, Woes, Sickness and a mortal Life. Thus God's Image, the whole Man, fell from his Ordinance ; and became a disguised Monster : and the awakened Properties presently began to set up their Government, with Envy, Murdering, Raging, Tearing and Tormenting. Love was changed into Pride and Self-Love ; Desire into Covetousness ; Sensibility into Envy ; and the Life's Fire into Wrath : Thus was the Hellish Foundation, in the whole Man, revealed, and ruled both in Soul and Body.

Thus was our Nature first corrupted : which ground was never before so plainly discovered.

Now this Hellish Foundation is the Spirit of Error ; for which Man must have been damned, had not the Divine Mercy, the Serpent-Treader (as the Efflux of God's Love) after the Fall, been presently promised to the New-Birth, in the Holy Name Jesus. Which Holy Name hath in mere Mercy, and great Humility for Man's Soul and Body, given it self forth, assumed Humanity, broke the Power of the diabolical Spirit of Error, killed the Live's Self-will, and brought again the Properties into God's Unity. There the true Spirit (as the human *Idea* and God's *Image*) is renewed again, and filled with the Divine Love Essence. And thus the human Soul, through Christ's Soul and Spirit in that Love and Divine Essence, has again attained an open Gate unto God.

Thus in this Table is held forth [or drawn to the Life] what *Adam* has been ; what through the Fall he is become ; and how he is again redeemed ; and what is his New-birth out of Christ's Spirit. And these are delineated in the seven Properties under the Word TINCTUR. In which Properties the Soul hath its *Center*, and in which the Spirit, and in which the Body [have their *Centers* also] of which the Reader may further consider ; for under them stand the seven Days of the Week, intimating, that Man is even the same.

Soul's ground 1, 2, 3. first Princip. Soul's Spirit out of God 4, 5, 6. second Princip. the Body. 7. Heavily, now earthly.

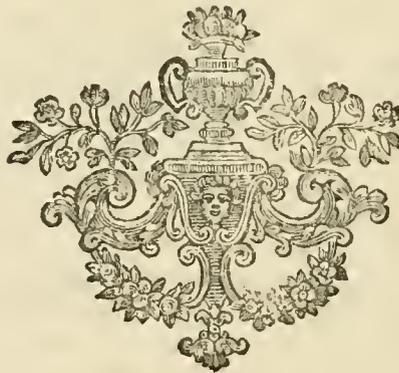
This Table sheweth what Man is internally and externally ; first according to the good *Adam*, and then according to the corrupted *Adam* ; and also what he is again in Christ. Whereby we may understand, how Evil and Good is in Man ; and whence exist the Property of Good and Evil, both in the Mind and Senses.

An Explanation of the Fourth Table.

By the Word *Sathan* (signifying the Spirit of Error) is not understood a Creaturely Devil; but the Spring [or Fountain] of the Spirit of Error.

And by the Word *Christ*, is understood the New-Man (according to the internal) in the Spirit of Christ. The other Spaces are understood as in the other Tables; wherein is understood the Cause of Mutation.

F I N I S.



CATALOGUE of the Books

Written by J A C O B B E H M E N,

The Teutonic Theosopher.

1. **A** N N O 1612, he wrote the Aurora, or the Dawning of the Day; or Morning-Redness in the Rising of the Sun: Containing the Root of Theology, Philosophy, and Astral Science from the true Ground. Dated *June 2, Anno Ætatis 37*. It had Notes added, with his own Hand, in 1620. Having been summoned, on Account of the Aspersions of the Superintendent of *Gorltz*, and accused as Author of this Book, it was laid up by the Magistrates of that Place; and he was commanded (as being a simple Layman) to desist from writing of Books. Upon this, he refrained for seven Years. But being afterwards stirred up by the Instigation of the Divine Light, he proceeded to write the rest, as follows.

2. *Anno 1619*. The Three Principles of the Divine Essence: Of the Eternal Dark, Light, and Temporary World. With an Appendix of the Threefold Life of Man.

3. *Anno 1620*. The High and Deep Searching of the Threefold Life of Man, through, or according to the Three Principles.

4. An Answer to the Forty Questions concerning the Soul, proposed by Doctor *Balthasar Walter*. In the Answer to the First Question, is the Philosophic Globe, or Wonder-Eye of Eternity, or Looking-Glass of Wisdom, (which in itself contains all Mysteries) with an Explanation of it.

5. The Treatise of the Incarnation. In Three Parts. Dated in *May*.

Part the First, Of the Incarnation of Jesus Christ.

The Second, Of the Suffering, Dying, Death, and Resurrection of Christ.

The Third, Of the Tree of Faith.

6. The Great Six Points, containing the Deep Ground of the Great Mystery, and of the Three Worlds; and a brief Explanation of six others, or the small six Points.

7. Of the Heavenly and Earthly Mystery. Dated *May 8*.

8. Of the Last Times; being two Letters: The First, to *Paul Keym*, dated *August 14*; and the Second, to the same, dated *November 23*; both concerning the Thousand Years Sabbath, and of the End of the World. They are in the Collection of his Letters.

9. *Anno 1621*. *Signatura Rerum*: or, The Signature of all Things: Showing the Sign and Signification of the several Forms, Figures, and Shape of Things in the Creation; and what the Beginning, Ruin, and Cure of every Thing is; comprising all Mysteries.

10. Of the Four Complexions: A Treatise of Consolation, or Instruction, in Time of Temptation. Dated in *March*.

11. Two Apologies to *Balthasar Tylicken*.

The First, in Two Parts, concerning the Aurora.

The Second, in Two Parts. Dated *July 3*.

Part the First, concerning Predestination.

The Second, concerning the Person of *Christ*, and the *Virgin Mary*; which he had wrote of in the Treatise of the Incarnation.

Catalogue of Jacob Behmen's Books.

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| 12. Considerations upon <i>Isaiab Stiefel's</i> Book, dated <i>April 8</i> , concerning the Three-fold State of Man, and the New Birth; and of the last <i>Sion</i> , or <i>New Jerusalem</i> . | 1 |
| 13. <i>Anno 1622</i> . Of the Errors of the Sects of <i>Ezekiel Meths</i> , or an Apology to <i>Isaiab Stiefel</i> concerning Perfection. Dated <i>April 6</i> . | 2 |
| 14. Of True Repentance. ——— ——— ——— | 3 |
| 15. Of True Resignation. ——— ——— ——— | 4 |
| 16. Of Regeneration. Dated <i>June 24</i> . ——— ——— | 5 |
| 17. <i>Anno 1623</i> . Of Predestination, and the Election of God. Dated <i>February 8</i> . There is an Appendix to it, intituled as follows: | 6 |
| 18. A Short Compendium of Repentance. Dated <i>February 9</i> . ——— | 7 |
| 19. The <i>Mysterium Magnum</i> : An Explanation of <i>Genesis</i> ; treating of the Manifestation, or Revelation of the Divine Word through the Three Principles of the Divine Essence: Also of the Origin of the World and the Creation, wherein the Kingdom of Nature and Grace are explained, for the better understanding of the Old and New Testament; and what <i>Adam</i> and <i>Christ</i> are. Dated <i>September 11</i> . | 8 |
| 20. A Table of the Divine Manifestation; or, An Explanation of the Three-fold World: In a Letter of the True and False Light, to <i>G. F.</i> and <i>J. H.</i> Dated <i>November 11</i> . It is in the Collection of his Letters. | 9 |
| 21. <i>Anno 1624</i> . Of the Supersensual Life. ——— ——— | 10 |
| (22.) Of Divine Contemplation, or Vision. It proceeds to the sixth Verse of the fourth Chapter. | 11 |
| 23. Of <i>Christ's</i> Testaments. In Two Books. Dated <i>May 7</i> .
The First, Of Holy Baptism.
The Second, Of the Holy Supper of the <i>LORD Christ</i> . | 12 |
| 24. Of Illumination. A Dialogue between the Enlightened and Unenlightened Soul. ——— ——— ——— ——— | 13 |
| 25. An Apology for the Book of True Repentance, and of True Resignation. Dated <i>April 10</i> ; occasioned by a Libel published by <i>Gregory Rickter</i> , the Primate of <i>Gorlitz</i> . | 14 |
| (26.) An Hundred and Seventy-seven Theosophic Questions, with Answers to Thirteen of them; and to the Fifteenth, as far as to the Fifth Verse. | 15 |
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| 29. A Table of the Three Principles, or, An Illustration of his Writings. To <i>J. S. V. S.</i> and <i>A. V. S.</i> Dated in <i>February</i> . | 18 |
| 30. Of the Last Judgment: Said to be consumed at the Burning of <i>Great Glogau</i> in <i>Silesia</i> ; and no other Copy of it is yet found. | 19 |
| 31. The Clavis, or an Explanation of some principal Points and Expressions in his Writings. | 20 |
| 32. A Collection of his Letters on several Occasions. | 21 |

These Six were published in One Vol. 12mo. intituled, The Way to Christ.

Note, The Books which the Author did not finish, are distinguished by this Mark ().

A N
I L L U S T R A T I O N
O F T H E
D E E P P R I N C I P L E S

O F
J A C O B B E H M E N, the Teutonic Theosopher,

I N F I G U R E S,

Left by the Reverend WILLIAM LAW, M. A.

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ИСТОРИЯ ИСКУССТВ

Часть II

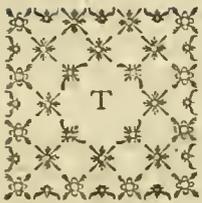
ИСТОРИЯ ИСКУССТВ

ИСТОРИЯ ИСКУССТВ

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ИСТОРИЯ ИСКУССТВ

AN EXPLANATION of the FIGURES.



THESE THREE TABLES are designed to represent Man in his different Threefold State: The First before his Fall, in Purity, Dominion, and Glory: The Second after his Fall, in Pollution and Perdition: And the Third in his rising from the Fall, or on the Way of Regeneration, in Sanctification and Tendency to his last Perfection.

Each of these Tables represents Man as to his Body, Soul, and Spirit; though this Threefold Difference of his constituent Parts will be much more conspicuous in the Second and Third Tables, than they can be in the First.

T A B L E I.

In the FIRST TABLE, in the outmost Superficies of it, Four different Things present themselves, which must be taken Notice of, and then a Fifth, though it does not yet appear, to be hinted at.

I. The Zodiac: Which as it is the outermost Circumference of the whole created Firmament, so it is to represent the whole created Third Principle, with all those Things which are contained in it, and with a peculiar Respect to what is manifested in Man, by his most deplorable Fall into this Third Principle, called in him his Astral Mind.

II. The Terraqueous Globe: Which is the most outward Corporality of all this Third Principle, made up of the grossest Excrements of it, and compacted so together on Account of the Fall of *Lucifer*.

This Terrestrial Globe is to represent not only the visible and palpable Earth without us, but also, and much more, that *Earth*, or Earthliness in Man, which having been in his Primitive State deeply hidden, as it were, under his Feet, is now by his Fall, not only become his own gross, palpable Beastlike Body, properly and literally called in *Scripture* Earth or Dust, and said it shall return into Dust, but has also obscured and expelled from him his former glorious Spirit of Light, and thoroughly polluted his Immortal Soul; which Pollution is called in him most significantly Earthly-mindedness.

III. The Circle Line: This (though here as yet is only the Beginning of it) is drawn from the Zodiac through the Terraqueous Globe, turning farther inwards, deeper and deeper, through all the Circumvolutions of Time, and through Man himself, uninterruptedly into Eternity, till it can turn and wind itself no farther, nor deeper, finding there its End, where it had its Beginning, *viz.* in that incomprehensible *Nothing* and *All*, which is the First and the Last, and the only Original of all Beings.

IV. The Cross: Which displays itself from the Center, touching the Zodiac in its four Cardinal Points, and dividing the whole Circle or Wheel of outward and inward Nature, or of Time and of Eternity, into four equal Parts. For though it

An Explanation of the Figures.

is expressed here only in the outmost Superficies of this First Table, it is notwithstanding always to be conceived, as if it was really expressed every where through all the foregoing Turnings of this Wheel, both in Time and in Eternity, till it has reached the Fire, where it had its Beginning.

This Cross is the most significant Character in all this Table, because it is so nearly related, nay so essential to Man, as he is related and essential to himself; seeing that the First Four Forms of Eternal Nature (in which the whole Essentiality of his Immortal Soul, considered strictly as to itself, and distinctly from his Spirit consists) when generating each other mutually, and when knit together in that indissoluble Band, which is called in *Scripture* the *Worm that dies not*, make up and are themselves a perfect Essential Cross.

Out of this Cross arose, in the First *Adam's* State of Integrity; and still arises in the Regeneration, the true Spirit of the Soul, hovering over it, as a shining Light, over a burning Flame, and softening, cooling, refreshing, quickening, and illuminating the dark, rough, harsh, bitter, anxious, restless Qualifications of that gnawing Worm, or of the First Four Properties of Eternal Nature.

The true Mystical Ground and Reason, not only why the Heavenly Humanity of our Saviour, the Lord from Heaven, did really enter into the Generation of this Spiritual Cross in the Four First Properties of Eternal Nature; but also why his outward visible Humanity, taken upon him from the Holy Virgin *Mary*, was to die on an outward visible Cross, and not to go out of this World by any other Kind of Death; is because all that was done about our Saviour without, was to run parallel with what was transacted by him within. It is He therefore, and He alone, who can raise again that true quickening Spirit, and illuminating Light, out of this Spiritual Cross in Man, having raised it first, by his own Power, in his own Immortal Soul.

Now this Cross, touching here with its Extremities the Zodiac, and going through the Center of the Terraqueous Globe, is to shew, that the outward created Heaven and Earth, or this whole Third Principle, though polluted by the Fall of *Lucifer*, and cursed by that of *Adam*, shall notwithstanding this, as well as Man himself, partake in the Fulness of Time of the Blessing brought forth again by Him, who was made a Curse on the Cross; and that accordingly the Macrocosm, no less than the Microcosm, shall be purified, renewed, and restored to their former Dignity and Glory.

V. The Fifth Particular, here as yet but hinted at, is this, that all this Representation of the whole Third Principle, figured out by the Zodiac with its Constellations, and by the Globe of Water and Earth, the Figure of Man does not yet appear at all, which may seem inconsistent with what was said before, *viz.* that this First Table was to represent Man in the State of his Creation. But Man is not in this First Table to appear in the Superficies of it (within the Limits and Bounds of the Zodiac) as he appears in the Second Table, and in the Third afterwards.

When the first and outmost Superficies of this Table with the Zodiac is lifted up, the Continuance of the Spiral Line is seen turning in deeper, and winding itself round about from the Terrestrial Globe, through seven other Vails or Coverings; all which are to be conceived as if they were of the same large Extent as the Zodiac itself, though they could not have been figured otherwise than they are, *viz.* decreasing more and more in their Bigness, because the free Prospect of the Spiral Line would else have been hindered; and those Seven Coverings are all successively to be lifted up, or drawn aside, before the Figure of Man, hidden under them, can appear.

The Place of Man's Nativity in this Table is between Time and Eternity. And this is that, on Account of which it was said in the Beginning, that this Table represents Man in his Primitive State of Integrity.

The Figures of Two Men are represented, but they should be considered as only One. They are here two, because one only could not have answered the Ends which were designed by this First Table to be represented to the Mind. In the first Figure, the Man, as he was created in the Image of GOD, in Divine Power, so he has on his Breast the *Sun*, the Chief, or Viceroy in the Materiality of this whole Third Principle. The Second Figure has three Circles on each Side, corresponding with each other, and distinguished only by that Light which shines out of Eternity, and by that Darkness and Obscurity which is on the Backpart, or by the Temporal Light. What they are intended to represent, is expressed in them. They rise out of one another, though they are distinct, and entire Circles in themselves. These Circles being Three on each Side, make up the Number Six, and have a noble Correspondence with, or Allusion to the six Properties of Eternal and Temporal Nature, declaring that Man was in the primitive State of Integrity an express Image both of Time and Eternity. For the Three on his Forepart are related to Eternal Nature, and especially to the Second Eternal Principle, and the Three on his Backpart to Temporal Nature, or to this mixed Third Principle, but especially to the Good Part of it.

And let it be distinctly observed, that the same Thing is to be said of them, as of the Properties of Eternal Nature, *viz.* that these Six are but Three. The Fourth in the Middle between these Three and Three, though not expressed by any particular Character, is clearly understood on the Forepart, in the Fire of the Soul, and on the Backpart, in the Fire of the Sun.

OUR SPIRAL LINE leads us farther, because it turns in deeper and deeper, reaching in its first Circuit the *Fire*, in the next the *Tincture*, in the third *Majesty*, in the fourth *Ternary*, or the Holy Number *Three*, and in the fifth it stops, meeting with that incomprehensible Point, which is most significantly called NOTHING and ALL, out of which All have had their Original.

T A B L E II.

The Second Table shews the Condition of Man in his old, lapsed, and corrupted State; without any Respect to, or Consideration of his Renewing by Regeneration. And this it does as to all those several Parts, which his whole created Being consists of, proceeding from that which is most outward, to that which is more and more, and at last most inward in him.—It represents therefore, in the first Place, his earthly visible Body, considering its principal Members, and chiefly those which are in his Head, Breast, and Belly.—Secondly, His more interior and invisible Astral Body, in Conjunction with his Transitory and Astral Spirit.—Thirdly, His Immortal Soul itself; and his Eternal Spirit, which is the Inmost of all.

The First Representation then contains the outward Figure of Man's earthly visible Body. And it is to be noticed, that it is covered about its privy Parts; which is to signify that Man in his Primitive State of Perfection, when he was one single Body, before his Fall, and before his *Eve* was taken out of him, had not those Members which he is now ashamed of: And though he had them presently after his Sleep, when the Woman was made, yet they were not yet discovered, nor known to him, but hidden; and therefore he could not be ashamed of them till their

An Explanation of the Figures.

Manifestation and Discovery, made after his entire and consummated Fall.—The Position of his Hands in this First Figure, and the Aspect of his Countenance may well describe his Vexation and Astonishment at his State and Situation. And the dark Line at the Head of the Table, drawn through the Words, The Second Table, may denote his Fall into a State of Darkness and Degeneracy.

The principal Members of Man's outward Body, which appear when it is opened anatomically, as they are here represented, are marked with the Characters of the seven Planets and four Elements, according to their several Relations they bear to them, and by which they are produced and influenced.—So in his Brainpan appears the Character of Saturn, his Brain Jupiter: His Heart is marked with the Sign of the Sun, and his Gall with that of Mars: Venus is settled in his Reins, Mercury in the Bladder, and the Moon in the lowest Place, which he is ashamed of.—And so far as to the four Elements, the Region of the Fire, which is marked with its Character, is his Heart, and that of the Water is the Liver: The Earth, with its Character, has its Place in the Lungs, and the Air in the Bladder.—All whatever may be found of Parts or Members, in the whole harmonious Structure of the human Body, depend upon these Seven, and concur with them, to make up the stupendous Analogy between the Macrocosm and the Microcosm.

The Second Figure, the First having shewed the Condition of Man's most outward, visible, and palpable Body, proceeds to that which is invisible and more inward, viz. his Astral Body in Conjunction with his Astral Spirit. The former is represented on the Right, and the latter on the Left Side of this Figure.

On the Right Side is a Peacock, as a Signature and Character of Man, in the State represented here, even in his most glittering Appearance. But if every one should set down his own peculiar Signature and Character, there would appear as many Figures, as there are Beasts and other Animals in the World; nay truly many more. Because the manifold Combinations and Mixtures, whereby three or four or more of those Beasts, which in outward Nature have all but one single Body, jointly concurring, and entering as it were into one compounded Body, make up but one Bestial Nature or Property, in one Person after this, and in another after another Manner. For no one that ever came from Adam and Eve can here except himself.

The next Degree of Inwardness to Man's Astral Body, is his Astral Spirit: Which is expressed here in Man's Left Side by these Two Things. First the Image of the Sun is placed in the Region of his Heart; and Secondly the Character of Jupiter is set in his Brain, and irradiated by the Beams of the Sun.—The Peacock, on the other Side, is the most fit and proper to represent the Astral Body in this Figure, standing in an upright Posture over against the Astral Light, displaying all the beautiful Feathers of its Tail, to be irradiated by it, and looking attentively upon its many glistering Colours, contemplating by this Light, and in this bright Looking-glass, its own specious Appearance, and being extremely delighted, well pleased, and satisfied with the whole Structure of its Body, under which only its black Feet are yet hidden from its Eyes. This is the most proper Emblem of Man's inward Condition in this Place, for what Alteration shall be made in this Signature of the Astral Body, when surpris'd by another deeper Light it comes to look upon its Feet, the Third Table will shew.

The next or third Figure in the Second Table (having before shewn what is temporal and mortal in Man) descends deeper into that which is Eternal; representing here his Immortal Soul as to itself, without any respect to his Eternal Spirit, which is the deepest of all.—Here is first to be seen the Cross, the only proper and most essential Character of the Soul. This has been spoken of in the Explanation of the

First Table.—Secondly, Here are in this Dark Soul to be seen the former Characters of the Seven Planets, all black and coloured: Which is to represent the Condition of Man's Immortal Soul, darkened through and through as to all the Seven Forms or Properties of Eternal Nature, which are all essentially in such a Soul, no less than they are essentially in the Dark World itself, in which this Soul does stand essentially.—Besides these Seven Properties of Eternal Nature, there are also, Thirdly, the Names of the Four Elements of Hell, set down within this dark Soul, which in this State is really in Hell, and Hell itself.—And though they are set in several Places, as distinct from each other, yet they must be considered as they are within each other individually.—The First placed in the Brain, is *Pride*.—The Second, in the Mouth, is *Avarice*. The Third, in the Breast, is *Envy*. The Fourth, in the Belly, is *Wrath* or Anger: And as they proceed from, and produce one another, so this is brought forth by all the Three, concurring always to their Generation again. What *Pride* cannot subdue, what *Avarice* cannot possess, and what *Envy* cannot kill with its murdering Sting, this *Wrath*-fire will burn up, and utterly destroy. As the furious enraged Devil would indeed (if he could) destroy both G O D and all his Hosts.—Fourthly, there is now farther to be seen a Spire of a Serpent round about the Heart; and there is written round about this Serpent, *Self-Love*: Which is to shew that this Place, which ought to be the true and proper Place of Light, is here only darkened by *Self-Love*, which has a very near Relation to the First Property of Eternal Nature, causing by its Magnetical Attraction, Impression, or Contraction, the Eternal Darkness.—But here, Fifthly, appears yet farther, directly under this Place surrounded by the Serpent (where before more outwardly the Astral Light shined, and where hereafter more inwardly, as in the Third Table, the Eternal Light is to be born) the Region of Fire, belonging essentially to Man's Eternal Soul: For Fire is the Fourth Property of Eternal Nature, by whose Generation this Essential Cross, and thus the whole Being of the Soul in all its Existences is perfectly made up. The Fire then, though before already contained in the Seven Forms of Nature, symbolized by the Characters of the Seven Planets, is here set down particularly with a special Respect to the true First Principles, which also in the Third Table, as to its restored State, shall be made to appear in this same Place immediately under the Region of Light.

What has been said, relating to this Figure, has been concerning only Man's Immortal Soul. And it might now be expected farther, that in the Fourth and inmost Place of all the Condition of Man's Eternal Spirit, in his unregenerated State, should in this second Table be also represented, according to what was said in the Beginning.

But what can be shewn or represented of that which is not to be found, which has no Essence nor Existence? Such Men or Souls have no Spirit in this Condition. They are, as the Apostle says, Animal having a Soul, but not having the Spirit. This only then is, and could be represented, that there should be indeed somewhat deeper, higher, or more interior in Man than his Immortal Soul. And for that Purpose there is yet left in this Table another Gate or Door, to be opened and looked into; but it is small, and there is not the full Figure of a Man delineated, which else would have been due as well to the Spirit, as it was to the Soul; but only a small Piece of Man's Left Side is expressed, wherein nothing appears, but those same two Regions or Places of Fire and Light, both darkened and empty, having neither the former nor the latter. Which is to shew, that in this inmost Place, Man's Eternal Spirit should live and dwell above his Immortal Soul, brought forth by it, like as a Light is brought forth by Fire, and dwelleth above the Fire in a higher Region.

T A B L E III.

The Third Table is designed to shew the Condition of the whole Man, as to all his Three essential Parts, Spirit, Soul, and Body, in his Regenerated State: But it cannot represent every Part alone by itself in such a Manner as was observed in the former Table. For this Regenerating Work always concerns all Three together though in several and very different Respects. The whole Man therefore is here always to be understood in every particular Figure, though some Observations are made now chiefly upon this, and then upon that exterior or interior Part of him. And so this Order is observed in this Table, that First, the Beginning; Secondly, the Progress or Increase; and Thirdly, the Consummation of his Regeneration be declared by it.

First, The Beginning of it is here symbolized in the first and outmost Representation. And the chief Place of this Beginning is that very same, which before in his Astral Spirit was full of Light from the outward Sun, which in his Immortal Soul was darkened throughout, and surrounded with the Serpent; and which in his Eternal Spirit was void and empty, without any Form or real Existence.—In this Place therefore the Heart is now here significantly expressed, for out of it are the Issues or Springings forth of this new Life.—In the Heart, considered as to all the Three essential Parts of Man, though in different Respects, this Beginning of Regeneration is made; and it is made in an analogical Parallelism with the first Creation of the Macrocosm, of which the Scripture says, Darkness was upon the Face of the Deep, and GOD said, Let there be Light, and there was Light.—This Darkness upon the Face of the Deep in the Microcosm was declared in the Second Table. Here is then now to be considered that effectual Word of the Lord, saying, Let there be Light.—The Author of this Light is the same Spirit, whom the Scripture relates to have moved upon the Face of the Waters, represented here in the Shape of a Dove, wherein he also shewed forth himself upon the Face of those Waters of the Jordan, where our Lord from Heaven in our visible Humanity was baptized.—But the Chiefest Object to be taken Notice of here, is the Light itself. No Sun is here yet risen, for the Sun expressed in this Figure denotes only the Astral Light in Man's Astral Spirit, as it did before in the Second Table. And this New Light, wherein the Heavenly Dove appears, is represented round about this Sun, but not as another greater Sun, but rather as a Lightning without any Beams of Light, encompassing the Rays of this Firmamental Sun, making them narrow, or bringing them close together, so that they cannot beam out, or stretch forth themselves to irradiate the Jupiter in Man's Brain, as they did before. But this same Light or Lightning is itself also without all Beams, and does not at all illuminate Man's Head or Brain, but dissolves and dispels only that former gross and thick Darkness about Man's Heart.—As to what this Light is, it is a good, true, real, Heavenly Light, brought forth by the Creating Word and Spirit of God, moving upon the Face of Man's Heart: But notwithstanding it is not that Light of the Supercelestial Sun, which is to arise in the following Representation. It is then a Light bearing Analogy to that which in the Macrocosm was brought forth the first Day of its Creation, which was a good, true, real Light, and was nevertheless not yet that Light of the Firmamental Sun, which we now see and enjoy, Day by Day, for this Sun was not then yet in Being.—And First, This Light, on one Side, is a violent actual shaking, scattering, dividing, melting, dissolving, and dispelling of the

strong Impression and Compaction of the Three (and chiefly of the First of the) Properties of Eternal Nature, which cause by their vehement Magnetical Attraction, and Saturnine Congelation, the thick Infernal Darknes. And in this Respect it works effectually both upon the Serpent encompassing Man's Heart, and upon the Peacock dwelling in his Astral Part. And Secondly, it is, on the other Side, a meek, amiable, appeasing, softening, penetrating, Clearnes, dilating, diffusing, and settling itself, instead of the former Darknes, in and about this Place of Man's Heart. But it is without Shining Glance or Lustre, or any outbeaming Brightnes, because not yet born out of Substantial Burning and Enduring Flames. And in this Respect it chiefly affects Man's Immortal Soul itself. It is not the Light of the Sun of Righteousnes itself, but only as yet a Fitness of our Mind, wherein this Sun, as soon as rising, may without Hindrance display its Beams of bright Substantial Light, and may produce as in a Glass, prepared and made clear, a Living Resemblance of itself.—It is then the Chiefest Duty of Man, in this Beginning State, to take Heed, according to the Words of the Apostle, to this First LIGHT, shining in a Dark Place, untill the Day dawn, and the Day-star (which now from hence is approaching to the Spiritual Horizon nearer and nearer) doth arise in his Heart: Whose actual Rising the next Figure declares.

But before we come to that, we are to consider the effectual Alteration, made by this First Light or Lightning, both as to the Bestial Nature dwelling in Man's Astral Part, and as to the Serpent encompassing Man's Inward Heart.—The Bestial Property is expressed again in the Shape of a Peacock, different a little from the former in its Posture. Its Tail is folded up, but not yet laid to the Ground, and its Head is withdrawn from its own Looking-glass in its displayed Tail, as before, contemplating no more the manifold specious Colours of it, but looking with a kind of Astonishment upon that new-risen Light, and as being greatly terrified by it, knowing not what to make of it. And the Form of his Countenance and Position of his Hand expresses the same, which in the next Figure discovers a more calm Consideration and Serenity. And this signifies that this Light, or rather Lightning (called so more properly with a peculiar Respect to these two different Inhabitants of Astral Light and Infernal Darknes, because to them it is a violent Shaking of their several Habitations) is indeed a great Terror to the Brutish Property in Man's Astral Part, which has a real Foretaste of what is to come, *viz.* of its total Dispossession, both of all its Enjoyments and Prerogatives it delighted in before, and of all its Dominion it usurped and exercised over both Soul and Spirit. For it is really thereby made sensible of that great terrible Earthquake yet to come, thus expressed in the Revelation of St. *John*, The Sun became black as Sackcloth of Hair, the Moon became as Blood, the Stars of Heaven fell unto the Earth, the Heaven departed as a Scroll, and every Mountain and Island were moved out of their Places. And so this Peacock in Man's Astral Light is made to be sensible of what shall be done with it in Future.—But to the Serpent, in his Infernal Darknes, a much harder effectual Stroke is given by this Lightning. As accordingly also in outward Nature, every Lightning is more terrible and of greater Efficacy, in the Darknes of the Night, than in the Light of the Day. This Serpent, expressed before as encompassing Man's Heart, is now here dashed by this Lightning in many Pieces, falling down into a Dark Abyss. But it is not so broken or bruised, as that it could be said to be killed, or deprived of all its Life and Activity; neither is it so cast out and banished by it, as if it were quite removed, or driven out of all the Borders of Man's whole created Being. But it is only as yet expelled from this Place of Man's Heart, and cast down into its own dark Pit; from out of which it came, and wherein it

An Explanation of the Figures.

lives and has its Existence. Which Pit or Abyfs is ftill in Man himfelf, and is not yet ftut up or fealed. And there this Serpent will inceffantly endeavour all it can, to come up again, and to recover its loft Dominion.—Let no one therefore reft feure in this Beginning State.

The Second Figure in this Table (upon lifting up the fuperior Part of the Firft Figure) represents the Increate and Progreff of this Regenerating Work.

And Firft, The Sun is here rifen in Man's Inward Heart, where formerly the Lightening appeared. Which is to fignify a constant and enduring Illumination of Man's Eternal Soul. For though this fame Sun alfo may be clouded and eclipsed, and quite difappears to Man's Eyes or Senfibility, and this many Times again and again; as indeed it will and muft be in every one, becaufe of the great Mixture and Variation Man ftands in yet, and is fubject to, and alfo becaufe of his appointed Trials he muft undergo; yet it is a constant, fixed, and enduring Sun or Light in itfelf, which fhall go under no more, but always prevail again, and difpel every Mift and Cloud, and rife continually higher and higher, till it attains the very Zenith in the Midft of Heaven, in its accomplifhed Race at Noon, where it is to reft for ever and ever.

Secondly, The Outward Sun in Man's Aftral Spirit is not thereby abolifhed, but ftands yet ftill in its own Place, where it always ftood before. For it cannot be done away but by Temporal Death, when the Spirit of this World fhall take away from Man that which was given to him by itfelf, and fhined into Man by its own influencing and perifhable Light.—But it can no farther illuminate the outward Jupiter in Man's Brain, or if it did, Man could no more now, as he did before, regard it, much lefs admire it, or fatisfy himfelf with it.

For Thirdly, The Beams that illuminate this Jupiter, proceed now only and immediately from this new-rifen Sun: Which is to fhew, that this Internal Light is now gradually more and more fufficient by itfelf to enlighten Man's Understanding, both as to Spiritual Inward, and Natural Outward Things. So that in this Light Man may now fee, and clearly difcern where he ftands now, and where he ftood formerly, what was done with him, to what End it was done, and why it was done fo, and not otherwife. Which he was altogether quite ignorant of before.

Fourthly, But neverthelefs, if Man does not take Heed to his own Spirit, not keeping himfelf always in pure Humility, this exterior Sun may beam out again, and fend forth its Emanations into Man's Head more powerfully than ever before; for it is now more fit to do it under a Difguife of Pure Internal Light, whereby it may lead him captive into many ftrange and wonderful Delufions. As it has done indeed with Thousands and Thousands; of which many Inftances might be produced, both Old and New, and fuch as brought forth moft notable Effects in this apoftatized Age of Chriftianity.

Fifthly, The Firft Principle of Fire does alfo here now appear in another Condition. For its Flames are more lively, and more fpread abroad, and in a better Difpofition and Expectation of becoming quite open, clear, and free. And its Interiour Part is not fo darkened as it was before, but this Darknefs appears like as it were broken and intermixed with Light, though it ftands not yet in, but is far from that Union with the Light, which it fhall come into in the following Figure.

Sixthly, There appear moreover Two Pieces of Semicircles, the one finer, and the other thicker, oppofite to each other, which, as they ufually and properly denote the Two Principles, make a peculiar Reflection upon this moft confiderable Dividing between Light and Darknefs, made by the Rifing of this Sun throughout

the whole Man, whereby every Thing in Man is set more orderly in its own due Place.— For First, The finer Circle, properly that of the Light-world, contains within its Circumference two different Things, *viz.* not only the Light itself, but also the greatest Part of the Fire; which is to shew, that these Two belong now to each other in the nearest Relation, and are to be made one Individual Thing. And for this End they are both now here in a Preparing State, making each themselves, and both of them each other ready, for solemnizing that indissoluble Union, to be entered into and fully consummated hereafter. And so Secondly, The grosser Circle, properly that of the Dark-world, contains also two different Things, *viz.* not only Darkness itself, but also the Bestial Property standing in the Astral Light, which has been expressed in the Form of a Peacock; which is to shew, that these Two also are nearly related to each other, and belong to one and the same Region.—For even the brightest Astral Light must hide itself in Darkness, wherever the open Face and Presence of this new Risen Sun appears. And even the best Bestial Property is not able to stand unveiled before that Pure Light of this Internal Sun, but is to be excluded, divided and separated from it by this Circle of Darkness.

There is a continual Increasing of the Regenerating Work: Which implies a perpetual Progress and Alteration of All those who are upon this Way, which is not, and could not be distinctly represented. But Experience will make it plainer than any Representation can. For they ascend always from a lower Step to a higher, from a weaker State to a stronger, from a greater Distance to a nearer Presence, and so approach successively nearer and nearer to the End of their Journey, or as *David* expressed it, they go from Strength to Strength, till they appear before GOD in *Sion*.

But this is not without great Oppositions, Trials, Combats, Fightings and Battles. For though there is here in this Forepart of Man, whose Face is now turned towards Eternity, nothing of this Kind expressed, yet on his Backpart, where his Astral Mind is looking still towards Time, there the Enemy within his own Dark Abyss, appears exhaling, or breathing out his poisonous Hellish Smoaks and Mists, and lying continually in Watch, to entrap, to insnare, to assault, to resist this Travelling Soul, as is represented on the Backpart of this Figure; where these Things may be observed.

First, That this Dark Globe full of horrid Monsters, hidden as it were within Man's Feet, is the same Place, where before by the First Lightening the Serpent was cast into; it is its own Dark World, Abyss, or Bottomless Pit of Darkness.

Secondly, That this Dark Abyss, with its Infernal Inhabitants, is not yet without Man, or under Man's Feet, so that he could be said to stand free above or to trample upon them. But it is yet really still within him, though no more so highly exalted as to reach his very Heart, but thrown down deeper at a greater Distance from the Light, or driven more into its own lowest and inmost Place, as it were to Man's Feet, which are represented to stand therein, to shew that Man is surely to go through this Dark Region, and through many such Occurrences as will come forth out of it, and meet him to hinder his going forward in his Way, leading out of Time into Eternity.

Thirdly, That the Serpent in this dark Abyss cannot approach any more to this Light in Man's Heart; nay it is blind in this Light, and sees it not, nor any thing that is done in it, but only feels that itself is valiantly resisted, nay kept out and under by it, if Man does but continue to be faithful to it. For the Serpent is once cast out from its former Possession by one stronger than it, who will now keep his

An Explanation of the Figures.

Palace for ever, that his Goods may be in Peace ; to whom be Praise and Glory and Dominion for Ever.

Fourthly, That this Serpent's Power is so restrained, and shortened by this Light, that it cannot approach so much as to creep into Man's Astral Mind on his Backpart ; provided Man be not negligent, and does not depart from his Watch, but takes always Heed to the Voice and Direction of his Guide, never silent, if himself does not wilfully shut his Ears, or withdraw his Attention and Obedience.

Fifthly, That nevertheless, inasmuch as Man dwells yet still on the Borders of this Dark World, and carries every where along with him not only an Astral Mind, fit to receive both Good and Evil, and to admit as easily this as that, but also a Bestial Nature and Property, inclining always more to Earthly-mindedness than to pure Heavenly Objects, This Serpent does not cease to make his Approaches to them both, as near as ever possible. And this is done chiefly by a continual incessant Breathing out of his poisoning Mist, and infectious Smoak, arising as the Smoak of a Furnace, darkening the Air, and entering (if not withstood and kept out continually) into Man's Astral Mind, and into those Starry Constellations that are predominant therein, and give a Propensity, more or less, either to that or this Object in the outward World, according to the Condition and Nature of that Bestial Property, that was generated by them in the First and Old Birth of Man.

Sixthly, That this Smoak is chiefly and summarily a real Generation, or coagulated Outbirth of the Four Elements of Hell, containing in itself all Kind and Manner of Evil and Wickedness, Perverseness and Filthiness, that may be found in all the Dark World, and displaying itself in this World in an innumerable Variety of evil Deeds, and Words, and Thoughts, hidden and covered many Times under the fairest Forms, and most specious Appearances, all concentrated originally in the one individual Essentiality of these Four Elements of Hell.

Seventhly, That the Serpent's most dangerous Contrivance, and most efficacious Approaching, is in this Smoak when transformed into a bright Cloud of Glory, which indeed it may be no less, than this Serpent itself may be transformed into an Angel of Light. For then it may insensibly, and even in a most pleasing Manner insinuate itself into Man's Astral Mind, and may have captivated it, nay infected both Soul and Spirit, before Man is aware of it.

And therefore the Golden Rule to be taken heed unto in all this Way, from the Beginning of the new Risen Light, untill the putting off Mortality, delivered to Man by Him who dwells and rules in this Light, is this, consisting of Two most significant Words, WATCH and PRAY.

The Third and last Figure in the Third Table proceeds to describe, by some Typical Representations, the Perfection or Consummation of this great Regenerating Work in Man. And this in that Manner, that it shews first the Beginning of this Perfection, which he may attain to while yet joined and confined to this Earthly Body, Astral Mind, and Bestial Property, and then farther the full Accomplishment of this Perfection, to be expected then, when his Earthly House of this Tabernacle shall be dissolved.

Concerning the Beginning of this Perfection, This Figure does here now shew the whole Semicircle, excluding the Bestial Property, full of Light. The Fire now burns constantly in free and open Flames, all pure, and without any Mixture of Darkness ascending up towards the Light. And the Light casts forth its glorious Beams into the Fire, shining upon, and illuminating it through and through. Which is to say, that now this Blessed Union between these Two is celebrated actually,
making

making really One Thing of them that were Two: Though nevertheless each of them truly retains its own proper Essentiality in itself, and is not changed thereby into the other, which neither shall nor can be to all Eternity.

For the Fire continues to be Fire for Ever, and can never be the Light itself; and so the Light is for Ever Light, and never shall be made Fire. And yet these Two are not any more Two, but only One, united within one Sphere or Circle of the Heavenly World individually.

Which is yet more significantly represented by the Two Triangles of Fire and Water, standing in the Midst within each other: Which when thus combined, make up one only perfect Hexagon, the nearest Figure to that which is the most perfect of all, *viz.* a Circle. The Semidiameter of a Circle, when set forth in its Circumference, will divide it exactly into Six equal Parts, which when combined two and two together are a perfect Hexagon, typifying the Six Working Days of the Creation, or the Six Labouring Days of Man, in this Union now accomplished, and gathered in into their own Circle, into One Eternal Sabbath, which is the Seventh Day without Morning and Evening. A Description of this Hexagon, with its Figure, may be seen in the Explanation of the Figures in the Second Volume, Number X. And in Number XIII. it is encompassed with a Circle.

This Union then in Man is the Perfection of this great Regenerating Work, both in Time and Eternity. For here is now nothing farther to be expected, nor can be desired. It is the full Restoration of what was broken by the Fall: And though there is and must be still yet a farther Perpetual Progress and Increase, as long as Man lives in this Time upon Earth, yet this Increase is to be understood as to these several divided, scattered, separated, and opposite Things Man has yet in his exterior Parts, and must continually more subdue and conquer, and bring into Subjection, and not as to this Internal Union itself, which is perfect even in this Time, but shall exert more its Perfection, in the whole Superabundant Fulness, throughout Man's Whole in Eternity, where it can do it more freely, being delivered from all Impediments.

As to the greatest Alteration that is and can be made, by this Re-union of Fire and Light, in Man's Bestial Property, before its total Destruction by Temporal Death, the Emblem of it is again a Peacock. And its Tail is now quite folded up, and laid down to the very Ground, its Eyes are fixed stedfastly upon its black ugly Feet, and its Forepart touched by some Beams of the great Celestial Sun.—For the Rational and Sensual Part of Man cannot behold, in any true Reality, its own black, weak, vain, and evil Ground it stands upon, till itself be touched by some Beams of the Supernatural Sun.—Two Things are yet more to be observed concerning this Peacock. First, This Peacock, that in the former Representations was placed in the whole Figure or Body of Man, as a proper Part of him, stands now here but in a peculiar, separated, and Half Figure only, easily by itself to be lifted up, and taken off from Man. Which denotes, that after this Re-union the Bestial Property (and so also more the whole exterior visible Man) though it still remains as within its own Sphere, is yet no more so nearly, so inwardly, so properly, or so familiarly joined to Man, but cleaves to him only from without: Secondly, This Peacock was, in a Representation before, placed significantly within the Groffer Circle of the Dark World, which stood in the same Superficies opposite to the Finer of the Light. But here now this Dark Circle is quite removed out of Sight, and does no more appear in this Figure, but only the Finer of the Light World stands alone in its former Place. And the Peacock is now placed significantly out of the Dark Circle, standing only within its own Darkness, which is not the Darkness of the Dark In-

fernal World, but only that of this outward Elementary World, where both Good and Evil are mixed in one Sphere or Principle. And this is to shew, that this Re-union of Fire and Light in the Internal Man, does truly extend its Energy to this very Bestial Property also in Conjunction with the outward visible Body, according to their Constitution and Capacity. And by the precious Tincturing Blood of Him, who has wrought out this Holy Re-union, they also are redeemed, and stand only during this Time in their lesser or exterior Temporal Darknefs. Which denotes the Natural Death and Dark Grave they are liable to, where they are to rot; and to be turned into Dust and Ashes. From whence nevertheless, in the Day of the Last Appearance of our Lord from Heaven, when he comes in the Glory of his Father, they shall be raised up again. And the two opposite Properties of Good and Evil, like as throughout the whole Macrocosm, so in them also, shall be separated from each other. And all that was good in them, in such a Goodness as was in this Lower Principle opposite to Evil therein, shall be exalted to a higher Degree of Goodness, capable of being admitted into the Glory of the Principle of Light, according to the Saying of the Apostle; This Corruptible must put on Incorruption, and this Mortal, Immortality. And so when Death is swallowed up in Victory, Man shall have lost Nothing at all of whatever has been in him, but shall only find himself perfectly delivered from all whatever has been Evil, and of an infecting, dividing, and destroying Nature.

When now this Half Figure with its Peacock is lifted up, then the Figure represents the full Eternal Accomplishment of this Perfection: Which was already perfect before within itself, but does now exert itself more Superabundantly, in the whole Transcendent Fullness, throughout the whole created Being of this Re-united Image of GOD, and in all its Three Essential Parts, Body, Soul, and Spirit, without any Hindrances or Impediments, which altogether by this lifting up the Peacock are done away. And this will be immediately after his Death, provided this Image of GOD is come during his outward Life, to this perfect Reunion. Though even then also there will be yet a farther Alteration, or rather higher Triumphant Exaltation, after the Resurrection of his Outward Part, when that also which was Corruptible and Mortal shall have put on Incorruption and Immortality.

The Part which was subject to the Darknefs of the Bestial Property, being lifted up or put off by Death, is now justly full of Light. For the Half Circle of the Eternal Dark World (which stood before in the Place opposite to the Light) is now there to be seen no more, but is driven back into its own dark Den or Hole, which is expressed in the last Figure, and there it is shut and sealed up.

The Dark World will now have done: The Great Wonders of the All-filling, Omnipotent, Universal Being of All Inferior Created Beings, are now brought into Manifestation, which the Dark World must have concurred, and have been subservient to. And the Darknefs, which is placed underneath in this Figure, is suppressed and covered over by the Light, and shall appear no more to all Eternity.

The last Particular Thing of all, in this last Figure of the Third Table, to be considered, is the Semicircle of Light itself, which contains in it the Two Re-united Principles with the Two Triangles, and the Name of SOPHIA. And it cannot be said to be superfluous as to this Figure, though the other opposite Circle of Darknefs is removed, and the whole Image is full of Light. For it has a most distinguished Office, which it is to bear to all Eternity. For it shall stand in Spirit and Reality as an Eternal Monument or Resemblance, that these Two were once divided, and sealed upon by the Seven Seals of Death and Darknefs, and that these Seven are broken, and these Two Re-united, and crowned with Light and Glory

by Sophia, the Eternal Wisdom of the Holy Trinity, through the All-sufficient Tincturing Blood of the Lamb Slain from the Foundation of the World. For OUR LORD JESUS is the true Corner Stone for Rebuilding and Re-uniting all that was broken and divided. In Him all the whole Fulness of Sophia dwells substantially, having within himself these Two Tinctures of Fire and Light essentially united in One only Thing without all Division. And from hence All the Blessed Inhabitants of this Principle will ever cast down their Crowns before Him that sits upon the Throne, and sing that New Song in the Revelation, Worthy is the Lamb that was slain to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory. And these Two Things, of being Crowned by Him, and of Casting down their Crowns before Him, are now not two, but one and the same Individual Thing, wherein the Only Everlasting Continuance of all their Blessedness and Glory consists, expressed also most secretly and emphatically by this Representation of the Two Triangles within each other, and by the Name of SOPHIA.

And so these Two Triangles, entering into and abiding within each other, and making but one most Regular Figure, are now for ever most essentially nothing else but LOVE and HUMILITY, not only the proper Dwelling-place, but also the very Essence itself of the Eternal SOPHIA.

When therefore all other Gifts and Graces, of Faith, Hope, and the Rest, shall either cease, or be changed, then only Love and Humility shall abide and be exalted in their own unchangeable Essence, and shall make up the whole Everlasting Fulness of all Blessing, Glory, and Happiness for Ever.

To Him, who is Himself both the Highest Love and the Profoundest Humility, be all Honour, Glory, and Dominion, in Time and in Eternity.



THE TRUE PRINCIPLES OF ALL THINGS.

Fig. 1.



Eternity and Time when they agree In Union joind and Harmony.

Then tis most certain that thou shalt be free From Trouble, Want, Anxiety.

BYSS AND ABYSS-NOTHING AND ALL-TIME AND ETERNITY.



HIC EXILIVM, IBI PATRIA: ET INTUS BONA REIPUBLICAE LATENTIMO PATENT.

VANA VANIS: TERRESTRIA TERRENIS: NOS ASSINGAMUS ET AMOBEMUS



BREATHE THE SOLAR

WORLD

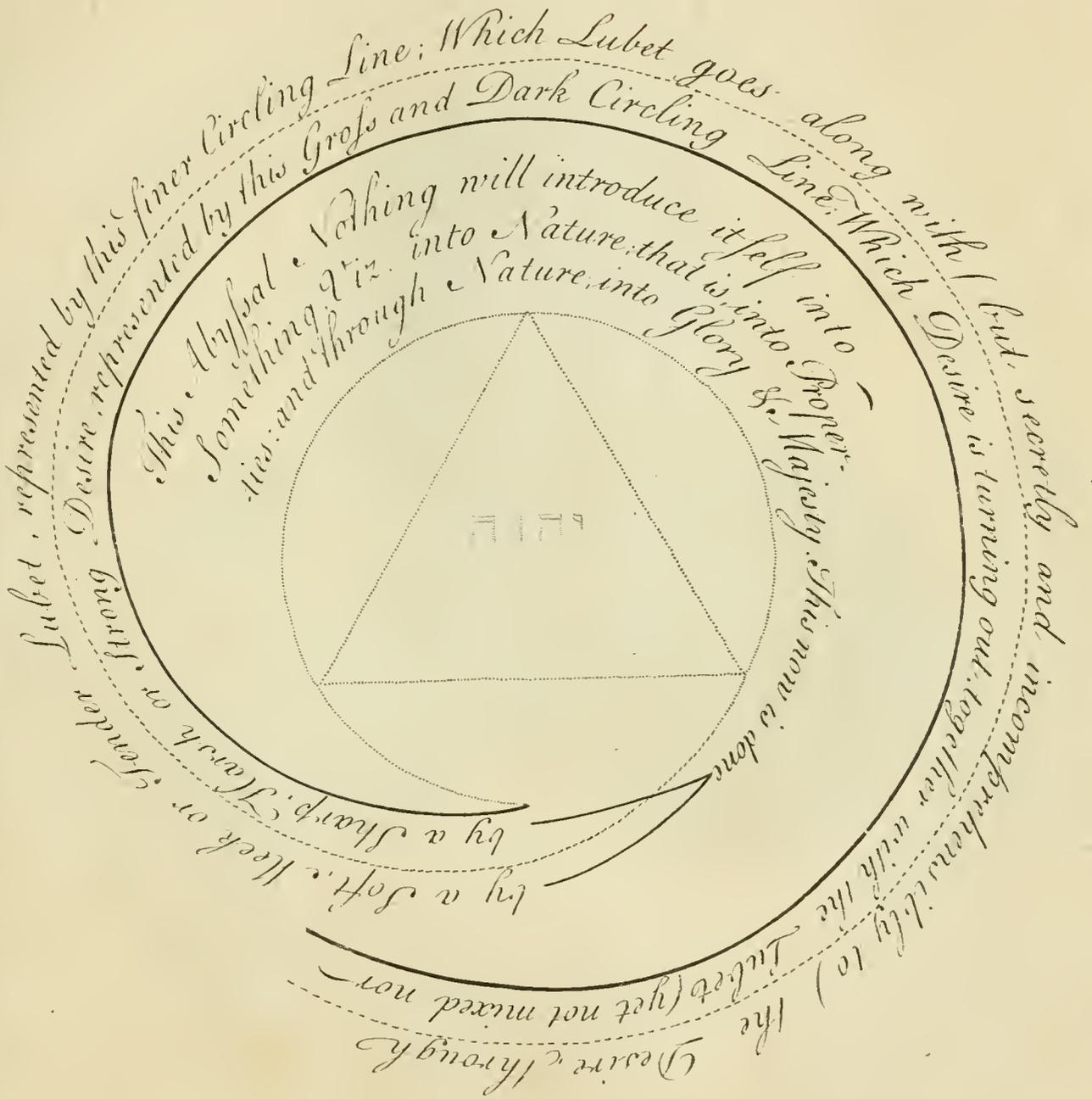
EXHALATION FROM SPIRIT AND SPIRIT WHICH IS CALLED TIME IN STRIFE OF

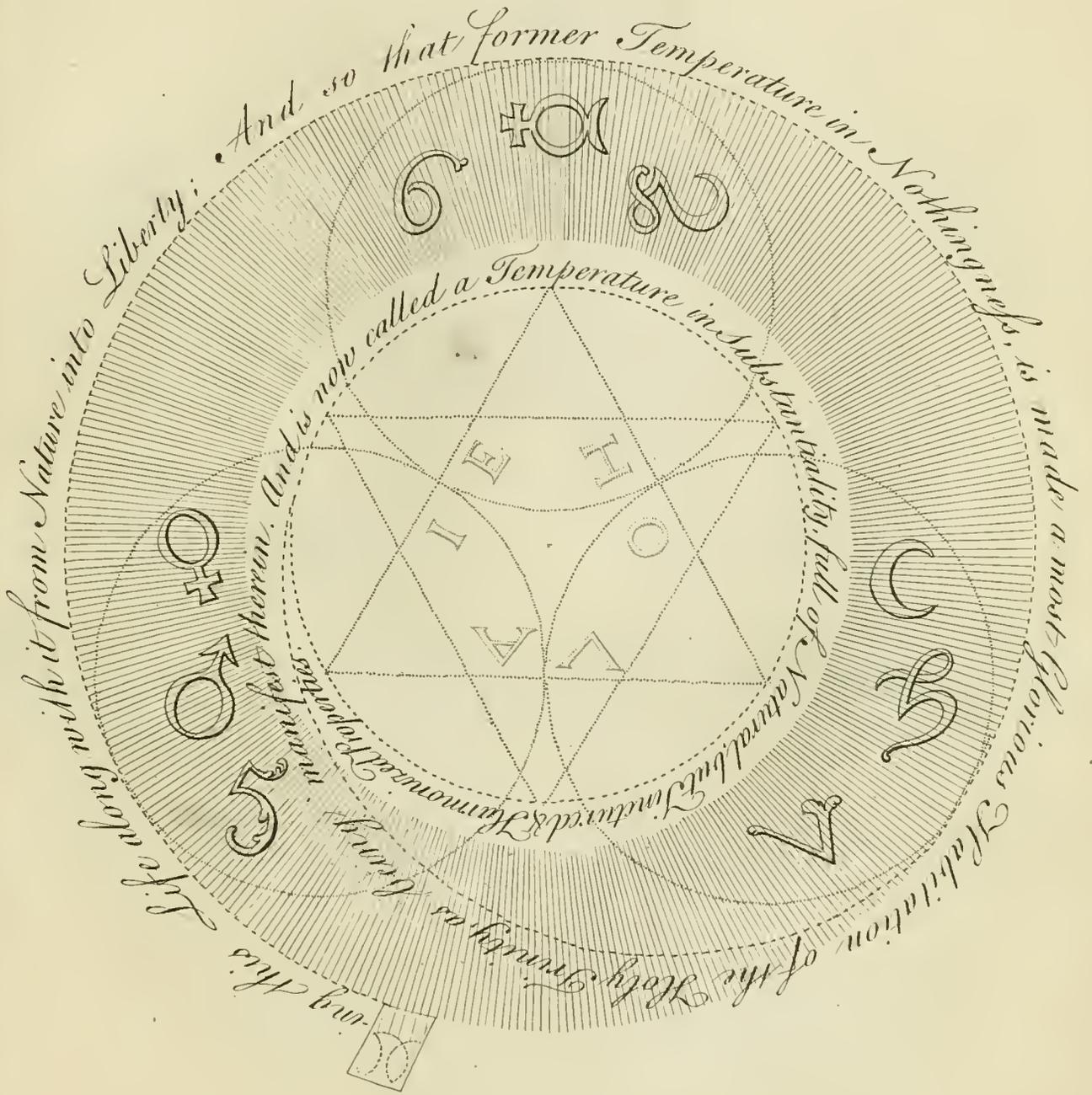
The TREE of the SOUL.

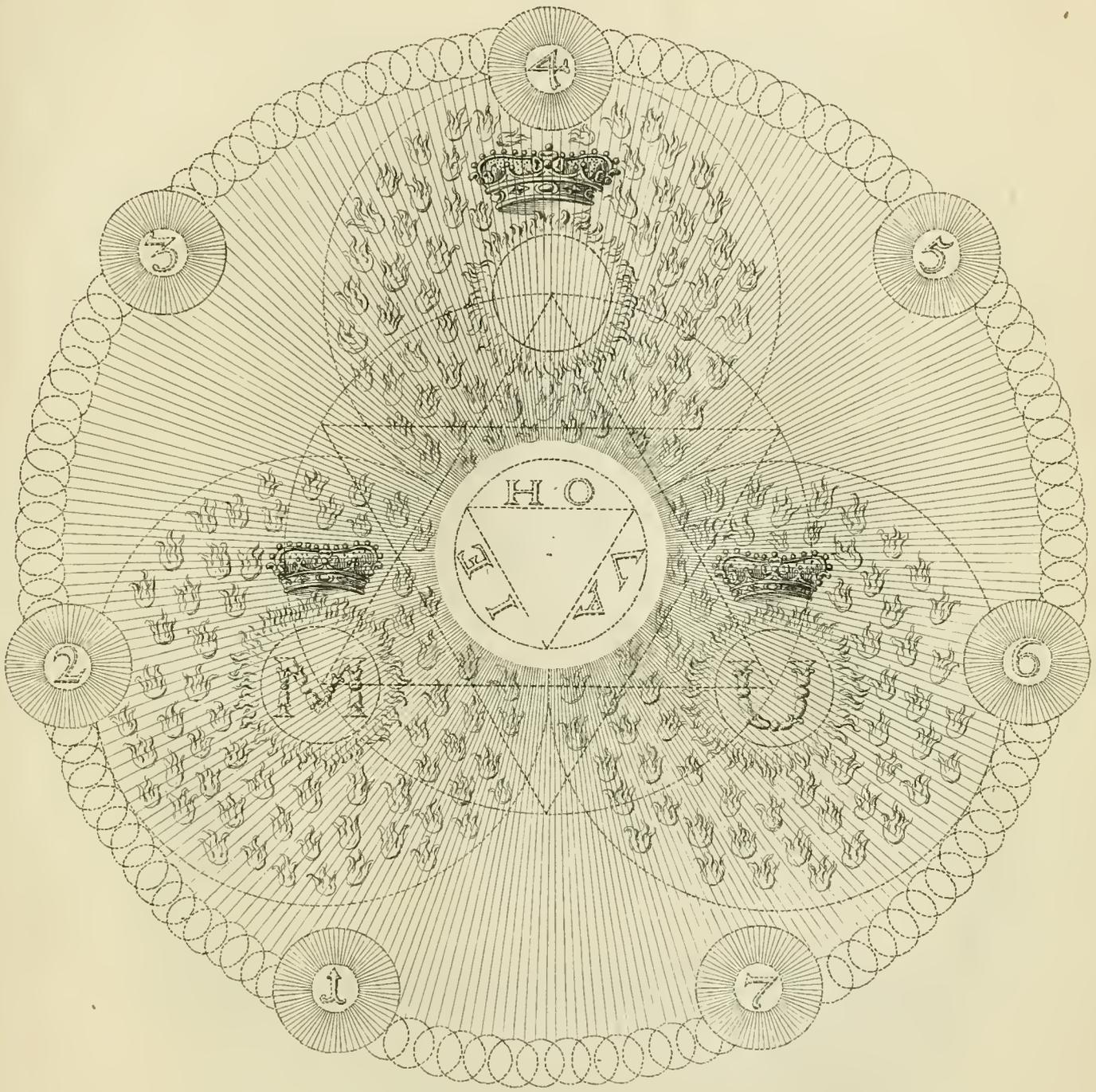
Fig. 2.

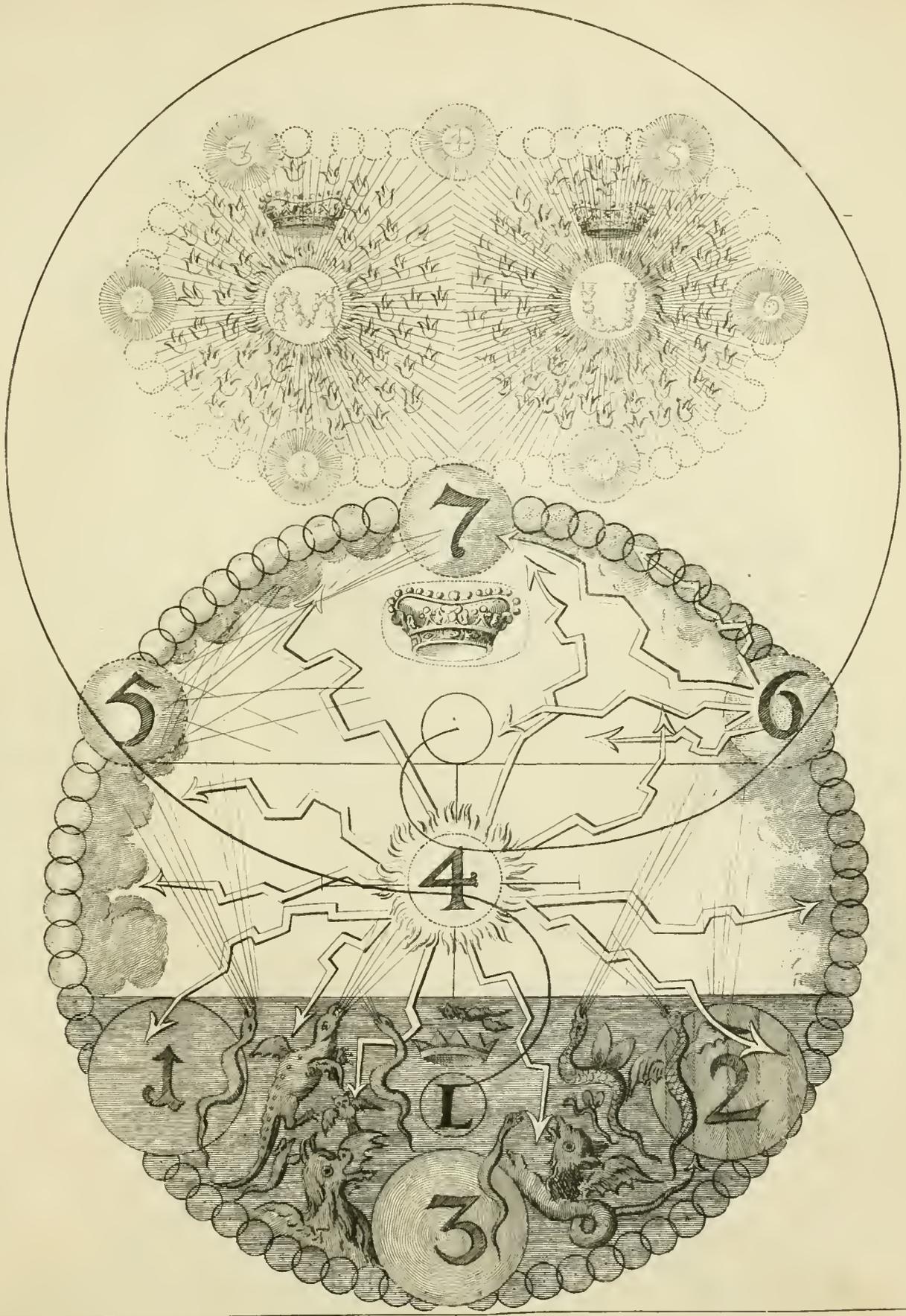


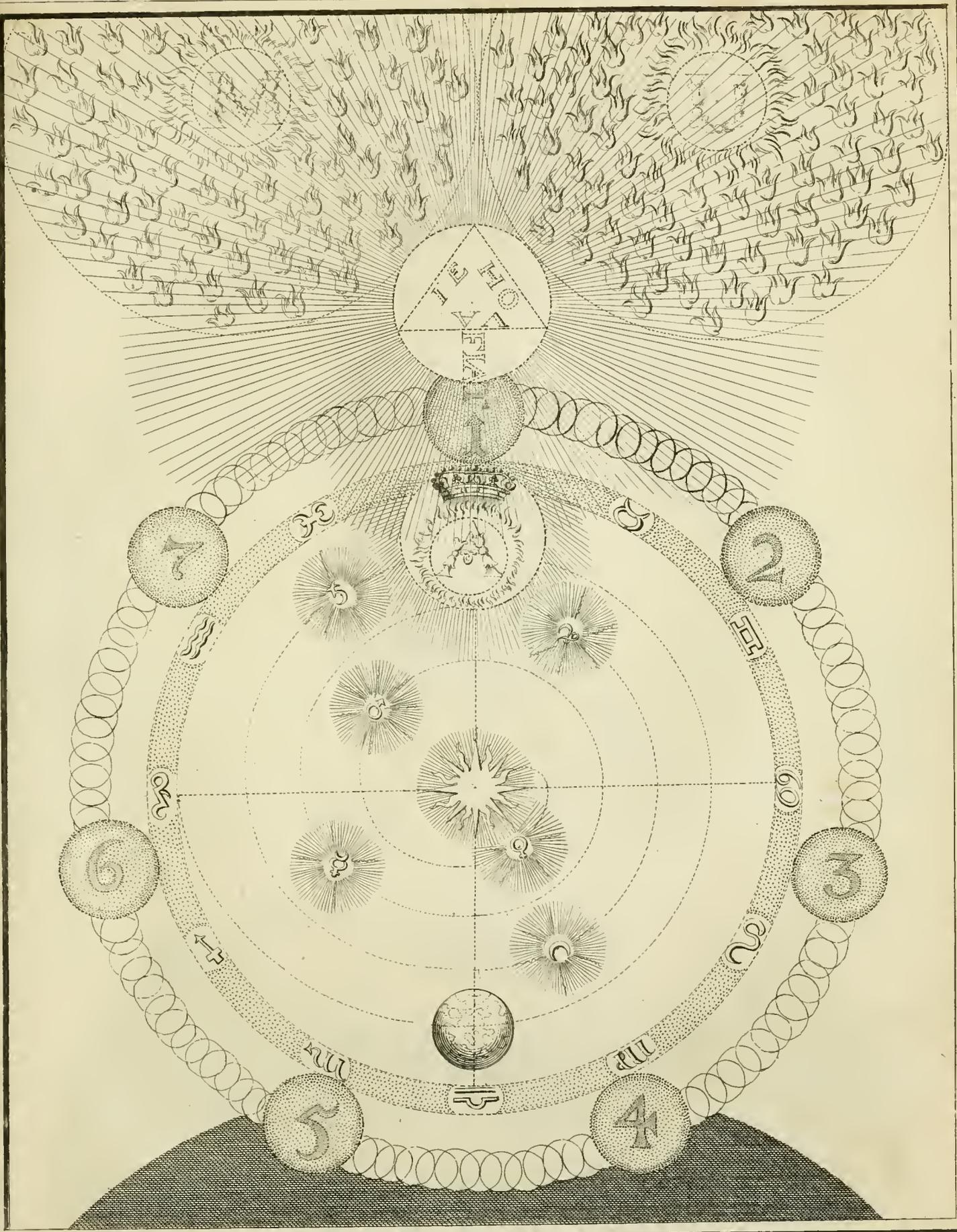


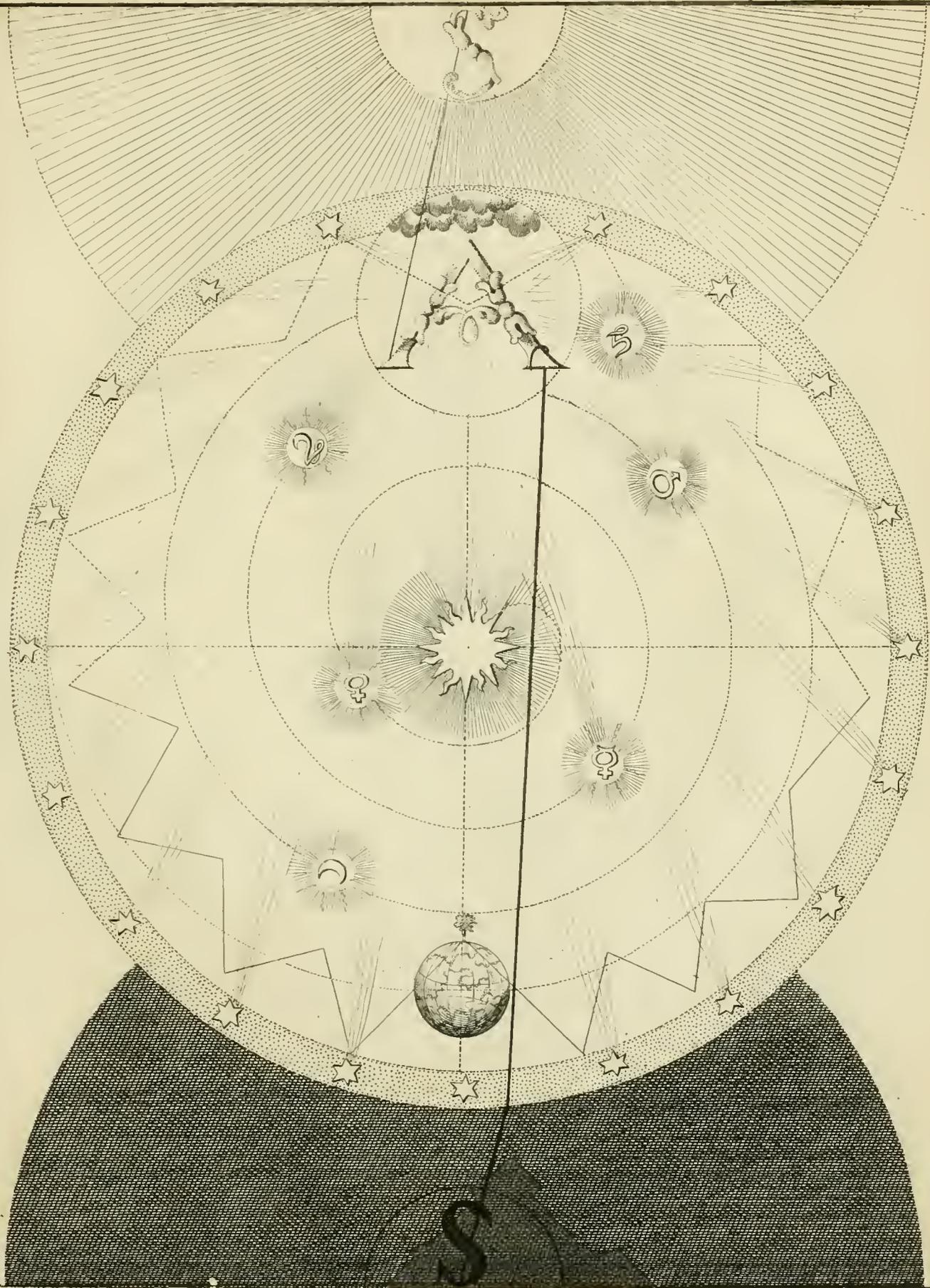


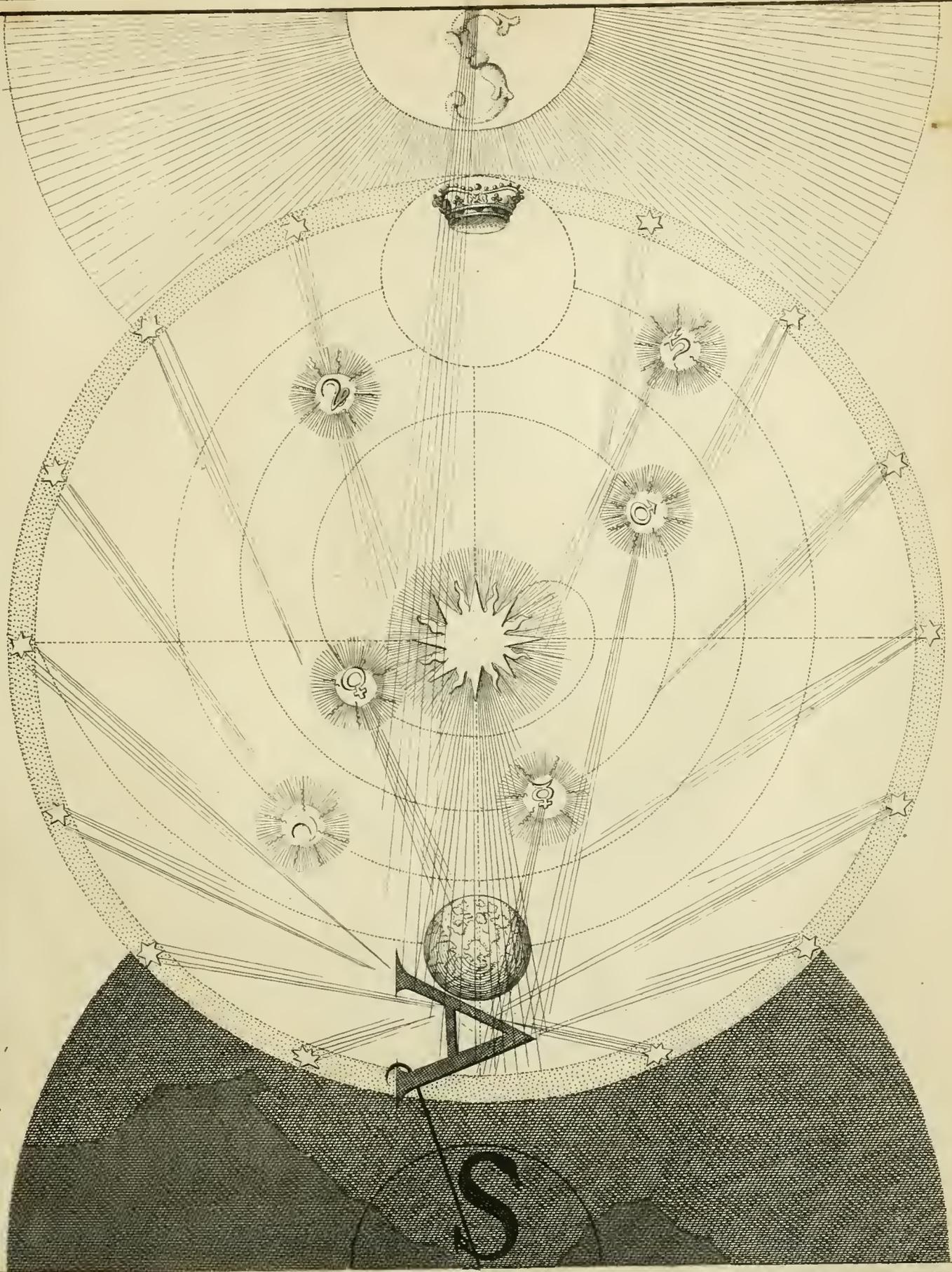


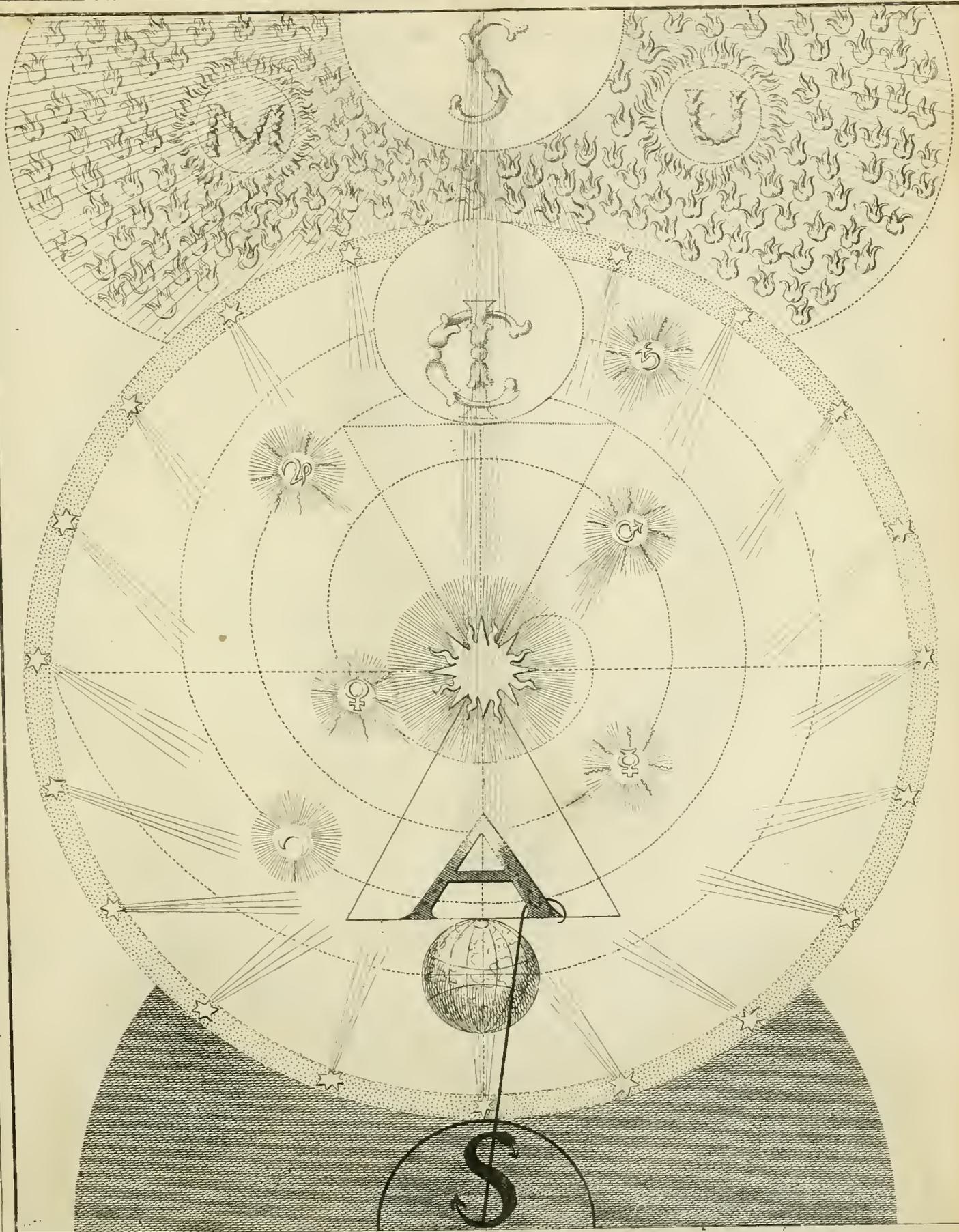


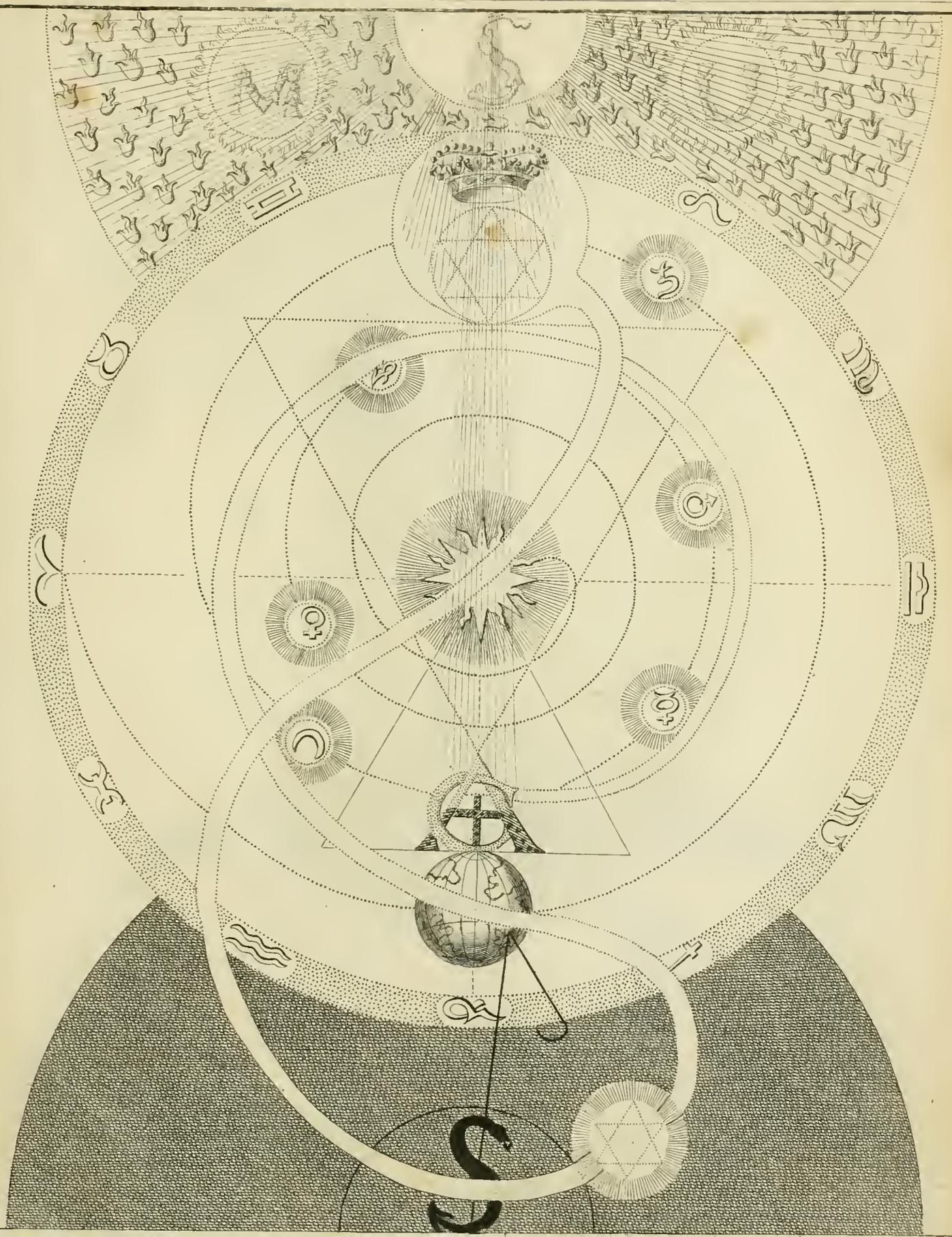


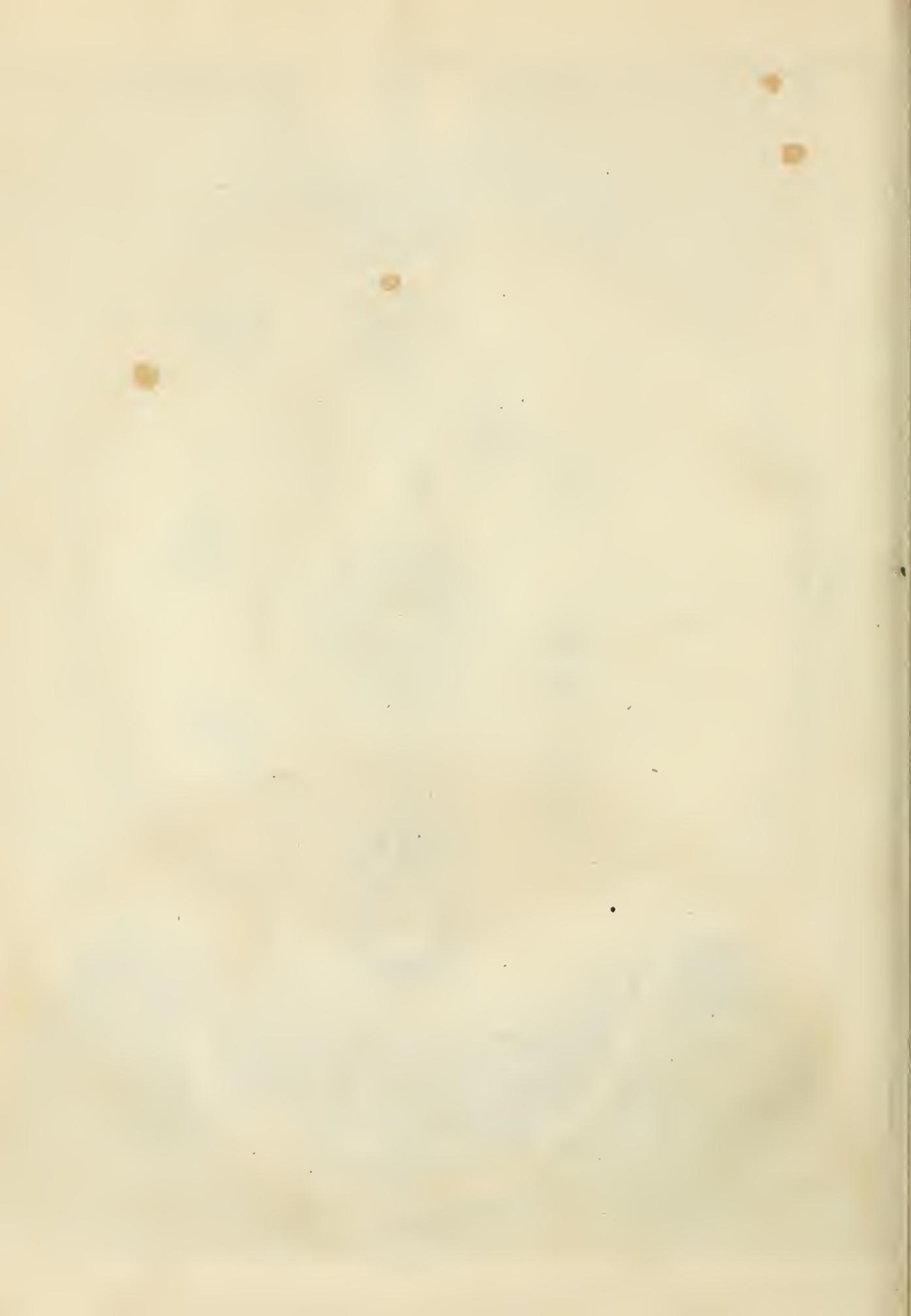


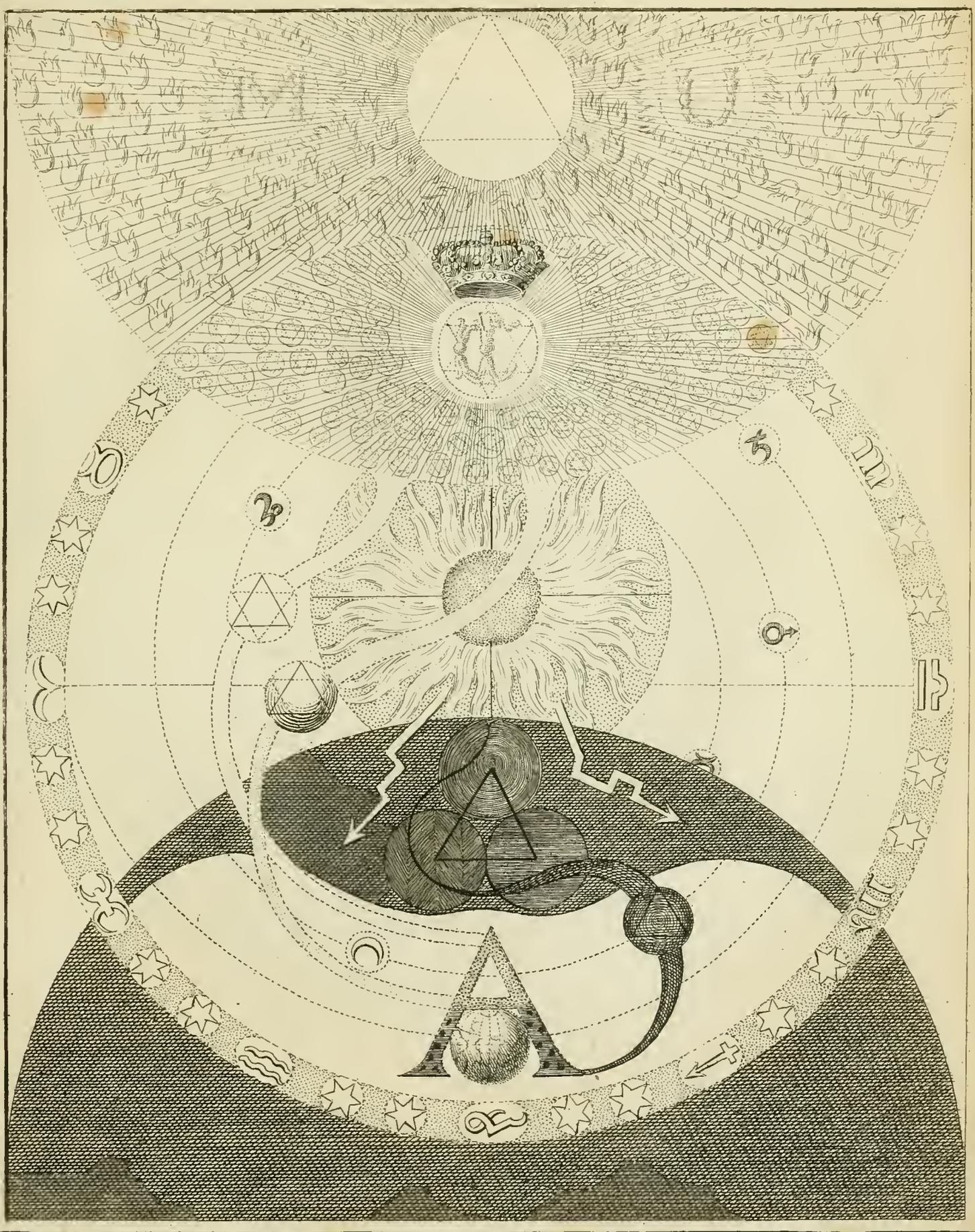


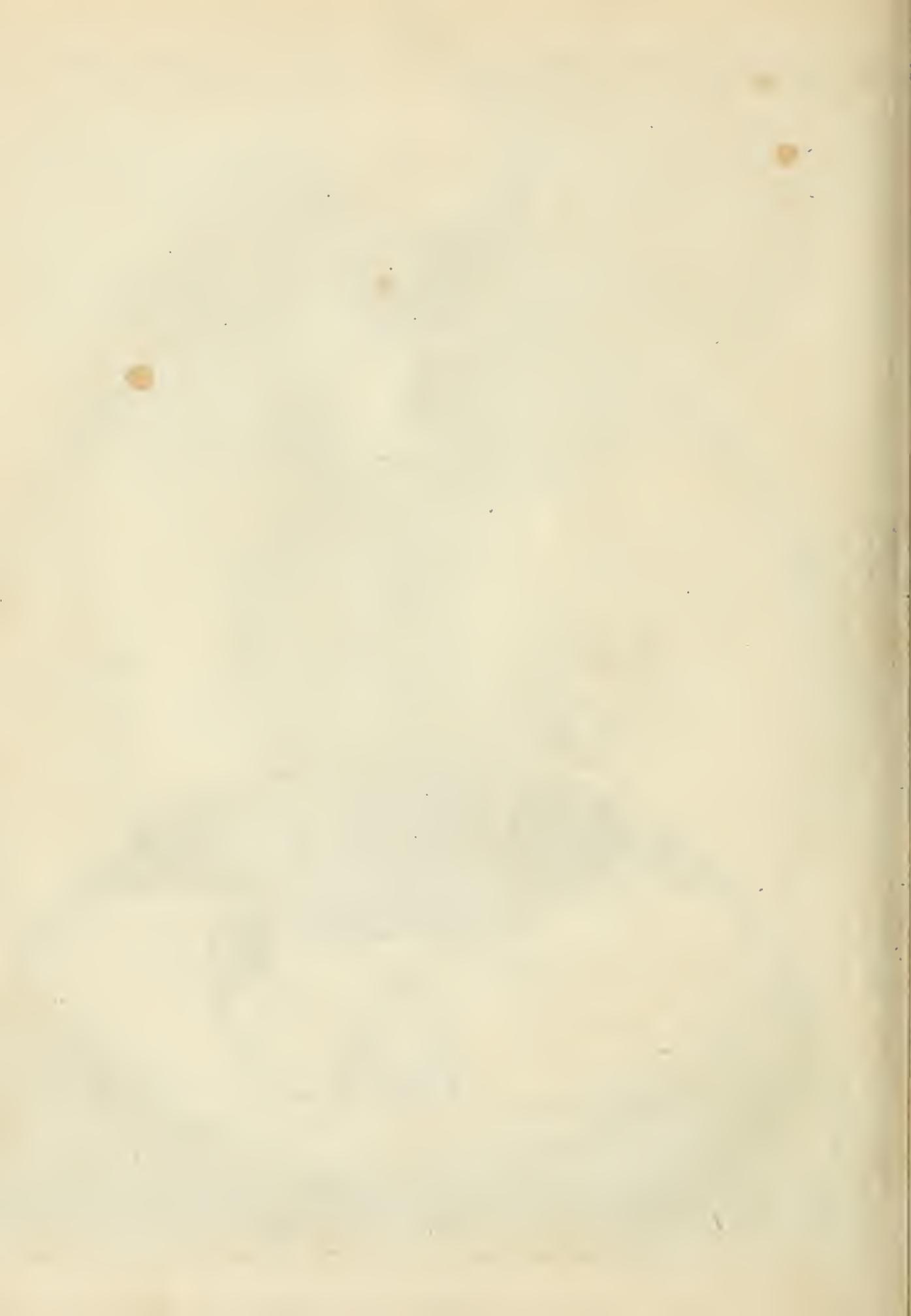


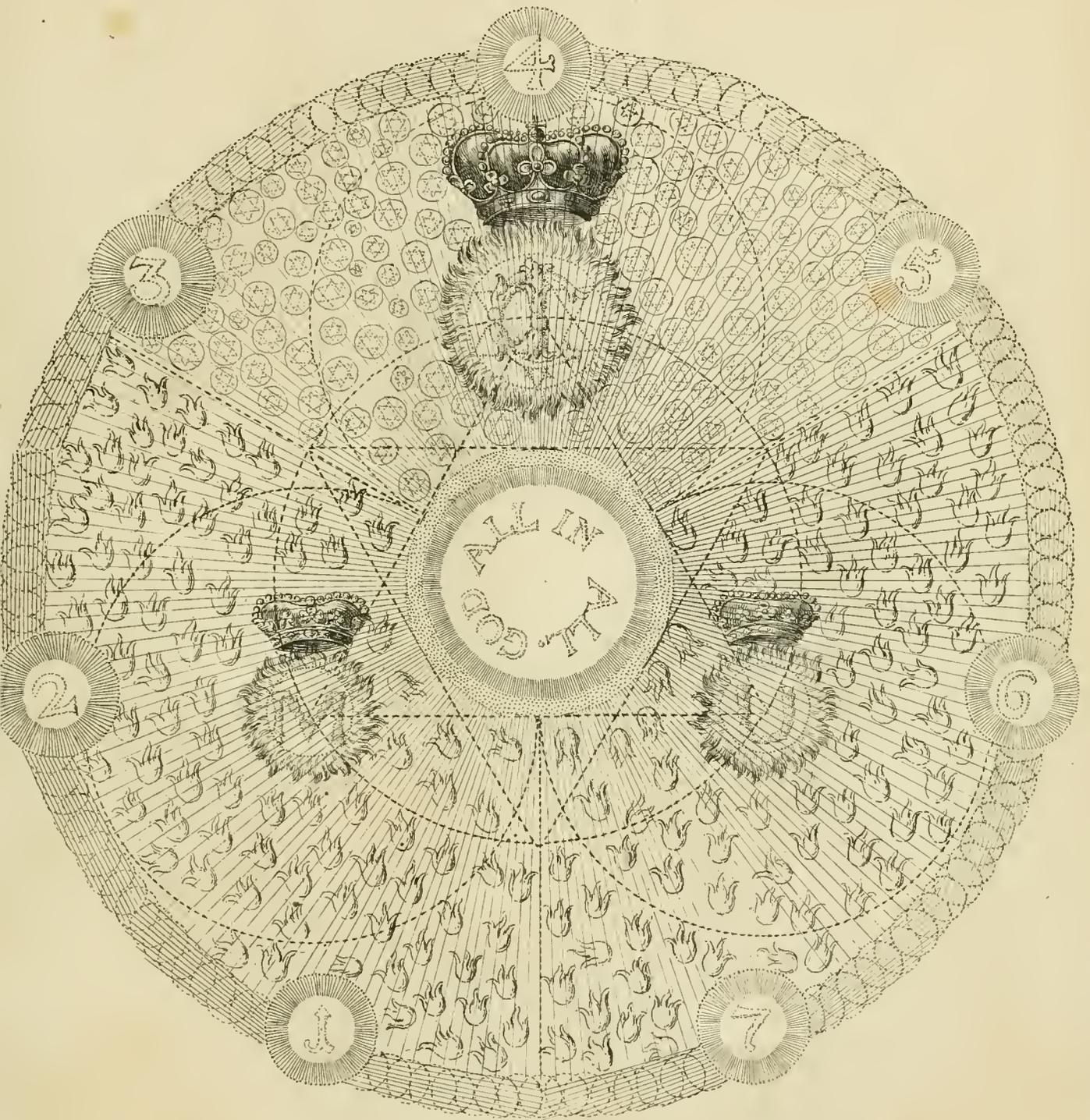










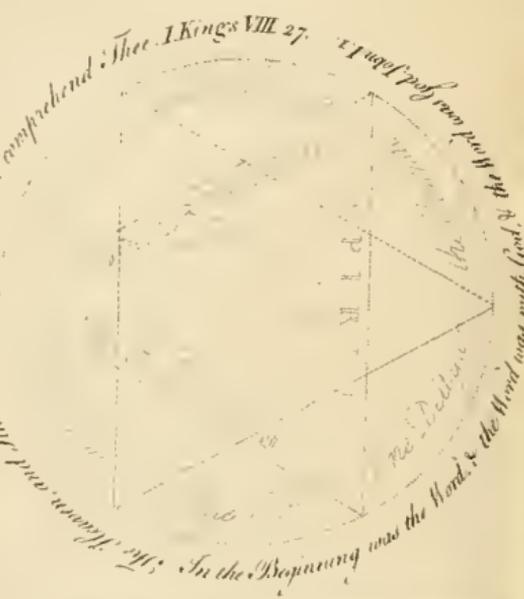


The Origin of Things, and the Principles of Christ.

god considered as in himself only, without all. Nature and Creature

god in himself without Nature and Creature
 the eternal Unity [comparable rather to the Light-
 than to the first Number] the unmeasurable only
 good which has nothing that could give or confer
 any thing upon him, or could more hurt: He is without
 all Indivision and Separation and what for his
 of time in himself but one, wanting no what for his
 Subsistence but is together both without & within the
 World. Nay if any one for a hundred thousand
 Years continually did speak out a Million and

Myriads of Numbers, about his Greatness and
 Depth, he should not yet have begun to speak out
 his Profundity for he is the Infinity. See Theol.
 Quest. I this True Being which is in our Sight
 as it were nothing and yet is all in his Generation
 & self-contemplation of Wisdom, was from all Eter-
 nity, one only Life & one Will without Desire; for
 the Desire is the Beginning or the first attracting,
 binding, and darkening Spirit or Property of what
 is called the eternal Nature. See the Book of Predest. Chap I

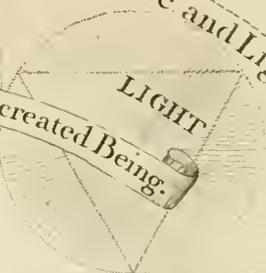
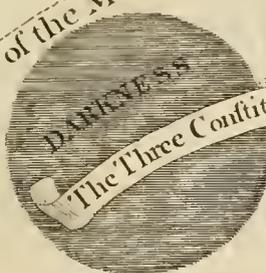


In the Beginning was the Word, & the Word was with God, & the Word was God Job I 1

THE CONSTITUENT PARTS OF MAN.

Fig: II

The MIND of Man strictly considered as in itself only; in which strict consideration
 The Manifestation of the MIND of Man according to Darknes, Fire and Light; without which
 The Three Constituent Parts of Man's created Being.



Hellish-Mindedness;
 influenced
 by the 3 first inferiour
 Properties of the Dark
 World, wherein the Agent
 is the Devil.

Earthly-Mindedness;
 influenced chiefly
 by the 7 temporal Pro-
 perties of the Spirit of
 this World, which is the
 Agent therein, but the
 Devil not excluded.

Heavenly-Mindedness;
 influenced
 by the Spirit of God,
 who is the Agent in
 the Holy World, which is the
 Light & Love.

A Disposition and Will to Lie, to Steal, to Wickedness,
 as to Lie, to Steal, to Murder,
 Swear, to Murder,
 The actual Execution of this wicked
 Will either in all, or in some of
 these cursed things.

A Disposition and Will to Love this part
 of the World and the things that
 are therein, the Liable
 The actual performance of this Will to
 a real Love of this World and of
 things that are therein.

A Disposition & Will to Righteousness,
 to Love God over all things, & to
 Neighbour as himself,
 The bringing this Will into Act & Deed,
 the real practical Love of God,
 and of the Neighbour.

Note here, that although Hellish-Mindedness can be in a Soul, and is in many, without any mixture of Heavenly-Mindedness, and so also this without any mixture of that, yet neither of these two can be without any mixture of Earthly-Mindedness, because this World is a perpetual mixture of Good and Evil; And therefore that these three are here represented to separate from each other does not mean that they are so separate in any Soul, but only that either this or that is predominant in every Soul; And if either this or that keeps its Predominance till Death separates the Soul from the Body, the end will be

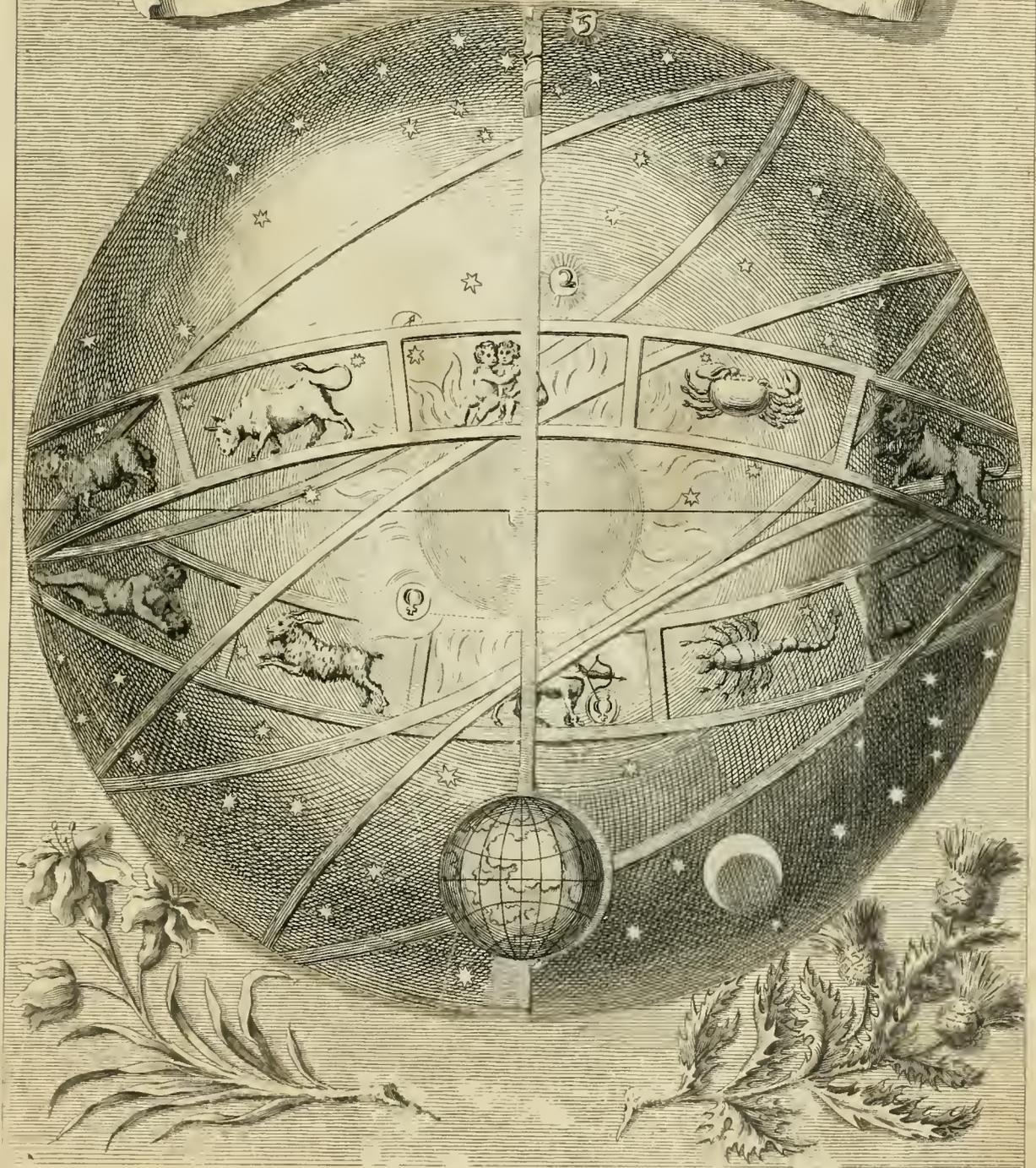
An inevitable Down fall into Perdition,
 where the Worm dieth not and
 the Fire is not quenched.

A
 Separation
 of Good and Evil,
 confining every
 thing to that World
 out of which it
 had its first
 Original.

Extruding up into Life and Happiness,
 which shall have a Beginning,
 but never any End.

Manifestation the MIND of Man is entirely unknown to, and insensible of itself.
 it can be called most significantly Man's Nothing and All.

The First Table



The First Table



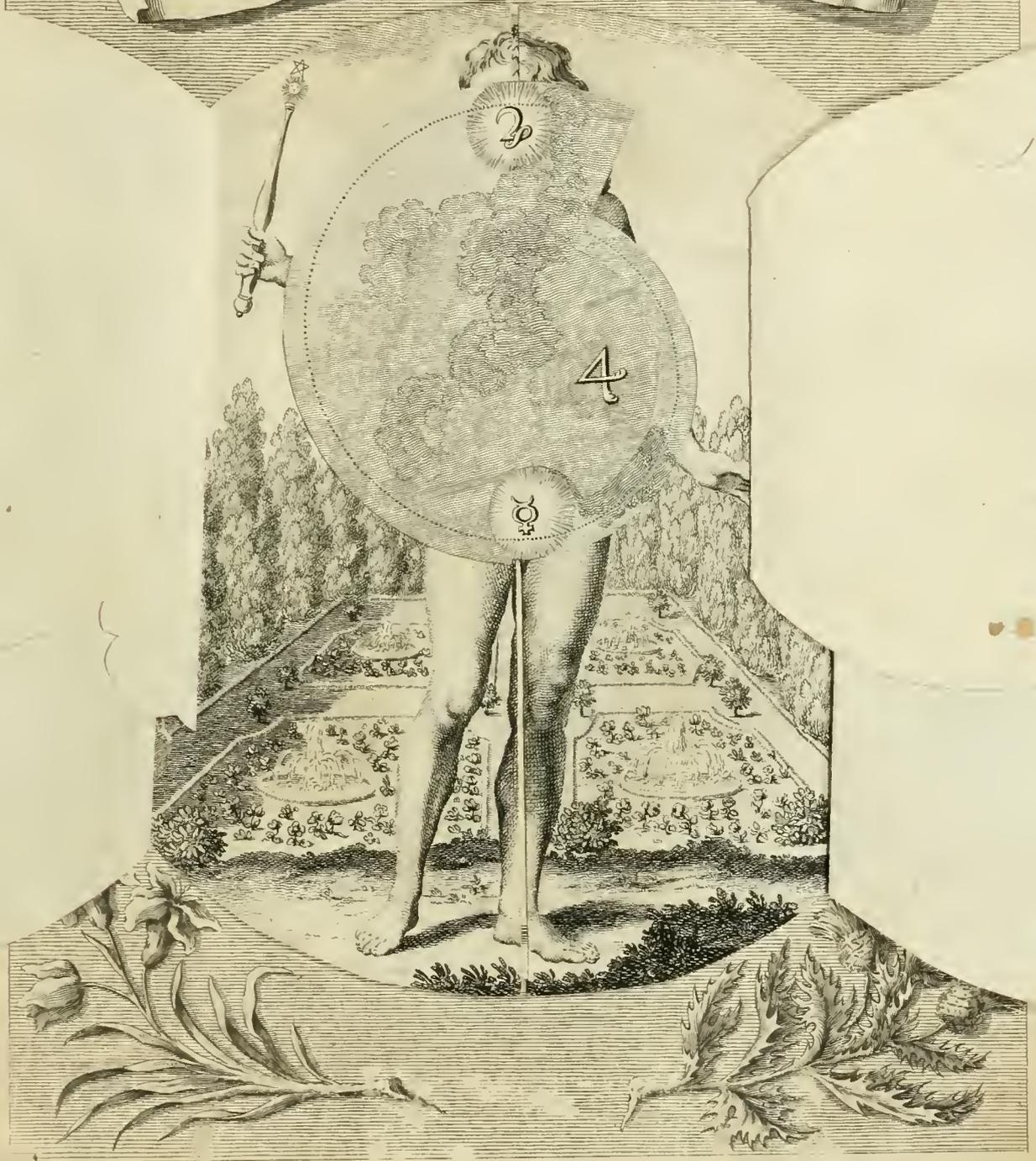
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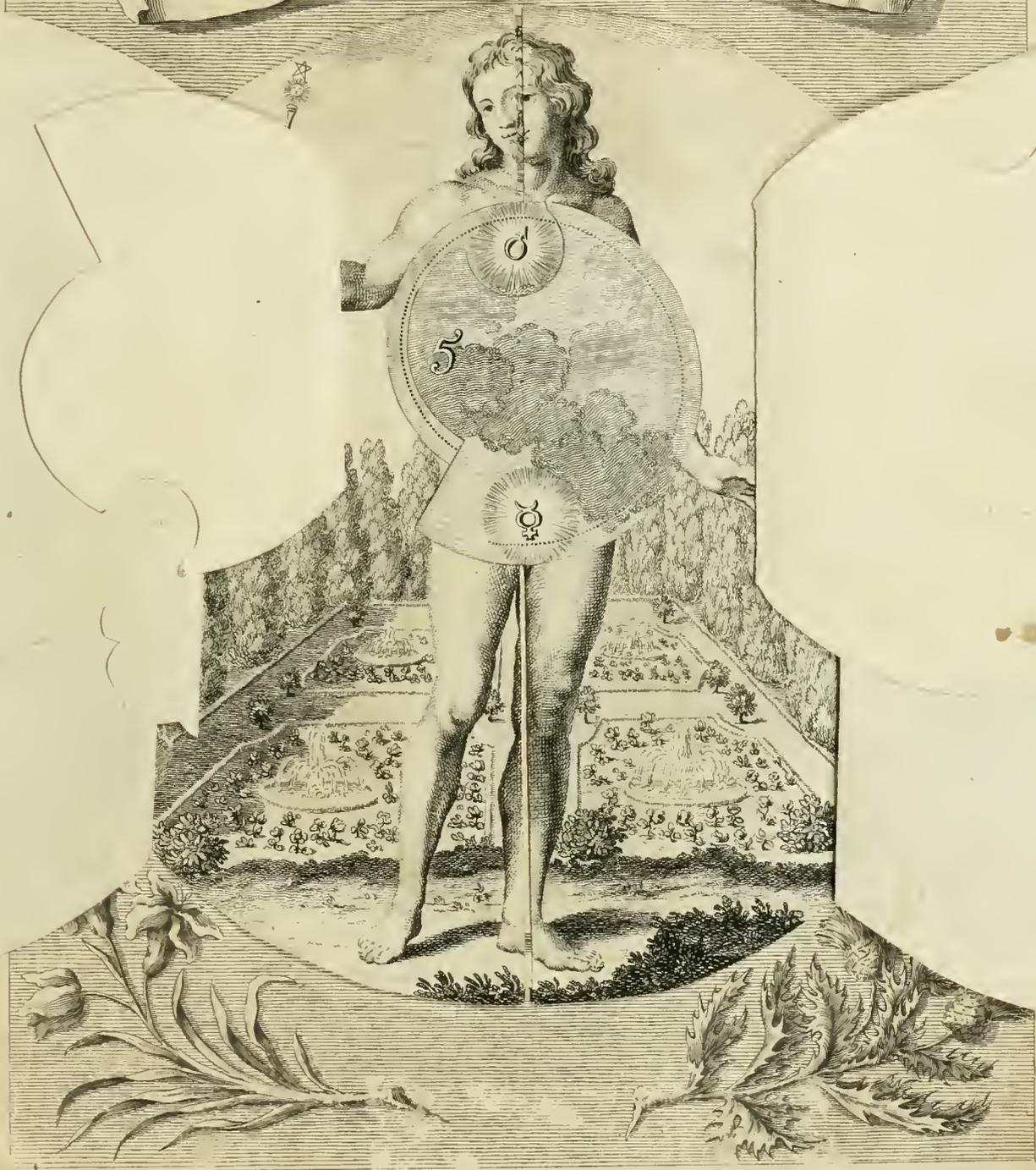
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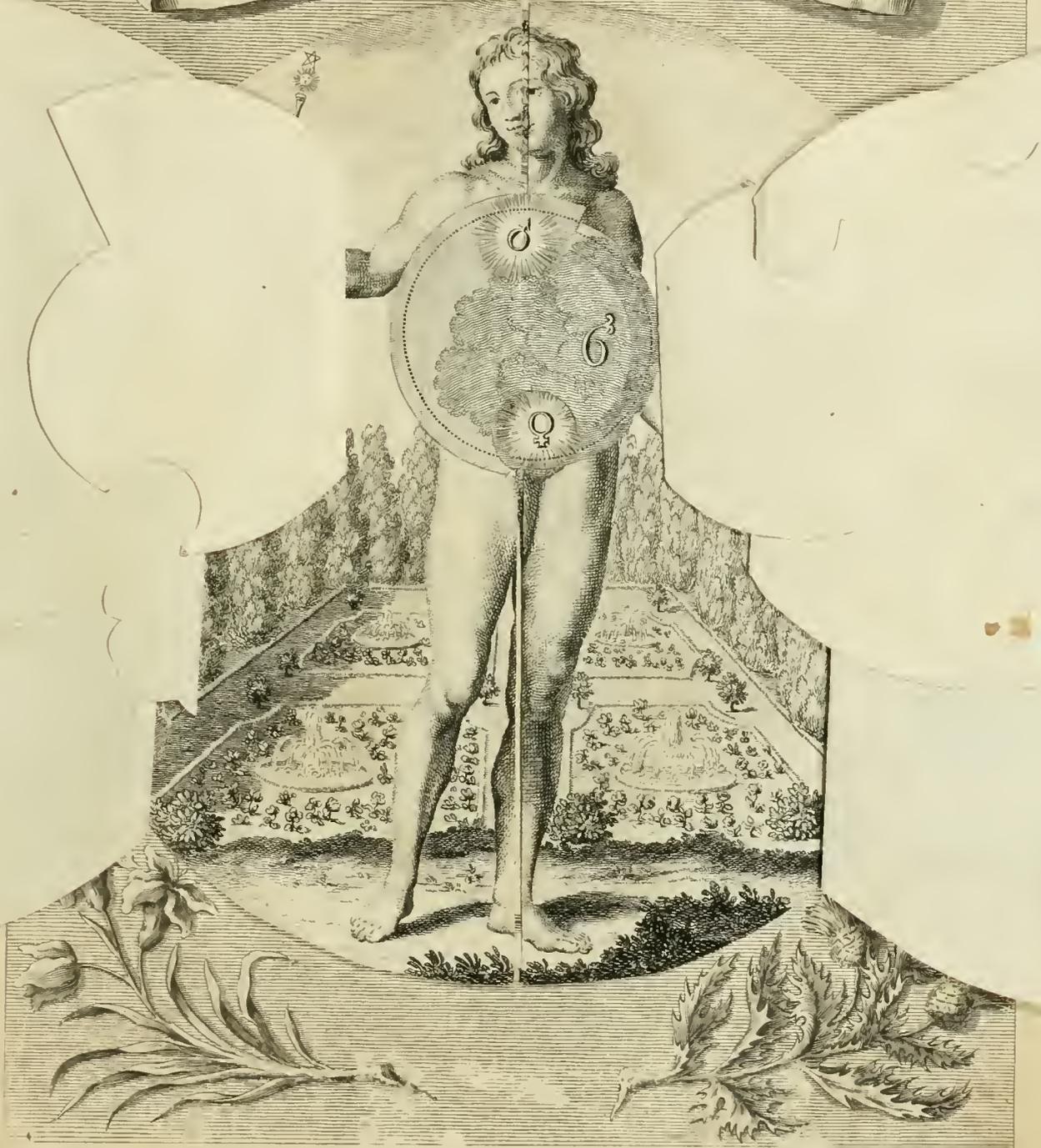
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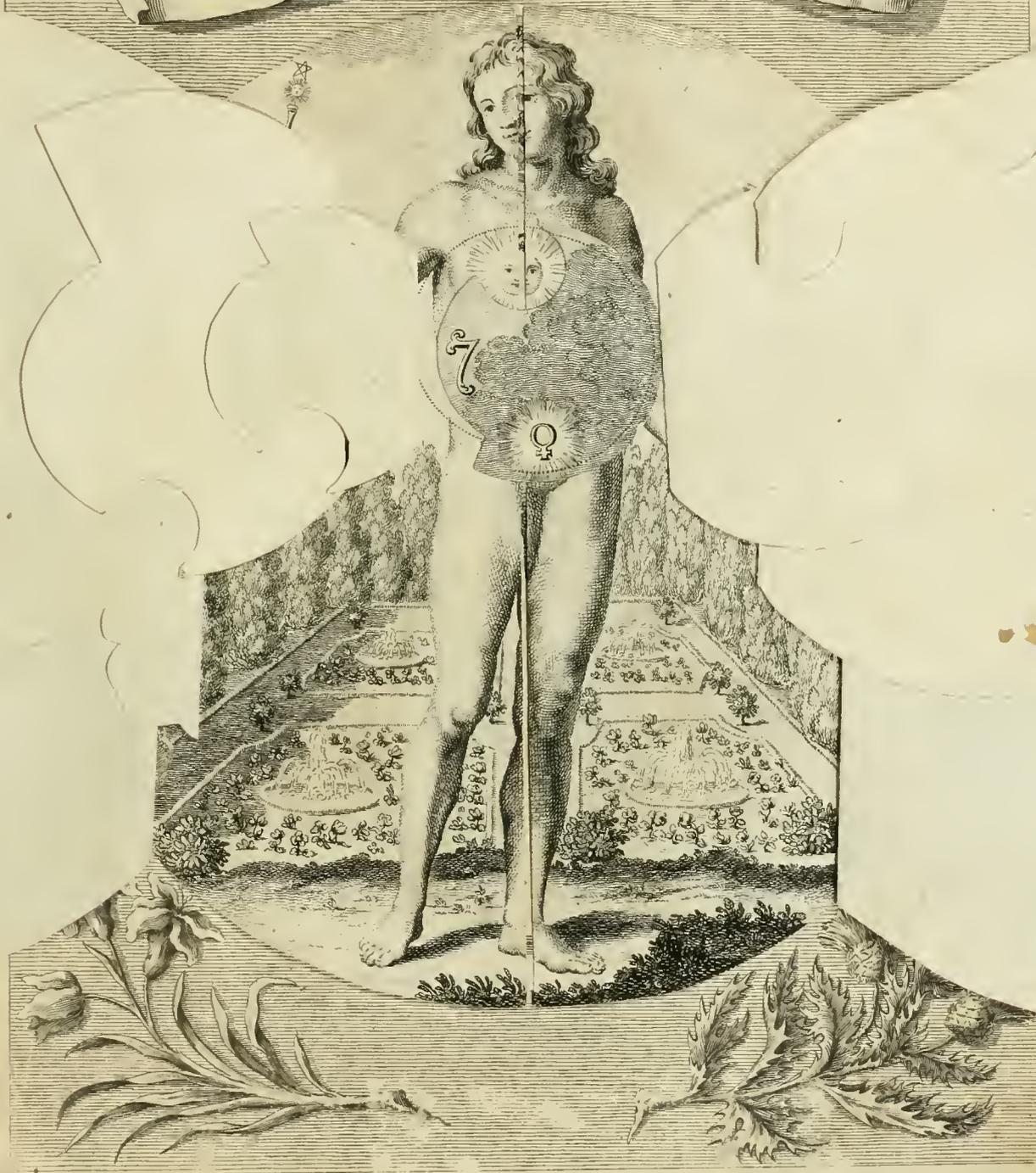
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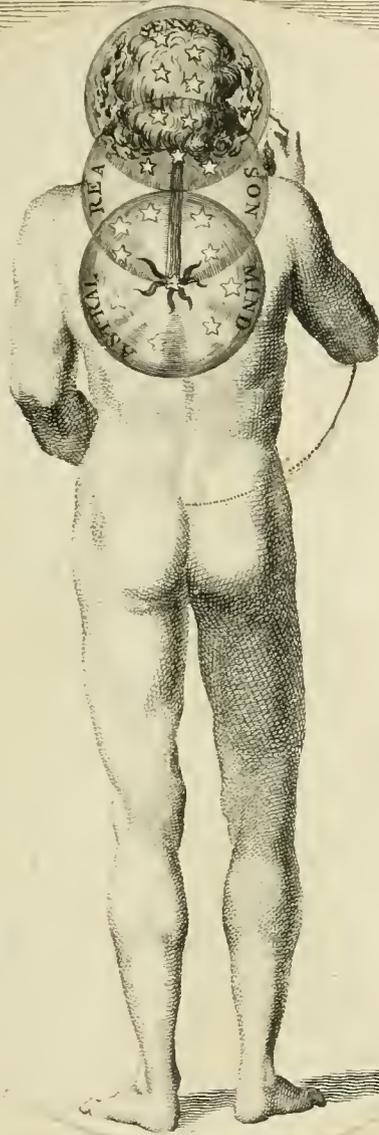
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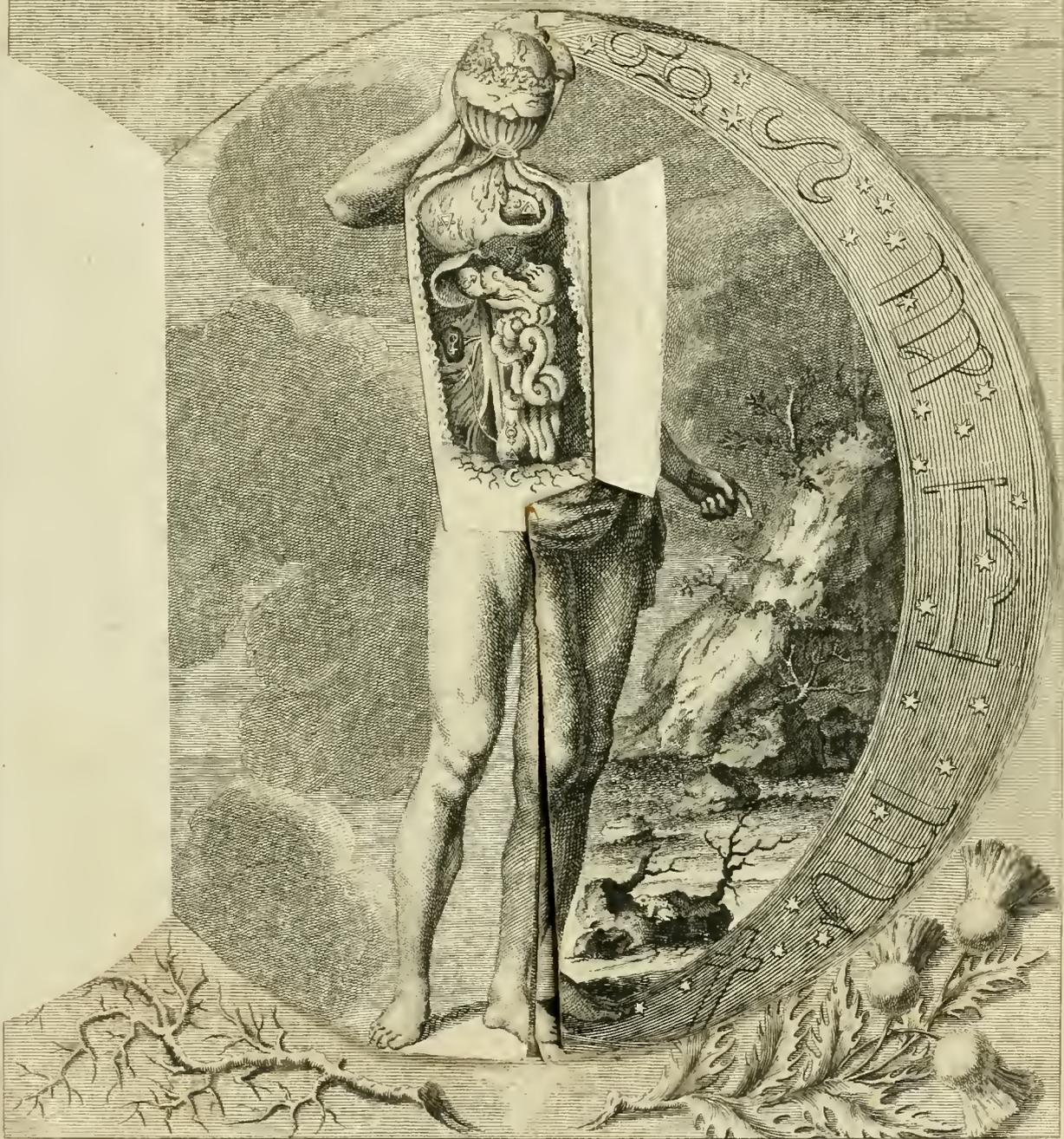
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*The Second Table
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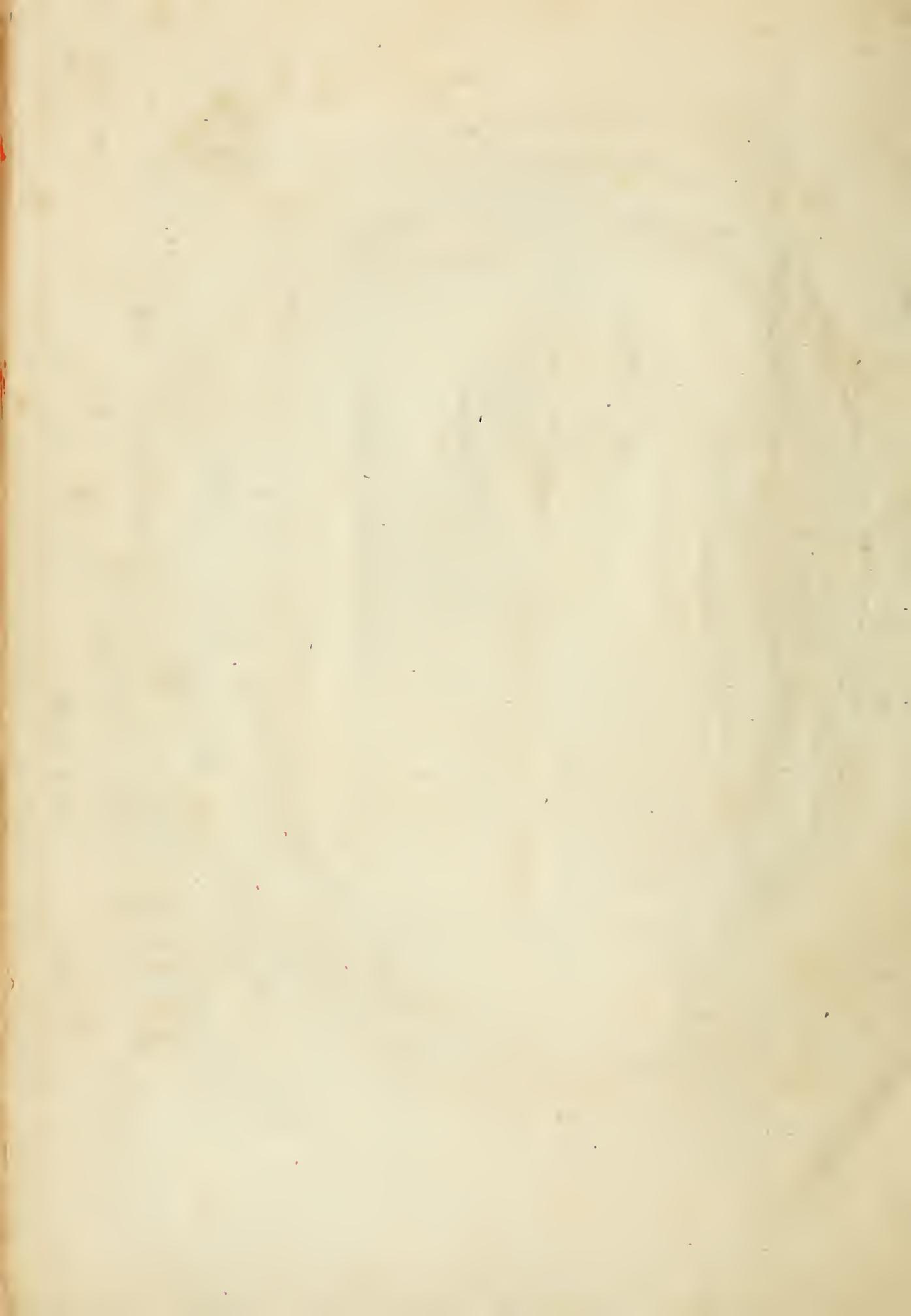


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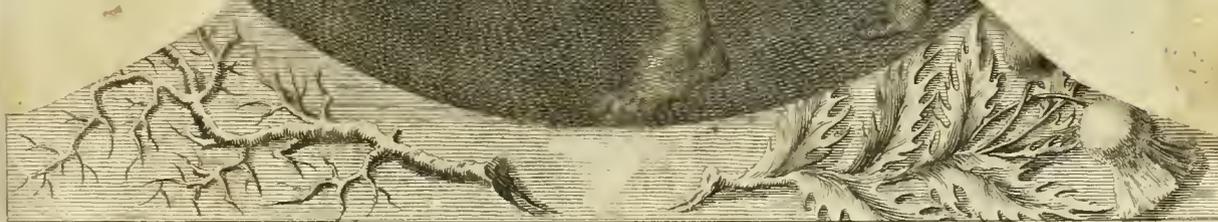
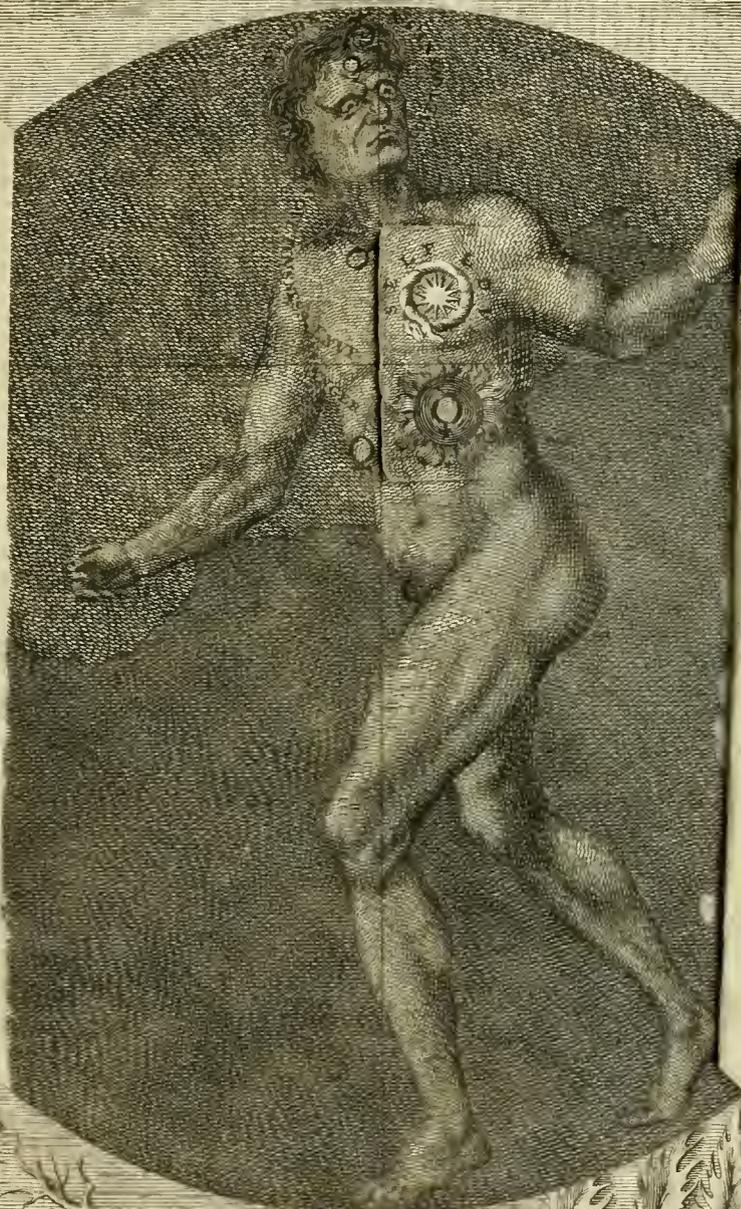


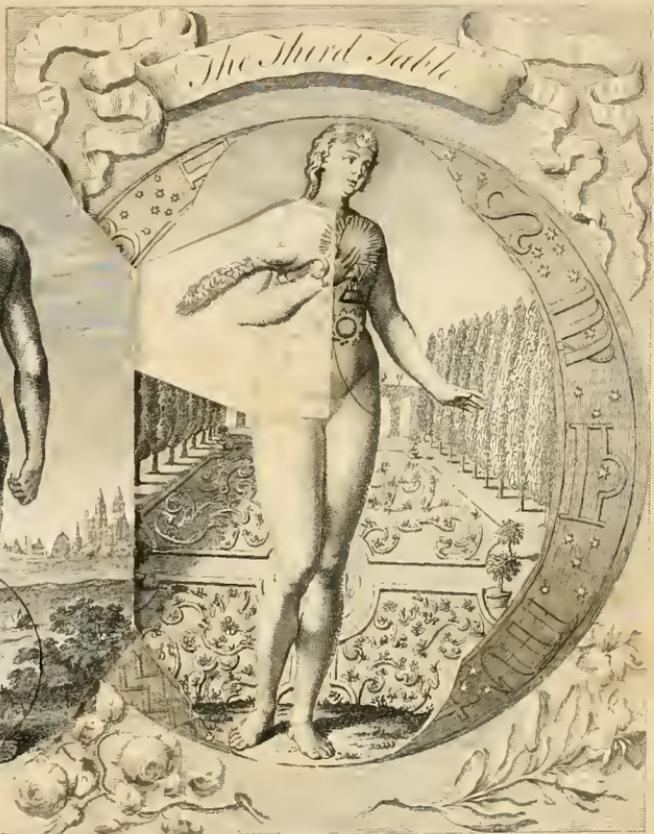
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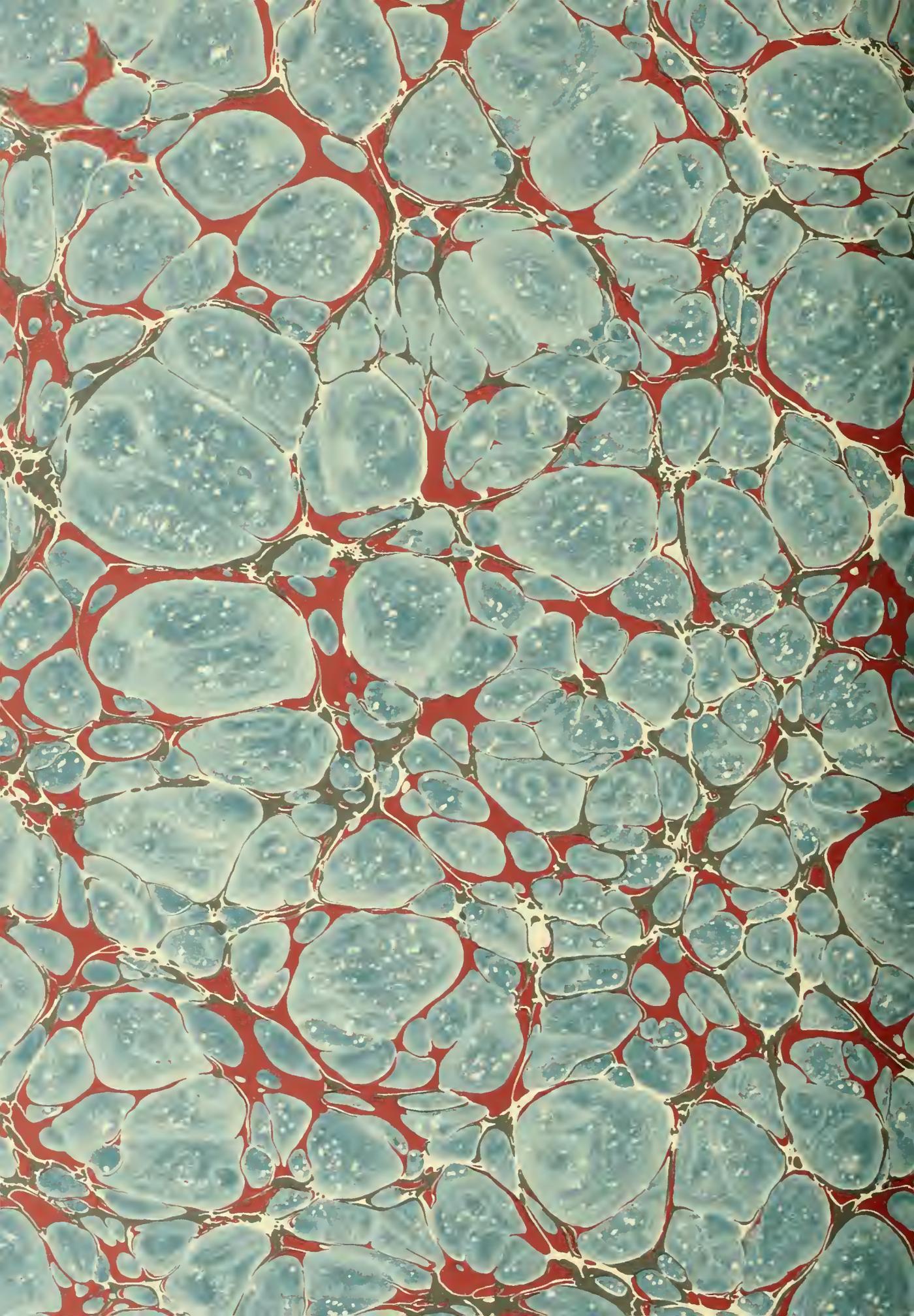


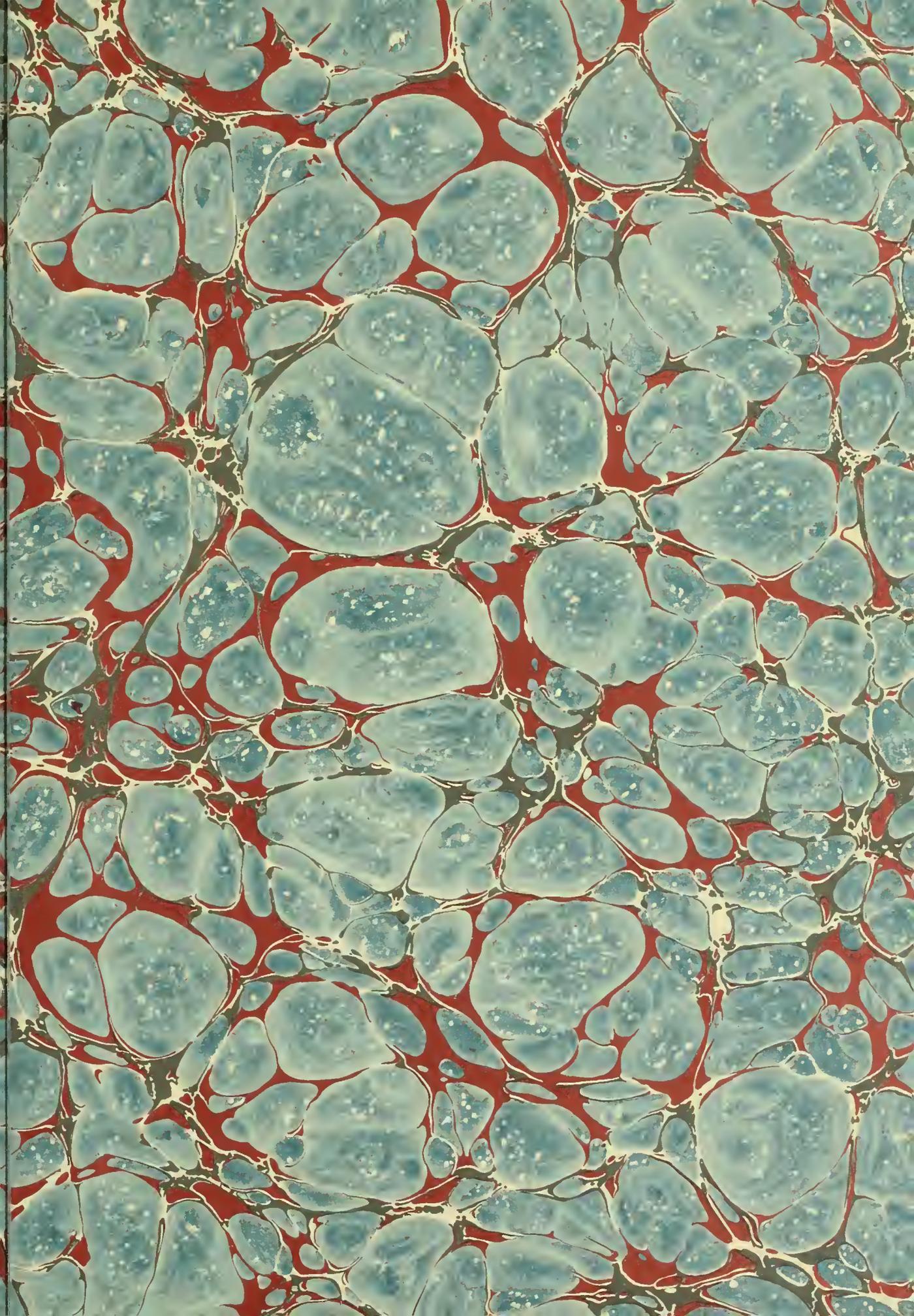
The Second Table





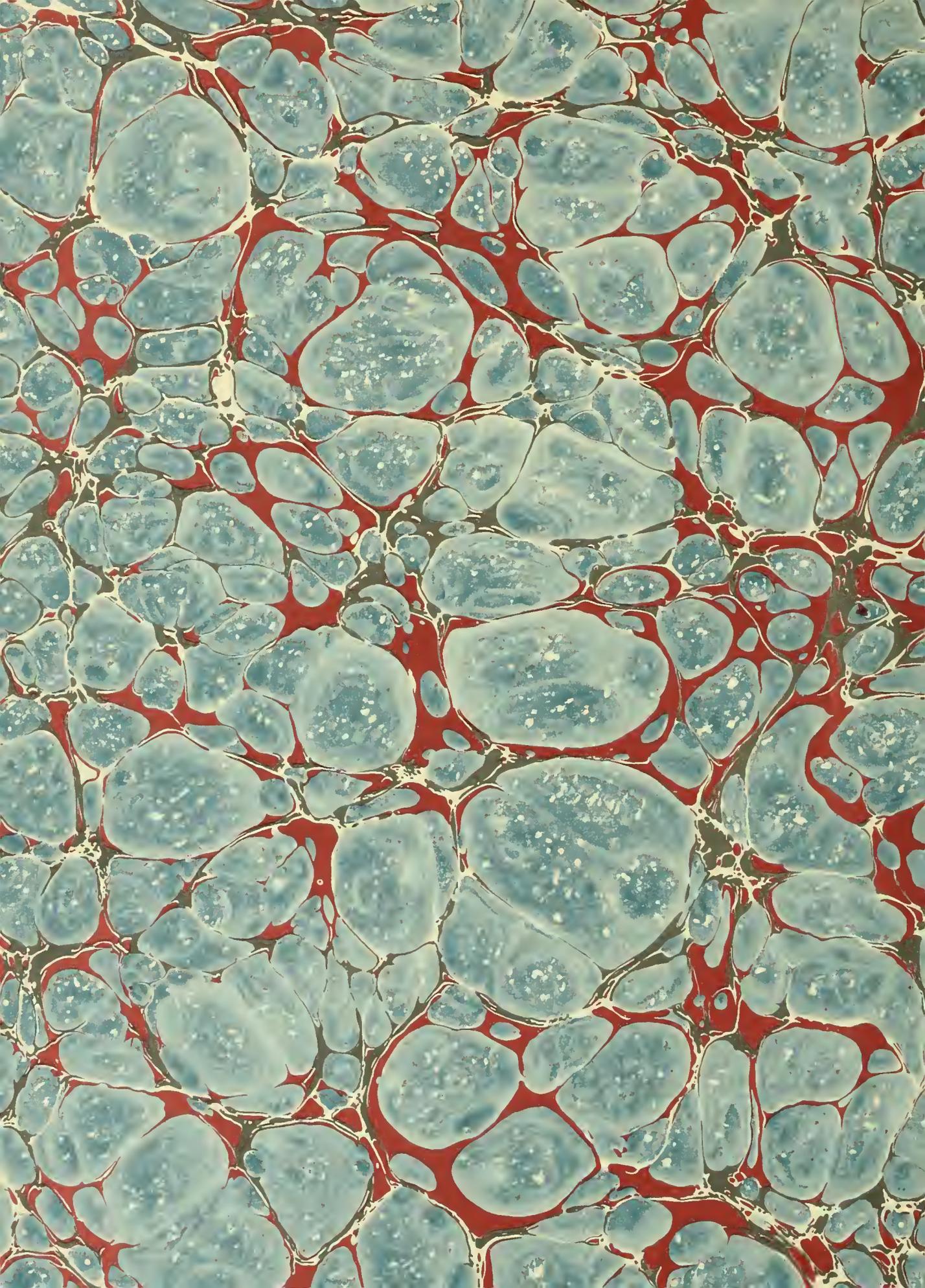


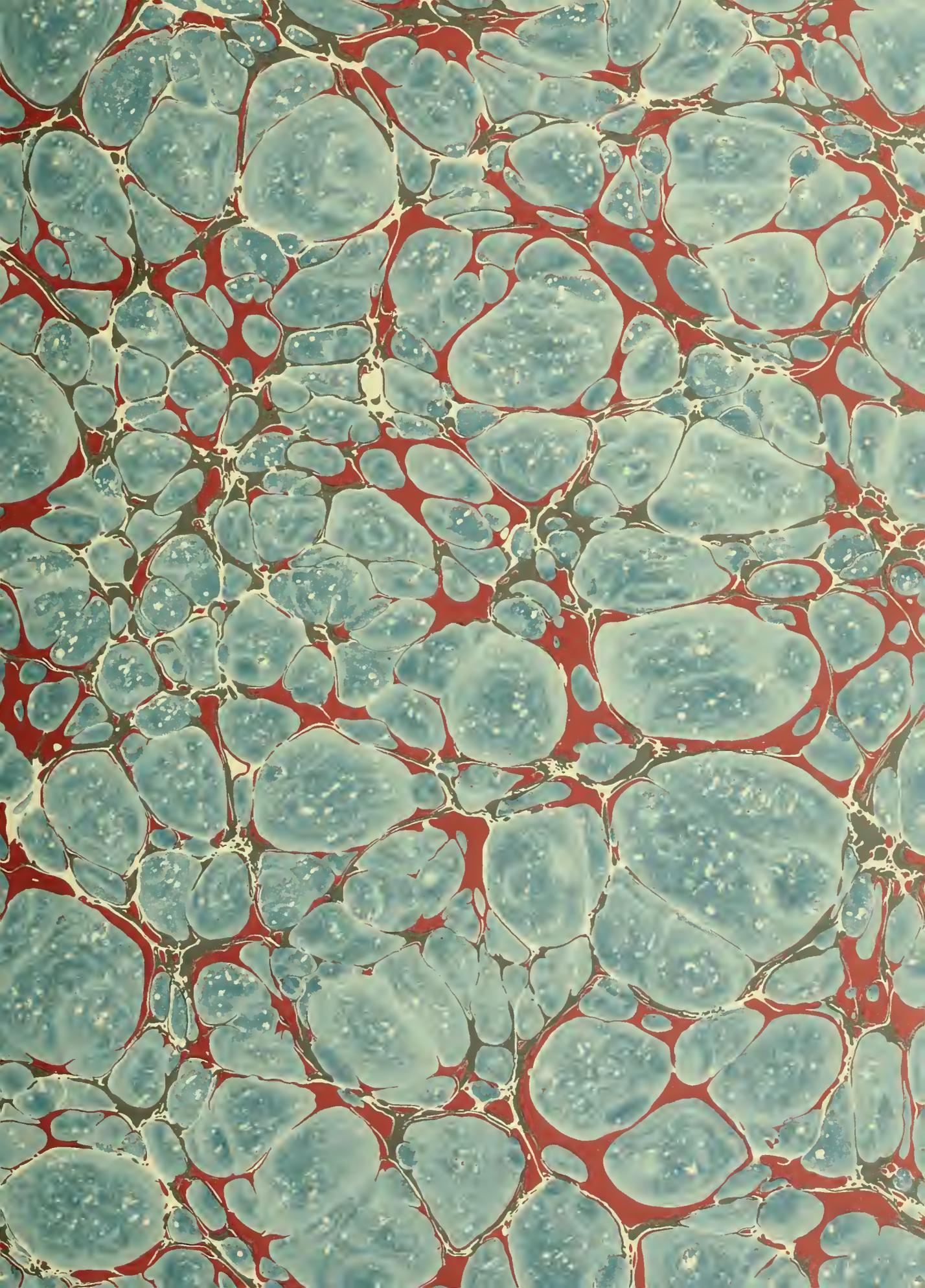














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T H E
W O R K S
O F
J A C O B B E H M E N ,

The Teutonic Theosopher.

VOLUME THE FOURTH.

C O N T A I N I N G ,

- | | |
|--|---|
| I. SIGNATURA RERUM; the Signature of all Things. | IV. A DISCOURSE between a Soul hungry and thirsty after the Fountain of Life, the sweet Love of JESUS CHRIST; and a Soul enlightened. |
| II. Of the ELECTION of GRACE; or, Of GOD'S WILL towards Man, commonly called PREDESTINATION. | V. Of the FOUR COMPLEXIONS. |
| III. The Way to CHRIST. | VI. Of CHRIST'S TESTAMENTS, BAPTISM, and the SUPPER. |

With FIGURES, illustrating his PRINCIPLES, left by the
Reverend WILLIAM LAW, M. A.

L O N D O N,
Printed for G. ROBINSON, in Pater-noster Row.

MDCCLXXXI.

ADVERTISEMENT.



It seems but a Debt of Justice from the Editor of this *Fourth* Volume of the *Works* of JACOB BEHMEN, to account to the Readers for the Manner in which it now appears before them, he thinks proper here to premise a short Narrative of his Proceeding in that Matter.

In the Copies of this Volume which first went abroad, the Treatises of *Repentance*, *Resignation*, and *Regeneration*, being the three First Books of *The Way to Christ*, and Part also of the Fourth Book [viz. on the *Supersensual Life*]; as likewise the Treatise on the *Four Complexions*; That which is entituled *The Way from Darkness to True Illumination*; and the short Tract called a *Compendium of Repentance, or the Key to Divine Mysteries*; were printed, not according to the original *English* Translation, as were the rest of the Author's Works republished in this new Quarto Edition, but from a later and more modernized Edition of those Pieces, printed with some others in a small *Octavo* Volume for T. Mills, Bookseller in *Bristol*, under this general Title—"The WAY to CHRIST discovered and described in the following Treatises. 1. Of true Repentance. 2. Of true Resignation. 3. Of Regeneration. 4. Of the Supersensual Life. By JACOB BEHMEN. To which are added some other Pieces relative to the same Subjects; as also a Treatise on the *Four Complexions*, written by the same Author."

In an Advertisement prefixed to those Copies of this *Fourth* Volume, the Editor had candidly apprized the Reader of the Liberty and Method he had thus taken, and given his Reason for having taken the same. The Style, he observes, in that late Edition of *The Way to Christ*, being better adapted to the Taste, and more accommodated to the Apprehension of *modern* Readers (for whose *spiritual* Benefit, the Reviser of it professes chiefly to have intended it) than was that of the old Translation, he was thereby induced to follow that Edition, rather than the old One, in the Copy of those Treatises and Pieces, inserted in the said *Fourth* Volume; as hoping that they might be more acceptable, by being thus made more intelligible, to the sincere and simple-minded Reader. For although that Edition varies in divers Places from its Original, the old *English* Version, and is therefore, the Reviser of it acknowledges, to be received as a somewhat *liberal*, rather than strictly *literal*, Translation; yet he hopes also, that such Variation will, on comparing this new Edition with that former, be found, on the whole, rather to *connect*, to *elucidate*, or to *enforce*, than to *injure*, the general Sense, Scope, or Simplicity of the Author.

With the same View to the Benefit and Satisfaction of the well-disposed, candid, and simple-hearted Reader, which is the only Reader who is duly quali-

A D V E R T I S E M E N T.

fied to receive either Benefit or Satisfaction from such Writings as these, the Editor of this *Fourth* Volume had adopted into the Collection contained in those Copies of it which were first sold, a Translation of, or rather a Paraphrase and Enlargement on, the greater part of *Jacob Behmen's* Treatise on the *Super-sensual Life*, which was written by the truly Venerable Mr. *William Law*, and found, in the original Manuscript of that able Writer, among the Papers of the deceased Editor of the former Volumes of this Work, who was known to have been a very intimate Friend of Mr. *Law*. This paraphrastical Translation, or Enlargement, he had inserted in its proper Place in this Volume, and marked in a Note at the Bottom of One of the Pages, both where it commenced, and where it ended. These Liberties thus taken with the original Text of the Author, the Editor thought necessary, in Justice to Him, to the Reader, and to the Truth, to acknowledge, as he did, in the Advertisement prefixed, as is before mentioned, to those first Copies; wherein he also expresses his Hope, that the End designed by those Innovations, which was the *spiritual* Profit and Pleasure of the Readers, would so far justify him to them in what he had done, as rather to entitle him to expect their Thanks, than force him to need their Pardon.

But now to come to the more immediate Purpose of this present Address to the Reader:—Since the first Publication of this *Fourth* Volume so compiled, it hath been suggested, that the Liberty taken, in the Instances mentioned, with the Writings of so peculiarly distinguished, so highly illuminated, and so divinely gifted a Teacher, as *Jacob Behmen*, was such a Deviation from the Fidelity due to his genuine *Text*, which ought to be equally preserved throughout this Edition, as was not to be justified to Truth by the Apology made for it, how specious and plausible soever that Apology might appear in itself, or satisfactory to the Apologist, or to the Reader. A Fidelity, which the very Title Page of every Volume, declaring the Contents to be the *Works of Jacob Behmen*, especially calls for, and indeed implies; and which, if due to any Author, is surely due to so extraordinary an Original as He was. On this Consideration it was judged fit and right, in Justice to Truth and to the Author, that his several Treatises and Pieces before-named should be reprinted according to the *old* English Translation of them, and inserted in their proper Place, in this Volume, in all the Copies thereof remaining unfold; which are much the greater Part of the whole Edition. This is now accordingly done: The original Text is preserved through all the reprinted Tracts, and this Volume thereby made at the least as close and faithful to the deep Sense of the Author, as delivered to us in the Old and First English Version of his Books, as the others that have preceded it.

But further; as this Volume, when thus re-composed, was found not to be of the largest Size, and as the Pieces to be removed, in order to make Way for the Insertion of these now reprinted after the *old* Translation, were already printed as a Part of it, it was thought that they might still be an acceptable Addition to the Book, and Present to the Reader; especially that Portion thereof which was found written by Mr. *Law*. They are, therefore, given in at the End of the Volume, without increasing the Expence of it to the Purchaser; who is by that

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means furnished with an Opportunity, as of seeing an Elucidation of a deeply instructive, and, therefore, highly valuable Part of this profound Theosopher's Writings, by so masterly and authoritative an Illustrator as Mr. *Law*, whose Performance it thus appears to have been; so likewise of comparing the new and modernized Edition of *The Way to Christ*, with the old One, through those Contents of That Book, which were reprinted after the original Translation, for the present Compilation of this Volume. And if, on the Comparison, he shall approve that new Edition (printed for *T. Mills* of *Bristol*, as is before noticed, in small *Octavo* Size) as more adapted to common Apprehension, and general Utility, which was the professed View and Hope of the Reviser thereof, in revising, altering, and somewhat polishing it, than is the old One, which was then out of Print, he may read and use it to his own Satisfaction and Edification; and perhaps be thence induced to recommend it, as set forth in that smaller and more convenient Form, to the Perusal and Attention of others, for whose spiritual Welfare he may be, in the Workings of Christian Love, solicitous.

For the Book of *The Way to Christ* is, as one of the most plain and open to common Apprehension, so also one of the most practical and generally useful, of all the Writings of this divinely instructed Author. Who had an Opportunity of being himself a Witness of its Success among those simple and sincere Souls for whose Good he designed it; as it was printed and published in his own Time, and in his own Country. He speaks of it, with apparent Satisfaction, in some of his other Pieces, as a Book that had found much Acceptance there; and signifies that there were many living Instances of its powerful and salutary Efficacy, in the Hand of God, on the Heart of Man. Moreover, in one of his Epistles that are printed, wherein he recommends to the Friend whom he addresses, his *little Book of Repentance*, as he calls it, he gives the following most weighty Testimony of its solid Truth and Worth. "If you would enter," saith he, "into the Practice of this Book, then you would soon experience its Profit: For it is generated out of an anxious Twig, through Fire; and it was, and is my own very Process or Way, whereby I have attained the Pearl of the divine Knowledge."

It remains only to add here, that, as some of the *Figures* left by Mr. *Law*, (although not invented or delineated by him,) and designed to illustrate the deep *Principles* of this wonderful Writer, were annexed to the former Volumes, some also are annexed to this. But no Descriptions farther explanatory of these, (as of those published in the *Second* and *Third* Volumes) besides what is expressed on the *Plates* themselves, having been found by the Editor, none are given.

Mat. xi. 25, 26.

At that Time Jesus answered and said, I thank thee, O Father, Lord of Heaven and Earth, because thou hast hid these Things from the Wise and Prudent, and hast revealed them unto Babes.

Even so, Father ; for so it seemed good in thy Sight.

1. Cor. i. 26, 27, 28, 29.

For ye see your Calling, Brethren, how that not many wise Men after the Flesh, not many Mighty, not many Noble are called.

But God hath chosen the foolish Things of the World to confound the Wise: And God hath chosen the weak Things of the World to confound the Things which are Mighty.

And base Things of the World, and Things which are despised, hath God chosen, yea, and Things which are not, to bring to nought Things that are.

That no Flesh should glory in his Presence.

SIGNATURA RERUM;

T H E

SIGNATURE of all THINGS.

Shewing the SIGN and SIGNIFICATION of.

The several FORMS and SHAPES in the CREATION;

AND WHAT THE

BEGINNING, RUIN, AND CURE OF EVERY THING IS.

IT PROCEEDS OUT OF

Eternity into Time, and again out of Time into Eternity,

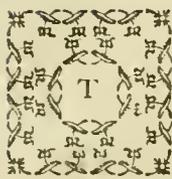
AND COMPRIZES ALL MYSTERIES.

By JACOB BEHMEN, the Teutonic Theosopher.

P R E F A C E

T O T H E

R E A D E R.



HIS Book is a true mystical-Mirror of the highest Wisdom. The best Treasure that a Man can attain unto in this World is true Knowledge; even *the Knowledge of himself*: For *Man* is the great Mystery of God, the *microcosm*, or the complete Abridgment of the whole Universe: He is the *Mirandum Dei opus*, God's Master-piece, a living Emblem and Hieroglyphic of Eternity and Time; and therefore to know whence he is, and what his temporal and eternal Being and Well-being are, must needs be that ONE necessary Thing, to which all our chief Study should aim, and in comparison of which all the Wealth of this World is but Dross, and a Loss to us.

Hence *Solomon*, the wisest of the Kings of *Israel*, says; *Happy is the Man that findeth Wisdom, and the Man that getteth Understanding; for the Merchandise of it is better than the Merchandise of Silver, and the Gain thereof than fine Gold; she is more precious than Rubies, and all Things that can be desired are not to be compared unto her.*

This is that Wisdom which dwells in nothing, and yet possesseth all Things, and the humble resigned Soul is its Play-fellow; this is the Divine Alloquy, the Inspiration of the Almighty, the Breath of God, the holy Unction, which sanctifies the Soul to be the Temple of the Holy Ghost, which instructs it aright in all Things, and searches τὰ βῆθη τοῦ Θεοῦ ^a, the Depths of God.

^a 1 Cor. ii. 10.

This is the precious Pearl, whose Beauty is more glorious, and whose Virtue more sovereign than the Sun: It is a never-failing Comfort in all Afflictions, a Balsam for all Sores, a *Panacea* for all Diseases, a sure Antidote against all Poison, and Death itself; it is that joyful and assured Companion and Guide, which never forsakes a Man, but conveys him through this Valley of Misery and Death into the blessed Paradise of perfect Bliss.

If you ask, What is the Way to attain to this Wisdom? Behold! Christ, who is the Way, the Truth, and the Life, tells you plainly in these Words;

^b *If any Man will come after me, let him deny himself, and take up his Cross daily and follow me; or as he says elsewhere, Unless you be born again, you cannot see the Kingdom of Heaven: or as St. Paul says, ^c If any Man seemeth to be wise in this World, let him become a Fool that he may be wise.*

^b Luke ix. 23.

^c 1 Cor. iii. 13.

The P R E F A C E.

Herein lies that simple child-like Way to the highest Wisdom, which no sharp Reason or worldly Learning can reach unto; nay it is Foolishness to reason, and therefore so few go the Way to find it: The proud Sophisters and Wifelings of this World have always trampled it under Foot with Scorn and Contempt, and have called it Enthusiasm, Madness, Melancholy, Whimsy, Fancy, &c. but Wisdom is justified of her Children.

Indeed every one is not fit for, or capable of the Knowledge of the Eternal and Temporal Nature in its mysterious Operation, neither is the proud covetous World worthy to receive a clear Manifestation of it; and therefore the only wise God (who giveth Wisdom to every one that asketh it aright of him) has locked up the Jewel in his blessed Treasury, which none can open but those that have the Key; which is this, *viz. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:* The Father will give the Spirit to them that ask him for it.

This is the true Theosophic School wherein this Author learned the first Rudiments and Principles of Wisdom, and to which we must go if we would understand his deep Writings: For we must know that the Sons of *Hermes*, who have commenced in the High School of true Magic and Theosophy, have always spoken their hidden Wisdom in a Mystery; and have so couched it under Shadows and Figures, Parables and Similies, that none can understand their obscure, yet clear Writings, but those who have had Admittance into the same School, and have tasted of the Feast of *Pentecost*.

And this does not seem at all strange to the Children of Divine Mercury; for the Mysteries of Philosophy, Divinity, and Theosophy, must not be profaned, and laid open to the View of the outward Astral Reason, which turns all to its selfish Pride, Covetousness, Envy, Wrath, and cunning Hypocrisy; and therefore a parabolical or magical Phrase or Dialect is the best and plainest Habit and Dress that Mysteries can have to travel in up and down this wicked World: And thus Parables have a double and different Respect and Use; for as they conceal and hide Secrets from the rude and vulgar Sort, who are not able or patient to bear any Thing but what suits with their common Conceits and Opinions, so likewise they sweetly lead the Mind of the true Searcher into the Depths of Wisdom's Council. They are as the cloudy Pillar of Moses; they have a dark Part, and they have a light Part; they are dark to the Egyptians, the Pharisaical Sons of Sophistry, but light to the true Israel, the Children of the Mystery.

And therefore whoever will be nurtured and trained up by *Sophia*, and learn to understand and speak the Language of Wisdom, must be born again of and in the Word of Wisdom, Christ Jesus, the Immortal Seed: The Divine Essence which God breathed into his Paradisical Soul must be revived, and he must become one again with that which he was in God before he was a Creature, and then his Eternal Spirit may enter into that which is within the Veil, and see not only the literal, but the moral, allegorical, and anagogical Meaning of the Wise, and their dark Sayings: He then will be fit to enter, not only into *Solomon's* Porch, the outer Court of Natural Philosophy, Sense and Reason, but likewise into the inward Court of holy and spiritual Exercises, in divine Understanding and Knowledge; and so he may step into the most inward and holiest

Place of Theosophical Mysteries, into which none are admitted to come, but those who have received the high and holy *Unction*.

I will now endeavour briefly to hint to the Reader what this Book contains, though in it the Spirit of Wisdom cannot be delineated with Pen and Ink, no more than a Sound can be painted, or the Wind grasped in the Hollow of the Hand: But know, that in it he deciphers and represents in a lively Manner the *Signature of all Things*, and gives you the Contents of Eternity and Time, and glances at all Mysteries.

Herein the Author sets forth fundamentally the Birth, Sympathy, and Antipathy of all Beings; how all Beings originally arise out of one Eternal Mystery, and how that same Mystery begets itself in itself from Eternity to Eternity; and likewise how all things, which take their Original out of this Eternal Mystery, may be changed into Evil, and again out of Evil into Good; with a clear and manifest Demonstration how Man has turned himself out of the Good into the Evil, and how his Transmutation is again out of the Evil into the Good: Moreover, herein is declared the outward Cure of the Body; how the outward Life may be freed from Sicknes by its Likeness or Assimilate, and be again introduced into its first Essence; where also, by way of Parable and Similitude, the *Philosopher's Stone* is with great Life described for the Temporal Cure; and along with it the Holy *Corner Stone*, *Christ* alone, for the Everlasting Cure, Regeneration, and perfect Restitution of all the true, faithful, eternal Souls. In a Word, his Intent is to let you know the inward Power and Property by the outward Sign; for Nature has given Marks and Notes to every Thing, whereby it may be known; and this is *the Language of Nature*, which signifies for what every Thing is good and profitable: And herein lies the Mystery, or central Science of the high Philosophical Work in the true Spagiric Art, which consummates the Cure, not only for the Body, but for the Soul.

But let the Reader know, that the sharp Speculation of his own Reason will never pry into the Depth of this Book, but rather bring him into a Maze of doubtful Notions, wherein he will bewilder himself, and think the Author's Phrase tedious and strange; and therefore the Understanding lies only in the Manifestation of that Spirit, which in the *Day of Pentecost* gave forth the true Sense and Meaning of all Languages in one: Now if that Spirit rules and dwells in you, then you may understand this Author in the deepest Ground, according to your creaturely Constellation, both in the Eternal and Temporal Nature; but if not, these Things will be but as a Relation of Trifles and Chimeras to you. And therefore if you be of a *Saturnine* Property, dull and dark, shut up in the House of *Luna*, soar not too high with your Censure and Scorn, or with a critical Speculation of your outward Reason, lest you fall indeed into the deep Abyss of Darkness; but wait patiently, till the divine *Sol* shall shine again in your dark and selfish *Saturn*, and give you some Beams and Glimpses of his Eternal Light, and then your angry *Mars* will be changed into pure Love-zeal, and your prating, pharisaical, and hypocritical *Mercury* into a meek, mild, and Christian Speaking of God's Works and Wonders in the Dispensation of his Wisdom; and your doubtful, unsettled *Jupiter* will be turned into a Plerophory, or most full Assurance of true Joy and saving Comfort in your Religion; your earthly

Venus into heavenly Love, and your eclipsed mutable *Luna* into the pure, perfect, and crystalline Streams of Light, Life, and Glory.

But the proud Scornor that will take no Warning is of *Lucifer's* Regiment, who saw the Mystery of God's Kingdom to stand in Meekness, Simplicity, and deep Humility, and therefore out of his Pride would aspire to be above the divine Love, and Harmony of Obedience to God's Will, and so fell into the Abyss of the dark World, into the outmost Darkness of the first Principle, which we call Hell, where he and his Legions are Captives; from which the Almighty God of Love deliver us.

I will end with the Words of the Author at the Conclusion of the Book, where he says thus; " I have faithfully, with all true Admonition, represented
 " to the Reader what the Lord of all Beings has given me; he may behold
 " himself in this ^d Looking-glass within and without, and so he shall find what
 " and who he is: Every Reader, be he good or bad, will find his Profit and
 " Benefit therein: It is a very clear Gate of the Great Mystery of all Beings:
 " By Glosses, Commentaries, Curiosity and Self-wit, none shall be able to reach
 " or apprehend it in his own Ground; but it may very well meet and embrace
 " the true *Seeker*, and create him much Profit and Joy; yea be helpful to
 " him in all natural Things, provided he applies himself to it aright, and seeks
 " in the Fear of God, seeing it is now a Time of seeking; for a Lily blossoms
 " upon the Mountains and Valleys in all the Ends of the Earth: *He that*
 " *seeketh findeth.*" And so I commend the Reader to the Grace and Love of
 Jesus Christ, in whom are hidden all the Treasures of Wisdom and Knowledge.

^d Mirror.



THE
C O N T E N T S

OF THE CHAPTERS OF THE

SIGNATURA RERUM.

C H A P. I.

***H**OW that all whatever is spoken of God without the Knowledge of the Signature is dumb and without Understanding, and that in the Mind of Man the Signature lies very exactly composed, according to the Being of all Beings.*

C H A P. II.

Of the Opposition and Combat in the Essence of all Essences, whereby the Ground of the Sympathy and Antipathy in Nature may be seen, and also the Corruption and Cure of each Thing.

C H A P. III.

Of the great Mystery of all Beings.

C H A P. IV.

Of the Birth of the four Elements and Stars, in the metalline and creaturely Property.

C H A P. V.

Of the Sulphurean Death, and how the dead Body is revived and replaced into its first Glory or Holiness.

C H A P. VI.

How a Water and Oil is generated; and of the Difference of the Water and Oil, and of the vegetable Life and Growth.

C H A P. VII.

How Adam (while he was in Paradise) and also Lucifer were glorious Angels, and how they were corrupted and spoiled through Imagination and Pride.

The C O N T E N T S.

C H A P. VIII.

Of the Sulphurean Sude, or Seething of the Earth; how the Vegetation proceeds from the Earth; and also the Difference of Sex, and various Kinds of Creatures; an open Gate for the searching Philosopher.

C H A P. IX.

Of the Signature, shewing how the inward [Ens] signs the outward.

C H A P. X.

Of the inward and outward Cure of Man.

C H A P. XI.

Of the Proceſs of Chriſt in his Suffering, Dying, and Riſing again: Of the Wonder of the Sixth Kingdom in the Mother of all Beings; how the Conſummatum Eſt was finiſhed, and how likewise, by way of Similitude, it is accompliſhed and effected in the Grand Philoſophic Work, or Universal Tincture.

C H A P. XII.

Of the Seventh Form in the Kingdom of the Mother; shewing how the Seventh Kingdom, viz. the Solar Kingdom is again opened and revived, set forth in the Similitude of Chriſt's Reſurrection.

C H A P. XIII.

Of the Enmity [contrary Will or annoying Diſtemper] of the Spirit and Body; and of their Cure and Reſtoration.

C H A P. XIV.

Of the Wheel of Sulphur, Mercury, and Salt; of the Generation of Good and Evil: how the one is changed into the other, and how the one manifeſts its Property in the other, and yet remains in the firſt Creation in the Wonder of God to his own Manifeſtation and Glory.

C H A P. XV.

Of the Will of the great Mystery in Good and Evil; how a good and evil Will originally ariſes, and how the one introduces itſelf into the other.

C H A P. XVI.

Of the Eternal Signature and Heavenly Joy; why all Things were brought into Evil and Good; wherein the real Ground of Election and Reprobation may be rightly underſtood.

SIGNATURA RERUM;

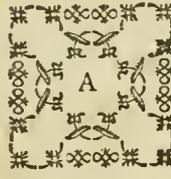
THE

SIGNATURE of all THINGS.

The First Chapter.

How that all whatever is spoken of God without the Knowledge of the Signature is dumb and without Understanding; and that in the Mind of Man the Signature lies very exactly composed according to the ^d Essence of all Essences.

^d Being of all Beings.

I.  LL whatever is spoken, written, or taught of God, without the Knowledge of the Signature is dumb and void of Understanding; for it proceeds only from an historical Conjecture, from the Mouth of another, wherein the Spirit without Knowledge is dumb; but if the Spirit opens to him the Signature, then he understands the Speech of another; and further he understands how the Spirit has manifested and revealed itself (out of the Essence through the Principle) in the Sound with the Voice. For though I see one to speak, teach, preach, and write of God, and though I hear and read the same, yet this is not sufficient for me to understand him; but if his Sound and Spirit out of his Signature and Similitude enter into my own Similitude, and imprint his Similitude into mine, then I may understand him really and fundamentally, be it either spoken or written, if he has the Hammer that can strike my Bell.

2. By this we know, that all human Properties proceed from one; that they all have but one only Root and Mother; otherwise one Man could not understand another in the Sound, for with the Sound or Speech the Form notes and imprints itself into the Similitude of another; a like Tone or Sound catches and moves another, and in the Sound the Spirit imprints its own Similitude, which it has conceived in the Essence, and brought to Form in the Principle.

3. So that in the Word may be understood in what the Spirit has conceived^e, either in Good or Evil; and with this Signature he enters into another Man's Form, and awakens also in the other such a Form in the Signature; so that both Forms mutually assimilate together in one Form, and then there is one Comprehension, one Will, one Spirit, and also one Understanding.

^e Or, formed itself; or originally put forth itself.

4. And then secondly we understand, that the Signature or Form is no Spirit, but the Receptacle, Container, or Cabinet of the Spirit, wherein it lies; for the Signature stands in the Essence, and is as a Lute that lies still, and is indeed a dumb Thing that is neither heard or understood; but if it be played upon, then its Form is understood, in what Form and Tune it stands, and according to what Note it is set. Thus likewise the Signature of Nature in its Form is a dumb Essence; it is as a prepared Instrument of Music, upon which the Will's Spirit plays; what Strings he touches, they sound according to their Property.

5. In the human Mind the Signature lies most artificially composed, according to the Essence of all Essences; and Man wants nothing but the wise Master that can strike his Instrument, which is the true Spirit of the high Might of Eternity; if that be quickened in Man, that it stirs and acts in the Center of the Mind, then it plays on the Instrument of the human Form, and even then the Form is ^f uttered with the Sound in the Word: As his Instrument was set in the Time of his ^g Incarnation, so it sounds, and so is his Knowledge; the inward manifests itself in the Sound of the Word, for that is the Mind's natural Knowledge of itself.

^f Proceeds
from the
mouth.
^g Or, Con-
ception.

6. Man has indeed all the Forms of all the three Worlds lying in him; for he is a complete Image of God, or of the Being of all Beings; only the Order is placed in him at his Incarnation; for there are three Work-masters in him which prepare his Form [or Signature,] *viz.* the three-fold Fiat, according to the three Worlds; and they are in Contest about the Form, and the Form is figured according to the Contest; which of the Masters holds the predominant Rule, and obtains it in the Essence, according to that his Instrument is tuned, and the other lie hid, and come behind with their Sound, as it plainly shews itself.

7. So soon as Man is born into this World, his Spirit plays upon his Instrument, so that his innate genuine Form [or Signature] in Good or Evil is seen by his Words and Conversation; for as his Instrument sounds, accordingly the Senses and Thoughts proceed from the Essence of the Mind, and so the external Spirit of the Will is carried in its Behaviour, as is to be seen both in Men and Beasts; that there is a great Difference in the Procreation, that one Brother and Sister does not as the other.

8. Further we are to know, that though one Fiat thus keeps the upper Hand, and figures the Form according to itself, that yet the other two give their Sound, if their Instrument be but played upon; as it is seen that many a Man, and also many a Beast, though it is very much inclined either to Good or Evil, yet it is moved either to Evil or Good by a contrary Tune, and often lets its inbred Signature [or Figure] fall, when the contrary Tune is played upon his hidden Lute or Form: As we see that an evil Man is often moved by a good Man to repent of, and cease from his Iniquity, when the good Man touches and strikes his hidden Instrument with his meek and loving Spirit.

9. And thus also it happens to the good Man, that when the wicked Man strikes his hidden Instrument with the Spirit of his Wrath, that then the Form of Anger is stirred up also in the good Man, and the one is set against the other, that so one might be the Cure and Healer of the other. For as the vital Signature, that is, as the Form of Life is figured in the Time of the Fiat at the Conception, even so is its natural Spirit; for it takes its Rise out of the Essence of all the three Principles, and such a Will it acts and manifests out of its Property.

10. But now the Will may be broken; for when a stronger comes, and raises his inward Signature with his introduced Sound and Will's-Spirit, then its upper Dominion loses the Power, Right, and Authority; which we see in the powerful Influence of the Sun, how that by its Strength it qualifies a bitter and sour fruit, turning it into a Sweetness and Pleasantness; in like Manner how a good Man corrupts among evil Company, and also how that a good Herb cannot sufficiently shew its real genuine Virtue in a bad

Soil; for in the good Man the hidden evil Instrument is awakened, and in the Herb a contrary Essence is received from the Earth; so that often the Good is changed into an Evil, and the Evil into a Good.

11. And now observe, as it stands in the Power and Predominance of the Quality, so it is signed and marked externally in its outward Form, Signature, or Figure; Man in his Speech, Will, and Behaviour, also with the Form of the Members which he has, and must use to that Signature, his inward Form is noted in the ^h Form of his Face; and ^h His Look, thus also is a Beast, an Herb, and the Trees; every Thing as it is inwardly [in its innate ^{or Physo-} Virtue and Quality] so it is outwardly signed; and though it falls out, that often a ^{gnomy.} Thing is changed from Evil into Good, and from Good into Evil, yet it has its external Character, that the Good or Evil [that is, the Change] may be known.

12. For Man is known herein by his daily Practice, also by his Course and Discourse; for the Upper Instrument, which is most strongly drawn, is always played upon: Thus also it is with a Beast that is wild, but when it is over-awed and tamed, and brought to another Property, it does not easily shew its first innate Form, unless it be stirred up, and then it breaks forth, and appears above all other Forms.

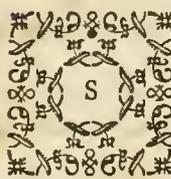
13. Thus it is likewise with the Herbs of the Earth; if an Herb be transplanted out of a bad Soil into a good, then it soon gets a stronger Body, and a more pleasant Smell and Power, and shews the inward Essence externally; and there is nothing that is created or born in Nature, but it also manifests its internal Form externally, for the internal continually labours or works itself forth to Manifestation: As we know it in the Power and Form of this World, how the one only Essence has manifested itself with the external Birth in the Desire of the Similitude, how it has manifested itself in so many Forms and Shapes, which we see and know in the Stars and Elements, likewise in the living Creatures, and also in the Trees and Herbs.

14. Therefore the greatest Understanding lies in the Signature, wherein Man (*viz.* the Image of the greatest Virtue) may not only learn to know himself, but therein also he may learn to know the Essence of all Essences; for ⁱ by the external Form of all ⁱ In. Creatures, by their Instigation, Inclination and Desire, also by their Sound, Voice and Speech which they utter, the hidden Spirit is known; for Nature has given to every Thing its Language according to its Essence and Form, for out of the Essence the Language or Sound arises, and the Fiat of that Essence forms the Quality of the Essence in the Voice or Virtue which it sends forth, to the Animals in the Sound, and to the ^k Ef- ^k Vegetables. sentials in Smell, Virtue, and Form.

15. Every Thing has its Mouth to Manifestation; and this is the Language of Nature, whence every Thing speaks out of its Property, and continually manifests, declares, and sets forth itself for what it is good or profitable; for each Thing manifests its Mother, which thus gives the Essence and the Will to the Form.

The Second Chapter.

Of the Opposition and Combat in the Effence of all Effences, whereby the Ground of the Antipathy and Sympathy in Nature may be seen, and also the Corruption and Cure of each Thing.

1.  EEING then there are so many and divers Forms, that the one always produces and affords out of its Property a Will different in one from another, we herein understand the Contrariety and Combat in the Being of all Beings, how that one does oppose, poison, and kill another, that is, overcome its Effence, and the Spirit of the Effence, and introduces it into another Form, whence Sicknes and Pains arise, when one Effence destroys another.

2. And then we understand herein the Cure, how the one heals another, and brings it to Health; and if this were not, there were no Nature, but an eternal Stillness, and no Will; for the contrary Will makes the Motion, and the Original of the Seeking, that the opposite Sound seeks the Rest, and yet in the Seeking it only elevates and more enkindles itself.

3. And we are to understand how the Cure of each Thing consists in the Assimulate; for in the Assimulate arises the Satisfaction of the Will, viz. its highest Joy; for each Thing desires a Will of its Likeness, and by the contrary Will it is ¹discomfited; but if it obtains a Will of its Likeness, it rejoices in the Assimulate, and therein falls into Rest, and the Enmity is turned into Joy.

¹Made sick.

4. For the Eternal Nature has produced nothing in its Desire, except a Likeness out of itself; and if there were not an everlasting Mixing, there would be an eternal Peace in Nature, but so Nature would not be revealed and made manifest, in the Combat it becomes manifest; so that each Thing elevates itself, and would get out of the Combat into the still Rest, and so it runs to and fro, and thereby only awakens and stirs up the Combat.

5. And we find clearly in the Light of Nature, that there is no better Help and Remedy for this Opposition, and that it has no higher Cure than the Liberty, that is, the Light of Nature, which is the Desire of the Spirit.

6. And then we find, that the Effence cannot be better remedied than with the Assimulate; for the Effence is a Being, and its Desire is after Being: Now every Taste desires only its like, and if it obtains it, then its Hunger is satisfied, appeased and eased, and it ceases to hunger, and rejoices in itself, whereby the Sicknes falls into a Rest in itself; for the Hunger of the Contrariety ceases to work.

7. Seeing now that Man's Life consists in three Principles, viz. in a three-fold Effence, and has also a three-fold Spirit out of the Property of each Effence, viz. first, according to the eternal Nature, according to the Fire's Property; and secondly, according to the Property of the eternal Light and divine Essentiality; and thirdly, according to the Property of the outward World: Thereupon we are to consider the Property of this three-fold Spirit, and also of this three-fold Effence and Will; how each Spirit with its Effence introduces itself into Strife and Sicknes, and what its Cure and Remedy is.

8. We understand, that without Nature there is an eternal *Stillness* and *Rest*, viz. the *Nothing*; and then we understand that an eternal Will arises in the Nothing, to introduce the Nothing into Something, that the Will might find, feel, and behold itself.

9. For in the Nothing the Will would not be manifest to itself, wherefore we know that the Will seeks itself, and finds itself in itself, and its seeking is a Desire, and its finding is the Essence of the Desire, wherein the Will finds itself.

10. It finds nothing except only the Property of the Hunger, which is itself, which it draws into itself, that is, draws itself into itself, and finds itself in itself; and its Attraction into itself makes an Overshadowing or Darkness in it, which is not in the Liberty, *viz.* in the Nothing; for the Will of the Liberty overshadows itself with the Essence of the Desire, for the Desire makes Essence and not the Will.

11. Now that the Will must be in Darkness is its Contrariety, and it conceives in itself another Will to go out from the Darkness again into the Liberty, *viz.* into the Nothing, and yet it cannot reach the Liberty from without itself, for the Desire goes outwards, and causes Source and Darkness; therefore the Will (understand the re-conceived Will) must enter inwards, and yet there is no Separation.

12. For in itself before the Desire is the Liberty, *viz.* the Nothing, and the Will may not be a Nothing, for it desires to manifest in the Nothing; and yet no Manifestation can be effected, except only through the Essence of the Desire; and the more the re-conceived Will desires Manifestation, the more strongly and eagerly the Desire draws into itself, and makes in itself three Forms, *viz.* the Desire, which is astringent, and makes Hardness, for it is an Enclosing, when Coldness arises, and the Attraction causes ^m Compunction, and stirring in the Hardness, an Enmity against the attracted Hardness; the Attraction is the second Form, and a Cause of Motion and Life, and stirs itself in the Astringency and Hardness, which the Hardness, *viz.* the ⁿ Enclosing, cannot endure, and therefore it attracts more eagerly to hold the Compunction, and yet the Compunction is thereby only the stronger. ^m Or, Sting. ⁿ Contracti- on, or Con- stringency.

13. Thus the Compunction willeth upwards, and whirls crossways, and yet cannot effect it, for the Hardness, *viz.* the Desire stays and detains it, and therefore it stands like a Triangle, and transverted Orb, which (seeing it cannot remove from the Place) becomes wheeling, whence arises the Mixture in the Desire, *viz.* the Essence, or Multiplicity of the Desire; for the Turning makes a continual Confusion and Contrition, whence the Anguish, *viz.* the Pain, the third Form (or Sting of Sense) arises.

14. But seeing the Desire, *viz.* the Astringency becomes only the more strong thereby, (for from the Stirring arises the Wrath and Nature, *viz.* the Motion,) the first Will to the Desire is made wholly austere and a Hunger, for it is in a hard compunctive dry Essence, and also cannot get rid and quit of it, for itself makes the Essence, and likewise possesses it, ^o for thus it finds itself now out of Nothing in the Something, and the Something is yet its contrary Will, for it is an Unquietness, and the Free-will is a Stillness. ^o Love and Anger, Fa- ther and Son.

15. This is now the Original of Enmity, that Nature opposes the Free-will, and a Thing is at Enmity in itself; and here we understand the Center of Nature with three Forms, in the Original, *viz.* in the first Principle, it is *Spirit*; in the second it is *Love*, and in the third Principle *Essence*; and these three Forms are called in the third Principle *Sulphur*, *Mercury*, and *Sal*.

16. Understand it thus; *Sul* is in the first Principle the Free-will, or the Lubet in the Nothing to Something, it is in the Liberty without Nature; *Phur* is the Desire of the free Lubet, and makes in itself, in the *Phur*, *viz.* in the Desire, an Essence, and this Essence is austere by reason of the Attraction, and introduces itself into three Forms (as is above mentioned) and so forward into the fourth Form, *viz.* into the Fire; in the *Phur* the Original of the eternal and also external Nature is understood, for the Hardness is a Mother of the Sharpness of all Essences, and a Preserver of all Essences; out of the *Sul*, *viz.* out of the Lubet of the Liberty, the dark Anguish becomes a shining Light; and in the third Principle, *viz.* in the outward Kingdom, *Sul* is the Oil of Nature, wherein the Life burns, and every Thing grows.

17. But now the *Pbur*, viz. the Desire, is not divided from *Sul*; it is one Word, one Original also, and one Essence, but it severs itself into two Properties, viz. into Joy and Sorrow, Light and Darkness; for it makes two Worlds, viz. a dark fire-World in the Austerenefs, and a light fire-World in the Lubet of the Liberty; for the Lubet of the Liberty is the only Cause that the Fire shines, for the original Fire is dark and black, for in the shining of the Fire, in the Original the Deity is understood, and in the dark Fire, viz. in the Anguish-source, the Original of Nature is understood, and herein we do further understand the Cure.

18. The Source is the Cure of the free Lubet, viz. of the still Eternity; for the Stillness finds itself alive therein, it brings itself through the Anguish-source into Life, viz. into the Kingdom of Joy, namely that the Nothing is become an eternal Life, and has found itself, which cannot be in the Stillness.

19. Secondly, We find, that the *Sul*, viz. the Lubet of the Liberty, is the Curer of the Desire, viz. of the anxious Nature; for the Lustre of the Liberty does again (from the enkindled Fire out of Nature) shine in the dark Anguish, and fills or satiates the Anguish with the Liberty, whereby the Wrath extinguishes, and the *Turning Orb* stands still, and instead of the Turning a Sound is caused in the Essence.

20. This is now the Form of the Spiritual Life, and of the Essential Life; *Sul* is the Original of the Joyful Life, and *Pbur* is the Original of the Essential Life; the Lubet is before and without Nature, which is the true *Sul*; and the Spirit is made manifest in Nature, viz. through the Source, and that in a two-fold Form, viz. according to the Lubet of the Liberty in a Source of Joy, and according to the anxious Desire's Lubet; according to the Astringency, compunctive, bitter, and envious from the Compunction, and according to the Anguish of the Wheel wholly murderous and hateful; and each Property dwells in itself, and yet they are in one another; herein God's Love and Anger are understood, they dwell in each other, and the one apprehends not the other, and yet the one is the Curer of the other; understand through *Imagination*, for the *Eternal* is *Magical*.

^P Thought
or Sparkle of
the Will.

21. The second Form in Nature, in Eternity is the *Orb* with the compunctive bitter Essences: for there arises the Essence, understand with the Perturbation; for the Nothing is still without Motion, but the Perturbation makes the Nothing active: but in the third Principle, viz. in the Dominion in the Essence, and Source of the outward World, the Form is called Mercury, which is opposite, odious, and poisonous, and the Cause of Life and stirring, also the Cause of the Senses: Where one ^P Glance may conceive itself in the Infinity, and then also immerse itself into it, where out of one only the abyssal, unsearchable, and infinite Multiplicity may arise.

22. This Form is the Unquietness, and yet the Seeker of Rest; and with its seeking it causes Unquietness, it makes itself its own Enemy; its Cure is twofold, for its Desire is also twofold, viz. according to the Lubet of the Liberty, according to the Stillness and Meekness; and then also in the Hunger according to the rising of Unquietness, and the finding of itself; the Root desires only Joy with the first Will, and yet it cannot obtain it, except through the opposite Source, for no Joy can arise in the still Nothing; it must arise only through Motion and Elevation that the Nothing finds itself.

23. Now that which is found desires to enter again into the Will of the still Nothing, that it may have Peace and Rest therein; and the Nothing is its Cure; and the Wrath and Poison is the Remedy of the Seeker and Finder, that is their Life which they find, an Example whereof we have in the poisonous Gall, whence in the Life arises Joy and Sorrow, wherein we also understand a two-fold Will, viz. one to the wrathful Fire and anxious painful Life to the Original of Nature, and one to the Light-life, viz. to the Joy of Nature; this takes its Original out of the Eternal Nothing.

24. The first Will's Cure is the Lubet of the Liberty, if it obtains that, then it makes triumphant Joy in itself; and the Wrath in the hungry Desire is the Curer and Helper of the other Will, *viz.* the Will of Nature; and herein God's Love and Anger are understood, and also how Evil and Good are in the Center^a of each Life, and how no Joy^a In. could arise without Sorrow, and how one is the Curer of the other.

25. And here we understand the third Will, (which takes its Original out of both these, *viz.* out of such an Essence, *viz.* out of the Mother) *viz.* the Spirit, which has both these Properties in it, and is a Son of the Properties and also a Lord of the same; for in him consists the Power, he may awaken which he pleases; the Properties lie in the Essence, and are as a well-constituted Life, or as an Instrument with many^r Strings, ^r Or, Voices. which stand still; and the Spirit, *viz.* the Egreffs is the real Life, he may play upon the Instrument as he pleases, in Evil or Good, according to Love or Anger; and as he plays, and as the Instrument sounds, so is it received of its Contra-tenor, *viz.* of the Assimulate.

26. If the Tune of Love be played, *viz.* the Liberty's Desire, then is the Sound received of the same Liberty and Love-Lubet; for it is its pleasing Relish, and agreeable to its Will's Desire; one similar Lubet takes another.

27. And thus likewise is it to be understood of the Enmity and contrary Will; if the Instrument be struck according to the Desire to Nature, *viz.* in the Wrath, Anger, and bitter Falshood, then the same contrary Sound and wrathful Desire receives it; for it is of its Property, and a Satiating of its Hunger, wherein we understand the Desire of the light, and also of the dark World; a two-fold Source and Property.

28. The Desire of the Liberty is meek, easy, and pleasant, and it is called^s Good; ^s Or, God's. and the Desire to Nature makes itself in itself dark, dry, hungry, and wrathful, which is called God's Anger, and the dark World, *viz.* the first Principle; and the light World is the second Principle.

29. And we are to understand, that it is no divided Essence, but one holds the other hidden or closed up in it, and the one is the Beginning and Cause of the other, also its Healing and Cure; that which is awaked and stirred up, that gets Dominion, and manifests itself externally with its Character, and makes a Form and Signature according to its Will in the External after itself. A Similitude whereof we see in an enraged Man or Beast; though the outward Man and Beast are not in the inward World, yet the outward Nature has even the same Forms; for^t it arises originally from the^u inward, and stands^t Nature. upon the inward Root. ^u World.

30. The third Form is the Anxiousness, which arises in Nature from the first and second Form, and is the Upholder or Preserver of the first and second; it is in itself the sharp Fiat; and the second Form has the *Verbum*, *viz.* the Property to the Word, and it consists in three Properties, and makes out of herself with the three the fourth, *viz.* the Fire; in the external Birth, *viz.* in the third Principle, it is called *Sal*, or Salt, according to its Matter; but in its Spirit it has many Forms; for it is the Fire-Root, the great Anguish, it arises betwixt and out of the Astringency and Bitterness in the austere Attraction; it is the Essentiality of that which is attracted, *viz.* the Corporality, or Comprehensibility; from *Sulphur* it is of a brimstone Nature, and from *Mercury* a Blaze or Flash; it is in itself painful, *viz.* a Sharpness of dying, and that from the sharp Attraction of the Astringency: It has a two-fold Fire, one cold, another hot; the cold arises from the Astringency, from the sharp Attraction, and is a dark black Fire; and the hot arises from the driving forth the^x Compunction in the Anguish in the Desire after the Liberty, and the Liberty is its Enkindler, and the raging Compunction is the Cold's Fire's^y Awakener. ^x Or, Sting of Instigation.

31. These three Forms are in one another as one, and yet they are but one; but they sever themselves through the Original into many Forms, and yet they have but one Mother, ^y Raifer, Enkindler, or Enflamer.

viz. the desiring Will to Manifestation, which is called the Father of Nature, and of the Being of all Beings.

32. Now we are to consider the Hunger of the Anxiety, or the Salt-Spirit, and then also its satiating or fulfilling: The Anguish has in it two Wills, from the Original of the first Will out of the Liberty to the Manifestation of itself; *viz.* the first Will is to Nature, and the other reconceived Will is the Son of the first, which goes out of the Manifestation again into itself into the Liberty; for it is become an eternal Life in Nature, and yet possesses not Nature essentially, but dwells in itself, and penetrates Nature as a transparent
² Or, Out of
 itself.

33. Thus it has two Properties; with the Seeking in itself it makes the Center of Nature: For it is like a Poison, a Will of dreadful Aspiring, like a Lightning and Thunder-clap; for this Desire desires only Anguish, and to be horrible, to find itself in itself, out of the Nothing in the Something; and the second Form proceeds forth as a Flagrat, or produces Sound out of itself; for it is not the Desire of the first Will to continue in the horrible Death, but only thus to educe itself out of the Nothing, and to find itself.

34. And we understand by the Center in itself, with the aspiring Wrathfulness, with the wrathful Will to Nature, the dark World, and with the Egress out of itself to Manifestation, the outward World; and with the second Will out of the first, which enters again into the Liberty, we understand the light World, or the Kingdom of Joy, or the true Deity.

35. The Desire of the dark World is after the Manifestation, *viz.* after the outward World, to attract and draw the same Essentiality into it, and thereby to satisfy its wrathful Hunger; and the Desire of the outward World is after the Essence or Life, which arises from the Pain and Anguish.

36. Its Desire in itself is the Wonder of Eternity, a Mystery, or Mirror, or what is comprehended of the first Will to Nature.

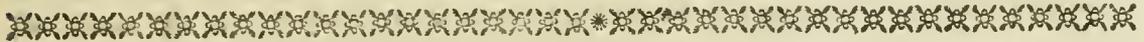
37. The outward World's Desire is *Sulphur, Mercury, and Sal*; for such an Essence it is in itself, *viz.* a Hunger after itself, and is also its own Satisfying; for *Sul* desires *Pbur*, and *Pbur* desires *Mercury*, and both these desire *Sal*; for *Sal* is their Son, which they hatch in their Desire, and afterwards becomes their Habitation, and also Food.

38. Each Desire desires only the Essentiality of Salt according to its Property; for Salt is diverse; one Part is Sharpness of cold, and one Part Sharpness of Heat; also one Part Brimstone; and one Part Salniter from *Mercury*.

39. These Properties are in one another as one, but they sever themselves, each dwelling in itself; for they are of a different Essence, and when one enters into another, then there is Enmity, and a Flagrat. A Similitude whereof we may apprehend in Thunder and Lightning, which comes to pass when the great *Anguish, viz.* the Mother of all Salts, understand the third Form of Nature, impresses itself; which comes to pass from the Aspect of the Sun, which stirs up the hot Fire's Form, so that it is penetrative, as the Property of the Fire is; and when it reaches the Salniter, then it enkindles itself; and the Salniter is in itself the great Flagrat in *Mercury, viz.* the Flash, or Compunction, which enters into the Coldness, so also into the cold Sharpness of the Salt-spirit; this Coldness is exceedingly dismayed at the Flash of the Fire, and in a trice wraps or folds up itself in itself, whence arises the Thunder-clap (or the tempestuous Flash, which gives a Stroke in the Flagrat) and the Flagrat goes downwards, for it is heavy by reason of the Coldness, and the sal-nitrous Spirit is light by reason of the Fire, which [Spirit] carries the Thunder or Sound side-ways, as is to be heard in Tempests and Thunder; presently thereupon comes the Wind or Spirit out of all the four Forms one against an-

other, for they are all four enkindled in the penetrating Flagrat; whereupon follows Hail and Rain; the Hail folds itself together in the Coldness, in the Property of the cold Salt-spirit; for the Wrath attracts to itself, and turns the Water to Ice, and the Water arises from the Meekness, viz. from the Desire of the Light, for it is the Essentiality of the Meekness; this the cold Salt-spirit congeals into Drops, and distills it upon the Earth, for before the Congelation it is only as a Mist, or Steam, or as a Vapour, or Damp.

40. Thus we see this Ground very exactly and properly in Thunder and Lightening; for the Flash, or Lightening, or etherial Blaze, goes always before, for it is the enkindled Salniter; thereupon follows the Stroke in the Flagrat of the Coldness; as you see, as soon as the Stroke is given the astrigent Chamber is opened, and a cool Wind follows, and oftentimes Whirling and Wheeling; for the Forms of Nature are awakened, and are as a turning Wheel, and so they carry their Spirit the Wind.



The Third Chapter.

Of the grand Mystery of all Beings.

I.  OURTEOUS Reader, observe the Meaning right; we understand not by this Description a Beginning of the Deity, but we shew you the Manifestation of the Deity through Nature; for God is without Beginning, and has an eternal Beginning, and an eternal End, which he is himself, and the Nature of the inward World is in the like Essence from Eternity.

2. We give you to understand this of the Divine Essence; without Nature God is a ^a *Mystery*, understand in the Nothing, for without Nature is the Nothing, which is an ^a *Mysterium*, Eye of Eternity, an abyssal Eye, that stands or sees in the Nothing, for it is the Abyss; and this same *Eye* is a Will, understand a Longing after Manifestation, to find the Nothing; but now there is nothing before the Will, where it might find something, where it might have a Place to rest, therefore it enters into itself, and finds itself through Nature.

3. And we understand in the Mystery without Nature in the first Will two Forms; one to Nature, to the Manifestation of the Wonder-Eye; and the second Form is produced out of the first, which is a Desire after Virtue and Power, and is the first Will's Son, its Desire of Joyfulness. And understand us thus; the Desire is egressive, and that which proceeds is the Spirit of the Will and Desire, for it is a Moving, and the Desire makes a ^b Form in the Spirit, viz. Formings of the Infinity of the Mystery.

4. And this Form [or Likeness] is the eternal Wisdom of the Deity; and we understand herein the Trinity of the only Deity, whose Ground we must not know, how the first Will arises in the Abyss from Eternity, which is called Father; only we know the eternal Birth, and distinguish the Deity, viz. what purely and merely concerns the Deity, or the Good, from Nature, and shew you the *Arcanum* of the greatest secret Mystery; namely, how the Abyss, or the Deity, manifests itself with this eternal Generation; for God is a Spirit, and as subtle as a Thought or Will, and Nature is his corporeal Essence, understand the Eternal Nature; and the outward Nature of this visi-

^b Similitude,
Likeness, or
Signature.

^c Palpable.

ble & comprehensible World is a Manifestation or external Birth of the inward Spirit and Essence in Evil and Good, that is a Representation, Resemblance, and typical Similitude of the dark Fire and light World.

5. And as we have shewn you concerning the Original of Thunder and Lightening with the tempestuous Stroke; so likewise the inward Nature of the inward World is, and stands in the Generation: For the outward Birth takes its Original from the inward; the inward Birth is unapprehensible to the Creature, but the outward is apprehensible to it; yet each Property apprehends its Mother from whence it is brought forth.

^d Or apprehends, or conceives.

6. As the Soul comprehends the inward eternal Nature, and the Spirit of the Soul, viz. the precious Image according to God, ^d comprehends the Birth of the angelical Light-World, and the sydereal and elemental Spirit comprehends the Birth and Property of the Stars and Elements; every Eye sees into its Mother from whence it was brought forth.

7. Therefore we will set down the Generation of all Essences out of all Mothers and Beginnings, how one Generation proceeds from another, and how one is the Cause of another, and this we will do from the Eyesight of all the three Mothers.

8. Let none account it impossible, seeing Man is a Likeness according to and in God, an Image of the Being of all Beings; and yet it stands not in the Power of the Creature, but in the Might of God; for the Sight and Science of all Essences consist alone in the clearest Light.

9. We have made mention before how the external Birth, viz. the Essence of this World consists in three Things, viz. in *Sulphur*, *Mercury*, and *Sal*: Now we must set down and declare what it is, seeing that all Things arise from one Original, and then how its inward Separation is effected, that out of one Beginning many Beginnings are produced; this is now to be understood, as is before-mentioned, concerning the Center of all Essences.

^e Or stands.

10. For *Sulphur* in the eternal Beginning consists in two Forms, and so also in the outward Beginning of this World: viz. in the internal the first Form, viz. the *Sul* consists in the eternal Liberty; it is the Lubet of the eternal Abyss, viz. a Will or an Original to the Desire; and the other Original is the Desire, which is the first Motion, viz. an Hunger to the Something; and in this same Hunger is the eternal Beginning to the

^f Or to the Nature of the Pregnatrix.

^f pregnant Nature, and it is called *Sulphur*, viz. a Conception of the Liberty, viz. of the Good, and a Conception or Comprehension of the Desire, viz. of the austere Attraction in the Desire.

11. *Sul* in the Internal is God, and *Pbur* is the Nature; for it makes a Spirit of the Nature of Brimstone, as is to be seen externally in the Property of Brimstone; for its Substance is a dry constringent Matter, and is of a painful anxious fiery Property, forcing itself forth; it attracts eagerly and hardly into itself, and parches up as a dry Hunger, and its painful Property does eagerly and anxiously force itself forth: The Cause and Original is this, because it stands in two Beginnings, viz. in the Property of the Desire, which is an Attraction; and in the Property of the Light or Liberty, which is driving forth, or pressing to the Manifestation through the Desire of Nature.

12. The Desire, viz. the Attraction makes Hardness, and is the Cause of the Fire, and the Lubet is a Cause of the Lustre or Light of the Fire: *Sul* is Light, and *Pbur* makes Fire, yet it cannot be reduced alone in *Sulphur* to Fire and Light, but in *Mercury*, and at last in *Sal*, which is the real Body, but not of the Brimstone, but of the Essence and Water: And so understand, that in the first Desire, which arises in the Lubet of the Liberty, all Things are, and are made substantial and essential, from whence the Creation of this World is proceeded; and we find herein the Property of the Earth, so likewise of all Metals and Stones, and also of the ^g *Astrum*, and the Original of the Elements,

^g Stars.

all out of one only Mother, which is the Lubet and the Desire, from whence all Things proceeded and still proceed.

13. For *Mercury* is generated in *Sulphur*: It is the severing, *viz.* of Light and Darkness from one another, the breaking Wheel, and Cause of the various Division or Multiplicity: it separates the dark Essentiality from the Essentiality of the Light, *viz.* the Metals from the gross, astringent, dark, stony, and earthly Property; for the Property of the Desire gives and makes dark Essence, and the Property of the free Lubet makes light Essence, *viz.* Metals, and all of the same Kind and Resemblance.

14. *Mercury* has in the Beginning ^a of his Birth three Properties, *viz.* the Trembling ^b In. in the Austereness, and *Anguish* from the hard impressing of the astringent hard Desire, and the *Expulsion* of the Multiplicity, *viz.* the essential Life; for the Desire attracts very hard to itself, and the Attraction makes the Motion, or Sting of Trembling, [or horrible Compunction,] and that which is impressed is the Anguish; but if the Liberty be therein comprehended, it refuses it, and there arises the Original of Enmity, and the Severing, that one Form separates from another, and a twofold Will arises.

15. For the Lubet of the Liberty does again set its Desire into the Stillness, *viz.* into the Nothing, and forces again out of the Darkness of the Desire's Austereness into itself, *viz.* into the Liberty, without the Wrath of the Enmity; and so it has only sharpened itself in the austere Impression in *Mercury*, that it is a moving feeling Life, and that its Liberty is sharpened so that it becomes a Lustre, which is, and causes a Kingdom of Joy in the Liberty; and so understand us, that the Spirit's Dominion, *viz.* the Spirit and the ⁱ Essence do thus separate.

ⁱ Or Substance.

16. The Essence remains in the Impression, and becomes material; that is not God, but Gold, or any other Metal, according to the Property of the first Conception in the *Sulphur*, or Stone, or Earth, out of the Desire's own peculiar Property, all according to the first ^k Sude or Seething in *Mercury*; for no Metal can be generated without Salniter, ^k Boiling. which is the Flagrat in *Mercury*; which also becomes material in the astringent Impression, and divides itself in the Separation, one Part into Brimstone, another into Salniter, and a third into a salt Sharpness; whereas yet there cannot be any corporeal Essence in all these, but only the Spirit of the Essence; the Essence proceeds wholly out of the Death thro' Mortification, which is effected in the great Anguish of the Impression, where there is a dying Source, which is the mercurial Life, where the salnitral Flagrat arises as an opening, displaying Flash: For the Liberty, *viz.* the Property of the eternal Lubet, does there ^l separate itself, and yet the attracted Essence out of the Lubet of the Liberty ^l Or separates itself in itself. continues all along in the Comprehension of the Attraction in the astringent austere dark Anguish: Now if the Wrath enters so vehemently into itself as to raise up the salnitral Flagrat, then it apprehends the Essentiality of the free Lubet in itself, from whence arises the Flagrat; for the Wrath there apprehends the Meekness, which is even as if Water were poured into Fire, which gives a Flagrat; and then the Wrath of the great Anguish dies, and with the Flagrat the Joy ascends, and the Flagrat is out of *Mercury*, or out of the Anguish of Death, and becomes also material, but by reason of the Liberty it changes itself into white, which is *Salniter*: Now if the Fire, *viz.* the horrible anxious Sharpness, does again come into it, then the Salniter is dismayed, and gives a ^m Repulse; ^m Report, for the first Property [which was] before the Death is again enkindled with the brimstone Clash. Spirit; a sufficient Resemblance of which you have in Gunpowder, which is the Matter of these Properties.

17. Further, we are to know the Dying with the Enkindling of the Fire, all which is done in the Flagrat; for it is a Flagrat to Death, and to Life; one Part immerses itself into the Property of Death, *viz.* into the Wrath of the austere Desire; and the other Part, which is from the Lubet or Love-Essentiality, arises up in the Kingdom of Joy: But seeing there happens also a Mortifying in the free Materia (though it is no Mortify-

° Sinks.

ing, but a Redeeming from the Wrath, for the Materia of the Liberty will be free from the Wrath) thereupon this Materia ° falls downwards, which is Water; and it is not of the Property of the Wrath, but the Wrath holds it captive in itself; but they are separated from one another in the Effence and Source; the Wrath's Effence gives Earth and Stones, and the Effence of the Liberty is Water, which arises with the Enkindling of the Fire through the Mortification out of the Meekness of the Light.

° Corpus.

18. But seeing this Water does also separate itself in the salnitral Flagrat, and before the Salniter was all mutually enwrapt together, thereupon it obtains different Properties in the Separation, and there is a Diversity of Water; and this various Diversity of Properties gives in each Property also a bodily or corporeal Effence, all according to the first Separation of *Mercury* in *Sulphur*, for in the Mortification in the salnitral Flagrat two Things are effected and come forth, *viz.* a Life, and a Body of the Life; understand an essential, and a lifeless senseless Body, whose Materia is mortified in the Flagrat: Thus there is a Diversity of Water, and a Diversity of the Life, and a Diversity of the ° Body, or of the Materia; as each Body is, so is also its essential Spirit.

19. Now we must consider this from the first Original; as, 1. from the Lubet of the Liberty; and 2. from the Desire to Nature, or the Manifestation of the Abyss.

20. First, in the salnitral Flagrat there is produced through the anxious Mortification a sulphureous Water from the Anguish, which affords a Brimstone, as we plainly see, and all whatever is of the like Sort and Resemblance.

° Corpus.

21. Secondly, There is generated from the astringent, austere, attractive Property, which draws in to itself, a salt Water; its Materia is Salt; if it be again impressed through the Fire or Heat, then it turns into Salt; and all whatever is sharp and attractive, be it either in Herbs or Trees, proceeds from thence; for there is as much Diversity of Brimstone and Salt, as there is Variety of Taste and Fire to be found in all Creatures, Herbs, and Trees; also all whatever lives and grows has Brimstone and Salt; for the saltish Property attracts, and preserves the ° Body; and the Brimstone has in it the Oil or Light, wherein the free Lubet to Manifestation consists, whence the Growth arises.

22. Thirdly, there is brought forth through the salnitral Flagrat out of the Property of the bitter compunctive Attraction, in the first Impression in the Spirit, an earthly Property of Water; its Materia is Earth; for the same arises from the dark Essentiality, where the Darkness impresses itself in the first Desire, wherein the Darkness arises, as is before mentioned: Thus it begets out of its Property in the Impression a Mist, smoaky Steam, or Vapour, which the Flagrat in the Salniter apprehends, and its Effence is dimmed or dies, and falls downwards; this is the Materia of the Earth, though the Earth is not of one only Sort, but has in it all whatever became corporeal in the Flagrat, all which springs through the Death of the Earth, according as it was wrapt and driven together in the Creation into a Lump, as we plainly see.

23. Further, We are to consider of the highest *Arcanum*, *viz.* of the heavenly Essentiality, and then of the precious Stones and Metals, from whence they all take their Rise and Original; seeing that all Things come out of one Mother, which is the Lubet and Desire of Eternity to its own Manifestation.

24. Now concerning the incorruptible Effence of Corporality, the same arises also in the first Desire to Nature, yet in the Impression of the free Lubet, and goes all along through all the Forms even into the highest Sharpness, where it retires again into itself, as a Life out of the Fire: The eternal Fire is magical, and a Spirit, and dies not; the Liberty is its Enkindler, but the eternal Nature is its Sharpness; this same Effence loses the Wrath's Property in the Light; it is in the same Fire as a Dying, yet there is no Dying, but an Entrance into another Source, *viz.* out of a painful Desire into a Love-Desire; it yields also Spirit and Effence from the Fire-Spirit, and the Effence of Meekness from the Light.

25. For that which dies to the Fire, or sinks through Death, that is divine Essence; and it is effected likewise through the salnitral Flagrat of the divine Joyfulness, where the Property trembles in the Joy of Meekness, and immerfes itself through the Death of the Fire, which is called God's Anger, and quenches it, so that God dwells in a meek Light; and the first Property to the Enkindling of the Light is Fire, and Wrath of the eternal Nature, and ^a makes the dark World.

26. The Properties of the first Mother in the Lubet and Desire do also divide themselves in the salnitral Flagrat of Joyfulness into distinct Parts, as is to be seen in this outward World; it yields also Water, but of a very sovereign Essence, and it resembles only a Spirit of a pleasant lovely Desire: This is the Water, of which Christ told us that he would give us to drink, and *whosoever should drink the same, it should spring up in him to a Fountain of eternal Life.*

^a Gives, or affords.

27. It retains also in the Flagrat of the Disclosure the fiery Property which is called *Heaven*, in which the Wonders of the divine Kingdom of Joy are known and manifest; and in the watry Property [it retains] the pleasant Spring, or Paradise; for in the fiery [Property] the eternal Element arises, and it is the real Essence of the divine Corporality, wherein consists all whatever may be known in God, as is sufficiently and in Order cleared at large in our other Writings of *the Divine Revelation*, treating of the *Divine Wisdom*, and of the *Divine eternal abyssal Birth*: And now we will turn us to the Essence of the outward World, *viz.* to the Manifestation of the eternal, *viz.* to Metals, Herbs, and Trees; so also to Men and Beasts.

28. We see that the Metals have another Manner of Body than the living Creatures, or are otherwise than the Earth and Stones are: Now Reason asks, How is the Original of every Thing, seeing that in the Beginning all arose out of one Mother, and yet the Eternity has no temporal Beginning? Here we must again consider the Mother of the first Pregnatrix, where, and how one Essence separates itself from another, *viz.* the inchoative from the eternal, Time from Eternity, and yet they stand mutually in each other, but are severed into two Principles, *viz.* into the Kingdom of God, and of this World; and yet all is God's: But seeing Christ calls the Devil *a Prince of this World*, and we also are able to declare how far, and in what he is a Prince, and that this World is not his own, but he is the poorest Creature in this World, and also not at all in this ^r Or Propriety. World; now therefore look upon the first Ground, upon the Mother which has thus generated all Creatures.

29. So also as to the Earth, Stones, and all Metals, the Earth's Property, consists in a spiritual *Sulphur*, *Mercury*, and *Sal*, and all whatever has had Beginning is arisen in and out of her Impression, and inchoatively thereupon it came forth with the first Form of the Mother, *viz.* with the astringent Attraction, through the Fiat into a creatural Being, and affords a Diversity of Essence and Spirit, according to the first Property of the Separation.

30. As first, The high Spirits, which were created out of the free Lubet in the Desire, in the Fire's Property, *viz.* out of the Center of all Essences, had in them the Properties of both the eternal Worlds; but those which after their Corporizing [or being made creaturely] remained with their Desire in the Property of the free Lubet, and introduced their Will out of the Fire into the Light, they became Angels; and the other, which introduced their Desire again into the Centre (*viz.* into the austere Properties) became Devils, *viz.* Out-casts from the free Lubet out of the Light, as is mentioned in other Writings.

31. Therefore the Devils have neither the Kingdom of God, nor the Kingdom of this World in Possession; for in the Beginning of the Creation this World was created out of both the inward Properties, whereupon the Devil has now only the Wrath's Part in Possession, the other profits him nothing; and thus he is in the World, and also not

in the World, for he has but one Part thereof in Possession, from the other he is cast out.

32. After the Creation of the highest Spirits, God created this visible World with the Stars and Elements as an external Birth out of the Mother of all Essences; all which proceeded out of the eternal Beginning, and took a temporal Beginning: For here we are to consider, that the eternal Pregnatrix moved itself, and enkindled its own Form, [or Similitude,] where then the one became corporeal in the other; but afterwards God created the Earth, which we are thus to consider of.

* Or until.

33. The first Desire to Nature impresses itself, and introduces itself with the Impression into three Forms, viz. into *Sulphur*, *Mercury*, and *Sal*, and in the Impression all become rising and moving, which is not in the still Nothing, and so forces itself into the highest Anguish, even * to the salnitral Flagrat, where then is the Original of the Fire: Thus the Source whirls in itself, as a Boiling of Water upon the Fire: for the austere Desire is attractive, and the fiery is expulsive, which is a *Sulphur*; and the astringent Attraction is a wrathful Sting, [or Compunction,] viz. a Contrition; and yet it is held by the Austereness, that it cannot move away, whereupon it is painful, and causes Pain, as if it were seething, which yet is only Spirit without Essence, which comes to pass in *Mercury*, and is *Mercury's* own Form.

34. And there is the Separation of two Wills, viz. one remains, and is the very anxious Essence, seeing it originally arises from the Desire; the other, which arises out of the Lubet of the Liberty, retires back again into itself into the Liberty, and yet there is no parting or dividing from one another, but thus it goes one with another all along through the Enkindling of the Fire through the salnitral Flagrat, where with the Enkindling of the Fire the Death is effected in the Wrath of the Fire, where the Source dies, and yet there is no Death, but a Likeness of Death; and yet the real, eternal, and temporal Death is in that Manner, even where the Liberty apprehends itself in itself, and the Death or Flagrat falls down into the Liberty as impotent, and freely resigns itself; and the Spirit, viz. the Source (understand the very sharp, fiery, anxious Source) becomes material, and retains only an essential Working, like to an impotent Desire; and in the Enkindling of the Fire in the salnitral Flagrat each Property separates itself in itself, and the whole Materia is particularized, viz. to Metals, Stones, and Earth.

* Or the highest or chiefest of the Metals.

35. The highest * Metal, as Gold, arises from the Liberty, which is comprised all along in the Flagrat in the astringent Impression; and it is not free from the Materia of the Rest, for all is comprised or wrapt up together; but seeing the Liberty with the *Sul*, or Light's Property, is comprised or comprehended therein also, thereupon *Sul* is expulsive to the Manifestation of itself, as it is the Property of the Liberty so to be: Hence it comes that Metals grow, and not the gross hard Stones, which are too hard comprised in the Impression out of the wrathful Essentiality, and have too little *Sul* in them.

* Body.

36. But concerning the precious Stones, with their radiant Lustre and great Virtue, the same have their Original in the Flash of the Fire, where Life and Death separate; as when one Part by reason of the dark Essentiality descends, and the other by reason of the Liberty ascends, and yet all is brought into Essence in the Flagrat; so that the same Flash or Glance becomes also material in the Flagrat; and therefore they are hard, and of a blinking Glance, like an Eye; for so also is the Original of the Eye or Sight in the * Womb, when the Life enkindles; all according to the Right of Eternity.

* Liquid.

37. And therefore they are of so great Power, Efficacy, and Virtue, in that they are so nigh to the Deity, and bear the incorporated Names of the divine Power in them; as also Gold is nigh to the divine Essentiality, or heavenly Corporality: If Man could open [or disclose] the dead Body, and reduce it to a * flying moving Spirit, which only can be effected through the divine Motion, then it should be seen what it could be, which no Reason believes or understands without divine Sight [or Vision.]

38. Further, we are also to consider of the other Metals and Minerals, which in like Manner do thus take their Original; but in the salnitral Flagrat each Property is separated; as we see that the Property of the Fire and Light is different, and all from the first Impression; where before the Impression the Lubet and Desire of the Liberty stand mutually in each other, as a *Chaos*, a Complexion of great Wonders, where all Colours, Powers, and Virtues are contained in this only *CHAOS*, or Wonder-Eye; which *CHAOS* is God himself, *viz.* the Being of all Beings, who thus manifests himself in particular Beings with the Eyes of Eternity; each *Materia* is an Essence according to the Spirit from whence it was generated; and if it be enkindled in the Fire, it yields likewise such a Light as the Spirit is in the Essence.

39. And thus also we are to consider of the Metals; what Kind of Spirit each of them has, such a Glance and Lustre it yields, and also such a ^y Body it has.

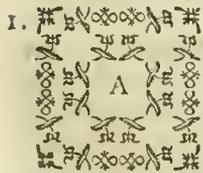
^y Corpus.

40. As the Mind acts and moves the Thoughts and Senses from the highest to the lowest, and comprehends and commands by the Thoughts from the highest to the lowest; so the Eternal Mind has manifested itself from the highest Majesty, even to the lowest, [meanest, or outermost Thing,] *viz.* to the greatest Darkness; and this World, with the Sun, Stars, and Elements, and with every creaturely Being, is nothing else but a Manifestation of the Eternity of the Eternal Will and Mind; and as it was in the Beginning, so it still stands in its ^z Seething and Vegetation, and so it still puts forward to Light and Darkness, to Evil and Good. And all Things consist in these first three Forms, *viz.* in *Sulphur*, *Mercury*, and *Sal*, as one Degree in Order after another; for so likewise are the Quires of the Spirits, as also of the Stars, Trees, Herbs, and of all Kinds whatever which have been, and are; so also are the inward heavenly Quires with their Distinction.

^z Boyling, growing, and Waxing.

The Fourth Chapter.

Of the Birth of the Stars, and four Elements in the metalline and creaturely Property.



As it is before mentioned, all Things proceed out of one only Mother, and separate themselves into two Essences, according to the Right of Eternity, *viz.* into a Mortal and an Immortal, into Life and Death, into Spirit and Body; the Spirit is the Life, and the Body is the Death, *viz.* a House of the Spirit: As the holy Trinity stands in the Birth, so also is the external Birth: There is likewise Essence and Spirit in Heaven; a

Figure of which we see in this outward World, where there are four Elements, and yet there is but one only Element, which separates itself into four Properties, *viz.* into Fire, Air, Water, and Earth, as is above mentioned.

2. For so we are to consider of the Creation of this World, that the whole Essence of Eternity has moved itself in the ^a Place of this World, and the whole Form was enkindled and stirred, and that in the Desire to Manifestation; and there the Generation divided itself in the Flagrat of the enkindled Fire into four Parts, *viz.* into Fire, Water, and Earth, and the Air is its moving ^b egressive Spirit; as is to be considered in *Sulphur*, which consists in these four Things.

^a Loco.

^b Outgoing, Breathing.

3. In like Manner also the *Astrum* is thus generated out of the first Mother; and all put together is only one Body, and it all takes its Rise from the inward Spirit; as a Hand or Foot grows forth from the inward Center, and has already its Form in the Center, *viz.* in the first Operation, and so only grows into a Form as the Spirit is.

4. The first Mother of all Things, *viz.* the Lubet with the Desire, does especially introduce itself into seven Forms, and yet continues stedfast in three only, but manifests itself in ^c seven Forms.

^c Or in a seven-fold Form.

5. The first Form is astringent, *viz.* an austere Attraction, which is a Cause of Coldness and Salt, and all Corporality.

^d Or Sting.
^e Stirring up,
or Moving.

6. The second Form is the ^d Compunctio, *viz.* the Drawing or Motion, and causes the Feeling, also Pricking, Aking, Tormenting; the ^e Affection of Bitterness, Enmity and Friendliness, Joy and Sorrow.

7. The third Form is the great Anguish in the Impression, which causes two Wills, *viz.* one to the Fire, where the Will of the free Lubet falls down to the Wrath in the Fire, and again goes into itself, and makes a Lustre in the Fire's Sharpness.

8. Now the fourth Form is the Fire itself, *viz.* the first Principle in the Life, with which the dark and light World do separate; also in this Flagrat all material Separations are effected, and the Corporality and Multiplication begin according to the Property of the first Eternal Mind, *viz.* according to the Essentiality a mortal [*Ems.*] and according to the free Source a living [*Ens.*]

9. The fifth Form is now the second Desire, which is effected after the Separation, and that according to two Properties; *viz.* one according to the Lubet of the Liberty out of the Light, which is the highest Love-Desire; and the other according to the Fire's Lubet, which leads its Life of its Essence in the Love in the Light, from whence the Joyfulness, and every true Life arises.

10. The Love gives Essence; for it is expressive, and yielding, *viz.* itself; for God gives himself to every Essence; and the Fire is receptive; for it needs Essence in its wrathful Hunger, else it extinguishes; and then the Lustre of the Light would go out, and the Desire of Love would cease, for the Fire makes the Light desiring, *viz.* of the Joyfulness; for if the Fire dies, the Light waxes dark, and Love turns into Anguish, as may be conceived of in the Devils.

11. The sixth Form arises from the turning Wheel before the Fire, where the Multiplication of the Essence arises out of the Property of *Mercurius* in the salnitral Flagrat; with the Enkindling of the Fire one Form is introduced into another; and if now the Love-Desire penetrates all the Forms, then all the Forms grow very desirous the one after the other, for the dear lovely Child *Venus* is in all.

12. Here begin the Taste, Smell, Hearing, Seeing, Feeling, and Speaking; for the Light opens another Principle of another Source, and fills all; and here springs up the Life in Death, *viz.* the Love in the Anger, and the Light shines in the Darkness; here the Bridegroom embraces his Bride, and God himself resists his Anger, *viz.* the Wrath of Nature; and in this Form all Speeches, Understanding, and Senses arise, and the true real Life of all Creatures; so also the Life in the Vegetables, *viz.* Trees and Herbs, in each Thing according to its Property.

13. The seventh Form arises from all the other, and is the Body, Mansion-house, or Food of the other, and it is thus effected; when the other Forms taste each other in their mutual Penetration in the Love-Desire, then in each Form there is an Hunger or Desire after the Love, *viz.* after the Light; now each Hunger or Desire is reaching forth after the Thing it desires, and eagerly attracts the Property of the Thing desired; and thus out of two one Essence is made, *viz.* out of the Hunger, and that which the Hunger desires; for this Hunger does not stand in Death, it does not any more enclose itself up in Death, unless it be too great, and the Imagination in the Hunger be too great, and

the Hunger cannot obtain that same Thing, then it choaks; as many Times a Child is so choaked or smothered in the Mother's Womb, if this Form be enkindled in another Form to eat of some external Thing, whereupon the Mother grows so ardent in longing, and if she cannot get it, the Child also cannot get it; now it choaks in the Hunger, or else a Member is spoiled, from whence the Hunger arose.

14. The first Hunger in the Center before the Fire is a spiritual Hunger, which makes the dark World; and the Hunger of the free Lubet makes the light World; both which are only Spirit, till they pass both together through the Enkindling of the Fire, where then they are mortified to the Spirit, and are a Likeness of the first Spirit, *viz.* a Manifestation of the incomprehensible Spirit, which is called God in Love and Anger, in a two-fold Source: Thus each stands undivided in itself, *viz.* God in the Time, and the Time in God, and the one is not the other, but they come from one eternal Original; thus the temporal Spirit's Hunger gives a temporal Body, and the eternal Spirit's Hunger affords an eternal Body, and are both mutually in each other, and yet are ^f distinct.

^f The one is not the other.

15. The seven Forms make them a Body according to their Hunger out of their own Property; therefore all whatever the Spirit has in all Properties lies in the Body.

16. Further we are to know, that there is a Separation made in the Creation of this World; for this is to be seen in the Sun and Stars; so likewise in all Creatures; also in Metals, Stones, and Earths; for this same is the Manifestation of God.

17. We see in the Firmament seven Planets, and in the Earth seven Metals which are fixed, and also seven Planets only which are fixed in their Property; the rest are Minerals, and so of the Stars: And as the planetary Orb has its predominant Stamp or Influence, so is also the Birth of each Thing.

18. As the Deity, *viz.* the divine Light, is the Center of all Life; so also in the Manifestation of God, *viz.* in the Figure, the Sun is the Center of all Life; in the highest Life the highest Things have taken their Beginning, and so forward successively one from another to the lowest: In every external Thing there are two Properties; one ² from Time, the other from Eternity; the first Property of Time is manifest; and the ³ other is hidden, yet it sets forth a Likeness after itself in each Thing.

³ Or out of.

19. Whatever has its Beginning out of the Lubet of the Liberty stands with the Root in an heavenly Property, and with the Body in an earthly; but the Eternal stands in Time, and manifests itself with Time.

20. *Sulphur* is on one Part in the Internal heavenly, and as to the Body earthly, yet puts forth an heavenly Likeness according to the Eternal out of itself, which is fixed and steadfast; as is to be seen in Gold, and is much more to be understood in the human Body, if it were not corrupted in the Desire in *Mercury*; for the spiritual or heavenly Man consists in *Sulphur*, and in *Mercury* the corporeal, *viz.* the Similitude of the divine [Man;] so also the metalline Property in *Sulphur* is the noblest, most excellent, and highest, for it is the highest Spirit.

21. Understand it thus: In the heavenly Being there is also a Property of a ^h Seeth-^h Boiling, or ing, when the Liberty is apprehended and enkindled in the highest Desire, wherein the ^h Decoction. Joyfulness arises; this is effected in the heavenly *Sulphur*, where it is made essential in the heavenly *Mercury*, *viz.* in the eternal Word, which is a spiritual Essence.

22. But if the same Spirituality longs to manifest itself in a Similitude, both according to the Property of the Spirit, and the Essentiality too, according to the Trinity of the Deity, according to the mortal and immortal Essence, then that Image is represented ⁱ in ⁱ With. the Stars and Elements; and lastly it is set forth in Man, who is a lively Image of the whole Essence according to the divine and outward World; also the inward and outward Worlds are represented with the Metals in a mortal Image, as a Resemblance and Similitude of the living heavenly Essentiality.

23. The Beginning is in *Sulphur*; for *Sul* is the Lubet of the Light, or the Liberty, which longs to Manifestation, and it cannot otherwise be effected but through Fire: In *Pbur* arises the Desire, viz. an austere Attraction, which makes the dark earthly Property, and the Austereness of the Spirit, viz. the fiery Essence: In this Austereness arises *Saturn*, which is the Thing impressed; and *Mercury* is the Desire of the Hunger, and the Rager, Raver, and Breaker; and *Mars* is the Wrath in the Hunger, a Cause of Anger; these three are the Property of *Pbur*, viz. of the free Lubet's Desire.

24. The free Lubet's Property begets the Essence in the three fore-mentioned Forms, viz. in *Saturn*, *Mercury*, and *Mars*; for it gives itself in to each Property, and the Property in the Hunger of *Mercury* makes it a corporeal Form; but if the free Lubet turns also to an Hunger in the austere Desiring, then it makes also three Forms according to itself, viz. *Jupiter*, who is the Understanding of the Lubet; and *Venus*, which is the Desire of the Lubet; and *Luna*, which is the Body of the Lubet; and according to the Property of the Light it makes *Sol*; all this is Spirit; but now in every Spirit's Hunger there is also an Essence, both according to the mortal and immortal *Ens*, a fixed, and unfixed; a Figure according to the heavenly, and a Figure according to the earthly [Being, or Property.]

25. In the Saturnine Property the Desire of the free Lubet makes (according to *Saturn*'s own Property) Lead, and according to the watry [Property] in *Saturn*, Salt; and according to the mortal and earthly [Property] in *Saturn*, Stones, and Earth, and all whatever is of that Sort and Semblance.

26. But according to the Liberty, or according to the free Desire's own Property (in that it yields up itself to *Saturn*, viz. to the Desire) it makes in *Saturn* Gold, according to the Desire of the Light, where the Spirit and Body separate; the Spirit of its Desire is *Sol*, and the Body is Gold, understand, the golden Body is in *Saturn* according to the Property of the free Desire, and not according to *Saturn*'s Property; his Property in himself is Lead, Salt, and Earth; but he keeps the golden Child shut up in himself as a black Raven, not in his gray Form, but in a darkish Cast: He is a great Lord, but his Dominion, by reason of the golden Child which he has in his Bowels, stands not in his own Power: He is not Father of the Child, but *Mercury* is he which * forms the Child; but he puts his Morning Mantle upon it, that he can have no Joy with the golden Child; he corporifies the fair Child; for he is its Fiat or Creator, and hides and covers it close under his Mantle: He cannot give it the Body from his own Property, for it (understand the golden Body) is the Essence of the free Desire in the highest Degree of Corporality in the fixed Death, where yet there is no Death, but an Enclosing, and in the Similitude a Representation of the divine heavenly Essentiality.

^a Or fashions.

^b Or Faber.

^m In a strange Fire, and yet not strange; when the Cloak is laid aside, it needs only its own Fire.

ⁿ Here must be its own Fire only from within, and from without.

^o And it is the Tincture which tinctures the Body.

27. *Mercurius* is the ^l Master-Workman of this Child, which *Saturn* hides; when he gets it into his Hunger, he casts off his black Cloak, and rejoices in it; but he is too malignant in his ^m Fire-Wrath, he devours the Child, and turns it wholly to his own Property: When he is most sharply hungry in the Fire, then *Sol* must be given him (it is his Wife) that his Hunger may be appeased; and then when he is satisfied, he labours in the Materia of the Child with his own Hunger or ⁿ Fire, and fills up his sufficed Desire out of *Sol*'s Property, which he before had eaten, and nourishes the Child till it gets upon it all the four Elements with the Constellation, and he grows exceeding pregnant with the Child, and then it belongs [or is fit for] a strange Fire, and yet not strange, an earnest Fire; and then the Father gives it the Soul, viz. the Fire-Spirit; and its first Mother, which *Mercury* did eat down in its Hunger, which was fixed and perfect, [gives] the Soul's-Spirit, viz. the Light-Life: Then the ^o Death arises, and the Child is born, and becomes afterwards its own, and a Child of the Liberty, and cares no more for its Work-Master: It is better than its Father, but not better than its Mother, in whose Seed it lay, before the Father wrought in it; it bruises the Head of its Father's fiery

Essence, *viz.* of the Serpent, and passes freely through Death in the Fire: Dost thou understand nothing here? Then thou art not born to the highest Knowledge of the spagirical Science.

28. Further, we are to consider of the Degrees, what the Liberty, *viz.* the eternal Lubet, gives to the Hunger of the other Forms in *Sulphur*, in the Property of the other Planets; the Form of the Birth is as a turning ^p Wheel, which *Mercury* causes in the *Sulphur*. ^p Or Rotation.

29. The Birth of the highest Degree turns round, (*viz.* the Desire) for this World is round, so also the Birth; when the Liberty has given its highest Lubet (as a golden Hunger) to *Saturn*, and placed *Mercury* for Work-Master, then it betakes itself into itself, into its Desire, according to the Property of Meekness; for the first Conception to the golden Child is effected according to the Property of Joyfulness; but this out of Goodness and Meekness resigns itself to *Luna*; for it is a pleasant Demission by reason of the Meekness, which *Mercury* apprehends and works therein also; this Body is Silver, and comes from the first Impression, where the Yellow and White separate in the Fire, *viz.* the Colours of the Virtue; then *Luna* arises out of the Yellow and turns into White, by reason of the divine Meekness; and because its Original is from Sol's Colour, therefore it has a perpetual Hunger after Sol, and receives the Sun's Lustre into it, ^q puts it on, and shines with it. ^q Draws it to itself.

30. Now as the Superior is, so is likewise the Inferior, (namely Metals,) therefore Silver is the next Degree to Gold; and as Gold is generated, so is also Silver: *Venus* cloaths it, which *Mercury* cannot endure, seeing he is the Master-Worker, and he gives his Garment also; but the Silver has neither the Property of *Venus* nor *Mercury*, for it retains the Property of its Mother, *viz.* the Meekness in the Liberty, and is hatched, as the Gold by reason of the Sun: The Moon has an heavenly Property, but in reference to its own proper Form from the Property of the Desire, it is of a very earthly Property, it is a Cabinet and Keeper of the earthly and heavenly Essence: In like Manner as the outward Body of Man, which before the Fall in *Adam* was comparable to Silver, but when he died in the Lubet then the earthly Property only lived in him, and therefore he continually hungers after Sol's Glance [and Glory,] he would fain take again his Splendor with *Luna* from the Sun, but he gets only an earthly lunar Lustre, wherein he acts and exercises Pride, unless he be born again out of Sol's Splendor, that is, out of God's Power in the heavenly *Mercurius*; and so he becomes again the golden Silver-Child in divine Essentiality, only covered and cloathed this Life-time with the earthly Moon, that is; with earthly Flesh.

31. *Saturn* also is the House of Silver, he is likewise the Cause of the first Conception, but he turns his Desire only upon the golden Child, and leaves the Silver its Garment, and takes it into his stony earthly Property, and lets *Mercury* hatch it.

32. The Desire of the free Lubet is fixed and stedfast, as concerning the Property of the Desire only, which brings its Will again from the Body into the Combat in the Senses, and makes *Jupiter*, that is on the ^r Orb upwards under *Saturn*, under the Saturnine ^r Wheel, or Power; its Metal is Tin, and it is the third Degree; for the Lubet of the Liberty in ^r Spherc. the Desire proceeds forth into the Desire of the Austerity, and so it gives itself into the Fiat.

33. We must understand it thus; the Lubet of the Liberty goes forth out of itself, as a Plant, and makes one Degree after another in Order, but *Mercury* makes the *Sphere*, for he is the Work-Master: And as the Eternal Birth is in itself in the heavenly *Mercury*, *viz.* in the Eternal Word in the Father's Generation; so likewise with the Motion of the Father it came into a creaturely Being, and so proceeds in its Order, as may be seen in the Wheel of the Planets; for the Order is just so placed as Man is in his Order.

34. First there is in him the true golden divine Man, which is the Likeness of God: Next there is in him the Man of heavenly Essentiality, viz. the inward holy Body, generated from the Fire and Light in the Tincture, which is like to the pure Silver if it were not corrupted. Thirdly, there is in him the elemental Man from the pure Element resembling *Jupiter*. Fourthly, the mercurial, which is the growing or paradisaical [Man.] Fifthly, the martial, from the Fire, viz. the soulish [Man,] according to the Father's Property. Sixthly, the Venerine [Man,] according to the outward Desire, and the Water's Property. Seventhly, the solar, according to the Sun's Property, viz. according to the outward World, as a Seer and Knower of the Wonders of God: And yet it is but the one only Man; yet is both in the inward and outward World. Thus likewise is the Similitude [or Form] of the seven Metals; with one Property according to the inward World, and with another visible and palpable Property according to the outward World.

35. From *Jupiter* the Sphere turns round, and out of the Separation *Mercury* proceeds forth with a broken Metal, according to his Spirit's Property; externally *Quicksilver*, and internally he is a paradisaical Working; he is in his spiritual Property the Distinguisher (or Articulator) of the Words, Voices, and Speeches. It is written, *God hath made all Things by his Word*: The heavenly eternal *Mercurius* is his Word, which the Father expresses in the enkindling of his Light, and the expressed is his Wisdom; and the Word is the Worker, Framer, and Maker of the Formings in the expressed Wisdom. Now what the inward *Mercurius* does internally in God's Power, that likewise the outward *Mercurius* effects in the outward Power in the created Essence: He is God's Instrument, wherewith he works extrinsically to Death and to Life; in each Thing according to its Property he builds, and breaks down.

† Attenuates,
destroys.

36. According to *Saturn's* Property he builds, and according to his own Property he distinguishes and † dissipates the Hardness in *Saturn*, viz. the enclosed, and opens it to Life: He opens the Colours, and makes Forms and Shapes, and carries in him an heavenly, and also an earthly Property; in the earthly he carries out of the first Desire to Nature, viz. out of *Saturn*, *Mars*, viz. the Wrathfulness of the Impression; for he is his Soul, wherein *Mercury* lives; he gives him the fiery Essence, and stands under *Jupiter* in the Order upwards on the Sphere; for he carries the Fire-Spirit in *Sulphur* into all Planets, and forms and gives to each Thing its Source, and true Spirit of Life.

37. *Mars* in the first Impression is the great Anguish, and causes the Love-Will of the Liberty to separate from him; and that which is separated is called God; and the Anguish, or Fire-Source, is called God's Anger, viz. the Wrath of the Eternal Nature: And as internally God's Love separates from God's Anger, that is, from the wrathful Property of the Eternal Nature, viz. Heaven from Hell, God from the Devil; so also it is effected in the Birth of the outward Nature.

38. Love proceeds out of the Wrath, and is an Humility, or Submission: Thus likewise it came in the Creation into Order; therefore *Venus* stands in the Sphere on the Line of *Mars* under the *Sun*, for so is the Separation in Nature; and so one proceeds forth from another: Its Metal is Copper, the Original whereof is this, that the Love is a Desire, and desires only Light and Joy; for the *Materia* is made out of the Desire's Property: But if the Love-Desire shall come to be corporeal in the Impression, then it must resign itself to the wrathful Fiat, viz. to the Desire of *Mars* in the Fire, or in the fiery Property; for the Saturnine Property takes all into its Might, and makes it corporeal.

39. Therefore the Metal of *Venus* is so nearly related to Gold, by reason of her own Property from the Liberty, but *Mars* makes it too wrathful; and because it separates itself out of *Mars's* Fire, it retains a great Part of the Property of *Mars* in it.

40. *Mars's* Metal is Iron, for he is the Wrath in *Sulphur*, in which the Fire enkindles, and arises; his Original with the *Materia* is in the Austerity of the Desire: Copper

separates itself in the Generation out of Iron, for it arises from the Will of *Venus*, and they differ as Body and Soul; for *Mars* is the Fire-Soul of *Venus*, and makes *Venus* corporeal; otherwise *Venus*, as to her own Property, gives only Water in the Mortification in the salnitral Flagrat; for her Fire is only a pleasant Shining, Smile, or Love-Fire, as she is alone void of other Mixture; and therefore she cannot produce any corporeal Essence from her own Power and Ability, which is hard and tough; she is only the ' Mother to her Child without a creaturely Soul; *Mars* is her Soul, and *Saturn* makes her Body.

' Woman,
Wife.

41. The Spirit of *Sol* may tincture *Mars* and *Venus*, and change them into the highest metalline Perfection, viz. into Gold; which cannot so easily be effected in Silver, unless it be reduced into the first *Materia*, where *Saturn*, *Mars*, and *Mercury* are together in the *Sulphur*, and then it can be done: *Venus* receives its Toughness from *Saturn*, and its Redness from *Mars* as the Fire.

42. Now the Desire of *Venus* is only eager, and longing after *Sol*, as after her first Mother, from whence she springs forth in her Birth in the first Original; for the Love comes forth originally from God, and so it is likewise in the external Birth in the Figure: The Desire of *Venus* goes into *Sol*, into the Sun, and receives in its Desire the Property of the Sun, and shines from *Sol*; she has a very peculiar Shining and Lustre above all the Planets and Stars, which she receives from her Mother; and in her Mother's Power consists her Joy, viz. the pleasant twinkling smiling Aspect which she has in her; she is in her own Property (as she is purely alone without the Property of the other Planets) a real Daughter of the Sun (understand in *Sulphur*, where all is wrapt together) therefore she stands next under the Sun, as a Child of the Sun; not that the Sun did generate that Star, for he is likewise created with her, but in the *Sulphur* without the Creation; merely in the Generation, it is so, both in the heavenly and earthly [Being, or Principle.]

43. For God the Father generates the *Love* through his Heart; now the Sun, by way of Similitude, betokens his Heart; for it is a Figure in the outward World according to the eternal Heart of God, which gives Strength and Virtue to every Life and Essence.

44. And understand it right; all Things proceed from the Word and Heart of God (which is the *Divine Sulphur*) in the Birth of the holy Trinity, and manifest themselves in and through the proceeded (or egressed) Essence, which is God's Wisdom; and they again do eagerly force and press out of the Egress, in and towards his Heart and Power, and vehemently long after it, as *Paul* saith, all Creatures groan and pant with us to be delivered from Vanity.

45. So also does the outward Essence in the outward Birth of Metals, Planets, Stars, and Creatures; each Thing longs after its Center, viz. after its first Mother, whence it proceeded, viz. after the Sun in *Sulphur*, for it is the Tincture of all Essences: Whatever the first Desire with the Impression in *Saturn* makes Evil in the Wrath of *Mars*, that the Sun turns again into Good. As the divine Sun tinctures the Anger or Wrath of God, so that the wrathful Property of God's Anger is changed into a Joyfulness; so likewise the outward Sun tinctures the outward *Sulphur*, viz. *Saturn* and *Mars*, that there is a pleasant Temperature, viz. a Growth, springing, and blooming in all Metals and Creatures; therefore the Sun is the Center, which Reason will not believe; understand, in the planetary Orb, and in all Vegetables and Animals.

The Fifth Chapter.

Of the sulphurean Death, and how the dead Body is revived, and replaced into its first Glory.

1.  L.L. Life and Motion, with Understanding, Reason, and Senses, both in Animals and Vegetables, consist originally in *Sulphur*, viz. in Nature's Desire, and in the Lubet's Desire of the Liberty.

2. In Nature's Desire arises the Death and Enclosing, and in the Desire of the Liberty arises the Opening and the Life; for the Liberty's Desire tinctures the Desire of the dark Nature, so that the wrathful Mother foregoes her own Right, and freely resigns to the Liberty's Desire, and so the Life grows in Death, for there is no Life without Light; but if the Light goes out in the Essence of the *Sulphur*, then it is an eternal Death, which no Man can revive, unless God moves himself in the Lubet-Desire in the same Death; for Death can receive no Life into it, unless the first Desire, viz. the free Lubet's Desire, manifests itself in the Desire to Nature, wherein the Inclosing and Death are generated.

3. Therefore when Man died in the *Sulphur*, none could have made him alive again, unless the free Lubet; viz. the Desire to the Eternal Life did again enter into his *Pbur*, viz. into the Birth of the Nature of the human Property, and moved the inclosed Death, viz. the Center of Nature, and gave itself again into the Center, viz. into the soul-like Property, and into the Soul's Essentiality and Corporality; and this was so brought to pass.

4. We know that the right *Sulphur* is a Generation of all Spirituality and Corporality; so far as concerns its first Original, where it is heavenly, it is the Generation of the Essence of all Essences: For all, whatever Eternity and Time is in itself, has, and is able to effect, lies in this Birth: But now as to the Kingdom of this World it is earthly, viz. a Figure of the Eternal; for in it the Time and Creature consist, and all whatever is visible and invisible.

5. Now Man, and every Life also, as to the Kingdom of this World, was created and generated out of the outward *Sulphur*; *M* out of the inward and outward [*Sulphur*,] and the outward Creature only out of the outward; for Man is an Image and Likeness of God, and the other Creatures are as a Similitude according to the Figuration in the internal Generation in God's Wisdom, viz. in the expressed or procreated heavenly Essence, according to both eternal Principles.

6. But now Man was created good and perfect, according to, and out of all the three Worlds, as an Image of the Deity, in whom God dwelled; and he was even that Essence what God is, according to Eternity and Time in all the three Worlds; but he was a Creature with a Beginning, as to the Creature, and died through the Lubet as to the heavenly and divine Essence: For the inward Lubet, which was generated in the Center, viz. in the Fire, wherein stood the Life in the divine Essentiality, that is that which enkindled the Essence of the divine Meekness, wherein the Joyfulness or the angelical Form consists; that (I say) turned itself from the inward Lubet of the Liberty and Eternity into the Time, viz. into the external Birth, into the planetary Property, [it departed] out of the pure divine Element into the four Elements: Thus the inward divine Essentiality, or inward Corporality did no longer retain any Leader or Life: And this was the Death; for the Soul's Fire proceeding from the Father's Property turned itself away from the Son's Property, in which alone the Divine Life consists.

7. Thus the Property of the Soul remained naked only with its Will in the outward *Sulphur*, and the inward disappeared, and continued stedfast in the eternal * Unchangeable-^x Or Immo-
ness, as in an eternal Nothing, wherein there was no more any effecting, [or working bility,
Efficacy to bring to pass.]

8. Thus Man with his outward Body lived barely and merely to the Time; the precious Gold of the heavenly Corporality, which tintured the outward Body, was disappeared, and so the outward Body stood barely and alone in the Life of Nature's Desire, viz. in the Soul's fiery Property; understand in the Form and Property of *Mars*, viz. in the Wrath of God, which is the Wrath in *Sulphur*, viz. the Property of God's Anger and the dark World: But seeing the outward Body was created out of the Time, therefore the Time, viz. the Constellation with the four Elements, presently obtained the Dominion in him; and the divine Property, viz. the Desire of the Deity (which ruled and tintured Time, so that there was a holy Life in the Creature out of the Time) was vanished; its own peculiar Love in the divine Desire was turned to Water, and it became blind and dead in the Will and Desire of God; and the Soul must help itself with the Sun's Light.

9. But seeing that Time has Beginning and End, and the Will with the Desire has given up itself to the temporal Leader, therefore the Dominion of Time destroys its own contrived Spirit, and so the Body also dies and passeth away; and this is that which God said to *Adam*, That he should not eat of the Tree, or Plant, of the Knowledge of Good and Evil, of both Properties, y lest he died; as it also came to pass, he died in the *Sulphur*; y Or he should die.
the *Sul* in the Kingdom of God, viz. the Lubet of the divine Liberty, out of which the Light of God shines, and in which the divine Love, viz. the Love-Fire burns, [disappeared and withdrew from him.]

10. Now there was no Remedy for him, unless God's Desire entered again into his dead *Sulphur*, that is, into his *Sul*, which was dead, viz. into the dead [or mortified] Essentiality, and again enkindled it with the Love-Fire; which came to pass in Christ: And there the heavenly Body, wherein God's Light shines, did again arise. But if this must be effected, then the Love-Desire must again enter into the Desire of the enkindled Anger, and quench and overcome the Anger with the Love; the divine Water must enter again into the Soul's burning Fire, and quench the wrathful Death in the astringent Fiat, viz. in the Desire to Nature, that the Love-Desire, which desires God, might be again enkindled in the Soul.

11. For Man's ^z Happiness consists in this, that he has in him a ^a true Desire after ^z Salvation.
God, for out of the Desire springs forth the Love; that is, when the Desire receives the ^a An upright,
Meekness of God into itself, then the Desire immerses itself in the Meekness, and becomes full, and un-
essential; and this is the heavenly or divine Essentiality, or Corporality; and therein the feigned De-
Soul's Spirit (which lay shut up in the Anger, viz. in Death) does again arise in the fire.
Love of God; for the Love tinctures the Death and Darkness, that it is again capable of the divine Sunshine.

12. And as this is done in Man, so likewise it is in the Transmutation of Metals: The *Sulphur* is shut up in *Saturn*, viz. in the Death, and yet there is no Death, but a vegetative Life; and the outward *Mercury* is the Life ^b thereof. Now if the metalline ^b Or therein.
Body shall come to the highest Perfection, then it must die unto the external ^c Domina- ^c Leader.
tor, viz. to the Elements, and come again into such a *Sulphur* as it was, when as yet it had not the four Elements on it, but lay only in the Element in ^d Unity. ^d In one.

13. But now none can reduce it into such a Body, but he only who has generated; he that has given it the four Elements, he alone can take them away; and he that at first made it corporeal, he must bring it to himself, and transchange it in himself into another Body; and this is the *Sulphur*, which has *Mercurius*, as its chief Faber in itself. He must again take it out of dark *Saturn's* Bowels in the Fiat, and introduce it into his own,

e Begin.

and with his own Fire separate the four Elements from it, and reduce it into one; as God at the last Day will in the enkindling of his own Fire separate the Essence of the four Elements from the pure Element, that the eternal Corporality in the pure Element may arise^e and spring forth: And as in the Death of Man the four Elements separate from the true Man (who is the Element of God) and the heavenly Body remains only in itself; so it goes in the Transmutation of Metals.

Process.

14. The Body lies shut up in a disesteemed Form in *Saturn*, not wholly in *Saturn's* Property, in a dark Colour, marked with *Mercurius* its Father, and *Sol* its Mother, clothed with *Saturn*, and manifest with the Life of *Mars*; but its Mother is not outwardly manifest and known on it, unless its Faber be enraged with its own Iniquity; which yet cannot be, unless an Alienate be applied, whereby its Propriate is enraged; and then (if his Anger be set on a Fire or Fury) he becomes so very hungry and thirsty, and yet can find no Refreshment in itself; then it seizes on its Faber who has made it, and fights against its Creator, as the earthly wicked Man does against God, so long till he devours and consumes himself, as a fiery [pestilent] Poison consumes the Body, unless you remedy, stay, and allay its Hunger; yet there is none that can still this horrible Hunger, but God himself who has made him; and if he assists not in due Time, then the Hunger in the Wrath consumes the Body, and puts it into the eternal Darkneſs.

f Or in the
divine Love.

15. This Hunger desires nothing but the Mercy of God, that he might be freed from the Anguish of Hell; but this he cannot obtain of himself, for he is shut up in the Anger of God; and his dear Mother, which nursed him in the Beginning, is also shut up in Death: But if God shews his Grace, and gives him again of his Love, then the Anger is dismayed^f at the Love; and this is a Flagrat of great Joy: For he again tastes the Sweetneſs of his dear Mother, and then he knows full well that he has been so vile and wicked, and repents of his Iniquity, and will turn and mortify the old *Adam*, and cast it away from him.

g Or upon the
Love of God.

h Depart.

16. So the Artist takes him presently away with the old *Adam* from the strange Anger, and lays him in a soft Bed; for the old *Adam* is sick, and will die; and then his own Faber in the old *Adam* is^g in the Love of God, which destroyed the Anger, and will make a young Child, and rejoices in the Child; and the old *Adam* grows sick, and weak, wholly dark, and swarthish, and dies; and the four Elements^h go out from him with their Colours: So the Faber gives him even leave to go, and continually labours on the new Body, which shall arise from Death; and none sees his Labour, for he works in the Dark.

i Labour.

17. But the Artist takes no care about theⁱ Work, but gives the Faber his own Food, till he sees that a vegetative Life appears in the dark Death with a new Colour out of the Black; and then, when the new Man is ready, the Artist comes, and brings the Soul, and gives it the Faber; at which the Faber is dismayed, that another Life comes into him; and he puts the Soul into the new Body, and it goes inwardly in the Anger: Thus the new Man arises in great Power and Glory from Death, and bruises the Head of the old Serpent in the Anger of God, and passes through the Anger, and the Anger can do him no harm at all.

*Whoe'er thou art, that to this Work art born,
A chosen Work thou hast, howe'er the World may scorn.*

The Sixth Chapter.

How a Water and Oil are generated, and of the Difference of the Water and Oil, and of the Vegetable Life and Growth.

1.  LL Life, Growth, and Instigation consist in two Things, viz. in the Lubet, and then in the Desire; the Lubet is a free Will, and as a Nothing in comparison to Nature; but the Desire is as a Hunger: In the Desire arises the moving Spirit, viz. the natural, and in the Lubet the supernatural, which yet is ^k Nature's, but not out of its own Property, but out of [or from] the Property of the Desire.

^k Of or belonging to Nature.

2. The Desire is the Instigation of the Essence, viz. an Hunger, and the Lubet is the Hunger's ^l Essence, which it takes into itself; for the Desire is only an hungry Will, and it is the natural Spirit in its Forms; but the Lubet is out of the Liberty: For God is without Desire as concerning his own Essence, inasmuch as he is called God; for he needs nothing. All is his, and he himself is all.

^l Being, Materia, or Food.

3. But he has a Lubet-Will, and he himself is the Will, to manifest himself in the Lubet; yet in the Lubet which is free, without Affection, no Manifestation can be effected, for it is void of Desire; it is as if it were nothing in respect of Nature, and yet it is all; but not according to the Desire, viz. according to Nature, but according to the satisfying of Nature it is the satisfying of the hungry Desire, viz. of Nature; it freely and willingly gives itself into the Hunger of Nature; for it is a Spirit without Essence and Desire, wholly free as a Nothing; but the Desire makes it essential [or materialises] in itself, and that according to two Properties, viz. one according to the eternal Liberty, which is free from the Source; and the other according to the Desire, which gives a vegetative Life, viz. a growing, or a giving forth of itself.

4. The free Essence is, and gives an Oil, and the Desire's Property gives a Life of the Oil; the Oil is a Light, and the Desire's Property gives to the Light the Essence, viz. the fiery Property, so that the Light shines, as is to be seen in the Fire and Light, and the free Lubet remains yet a free Will in itself, but gives its Meekness, viz. a free Resignation into the Desire, that it comes to Essence and Luster: Its Will is only good, it has no other Desire but only to be good, meek, and pleasant; there is also no other Possibility therein; for ^m it is as a Nothing, wherein no Disturbance or Source can be, but it is the Meekness itself.

^m Understand the free Will.

5. But seeing it cannot be a Nothing, by reason that it is a Cause and Beginning of the Desire, therefore it gives itself freely, as the Sunshine freely gives itself into every Property; and the Desire conceives [or takes] this free Lubet, viz. the Luster or Shining of the Abyss of Eternity into itself, and makes it in itself into Essence according to its Property; so much Property as is in the Desire, so much also there is of Essence: And we are to consider, that when the free Lubet gives in itself into the Hunger of the Desire, that the Desire then makes out of the free Lubet's Property a Similitude according to the Liberty, which is as if it were nothing, and yet is; this is a Water and Oil.

6. But seeing the Desire, that is, the Hunger is filled with the free Lubet, it makes its own Property in the Essence of the Liberty also into Essence; its Essence is Water, and the Essence of the free Lubet is an Oil. Thus a two-fold Property arises in one only Spirit, viz. a fiery [Property] according to the Property of the Desire, and a joyful or lucid Property according to the Liberty.

▫ Affords,
produces, or
makes.

7. The fiery ⁿ gives in its Essence, *viz.* in its Water a Sharpness from the austere Desire, which is saltish, or a Salt; and from the fiery Anguish a Brimstone, from whence in the *Impression*, and Creation of the World, are made Stones, Earth, and Metals; so also the Elements and Stars, all according to the Forms in the Desire; and the oleous Property gives its Meekness, *viz.* a Love-Lubet, wherein the fiery is impressed with the Desire, and makes Corporality: And the oleous gives itself out in its Meekness, and makes the vegetable Life, *viz.* a Springing and Growing in the fiery Impression, whereinto the Fire must give its Essence and Instigation, *viz.* the vehement ^o Compunction in the Attraction of the Desire, which is the Separator in the Corporality, *viz.* the Distinguisher, Carver, and Cause of the Essence and Multiplicity, [or Variety.]

• Or raging
Stung.

8. Philosophers have called this Form *Mercurius*, from the anxious inciting Sphere, which is the Cause of all Life and Motion, and a Faber in the oily and watery Property.

9. Thus we are to search and find out the great *Mystery*, how there is an Oil, Brimstone, and Salt in every Thing, and how they arise; for God has made all Things out of Nothing, and that same Nothing is Himself, *viz.* a Love-Lubet dwelling in itself, wherein there is no Affection: But now the Love-Lubet would not be manifest, if it remained one in the Stillness without Essence, and there would be no Joy or Moving therein, but an eternal Stillness.

▫ Or when.

10. But ^p seeing he introduces himself into Essence through the Desire, his eternal Stillness becomes an Essence and working Power, and that with two Properties, *viz.* in an Oil, in which the working Power is a good Spirit according to the Property of the Love-Lubet, which resists the Desire's Wrath in the Brimstone, Salt, and poisonous *Mercury*, and appeases and heals his poisonous Hunger with the pleasant Meekness; that which *Mercury* destroys with the raging ^q Sphere of his own Property, that the Lubet of the Love-Oil does again heal: And thus there is Good and Evil in each Life, and yet there is no Evil in any Thing, unless the Good, *viz.* the Love-Oil famishes in its own Lubet, which falls out in the Forms of the Impression of the Hunger of the Desire.

• Or furious
Wheel.

11. That is, if the Hunger-Spirit does in its own Forms too much impress itself [long, or imagine] after itself, and too eagerly hunger after its own Manifestation, it cannot take the free Lubet, which appeases its Hunger, into itself; for Nature's Property must be sincerely bent and inclined to the free Lubet's Property, *viz.* to God's Love-*Eus*, and wholly direct its Hunger after Love; and then the Hunger receives the Love into itself, and makes the same essential in itself, and is no longer a famished dark Hunger, which rages in itself, and raves as a poisonous *Mercury*; but the Hunger becomes a Love-Desire, which is called God's Nature, and the hungry fiery [Desire] is called God's Anger; and in the outward Nature it is called a Fire, but in the inward World's Property, where the Desire does act with Energy in the Property of the free Lubet, this Desire is called the divine Desire, wherein the fiery Love burns, and from whence the Joyfulness proceeds; for the free Lubet does therefore give itself into the austere Desire, that it may bring forth a fiery Love, *viz.* a Joyfulness, which could not be in the still Lubet; for where there is a Stillness there is no Joy, or Motion.

12. Now the free Lubet, *viz.* God's Property, manifests itself through the fiery Property, and the fiery Property makes the free Lubet's Essence, *viz.* the Oil which arises in the Impression of the Desire into a Light or Luster; for the austere Desire gives the anxious darting Flash, *viz.* a sulphureous Spirit, and the Meekness of the Oil gives its Love into it, and dispels that which was drawn into it, *viz.* the Darkness, and manifests the eternal Liberty, *viz.* the Nothing, and this is now the Seeing.

13. For when the Fire-Splendor tastes the Sweetness of the Light, then the Fire's Desire reaches after the Meekness, and the Meekness of the free Lubet is as a Nothing wholly incomprehensible: Now the Hunger of the Desire comprehends its own Essence,

and devours it, and makes it to Nothing; this is the Darknefs, which is the Hunger's Effence, which the fiery Hunger devours through the Property of the Light, or free Lubet: As we fee, that as foon as the Light fhines it deprives the Darknefs of its Power; therefore God is a Lord over all Beings, for he is the eternal Power and Light: A Similitude whereof we fee in the Sun, that it is Lord of the Darknefs and of all Effences, and rules whatever grows, lives, and moves in this World.

14. Further, we are to confider of the manifold Salts, how they take their Rife in the Original, and feperate into many Properties. In the Original of the Impreffion, *viz.* in the *Verbum Fiat*, a two-fold Salt does arife: The firft is fpiritual, and gives the Sharpnefs in the Effence of the free Lubet; it is a Severizing, or a Sharpnefs of the Powers: The other Salt is the Sharpnefs of the Impreffion, according to the Property of the astringent Austerity which is the Anguifh in the Impreffion, that is, Brimftone, and the effential Property is Water.

15. The Water is the fenfelefs mortal Property of the Salt; and the fulphureous, which is from the Anguifh, is the Property of the quick Salt; for it has the Sting of Motion, *viz.* the *Mercury* in it, which makes the Life's Form, and yet the Brimftone is not the Salt, but it is the Anguifh in the Impreffion, which alfo comes to be corporeal.

16. The Salt is the Sharpnefs in Brimftone as to the Astringency; the Salt caufes the Anguifh to be corporeal; and fo Salt dwells in the Brimftone, and is the Brimftone's Sharpnefs, and preferves the Brimftone in the corporeal Effence, and alfo the Spirit of the Brimftone, that it falls not to Duft: The Salt impreffes the Powers of the Anguifh, and the impreffed Life is the Mercurial Life; the fame is the Life of the Anguifh, *viz.* of the Brimftone, and feperates the *Materia* according to the Forms to Nature, and the *Materia* of the free Lubet into two Effences, *viz.* into a watery and oily, and then into a corporeal.

17. The corporeal is two-fold; both according to the Darknefs and the Light: According to the Property of the austere Defire it makes in the watery [Property] a Sand, or ftony Nature, from whence the Stones have their Original; underftand out of the fulphureous, *viz.* out of the Brimftone's Water.

18. The other Property, ^r as to the Mortification in the falnitral Flagrat, is the com-^r According
mon running Water; the other corporeal [Water] is the metalline Body from the free^{to, or after.}
Lubet's Property in the impreffed Form; and ^s from the watery Property (where the^s Or out of.
Brimftone is in the Water) it produces Trees, Herbs, and all whatever grows in the
earthly Property, *viz.* in the mortified or dead Subftantiality, which yet has a Life^t with-^t Dumb.
out Senfe, *viz.* a vegetative.

19. The oily Property is alfo two-fold according to the Impreffion; *viz.* one Part forces again into the Liberty to be free from the Wrath of the Impreffion, which is the good Spirit, *viz.* the Light in the Oil; the other Part yields itfelf into the Anguifh of the Brimftone, and remains in the Corporality, and unites and applies itfelf in each Thing, according to the Salt-Property of the Thing; as in a fiery Salt, it is fiery; in a bitter Salt, it is bitter; in an astringent, astringent, &c.

20. The firft Property according to the Light is fweet in all Things, and the other Property of the Oil is according to the Form, *viz.* the Tafte of the Thing, let it be either fweet, four, astringent, fharp, or bitter, or how it will; as it is to be found out and known in Herbs: In fome it is a bitter Poifon, and in fome again a Healing of the Poifon; but if the poifonful Property be broken by *Mercury* in the Oil of Meeknefs, then the Love of the Light inclines itfelf alfo into the Oil, for the Original of both is from one Will, but it is altered in the Impreffion: As the Devil, when he was an Angel, changed himfelf into a poifonous devilifh Property, and *Adam* out of an heavenly into an earthly [Property.]

21. Whatever grows, lives, and moves in this World, consists in *Sulphur*, and *Mercury* is the Life in *Sulphur*, and the Salt is the corporeal Being of *Mercury's* Hunger, though the Body is manifold; according as the Property of the Brimstone and Salt is, according to the same Property is also the ingrafted Oil, which springs up all along in the Power; for the Oil makes the Power [or virtual Influence] in each Thing. In the Oil of the Impression, *viz.* in the impressed Oil, is the other Oil, *viz.* the spiritual, which gives us Light, but it has another Principle; it receives no other Source into it but the Lubet of Love; it is divine Essentiality: Therefore God's own Essence is nigh unto all Things, but not essentially in all Things; it has another Principle, and yet inclines itself to all Things; as far as the Thing has any Thing of the divine Property in it, it receives Virtue from the divine Property, be it either a Vegetable or Animal; for there are Herbs and Trees, and also Creatures to be found, in which something of the divine Power is couched, with which in the magical Cure the false Magic, *viz.* the corrupt evil Oil can be refuted, and changed into a good Oil.

22. All Sharpness of Taste is salt, let it be whatever it will in this World, nothing excepted; and all Smell proceeds from the Brimstone, and *Mercury* is the Distinguisher in all Motion [or Affection] both in the Smell, Power, and Taste; but I understand by my *Mercury* the Sphere of the Birth of all Essences, as is before mentioned; not a dead *Mercury*, but a living one, *viz.* the strongest, according to the Property of the dry Poison, &c.

23. Now it behoves the Artist and Physician to know these Things, else he cannot cure any Sickness or Disease, unless he hits on it by Chance, if he knows not wherewith the Oil is poisoned in the Body, and what Kind of Hunger *Mercury* has in the Sickness, and after what he hungers; for if he may obtain the Salt according to the Property of his Hunger (after which he is desirous) with such an Oil as he fain would have, then is the Sickness over very soon; for he turns his Oil again into the Property of the Love of the Light, whereupon the Life begins again to shine bright.

24. For every Disease in the Body is nothing else but a Corruption or Poisoning of the Oil, from which the Life's-Light burns or shines; for when the Light of the Life shines or burns clear in the Oil, it expels and drives away all poisonous Influences and Operations, as the Day expels the Night.

25. For if the Oil, out of which the Life burns, be infected [or inflamed] with a poisonous *Mercury* or Salt, let it be done either from the Constellation, or Salt of Meat, *viz.* from a contrary Source, whereby a Loathing [or nauseous Detestation] arises in the Oil, which the Oil would always spew out, which *Mercury* helps; then *Mercury* eagerly troubles and perplexes itself in the sulphureous Fire more and more, and continually labours to drive forth the Abominate, but does only inflame itself in itself in this austere Endeavour, and more and more enkindles its inward Form, whereupon the Oil grows more dark and poisonous, until at last the Oil becomes wholly waterish and earthly, and then the Light, and also the Fire, extinguishes, and *Mercury* with the sulphureous Spirit departs from it, as when a Candle is put out; thus *Mercury* passes out with the sulphureous Spirit in Death's baneful * Steam, until he also be famished; for a Time he may help himself in the sidereal Body, which passes along with it; but when *Mercury* in the Spirit of the great World has consumed and starved its Property, then is the temporal Life wholly gone; for as soon as the Light of the vital Oil extinguishes, the elemental Body falls down into Putrefaction, *viz.* into the Fiat, from whence it came to be; and then this Time ends in the Creature, which is the Death, Dying, or Departure; and from thence there is no Deliverance or Return, unless the heavenly divine *Mercury* does once more move itself in him, which yet cannot be, except there has been a good Property of the Oil in him, *viz.* from the divine Essentiality: In this Property, which is capable of the divine Essentiality, the Light does only enkindle itself again.

* Can but get.

* Sting.

26. For the divine Essentiality, or this heavenly *Mercury*, changes the dead Oil again into his, and becomes its Life; for the outward *Mercury*, which has ruled the Life, returns not again, it has only been for a Time a Mirror of the Eternal, but he is changed into another Source; for being suffocated, he passes again into the Mystery, from whence he at first proceeded in the Creation of the World, and the Body also goes into the same Mystery.

27. Thus it remains, and belongs yet to another Motion of the Deity, viz. to a Separating, where the Evil, wherein the Death was, shall be separated from the Good, and the *Verbum Fiat* shall restore and bring forth that which has fallen into it in Death.

28. The Physician is to know, that in the strongest *Mercury*, which is most poisonous, the highest Tincture lies, but not in *Mercury's* own Property, which must be ^v broken; ^r Or taken from him. for his own Property, even from the Centre, is the anxious poisonous Life: But he has another Property in him, viz. an Oil from the Light, whereby he is so strong and potent, which is his Food and Preservation; if this may be separated from him, it becomes a tincturing and mighty enkindling of all obscured Lives, viz. of all Diseases and Sickneses; for in this Oil lies the joyful Life, and it is an Hunger after Life, viz. that it might enkindle the weak, and lift it up on high.

29. In a Toad, Viper or Adder, or the like poisonous Beasts, Worms, or Insects, the highest Tincture is to be found, if they are reduced into an oily Substance, and the Wrath of *Mercury* separated from them; for all Life, both external and internal, consists in Poison and Light, as we understand, that the Wrath and Anger-Fire of God is a Cause of the divine Joyfulness: The like also we are to know is externally; for all Life that is void of the poisonous *Mercury* is mort, and an ^z Abominable, and accounted ^r Or Loathing-fomeness.

30. Now *Mercury* is an Enkindler of the Fire, and every moving Life consists in the Fire; and though some Creatures dwell in the Water, yet Fire is their Life, viz. the Poison-Gall, wherein *Mercury* manages the Life; but the Water in the Gall is a Poison, wherein an Oil is hid, in which the Life in *Mercury* does burn and shine; of which thou hast a Similitude: If in a Creature there be a strong poisonous *Mercury*, of a dry Quality, that Creature is strong, bold, courageous, and potent, which has also a clear Oil in it; for the fiery Property of the *Mercury* consumes the waterish, but if its Fat be enkindled, it yields a clear Light; much more would it be, if the watery Property were separated from the oleous.

The Seventh Chapter.

How Adam in Paradise, and how Lucifer was a fair Angel, and how they were corrupted and spoiled through Imagination and Pride.

Procefs.

1.  E will give an Occasion of Consideration to the earnest Searcher and Seeker, and if he apprehends our Meaning he shall indeed be able to find the noble Philosopher's Stone, but so that he be chosen thereto by God, and his Life also stands in the heavenly *Mercury*, otherwise we are a Mystery to him; and we will represent it to him in Similitudes, in the most manifest, and yet mystical Manner.

2. When *Adam* was created in Paradise, the heavenly *Mercury* did then lead him; his Life burned in a pure Oil, therefore his Eyes were heavenly; and his Understanding

did excel Nature, for his Light shined in the Oil of the divine Essentiality; the external waterish Property was not manifest in his Oil; he was *ilictrich*, that is, angelical, and became in the Fall *cogastrish*, that is, the watery Nature in the mortal Property was manifest in his Oil, and penetrated, so that the *Mercury* in him became an anxious Poison, which before in his Oil was an Exaltation of Joyfulness.

3. For the salnitral Flagrat in the Impression in the Coldness, *viz.* according to the Saturnine Property, was thereby elevated, and got the Dominion, as a cold Poison, which arises in the Impression of Death, from whence the Darknes was generated in the Oil, and *Adam* died to the divine Light; to which the Devil ^a persuaded him ^b by the Serpent, that is, by the Essence and Property of the Serpent; for the Kingdom of Wrath, and also the outward Kingdom was manifest in the Serpent; for it was more subtle than any Beast of the Field, and this Subtlety *Eve* desired; for the Serpent persuaded her that her Eyes should be opened, and she should be as God, and know Good and Evil.

^a Or led.

^b Or through.

4. Which also was the Will of the Devil, that he would know Evil: And in the Enkindling to the Knowledge in *Mercury* he became corrupt and dark; for he entered with the Imagination, according to his Condition, Knowledge, and Desire, into the fiery Byfs; and *Adam*, according to his Knowledge and Desire, went into the cold Byfs into the Impression, into the procreated watery Property in the Salniter, where both Kingdoms stand separated: He desired to prove and taste the watery *Mercury*, in which is the mortal Poison; and Lucifer [desired] the fiery *Mercury*, which gives Strength and Might; from whence his Pride arose, *viz.* out of the fiery *Mercury*: But both, *viz.* Lucifer, and also *Adam*, lost the Oil of the Meekness of the divine Essentiality.

5. Now we are to consider of the Serpent, which deceived *Adam* with its Craft; how it was, and what its Subtlety was after which *Adam* and *Eve* did imagine; why they did eat of the forbidden Tree which was Evil and Good, and how they did eat Death thereby; and what their Salvation and Restoration is naturally and properly; what Evil and Good are, what the Property of the eternal Life, and then the Property of eternal Death is; what the Cure is, whereby the Sicknes introduced by *Adam*, and its Death, may be healed, and restored both to the temporal and eternal Life.

6. Let the Reader attend to the Sense and Meaning; for we have not the Ability to give this into his Hands; that only belongs to God; but the Gates shall stand open for him, if he will enter in; if not, ^c Flattery avails him not.

^c Or the Riddle.

^d Spoiled, undone.

7. The Devil was a fair Angel, and the Serpent the subtle Beast, and Man the Likeness of the Deity; now all three were ^d corrupted by Imagination and Pride, and got the Curse of God for their false Lust [or Cunning.]

^e Or in.

8. All whatever is eternal proceeds originally from one Ground, as Angels and Souls; but the Serpent is not out of the eternal Ground, but out of the Beginning, as we have before given you to understand, how ^e with the Enkindling of the Fire in the salnitral Flagrat two Kingdoms separate, *viz.* Eternity and Time; and how the Eternity dwells in the Time, but yet only in itself; but yet so nigh to the Time, as Fire and Light which are in one another, and yet make two Kingdoms; or as Darknes and Light dwell in each other, and the one is not the other. The like we are to consider of the inchoative poisonous *Mercury* in the Devil, and in Man, and in the Serpent also; how an Oil corrupts, and yet the Essence or Being of God is not hereby at all corrupted, but enters into itself, *viz.* into the Nothing; and the creaturely *Mercury*, which arises, or is begotten with the Beginning of the Creature in the Creature, goes out ^f of itself, that is, out of the eternal into Time, *viz.* into the Beginning of the Creature; it desires its own self, that is, the Beginning; and will be its own, or of a selfish Property, and forsakes the Eternity, into which it should be wholly confined, and resigned with its Desire, and bring its Hunger thereinto; and then its Poison-Source would not be manifest.

^f Or outwards.

9. For whatever hungers after the eternal Nothing, *viz.* after the quiet meek Liberty of God, that is not manifest to itself, but it is manifest in the still Liberty, *viz.* in God; for as the Hunger is, such is also the Essence in the Hunger; each Hunger or Desire makes itself an Essence according to the Property of the Hunger or Desire.

10. Thus the Devil makes [or causes] in himself his Darknes; for he went with his Desire into himself, into the Property of the Center to the Desire, and forsook the Eternity, *viz.* the Nothing, that is, the Lubet of Love; so that he enkindled himself in his poisonous *Mercury*, that is, in the Forms to Life in himself, and became an anxious Fire-Source in the Darknes; as Wood that is burnt to a Coal, which only glows, and has no more any true Light in it, also no Oil or Water; so it went with him. Now in his own Property, *viz.* in his Life's Forms, there springs forth nothing but a stinging envious Property, where one Form hates and annoys the other, and yet they so beget each other.

11. And so was the Serpent likewise, yet not by its own aspiring Haughtiness; but when God said; Let all Sorts of Beasts come forth, each according to his Property [or Kind,] then came forth Beasts out of every Property of Nature, as it was manifest in the Separation, when God moved himself to the Creation; for the Devil would domineer over the Love and Meekness of God, and ^e put his Desire also into the Anger, that is, into the austere Might, where the Poison-Life arises, *viz.* into the Fiat of the wrathful Property, out of which Form are proceeded Vipers, Serpents, Toads, and other venomous Worms; not that the Devil has made them, that he cannot; only as the Desire was in the Impression of the Fiat, such also was the Creature in the Evil and Good.

^e Or set his
Desire upon
the Anger.

12. For in the Impression of the Fiat, in the Original of the outward *Mercury*, *viz.* of the Life, which is manifest to itself internally, was the Separation, where God and the World separate, *viz.* God ^h inwardly, the World ⁱ outwardly, as a Similitude of the Abyss, or a Looking-glass of Eternity; even there the inward Wrath, from whence God is called an angry zealous God, and a consuming Fire, manifested itself externally in Figures, as in a Similitude of the inward Birth in the Center; like as the eternal Lubet, which he is himself, stirs up [awakens] and causes the Desire to the Nature of the eternal Manifestation, and gives in itself into the Desire, and turns the Wrath of the Desire into Joyfulness.

^h Text. Into
himself.
ⁱ Out of itself.

13. Thus it is also with the Serpent's ^k Craft: In the highest *Mercury* is the highest ^k sharpest Proof of all Things; the more poisonous a Thing is, the more sharply it proves a Thing; for the ^l sharpest Taste and Smell consists in the great Poison, *viz.* in a dying Source.

^k Or Wit, or
Subtlety.
^l Quickest,
keenest.

14. And the eternal Light is ^m generated out of the Father's Sharpness, that it attains the Shining, and goes forth with its own Source through the Sharpness out of the Anguish-Source again into the Liberty, *viz.* into the Nothing, where the Light, by reason of the Fire's-Source and Property, becomes also a Desire, which is the Desire of the divine Love and Joyfulness; in which Desire *Mercurius*, the Eternal Word, or the Understanding of Eternity, or Deity, is rightly considered and named: And this Efflux from the Fire (understand from the eternal magical spiritual Fire) is a Procreation, *viz.* of the Word of the Power, Colours, and Virtue: And this Desire of the same *Mercury*, or Word, does also ⁿ modelize the Power into its own Desire, and makes it essential; which is the Meekness and the Love, which quenches the Wrath of the Eternal Father, *viz.* of the eternal Nature's Desire with Love, and changes it into Joyfulness, where the Name of God has its Original from Eternity. This immassed Essentiality ^o causes two Properties, *viz.* one oleous, which is heavenly Essence, a Cause of the Shining of the Light; and also a powerful [Property] from the Motion of the eternal Impression, or Desire of the-Father after the Birth of the Son; from whence the divine Air (as the

^m Or begets
itself.

ⁿ Or form, or
immass.

^o Affords,
yields, pro-
duces.

Power through the Shining of the Light) proceeds forth out of this Love-Fire, which is the Spirit of God.

15. In like Manner know this, that the eternal Love (understand the Effence, *viz.* the heavenly Essentiality) has given itself forth into the Creation with the *Verbum Fiat*, to ^p set the Father's Anger, *viz.* the Form of the eternal Nature, into the highest Joyfulness, and to set forth the Likeness of the eternal Generation; and where the Nature of the Wrath was most elevated through the Fiat, there also the Desire did most incline itself towards the Liberty, to be free from the Wrath, and to bring it into the ^q Kingdom of Joy, from whence the great and deep Knowledge is arisen, and also the most precious and highest Tincture; understand the Desire of the wrathful Hunger ^r received that into itself after which it hungered, *viz.* the Liberty; for all Things were created good in the Beginning; also the Devil was good while he was an Angel; so also the Serpent [was good in its Creation before the Curse.]

^p Bring, turn, or sublime.

^q Or Joyfulness.

^r Or receives that which it hungers after.

16. But seeing the Devil went into the highest Fire's Desire, God departed from him, as a Light that is put out, or extinguished in a Candle; and afterwards he lived according to his own Desire.

17. But seeing he knew that there was such a Tincture in the Serpent, and the Serpent being created out of the Beginning of Time, therefore he ^s insinuated with his Desire into the Serpent, and took Possession of the Serpent's Tincture, and wrought forth his Desire through the Serpent against Man, to introduce him to long after the Serpent's Property: For the Serpent's Tincture was from both Originals, *viz.* out of the deadly *Mercury* from the Dying in the Fire, *viz.* from the Coldness in the Impression; and then also from the wrathful [fiery Property in the Impression.] The cold Impression is earthly, which arises from the Wrath, *viz.* from the Dying in the Wrath, in the Impression; and the fiery [Impression] arises from the quick Poison of *Mercury*, in which Property the Spirit's Life consists.

^s Crept.

18. Thus *Adam* and *Eve* were infected with the Devil's Desire through the Serpent, *viz.* through the earthly, deadly Property of the Serpent; and also [through] the wrathful poisonous living Property of God's Wrath according to the Devil's own Property; and was inflamed in his divine Oil, that is, in the heavenly Essentiality.

19. Even then the divine Light, which shined out of the divine Body of the heavenly Essentiality, was extinct to him; for the Curse seized upon the Soul. Now God's Cursing is a ^t Withdrawing, *viz.* the divine Power, which was in the Body, departed into its own Principle; and his holy Oil (wherein the Power of God dwelt, and had made a Kingdom of Joy, *viz.* the Paradise) became a Poison.

^t Or is a Nothing.

20. For the earthly Part according to the Mortifying of the Water, *viz.* the cogastrish Property, was manifest; and forthwith *Mercury*, *viz.* the Coldness in the Death's Property, got the Dominion, whereas before he was as it were swallowed up in the divine Power: Thus *Adam* died unto God, and lived to Death; here it was necessary that God should regenerate him; and therefore the Serpent was cursed, because it had served, and willingly obeyed the Devil.

21. Thus we understand what lies hid in the greatest Anguish, *viz.* in the strongest *Mercury*, *viz.* an Oil, which cures and tinctures all Diseases; but the cold Poison, *viz.* the Death's Source must be done away, and put into a fiery [Property] which is desirous of the Light; for God created all Things good in the Beginning, but through his Cursing or Withdrawing the Evil came in: For when God's Love-Desire dwelt in the outward World's-Source, and penetrated it, as the Sun the Water, or the Fire an Iron, then the outward World was a Paradise, and the divine Effence sprang forth and budded through the earthly, the eternal Life through the mortal; but when God cursed it for Man's sake, the mortal [^u Life] was manifest in Man, and also in the Fruit of which Man should eat, which Property before was only manifest in the *Tree of the Knowledge of Good and Evil*,

Part or Property.

on which *Adam* and his Wife were tempted, whether their Desire would enter into the Eternity, *viz.* into God's Essence, or into the Essence of Time, into the living or mortal Oil, in which Source the Soul's Spirit would live, that is, burn.

22. Thus by God's Curse, or Withdrawing, the heavenly Body was shut up, and the Anger-Source set open, and so [the heavenly Body] lies still shut up: But seeing Man by the eternal *Mercury*, that is, by the Word of divine Power, was in one Part formed out of Eternity into Body and Soul, none could ^x disclose the Poison-Death, and destroy ^x Open, or the mortal *Mercury*, and change it again into the Light's-Source, *viz.* into the Source of ^{exclude.} the divine Joyfulness, but only the very divine *Mercury*, *viz.* the Power and the Word of Life itself: For the Serpent's poisonous earthly Property was manifest and stirred up in Man; therefore when God's Word did pity the Corruption of Man, and did again ^y embrace him, he said, *The Seed of the Woman shall bruise the Serpent's Head*, and thou ^y Or took his Part. (understand the Serpent's Poison or Fire) shalt sting him in the Heel.

23. Herein now lies the Philosophers Stone, [to know] how the Seed of the Woman bruises the Serpent's Head, which is done in the Spirit and Essence temporally and eternally; the Sting of the Serpent is God's Anger-Fire, and the Woman's Seed is God's Love-Fire, which must be again awakened, and ^z illustrate the Anger, and deprive the Wrath of its Might, and put it into the divine Joyfulness, and then the dead Soul, which lay immersed in God's Curse, does arise: When the poisonous *Mercury*, which resembles God's Anger, is tinctured with Love, then the Death's Anguish in *Mercury* is changed into the highest Joyfulness and Desire of Love, which does again make a Love-Essence in itself, *viz.* an heavenly Body out of the earthly: When *Mercury* is changed into an heavenly Source, it desires no longer [or more] the earthly mortal Life; [it desires] not the four Elements, but only the one, wherein the four are contained, as it were swallowed up; as the Light holds the Darkness swallowed up in itself, and yet the Darkness is in it, but not manifest in the Light; as God dwells in Time, and the Time comprehends him not, unless it be translated and wrapped up into Eternity, that the divine Light does again shine in its Source, and then the Time is manifest with its ^a Wonders in the Eternity. ^a Or Works and Effects.

24. In this Manner also is the Process of the wise Men with the precious Stone: There is no nearer Consideration of the same than to consider [and know] how the eternal Word, *viz.* the heavenly divine *Mercury* in the divine Power is become Man, and has slain Death, and the Anger in Man, *viz.* changed the *Mercury* into the divine Joyfulness, whereby the human *Mercury*, which before lay shut up in God's Anger, *viz.* in the Source of Death, does with its new enkindled Desire, which now is called Faith in the Holy Ghost, attract divine Essentiality, *viz.* Christ's Body to itself, and sets itself in divine Power and Light above the Anger of God, and the Poison of the Serpent, and bruises the Head of the Anger, *viz.* the Poison of Death with the Life of divine Joyfulness: That is, the Anger was Master, but in the Light it became a Servant, which now must be a Cause of the Joyfulness, as it is most plain, clear, and manifestly made known and shewn to us in the Mercurial Life.

25. Now observe the Process, and meditate on it, ye dear Children of Wisdom, and then you shall have enough ^b temporally and eternally; do not as *Babel* does, which ^b Here and for ever. amuses and comforts itself with the Philosophers Stone, and boasts of it, but keeps only a gross Mason's Stone shut up in Poison and Death, instead of the ^c precious Philosophers ^c Or noble Stone of the Stone of the wife Men. It is as if a Lord bestowed a Country upon me, which indeed was mine, but I could not take Possession of it, and remained still a poor Man notwithstanding, and yet I boasted of the Dominion, and so had the Name, and not the Power: Even thus it goes with *Babel* about the precious Stone of the New-Birth in *Christ Jesus*.

26. In the sweet Name, *Jefus Chrift*, the whole Procefs is contained, what, and how the New-Birth is out of Death into Life, which is very clearly understood in the Language of Nature: For the Name *Jefus* is the Property of the free Lubet of Eternity, which yields itself into the pregnant Center, *viz.* into the Father's Property, and figures itself in the Center in the Father's Property, *viz.* in the Father's Fire, to a Word of eternal Power.

27. Understand, The Father, *viz.* the Father's fiery Forms, do figure [shape] this divine Voice essentially in itself in the Lubet of the Liberty; that is, the Father's fiery Property makes itself in the divine Effence of the eternal Love to a *Mercury* of Joyfulness; for the Father's Property is the Fire-Source, and the Son's, *viz.* the eternal Lubet's Property, is the Love-Source; and yet also there would be no Desire of Love, if the Father's Fire did not enkindle it, and make it moveable, *viz.* desirous; from the Fire arises the Desire.

28. The Father of all Effences begets this holy Desire through his Fire-Source, which is now his Heart of Love, which gives in his Fire the shining Luster and Splendor; even there the Wrath in the Fire's Property dies from Eternity to Eternity, and is changed into a Love-Desire.

29. Thus observe it; The free Lubet's Property is here in the Fire's Property called *Chrift*, which signifies in the Language of Nature a ^d potent Champion, depriving the Wrath of its Power, a Shining of the Light in the Darknefs, a Transmutation, where the Love-Lubet rules over the Fire-Lubet, *viz.* over the Wrath, the Light over the Darknefs: Here the Seed of the Woman (understand of the free Lubet, in which there is no Source) bruises the Head of the Wrath of the eternal Nature, *viz.* of the eternal Desire; for the Fire's Property is rightly called the Head, for it is the Cause of the eternal Life; and the Liberty, *viz.* the free Lubet, or the Nothing, is rightly called *the Woman*; for in the Nothing, *viz.* in the Liberty ^e of all Source, consists the Birth of the Holy Trinity of the Deity.

30. Now the Fire gives Life, and the free Lubet gives Effence into the Life, and in the Effence is the Birth, where the Father, *viz.* the Eternal Ground, begets his Effence, *viz.* his Heart out of the Abyfs in Himself, that is, out of the Abyfs in Himself into a ^f Byfs; the Son ^f is the Father's Byfs: Thus the Father remains in Himself, as touching his own Property only, the Byfs of the eternal Nature; and the Son remains in the Father, the Byfs of the Power and Kingdom of Joy; a Resemblance whereof you see in the Fire and Light: And thus the Son tinctures the Father with the Liberty, *viz.* with the Nothing; and the Father tinctures (the Son) the Nothing, that there is an eternal Life therein, and no more a Nothing, but a Sound or Voice of the Manifestation of the Eternity.

31. Thus, dear Philosophers, observe here the Ground how you should tincture; seek not the Son without the Father to tincture therewith: It must be one ^g Body; the Serpent-Bruiser lies therein beforehand; for the Seed of the Woman has not bruised the Serpent's Head without the Humanity, but in the Humanity: The Source of the divine Lubet (understand of the Love) manifested itself through a ^h Resurrection in the human Effence, and became manifest in the human Life, and tinctured the Wrath of Death with the Blood of the divine Tincture, and there the Wrath of Death was changed into a Source of divine Love and Joyfulness: Thus the Love bruised the Head of the Anger and the oleous Poison in *Mercury*, and deprived the Wrath of its Dominion, and ⁱ sublimed the Wrath into the highest Joyfulness; even there the Anger, and the astringent cold-Death, were made open ^k Shew of in a fiery Love: Then it was said, *Death, where is thy Sting? Hell, where is thy Victory? God be thanked who has given us Victory.*

^d One that breaks through irresistibly.

^e Or void of all Source.

^f Or becomes.

^g Corpus.

^h Or Awakening, or stirring itself up.

ⁱ Set.

^k Or victoriously triumphed over.

32. Now it behoves the wise Seeker to consider the whole Procefs with the Humanity of Christ from his Opening in the Womb of his Mother *Mary*, even to his Resurrection and Ascension; and so he may well find the *Feast of Pentecost* with the joyful Spirit; wherewith he may tincture, cure, and heal whatever is broken and destroyed: We declare it in the Ground of Truth, as we have highly known it; for the Rose in the Time of the Lily shall blossom in ¹ *May* when the Winter is past, for Blindness to the Wicked,¹ and for Light to the Seeing.

33. God be for ever praised, who has granted us Eyes to see through the poisonous Heart of the *Basilisk*, and see the Day of Restitution of all whatever *Adam* lost.

34. Now we will come to the Procefs of *Christ*, and go with him out of Eternity into Time, and out of Time into Eternity, and bring again the Wonders of Time into Eternity, and openly set forth the Pearl, for Honour unto Christ, and Scorn to the Devil; he that sleeps is blind, but he that wakes sees what the ^m *May* brings.

35. Christ said, *Seek, and you shall find; knock, and it shall be opened unto you*: You know that Christ signifies in a Parable concerning the wounded Samaritan, that he fell among Murtherers, who beat him and wounded him, and pulled off his Cloaths, and went away, and left him half dead, till the Samaritan came, and took Pity on him, dressed him, and poured Oil into his Wounds, and brought him into the Inn: This is a manifest and lively Representation of the Corruption of Man in Paradise, and also of the Corruption of the Earth in the Curse of God, when Paradise departed from it.

36. Now wilt thou be a *Magus*? Then thou must become the Samaritan, otherwise thou canst not heal the wounded and decayed; for the Body which thou must heal is half dead, and sorely wounded; also its right Garment is torn off, so that it is very hard for thee to know the Man whom thou wilt heal, unless thou hast the Eyes and Will of the Samaritan, and seekest nothing else thereby but to restore the Loss of the Wounded.

37. Now consider! The Eternal Word manifested itself in *Adam* with divine living Essentiality, with the heavenly *Mercury*, but when the Soul's-Fire in *Adam*, by the Infection of the Devil, poisoned the Will's Spirit in *Adam*, and introduced it through the Property of the Serpent into earthly deadly Lust, then the heavenly *Mercury* of the heavenly Essence withdrew, that is, the Soul's Will departed from it with its Desire, and introduced its Hunger into the earthly mortal Essence, *viz.* into the Property of the cold *Mercury*, which had made Stones and Earth. *Adam's* Spirit would prove this [*Mercury*,] and have the Knowledge in Evil and Good, and so this *Mercury* of the four Elements immediately drew him into its Poison, and effectually wrought in him, and robbed him of the Divine Property, stung, and wounded him with Heat and Cold, and made him half dead, and stripped him of his angelical Rayment, *viz.* the Garment in the pure Element, where the heavenly Source penetrates the four Elements, and tinctured them in *Adam's* Body: Then he needed no other Garment, for Heat and Cold were as it were swallowed up in him; as the Day holds the Night swallowed up in itself, and yet the Night dwells in the Day, but it is not manifest: Thus it went with Man when the Property and Source of the Night seized on him, then it domineered in him; and thus it went also with the Earth when God cursed it.

38. Now wilt thou be a *Magus*? Then thou must understand how to change the Night again into the Day; for the Source of the Night, *viz.* of the Darkness, is the Anguish-Source of Death; and the Source of the Day, *viz.* of the Light, is the Life, and the Luster in the Life; now Christ has again enkindled this Shining in the Humanity, and quickened Man again in himself: Now if thou wilt tincture, then thou must change that which is shut up, and closed in the Death of the Night again into the Day, for the Day is the Tincture, and yet the Day and Night lie in each other as one Essence.

39. Now says Reason, How may I begin ⁿ to do it? Look upon the Procefs, how God began with the Humanity, when He would tincture the same.

¹ Or the blooming Spring of the paradisaical New-Birth in Man.

^m Or pleasant Spring.

ⁿ Or what shall I first do to effect it?

40. Christ came into this World in the shut-up human Form, and brought into the enclosed Fortrefs of Death the Tincture of Life, viz. the Deity; He came into the World as a Pilgrim in our poor Form; He became ours, that he might tincture us in Himself: But what did he do? Did he live in Joy? Did he behave and carry himself as a Lord? No; he entered into Death, and died, and put away the Night's-Source in him through us: But how did he do it? He assumed the Essence of our Soul and Body unto the divine Essence, and quickened our Essence with the divine, that our Essence entered again with its Will and Desire into the divine Essence, and then the heavenly Fiat was moved again in the Humanity; for the Humanity inclined itself again into the Liberty, viz. into the free Lubet of the Deity.

41. This being done, the Man Christ was tempted forty Days, so long as the first *Adam* was alone in Paradise, and was tempted: Then the outward earthly Food was taken from him, and the Humanity must eat with its Desire of God's Essence; there was represented unto him ail whatever the first *Adam* had amused himself in, and where-into he imagined, and wherein he was captivated, as in the Death of the Night. This the Devil, being a Prince of this World, now represented unto him in the Property of Death, as he had represented it to *Adam* through the Serpent, whereon *Adam* and his Wife did amuse themselves, and entered thereinto with the Imagination.

42. Now behold! What did Christ do when he was to undergo the Combat of this Trial, when the human Essence was to enter again with its Desire into the Deity, and eat of God's Bread, that is, of the divine Essentiality? He went to *Jordan*, and was baptized of *John*; With what? With the Water in *Jordan*, and with the Water in the Word of Life, viz. with divine Essence, which must tincture our mortal Essence in the outward Humanity of Christ, from whence the divine Hunger arose in the human Essence, that he desired to eat of God's Bread: Therefore the Spirit of God took him and carried him into the Wilderness, and there the Father's Property in the Wrath did oppose him through the Prince in the Wrath; and there God's Bread, and also the Bread of God's Anger according to the Death's Desire, was tendered to him; now it was tried, whether the Soul, which was generated and created out of the Father's Property, would after this Tincturation of Baptism enter again into the Love-Desire, viz. into the Nothing out of all Source.

43. What is hereby intimated to the *Magus*? A Mystery is hinted to him: If he will do Wonders with Christ, and tincture the corrupt Body to the New-Birth, he must first be baptized, and then he gets an Hunger after God's Bread, and this Hunger has in it the *Verbum Fiat*, viz. the *Archeus* to the new Generation, that is, the *Mercury*: But I do not speak here of a Priest's Baptism; the Artist must understand it magically; God and Man must first come together ere thou baptizest, as it came to pass in Christ: The Deity first entered into the Humanity, but the Humanity could not presently comprehend it, till it was quickened through Baptism, and the Hunger, viz. the dead *Mercury* in the human Essence, was again stirred up in the heavenly Part.

44. And here began again the human Eating; viz. the *Mercury* received again divine Property and Will; and then the inward *Mercury* (understand Man's Property) did eat in the Taste of the divine Word of God's Essence: And the four elemental Properties did eat of the Night's Property so long, till the human *Mercury* sublimed its Life, and changed the four Elements into one: And the Life tinctured Death, which was done on the Cross: Then the four Elements departed from him; that is, he died to Time, viz. to the Night, that is, to the four Elements, and arose in the pure Element, and lived to Eternity.

45. The *Magus* must keep and observe this Process also with his Alchymy. Dost thou ask how? I will not put it into thy Mouth by Reason of the Wicked, who is not worthy of it: Observe only the Baptism, that thou baptizest the dead *Mercury*, which

lies in the heavenly Essentiality, enclosed and shut up in Impotency with its own Baptism, [and mark] of what ^p Essence he is in a Thing; but thou must have his divine Water, and also the earthly; for the earthly *Mercury* cannot else receive the *Divine* [Being] except the divine *Mercury* receives of its Power, whereupon it stirs and hungers: Then the heavenly [*Mercury*] seeks, but yet finds not divine Essence about it for its Food; thereupon it brings its Will through the Desire of Death into itself, viz. into the *Verbum Fiat*, which has made and produced it, and sets its Hunger upon the same; whereupon the divine Essence inclines itself to it, and will become Joyfulness in him; even then arises the Beginning of the new Body out of the divine Essentiality, which the Desire nourishes and brings up; and when the new Life is born, viz. the Day, then the four Elements die: And then the new Body is shut up in the dark Death, and on the third Day it rises again from Death; for the Night is swallowed up in the Grave, and the Morning rises.

^p Or whose
Essence is in
every Thing.

46. If thou didst understand this, then hadst thou the Pearl: But my Intent and Purpose is otherwise; I will shew thee Christ along with it, and also this Pearl; therefore none shall find it but he that loves Christ.

47. Thou sayest, Tell me the Baptism? and I have already told it thee. Every Hunger is a Desire after its Property; now if thou givest again the Property of Death to the Hunger of Death, then Death encreases; but if thou givest him heavenly Property, then Death receives it not, for Hell is against Heaven; therefore thou must give Death and the Anger of God to Death, and in this Anger give him heavenly Essence, viz. the Baptism, and so the Baptism will swallow up the Death into itself, and then the Anger dies in the Death through the Baptism, but not presently; thou must first keep the Process of Christ, and suffer the baptized to preach, that is, appear in his divine Form and Colours; exceedingly persecute and plague him, and give him no Rest; for so the right *Mercury* becomes working and active; and when he has shewn all his Wonders through the old *Adam*, then thou must cast the old and new Man into God's great Anger, and slay the old Man, ventilate him, and hang him ^q naked on the Cross, and again take him thence, and lay him into the Putrefaction, viz. into the Grave.

^q Or openly.
Text. In the
Air.

48. And then Christ will arise from Death, and appear; but only his own know him: He walks about in heavenly Form, and sometimes in his own [Form which he had here] until the Feast of *Pentecost*, for now here is tried in him the highest Perfection, whether he will persist in the Angel's Form, and eat only of the divine Essence; and then comes the Holy Ghost, and proceeds with his Power out of the whole *Corpus*, viz. out of the Body and Soul, which then tinctures the dead and broken Being; as it may be seen in the Day of *Pentecost*, where Saint *Peter* tinctured three thousand Souls at once with his heavenly *Mercury*, and delivered them out of Death.

49. Dear Seekers, herein lies the Pearl; had you the Universal, then you could also tincture as Saint *Peter* did, but your covetous Death withholds you and shuts you up; for you seek only Covetousness and temporal Honour in the Pleasure of the Flesh, to generate yourselves in the Night's Property; therefore the Pearl hides itself from you; yet the Day shall again appear when the wrathful Anger of God is fulfilled, satisfied and appeased in the Blood of the Saints, and turned to a Love-Life; and the Time is near.

Process.

50. Every Creature keeps in its Generation and Propagation to its own Kind; the Male to the Female, and the Female to the Male: Now God said to *Adam* and *Eve* after the Fall, *The Seed of the Woman shall bruise the Serpent's Head*; He said not [the Seed] of the Man: Herein lies the Baptism of Nature: The Male has the Fire-Spirit, and

the Female the Water-Spirit to the Tincture; now the *Mercury* is a Fire-Life, and makes himself a Body according to his Hunger and Desire; now the chief of the Work is in the Beginning to give the Fire-Hunger a Love-Virgin out of its Kind for its Consort, that so his wrathful Hunger may be changed into a Love, and then they sleep together in their own Marriage Bed: Now the Devil is an Enemy of this Wedlock, who soon comes with a strange Desire, and tempts these married People, but dares not lay an Hand of Violence on them, but only afflicts and plagues them with a false strange Desire; now if they yield their Desire to his Will, and his Desire overcomes them, then they become Enemies to one another, and bring forth a false Child; for Christ said, *An evil Tree bringeth forth evil Fruits, and a good Tree good Fruits.*

51. Therefore the Artift must beware, and keep himself from such Anger, and yet must prepare a Cross for this married Couple; for he is their Foe and Friend, that so they both in their Marriage Bed of Love might lift up their Desire to God, and so with their Desire God's Essence may be pregnant in their Desire, and then in their Copulation ^{Or the shall.} they shall beget such a Child, which they (understand the Mother, *viz.* the Female) shall nourish in their Belly, till it be ripe.

52. In the mean time let the Mother take heed she bear no Love to any other besides her Consort, and also not imagine after strange Things, else she will imprint a Spot or Mark on the Child; she must continue simply in one Love, till the Child be perfect as to its Body, which comes to pass in the fourth Month; yet according as the Parents are of one or other Property, so Strife and Contrariety will arise in the Essence in the Child, when the Child is to receive its Soul's Life.

53. But when the Essence is in its wrestling Combat, the Artift must assist the Soulifh, *viz.* the fiery Property, till the Soul's Spirit attains its Life, then he appears in the Woman's Form and Luster: Now the Artift supposes that he has the Child that is born, but there belongs a further Time to it, till the Soul grows strong, and then it appears and shews itself in its red and white Coat.

54. But there is yet a wonderful Process behind; when the Soul's Life is born, then the new Soul casts away the vegetable Life of the Parents, (which is propagated and inherited to the Body from the Parents *Vegitta*, wherein the Body of the Child ^{Curdled.} congealed and grew till the Time of the Soul,) and the Life of the four Elements dies, and the Life in the one Element arises; the Child is hidden in the dark Death, and the Artift supposes it to be dead, but he must have Patience till the Child be born.

The peculiar Process in the Shaping of the magical Child.

55. The Course of Christ upon the Earth is a real Type how the new Child is nourished in the Mother's Womb after its Conception, as is before mentioned, and attains a vegetable Life, and grows up to the Time of its right Soul's and Spirit's Life; and how the Child arises from the Parents Essence; and how in the Enkindling of its right, *viz.* of its own Life, it casts away the Parents *Vegitta* and Working; and how a new Plant, *viz.* a new peculiar Operation, does now arise according to the new enkindled Spirit's Property, whereby the Child is more noble than its Parents, understand as to its outward Life.

56. But perhaps some rude clownish Sophister might meet with this Treatise, and draw a strange Understanding from it, in that I write of a Soul in the vegetative Life; but let him know that we do not understand the Image of God, which was formed into a Likeness according to God [to be] in Metals, Stones, and Herbs; but we understand the magical Soul, how the Eternity, *viz.* the Deity, imprints and pourtrays itself into its Likeness, according to the Model of its Wisdom in all Things, and how God fills

all in all; we understand the *Summum Bonum*, the good Treasure which lies hidden in the outward World's Essence as a Paradise.

57. When Christ in his Childhood grew up in human and divine Property till he was twelve Years old, he went with his Mother *Mary* to the Feast at *Jerusalem*, and went into the Temple among the Scribes, asked them, and hearkened to them, and gave Answer to the Questions of the Teachers; but when his Parents returned home, supposing him to be among the Company, he remained purposely behind among the Doctors, and followed not the Intent of his Parents, but the Divine Will, till they came back again, and sought him; and then his Mother said to him, *My Son, why hast thou dealt so with us? Lo! thy Father and I have been seeking thee sorrowing. Then he said unto them, How is it that you have sought me? wist ye not that I must be about my Father's Business? And he went home with them, and was subject unto them.*

58. In this Figure we have the Type of the Wills of the inward and outward World, how they are in one another, and against one another, and yet are but one: Even as in Christ there were two Kingdoms manifest; one which was wrought unto God's Will, and broke the outward World's Will of its Parents, in that Christ tarried behind contrary to the Will of his Parents, at which they were troubled, which the divine Will in Christ knew well enough; and the other Kingdom, *viz.* of his Parents Will, broke the divine Will, that he went home with them, and was obedient to them according to their Will.

59. This Figure shews the *Magus*, that he shall find two Wills in his Purpose, which he thinks to carry on; one will not be obedient and subject unto him, *viz.* the divine Will; and yet if its own peculiar external Will shall rightly apply itself thereunto, and only seek the dear Child *Jesus* with *Mary*, with Desire and earnest Sorrow, and not earthly Pleasure of the Flesh, then the divine Will will be obedient to him, and go home with him, and be used according to his good Pleasure.

60. Secondly, It shews him the two-fold Working and Will in all Things; and if he will be a *Magus*, and according to his Will turn the Will and Essence of the good Property out of the inward into the outward, then he must be first capable of the inward, *viz.* of the divine Will, otherwise he cannot change the inward Will into the outward; as Christ was not obedient to the external Will of his Mother till she sought him with Grief and Sorrow of Heart, and turned her Will into God's Will, and wrestled in his Compassion with God's Will, as *Jacob* the whole Night, till the Lord blessed him, and God said unto him, *Thou hast wrestled with God and Man, and hast overcome, or got the Victory.*

61. Also let the *Magus* know, that he need not go about to implant the right Will to Perfection from without into his Purpose; it is already in all Things; only he must introduce a divine desirous Will according to the Thing's Property into that Thing which he takes in Hand, which wrestles with the divine Will as *Jacob*, and blesses the Will introduced to God's Will, that the divine Will yields itself freely into the Hunger, or inclines itself to the Desire, and makes the imperfect Will (which earnestly presses into his Compassion) perfect, and then it is rightly said, *Thou hast wrestled with God, and hast overcome; then thy Purpose obtains a transformed Body, which is heavenly and earthly.*

62. Observe it! It is the first Beginning to Baptism, and so you are fit and prepared to the Baptism, and not otherwise, else you baptize only with the Water of the outward World; but the true *Magus* baptizes with the outward and inward Water: If he has a right divine Desire in him, then God's Will in his Baptism is the first glimmering Tinder in *Mercury*, so that the Life enkindles Death, *viz.* the *Mercury* shut up in Death, and he gets divine Desire; even then *Mercury* begins to hunger after divine Essence, and does his first Miracle, and turns the Water into Wine, as Christ did after his Baptism: This is the first Tincturation in the dead *Corpus* in the Power of Baptism, that the *Vegitta*,

or working energetical Life, obtains another Property, *viz.* an Hunger of Love, where-with she embraces her Bridegroom, *viz.* the Fire-Source, that he is enkindled in her Love, and changes his cold deadly Wrath and Will into a fiery Love-Will: Then the mortal Water turns into Wine (a Sharpness of a Fire and Water-Taste,) out of which at last comes an Oil to another Baptism, after the Manner and Disposition of the Artist, *viz.* according as he intends and begins; after the *Magus* has joined the Virgin and young Man together, then Christ, *viz.* the Bridegroom, is led with his Bride into the Desert, and tempted of the Devil.

63. Here is the Trial whereby the Artist is proved by God what he seeks with his Baptism; for here is the Proof in Paradise to try whether the Bridegroom be not too bad; for the Virgin casts her Love upon him, and invites him; if he receives it with Desire, and gives his Will thereinto, then she gives him her Heart and Will wholly: This is the heavenly Tincture, which gives itself into the enkindled Anger of God (*viz.* into the Curse of the Earth when God cursed it) that is, into the *Mercury* enclosed in Death, which is the Bridegroom, for the Seed of the Woman, *viz.* the heavenly Tincture, must bruise the Head of the Serpent, *viz.* the poisonous *Mercury*, in the Property of Death, and change his Poison into Wine, and then the Virgin receives the Seed of the Bridegroom, and not before.

64. The Desert is the earthly outward Body, where *Mercury* is tempted; when the Devil appears to *Mercury*, and plagues him, and assaults him in his fiery Essence, then must the Virgin come to help him, and give him her Love: Now if the *Mercury* eats of the Virgin-like Love, that is, of God's Bread, then he may stand before the Devil; and at last the Angels come to him, and serve him; the illuminated *Magus* will well understand what is meant by the Devil.

65. Hereby let the *Magus* in the Temptation (seeing the whole Marriage stands in the Devil's Temptation) have a careful Eye upon his Purpose; and if the Angels do not appear in forty Days Space, then is his Purpose in vain; therefore let him look, that he suffer not too fierce a Devil to tempt, and also not too weak, lest *Mercury* become Light, and desire to continue in his own poisonous Death's Property, and devour the Baptism as a Wolf, and the old one remains.

66. As soon as he espies the Forms of Angels, let him bring Christ out of the Desert, and let the Bridegroom eat again his own Food, and dismiss the Devil, that he may no longer plague him, and then Christ will do many Wonders and Signs, at which the Artist will wonder and rejoice: Then he has nothing to do, the Bride is in the Bridegroom, they are already married, he need only make their Bed ready, they will warm it well enough themselves; the Bridegroom embraces the Bride, and the Bride the Bridegroom; and this is their Food and Pastime till they beget a Child.

* Or in Wedlock.

67. But if the Artist will needs be so diligent as to warm the married Couple's Bed, then let him have a Care he do not anger and enrage them in their Love; what he begins he must go on with; only the Bridegroom is wonderful: He has continually two Wills, *viz.* an earthly Hunger after God's Anger, and an Hunger after his Bride; therefore he must always have his own earthly Food given him, but not into his Belly, but magically, that so he may satisfy only his own Will's-Hunger; his Food is his Mother that begets him, as it is before mentioned.

68. In brief, the whole Work which Men speak so much and wonderfully of consists in two Things, in an heavenly and in an earthly; the heavenly must make the earthly in it to an heavenly: The Eternity must make Time in it to Eternity: The Artist seeks Paradise; if he finds it, he has the great Treasure upon the Earth: But one dead Man does not raise another; the Artist must be living, if he will say to the Mountain, Arise, and cast thyself into the Sea.

69. When the Incarnation of the Child begins, then first of all *Saturn* takes it, and then it is dark and disesteemed, and is contemned and derided, that such a Mystery

should lie hid in such a mean Form; there Christ walks in a poor simple Form upon the Earth, as a Pilgrim, and has not so much Room and Propriety in *Saturn* as to lay his Head: He goes as a Stranger, as if he were not there at home.

70. After this the Moon takes it, and then the heavenly and earthly Properties are "mixed, and the vegetative Life arises, and then the Artist rejoices; but he is yet in "Blended. Danger.

71. After the Moon *Jupiter* takes it, who makes an Understanding in *Mercury*, viz. a pleasant Habitation, and gives him its good Will; and in *Jupiter* his enclosed Life, viz. *Mercury* is quickened, who takes it with its Orb, and forces it into the highest Anguish: And then *Mars* apprehends it, and gives the Fire-Soul to *Mercury*; and in the Flagrat of *Mars* the highest Life enkindles itself, and separates itself into two Essences, viz. out of the Love into a Body, and out of the Fire into a Spirit; then the Life of Love in the fiery Flagrat sinks downwards, and appears beautiful, but it is *Venus*, a Woman: Then the Artist supposes that he has the Treasure, but the hungry *Mercury* devours *Venus*, and the Child turns to a black Raven; then *Mars* afflicts *Mercury* in himself, till he grows faint, and yields himself to Death: Then the four Elements depart from him, and the Sun receives the Child into its Property, and sets it forth in a Virgin-like Body in the pure Element; for in the Property of *Mars* the Light is enkindled, and the right Life is born, and stands in the pure Element; no Anger nor Death can destroy it.

72. It seems strange in the Eyes of Reason, that God has kept such a Process with the Restoring of Man in Christ, that he appeared in such a poor disesteemed Form in the human Property, and was reviled, mocked, scorned, scourged, crucified and slain; and that he was buried, and rose again out of the Grave, and walked forty Days upon the Earth before he entered into his invisible Kingdom. Reason is so blind, that it understands nothing of the eternal Birth, it knows nothing of Paradise, how *Adam* was in Paradise, and how he fell, and what the Curse of the Earth is: If it understood this, the whole Process were manifest to it: As the eternal Birth is in itself, so is also the Process with the Restoration after the Fall, and so likewise is the Process of the Wisemen with their Philosopher's Stone, there is not the least Tittle of Difference betwixt them; for all Things originally arise out of the eternal Birth, and all must have one Restoration in one and the same Manner.

73. Therefore if the *Magus* will seek Paradise in the Curse of the Earth, and find it, then must he first walk in the Person of Christ; God must be manifest in him, understand in the internal Man, that he may have the magical Sight: He must deal with his Purpose as the World did with Christ, and then he may find Paradise, wherein is no Death.

74. But if he be not in this Birth of Restoration, and walks not himself in the Way wherein Christ walked upon the Earth, if he steps not forth into the Will and Spirit of Christ, then let him give over and leave off his Seeking; he finds nothing but Death, and the Curse of God. I tell him plainly and faithfully, for the Pearl of which I write is paradifical, which God does not cast before Swine, but gives it to his Children for their Play and Delight.

75. And though much might be mentioned here, that even Reason might obtain open Eyes, yet it is not to be done; for the wicked would grow worse, and more full of Pride; therefore seeing he is not worthy of Paradise, and also cannot enter thereinto, no heavenly Jewel shall be given him: And therefore God hides it, and permits him to whom he reveals it, to speak of it no otherwise than magically; therefore no one attains it, unless he himself be a *Magus* in Christ, unless Paradise be manifest in his internal Man; and then he may find, if he be born to it, and chosen by God.

The Eighth Chapter.

Of the fiery sulphureous Seething of the Earth, and how the Growth is in the Earth; also of the Separation of the several Kinds of Creatures: An open Gate for the wise Seekers.

1. ET the Reader but consider what before is written concerning the Center of the Generation of all Essences, and then he may easily proceed here: All whatever is corporeal, let it be either Spirit or Body, consists in a sulphureous Property; the Spirit in such a spiritual Property, and the Body out of the Spirit in such a corporeal Property.

2. For all Things are risen from the Eternal Spirit, as a Likeness of the Eternal; the invisible Essence, which is God and the Eternity, has in its own Desire introduced itself into a visible Essence, and manifested itself in a Time, so that he is a Life in the Time, and the Time is in him as it were * dead; as a Master that makes his Work with an Instrument, and the Instrument is mute to the Master, and yet it is the Making, the Master only guides it; even so are all Things confined into Limit, Measure, and Weight, according to the eternal Generation; and they run on in their Operation and Generation according to the Right and Property of Eternity.

* Dumb,
senseless,
mute.

† Governour.

‡ Lie.

§ Corpus.

3. And God has appointed over this great Work only one Master and Protector, which can alone manage the Work, which is his † Officer, viz. the Soul of the great World, wherein all Things lie; [and] he has appointed a Type of its Likeness as the Reason over this Officer, which represents to the Officer what he is to do and make; and this is the Understanding, viz. God's own Dominion wherewith he rules the Officer: Now the Understanding shews to the Officer what the Property of each Thing is, how the Separation and Degrees proceed from each other; for all Things are ‡ contained in the sulphureous Body, and *Mercury* is *Sulphur's* Life, and the Salt is the Impression, that preserves the § Body from falling to Ashes, so that the Spirit is known in a palpable Essence.

4. The Property of *Mercury* is in *Sulphur*, as the Boiling of a Water; *Sulphur* is the Water wherein *Mercury* seeths, and produces continually two Forms out of the Water; viz. one oleous, living, from the Liberty of the divine Power's Property; and one mortal from the Dissolution in the Fire in the salnitral Flagrat.

5. The oily is in Stones and Metals, Herbs, Trees, Beasts and Men; and the mortal [Property] is in the Earth, in the Water, in the Fire and Air; likewise the oleous Property is in these four Forms (viz. in the Earth, Water, Fire, and Air) as a Spirit or Life, and these four Properties are as a dead Body, in which the Oil is a Light or Life, from whence the Desire, viz. the Growth, arises as a Springing out of the dead Property, which is the vegetative Life, a springing, budding, and growing out of Death.

6. But now the oily Property could not be a Life, if it were not in the Anguish of Death; the Anguish makes it to pullulate or move, in that its Will is to fly from, and press out of the Anguish, and forces itself eagerly forwards, from whence the Growth arises: Thus must Death be a Cause of the Life, that the Life may be stirring [or active,] and therefore *Mercury* is the true moving Life.

7. In the mortal Property he is evil, and is called the Life of Death, of Hell, and the Anger of God; and in the oily Property he is good, from the Efficacy of the Meekness and Liberty of God; and he is the Officer's Faber, whereby the Officer distinguishes the Degrees in the vegetative Life, [separating] the living [Being] from the mortal, the

heavenly Essentiality from the dead or earthly, and appoints it into two Kingdoms; *viz.* the Good in the oleous [Property] into a heavenly [Being,] *viz.* into a Light, and the mortal [Part] into the Darknefs.

8. These two Kingdoms are in continual Combat one with another, and there is an incessant Wrestling in them; as Water boiling on the Fire; each boils in its Property, *viz.* the oily in Joy and Meeknefs, and the mortal in the Anguifh of Darknefs, and yet one is the Cause of the other: The Light is the Death, and deadly Destruction of the Darknefs, *viz.* of the Anguifh; for in the Light the Anguifh has no Strength, but it changes it into the Exultation of Joyfulnefs, and the Cause of Joy, else there would be no Joy; for the Meeknefs is like a Stillnefs, but the Source of Anguifh fublimes it, and turns into a pleafant Laughter: So alfo the Anguifh, *viz.* the Darknefs, is the Death and Destruction of the oily Property; for if it gets the upper Hand in the oleous Property, it takes Poffeffion of the ^b *Corpus*, and turns the Oil into a poisonous Source, *viz.* ^b Or Body, into a dark Spirit, or Body wholly earthly, as *Adam* was when he imagined into the Evil.

9. And yet we do not acknowledge that the oleous Property takes any Poison-Source into itfelf; but *Mercury*, *viz.* the Fire-Life, infinuates itfelf into the Anguifh, and poifons the Effence of Time, which the outward *Mercury* itfelf makes in its own Defire, that is, he departs from the inward oleous Effence, and then the internal [Being] remains immoveable in itfelf, and the Effence and Spirit of Time do feparate from the Effence and Spirit of Eternity, and yet there is no Parting [or dividing,] but both Principles remain in one Effence; whereas there are two Effences, but the one comprehends not the other, as Eternity does not comprehend Time: For thus alfo *Adam* and *Eve* died; the Soul's *Mercury* departed with its Imagination from the Effence of Eternity into the Effence of Time, *viz.* into the Anguifh-Source, and then the Effence of Eternity loft its Leader, which *Chrift* reftored again ^c by the divine Word, or *Mercury*; fo that the ^c With, or in. Effence of Eternity, which in *Adam* was forfaken by the Soul's *Mercury*, obtained the Life again.

10. And thus we know that the Effence of Eternity lies hid in the anxious *Mercury*, as in the Fortrefs of Death; and our writing and teaching are to fhew how a Man may bring the poisonous *Mercury* with its Defire fo far, as to enter with its Defire again into the Effence of Eternity, *viz.* into the enclosed, and re-affume the Effence of Eternity for a Body, and with the fame tincture the Effence of Time, and reconcile them in one, that the whole *Corpus* of the inward and outward World may be only one, that fo there may be only one Will in the Spirit, *viz.* a Love-Hunger; and this Hunger does then make to itfelf only one Effence, and then every Spirit eats of its [own] Effence or Body, fo that afterwards no evil Will can arife any more therein.

11. Thus we underftand, that Joy and Sorrow, Love and Enmity, do originally arife through Imagination and Longing; for in the Inclination [or earneft Defire] towards God, *viz.* the free Love, the Kingdom of Joy arifes in the Midft of the Anguifh of Death; and if the Defire departs out of the free Love into the Anguifh of Death, *viz.* into the Source of Darknefs, then is the Defire filled with the Source of Death, and fo *Mercury* works effectually in the Source of Death.

12. Thus we declare with a true Ground, that there is nothing fo bad, but there lies a Good therein, but the Badnefs is not capable of the Good; alfo there lies in the moft poisonous *Mercury*, the greateft Pearl and Jewel; if his poisonous Will may be ^d introduced into the ^d Or if his
Poison-Will
be brought
into the mo-
ving Spirit of
Love.
^e Grofs Stone,
^f Wrestling.

13. For there is a continual ^f Combat in the Earth; the Eternity travels with longing through Time to be free from Vanity, and in its Longing it gives itfelf to *Mercury*, as

to its Life and Faber; and when *Mercury* obtains it in his Hunger, he becomes joyful, and makes this free Lubet corporeal in him, and there arises Gold and Silver, together with other Metals and good Herbs, all according to the powerful Efficacy of each Place; As the ^s Boiling is in each Place, so likewise is the Metal, all according to the Property of the seven Forms of Nature; that Form which is chief in a Place, according to the same Property grows a Metal, also Herbs and Trees.

^r Or Seeth-
ing.

14. Here the Physicians must observe, that they learn distinctly to know what kind of Property is the strongest in each Thing with which they would cure; if they do not know it, they will oftentimes give their Patients Death: Also they must know, that they are to understand, and very exactly know the Property of the Patient, which of the Properties among the seven Forms of Nature is the *Mercury in Sulphur*; for such a Salt he also makes: Now if the Physician gives him a contrary Salt, *Mercury* is only thereby the more vehemently enraged, and made more venomous; but if he may obtain his own Salt according to his own Property (after which he hungers) then ^b he rejoices, and readily quits the Poison-Source in the Fire of *Mars*. But the right Physician has another Cure, he first brings his *Mercury* with which he will cure out of Death's Anguish into the Liberty: He may well ⁱ cure, the other is dangerous and uncertain; if he happens to cure, it is by Chance, and very inconstant, and cannot cure any Disease fundamentally; for the outward *Mercury* is shut up, it can reach no further than into the four Elements, into the mortal Essence; it is able to do nothing in the sydereal Body: But if it be turned and introduced into the Love, as is before mentioned, then it ^k touches the very Root and Ground, and renews it even to the Divine Power in the second Principle.

^t The Mer-
cury.

ⁱ Or such a
Physician has
true Skill to
cure.

^k Or seizes
on.

15. We have an excellent Resemblance of this in the blooming Earth on the Herbs; for in the Earth *Mercury* is earthly and venomous; but when the Sun tinctures him, then he reaches after the Sun's Power, after its Light, and brings it into his hungry fiery *Mars*-Desire, into his Salt, *viz.* into his corporeal Essence, *viz.* into *Sulphur*, which is his Mother, and wheels it about with its Rotation in the Essence, as if he also boiled; and then the Liberty, *viz.* the highest Power, reaches after its Property, *viz.* after the solar Property, and apprehends *Mercury* also along with it.

16. Now when *Mercury* tastes the heavenly Being in itself, it grows exceeding desirous after the Power of Love, and draws the same into its Desire, whereupon it changes itself, and its Salt, so also its Mother, the *Sulphur*, into a pleasant Source; and now if the Liberty be so introduced into a moving Life with *Mercury*, then it is very full of Joy, and springs up in its Joy, as a Light from the Fire, and puts forth through the *Sulphur*-Spirit in the Salt: Thus is the growing of the Root, and from thence the Root gets such a pleasant Smell and Taste; for in the Original the Salt's Sharpness in the first Impression from *Saturn* is a Sharpness of Death's Anguish, and here it is turned to a pleasant Power; for all Taste in Herbs is Salt.

^l Or by.

17. Thus understand us further ^l about the Root in the Earth; when the inward Power of the Liberty in *Mercury's* Property, which now is changed, does thus force itself forth to the Manifestation of the Deity, then the Sun's Power does eagerly press towards the divine Power, and inclines itself with great Desire to the highest heavenly Tincture, and draws it with its Desire to it; *viz.* out of the earthly Body into a solar: Thus the Sun draws the Power out of the Root in the Earth, and the joyful *Mercury* ascends up along with it, and continually draws the Sun's Power from above into itself, and from beneath it draws its Mother, *viz.* the *Sulphur* to itself: And here all the seven Forms of Nature arise in Joyfulness in the Combat, each will be uppermost; for so it is in the Taste, *viz.* in the Generation of Nature; and what Form in Nature gets to be the chiefest, according to the same Taste is the Salt in *Sulphur*, and such an Herb grows out of the Earth, let it be what it will; though now every Thing springs from its Mother, yet all Things have so taken their Original, and do still take it; for just so is the Right of Eternity.

18. Now we are to consider of the Stalk: When the Herb or Sprig looks out of the Earth, it comes up at first below with a white Form, then further more upwards with a brownish [Colour,] and above with a green Colour: This is now its Signature, [shewing] what kind of Form is internally in the Essence, in the Source; the white Colour of the Branch is from the Liberty of the Love-Lubet, and the brown is the earthly [Property] ^a Shoot, or from Saturn's Impression, and from the Wrath of Mars; and the green, which opens ^b Twig. itself above, is Mercury's in the Form of Jupiter and Venus.

19. For Jupiter is Power, and Venus is Love-Desire, which hasten towards the Sun, as towards their Likeness; and the Heaven, which is created out of the Midst of the Water, puts upon them its blue and green-coloured Garment according to the Stars Might; for the Spirit of the Stars receives the new Child also, and gives him its Spirit and Body, and rejoices therein: Now the Forms are in ^a Contest, and Mercury is the ^a Or in their Faber and Separator; Saturn impresses, and Jupiter is the pleasant Power in Sulphur; Mars is the Fire-Source, viz. the Might in Sulphur; Venus is the Water, viz. the sweet wrestling Combat. Desire; Mercury is the Life, Luna the Body, and Sol the Heart, viz. the Center to which all Forms tend and press.

20. Thus the outward Sun presses into the Sun in the Herb; and the inward Sun presses into the outward, and there is a mere pleasing Relish and Delight of one Essence in another; Saturn makes sour, Jupiter makes a pleasant Taste, Mars makes bitter, by Reason of his anxious Nature, Venus makes sweet, Mercury distinguishes the Taste, Luna takes it into her Sack and hatches it; for she is of an earthly and heavenly Property, and she gives it the *Menstruum* wherein the Tincture lies.

21. Thus there is an Instigation in the Taste; each Form hastens to the sweet Water and the Sun; Jupiter is pleasant, and ascends up aloft with the Love-Desire in the sweet Source-Water, wherein Mars rages, and thinks himself to be Master in the House, seeing that he rules the Fire-Spirit in Sulphur, at which Mercury is dismayed, that Mars does so disquiet him, and Saturn makes the Flagrat corporeal according to his austere Impression, and these are the Knots upon the Stalk; and the Flagrat is salnital, according to the third Form of Nature in the first Impression to the Spirit-Life, viz. in the Anguish-Form, from whence the Sulphur takes its Original, and in the Flagrat Mercury goes up in the Salniter on the Sides, and takes Venus also into it, viz. the Love-Desire, from whence grow Twigs and Branches on the Stalk, Trunk, or Body, be they either of Herbs, Trees, or Shrubs; and each Branch [or Sprig] is then like to the whole ^o Plant. ^o Or Growth.

22. But the Sun continually by little and little deprives Mars of his Force, whereupon the Salniter extinguishes, and Mars loses his bitter Property; then Jupiter and Venus wholly yield themselves to the Sun in the Moon's ^p Cabinet, and the outward Sun takes ^p Bag, or Sack, full Possession of the inward; understand the inward Sun is a Sulphur in Mercury, and is of the divine Power's Property, from the Liberty of God, which imprints itself on all Things, and gives Life and Power to all Things. Now when that is done, that Jupiter and Venus have given themselves to the Power of the Sun, then Jupiter forces no more upwards, but Mars and Mercury do continually more and more wind up the Stalk from the Earth on high; Jupiter stays still above in the inward and outward Sun's Power, and there is the pleasant Conjunction with Time and Eternity, there the Eternity beholds itself in an ^q Image in the Time.

23. And Paradise springs up [or opens,] for the Sulphur and the Salt in the Sulphur are here transmuted in the Paradise, and the paradisaical Joy puts itself forth in the Smell and Taste. This is now the Head or Knob of the Blossoms, wherein the Corn grows; the lovely Smell is in one Part paradisaical, viz. from the divine Power, from the Liberty; and on the other Part earthly, according to the outward Sun, and the outward World.

24. The heavenly Property sets forth its Signature with fair Colours of the Leaves on the Blossoms; and the earthly [represents its Signature] by the green Leaves [or Sprigs]

^q Type, or Resemblance.

about the Blossom; but seeing this Kingdom of the outward World is only a Time (in which the Curse is,) and *Adam* could not stand in Paradise, the paradisaical Property soon passeth away with its Signature, and changes itself into the Corn which grows in the Blossom; therein the Property of the inward and outward Sun, *viz.* of the inward and outward Power, is couched, each Property in its Principle; for God has cursed the Earth, and therefore let none think that the outward is divine, only the divine Power penetrates and tinctures the outward [Being;] for God said, *The Seed of the Woman shall bruise the Serpent's Head*: This is now effected after the Curse in all Things which approach near the Deity, wherein *Mercury* is a Poison; there God bruises its Head with the inward and outward Sun, and takes away the poisonous Might in the Anger.

25. O that you would but learn to understand, dear Sirs and Brethren, wherewith you are to cure; not with the angry *Mercury*, which in many an Herb is an evil Poison-Source, but with the inward *Mercury*: If you would be called Doctors and Masters, then you ought also to know how you may change the outward *Mercury* in the *Sulphur* into Love; that he may be delivered from the Anguish-Source, and brought into a Joyfulness, *viz.* that the earthly [Being] be turned into an heavenly, the Death into Life; this is your Doctorship in the right Meaning, and not by the Officer of Reason only.

26. God has placed Man above the Officer, and ordained him in the Understanding to his own Dominion: He has Ability to change Nature, and to turn the Evil into Good, provided that first he has changed himself, otherwise he cannot; so long as he is dead in the Understanding, so long he is the Servant and Slave of the Officer; but when he is made alive in God, then the Officer is his Servant.

27. Ye haughty Caps, let it be told you; Pride, and your own Honour, and the earthly Lust of the Flesh, lies in your Way, so that you are not Masters in the Mysteries, but blind Children; you will not lay your Hands upon the Coals, but you take Money from the poor and distressed, and give that to many an one, which had been far better he had never bought, for which you must give a severe and strict Account.

† Virtue, or
Efficacy.

28. Thus it is likewise with the sulphurean Seething in the Earth with the Metals, the Power is stronger in Metals than in the Herbs, the Tincture is more heavenly than earthly, if the Artist affords it his Help, then it changes itself, *viz.* the earthly into an heavenly, which notwithstanding comes to pass in many Places without the Artist's Ingenuity; as we see, how *Mercury* in *Sulphur* apprehends the heavenly Tincture in its Boiling, whereby he changes his made Essence (which he makes in the *Sulphur*) into Gold and Silver by the Power and Efficacy of the Tincture, understand, by that Part of the heavenly Property; for out of the Earth, or out of the mortified Property in the Salniter, no Gold can be made, for there is no Fixedness therein.

29. Now we are thus to consider of this Process of the Boiling in the *Sulphur* in the Earth: Where the Earth is in any Place sulphureous in the Saturnine Property, wherein the Sun bears chief Rule, there is such a Boiling; the outward Sun hungers after the inward, which dwells in its own Principle in the Center in *Sulphur*, and sets its Desire upon Time; for the Time, *viz.* the Creature, longs after Eternity, *viz.* after the Liberty, to be freed from Vanity; as the Scripture says, *That all Creatures do earnestly long with us to be freed from Vanity.*

30. Even here the Liberty gives itself into the solar Property into the Time, and when *Mercury* tastes it, he becomes joyful, and turns his Wheel in the Joy; then *Saturn* impresses the Meekness; and *Mars*, which arises in the Mercurial Wheel in the Impression, gives the Fire-Soul thereinto, so that there is a driving forth and Growth; for the Liberty puts itself forth in *Mercury's* Property, and *Mercury* continually separates *Saturn* and *Mars* from it; for he will have a fair and pure Child to his Joy; he suffers *Venus* to remain on the Child, for she is in Property akin to the Child: Copper is nearest to Gold by Reason of the *Materia*, it wants only the Tincture; *Mars* holds him too

hard in Possession; if he may be got out, then it is Gold, which the Artift does well understand.

31. After *Venus* *Mars* is akin to Gold; for he has swallowed up *Venus* in his Wrath, and uses her for his Body, else in his own peculiar Property he has no corporeal Essence, for he is only Wrath, which consumes: He makes him a Body out of the Water of *Venus*, which he devours, and *Saturn* makes it corporeal to him; therefore he does so defile his Iron with Rust, and that is his Property, viz. to be a Devourer of his Body; but *Venus* is pleasant, and makes a Growing in him, he devours again whatever *Venus's* Property makes in him; for *Venus* is the Food of *Mars* in the Saturnine Property; therefore the Artift is to consider what lies in *Mars*; if he has only the solar Tincture, he needs nothing else thereto, that he may but deprive *Mars* of his Force, for *Mars* has his Toughness from *Venus*.

32. *Mars* in his own peculiar Property is only Spalt, and causes Hardness, as the Fire does; but *Saturn* is the Impressure of all Things; *Venus* needs only the Tincture, and then she is perfect; but the Artift must rightly understand where the Possibility lies, viz. in *Sulphur*, where *Saturn* has the *Sulphur* in his Belly, and *Mercury* shews its Colour, there he is in the ^s Will, but cannot, for *Saturn* holds him too fast imprisoned; but if ^s Or Mind. the Artift gives him his helping Hand, that he may but advance his Wheel, and give him his Mother's Food, which she has hid in the Center, then he grows strong, and casts *Saturn* away, and manifests the Child: For so it is also in the Earth, where *Mercury* is quick in his Mother, viz. in the *Sulphur*, that he is not withheld, that he may only reach *Venus* in his Hunger for Food, the Sun will soon shine forth, for she beams forth in *Venus's* Meekness: He dresses [or seeths] his Food with his own Fire, he needs no Artift thereto; which the Artift must well observe, for he has his *Mars* in himself.

33. Now as the Boiling is in the Earth, so also it is above the Earth; when the Fruit grows out of the Earth, it is first sharp [astringent] and bitter, also sour and unpleasant, as the Apple upon the Tree is so; for *Saturn* has at first the Dominion, he attracts it together, and *Mercury* forms it, and *Mars* gives the Fire to *Mercury*, which *Saturn* receives into his cold Property. *Venus* gives the Sap, and *Luna* takes all into her Body, for she is Mother, and receives the Seed of all the Planets into her *Mensstruum*, and hatches it; *Jupiter* gives Power thereinto, and *Sol* is King therein, but at the first *Sol* is weak; for the *Materia* is too earthly and cold. Now the whole Essence in its Boiling lies in the ^t Body of *Sulphur*; and in the *Sulphur* the salnitral Flagrat makes a Salt in ^t Or Womb. *Mars's* Wheel according to each Property; for the *Sulphur* turns into Salt, that is, into Taste; and in the same Taste there is an Oil hid in the Center in the sulphureous Property, which [Oil] arises from the free Love-Lubet, viz. out of Eternity, and manifests itself with an external Essence in the Time, which is the Manifestation of God.

34. Now in this same Oil is the Hunger or Love-Desire after the Essence of Time, viz. after the Manifestation of the Deity; this Desire reaches in the Essence of Time after its Property, viz. after the Sun, and the Sun's Property reaches after the Oil in the Center of the Fruit, and fervently longs after it, and gives itself freely into the Fruit, and sucks the Virtue into itself, and gives it forth in its Joy into the austere Property of the Fruit, and meekens and sweetens all with the Love, which it receives in the Center in the Oil of the Liberty: Thus a Fruit, which at first is sour and sharp, becomes very pleasant and sweet, that a Man may eat it; and even thus is the ripening of all Fruits.

35. Now by the Signature in the external you may see the inward Form; for the Forms in the Salt, viz. in the Power, shew themselves externally.

36. There are commonly four Colours, as White, Yellow, Red, and Green: Now according to what Colour the Fruit (as an Apple) is most signed, accordingly is the Taste also in the Salt; as White with a clear thin Skin somewhat inclining to dark gives Sweetness, which is of *Venus's* Property; if the sweet Taste be strong and powerful, then *Jupiter* is potent therein; but if it be weak and fulsome, then the Moon is strong therein;

* Gives, or yields.

but if it be hard, and of a brownish Colour, then *Mars* is strong therein; but if the white Colour be of a grayish Brown, then *Saturn* is strong therein: *Venus* * makes a white Colour, *Mars* red, and bitter in the Taste; *Mars* makes *Venus*'s Colour light, *Mercury* gives a mixt Colour, and opens the green in *Mars*; *Jupiter* inclines to blue, *Saturn* to black, almost gray; the Sun makes the yellow Colour, and gives the right Sweetness in the Salt, and casts forth the pleasant Smell, which takes its Rise from *Sulphur*; *Saturn* makes astringent [sharp] and four; and each Property represents itself externally, as it is internally in the Dominion, so also by the Form [or Signature] of the Leaf, or Branches.

37. Every Root, as it is in the Earth, may be known by the *Signature* for what it is good or profitable, even such a Form also has the Earth, and it is discerned in the Leaves and Stalks which Planet is Lord in the Property, much more in the Flower; for of what Taste the Herb and Root is, even such an Hunger is in it, and such a Cure lies therein, for it has such a Salt. The Physician must know what Kind of Sickness is risen in the Body, and in what Salt the Loathing is risen in *Mercury*, that so he may not administer a further Loathing [and *Nausea*] to his Patient; for if he gives him the Herb, in whose Property *Mercury* has before received a Loathing, then he ministers Poison to him; so that the Poison in the Loathing of the Body does exceedingly inflame itself in *Mercury*, unless he burns that Herb to Ashes, and gives it him; then the Poison of the Loathing loses its Might; for these Ashes are a Death to the Poison of the living *Mercury*.

38. This we find very effectually in the Magic; this also the Physician must know, that all Sicknesses arise from the Loathing in the Form of Nature: As when one Form in the Life is superior, if then a contrary Thing quite opposite to its Property be by Force introduced into it, let it be either from the Stars, or from the Elements, or from the seven Forms of Life, then it deprives this superior [or chiefest] Form (which is the Leader and Ruler of the Life) of its Strength and Power in its Salt; then the *Mercury* of this superior Form begins effectually to work, that is, to hunger and loath; and if he gets not his own peculiar Property, understand the bodily Form, which is chief in the Body among the seven Properties or Forms, then he enkindles himself in his own Poison-Source according to his * vital Property, and does so forcibly strive so long, till he becomes fiery, and then he awakes his own *Mars*, and his own *Saturn*, which impress him, and consume the Flesh of the Body in the Poison-Fire, and wholly consume the Oil of Light; even then the Life's Light goes out, and it is past Recovery.

* Or Life's.

† Or whereby.

‡ Or Nausea.

§ Or Loathing.

39. But if the Form of Life, † wherein *Mercury* is inflamed in the ‡ Loathing in the Anguish and Poison-Source, may obtain that Property into its Hunger, of which the Spirit and Body is chief, then he obtains his own natural Food, of which he lives, and does again rejoice, and puts away the § Nauseate, and then the Nauseate dissipates [or dissolves] and is spewed out; but the Physician must have a Care, whether or no that Thing which he will administer to his Patient be in its Property strong also in the same Essence, from whence the Nauseate is risen in the Body.

40. As for Example; A jovial Man receives a Nauseate [or Loathing] from the Lunar Property; now if the Physician knew that he had so gotten his Nauseate, and prepared him a jovial Cure according to the Hunger of his own Spirit or *Mercury*, this now would be right; but if the Moon's Property be strong in the Salt which he would administer for the Nauseate, then he gives him a Nauseate; but if the jovial Cure be free from the Moon, then the jovial *Mercury* receives its own Food with great Desire, and quits the Nauseate: And thus it is likewise with Diseases which arise in the Salniter, viz. from Fear or Frightening; thereto belongs also such a Flagrat as the first was, and then there is a present Cure, or such an Herb, wherein the Salniter lies in such a Property as it lies in that Man.

¶ Unite, or give in.

41. I know, and it is shewn me, that the Sophister will cavil at me, because I write, that the divine Power is in the Fruit, that God's Power does ¶ appropriate itself into the

Generation of Nature: But hear, my dear Friend, become seeing, I ask thee, How was Paradise in this World? Was it also manifest in Nature? Was it also in the Fruit? Was it in the World, or without the World? Did Paradise stand in God's Power, or in the Elements? Was the Power of God manifest in the World, or hidden? Or what is the Curse of the Earth, and the putting of *Adam* and *Eve* out of Paradise? Then tell me, Does not God dwell also in Time? Is not God all in all? It is written, *Am not I he who filleth all Things?* Also, *Thine is the Kingdom, the Power, and Glory, from Eternity to Eternity.*

42. Here consider thyself, and leave me uncensured: I do not say, that the Nature is God, much less the Fruit proceeding from the Earth; but I say, God gives Power to every Life, be it good or bad, to each Thing according to its Desire, for he himself is All; and yet he is not called God according to every Being, but according to the Light wherewith he dwells in Himself and shines with his Power through all his Beings; He gives in his Power to all his Beings and Works, and each Thing receives his Power according to its Property; one takes Darkness, the other Light; each Hunger desires its Property, and yet the whole Essence [or Being] is all God's, be it Evil or Good, for from him and through him are all Things, what is not of his Love, that is of his Anger. Paradise is yet in the World, but Man is not therein, unless he be born again of God; then as to that new Regeneration he is therein, and not with the *Adam* of the four Elements. O that we would but once learn to know ourselves, and even understand it by the created Essence [or Being].

43. Lo! in *Saturn* there lies Gold shut up in a very disesteemed and contemptible Form and Manner, which indeed resembles no Metal; and though it be cast into the Fire and melted, yet a Man shall have nothing, but a contemptible Matter void of any Form of Virtue, till the Artist takes it in Hand, and uses the right Process about it, and then it is manifest what was therein.

44. So likewise God dwells in all Things, and the Thing knows nothing of God; he likewise is not manifest to the Thing, and yet it receives Power from him, but it receives the Power according to its Property from him, either from his Love, or from his Wrath; and from which it receives, so it has its ^c Signature externally; and the Good is also in it, but as it were wholly shut up [or hidden] to the Iniquity [or Evil;] an Example of which you have in Bushes, and other thorny and pricking Briars, out of which notwithstanding a fair well-smelling Blossom grows; and there lie two Properties therein, *viz.* a pleasant and unpleasant; which overcomes, that shapes [forms or marks] the Fruit.

45. Thus also it is with Man; he was created a fair Blossom and Fruit of Paradise, but the Devil raised up in him his thorny Property by the Serpent, understand the Center, the Property of the wrathful Nature, which in his paradisaical Source was not manifest in him; but when his Hunger entered into the thorny false Property of the Serpent, *viz.* into Death, then the Property of Death, and the false Serpent in the Devil's Desire, pressed into his Hunger, and filled Soul and Body, so that the Hunger of the false Serpent began effectually to work in him, and Death awaked in him, and then Paradise hid itself in him: For Paradise entered into itself, and the Poison of the Serpent in Death's Property dwelt also in itself; here was now the Enmity; then said God to him, *The Seed of the Woman shall bruise the Serpent's Head,* and thou shalt sting the Heel with Death's Poison.

46. Understand the paradisaical Image which is shut up, and captivated in the wrathful Death, in which the Word of the Deity, *viz.* the divine *Mercury* ruled and wrought, did disappear; as the Gold is disappeared in *Saturn*, so that nothing is seen but a contemptible Matter, till the right Artist sets upon it, and again awakens the *Mercury* in the inclosed Gold, and then the dead inclosed Body of the Gold does again revive in *Saturn*; for *Mercury* is its Life, who must be introduced into it again, and then the dead

^d Or puts it-
self forth,
Text. Glances
forth.

Body of the Gold ^d appears, and overcomes the gross *Saturn*, wherein it lay shut up, and changes its mean contemptible old Body into a fair glorious golden Body.

47. Thus likewise it is with Man; he lies now shut up after his Fall in a gross, deformed, bestial dead Image; he is not like an Angel, much less like unto Paradise; he is as the gross Ore in *Saturn*, wherein the Gold is couched and shut up; his paradisaical Image is in him as if it were not, and it is also not manifest, the outward Body is a stinking Carcass, while it yet lives in the Poison: He is a bad thorny Bush, from whence notwithstanding fair Rose-Buds may bloom forth, and grow out of the Thorns, and manifest that which lies hidden, and shut up in the wrathful poisonous *Mercury*, till the Artist who has made him takes him in Hand, and brings the living *Mercury* into his Gold or paradisaical Image disappeared and shut up in Death; so that the inclosed Image, which was created out of the divine Meekness and Love-Essentiality, may again bud and spring forth in the divine *Mercury*, viz. in the Word of the Deity, which entered into the Humanity shut up [and closed in the Death and Curse.]

48. And then the divine *Mercury* changes the wrathful *Mercury* into its Property, and Christ is born, who bruises the Head of the Serpent, viz. of the Poison and Death in the Anger of God, understand the Might of wrathful Death; and a new Man arises in Holiness and Righteousness, which lives before God, [and his divine Image] appears and puts forth its Lustre as the hidden Gold out of the earthly Property: And hereby it is clearly signified to the Artist chosen of God how he shall seek; no otherwise than as he has sought and found himself in the Property of the pure Gold; and so likewise is this Process, and not a whit otherwise; for Man and the Earth with its Secrets lie shut up in the like [or same] Curse and Death, and need one and the same Restitution.

^b Or Has the
New-Birth in
perfect
Knowledge.

49. But we tell the Seeker, and sincerely and faithfully warn him as he loves his temporal and eternal Welfare, that he do not first set upon this Way to try the Earth, and restore that which is shut up [in Death,] unless he himself be before born again through the divine *Mercury* out of the Curse and Death, and has the ^c full Knowledge of the divine Regeneration, else all that he does is to no Purpose, no Learning [or studying] avails; for that which he seeks lies shut in the Curse, in Death, in the Anger of God: If he will make it alive, and bring it into its first Life, then that Life must be before manifest in him, and then he may say to the Mountain, *Get thee hence, and be cast into the Sea*; and to the Fig-tree, *No Fruit grow on thee henceforth*; and it shall come to pass; for if the divine *Mercury* lives, and is manifest in the Spirit, then when the Spirit of the Soul's Will imagines into any Thing, *Mercury* also goes along with it in the Imagination, and enkindles the *Mercury* fast apprehended in Death, viz. the Similitude of God, or the Manifestation, with which the living God has made himself manifest.

^f Or makes.

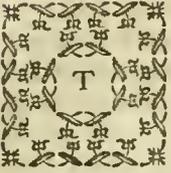
^t Or take.

^a Archeus, or
Separator.

50. I know and see, that the Mocker in the Devil's Vizard will yet bring my Writing into a Misapprehension, and make me more dark and doubtful, because I write of the inward and outward *Mercury*, and understand by the inward the Word of God, or the divine Voice, viz. the Manifestation of the Eternity of the Abyss; and by the outward [*Mercury*] I understand the Officer in Nature, viz. the Instrument, which the inward, living, powerful Word, or divine Voice uses, wherewith it ^f forms and works. Now the Sophister will falsely interpret it, and say, that I mix them both together, making no Difference, and ^g hold Nature for God, as *Babel* has already done to me: But I bid him view my Words well, and learn to understand them right; for I speak sometimes from the heavenly *Mercury*, and see that only, and then presently I name the Instrument of the heavenly, therefore let him have Regard to the Sense: I write not Heathenishly, but Theosophically, from a higher Ground than the outward ^b Faber is, and then also from the same.

The Ninth Chapter.

Of the Signature, shewing how the internal signs the external.

1.  HE whole outward visible World with all its Being is a Signature, or Figure of the inward spiritual World; whatever is internally, and however its Operation is, so likewise it has its Character externally; like as the Spirit of each Creature sets forth and manifests the internal Form of its Birthⁱ by its Body, so does the Eternal Being also. ^{i In, or with;}

2. The Being of all Beings is a wrestling Power; for the Kingdom of God consists in Power, and also the outward World, and it stands especially in seven Properties or Forms, where the one causes and makes the other, and none of them is the first or last, but it is the eternal Band; therefore God has appointed six Days for Man to work, and the seventh Day is the Perfection wherein the six do rest; it is the Center to which the Desire of the six Days tend; therefore God calls it the Sabbath or Resting-Day, for therein the six Forms of the working Power rest: It is the Divine^k Sound in the Power, or the Kingdom of Joy, wherein all the other Forms are manifest; for it is the formed World, or divine Corporality, by which all Things are generated and come forth to a^l Being. ^{k Voice, or Harmony.}

3. This formed World has manifested itself with the Motion of all Forms^m with this visible World, as with a visible Likeness, so that the spiritual Being might be manifest in a corporeal comprehensive Essence; as the Desire of the inward Forms has made itself external, and the internal Being is in the external; the internal holds the external before it as a Glass, wherein it beholds itself in the Property of the Generation of all Forms; the external is its Signature. ^{l Or Essence. m In, or by}

4. Thus every Thing which is generated out of the internal has its Signature; the superior Form, which is chief in the Spirit of the Working in the Power, does most especially sign the Body, and the other Forms hang to it; as it is to be seen in all living Creatures, in the Shape and Form of the Body, and in the Behaviour and Deportment, also in the Sound, Voice, and Speech; and likewise in Trees and Herbs, in Stones and Metals; all according as the Wrestling is in the Power of the Spirit, so is the Figure of the Body represented, and so likewise is its Will, so long as it so boils in the Life-Spirit.

5. But if the Artist takes it in Hand with the true *Mercury*, then he may turn the weakest Form to be uppermost, and the strongest undermost, and then the Spirit obtains another Will, according to the most superior Form; that which before must be Servant becomes now Lord and Master in the seven Forms; as Christ said to the Sick, *Arise, thy Faith hath made thee whole*, and they arose: And thus likewise it is here, each Form hungers after the Center, and the Center is the Voice of Life, *viz.* the *Mercury*, the same is the Faber or Former of the Power; if this Voice gives itself in to the Hunger of the meanest Form in the strongⁿ Combat, then it lifts up its Property (understand the Property of that Form,) and thus its Desire or Faith has saved it; for in the Desire ^{n Text, Wrestling Power.} *Mercury* lifts up [or sublimes] itself; and thus it was in Christ's Patients.

6. Sicknes had taken Possession of them, and the Poison of Death had gotten the upper Hand in *Mercury*; but now the Form of Life in the Center did set its Hunger as a famished and mean Property after the Liberty to be freed from the Abomination; but seeing the *Mercury* was revived in Christ the divine Property, therefore the weak Hunger

entered into Christ's strong Hunger after the Salvation of Man, and so the weak Hunger received the strong in the Power; and then the divine Voice in Christ said, *Arise, lift up thyself, thy Faith*, that is, thy Desire which thou hast introduced into me, *hath saved thee*.

7. Thus the Life prevails over the Death, the Good over the Evil; and on the contrary, the Evil over the Good, as came to pass in Lucifer and *Adam*, and still daily comes to pass: And thus every Thing is signed; that Form which is chief receives the Taste, and also the Sound in *Mercury*, and ^o figures the Body after its Property; the other Forms hang to it as Co-helpers, and also give their Signature thereto, but very weakly.

‡ Or shapes.

8. There are especially seven Forms in Nature, both in the eternal and external Nature; for the external proceed from the eternal: The ancient Philosophers have given Names to the seven Planets according to the seven Forms of Nature; but they have understood thereby another Thing, not only the seven Stars, but the seven-fold Properties in the Generation of all Essences: There is not any Thing in the Being of all Beings, but it has the seven Properties in it; for they are the Wheel of the Center, the Cause of *Sulphur*, in which *Mercury* makes the Boiling in the Anguish-Source.

‡ Or Original.

9. The seven Forms are these; *viz.* the Desire of the Impression is called *Saturn*, into which the free Lubet of Eternity gives itself; this in the Impression is called *Jupiter*, by Reason of its pleasant commendable Virtue; for the Saturnine Power incloses and makes hard, cold, and dark, and causes the *Sulphur*, *viz.* the vital Spirit, understand the moving vital Spirit, *viz.* the natural; and the free Lubet makes the Impression to long to be freed from the dark astringent Hardness, and it is very rightly called *Jupiter*, being a Desire of the ^p Understanding, which opens the Darkness, and manifests another Will therein.

10. In these two Properties is portrayed and exactly deciphered God's Kingdom, *viz.* the Original, and also the Kingdom of God's Anger, *viz.* the dark Abyss, which is a Cause of the Motion in *Saturn*, *viz.* in the Impression; the Impression, *viz.* *Saturn*, makes the Nothing, *viz.* the free Lubet moveable and sensible, and also opposite, for it causes it to be Essence; and *Jupiter* is the sensible Power proceeding from the free Lubet to Manifestation out of the Nothing into Something, in the Impression of *Saturn*; and they are two Properties in the Manifestation of God according to Love and Anger, *viz.* a Model of the Eternal Form, and are as a wrestling Combat, *viz.* an opposite Desire against each other; one makes Good, the other Evil, and yet it is all Good; only if we will speak of the Anguish-Source, and then also of the joyful Source, then we must distinguish, that the Cause of each Source may be understood.

11. The third Form is called *Mars*, which is the fiery Property in the Impression of *Saturn*, where the Impression introduces itself into great Anguish, *viz.* into a great Hunger; it is the Painfulness, or the Cause of Feeling, also the Cause of the Fire and Consuming, also of Enmity and Malignity; but in *Jupiter*, *viz.* in the free Lubet, in the Nothing, it causes the fiery Love-Desire, that the Liberty, *viz.* the Nothing, is desirous, and introduces itself into Sensibility, *viz.* into the Kingdom of Joy: In the Darkness it is a Devil, *viz.* God's Wrath, and in the Light it is an Angel of Joy, understand such a Property; for when this Source became dark in Lucifer, he was called a Devil, but while he was in the Light he was an Angel; and thus also it is to be understood in Man.

12. The fourth Property or Form is called *Sol*, *viz.* the Light of Nature, which has its Original in the Liberty, *viz.* in the Nothing, but without Splendor, and gives itself in with the Lubet into the Desire of the Impression of *Saturn*, even to the wrathful or fiery Property of *Mars*; and there the free Lubet, which has sharpened itself in the Impression, in the Property of *Mars*, in the consuming Anguish, and in the Hardness of *Saturn*, displays, or powerfully puts itself forth in *Jupiter*, as a Sharpness of the

Liberty, and an Original of the Nothing, and also of the ^a Sense; and the ^r Effluence from the Heat and Anguish of *Mars*, and from *Saturn's* Hardness is the Shining of the Light in Nature, which gives the Understanding in *Saturn*, *Jupiter*, and *Mars*, viz. a Spirit, which knows what itself is in its Properties, which hinders or prevails against the Wrath, and brings it out of the Anguish, out of the Property of *Mars* into *Jupiter's*, viz. out of the Anguish into a Love-Desire.

^a Perception,
or Senfation.
^r Or Breath-
ing forth.

13. In these four Forms the Spirit's Birth consists, viz. the true Spirit both in the inward and outward Being, viz. the Spirit of Power in the Essence; and the Essence or Corporality of this Spirit is *Sulphur*.

14. Ye Rabbies and Masters! that you could but understand, how faithfully that is given and revealed to you, which your Predecessors have intended and aimed at, wherein you have been a long Time blind, the Cause of which is your Pride: This God, the most high Understanding, sets before you by mean, and heretofore ungrounded Instruments, which he himself has grounded, if you would yet once see, and escape the tormenting Source.

15. The fifth Form is *Venus*, the Beginning of all Corporality, viz. of the Water, which arises in the Desire of *Jupiter* and *Mars*, viz. in the Love-Desire, out of the Liberty, and out of Nature, viz. out of the Impression's Desire in *Saturn*, in *Mars*, in the great Anguish, to be freed from the Anguish: And it carries two Forms in the Desire of its Property, viz. a fiery from *Mars*, and a watery [Property] from *Jupiter*, understand an heavenly and earthly Desire; the heavenly arises from the heavenly Impression of the Union [or free Effluence] of the Deity in Nature to its own Manifestation; and the earthly arises from the Impression of the Darkness in *Mars*, viz. in the wrathful Fire's Property; therefore the Essence of this Desire consists in two Things, viz. in the Water, from the Original of the Liberty, and in *Sulphur* from the Original of Nature according to the Impression.

16. The outward Similitude of the heavenly [Being] is Water and Oil; understand, according to the Sun it is Water, and according to *Jupiter* it is Oil, and according to the hard Impression of *Saturn* after the heavenly Being according to *Mars*, it is Copper, and according to *Sol* Gold, and according to the earthly Impression, according to the Property of the Darkness, it is in *Sulphur* Grit, Gravel and Sand; according to the Property of *Mars* a Cause of all Stones; for all Stones are *Sulphur* from the powerful Pre-eminence of *Saturn* and *Mars* in the Property of *Venus* according to the dark Impression, understand according to the earthly Part.

17. O ye dear wife Men! if you did but know what lies in *Venus*, you would not so sumptuously adorn your Roofs: The Potentate often loses his Life for the Servant's Sake, and he puts the Master upon his Roof, therefore he is blind; this his false *Venus*-Desire causes in him, that he forms it in *Saturn* and *Mars*, and brings it forth in *Sol*; if he formed his *Venus*-Desire in *Jupiter*, then he might rule over the fiery *Mars* which lies in *Venus*, and has put his Coat upon *Venus* in *Sulphur*.

18. Thus *Mars* clothes all his Servants which love him and *Saturn* with his Garment, that they only find the Copper of *Venus*, and not its Gold in the Copper; the Spirit of the Seeker enters into *Sol*, viz. into Pride, and supposes that he has *Venus*, but he has *Saturn*, viz. Covetousness; if he went forth in the Water, viz. in the resigned Humility of *Venus*, the Stone of the wise Men would be revealed to him.

19. The sixth Form is *Mercury*, viz. the Life and Separation, or the Form in the Love, and in the Anguish: In *Saturn* and *Mars*, on the one Part he is earthly according to the hard Impression, where his Motion and Hunger is a pricking, adverse, and (according to the Fire) a bitter Pain and Woe; and according to the Water in the earthly *Sulphur*, viz. in the Mortification, a Poison-Source.

20. And according to the other Part, according to the Lubet of the Liberty, he is the pleasant Property of Joy in *Jupiter* and *Venus*, also of springing and growing; and according to the Impression of the heavenly *Saturn*, and according to *Mars* in the Love-Desire, he is the Sound in the Spirit, understand, the Separator of the Sound, viz. of the Tone; also of all Pronunciations of Speeches, and all the severall Cries and Notes; all whatever sounds is distinguished by his Might; *Venus* and *Saturn* carry his Lute, and he is the Lutanist, he ³ strikes upon *Venus* and *Saturn*, and *Mars* gives him the Sound from the Fire; and thus *Jupiter* rejoices in *Sol*.

* Or plays.

† Or distinguishes the Senses.

21. Here lies the Pearl, dear Brethren: *Mercury* makes the Understanding in *Jupiter*, for he [†] separates the Thoughts, and makes them act and move; he takes the Infinity of the Thoughts into his Desire, and makes them essential; this he does in *Sulphur*, and his Essence is the manifold Power of the Smell and Taste, and *Saturn* gives his Sharpness thereinto, so that it is Salt.

‡ Viz. the Mercury.

22. But I understand here the virtual Salt in the vegetable Life: *Saturn* makes the common Salt in the Water: [‡] He is an heavenly and an earthly Labourer, and labours in each Form according to the Property of the Form; as it is written, *With the holy thou art holy, and with the perverse thou art perverse*. In the holy Angels the heavenly *Mercury* is holy and divine, and in the Devils he is the Poison and Wrath of the Eternal Nature according to the dark Impression's Property, and so on through all Things, as the Property of each Thing is, so is its *Mercury*, viz. its Life; in the Angels he is the Hymn of God's Praise, and in the Devils he is the Cursing and Awakening of the opposite Will of the bitter poisonous Enmity.

§ Viz. Mercury.

23. Thus likewise it is to be understood in Men and all Creatures, in all whatever lives and moves; for the outward *Mercury* is the outward Word in the outward World: [§] He is the outward *Verbum*, and *Saturn* with the Impression is his Fiat, which makes his Word corporeal; and in the inward Kingdom of the divine Power he is the eternal Word of the Father, whereby he has made all Things in the outward [Principle,] understand, with the Instrument of the outward *Mercury*.

24. The outward *Mercury* is the temporal Word, the expressed Word; and the inward [*Mercury*] is the Eternal Word, the speaking Word; the inward Word dwells in the outward, and makes through the outward all outward Things; and with the inward, inward Things: The inward *Mercury* is the Life of the Deity, and all divine Creatures; and the outward *Mercury* is the Life of the outward World, and all external Corporality in Men and Beasts, in Vegetables and Animals, and makes a peculiar Principle, viz. a Likeness of the divine World; and this is the Manifestation of the divine Wisdom.

25. The seventh Form is called *Luna*, the amassed Essence: What *Mercury* has comprized in *Sulphur*, that is a corporeal or substantial Hunger of all Forms; the Property of all the six Forms lies therein, and it is as a corporeal Being of all the rest; this Property is as a Wife of all the other Forms; for the other Forms do all cast their Desire through *Sol* into *Luna*; for in *Sol* they are spiritual, and in *Luna* corporeal: Therefore the Moon assumes to it the Sunshine, and shines from the Sun; whatever the Sun is, and makes in the Spirit-Life in itself, the same *Luna* is, and makes corporeal in itself.

¶ Thicken, or curdle.

26. It is heavenly and earthly, and rules the vegetative Life; it has the *Menstruum*, viz. the *Matrix* of *Venus* in it; all whatever is corporeal does [¶] congeal in its Property; *Saturn* is its Fiat, and *Mercury* is its Husband, which impregnates it, and *Mars* is its vegetable Soul, and the Sun is its Center in the Hunger, and yet not wholly in the Property; for it receives only the white Colour from the Sun, not the yellow, or the red, viz. the majestic; therefore in its Property lies Silver in Metals, and in the Property of *Sol* Gold; but seeing *Sol* is [¶] a Spirit without Essence, thereupon *Saturn* holds the Sun's corporeal Essence in himself to lodge in; for he is the Fiat of the Sun; he keeps it shut up in his dark Cabinet, and does only preserve and keep it; for it is not his own

Effence, till the Sun sends him his Faber *Mercury*, to whom he gives it, and to none else.

27. Observe this, ye wise Men! It is no Fiction or Fallacy; let the Artist but understand us right; he must bring the Jewel shut up in *Saturn* into the Mother of Generation, viz. into *Sulphur*, and take the Faber, and divide all Forms, and separate the Variety of Hungers, which the Faber himself does, when the Artist brings the Work into the first Mother, viz. into *Sulphur*: But he must first baptize the froward Child with the philosophical Baptism, lest he makes a Bastard of *Sol*; and then let him lead him into the Desert, and try whether *Mercury* will eat Manna in the Desert after the Baptism; or whether he will make Bread of Stones; or whether he will aspire aloft as an haughty Spirit, and precipitate himself from the Temple; or whether he will worship *Saturn*, in whom the Devil sits hidden: This the Artist must observe; whether *Mercury* the wicked poisonous Child receives the Baptism; whether he can feed of God's Bread or no.

28. If he now does eat, and stands out in the Temptation, then will the Angels appear to him after forty Days, and then let him go out of the Desert, and eat his own Food; and so the Artist is ready and fit for his Work; if not, then let him by all Means leave it, and as yet account himself unworthy of it.

29. He must have the Understanding of the Generation of Nature; else all his Labour and Pains are to no Purpose, except the Grace of the Most High has bestowed upon him some Particular, that so he is able to tincture *Venus* and *Mars*, which is the shortest [and most ready Way,] if God shews him such an *Herb* wherein the Tincture lies.

30. The Lunar Body of Metals lies in the Seething of the Earth, in *Sulphur* and *Mercury*, covered internally with the Coat of *Venus*, and cloathed externally with the Cloak of *Saturn*, as we see plainly, and is a Degree more external than the Solar Body: Next after *Luna*, *Jupiter's* Body is also a Degree more external; but *Venus* is a fly Bird, she has also the inward Solar Body; she takes the Coat of *Mars* upon her, and hides herself in *Saturn's* Cabinet; but she is manifest, and not hidden.

31. Next *Venus* *Mars* is likewise a Degree more external, and nearer to Earthlines; and next *Mars* *Mercury's* Body is a *particula* of all the rest; on one Part most nigh to the earthly Corporality, and on the other Part nearest the heavenly; and next *Mercury* *Luna* is on the earthly Part wholly earthly, and on the heavenly Part wholly heavenly; it ² carries an earthly and heavenly Face towards all Things; to the Evil it is Evil, and to the Good it is Good; to a pleasant Creature it gives its best in the Taste, and to a bad Creature it gives the Curse of the corrupted Earth.

² It gives a cursing or a blessing Aspect.

32. Now in all this, as the Property of each Thing is internally, so it has externally its Signature, both in Animals and Vegetables; and this you shall see in an *Herb*, so likewise in Trees and Beasts, and in Men also.

33. If the Saturnine Property be predominant, and chief in a Thing, then it is of a black, greyish Colour, hard and spare, sharp, sour, or salt in Taste; it gets a long lean ^a Body, grey ^b in the Eyes, of a dark blue, of a very slender Body, but of a hard Touch, though the Property of *Saturn* is very seldom alone Master in a Thing; for he soon awakens *Mars* with his hard Impression, who makes his Property bending and crooked, full of Knots, and hinders the Body from growing high, but is full of Branches and rugged; as is to be seen in Oak-Shrubs, and the like Trees.

^a Stalk, or Blossom.
^b Or of whitish Buds in Vegetables.

34. But if *Venus* be next to ^c *Saturn* in any Place in the Sude or Seething of the Earth, then the Sude in the *Sulphur* of *Saturn* causes a tall strong Body; for it gives its Sweetness into *Saturn's* Impression, whereby *Saturn* becomes strong and lusty, and if *Venus* be not hindered by *Mars*, it grows a great, tall, slender Tree, Herb, Beast, or Man, or whatever it be.

^c In Conjunction with *Saturn*.

35. But if *Jupiter* be next to him in the Property of *Venus*, so that *Jupiter* is stronger in *Saturn* than *Venus*; and *Mars* under *Venus*, then it falls out to be a very excellent fair

Body, full of Virtue and Power, also of a good Taste; its Eyes are blue, and somewhat whitish, of a meek Property, but very potent: If it falls out, that *Mercury* is between *Venus* and *Jupiter*, and *Mars* undermost, then is this Property in *Saturn* graduated in the highest Degree with all Power and Virtue, in Words and Works, with great Understanding.

36. If it be in Herbs, then they are long, of a middle sized Stature or Stalk, of a very curious Form, fair Blossoms, white, or blue; but if the Sun also casts the Influence of his Property into it, then does its Colour by Reason of the Sun incline to yellow; and if *Mars* hinders not, then is the Universal very sovereign in the Thing, be it either a Man, or other Creature, or an Herb of the Earth: This let the *Magus* well observe, it withstands all Malignity, and false Influences and Assaults from the Spirits, whatever they be, so far as a Man himself is not false and wicked, and inclines not his Desire to the Devil, as *Adam* did, in whom also the Universal was wholly complete.

37. With these Herbs a Man may cure, and heal without any Art of the Artist; but they are rarely and seldom found, yea not one among many sees them, for they are nigh to Paradise: The Curse of God hides the Eye-sight of the Wicked, that it does not see, although they should stand before his Eyes: Yet in such a Conjunction of the Planets they are manifest, and may not be hidden; therefore there lies a great Secret in many an Herb and Beast, if the Artist knew it, and had the true Skill to use it; the whole *Magia* lies therein: But I am bidden to be silent by Reason of the Wicked, who is not worthy of it, and is justly plagued with the Plague with which he plagues other honest people, and tumbles himself in the Mire.

38. But if *Mars* in his Property be next *Saturn*, and *Mercury* casts an opposite Aspect, and the Power of *Venus* be under *Mars*, and *Jupiter* under the Property of *Venus*, then out of this Property all is corrupted and poisoned; a poisonous Herb, Tree, Beast, or whatever it be; if it falls into the corrupt human Property, then it is fitted and prone to Evil, but if the Moon brings its powerful Influence thereinto, then is the false *Magia* ready in the Lunar *Menstruum*, and Witchcraft is manifest, of which I must here also be silent, and will only shew the Signature.

39. In an Herb, if the Blossom be somewhat reddish, and wreathed, or streaked, and inclined to white by the red, then is the Power of *Venus* there, which makes Resistance therein; but if it be only reddish, and of dark Wriths or Streaks, with a rough Peel or Skin on the Stalk, Branch, and Leaf, then does the *Basilisk* lodge there.

40. For *Mars* makes it rugged, and *Mercury* is poisonous therein, which gives a streaked Colour, and *Mars* the red, and *Saturn* the dark, which is a Pestilence in the Lunar *Menstruum*; but to the Artist it is an Herb against the Pestilence, if he takes the Poison from *Mercury*, and gives him *Venus* and *Jupiter* for Food, then *Mars* brings forth the vegetable Soul in *Sol*, and turns his wrathful Fire into a Love-Fire, which the Artist must know, if he will be called a Doctor.

41. This Property likewise signs the living Creatures both in their Voice and Visage; it gives a gross, dull Sound, somewhat inclining to a shrill Voice by Reason of *Mars*, soothing, flattering, and very false, lying, commonly red Pimples [or Streams] in the Eyes, or blinking, and rolling unsteady Eyes: In Herbs this Property likewise yields a Taste very loathsome, from whence in Man's Life, *viz.* in *Mercury*, if it takes it down, a stirring boiling Poison arises, which darkens and obscures the Life.

42. The Physician must have a Care of the Herbs of this Property; they are not to be taken into the Body, but they are poisonous, of what Name soever they be; for there often happens such a Conjunction of the Planets, which sometimes so prepares an Herb, which is good if it be subject to *Saturn* and *Mars*: So likewise it falls out sometimes, that an evil Herb by Reason of a good Conjunction, if in its Beginning it stands in the *Menstruum*, may be freed from the Malignity, which is to be known by the Signature;

therefore the Physician, who understands the Signature, may best of all gather the Herbs himself.

43. But if *Mars* be next *Saturn*, and *Mercury* very weak, and *Jupiter* also under *Mars* in the Property, and *Venus* casts an opposite Aspect or Dissent with its Desire, then it is good; for *Jupiter* and *Venus* change the Wrath of *Mars* into Joy, which produces hot wholesome sovereign Herbs, which are to be used in all hot Diseases and Hurts; the Herb is rough, and somewhat prickly the Leaves on the Branches; so likewise the Stalk is fine and thin, according to the Nature of *Venus*, but the Virtue and Power is of *Mars* and *Jupiter*, well mixed and tempered, commonly with brownish Blossoms forcing forth in the Property, and that because *Mars* is strong therein with his Wrath; but seeing his Wrath is changed by *Jupiter* and *Venus* into a pleasant Property, the Wrath becomes a Desire of Joy.

44. The Physician must not give *Saturn* without *Mars* in hot Diseases, not Cold without Heat, else he enkindles *Mars* in the Wrath, ^{d Text. That} and stirs up *Mercury* in the hard Im- ^{he stirs.}pression in the Property of Death; *Mars* belongs to the Cure of every *Mars*-like Sickness, which is of Heat, and pricking Pangs: But let the Physician know, that he must first correct and qualify *Mars*, which he intends to administer, with *Jupiter* and *Venus*, that the Wrath of *Mars* may be changed into Joy, and then he will also change the Sickness in the Body into Joy; Cold is quite contrary to it.

45. If the Physician administers *Saturn* only and by itself to a martial Disease or Hurt, then *Mars* is dismayed with Death, and falls down with his Force and Strength into Death's Property; and now seeing he is the Fire in the Body, the Life's Fire becomes thereupon deadly in the elemental Property; for he soon awakens *Mercury* in the Property of Cold: But yet the Physician must have a Care that he administers not in an hot Disease the raw undigested hot *Mars*, in which *Mercury* is wholly inflamed and burning; for he enkindles the Fire more vehemently in the Body; he must first mollify *Mars* and *Mercury*, and put ^{e Sublime} them into Joy, and then it is right and good. ^{them.}

46. The hotter an Herb is, the better it is hereunto; yet its wrathful Fire must be changed into Love, and then he can also change the Wrath in the Body into Joy; all according as the Property of the Disease is, that the Disease be able to bear it; for to a weak Fire in the Body, which is tired and languished by Reason of the Heat, and rather inclines to Cold, *viz.* to the Poison of *Mercury*, where the Life is in Danger, there belongs a Cure with a fine subtil Heat, wherein *Venus* is strong, and *Mars* very tender and mild by Reason of the Power of *Venus*; *Jupiter* need not be strong there, lest he make *Mars* and *Mercury* too strong, so that the weak Life, before it is quickened and refreshed, is overwhelmed, and brought into the Mercurial Poison.

47. An Herb in this aforefaid Property grows not high, it is somewhat rough in the Touch; the rougher it is, the stronger is *Mars* therein; it is better to be used outwardly to Wounds and Sores, than inwardly: The fine and subtil Part is to be taken into the Body, and is expulsive; the more subtil it is, the nigher it is to the Life in the Body, which the Physician may very well know by its Salt; for no rough wild Property is to be taken into the Body, unless the Body be inflamed with a sudden Poison, where the Life also is fresh and strong, then a vehement Resistance must be used; yet *Mercury* and *Mars* must not be administered in the Wrath, but in their strongest Power, *Mars* in the greatest Heat, but before changed into Joy; and then he also changes *Mercury* according to himself: *Jupiter* belongs to the Transmutation of wrathful *Mars*, but he must be first introduced into *Sol's* Property, and then he is rightly fit for it.

48. Every living Creature, according to its Kind in the foregoing Property, is friendly and pleasant, if you deal friendly and gently with it; but if it be dealt roughly with, then *Mercury* is stirred up in the Poison-Property, for *Mars* soon boils up, and gets aloft in the bitter Property, and then the Anger springs forth; for the Ground of all Malig-

nity lies therein ; but if it be not stirred up, then it is not manifest ; as a great Sickness which lies in the Body, but while the same is hid, and not enkindled, it is not manifest and apparent.

49. But if *Mercury* be next *Saturn* in the Property, and next him the Moon, and *Venus* and *Jupiter* beneath, and also weak, then let *Mars* stand where he will, yet all is earthly ; for *Mercury* is held in the austere Impression in the cold Property, viz. in Death's Form, and his *Sulphur* is earthly ; if *Mars* comes near to it, then it is poisonous also, but if *Venus* makes an Opposition therein, then the Poison is resisted, yet it is but earthly ; it gives a greenish Colour from the Power of *Venus*.

50. But if *Venus* be next *Saturn* in the Property, and the Moon not opposed by *Mars*, and *Jupiter* likewise goes in his own Power, then all is pleasant [and lovely under that Property or Constellation ;] the Herbs are slender, single, and soft in Touch, of white Blossoms, unless *Mercury* brings in a mixt Colour from the Power of the Sun, viz. from *Mars* half red, and from *Jupiter* bluish, and it is weak in the Property, and of little Use in Physic, yet not hurtful : In the Creature it gives a pleasant, courteous, humble Life, with no deep Reason, [Reach, or Capacity,] but if *Mars* comes thereunto, the Creature is small, or thin, of a white, weak, and effeminate Nature.

51. There are three special Salts which may be used to cure, which belong to the vegetable Life, viz. *Jupiter*, *Mars*, and *Mercury* ; these are the working Life, in which the Sun is the right Spirit, which makes these Salts operative.

† Working, powerful, or virtual.

52. The Salt or Power of *Jupiter* is of a pleasant good Smell and Taste from the inward Original [of the Property] of the Liberty of the divine Essence, and from the external [Principle or Original] of the Property of the Sun and *Venus*, but yet it is not alone of itself of sufficient Power in Nature ; for the outward Nature consists in Fire and Anguish, viz. in Poison, and ² *Jupiter's* Power is opposed to the fiery Poison Life, which makes a Temperature in the poisonous Nature, viz. a Desire of Meekness out of the Enmity.

• The jovial Virtue.

53. The Salt of *Mars* is fiery, bitter, and austere, and the Mercurial Salt is anxious and raging, like a Poison, inclined both to Heat and Cold ; for it is the Life in *Sulphur*, and unites [or assimilates] itself, according to each Thing's Property ; for if it comes into *Jupiter's* Salt, it causes Joy and great Power ; but if it comes into *Mars's* Salt, it makes bitter Pangs, Stitches, Akins, and Woe ; but if it comes into *Saturn's* earthly Salt, it makes Swellings, Anguish, and Death, if it be not hindered by *Jupiter* and *Venus* : *Venus* and *Jupiter* are opposite to *Mars* and *Mercury*, that so they might temper them both ; and without the Power of *Mars* and *Mercury* there would be no Life in *Jupiter*, *Venus*, and *Sal*, but only a Stillness ; therefore the worst is as profitable as the best, and the one is the Cause of the other.

54. But the Physician is to heed and mind what he takes in Hand, lest he inflame the Mercurial Poison more and more in his Patient, or introduce it into another adverse Source : He ought indeed to use the Martial and Mercurial Salt for his Cure, but he must first reconcile *Mars* and *Mercury* with *Venus* and *Jupiter*, that so both these angry Adversaries may resign their Will into *Jupiter's* Will, so that *Jupiter*, *Mars*, and *Mercury*, may all three obtain one Will in the Power, and then the Cure is right, and the Sun of Life will again enkindle itself in this Union and Agreement, and also temper the Naufate of the Disease in the Contrariety in the Salt of the Disease, and turn *Mercury's* Poison, and the bitter Fire of *Mars* into a pleasant *Jupiter*.

55. This is now to be understood only concerning the vegetable Soul, viz. concerning the outward Man, which lives in the four Elements, and concerning the sensible and feeling Property.

56. Reason likewise is to be cured with its Likeness ; for as Reason may be brought by Words into a sensible Sickness and Disease, so that Reason may vex, fret, and tor-

ment itself, and at last fall into an heavy sad Sickness and Death; so also it may be cured with the Application of the same Thing, [with its own Assimilate.]

57. As for Example: An honest Man falls into great Debts, Care, Trouble and Distress, which does even afflict him nigh to Death; but if a good Friend comes and pays his Debt for him, then is the Cure soon effected with its Likeness: Even thus it is in all Things; from whence the Disease is risen, even such a like Cure is requisite for the restoring its Health; and thus it is likewise in the mental Soul.

58. The Soul of the poor Sinner is poisoned in the Anger of God, and the *Mercury* (understand the eternal *Mercury* in the eternal Nature) is inflamed in the Soul's Property in the fiery *Mars* of God's Anger, which does now burn in the eternal *Saturn*, viz. in the horrible Impression of Darkness, and feels the Sting of the poisonous angry *Mars*; his *Venus* is imprisoned in the House of Misery, his Water is dried up, his *Jupiter* of Understanding is brought into the greatest Folly, his Sun is quenched, and his Moon turned to dark Night.

59. Now he cannot be cured and remedied any other Way, but with the Likeness; he must again appease the mental *Mercury*; he must take *Venus*, understand the Love of God, and introduce it into his poisonous *Mercury* and *Mars*, and tincture the *Mercury* in the Soul again with Love, and then his Sun will again shine in the Soul, and his *Jupiter* will rejoice.

60. Now if thou sayest, that thou canst not, and that thou art too strongly captivated; I say also, that I cannot; for it lies not in my willing, running, and toiling, but it lies in the Compassion of God; for I cannot by my own Strength and Ability overcome the wrathful Anger of God which is enkindled in me; but seeing his dear Heart has freely given itself again out of Love, and in Love, into the Humanity, viz. into the poisonous enkindled *Mercury* in the Soul, and tinctured the Soul, viz. the Poison-Source of the Eternal Nature in the Eternal Father's Nature's Property; therefore I will cast my Will into his Tincture, and I will go with my Will out of the enkindled Poison-Source, out of the evil *Mercury* in God's Anger into his Death, and with my corrupted Will I will die with him in his Death, and become a Nothing in him, and then he must be my Life.

61. For if my Will is a Nothing, then he is in me what he pleases, and then I know not myself any more, but him; and if he will that I shall be something, then let him effect it; but if he wills it not, then I am dead in him, and he lives in me as he pleases, and so then if I be a Nothing, then I am ¹ at the End, in the Essence out of which my Father ⁱ Or in. *Adam* was created; for out of Nothing God has created all Things.

62. The Nothing is the highest Good, for there is no *Turba* therein, and so nothing can touch [or annoy] my Soul; for I am a Nothing to myself, but I am God's, who knows what I am; I know it not, neither shall [or ought] I to know it.

63. And thus is the Cure of my Soul's Sickness; he that will adventure it with me shall find by Experience what God will make of him: As for Example; I here write, and I also do not do it; for I, as I, know nothing, and have also not learned or studied it; so then I do it not, but God does it in me as he pleases.

64. I am not known to my self, but I know to him what and how he pleases: Thus I live not to myself, but to him; and thus we are in Christ only one, as a Tree in many Boughs and Branches, and he begets and brings forth the Fruit in every Branch as he pleases, and thus I have brought his Life into mine, so that I am atoned with him in his Love; for his Will in Christ is entered into the Humanity in me, and now my Will in me enters into his Humanity; and thus his living *Mercury*, that is, his Word, viz. the speaking *Mercury*, tinctures my wrathful evil *Mercury*, and transforms it into his. And thus my *Mars* is become a Love-Fire of God, and his *Mercury* speaks through mine, as through his Instrument, what he pleases; and thus my *Jupiter* lives in the Divine Joy,

and I know it not; the true Sun shines to me, and I see it not; for I live not to my self, I see not to myself, and I know not to myself: I am a Thing, and I know not what; for God knows what I am; and so now I tend and run to and fro as a Thing, in which the Spirit drives [or actuates] me as he pleases; and thus I live according to my inward Will, which yet is not mine.

65. But yet I find in me another Life, which I am, not according to the Resignation [or Self-denial,] but according to the Creature of this World, viz. according to the Similitude of Eternity; this Life does yet stand in Poison and Strife, and shall yet be turned to Nothing, and then I am wholly perfect: Now in this same Life, wherein yet I find my Self-hood, is Sin and Death, and these likewise shall be brought to Nothing: In that Life, which God is in me, I ^k hate Sin and Death; and according to that Life which yet is in my Self-hood, I hate the Nothing, viz. the Deity: Thus one Life fights against the other, and there is a continual Contest in me; but seeing Christ is born again in me, and lives in my Nothingness, therefore Christ will, according to his Promise made in Paradise, bruise the Head of the Serpent, viz. of my Self-hood, and mortify the evil Man in myself, so that he himself may truly live [in me.]

* Or I am an
Enemy to.

66. But what shall Christ do with the evil Man? Shall he cast him away? No. For he is in Heaven, and does thereby accomplish and effect his Wonders in this World, which stands in the Curse: Now each labours in its own [Vineyard;] the outward Man labours in the cursed World, which is Evil and Good in the Wonders of God, viz. in the Mirror of Glory, which yet shall be revealed in him; and the inward Man is not its own, but God's Instrument, with whom God makes what he pleases, till the outward with its Wonders in the Mirror shall also be manifest in God; and even then is God all in all, and he alone in his Wisdom and Deeds of Wonder and nothing else besides; and this is the Beginning and the End, Eternity and Time.

† In, or by.

67. Now understand it right; to the outward Man there belongs a Cure from the outward, viz. from the outward Will of God, who has made himself external ¹ with this visible World; and for the inward Man there is a Cure from the inward World, in which God is all in all; only one, not many, one in all, and all in one: But if the inward penetrates the outward, and illustrates it with its Sunshine, and the outward receives the Sunshine of the inward, then it is tintured, cured, and healed by the inward, and the inward illustrates it, as the Sun shines through the Water, or as the Fire sets the Iron quite through of a light Glee; here now needs no other Cure.

68. But seeing the Devil in the Wrath of the eternal Nature opposes the Soul, as an Enemy of the Soul, and continually casts his poisonous Imagination at the Soul to tempt and try it, and the Anger or Wrath of the eternal Nature is manifest in the outward Man, which Adam awakened and stirred up; thereupon this Wrath is oftentimes stirred up by the Devil and his Servants, that it effectually works and burns in the outward Body, and even then the inward Love-Fire goes out in the outward Man, as a red hot Iron is quenched in the Water; yet not so soon in the internal, but in the external [Man,] unless the outward Man continues lying in the ^m Mire of Sin; so that the Soul, which had given itself into the Nothing, viz. into the Liberty, into the Life of God, does enter again with its Desire into the outward sinful Man, then it loses the inward Sun; for it goes again out of the Nothing into the Something, viz. into the Source.

‡ Or Water.

69. Thus the outward Body must then have an outward Cure; and though the inward Man yet lives in God, yet whereas the Soul has imagined into the outward Wrath, so that the divine Tincturation is no longer in the outward Man, the outward Mercury, viz. the ⁿ expressed Word, must have a Tincturation from the outward expressed Love and Light, unless the Will-Spirit of the Soul does wholly re-enter into the inward hidden Man, and be again ^o transmuted; and then the Cure may be again introduced into the

‡ Out-
spoken.

° Trans-
formed.

outward Man, being the ^p thorough-shining Love of God in the Light, which is exceeding precious.

^p The transforming Light of God in the dark Soul, such as shined in Enoch, Elijab, Paul, &c.

70. But now this Herb is rarely to be found upon the Earth; for Men eat only of the forbidden Tree; therefore the Poison of the Serpent does so spring up in them in the Wrath of the eternal and external Nature, so that they must also have an external Cure for their Serpent's Poison in the outward *Mercury*.

71. It is indeed possible for a Man to live without Sicknefs, but he must bring the divine Tincturation from the inward Man through the outward, which is very difficult [to do] in the World; for the outward Man lives among the Thorns of God's Wrath, which gall and sting him on every Side, and blow up the Wrath of God, so that it burns in the outward Man, and then the Tincturation of God's Love may not continue there: It is indeed there, but not in the outward enkindled Abominations, but it dwells in itself, like as the Light dwells in the Darknefs, and the Darknefs comprehends it not, alio knows nothing of it; but when the Light is manifest in the Darknefs, then is the Night changed into Day.

72. Thus it is likewise with Man; of what Light Man lives, of that also comes his Cure; if he lives in the outward World, then the outward Goodnefs and Love, viz. the outward *Jupiter* and *Venus* with the Sun must be his Cure, or he remains in the angry *Mars*, and in the poisonous *Mercury*, in the earthly Moon captivated in the Impression of *Saturn*, viz. in the earthly *Sulphur*; which however is made manifest, and awakened in the outward Man by *Adam*, for whose sake the outward Man must die, putrify, and so enter again into the Nothing, viz. into the End, or as I might better say, and signify it, into the Beginning of the Creation, into the Essence, out of which it went and departed with *Adam*.

The Tenth Chapter:

Of the inward and outward Cure of Man.

1.  ET the Lover of God understand us right; we do not go upon an historical heathenish Conjecture, nor only upon the Light of the outward Nature; both Suns shine to us. Understand us right, and see how God has cured Man when the Poison of the Serpent and Devil held him: imprisoned in Death, and how he yet still cures the poor Soul captivated in God's Anger; the like Procefs also must the Physician keep in curing the outward Body.

2. The divine Light and Love were extinguished in *Adam*, because he imagined into the Serpent's Property, viz. into Evil and Good, so that the Poison of Death began effectually to work in *Mercury*, and the Source of Anger was inflamed in the eternal *Mars*, and the dark Impression of the eternal Nature's Property took Possession of him: His Body became Earth in the dark Impression in the Poison of the enkindled *Mercury*, and was an Enmity against God: he was utterly undone, and there was no Remedy for him by any Creature, neither in Heaven, nor in this World; the wrathful Death captivated him in Soul and Body.

3. Now how did God do to cure him, and tincture him again? Did he take a strange Thing thereunto? No, he took the Likeness, and cured him with that which was cor-

rupted in him, *viz.* with the divine *Mercury*, and with the divine *Venus*, and with the divine *Jupiter*; understand; in Man was the expressed Word, which I call the eternal *Mercury* in Man; for it is the true ruling acting Life; it was inspired or in-spoken into Man's Image (which God created out of his Essence into an Image according to God) as into a creaturely Image, which was the Soul with the Property of all the three Worlds, *viz.* with the World of Light and Understanding, which is God; and with the Fire World, which is the Eternal Nature of the Father of all Beings; and with the Light, Love-World, which is heavenly Corporality; for in the Love-Desire is the Essence, *viz.* the Corporality.

4. The Desire of Love is Spirit, and is the Heart of God, *viz.* the right divine Understanding: In the Love-Essence *Mercury* is God's Word, and in the fiery Nature he is the Wrath of God, the Original of all Mobility and Enmity, also of Strength and Omnipotence; the fiery Property makes the Light, *viz.* the Liberty desirous; so that the Nothing is a Desire, and this Desire is the Love of God, which *Adam* extinguished in him: For he imagined after Evil and Good, that is, after Earthliness; the Earthliness came forth into a Being both out of the Wrath, and out of the Love-Being, and that through God's Motion, that the Wonders of the Abyss and Byss might be made manifest, that Good and Evil might be made known and manifest: And this *Adam*, being the Image of God, should not do, for God had created him to his Image: He should have tintured the Fire-World and outward World with the Word of Love, that so none of them should be manifest in him, like as the Day holds the Night swallowed up in itself.

5. But by false Imagination he has awakened and manifested the dark and poisonous Mercurial Fire-World in him, so that his bodily Essence of the dark Impression is fallen to the evil Part in the poisonous Mercurial Property, and the Soul is become manifest in the Eternal Nature in the Father's Fire-Property, *viz.* in the poisonous hateful *Mercury*; according to which God calls him an *angry and zealous God*, and a *consuming Fire*.

6. Now to help and restore this again, *viz.* the Image of God, God must take the right Cure, and even the same which Man was in his Innocence: But how did he effect it? Behold, O Man, behold and see, open thy Understanding; thou art called.

7. He introduced the holy *Mercury* in the Flame, *viz.* in the fiery Love with the Desire of the divine Essentiality, or after the divine Essentiality again (which Desire makes divine Corporality in itself) into the expressed Word, *viz.* into the Mercurial Fire-Soul, (understand, into the Soul's Essence in the Womb of *Mary*,) and became again that same Image of God: He tintured the Poison, *viz.* the Wrath of the Father of all Essences, with the Love-Fire: He took only that same *Mercury* which he had breathed into *Adam* for an Image, and formed into a Creature: He took only that same Property, yet not in the Fire's Property, but in the burning Love: He did with the Love introduce again the Light of the eternal Sun into the human Property, that he might tincture the Wrath of the enkindled *Mercury* in the human Property, and inflame it with Love, that the human *Jupiter*, *viz.* the divine Understanding, might again appear and be manifest.

8. Ye Physicians, if you here understand nothing, then you are captivated in the Poison of the Devil: Behold, I pray, the right Cure, with which the enkindled *Mercury* in Man's Life is to be remedied; it must be a *Mercury* again, but first enkindled in *Venus* and *Jupiter*; it must have the Sun's Property, which it attains to by *Jupiter* and *Venus*: As God deals with us poor Men, so must the outward poisonous sick *Mercury* be tintured with such an external Cure; not with the dark Impression of *Saturn*, with Cold, (unless it be first sweetly appeased and qualified with *Jupiter* and *Venus*, that the Sun does again shine in *Saturn*) but with meek Love; this is his right Physick, whereby the Death is changed into Life; yet this is only a common manual Cure, which the Vulgar may learn.

9. But it behoves the Doctor, if he will be called a Doctor, to study the whole Process, how God has restored the *Universal* in Man; which is fully clear and manifest in the Person of Christ, from his Entrance into the Humanity, even to his Ascension, and sending of the Holy Ghost.

10. Let him follow this entire Process, and then he may find the Universal, provided he be born again of God; but the selfish Pleasure, worldly Glory, Covetousness and Pride lie in the Way. Dear Doctors, I must tell you, the Coals are too black, you defile your white Hands therewith; the true unfeigned self-denying Humility before God and Man does not relish with you; therefore you are blind: I do not tell you this, but the Spirit of Wonders in its Manifestation.

11. But we will give Direction to the desirous Seeker, who would fain see, if he knew the Way fitly to attain his Intent; for the Time is at Hand, where *Moses* is called from the Sheep to be a Shepherd of the Lord, which shall shortly be manifest, notwithstanding all the raging and raving of the Devil: Let not the dear and worthy Christendom think, seeing now it seems as if she should go to Wrack and Ruin, that it is utterly undone; No: The Spirit of the Lord of Hosts has out of his Love planted a new Branch in the human Property, which shall root out the Thorns of the Devil, and make known his *Child Jesus* to all Nations, Tongues and Speeches, and that in the Morning of the eternal Day.

12. Dear Brethren, behold, I pray, the right Cure: What did God with us when we lay sick in Death? Did he quite cast away the created Image, understand the outward Part, *viz.* the outward corrupt Man, and make wholly another new Man? No. He did it not: For though he introduced Divine Property into our Humanity, yet he did not therefore cast away our Humanity, but brought it into the Way or Process to the New-Birth.

13. What did he? He suffered the outward Humanity, *viz.* the outward Water, understand the Essentiality of *Venus*, which was shut up in the Wrath of Death, to be baptized with the Water of the Eternal Essence, and with the Holy Ghost, that the Incentive of the outward Essentiality shut up in Death might again glow, as a Fire that falls into Tinder: Afterwards he withdrew his outward Food from the outward Body, and brought it into the Desert, and let it hunger, and then the Spark enkindled from the Fire of God must imagine into God, and eat Manna of divine Essentiality forty Days, of which *Israel* was a Type in the Wilderness of *Sinai* with their Manna: The Essence of Eternity must overcome the Essence of Time, therefore it is called a Temptation of the Devil; for the Devil as a Prince in the Wrath of God did there tempt the outward Humanity, and represented all that to it wherein *Adam* fell, and became disobedient to God.

Put its Desire, Hunger, and Imagination into the Nothing, the highest Good or Omnipotence, and eat of God's Bread.

14. There now it was tried whether the Image of God would stand, seeing internally there was God's Love-Fire, and externally the Baptism of the Water of eternal Life: Here the Soul was tempted, whether it would be a King, and an angelical *Throne* instead of the fallen Angel, and possess the elected Throne of God in the royal Office, from which Lucifer was taken, and thrust into the Darkness, *viz.* into the Throne of Poison and Death; but seeing he stood (in that the Soul did resign and submit its Will alone into God's Love-Fire, and desired no earthly Food, nor the earthly Kingdom Good and Evil for outward Dominion) the Process to the *Universal*, *viz.* to the Restoration of all that which *Adam* had lost, did further proceed and go on: *He turned Water into Wine.*

15. Ye Physicians, observe this, it concerns you in your Process, you must also go the same Way to work: *He healed the Sick*; so you must likewise make the Form in your poisonous *Mercury* whole and sound by the Power of the philosophical Baptism: He made the dead alive again, the dumb to speak, the deaf to hear, the blind to see, and cleaned

the Lepers; all this must go before, that all the Forms in *Mercury* may be pure, sound, and living, which *Mercury* himself does make after the Baptism and Temptation; as the living speaking *Mercury* did this in the Person of Christ; the Artist cannot do it, only there must be Faith; for Christ also testifies, that he could not do many Wonders at *Capernaum*, only heal a few diseased; for the Faith of those at *Capernaum* would not enter into the Divine *Mercury* of Christ.

16. So that we see there, that the Person of Christ, *viz.* the Creature, could not work the Wonders in its own Power, but the *Mercury*, *viz.* the living speaking Word in him; for the Person did cry and call into God, *viz.* into the speaking Word, and set its Desire thereinto; as we may see in the Mount of *Olives* where he prayed, that he sweat Drops of Blood; and by *Lazarus*, when he would raise him up, he said, *Father, bear me; but I know that thou always hearest me; yet because of those that stand by, I say it, that they may believe that thou workest by me.*

17. Thus the Artist must not arrogate any Thing to himself, the *Mercury* does itself, after the philosophical Baptism, work these Wonders before it manifests the *Universal*; for all the seven Forms of Nature must be crystallized and purified, if the *Universal* shall be revealed; and each Form carries a peculiar Process when it is to be brought out of the Property of the Wrath, and entered into the pure and clear Life; and it must transmute itself into the crystalline Sea which stands before the Throne of the Ancient in the *Revelation*, and change itself into Paradise; for the *Universal* is paradisaical; and Christ also came for that Reason into our Humanity, that he might again open or make manifest the *Universal*, *viz.* the Paradise again in Man: The speaking Word in Christ wrought Wonders through all the seven Properties or Forms, through the expressed Word in the Humanity, before the whole *Universal* was manifest in the Body of the human Property, and the Body glorified.

18. Even thus it is in the philosophical Work, when the *Mercury* shut up in Death receives into it the Baptism of its Refreshment in Love, then all the seven Forms manifest themselves in this Property, as it came to pass in the Process of Christ in his Miracles, but as yet they are not perfect in the Operation of the Manifestation of their Properties.

19. The *Universal* is not yet there, till all seven give their Will into one, and forsake their Property in the Wrath, and depart from it with their Will, and take into them the Love's-Property: They must take in the Will of the Nothing, that their Will be a Nothing, and then it can subsist in the Wrath of the Fire, and there is no further *Turba* therein; for so long as the Desire of the Wrath is in the Form, it is adverse and opposite to the second Form, and inflames the second Form with its wrathful Property, that is, it strikes the Signature of the second, and awakens it in the Wrath, and then the Voice or Sound of the second enkindles the first Form's Property in *Mercury*, and so no Form can attain to any Perfection, that it might enter into Love.

• Or other
Forms.

20. Therefore the Artist can effect nothing, unless he gives a Meat to the Forms, which they all desire, and love to eat, wherein there is no *Turba*: Now the Properties cannot eat, seeing their Mouth is frozen up in the Impression of *Saturn*; the Artist must first open their Mouth, and make them alive in their Zeal, that all the Forms may be hungry, and then if there be Manna, they all eat together of it, and so the precious Grain of Mustard-Seed is sown.

21. Now when *Mercury* does thus awake from the Death of the Impression of *Saturn*, and gets Manna into the Mouth of his Property of the poisonous Death's Source, then arises the Flagrat of the Kingdom of Joy, for it is as a Light which is enkindled in the Darkness, for the Joy or Love springs up in the Midst of the Anger: Now if *Mercury* apprehends the Glimpse or Aspect of the Love in *Mars*, then the Love dismays the

Wrath, and it is as a Transmutation, but it is not fixed and stedfast; and as soon as this comes to pass, the angelical Properties appear in View.

The Procefs in the Temptation.

22. Jesus was led by the Spirit into the Wilderness, and the Devil came to him, and tempted him. When the Soul of Christ did hunger, the Devil said to Jesus, Open the Center in the Stones, that is, the impressed *Mercury*, and make thee Bread, eat the Substance of the Soul's Property: What, wilt thou eat of nothing, *viz.* of the speaking Word? Eat of the expressed Word, *viz.* of the Property of Good and Evil, and then thou art Lord in both; this also was *Adam's* Bit, wherein he did eat Death: Then said Christ Jesus, *Man liveth not by Bread alone, but by every Word which proceedeth from the Mouth of God.*

23. Mark! Whence had the Person of Christ the Will, that he would not eat with the Soul's Hunger of the Bread which could have been made of Stones, which he could well have performed? Or how had it been, if the Hunger of the human Property had after the *Unction* of Baptism eaten in the Temptation of the *Mercury* in the Impression of Death, *viz.* of the *Sulphur* of the expressed Word, in which was the Anger, and from whence the Love was fled, as it is so in the earthly Property?

24. Observe! The Will and Desire to eat of the speaking Word came into the Soul's Property from the Motion of the Deity: When the same had moved itself in the Soulish Essence, shut up in Death in *Mary* his Mother in her Essence or Seed, and introduced the Aspect of the Eye of God in the Love into the dead Soul's Essence, and had manifested the Love in Death, then one divine Property desired the other; and the Desire of the bodily Hunger to eat of God's Bread or Essence came from the Baptism: When the Water of the Body, which in the Impression of the Substance was enclosed in Death, did taste the Water of eternal Life in the Holy Spirit, *viz.* the Holy Spirit's Corporality or Essentiality in the Baptism, then the Incentive of the divine Hunger of the ardent Desire after God's Essence did arise in the Flesh, as a divine Hunger, a glimmering or shining Incentive of divine Property.

25. Now the Man Christ must hereupon be tempted in Body and Soul, of which he would eat; on one Part the expressed Word of Love and Anger was represented before Body and Soul, in which the Devil would be Lord and Master, and rule therein omnipotently; and on the other Part the speaking Word in the Love-Property was only represented to the Soul and Body.

26. Here now began the Combat which *Adam* should have undergone in Paradise; for on one Side God's Love-Desire, which had manifested itself in the Soul, did eagerly attempt the soulish and bodily Property, and introduced its Desire into the Soul's Property, that the Soul should eat of it, and give the Body Manna thereof; and on the other Side the Devil in God's wrathful Property did assault in the Soul's Property, and brought his Imagination into the Property of the first Principle, *viz.* into the Center of the dark World, which is the Soul's Fire-Life.

27. Here was the Contest about the Image of God, whether it would live in God's Love or Anger, in the Fire or Light; for the Property of the Soul, as to its Fire-Life, was the Father's according to the Fire-World; and seeing the Soul in *Adam* had quenched the Light-World, the Light-World was again incorporated with the Name *Jesus*, which came to pass in the Conception of *Mary*.

28. Now it was here tried in the Temptation * of which Property Man would live; * Or 10. whether of the Father's in the Fire, or of the Son's in the Light of Love: Here the whole Property of Christ's Person was tempted: The Devil said, as he had also said to

Adam, Eat of the Evil and Good: Hast thou not Bread? Then make Bread of Stones: Why dost thou hunger so long in thy own Property? Then said the Divine Desire, *Man liveth not of Bread alone, but of every Word of God.*

29. Thus the Property of the fiery Soul resigned itself with its Desire into the Love, *viz.* into the speaking Word's Property, and the fiery Desire did eat Manna in the Love-Desire. O ye Philosphers! observe it well; when this was done, the Love transmuted the fiery Property into its Love-Property; here the Father gave the Fire-Soul to the Son, understand the fiery Property of the expressed *Mercury* to the speaking *Mercury* in the Light; for Christ also said so afterwards, *Father, the Men were thine, and thou hast given them me, and I give unto them eternal Life.*

30. Here God's Love gave the eternal Love-Life to the corrupted Humanity; the Love did wholly give itself in unto the Fire-Wrath, and transmuted the Wrath of the Soul into a triumphant joyful Love; but if the Soul's and Body's Property had obeyed the Devil in God's Wrath, and made Bread of the enclosed *Mercury*, and eaten thereof, then had the Will entered again into its Self-hood, and could not have been transmuted.

31. But seeing it entered into Resignation, into the speaking Word of God, and was willing to be and do whatever that pleased, then the Will went from its Self-hood, through the wrathful Death of God's Anger, *viz.* from the expressed Word, which the Devil had poisoned with his Imagination, quite through the Property of the Wrath, and sprang forth afresh with a new Love-Desire in God; here the Will was Paradise, *viz.* a divine Love budding in Death.

32. Thus now the Love-Will being set in Opposition to the poisonous *Mercury* of the Soul's Property in the Anger of God, then came the Devil, and said, Thou art the King, who hast overcome, come and shew thyself in thy Miracles and Deeds of Wonder; and he brought him upon the Pinnacle of the Temple, and said, *Fall down, that Men may see it; for it is written, He hath given his Angels Charge over thee, that they should bear thee up in their Hands, lest thou dash thy Foot against a Stone.* Here the Devil would fain that he should use again the Fire's Might, *viz.* the Soul's Self-hood in its own fiery Property, and depart out of the Resignation into an Arrogation of Self in its own Fire-Will, as he had done, and also *Adam*, when he went with the Desire in his own Might into Evil and Good, and would have his Eyes open in Evil and Good, as *Moses* writes thereof, that the Serpent did persuade them to it.

33. Here came the fine adorned Beast again, and tempted the second *Adam* also; for God gave him Leave, seeing he said the Fire's Matrix had drawn him, he could not stand: Here now that should be tried; for he was an Angel also, as well as the human Soul, which he had seduced: But the human Property in Body and Soul in the Person of Christ had once cast itself into the Resignation out of its Self-hood into God's Mercy, and stood still in the Resignation, *viz.* in the divine Will, and would not cast himself down, or do any Thing, but what God alone did by it, and said to the Devil, *It is written, Thou shalt not tempt the Lord thy God;* which is as much as if he had said, A Creature of God shall will nor do nothing but what God wills and does by it: There must be no other God besides the only one to rule and will, the Creature must go and do as the Will-Spirit of God leads it; it must be God's Instrument, with which he works, and does only what he pleases.

34. In this Proof *Adam* did not stand; for he went from the Resignation into an Arrogation of Self, into an own Self-will, and would try Evil and Good, Love and Anger, and prove how Evil and Good tasted. Here, dear Man, was the trying State before the Tree of Temptation in Paradise, and that was fulfilled which the first *Adam* could not, and would not do in divine Obedience in Resignation.

35. When the Devil saw that in this also he had no Success, that the Humanity would not give way to depart out of the Resignation, out of God's Will, he carried the Hu-

manity upon a high Mountain, and shewed it all the Riches of the World, all whatever does live and move in the *expressed Word*, all the Dominions and Might in the outward Nature, over which he calls himself a Prince, but has only the one Part in the Wrath of Death in Possession, and said to it (understand to the human Property) *If thou fallest down and worshippest me, I will give thee all this.*

36. The Humanity should again depart out of Resignation into a Desire of Propriety, and desire to possess something of its own in Arrogation of Self in the cursed Property, Evil and Good; this had been a dainty Dish and Delight to the Devil; then had he remained King, and his Lies had been Truth: In this *Adam* also was corrupted, and entered into selfish Propriety, and desired worldly Dominion and Covetousness (which may be seen in *Cain*) which is the Heart of the poisonous *Mercury*, viz. its Hunger's Desire, which makes itself Essence according to the Property of its Hunger, not Manna, but Earth; as we may see in the wild Earth, what he has made in the enkindling, or Motion of the Father in his Fire's Property, in which Inflammation (viz. in the poisonous Wrath of the expressed *Mercury*) the Devil thought to be a Prince, and is so in the same Property in the Wicked, and also in the Government of the World in the Wrath; but God holds him captive with the Water and Light of the third Principle, so that he is not Prince in the Dominion of the expressed Word, but the Judge's Executioner, he must look where *Turba magna* is enkindled in the Wrath, and there he is busy as far as *Turba magna* goes in the Wrath, further his Courage is cooled.

37. He would give the Humanity of Christ this whole Dominion to rule in, and above all in the Essence of all Things, as a mighty God, which notwithstanding he only possesses in the Part of the *Turba* in the Wrath of God, and has it not in his full Dominion: He should but set his Desire thereinto, and introduce his Will into him, and he would bring his *Mercury* of the Creature into the greatest Omnipotence, that he should be a Lord over Good and Evil, and have all Things at Command, to do therewith as he pleased, for so *Adam* had fooled it.

38. His *Mercury* went with the Desire into the Impression, whence Cold and Heat arise, and imagined thereinto, and so the Property of the cold and hot Fire did presently boil up in the *Mercury* of the Creature; and so also the outward Heat and Cold did soon pierce into the enkindled *Mercury* of the human Property, so that the Body now suffers Pain from the Heat and Cold, which Property before (when it stood in the free Will of God in the Resignation) was not manifest; and thus Evil and Good did rule and domineer in *Adam*.

39. For the Center of Wrath, viz. the dark World's Property, was manifest in him, in a poisonous Death's Property, as the *Mercury* in Man is yet to this Day so poisonous, and of a venomous Source; whereas indeed he is changed in the vital Light into a ^t Or Life's Solar Property, but yet the Poison and Property of Death hangs to it, and it is his Light. Root; as we plainly see, that as soon as the ready Instrument of his martial fiery Property's Signature or Form is a little struck or played upon, that his evil poisonous fiery Property comes forth, and shews itself, and inflames the Body, that it even trembles and shakes for the very Poison of Wrath, and will ever enter into the enkindled Poison-Source ^u in him who has awakened and enkindled the same, and assimilate in his Malice ^u Or of. with the malignant Fomenter's Malice, and wrestle in the poisonous Property's Right; and then must the Body set to its Strength as a Servant, and accomplish the Poison's Will, and wrangle and contest with his Adversary, and beat him, or be beaten by him; let it be either by Hand-Blows, or Words; it is all in this Property and Desire of this poisonous *Mercury*.

40. From hence arises all War and Contention, namely, from the Dominion of God's Anger in the corrupt and enkindled *Mercury* of the expressed Word, which does so act its Delight and Sport in the poisonous Wrath's and dark World's Property in Man.

41. Therefore the Warrior is a Servant of God's Anger : He is the Ax wherewith the angry Husbandman cuts up his Thorns and Briars from off his Ground : He is the chief Worker and Accomplisher of the wrathful Anger of God : God's Anger according to his Fire's Property will have it so, and not his Love ; and he that suffers himself to be made use of thereunto, he serves the Anger of God according to the dark and Fire-World's Desire and Property, which in the heavy Fall of *Adam* has manifested itself in the human Property, and brought Man, *viz.* the angelical Image, into an half devilish Vizard and Likeness ; in which Property and Image of his Will in the expressed creaturely *Mercury* or vital Word he cannot inherit God's Kingdom, but must be born anew in his *Mercury* and Will, with and in Christ, in God's Love, *viz.* in the holy speaking *Mercury* and Word of Life, that a new obedient Will wholly resigned into God's Love may proceed from his creaturely *Mercury*, which neither wills or acts any Thing but what the Will of the speaking divine *Mercury* wills, who in his Self-hood, and selfish Arrogation in his own Will, is as dead, that he may be the Instrument of the Great God, whereby he should act, work, and do how and what he pleases : And then is God all in all in him, his Will and Deed, and he is a Branch in the great Tree which draws Sap, Power and Life from the Tree of God, and grows and lives in him, and brings forth his Fruit ; then is the *Mercury* of the human Life a procreated or expressed Fruit, which grows upon the Paradise-Tree of God, and gives forth its Note and Sound, and strikes the Signature in the speaking Word of God, *viz.* God's Harp and Lute in his Praise, for which End Man is created, not that he should necessarily play upon the Instrument of Anger and Death according to the Devil's Will.

42. The Devil has given himself to be such a Lutanist who contrives and helps to act and drive on the Play in the Wrath, *viz.* in the Darknes : He is the Instrument and Actor in the Wrath of the eternal Nature, which has its Effects and Achievements with ^x him and in him, as its Instrument : The like also must the wicked Man do, as Saint *Paul* speaks thereof ; *The holy Man is unto God a sweet Savour unto Life, and the wicked a sweet Savour unto Death.* All whatever does live and move must enter ^y into the Glory of God ; one works in his Love, the other in his Anger : All is generated and created in the infinite Being to the Manifestation of the infinite great God ; out of all the Properties of Evil and Good, Creatures were brought forth by the Will of the speaking Word ; for the Property of the Darknes and the Fire was as well in the *Speaking* as the Property of the Light ; and therefore there are evil and good Creatures.

43. But the Angels and Men were spoken forth ^z in the Image of God's Love ; they ought not to speak and incline their Will into the Fire and dark World, and introduce their Desire thereinto ; also not at all will to be their own, but continue stedfast in the Resignation in the speaking Will of God, as a Form of the speaking Will, and bear no Inclination to any Thing, but only to the *Speaking* ; in which Figure they stand as an Image or Platform of the Expressing, as a spoken Word, wherewith the speaking Word beholds itself in its own Likeness, whereby it there manifests the eternal Knowledge of the Eternal Mind, and sets the Spirit's Will into a ^a Form, and plays therewith.

44. As a Limner that pourtrays his own Image, and does thereby behold what he is, and how his Form and Features are ; or as a Musician composes a curious Lesson or Song, and so plays and melodizes with his Life, and Will of Life, *viz.* with the Sound of his own Life's *Mercury*, in the Tune of the Song, or upon some musical Instrument, as it is agreeable to his Life's *Mercury*, wherewith his vital *Mercury* does rejoice and delight itself.

45. Thus likewise God created us to his ^b Love-Consort to his Joy and Glory, whereby he exalts his speaking eternal Word, or plays in the same with us as with his Instrument.

^x And all his
Legions of
evil Spirits.
^y Agree, or
make for.

^z Or to.

^a Image, or
Likeness.

^b Melody,
Harmony,
Delight, or
Play.

46. Therefore, when this melodious Instrument was broken in its Sound by the wrathful Might of his Anger, that is, when Man's Image would play in its own Might both in Evil and Good, in Love and Anger, *viz.* in its own Self-will, and would not yield itself to be used to what the *speaking Word* had created it, and departed out of Resignation into an Arrogation of Self, and would play as itself pleased, now good, then bad, then this Instrument was against the Love of God, in which no Voice, Breath, or smallest Degree of Anger is manifest or can be, as in the Light of the Fire no Pain of the Fire is manifest.

47. For the Will of the human *Mercury* went out from the Will of the divine speaking Word into its own Self-will: Thus it fell into the Center of the Pregnate's of all Essences, *viz.* into the Anguish, Poison, and Death, where God's Anger, *viz.* the Speaking in the Wrath, took Possession of it.

*Here now was our Distress, we were forlorn,
Opprest in wrathful Death, and woeful Scorn;
If God had not restored us again,
We should have still been rowling in Death's Pain.*

48. Thus, dear Reader, it is clearly set before you wherein Christ was tempted; namely, whether the Soul, and the whole Man, *viz.* the Image of the speaking Word (after that God had introduced the Spark of his Love again into the human Property, and freely given itself again with the Love into it) would now again enter into its first Place, and be God's melodious Instrument in his Love, or not; or whether it would be a selfish Arrogator in its own Will, and do what its own Speaking would bring forth in the enkindled *Mercury* of its Life; whether it would suffer God's Will to strike the Signature upon its Instrument, or the Anger of God to strike it, as before came to pass, [*viz.* in the first *Adam.*]

49. Here it was tried: Therefore said the Devil, *viz.* the Organist in God's Anger, to Christ, that he should fall down and worship him, and then he would give him all Dominion, Power, and Glory; he should and might do what he pleased, he should live and delight in his own Self-will; he should only give the Devil his Will, and forego Resignation, and depart out of God's Mercy and Love-Will: And if this had come to pass, then had the fair Instrument been once again broken, and the human Melody in God's Love and Deeds of Wonder had ended; but Christ said, *Get thee hence, Satan: It is written, Thou shalt worship the Lord thy God, and serve him only. Then the Devil left him, and the Angels came and ministered unto him.*

The Magical Process.

50. Herein (as it is already mentioned at large) the *Magus* must well consider his Purpose and Intent; not desiring with the Covetousness of the Devil to possess the earthly Kingdom, also not to fly [or cast himself down] from the Temple, much less to work out his Intent from the Stones; he must think that he is God's Minister and Servant, not a selfish Lord, of whom becomes a Fool: If he will help the poor Captive shut up in the Anger of God out of the Bands of Darkness, wherein he is swallowed up in the Curse of the Earth, and deliver him from the Anger of God, then he must think and well observe, how God with his Entrance [*viz.* into the Humanity] hath redeemed him; he must very exactly and intimately consider the Temptation of Christ, not blindly grope after it with outward manual Art, and think with himself, I have a dead Stone before

me; it neither knows or feels any thing, I must by force set upon it, that I may compel it, and take its Jewel, which it has hidden in it.

51. He that does so is a Fool, and goes on in his own Self-will, and is altogether unfit for the *Work*; let him not meddle with it; we desire faithfully to admonish him, that if he will seek aright, then let him consider the Process of Christ, how God has again regenerated the *Universal* shut up in Death in the human Property.

52. For God did not take Man as he lay closed up in Death, and cast him into a Furnace, and melted him in the Wrath, as the false *Magus* does; but he gave his Love first into his human Essence, and baptized the Humanity; afterwards he brought him into the Wilderness, and set the Devil opposite to him, not into him; he let him first fast and hunger forty Days, and gave no outward Food to the Humanity: He must eat of his Life's *Mercury*, that God might see whether the Humanity would bring its Desire into God; and when the Humanity introduced its Desire into the Deity, and received the Manna, then he let the Devil set upon the Humanity, who introduced all his Subtlety and Desires into the Humanity, and tempted him: Dost thou not understand any Thing here? What shall I say more to thee? If thou art a Beast, then I give thee not my Pearl; it belongs to God's Children.

53. God must become Man, Man must become God; Heaven must become one Thing with the Earth, the Earth must be turned to Heaven: If you will make Heaven out of the Earth, then give the Earth the Heaven's Food, that the Earth may obtain the Will of Heaven, that the Will of the wrathful *Mercury* may give itself in unto the Will of the heavenly *Mercury*.

54. But what wilt thou do? Wilt thou introduce the poisonous *Mercury* (which has only a Death's Will in itself) into the Temptation, as the false *Magus* does? Will you send one Devil to another, and make an Angel of him? In Deed and in Truth I must needs laugh at such Folly: If thou wilt keep a corrupt black Devil, how dost thou think to turn the Earth by the Devil to Heaven? Is not God the Creator of all Beings? ⁵ Or change. Thou must eat of God's Bread, if thou wilt ⁶ transmute thy Body out of the earthly Property into the heavenly.

55. Christ said, *He that eateth not the Flesh of the Son of Man hath no Part in him*: And he says further, *He that shall drink of the Water that I shall give, it shall spring up in him to a Fountain of eternal Life*. Here lies the Pearl of the New-Birth: It is not enough to play the Sophister; the Grain of Wheat brings forth no Fruit, unless it falls into the Earth; all whatever will bring forth Fruit must enter into its Mother from whence it came first to be.

56. The Mother of all Beings is *Sulphur*, *Mercury* is her Life, *Mars* her Sense, *Venus* her Love, *Jupiter* her Understanding, *Luna* her corporeal Essence, *Saturn* her Husband: You must reconcile or lovingly betroth the Man with the Woman; for the Man is angry, yet give him his dear Spouse into his Arms; but see that the Spouse be a Virgin, wholly chaste and pure; for *the Woman's Seed shall break the Serpent's Head*, viz. the Man's Anger: The Virgin must be in real Love, without any Falshood or Unfaithfulness, a Virgin which never touched any Man in Anger according to his Manhood; for the pure Deity does so espouse itself in clear Love with the Humanity, even as *Mary* said, *Be it unto me as thou hast spoken, for I am the Lord's Handmaid*; and so the Humanity assumed the Deity, and also the Deity the Humanity.

57. The chaste Virgin signifies in the philosophic Work the clear Deity, the Humanity is *Mercury*, *Sulphur*, and *Salt*, both heavenly and earthly; the heavenly Property is disappeared, and as a Nothing; the deadly Property in the Wrath is stirred up, and lives to the Anger, and in the Properties of the Anger; the Humanity, both in *Adam* and in *Christ*, was tempted. Dost thou ask, wherewith? With the like Opposite in the

Wrath, even with such a Devil as had all these Properties in him, as a potent Prince [in all the Properties of the Anger.]

58. The Properties in *Sulphur* were tempted with the Likeness of the *Sulphur*; in the *Sulphur*, or from the *Sulphureous* Property the Temptation did come and arise, and its Forms^d are three, as one in the Impression, which the Philosophers call *Saturn*, which^d Or were. the human Spirit or Will should open in the Property of *Venus*, and therewith satiate or feed its Hunger, viz. the Fire; the other Property was, that he should live in his own awakened and opened *Venus* out of *Saturn*'s Property, and aspire in Self-will.

59. The third Property was, he should introduce his Will through the awakened Love-Desire again into the Center, viz. into the *Sulphurean* Mother, which arises in the Impression in the Anguish: And this he would not do, but the first *Adam* did it; and therefore God when he would help him tempted him in the *Sulphur*, viz. in the first Mother to the Humanity, and suffered a wrathful Devil, which was enkindled in the *Sulphur*, to tempt him with his enkindled Malignity and Malice in the *Sulphur*: Dost thou not understand this? What then shall I say more to thee?

60. *Sulphur* is the Womb whereinto we must enter, if we would be new born. *Nicodemus* said well; *How can one being old enter into his Mother's Womb, and be born again?* But *Christ* said, *Except you be converted, and become as Children, you cannot see the Kingdom of Heaven.* The Self-will must enter again into the first Mother which brought it forth, viz. into the *Sulphur*, by the Will understand *Mercury*.

61. But now who will persuade it to do so? For it is become a selfish Thing, and must enter again into the Mother, and become Nothing; this seemed a strange and wonderful Thing to *Nicodemus*, but the Lord said to him, *The Wind bloweth where it listeth, and thou hearest the Sound thereof, but thou knowest not from whence it cometh, or whither it goeth; even so is every one that is born of God.* Behold, Who persuaded the Will of *Christ* in his Humanity, to enter again with the Will into the Filiation or Adoption, as it were in the Mother's Womb, and eat nothing forty Days, and would also [eat] nothing, but remained in full stedfast Resignation in the Mother? Did not the Deity do it, which was entered into the Humanity?

62. Thus likewise it goes in the philosophic Work, therefore let the Artist well observe, and rightly understand us: He must seek the evil stubborn Child (which is fled from the Mother, and entered into the Center, and would be a selfish Thing) in *Saturn*; for the Wrath of God has shut him up with its Impression in the Chamber of Death.

63. Not that he has made him to *Saturn*, but he holds him shut up in the *Saturnine* Death; the same he must again take and bring into the Mother's Womb, and then send the Angel with a Message to *Mary*, and tell her, *She shall bring forth a Son, whose Name shall be called Jesus*: And if the Mother shall yield her Consent thereunto, and receive the Name *Jesus*, then the new Humanity shall begin in the Mother, with the new Child in the old Apostate captivated in the Anger of God, and the Name *Jesus* will first give in itself to the dead Child which lay captivated in *Saturn*, and eagerly draw the Will of the evil dead Child to itself: This is the fair Bride, which shews her Crown of Pearl to her apostate Bridegroom; he should but again receive her, and she would again give him her Love. Now if the apostate Youth shut up in Death does again receive her, then is the Artist well prepared, and counted worthy by God to finish his Purpose: Now will the Bride love the Bridegroom, and a Virgin bring forth a Son, at which all the World will wonder; the Virgin shall embrace the Man; but he is a Man, and not a Woman, and has the Virgin's Heart.

64. Now he must be tempted, whether or no he will live in Virgin-like Chastity, and in full Resignation of his Will to God, for he must be a valiant Champion, and destroy the Devil's^e Fortrefs of Prey (which he has in his Mother) in seven Kingdoms; then

^e Royal Fort,
Fort ram-
pant.

let the Devil set his Mother's House on Fire with his Wrath, and tempt him, he will now well enough defend himself with Christ against the Devil.

65. This being done, the young Man with his Virgin-like Heart will wholly give himself up to the Mother, when the Tempter comes and assaults him, and the Mother will wholly swallow him up into herself through the Devil's Wrath: He gives himself forth wholly out of his own Will into the Nothing. Now, thinks the Artist with himself, I have lost all; for he thinks that he has lost Heaven; for he seeks Nothing, and does not consider that a Virgin has now brought forth: But let him have Patience; that which is impossible to the Artist, that is possible to Nature; after the Night it is Day; when the Tempter has finished all his Temptations, then comes the Sign [or Appearance] of the Angels; then the Devil which has tempted him must depart.

66. Let the Artist well observe this, and pack away the Devil, and suffer the young Man with his Virgin-like Heart to lie in his Bed, and eat his former Food, for he is now ^c Or Kindred. become a Physician of his ^f Sisters in his Mother's House; he will do great Wonders in all the seven Kingdoms of his Mother (which are the seven Forms of Life) as Christ has done.

67. In *Saturn* he will raise the Dead, understand, he will awaken the dead Essence which held him captive in his former Prison; for he shall turn [or make] the Earth to Heaven: Even as the Virgin has raised up his Will out of the Anger in the Love, and made him a Wonder-Worker; so must he also awaken with his Will, which is united to the Virgin's Heart, the Form or Signature in his Mother's Womb, whence she has brought forth him and all her Children, and enkindle it with the Virgin's and his Love-^e ^{Text, bodily.} Desire: This is effected and done in the *Sulphur* of *Saturn* in the young Man's own ^e personal Property, and in his Mother; for before the espousing of the Virgin the heavenly Essence of the young Man lies shut up in Death: For when God cursed the Earth, then the heavenly paradisaical Body disappeared, and the Impression of *Saturn* took it in Possession, till the Restitution, where God shall restore that which is hidden, that Paradise does again spring forth afresh in the expressed Word, or that the Artist does open the ^h By Degrees. same in a ^h Part by God's Permission.

68. In the second Kingdom of the Mother, *viz.* in *Luna*, he shall also do Wonders; for Jesus fed with five Barley Loaves five thousand People; this is the working in the Essentiality or Corporality. *He turned Water to Wine*: These and the like do all belong to the Lunar Property, where the Champion with his Virgin opens Paradise, and feeds the Body, where nothing is, where the outward *Mercury* has not laboured and wrought: Thus the ⁱ Forms in the Lunar Property open themselves as if they are paradisaical, even ⁱ Or Signatures. then the Artist thinks I am nigh unto it; but he is yet far off from the End.

69. In the third Kingdom of the Mother, *viz.* in *Jupiter*, Christ did make the Babes and Ignorant, of a very weak and mean Capacity, Knowing and Understanding, *viz.* of poor Fishermen, Carpenters, and the like Mechanicks, he made Apostles, and the most understanding Men of all; and also of poor, disrespected, vilified People, as of Women, and simple ones, he made faithful, devout, dear, godly Children, who apprehended in themselves the Universal without any Art.

70. Thus likewise it goes in the philosophic Work; the Essentiality which lies disappeared in Death, where the *Mercury* is wholly earthly, cold, and impotent, does now arise in Power, as if the whole Being and Essence were become a new Life, at which the Artist wonders, and marvels what it is, or how it happens, and yet does also exceedingly rejoice that he sees the divine Power to spring forth before his Eyes in a half dead Essence, and that in the Curse of God: He sees all the four Elements, each apart, and ^{*} ^{or beholds.} Speculates, sees how the Wisdom of God ^{*} represents itself therein, as an Harmony of Joy, and sees all Colours, and the Rainbow upon which Christ sits in Judgment in the expressed *Mercury*.

71. The Nature of this Splendor arises out of the Impression of *Saturn*; the good *Jupiter* gives himself forth to be seen in such a Manner, as God will change the World, and transform it again into Paradise; for this is the Understanding in the expressed Word, even as Christ has made the foolish, rude, ignorant People truly wise and knowing in divine, real, heavenly jovial Understanding and Knowledge.

72. In the fourth Kingdom of the Mother of all Beings, which is the *Mercurial* in the ^l Wheel of the Nature of Life, Christ made *the deaf to hear, the dumb to speak, and cleansed the Lepers* from the Poison of *Mercury*: All Apoplexies, the French or poisonous Pox and Sores arise from the *Saturnine* Water in *Mercury*, which [Water] is called *Pblegma*, all which Christ healed in the Form or Signature of the young Man and Virgin; for the eternal Virginity had espoused itself with the young Man, *viz.* with the Humanity.

^l Orb, Rotation, or Course.

73. This comes to pass also in the philosophic Work: The Artist will see how the Heaven separates itself from the Earth, and how the Heaven does again sink into the Earth, and changes the Earth into a heavenly Colour; he will see how *Mercury* purifies the Matter, and how the purified Colours will appear in Antimony in their Property, and how the Wonder proceeds.

74. In the fifth Kingdom of the Mother of all Beings, Christ expelled the Devils out of the possessed, and healed the Deaf in this Form and Property.

75. This likewise the Artist will see in the philosophic Work, how *Jupiter* in *Mercury* will drive up a black twinkling fiery Vapour out of the Matter, which sticks on like Soot; for it is a Hunger of the Poison in *Mercury*, and is very rightly compared to the Devil, for it is of his Property.

76. In the sixth Kingdom of the Mother of all Beings, *viz.* in the Wheel of Life, called *Venus*, Christ loved his Brethren and Sisters according to the Humanity, and washed his Disciples Feet, and loved them even to the deepest Exinanition, and gave his Life into the Wrath's Property even to Death for them, and manifested himself among them that he was Christ: And when they perceived, that the King was come that should deprive Self-will of its Might and Dominion, and destroy the Devil's Kingdom; then they cried out, and said, *We have no King but Cæsar*; they took him in the dark Night into their Power, bound him, and brought him before their ^m Council, *mocked him, whipped him, and beat him, stripped him of Clothes, and hung him on the Cross.*

^m Or Judgment Seat.

77. This also the Artist will see very powerfully in the philosophic Work; for as soon as the dark fiery Steam, *viz.* the material Devil goes from the Matter, then Virgin *Venus* appears in her Virginity very glorious and beautiful; for it betokens Christ's Love, who did so humble himself, and manifested his Love in our Humanity; then the Artist thinks that he has the philosophic Child, then he has now the fine Morfel: But he dances with the Jews, who thought, when they had taken Christ, Now we have him, we will keep him well enough. Thus he also thinks, it is finished, and receives the Child; and when he beholds it in the Trial, then he has *Venus*, a Woman, and not the Virgin with the Tincture of the Fire and Light, and is ⁿ deceived by the Woman.

ⁿ Or lets the Woman deceive him.

78. Now observe right, What do the Properties, *viz.* *Saturn*, *Mars*, and *Mercury*, when they see the Child, *viz.* the Champion in royal Colour, and find that he manages no external Dominion and Royalty with Power and Authority as they do, but will only rule with Love in their poisonous Fire-Might? They will not suffer him.

79. For *Saturn* signifies the worldly Dominion, and *Mercury* the spiritual Dominion, *viz.* the ^o Pharisees, and *Mars* signifies the Devil; these three would not endure Christ among them; for he said that he was a King of Love, and the Son of God, and was come to deliver his People from Sin: Then thought the Devil, sure this rhimes not well, thou wilt lose thy Kingdom: And the worldly Magistrate thought, Is this a King, and God's Son? Then he will take away our Might; this does not at all like us: And the

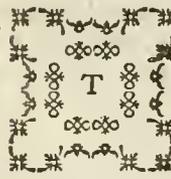
^o Or Priests who call themselves the Ministers of Christ, but are not.

Mercurial Priests thought; This Man is too mean for us, we will have a Messiah who may bring us to worldly Dominion, and make us to be high and rich in the World, that we may alone possess the Honour of the World; we will not receive him, he is too poor for us; we might so lose the Favour and Respect of the worldly Magistrate, and should be much damaged; we will rather abide in our Power, Respect, and Authority, and abandon this beggarly King with his Love-Kingdom: In like Manner as yet to this Day they are so minded, and serve his Messengers so whom he sends.

80. Thus likewise it goes in the philosophic Work, when *Venus* manifests herself with Love, *viz.* in her own Property in the three wrathful Forms, *viz.* in *Saturn*, *Mars*, and *Mercury*; they can by no means endure it, for it is wholly against their austere, dark, fiery Might, but especially against the Poison of *Mercury*, they flash and lighten against *Venus*, and shoot their Rays, *viz.* the *Mercurial* poisonous Rays upon her, as the Pharisees did upon Christ. In the mean while, *Jupiter* and *Luna* hold with *Venus*, and give their Power to *Venus*; for *Venus* does here stand forth in the Power of *Jupiter*; at this the Pharisees laugh, and think with themselves, We are wise enough already, what need we Knowledge and Understanding? We will have Might and Honour; and *Luna* signifies the Multitude of Laymen who stuck to Christ, while it went well with him; so does *Luna* in the philosophic Work to *Venus* in her Luster, so long as *Saturn*, *Mercury*, and *Mars* do not meddle with and assault her; but when the Power of Wrath comes, then *Luna* changes her Will, *viz.* the Colour, and looks, arises, and cries also with the rest the *Crucifige*: This the Artift will see, if he be chosen and accounted worthy of God for the Work.

The Eleventh Chapter.

*Of the Process of Christ in his Suffering, Death, and Resurrection:
Of the Wonder of the sixth Kingdom in the Mother of all Beings:
How the Consummatum est was finished, and how likewise it is
symbolically accomplished in the philosophic Work.*

1.  HIS now is thus to be considered; We are to know, that the Essence of this World, together with Man, consists in two Properties, *viz.* in Fire and Light, that is, in Love and Anger: Now the Fire is two-fold, and the Light is also two-fold, *viz.* a cold Fire from the Impression, and an hot Fire from the Power of *Mercury* in *Sulphur*; and so likewise there is a cold Light from the cold Fire, and a warming Light from the hot Fire; the cold Light is false, and the hot Light is good; not that it is false in its Property, only in the Impression, in the cold *Sulphur*; in the Sharpness of the Wrath it turns to a false Desire, *viz.* to a false Love, which is contrary to the Meekness; for its Desire is *Saturn* and *Mars*.

2. It puts forth its Sun (understand its Luster of Life) in *Mars*, and the warming Light (which also receives its fiery Sharpness in the Impression in *Sulphur* from *Mars*) brings its Desire again into the Liberty, *viz.* through the dying in the Fire, through the Anguish: It wholly and freely gives ^p itself forth in the dying of the Fire, and forsakes the Property of the Wrath.

^p It freely loses itself in the Nothing.

3. And so it becomes a general Joy, and not its own only, even like the Sun that gives forth its shining Luster universally: The Sunshine is neither hot nor cold; only *Mercury* in the Spirit of the great World makes in *Mars* and *Saturn's* Property a Heat therein; for the Sun enkindles their Desire, upon which they grow so very hungry, eager, desirous, and operative, that even a Fire is found to be in the Light, which Heat is not of the Light's own Property, but of the Soul of the great World, which does so sharpen the pleasant Light in its Splendor, that it is unfufferable to the Eye.

4. And we are highly to consider and know, that if another Fire-Desire, which is not like to the outward Life in *Mercury*, would rule in the austere Wrath of the outward Nature, that then it would be an Enmity contrary to the austere, cold, bitter, and fiery Dominion and Life, and that they would exalt [or exasperate] their Wrath, eagerly desiring to be rid of it: Even as it so came to pass when the divine Love-Desire did manifest itself with its great Meekness to the false, cold, proud, and austere Fire-Desire of the *Saturnians*, *Martialists*, and especially of the false *Mercurialites*: It was a great Opposition and Enmity to them, that Love should rule in the Death of Poison, and dwell therein, this they could not, nor would not endure; for Heaven was come into Hell, and would overcome the Hell with Love, and take away its Might; as it is to be seen in the Person of Christ; he loved them, and did them all Manner of Good, and healed their Plagues [or Diseases,] but in that he was not arisen from their wrathful Might, and that he said he was descended from above, and was God's Son; this was unfavoury to the cold, hot Fire's Might, that he should rule with Love over them.

5. Even thus it goes in the philosophic Work; when the wrathful Forms of the Earthliness, viz. the outward *Saturn*, *Mars*, and *Mercury* see the heavenly Champion with the Virgin's Property among them, and perceive that he has far another Desire than they, then they are angry in themselves; for the Love-Desire, when it casts a Glimpse on the Fire-Flagrat, awakes their Fire-Flagrat, and then the Wrath proceeds forth from the Anxiety into Love; from whence arises a Death's Flagrat in the Love; but seeing there can be no Death therein, the Love condescends in the Fire-Flagrat, and gives forth [or diffuses] itself into their Desire, and leaves its Essence; so that in their Desire they reach after its Property in the Death's Flagrat; this is a Poison to Death, and a Pestilence to Hell; and in this ^a Property Death was deprived of its Power in the Hu-^a Manner, or Condition.
 manity; for Christ, when he shed his heavenly Blood in the Flagrat of Death, and left it in Death, the Wrath of God was driven to retain the heavenly Love-Essence in itself: Even there the Fire-Desire in the enkindled Humanity was changed into a Love-Desire, and out of the Anguish of Death ^r proceeded a Joy and Strength of Divine Power.^r Was born, or begotten.

6. But I will hereby give the Well-wisher fundamentally to understand how it went with Christ, and how in like Manner it goes with his philosophic Work; both have wholly one Process. Christ overcame the Wrath of Death in the human Property, and changed the Anger of the Father into Love in the human Property; the Philosopher likewise has even such a Will, he wills to turn the wrathful Earth to Heaven, and change the poisonous *Mercury* into Love; therefore observe us here right; we will not write here parabolically, but wholly clear as the Sunshine.

7. God would change the Humanity (after it was become earthly, and had awakened the poisonous *Mercury* in the Love-Property, which [poisonful *Mercury*] had devoured the Love, and changed it into itself) again into the divine heavenly Property, and make Heaven of the human Earth, of the four Elements only one in *one* Desire, and change the Wrath of God in the human Property into Love.

8. Now his Anger was a Might of the Fire and Wrath, and was inflamed in Man, and therefore there must he right Earnestness to withstand the same, and change it again into Love: The Love must enter into the Anger, and wholly give itself in unto the Wrath; it would not be enough that God should remain in Heaven, and only look

upon the Humanity with Love; it could not be, that the Anger and Wrath should thereby yield up its Might and Strength, and freely give itself unto the Love: As the Fire is not made better by the Light, it still holds its Wrath notwithstanding in itself; but when a meek Essence (as Water) comes into the Fire, then the Fire goes out.

9. Even so heavenly divine Essentiality (understand heavenly Water, which the Tincture of the Fire and Light changes into Blood) must enter into the wrathful Fire of God, and become the Fire's Food, so that the Fire of God might burn from another Essence; for Water could not have done it; the Fire does not burn in the Water, but the meek oleous Property of the Fire and Light in the Essence of divine Meekness in the Love-Desire, that did effect it.

10. The human Fire-Life consists in the Blood, and therein rules the Wrath of God; now another Blood, which was born out of God's Love-Essence, must enter into the angry human Blood; they must go both together into the Death of the Wrath, and the Wrath of God must be drowned in the divine Blood, and therefore the outward Humanity in Christ must die, that it might not any more live in the Wrath's Property, but that the heavenly Blood's *Mercury*, viz. the speaking Word, might alone live in the outward Humanity, and solely rule in peculiar Divine Power in the outward and inward Humanity; that the Self might cease in the Humanity, and God's Spirit might be all in all, and the Self only his Instrument, whereby he makes what he pleases; that (I say), the Self-hood might be solely God's Instrument, and wholly in Resignation; for God has not created Man to be his own Lord, but his Servant: He will have Angels under Obedience, and not Devils in their own Fire-Might.

11. Now when his Love would give itself into Death, and deprive Death of its Might, then the two Worlds, viz. the Father's Fire-World, with the outward visible World, and also the divine Love-World with the divine heavenly Essentiality, that is, with heavenly Flesh and Blood, and also with corrupted Flesh and Blood, were formed into one Person. God became Man, and made Man to God: The Seed of the Woman, viz. of the heavenly Virginity, which disappeared in *Adam*, and also the corrupted Man's Seed in the Anger, viz. *Mary's* Seed, were formed into one Person, which was Christ; and the Seed of the Woman, viz. of the Virgin of God, understand the heavenly Essentiality, should bruise the Head of the Serpent, understand, the Wrath of God in the corrupted Man; the Head is the Might of God's Anger; the divine Man, understand the divine Property, should change the earthly into itself, and turn the Earth to Heaven.

12. Now when the Person was born, Heaven stood in the Earth of Man. Now the Incarnation could not have done it alone, there must be yet after this another Earnestness; for as long as Christ walked on the Earth, the Humanity which was from *Mary's* Property was not almighty, but the Humanity from God [was omnipotent,] they were set opposite one against the other in two Principles, yet not shut up, but both manifest in each other, the Love against the Anger, and the Anger against the Love.

13. Here now was the Trial of the Combat one with another, from whence also proceeded the Temptation of Christ; and when the divine World overcame, then the great Wonders broke forth through the outward human World; but all this could not accomplish it, there must yet be a greater Earnestness, the human Property, viz. the expressed Word, was yet stirring in the inflameable Anger: The human *Sulphur* must be changed into the heavenly, viz. into the heavenly Part; and thereupon the human Self, viz. the expressed *Mercury* was astonished, when upon the Mount of Olives the heavenly World in the Love wrestles with the Anger in the human World, viz. with the Self-hood, so that the Person of Christ did sweat bloody Sweat; even there the one was dismayed at the other, the Love at the horrible Death, whereinto it should and must wholly yield and give in itself with the divine Essentiality, and be swallowed up by the Anger; and the Anger [was dismayed] at its Death, in that it must lose its Might in the Love.

14. Hence the whole Person of Christ said, *Father, if it be possible, let this Cup pass from me; yet not as I will, but thy Will be done.* The Love-World in Christ said, *Can it not be but that I must drink down the Cup of thy Anger? Then thy Will be done.* And the Anger said, *If it be possible, let this Cup of Love pass from me,* that I may revenge myself, and rage in the Wrath of Man for the Sake of his Disobedience; as God said to *Moses*, who stood in the Spirit of Christ as a Type of Christ before God, *Let me alone that I may devour this disobedient People:* But the Name *Jesus*, which had incorporated itself in Paradise with the Promise of the Woman's Seed in the Aim of the human and divine Covenant, would not suffer him; for the Humility of the Name *Jesus* has always interposed against the Wrath of the Father, against his Fire's Property, that his Fire might not enkindle the half poisonous *Mercury* in Man, except only sometimes when *Israel* walked wholly in the Wrath and Disobedience; as is to be seen by *Corah*, *Dathan*, and *Abiram*, and by *Elias*.

15. So it was here on the Mount of Olives, the Anger would live in the Fire's Might in Man, and the Name *Jesus* put itself into the Anger; and here there was no other Remedy, but that the Name *Jesus* in divine Love and heavenly Essentiality must wholly resign up itself to be devoured by the Anger: The Son must be, and was obedient to the angry Father, even to *the Death of the Cross*; as the Scripture says.

16. The dear Love-Humility and Meekness suffered itself to be *scorned, mocked, spit upon*, and judged by the Anger; that is, the Jews must execute the Justice of God; for by Man's Self-action Sin was committed, and by Man's Self-action, Death and Sin must be blotted out. *Adam* had introduced his Will into the Poison of the outward *Mercury*; so must Christ, *viz.* the Love, freely give up its Will also into the same poisonous *Mercury*. *Adam* did eat of the evil Tree, Christ must eat of God's Anger; and as it went inwardly in the Spirit, so likewise outwardly in the Flesh; and so also it goes in the philosophic Work.

17. *Mercury* in the philosophic Work denotes the Pharisees, he will not endure the Love-Child: When he sees it, he gives it Trembling and Anguish, and *Venus* also stands dismayed at the Poison of the angry *Mercury*; they are in one another as if Sweat did drop from them, as the Artist shall see.

18. *Mars* says, I am the Lord of Fire in the Body, *Saturn* is my Strength, and *Mercury* is my Life, I will have none of this Love, I will devour it in my Wrath; this denotes the Devil in the Anger of God; and seeing he cannot do it, he raises up *Saturn*, *viz.* the Impression, which signifies the worldly Magistracy, and reaches therewith after *Venus*, and yet cannot get her into him, for she is to him a Poison to Death: This *Mercury* also can much less endure, for the Love took away his Dominion; as the High Priests thought that Christ would take away their Government, because he said that he was God's Son.

19. Thus *Mercury* is vexed at the Child *Venus*, for *Venus* has wholly discovered herself, and freely given up herself; they may do now what they please, she will go even into the Dragon's Mouth, he shall only but open his Jaws; and this *Mars* in *Mercury* does not understand, but they take the fair Child, and shoot their venomous Darts against it, and bind it with *Saturn's* Might in their wicked Bands, as the Artist will see how they surround the Colour of *Venus*.

20. *Mars* brings it first to *Mercury*, seeing he is the Life, as before the High Priest, who must examine and prove the fair Child; but he hates it, he cannot reach into the Heart after its Love-Will, he only judges it externally, because it is not of his Property, that it stands forth with such a Form as the *Mercury* himself, and yet has another Power, Virtue and Will.

21. But seeing there is another *Mercury* which lives in its Love in the Child *Venus*, therefore he cannot kill it, but brings it to *Saturn*, as the Jews brought Christ from

Caiaphas to *Pilate*, who signifies *Saturn*, who also takes the Child : But seeing he is a Lord of the Impression, viz. of the Darkness, therefore he cares not at all for the Property of the Child, but for the Dominion only ; he seizes on the Child with the dark Impression, and strips it of its fair *Venus* Garment ; and when *Luna* with the white Splendor of the Sun sees this, then she hides herself ; as the Disciples of Christ fled, and the enraged [rude] Multitude also, who did highly presume to stand by him in the Cross and Persecution, but in the Earnestness they fly ; for *Luna* is inconstant, she has not *Sol's* Heart in the Love-Flame ; and *Saturn* with his thorny Impression puts the *Sulphur* upon the Child, viz. the Mother of all Beings with the purple-coloured Rayment of her own peculiar Property, in which the Wrath of *Mars* is contained and harboured.

* In the Heat of his Trial.

22. When *Mars*, viz. the Devil's Crew, and *Mercury* also, viz. the Self-Pride of Life see that *Venus* has her royal Garment on, understand the purple Robe of *Saturn* and *Mercury* in *Sol's* Colour mingled with fiery *Mars*, and adorned in *Mercury's* Sulphur-Colour in the open Blaze as a shining Luster, for so is the *Materia* according to the Colour of the venereal Property, which the Artist must well observe, he then will clearly see as it is mentioned.

23. When *Mars*, *Mercury*, and *Luna* also see this, then they cry *crucifige*, away with him, he is a false King in our Garment ; he is a Man as we are, and will be God, that is, they cast their poisonous Desire through the purple Garment upon the Child, and so the Artist will see that the Child will appear in his own Form, as if it were full of Streaks from the poisonous Rays of *Mercury* and *Mars*, which they lay upon the Child through the Impression of *Saturn* ; as *Pilate* whipped *Jesus* : The Artist will see the prickly Crown of Thorns standing very sharp with its Point upon the Property of the Child ; also he will see that *Venus* does not at all move herself, but stands still, and suffers herself to be so done unto.

24. Further we are to understand, how that *Adam* had taken on him a cold false Love, and therewith so shewed himself before God as if he were in peculiar Dominion and Will, and moreover God's Child, whereas he did but mock God therewith ; for so the Love-Desire appears when it is captivated in the Impression of Death.

25. Thus must the second *Adam* Christ take all this upon him, and enter into the same Ignominy and Scorn, and be clothed with a purple Garment as a King of this World, and be mocked therein ; for *Adam* had put on the purple Garment of the outward World's Self-Might in the Splendor of the Property of Self ; and here it was made open Shew of before the Anger of God : And the white Garment which *Herod* put upon Christ to mock him in signifies, and is the cold false Love as a Cloak of Falshood, wherein Man pranks up as if he were an Angel, and so puts upon himself Christ's purple Mantle with his white Robe, and covers himself with Christ's pure snow-white Garment, viz. with his Suffering and Death, and yet holds and harbours the Man of Falshood, viz. the false Love under a Vail.

26. Now Christ must set forth this Figure, and it was represented on his Body ; for he should overcome and slay the Man of Falshood which lay in the human Property, and so it was fully presented before God. Christ must be termed and reviled for such an one as *Adam* was ; the innocent must take the Blame upon him.

27. And thus it goes in the philosophic Work, when the Curse of God's Anger which is in the Earth is to be changed into Love ; for seeing *Mercury* sets the Child of Love before *Saturn*, and *Saturn* cannot, and may not try it, therefore he puts upon it the purple-coloured Garment with Stripes underneath, and sends it before *Sol's* Splendor, which glimmers in *Mars*, and the Sun puts upon it its white Colour, viz. the *Lunar*, and then the purple Colour vanishes, and the Child stands in the *Lunar* white simple Colour, very despicable without Luster : The Sun would fain see this Child shew forth its golden Colour, for it perceives there is a solar Virtue in the Child, therefore it gives

it the white Colour from the Property of the eternal Liberty; the Child should but give the Power of the Fire's Center thereunto, *viz.* the divine Might, and then it would be like the Sun, and would be a Lord over the *Sulphur* of *Mars* and *Mercury*, yet only a Lord over the outward World's Essence, a Governour in the Wrath, as *Sol* is the like.

28. But Christ said to *Pilate*, *My Kingdom is not of this World*, and would not answer *Herod* any Thing in this white Rayment when he put it on him, nor in the purple Robe; for the purple Robe and the white Rayment also were both false, and were put upon him to disgrace and mock him, because *Adam* had put them on, and proudly pranked up therein with Falshood; Christ might not do any Sign therein before *Herod*, though he desired it. Hereby the Shame of Man, who was an Image of God, and yet had made himself a false King, was represented before God's Face; as the poor Sinner confesses, and sets forth his Abominations before God, when he sets upon Abstinence and Repentance.

29. Thus Christ represented to his Father the Abominations [or Sins] of Man in this false Garment, and stood before him as an Ignominy, and confessed the Sins of Man to his Father in the Stead and Place of all Men: And when his Father beheld him through his Imagination in this Garment, he would have none of this Robe; therefore *Pilate* must pull it off from him again, and set him before the *Jews* in his own Form; but they cry, *Away, away with him, he must be put to Death*; for so his Father would, that he should give himself up to Death in his Wrath, and drown the same.

30. And *Pilate* condemned him to Death, for he would not acknowledge him for a King: So it also goes in the philosophic Work, *Saturn* will not receive the Child, for it is not of his Property; and *Mars* and *Mercury* likewise will not have it in its Property: But what do they do? The Child is among them, they would fain be rid of it, but yet cannot: They grow angry and enraged, as the *Jews* against *Jesus*, and take the Child into their Arms, *viz.* into their false poisonous angry Desire, and will murder it, and ^{'Text, Hold,} quite sting and pierce through the *Materia* of the Child with their sharp, fiery, and poisonous Rays, *viz.* with three sharp Nails.

31. One whereof is *Saturn*, *viz.* the Impression of the dark World, denoting the Wrath of the dark World. The other is *Mars*, which signifies the Devil, *viz.* the Serpent's Property in the Anger of God. The third is *Mercury*, which signifies the false Life, *viz.* how the Wrath of God is enkindled in the expressed Word in the human Property.

32. These three Nails pierce through the Property of the Child. Thus *Venus*, *viz.* the Essence of Love wholly yields itself to the three Murderers, and wholly foregoes its jovial Life as if it died; and the *Mercurial* Life of the human Property, understand the Child's Power, falls also to the three Murderers in its Mother's House, *viz.* into the corporeal Essence, wherein the young Man received his Virgin, wherein God became Man.

33. Now when the heavenly Body, and also the earthly, do thus yield unto these three Murderers, then appears the Image of *John* and *Mary* by the Cross as a Type; for the young Man's Life, and also the Virgin's in the young Man, has freely surrendered, and given forth itself: And now the two Properties, *viz.* the divine and human, divide themselves in the Form of each Power, which the Artist may see if he has the Eyes and Understanding thereunto.

34. And here, when *Saturn* with his Impression and dark Sharpness, and *Mars* with his Wrath, and *Mercury* with his Poison-Life do powerfully enter into the Property of *Venus*, then the Wrath forces itself into the Love, and the Love into the Wrath essentially mixed, as assimilating one with the other: Here the wrathful Death is dismayed at the Love, so that in dying he falls into Impotence [or a Swoon,] for it loses the Might of the Wrath; and the Love is, and stands also in the Source of the Wrath in Death's

Flagrat as impotent [or in a Swoon,] and gives itself forth wholly into the Flagrat [or Stroke] of Death, and even then the heavenly Essence, viz. the heavenly Blood flows forth from it into the Property of the third Principle, viz. of the young Man. Here the Virgin gives her Pearl to the young Man for a Propriety, and God and Man become one.

35. For the Virgin's Blood out of the divine Essentiality does here now drown with its Love-Essence the young Man's Blood, viz. the Self-hood, and the three Murderers surrender their Life in the Blood of the Virgin, and then the red Glee from the Fire, and also the white from the Life of the Champion arise up together, viz. from the Wrath the Life, and from the Love the Meekness: and both, viz. the Life of the Anger, and the Life of the Love, ascend together as one only Life; for in Death they become one: The Death dies away in the Love, and becomes in the Love the Life of the divine Kingdom of Joy; for it is not a dying, but a free surrendering of its Power, Might, and Will, a Transmutation; the Virgin's Blood changes the human, dead as to God, into an heavenly [Blood,] the Life of the young Man dies, and the Life of the Deity remains fixed and stedfast, for it stands in its Property in the *Nothing*.

36. And here, thou dear Seeker, when thou seest the crimson-coloured Blood of the young Man arise out of Death with the Virgin's white Blood, then know that thou hast the *Arcanum* of the whole World, and a Treasure in this Valley of Misery, which surpasses the Value of Gold; take it and esteem it more excellent and sovereign than that which shall again arise from Death: If thou beest born of God, then thou wilt understand what I mean.

37. For this is the Type of Christ, [shewing] how Christ has drowned Sin, and the enkindled Anger of God in the human Property; it is not only an Offering, for then *Moses* had accomplished it; it is not a bare verbal Forgiveness, as *Babel* teaches: No. The human Will must from all its Powers enter into this Death, into this Blood, viz. into the highest Tincture.

38. The purple Robe which Christ wore could not do it; the white hypocritical pharisaical Priests Coat could also not effect it, no Flattery or demure Hypocrisy avails here; no Comfortings, Soothings, or giving God good Words are effectual here; the crafty malignant Man must be mortified in Christ's Blood, he must be drowned in the Virgin's Blood: *The Seed of the Woman must bruise the Head of the Serpent*; the Will must wholly disclaim and depart from its selfish Property, and become as an ignorant Child, and wholly enter into God's Mercy, into the Virgin-like Blood of Christ, that Sin and the poisoned Mercury may be drowned in its Mars, that the white Lion may arise; for the Lion which now appears in the white Colour, in crimson red, is the Mercury of Life, viz. the expressed Word, viz. the Soul, which before was a wrathful Devil in its Self-hood, ruling and domineering in the Anger of God in the three Forms of the Poison-Source, viz. in Saturn, Mars, and Mercury: Now it is the white scarlet-coloured Lion from the House of David and Israel, fulfilled in the Covenant of Promise.

39. N. B. But that we may give Satisfaction to the Well-wisher, we will further shew him the whole Ground even to the Resurrection of Christ: When the Jews had hung Jesus upon the Cross, and he had shed his human and heavenly divine Blood, and drowned the Turba in the human [Blood,] then Jesus said, *Father forgive them, for they know not what they do*.

40. When Jesus had broken Death in the Humanity, and took away Self, he did not then wholly cast away the human Property, wherein Death and the Anger of God were, but then he did first truly assume it; understand, he even then did truly take the outward Kingdom into the inward; for the outward Kingdom was begotten as a Wonder out of the eternal Wisdom in the speaking Word, and spoken forth into a Form, as a Manifestation of the Deity in Love and Anger, in Good and Evil: So that Jesus would

not that the outward Type of the Wonders in the Likeness of God should perish [or quite vanish,] but the Wrath which had overpowered the Love in Man should be forgiven, that is, it should be given into the *Nothing*, viz. into the Liberty, that it might not be manifest in its own Self-Property; it must be Servant, and only a Cause of the fiery Love and divine Joyfulness; nothing should perish [or be lost] in Man, for God had created him to his Image.

41. Thus let the Philosopher observe, that when the three Murderers, viz. *Saturn*, *Mars*, and *Mercury* ^u sink in the crimson-coloured Blood of the Lion, they do not perish; ^u Are drown-
but they are pardoned, that is, their Wrath is changed into a Love-Desire, viz. out of ^{ed.}
Venus into *Sol*; for when the fiery Desire enters into the watery Desire, then a shining,
viz. a glorious Splendor, arises from and in the Fire; for *Venus* is white, and the Fire-
Desire is red.

42. Here now it is changed into one Colour, which is yellow, that is, white and red both in one Colour, which is the majestical [Luster;] for when *Mercury* is changed into the Power of Joy, then arises the Multiplication; he changes his Mother, wherein he lay shut up in Death, into *Sol*; he makes the earthly heavenly in one Property, as the Virgin was: For here the Virgin loses her Name, for she has given her Love and Pearl to the Champion, who is now called here the white Lion, as the Scripture speaks of the Lion of the House of *Israel* and *David*, who should demolish the Devil's Kingdom, and destroy Hell, that is, break the Anger of God, and change it into Love.

43. This Champion or Lion is no Man or Woman, but he is both; the Tincture of the Fire and Light must come into one, viz. of the Essence which is *Venus*, and of the Spirit which is *Mars* in *Mercury*; the Father's Love and Anger must become one Thing, and then this one Thing is called the Kingdom of Joy; so long as it is separated, there is in the Thing only Anguish and Torment, and mere Desire; but when it burns in one Will, it is a joyful proceeding forth from itself: And this egressive Property is called the Holy Ghost, viz. the Life of the Deity.

44. Therefore know that the Virgin's and young Man's Blood must be both shed together, that the Fire-Lion might die; which was manifest in the human Property, that the Love of the Virgin might change his Wrath in her dear Love-Blood into her Property, and obtain the Soul from the young Man; for in *Adam* the Virgin disappeared, for the Soul departed out of its Love-Will out of the Resignation into its own, and became disobedient to God.

45. Here the Virgin does again take the Soul into herself, and gives it her Crown of Pearl, as to a noble Champion, and calls him in his own Name the white Lion or Champion. O ye Children of Men, observe it, I beseech you; open the Gates of the World in your Heart; *Open them wide that the King of Glory may come in*, even the great Champion in Battle, who hath deprived Death of its Might, and destroyed the Hell in God's Anger, and made of the World Paradise.

46. O ye wise Seekers, how does the Lord open his Windows! Why do you sleep in the Desire of much Increase [in your Covetousness,] which is multiplied in the Wrath? Do but enter only into the divine Resignation; you may partake of that which the Powers of Heaven are able to afford: If you do but forsake your Selfishness, then the Earth shall become Heaven to you, says the Spirit of Wonders; but you shall not obtain it in your wicked Ways and covetous Doings.

47. And when Jesus through the shedding of his Blood had given the Wrath of God in Man to the Love, that the Father had received the Love in the human Property into the Wrath; then the Kingdom of the Devil in the Wrath, and the Kingdom of Love did immediately part asunder; they were divided: And this Figure did hang with Christ on the Cross, viz. the wicked Mocker at the left Hand, who reviled Jesus, and was

not capable of his Blood-Shedding; and the other at the right Hand, who was converted from his Sins to *Jesus*, and said, *Lord remember me when thou comest into thy Kingdom*; to whom *Jesus* answered, *Verily to-day thou shalt be with me in Paradise*.

48. Thus we are rightly to consider, that when the Wrath of God is drowned in the Blood of Christ, so that it changes its Might into Love, that even then Paradise is again open; for when *JESUS* had tinctured the human Blood which was corrupted in Sin with the Virgin's Blood in the Love, then the Virgin received the Manhood, *viz.* the Self-hood, into her Virgin's Love. This was the Paradise, and an Habitation of God, with and in Man, where God dwells in the Humanity, and is all in all in it.

49. Thus it falls out also in the philosophic Work, when *Mars* and *Mercury* die according to the Property of the dark Impression of *Saturn*, then *Venus* takes them into her Love-Blood, and *Venus* gives her Love into the poisonous Fire-Desire: She wholly gives herself in unto the Fire of *MARS* in *MERCURY*; and she yields herself fully to be their own; but seeing *Mars* and *Mercury* become impotent (as to the Might of the Fire and Poison) in the Love, the Love and Anger thereupon change themselves into one Essence, into one Desire; and here, when the Fire, *viz.* the Fire-Desire, gives in its Desire to the Love; then saith the Love, *To-day thou shalt be with me out of thy Fire-Anguish in Paradise, viz.* in Joy, that is, thou shalt be changed in me: And here *Venus* gets the Soul in the philosophic Work, so that *Mars* and *Mercury* become her Soul, and the Strife ceases; for the Enmity is appeased and quelled: And thus the Child subsists in the Fire immoveably without any Change; for *Mars* does not at all annoy it, and so likewise *Mercury* and *Saturn* hurt it not, for they are in the Child at the End of Nature, where there is no Turba any more.

50. *Mercury* is pure in *Saturn*, he has no more Poison, whereby to make Soil [or Rust] in the Water, *viz.* in the Salt of *Saturn*: And let the Philosopher and Divine also well observe this, that in *Paradise* there is a perfect Life without any Shadow of Change, also without any false evil Desire, and a continual Day, where the paradisaical Man is clear as a transparent Glass, in whom the divine Sun shines through and through, as Gold that is thoroughly bright and pure, without any Spot or Foulness.

51. And when *Jesus* knew that all was finished, he seeth his Mother and *John* his Disciple standing by under the Cross, and saith unto his Mother, *Woman, lo! this is thy Son*; and to the Disciple, *Behold thy Mother, and forthwith the Disciple took her unto his own Home*.

52. This is an excellent Type, how Christ has forsaken this World, *viz.* the human Self-hood, and is again gone to the Father; for he saw his Mother according to this World, and his Disciple, *viz.* his Uncle, according to the outward Humanity from his Mother's Side, and yet said to his Mother, *Woman, behold, there is thy Son*, I am no more thy Son according to my outward Humanity; it is changed into God's Son, and is no longer of the World, but it lives to God: But seeing thou art to be yet in the World, take *John*, who is not yet changed, to be thy Guardian; and thou *John* take thy Mother; and he presently took her to himself.

53. This is the Type of the Christian Church upon Earth: For we the poor Children of *Eve* are not presently wholly changed according to the outward Man; but we must also pass into Death, and putrify, that the Wrath also in the Flesh may rot and putrify, and the Spirit might rest in the Death of Christ till the general Resurrection and Transmutation of the outward Man; in which the Earth of Man shall be transformed into Heaven, and the Mirror [or Type] of the Wonders shall appear therein.

54. Thus he commanded his Disciple to take care of his Mother: His Mother is the Christian Church upon Earth, wherein the Children of God are begotten according to the Spirit, whom he should take care for, and guide and lead them, till the Number of the Humanity out of the Flesh shall be accomplished, and then the spiritual Body shall arise, and shall be proved in Christ's Death, in his Entrance into the Anger, where he

changed the Anger into Love; and the Kingdom with the Source of Darknefs shall be separated from it.

55. But in this Life-Time, though the Spirit be * changed in the Divine Power, and * Transformed. the Spirit be baptized with the Virgin's Baptism, and puts on the Image of Christ internally, viz. Venus's Body in the Love; yet Adam is not capable of it till he also enters into the Transmutation of Christ, which comes to pass in Death, [or in the dying to this mortal Life.]

56. But in the mean while, John, as the Teacher of Christ in Christ's Stead, must provide for the outward Mother according to the outward Man, and feed and teach the Lambs of Christ with Christ's Spirit: And it exactly shews us how the outward Man is not God's Mother; for Christ separates himself from his outward Mother, and gives her to John; he has ^v put on the eternal Mother, viz. the Father of the eternal Birth, and therefore they do very ill that honour and worship the outward Mother of Christ for God's Mother. ^{v Taken, or received.}

57. The whole true Christendom is Christ's Mother, which bears Christ in her: And John, viz. the Servants of Christ are her Nurses, which take Care for the Mother of Christ as John did; he presently received the Mother of Christ and provided for her, as her Son, and not as her Lord; for Christ said to him, Behold, she is thy Mother: So should all the Disciples and Teachers of Christ do, and take Care of the poor Christendom, as Sons, with great Humility towards the Mother, provide for, and cherish her with Diligence and Circumspection, and serve her with all discreet Modesty, Courtesy, and Humility; feed and comfort her with the Spirit of Christ, not as the Priests in Babel do, who ride over her as wealthy, rich, domineering Masters, and will be Lords over the Mother, and only seek Honours, and to fatten their Bellies in Pleasure, and live in Strife and Contention: These, one with the other, of what Name or Title soever they be, are not all Johannites, but they are the poisonous Mercurial Pharisees, in whom there is nothing but mere Anguish, Vexation, Pain and Torment, where one Property does continually torment, envy, and hate the other, and hold it out for false; and yet they are all only out of one Root, and have all only one Will, except that one Colour does not glister as the other.

58. For Saturn is not as Jupiter; Jupiter is not as Mars; Mars, viz. the Fire-Spirit is not as the Light of the Sun; and the Sun is not as Venus with her meek Water-Source; and Venus is not as Mercury with his Sound; for she is meek and still, and Mercury sounds and sets up his Note; and Mercury also is not as Luna, which as a simple Body does give Body to all the rest for Manifestation; one is far otherwise than another, and has not one Property and Will; and yet they are in the Center of the Essence, viz. in Luna and Saturn, in the Property of the Soul and Body, all of them one and the same Lump. Thus the partial Sectarian Mercurialites, and Baal's Servants, are divided in these Properties; they are the Pharisees which judge and condemn Jesus in his Members.

59. They wrangle and contend only about the Church, and yet none will take care of the poor forsaken Mother of Christ: They are mad in their Martial and ^z Mercurial ^{* In War for their proud unrighteous Mammon, and in bitter Strife about their outward Worship of Christ.} Contest, and are not Johannites, they enter not in Christ's Spirit at the Door of Christ into the Sheepfold; they are Wolves, Lions, and Bears, yea Foxes and fearful Hares, who fly from and forsake the Mother; their Rise and Original is out of Babel, where they continually contend, wrangle, grin, and bite one another for the Letter. Every one will be Lord and Master over the Letter, and transpose and place it as he pleases, only for the Honour, Applause, and Pleasure of this World: They consider not that the Mother is a Widow, and that Christ has left and ordained them that they should be such Curates for her as John.

60. O thou dear Mother of Christendom, let these Wolves, Bears and Lions go, and

shelter themselves where they please, regard no longer these evil Beasts; take the *John*, the Disciple of Christ, who teaches the Love and Humility.

61. O thou dear and worthy Mother, art thou not only one? Why dost thou suffer the Lions to rent and tear thee in Pieces? Christ is thy Husband, all these are Strangers and Hirelings, unless they walk in thy filial Love, and humble themselves towards the Mother, and provide for her as Ministers, else they be all Wolves, Bears, and tearing Lions; though there were many Thousands of them, yet one is not at all better than another, unless he comes forth in the Line of *John*, and takes Care of *Christ's* Mother, and provides for the Mother with Earnestness in *Christ's* Spirit: Which if he has not, he is not then called of *Christ* to be a Guardian or Curate to the Mother; but he is a Mercurialite, a Pharisee, such as *Christ* called the Seed of Serpents, and Generation of Vipers, who crucify Jesus in his Members.

62. And thus the Philosopher must consider of, and well observe *Christ's* Mother, whom he recommended to *John* to take Care of: He must likewise be a *John*, and know ^{Altogether.} that his Business is about the Mother, and that his Work in this World is not ^a wholly heavenly: He will not so manifest Paradise, that God will appear, and be manifest Face to Face in his Work: No, he remains in the Mother, yet he obtains the Universal in the Mother; for the Mother of *Christ* obtained it also, for it was said to her, *Thou art the blessed among all Women.*

63. So likewise the Philosopher reaches to the Blessing in this Valley of Misery, that he is able to bless his corrupt Body, that is, tincture it and free it from Sickness, even to the Limit of the highest Constellation according to *Saturn*; and therefore let him take heed of Covetousness, for so he introduces the *Turba*.

64. By the Type of *John* and the Mother of Christ, he is to know, that the Kingdom of God and the Kingdom of this World are two in his Work, and that God's Kingdom lies shut up in the Mother, *viz.* in his Work, of which he must take Care; and be a Minister thereunto, and not a Lord of the Mother, but an Alms-giver, and not a Gatherer of Treasure and Wealth, not a covetous Muck-worm; also none shall attain to it, or understand our Meaning, that will not be a Guardian of the Mother: The Most High has laid a Bar before the foolish ^{Understanding of Folly.} ^b Understanding, that it is blind, till it be weary with seeking; I speak in the Ground of Truth.

65. And when Jesus had commended his Mother to *John*, he again turned his Desire into the Mother of the human Property, and said, *I thirst*; he thirsted after the Members of human Property, and desired the Salvation of Mankind, *viz.* the Health of his Members, understand of his Children, which should be begotten in him; and the Jews gave his Humanity Gall and Vinegar to drink; and when he tasted it, he would not drink it.

66. Here is again the outward Type, shewing how it went inwardly: The Name *Jesus*, *viz.* the Love of God which was entered into the Humanity, and had espoused itself thereunto, did thirst in the Love-Desire after the corrupt Humanity, and would fain taste the pure Water of the Humanity in itself; but the wrathful Anger of God, which was enkindled in the human Property, gave itself in with the human Property to the Thirst of the Love-Desire: And when the Love-Desire tasted of it, it would not drink it, but sunk down into it as wholly resigned, or freely yielded up, and did unite and very essentially incline itself into the Anger of God as a full and perfect Obedience, and as fully and freely given over as a peculiar Propriety thereinto.

67. This was now the Flagrat of the Wrath, that the Love should so come into it; whereupon the Earth trembled, and the Rocks clave asunder; for so the Death was dismayed at the Life: And here the awakened Wrath's Property did separate itself into the Center, *viz.* into the first Principle, into the Fire-Root; and now from the Center there proceeded forth the Hunger to the New-Birth in the human Property; of the Hunger

unto Death was made a Hunger to Life; for the Love tinctured the Anger, that the Fire-Desire to the dark Impression became a Desire of Life.

68. Understand it here right; God the Father, who gave his dear Heart into the Humanity to help Mankind, did now thirst after the Humanity, *viz.* after his Heart or Word of Power; and the Deity in the Humanity, *viz.* the Heart of the Father, did thirst after the Father; and the Love or the Essence of the Light did thirst after the Fire's Essence: For the Fire's, or Soul's Essence in *Adam* was departed out of the Love-Essentiality (wherein the Paradise did consist) into a Selfishness, and was become disobedient to God; and thereupon the Essence, Life, and Being of the Light and Love died in its Growing, that is, it withered as to the vegetative Life, or heavenly Growth, Blooming, and Sense of the paradisaical Source, and awaked and arose to the earthly World.

69. Here the Father brought the Soul, which was entered into his Wrath, and had manifested itself in his Anger, again into the Love, *viz.* into the disappeared paradisaical Image: And here the dark World was dismayed in Death's Flagrat at the Fire-Flagrat, which arose up in Love in the Death as a joyful Flagrat; which Joy-Flagrat entered into the dead Bodies of those who had Hope in Israel (who did hope upon the Messiah) as a Sound of the Power of God, and awakened them from Death.

70. This Flagrat rent in twain the Veil in the Temple, *viz.* the Veil of *Moses*, which hung before the clear Face of God, so that Man could not see God, and therefore he must serve him with an Offering, and Type of this final Discovery, in which God did manifest himself again in the Humanity: This Flagrat broke the Type in the Offerings and Sacrifices, and manifested the clear Face of God, and united the human Time with Eternity.

71. All whatever the *Jews* did outwardly to Christ, the same was a Type of the inward, *viz.* how it went between God and the Humanity, *viz.* between the Eternity and Time: The *Jews* gave *Jesus* Gall and Vinegar in his Thirst, both these Properties are a *Mercury* in the *Sulphur of Saturn*, *viz.* in the Impression; this is even the Type and full Resemblance of the Soul's Property, as it is in itself alone void of the other Love-Properties.

72. God gave this Property of the Soul again into his Love, the Death into the Life, the disappeared Love-Essence (which the Word of God had assumed to itself in the Essence and Seed of *Mary*, and quickened to Life) into the Anger's Property, into the Soul's Essence, *viz.* into the Center of the Fire and dark World; whereupon the Soul-like Fire and dark World became an exceeding triumphant joyful paradisaical Life: And here the Champion upbraided Death and Hell, *viz.* the dark World in the Soul, and said, *Death! where is thy Sting now in Man? Hell! where is now thy Victory in the Wrath of the Poison-Source in the expressed Word or Mercury?* All is now dead: O Death, I am to thee a Death; Hell! I am to thee a Conqueror; thou must serve me for the Kingdom of Joy: Thou shalt be my Servant and Minister to the Kingdom of Joy; thou shalt enkindle the Flames of Love with thy Wrath, and be a Cause of the Spring in Paradise.

73. Thus we give the Philosopher to understand our Sense and deep Ground in Nature, who desires to seek and open the disappeared Essence of the Earth, which lies shut up in Death, *viz.* in the Curse of God: The Veil of *Moses* hangs also before him, and a very right Earnestness is requisite to rend the Veil in twain, that he may be able to see the Face of Nature, otherwise he is not fitted for it.

74. And as it went in the Humanity of Christ, betwixt God's Love and Anger, and both were transformed into one; so likewise it is in his Work of Nature, the poisonous *Mercury* in the *Sulphur of Mars and Saturn* gives its *Lunar Menstruum*, *viz.* the greatest Poison of the dark Source into *Venus's* Property; when *Venus* thirsts after the Fire of

Love, then *Mercury* gives his Poison into the Thirst of *Venus*, and *Venus's* Thirst gives itself wholly to the Poison, as if it died; it wholly yields up its desiring Life, whereupon arises the great Darknes in the philosophic Work: For the *Materia* becomes as black as a Raven, for *Venus* has resigned its Life, from whence the Glance [or Splendor] arises, as it is to be seen by Christ, that the Sun lost its Light, and there was a great Darknes contrary to the common Course of Nature.

75. For when the inward Sun gave in itself unto the Anger, viz. into the Darknes of God; then the outward Sun, which receives its Power and Luster from the inward, as a Glass or Resemblance of the inward, could not shine; for its Root from whence it shines was entered into the Darknes in the Place of this World, and would turn the Darknes in the Curse of God into Light, viz. it would make the Place of this World again Paradise.

76. Thus likewise the Sun of the outward World, which is a Figure of the inward all-essential Sun, must stand still with its Splendor in the Darknes, from the sixth Hour unto the ninth, which is even the Time of *Adam's* Sleep when he entered with the Desire into the Center of the Eternal Nature, viz. into the Birth, where the Love and Anger part themselves into two Centers, and would prove the cold and hot Fire, which took him, and did powerfully work in him. Here are three Hours according to the ^c Ternary, and in the Grave three Days according to the Time, viz. according to the Humanity.

^c Or Number three.

77. When *Adam* was in the Image of God, and was neither Man nor Woman, but both; he stood forty Days in *Paradise* without wavering, and when he fell he stood even till the third Day, viz. forty Hours in the Sleep, even till God did make or build the Woman out of him. Thus *Israel* must be tempted forty Days on Mount *Sinai*, whether they would live in the Obedience of God under the Wonders and mighty Acts; and when it could not be, God gave them the Law of his Covenant as a Mirror of that which was promised in the Covenant; therefore the Temptation of the Body was upon them forty Years, that the Body must eat *Manna* to try whether Man could be remedied: And when the Body [or outward Person] could not stand, then *Joshua* brought them through the Water with the Covenant of the ^d Type, where *Israel* must serve with Sacrifices in the Covenant in the Type of the final Accomplishment, till the Time of Restitution came in: And then the valiant Champion in Battle stood forty Days in the Wilderness in the Temptation, and stood out the first Trial of *Adam* in *Paradise*; and the three Hours of Darknes on the Cross are the three Hours of Temptation of Christ, when the Devil tempted him: And again the forty Hours of Christ in the Grave are the forty Days of *Adam* in *Paradise*, and the forty Days of *Moses* upon the Mount; and the forty Years in the Wilderness, and the forty Days after the Resurrection before the Ascension, are even one and the same: And now when the Champion had stood out *Adam's* Trial, the Soul was tempted forty Days in the human Property, whether it would eat of God's Word, and live in full resigned Obedience in the Will of God, and be a true Image, Likeness, and Similitude of the Divine Power in the unsearchable Eternity, according to the Trinity of the Deity.

^d Mirror, Resemblance.

78. In the like Manner let the Philosopher observe, that the Essence of Time does also stand in such a Property, for Man was created out of the Essence of Time into an Image, as an Extract of all Essences, a complete Image and Likeness according to Time and Eternity, ruling and standing in the Time and in the Eternity as an Instrument of the great infinite God, with whom, by and with his Spirit, he would make and do what he pleased.

79. Now Man is the Instrument of God, with [or by] whom he manifests his Hiddenness both in his own human Property, viz. in the Essence and Image of God; and

then also through Man, as with the Instrument in the Mother of all Beings, as in the grand Mystery, *viz.* in the Soul of the great World.

80. Man has Power so far as he goes, as an Instrument of God in Divine Obedience, as his Spirit guides and leads him, that he can introduce the Earth which stands in the Curse of God into the Benediction, and make of Death's-Anguish the highest triumphant Joy in the outward pregnant Mother; but he himself does it not, only his Will labours with the Understanding therein, and conjoins the ^d *Compakta*, which belong together, as ^d Things to be com-
Life and Death which stand opposite to one another: These he must join together, and ^{packed.}
bring them into one by such an Art as Time and Eternity are united by and in the Man
Christ, and by him all those which give their Will thereinto.

81. He will see in his Work all whatever God did ^e With. in the Humanity; when he brought it again into the Universal, *viz.* into Paradise, he will see how the Wrath devours and swallows up the fair *Venus* into his pricking thorny Essence, and how *Venus* does fully yield in herself; and how the Wrath also dies away in *Venus*, and becomes wholly dark and black as a Coal; for Death and Life lie together both in Death, *viz.* in the Obedience of God: They both hold still to him, and suffer the Spirit of God to make of and with them what it pleases, who introduces them again into the Eternal Will of God to which he at first created them: And thus the Essence stands again in the Beginning in the Order as God created it: It must only stand in its Impression, in the *Verbum Fiat*, *viz.* in the divine making, till the Day of God's Separation, when God will change the Time again into the Eternity.

82. And when Jesus had drank the Cup and tasted the Vinegar mixed with Gall in the outward [Man,] and inwardly in the Love-Property, *viz.* in the Virgin, the wrathful Anger of God; then said the whole Man Christ, *My God, my God, why hast thou forsaken me?* For God's speaking Word stood still now in the human Property, and the new-born Essentiality which was dead in *Adam*, and was again quickened in Christ, cried with the same, *My God, my God, why hast thou forsaken me?* For the Anger of God was by the Soul's Property entered into the Image of the Divine Essentiality, and had devoured the Image of God.

83. Here now the Image in the Creature of the Soul cried, *My God, my God, why hast thou forsaken me?* For the human Image which disappeared in *Adam*, and was again revived in Christ's Incarnation, should bruise the Head of God's Anger in the Fire Soul, and change its Fire-Might into ^f *Sol*: And now the speaking Word of God did here ^f Text, the
forsake it, and it fell into the Soul's Wrath, where it felt God's Anger; for the speaking ^{Sun.}
Word did so bring it through the Anger into Death, and out of the Death again into the solar Life, understand into the eternal Sun.

84. Like as the Candle dies in the Fire, and out of that Death the Light and Power proceed, *viz.* the great painless Life; so out of Christ's dying and Death the eternal divine Sun should and must arise in the human Property; but the Selfishness of the human Property, *viz.* the Soul's own Self-will to live in the Fire's Might must here die and be drowned in the Image of Love, and the Image of Love must also resign and give itself in unto the Wrath of Death, that so all might fall down into Death, and arise in God's Will and Mercy through Death in the Paradisial Source in the Resignation, that God's Spirit might be all in all. Hell's Eye must see through the Love, as the Light shines out of the Fire, and the Fire from the Darknefs, and the Darknefs takes its Original from the eternal Desire.

85. And as *Adam* changed the Likeness of God into the dark Death's Form, so God did again change the Likeness through his Fire-Wrath out of Death into the Light; he drew forth the Likeness again out of Death, as a Blossom grows from the ^g harsh ^g Or wild.
Earth.

86. Thus it goes likewise in the philosophic Work; *Venus* is forsaken when she receives the three wrathful Properties into herself in Wrath; their Wrath, *viz.* the Death devours her Life, whereupon she loses the Colour, and yet becomes a Death to the three Forms in the Wrath, for she drowns Death with Love. Thus the Life is made a Death to Death, *viz.* to the Wrath, and now they both lie in the Will of the Eternal Nature, *viz.* in the *Verbum Fiat*, which^h proceeds with them the divine Way, in Manner as it proceeded forth into Essence in the Beginning of the Creation: For in the Beginning Paradise, *viz.* the Universal was manifest, and the Love shined through the Death or Anger. Even so it must be again, *Venus* must become the Eye or Sight in the Wrath, and then of *Saturn*, *Mars*, and *Mercury* there will be a *Jupiter*: *Mars* becomes Sun, and *Saturn* Moon, and so *Mars* shines with the Sun out of *Saturn* in *Luna* from *Venus*'s Eye, and all seven are only one: Thus the Strife has an End, and all is accomplished till the Resurrection of the Body.

^h Goes out.

87. And when Jesus had drank the Cup, and said, *My God, why hast thou forsaken me?* Then he said, *All is finished*, understand the Work of Man's Redemption; and he said further, *Father, into thy Hands I commit my Spirit, and bowed his Head, and gave up the Ghost*. Here the whole Life of Christ resigned itself into the Father's Desire, *viz.* into the Will of the Eternal Nature, and fully gave in the Will of his Self-hood, *viz.* his creaturely Will again into the Center, *viz.* into the first Mother, from whence the Soul-like Creature was produced, that is, into the grand Mystery of Eternity: The Self-will must again enter into Nature's End, so that the Selfishness may wholly die, that God's eternal Will and Spirit may be and do only all in all in the Humanity, and that the Creature might afterwards be alone his Instrument, wherein he might do and work according to his good Pleasure: And thus God the Father has in Christ's Death and Entrance into our Humanity again received our Self-hood into his Will; and that this might be, he first tintured the Humanity with the Deity, that the Humanity might be a pleasant sweet Savour and Offering to him in his Power, for before Death lay before it.

88. Here the Love destroyed Death, and opened the fast Seal, that the Will might again enter into that which it was before [it was] the Creature; and so we all must follow him upon the Path which he has made open for us; none can see God, unless God become first Man in him, which is brought to pass in Faith's Desire, and even then the corrupt Will (which is apprehended in the Death and Anger of God, and which blooms in the earthly Essence, and brings forth Fruit unto Death) be wholly mortified, and fall into the free Resignation, into the Will and Mercy of God: And then the own Will is with and in Christ at Nature's End in the grand Mystery of God, *viz.* in God's Hands. God's Hands are the Eternal Desire, or the Eternal Will, which is unchangeable; thus the creaturely Self-will dies; it enters wholly into the *Nothing*, that it might no more live to itself, but to God.

89. Thus it falls out also in the philosophic Work; when the Artift has first seen great Wonders, which the creaturely and natural Will has wrought in the Power [of] *Venus*, insomuch that he supposes that he is nigh thereunto; even then Nature does first die in his Work, and becomes a dark Night unto him; the Property and Power of all the Forms must^h give forth themselves from their Center, and fall upon Nature's End; all do freely yield over themselves as one dead Essence, and there is no longer any effectual Working therein, all is divided in the Crown into the thousandth Number, and then it is again in the Mystery as Nature's End as it was before it came into the creaturely Being; understand, the essential Desire, *viz.* the expressed *Mercury*, must again come unto the End of its Selfishness, and resign itself into the speaking Word.

^h Must go out of their Center.

90. The corporal Essence remains in the Center of the four Elements till the Judgment of God, which now at Death stands in the Center of *Sol*, *viz.* in the Compaction

of Venus and Mercury, which Compaction at Death falls wholly into one [Thing,] viz. into ^k one Power of Jupiter, that is, into the Center of the Liberty; for here the Desire to Cold and Heat goes out, all earthly Will and Desire of the Properties dies, and there is no more any Hunger after the earthly, or Death's Property.

^k Into the sole Power and Virtue of Jupiter.



The Twelfth Chapter.

Of the seventh Form in the Kingdom of the Mother; how the seventh Kingdom, viz. the Kingdom of the Sun, is again opened and made alive; set forth in Parable, or by way of Similitude of Christ's Resurrection.

1.  We are not to think that when Christ died the natural Death in the human Property, that he died as to his ^l creaturely Soul, much less as to the ¹ Soulifh Creature. Deity; also he did not disappear or die in the heavenly Essentiality and in the heavenly Tincture: This cannot be; only the Will and Dominion of Self, viz. of the outward World, which domineered in Man unto the own Will and own Powers of the selfish Creature (wherein Man

was disobedient to God) he gave that wholly into the Father's Hands, viz. into the End of Nature, into the Father's great Mystery; not that it should be dead, but that God's Spirit might alone be the Life thereof, that the divine Dominion might be in Christ's Person, that the Eternal Father might rule and reign with his eternal Spirit in his Image; and therefore God has determined to keep the last Judgment by this Jesus.

2. Now the Creature of Christ does it not alone, but God in his Image through the Creature in the Dominion of his eternal Spirit of all the three Principles, which is the Life and Dominion of every Being, in each Thing according to its Property.

3. And understand us right, when Christ died on the Cross, the Name Jesus did not also die, which destroyed Death, and tintured the expressed Word, viz. the Form of the Deity (or the formed Word) viz. the Soul with Love: No, it cannot be, the Eternity does not die, only the spoken Word, which stands again in the Desire of the Speaking, viz. in the Fiat, which changes itself in its own Speaking, viz. in the Self-Desire, and brings its own Sound into another Form and Source than the speaking Word had spoken it, and set it forth with the Verbum Fiat into a Form, Signature, and Will; as Lucifer with his royal Throne, and Adam also did, when they both departed out of Resignation into Self-hood; the Instrument would be Master.

4. The outward working sensitive Life wherein the Anger of God was set on Fire did wholly die away, not that it should be a Nothing, but it fell into the Nothing, viz. into God's Will, into God's Working and Feeling, quite from the Will of the outward World, which is Evil and Good, so that it might no longer live to the World, viz. to the Astrum in the Walm, the boiling or seething Power of the four Elements; but to the Eternal Father's Nature in the Walm of the pure divine Element the Life of the outward World died.

5. Thus the true human Life fell immediately again into that Place from whence Adam had brought it, viz. into Paradise, upon which Christ said to the Thief, To-day thou shalt be with me in Paradise; it fell into Adam's Death, whereby he died to Paradise, and

spring up in *Adam's* Death as a new Creature out of the old, like as the Branch springs from the Corn: And this it did from the Might and Power of the speaking Word, which of Grace was entered with living Essentiality into the disappeared heavenly Essentiality of Man, and had freely given itself into the Center of the Soul-like Nature, and also into the Wrath of the Anger and Death in the Flesh, and changed the Anger into Love, and tintured the corrupt Blood in the Anger with the Love.

6. The divine Tincture tintured the human; the divine Sun entered into the human; the divine Sun entered into *Adam's* Night, *viz.* into *Adam's* Sleep; God's Sun with the Name *Jesus* entered with *Adam's* Soul and Humanity in *Christ's* Person into Death, understand into *Adam's* Sleep.

7. When *Christ* died, then *Adam* died also to his Self-hood in *Christ's* Death; the Name *Jesus* was in *Christ* the Serpent-Destroyer in *Adam's* Humanity; *Christ* entered into the Image of the first *Adam*, so that the first *Adam* in the Humanity of *Christ* became the same *Christ*, and Serpent-Destroyer, indeed not in the same Creature, but in the same Soul's and Body's Property.

8. The first *Adam* fell into Sleep, *viz.* into the Impotence of the divine World, and died in the Death of Death; the second *Adam* entered into the Death of Death; and took the Death of Death captive in himself, *viz.* in the Humanity of *Adam*: He was a Death to Death, and brought forth the Life out of Death into the eternal Liberty: He arose in the Divine Omnipotence in the Essence of the first *Adam*: God's Spirit in the speaking eternal Word brought forth *Adam* out of Death in *Christ's* Humanity. *Adam* arose in *Christ's* Humanity, and all the Children of *Adam*, which are Partakers of *Christ's* Kingdom, arise in *Christ*; all in *Christ's* Flesh and Blood, Soul and Spirit, but every one in his Creature which he has had here, and mortified in *Christ's* Death.

9. Every one is a particular Twig; but there is only one Tree, which is *Christ* in *Adam*, and *Adam* in *Christ*, only one, not two; only one *Christ* in all Christians; so that I may say, *If I be dead in Christ to the World, I am the same Christ, viz. a Branch on the same Tree.*

10. But seeing that I in the outward Man do yet live in my Self-hood, therefore I must also die with the outward Man in *Christ's* Death, and arise and live in him. Now therefore I live with the Will of Faith in the Mind in *Christ*, and am a Christian in the Will of the Mind in the Desire of Faith, and receive *Christ* with his Humanity into my Will, and cast my Will into his Death; and thus my inward Man is also dead in *Christ's* Death, and lives no longer to Self-hood; but I am resigned in him, and lie buried in his Death: But seeing he is risen in God's Will, I also live in his Resurrection in him; but my Earthliness in its selfish Property lives to the earthly World, until it also dies quite to Self-hood, and enters into the Resignation and Putrefaction, and then *Christ* will awaken it through my inward Man, which now lives in him.

11. Like as he is risen from the Dead, even so shall I, who shall die to the Earthliness in him, *viz.* in my first Father *Adam*, in the Name *Jesus* as a Christian in *Christ*; my Twig, withered in Sin on the Tree, shall obtain Strength and Sap in the Name *Jesus* to Life. I shall and must spring forth afresh with my Humanity in him as in my Stem who is become a Heart and Power in my Father *Adam*, and bring forth Fruit to the Praise of God.

12. My Will-Spirit, which now is in *Christ's* Humanity, and lives in *Christ's* Spirit, that shall in *Christ's* Power give Sap to the dry Tree, that it shall again arise at the last Day in the Sound of the Trumpet of the Divine Breath in *Christ's* Voice, which also is my Voice in his Breath, and spring afresh in the Tree *Christ*, *viz.* in Paradise: The Paradise shall be in me; all whatever God has and is shall appear in me as a Form and Image of the divine World's Being; all Colours, Powers, and Virtues of his Eternal Wisdom shall be manifest in me, and on me, as on his Likeness: I shall be the mani-

festation of the spiritual divine World, and an Instrument of God's Spirit, wherein he makes Melody with himself, with this Voice, which I myself am, as with his Signature: I shall be his Instrument, and Organ of his expressed Word and Voice; and not only I, but all my Fellow-Members in the glorious tuned Instrument of God: We are all Strings in his joyful Consort; the Spirit of his Mouth strikes the Tune and Note on our Strings.

13. And therefore God became Man, that he might again repair his glorious Instrument which he had made for his Praise, which perished as to him, and would not sound according to the Desire of his Joy and Love, and introduce again the true Love-Sound into the Strings: He has introduced the Voice which sounds in his Presence again into us, *viz.* into his Instrument, he is become that which I am, and has made me that which he is, so that I may say, that I am in my Resignation in him his Trumpet, and the Sound of his Instrument and divine ^m Voice, at which now I rejoice in all my Fellow-Strings ^m Breath, and Voices, which with me are tuned and set as an eternal Work, to the Praise and ⁿ Air, Tune, Glory of God.

14. Thus know ye now my Fellow-Voices in the Praise of God, that I sound with my String played upon in the Spirit upon and in your Note, and thus sing I to you; that whatever Jesus has done through the Christ, *viz.* through his and my Humanity, the same he does yet to-day in me and in all my Fellow-Members. He died to my Self-hood in his Death, and I also die to my Self-hood in his Death: He is given up to his Resignation in God his Father, and God his Father has raised him up with the Spirit of his Mouth in him, and set him forth for the royal Image according to the Holy Trinity, through and with whom God will judge all Things in the Place of this World.

15. Thus God also has awakened in him my Spirit and Soul through his Spirit in the great Name Jesus in Christ, so that I in my Resignation in him need not to die, for he died in me and for me; his Death, in that he is risen from Death, is become my eternal Life, so that now I live in his Death, as one dying; and yet there is no more any Death in him, but thus I die to myself and Sin in him, seeing that my Desire and Will presses forth from my Self-hood into it, so that I die daily to myself, till once I shall obtain the Limit of my Self-hood, and my Self-hood with the earthly Will and Desire does wholly die to its Selfishness; then shall my Self-hood, and all whatever is in me which seeks and loves itself, fall into the Death of Christ, *viz.* into the first Mother, from whence God created me, and my Self-hood shall become a Nothing; and even then my Self-hood lies in Christ's Death in the Resignation as an Instrument of God, who then will make it his Instrument as he pleases.

16. But seeing now my Soul and Spirit lives in his Resurrection, and his Voice [Air or Breath] is in me, according to the Resignation in him; as St. Paul says, *Our Conversation is in Heaven, from whence we wait for the Saviour Jesus Christ*; therefore also his Voice, which is in me in that I am [or live] no longer to my Self-hood, but he alone [is and lives in me,] shall raise up my dead Body, which I resign to him, and bring it into his first Image, to which he created it.

17. Thus now I live in God, and my Self-hood does not know it, for it lives not in God, but in itself (God is indeed in it, but it does not apprehend him) and hides the Pearl which I am in Christ; not I, but he in his Humanity in my Creature in himself: And thus I speak and write of the great Mystery of all Beings, not that I have apprehended it in my Self-hood, but he strikes my Signature in my Desire, which presses into him, as he pleases.

18. I am known to myself, but not in my Self-hood, but in his Mirror which of Grace he has put into me, thereby to allure my Self-hood to him, *viz.* into the Resignation; and so likewise, dear Brethren, it shall again be represented to you out of his Glafs ⁿ, ⁿ Mirror, which he has set forth through my Capacity in him, as his Instrument.

19. Thus it goes also in the philosophic Work ; *Sulphur*, *Mercury*, and *Sal* are entered by the Curse of God into their Self-hood, *viz.* into a Self-working and Living ; all does now work in the Curse and Anger of God according to the Property of the first Principle ; if God had not placed the Sun as a Nature-God of the outward visible World therein, which tinctures every working Life, even every Thing which grows and moves, all would be in the dark Death's Impression, *viz.* in the Abyſs of Hell.

20. Now if any Thing shall be freed from this Self-hood, *viz.* from the wrathful Death, and be again brought into the Universal, *viz.* into the highest Perfection, then it must die wholly to its Self-hood, and enter into the Stillness, *viz.* into the Death of the Resignation at Nature's End : *Mars* must wholly lose the Might of the Fire and Wrath, and *Mercury* also his Poison-Life ; *Saturn* must be a Death to himself, inſomuch that the Artist sees nothing but the great Darkness, and even then the Light appears in the Resignation ; for St. *John* says, *The Light shineth in the Darkness, and the Darkness apprehended it not* ; that is, in its Self-hood, *viz.* in its own Will and Working it cannot apprehend it ; but in the Resignation the Nothing, *viz.* the Liberty of God shines in it.

21. For the Nothing manifests itself in its Lubet out of the Liberty in the Darkness of Death ; for the Nothing will not be a Nothing, and also cannot be a Nothing, and likewise it cannot otherwise manifest itself, but according to the Property of the free Lubet, which is now fixed [or stedfast,] and in it also as a Nothing, for there is no *Turba* therein ; the Self-will and Hunger is dead, and in the Nothing, and the Lubet of the eternal Liberty is its Life : Now seeing that the highest Being has once moved itself, and come into a visible comprehensible Essence, it does again figure [or form] that same Essence, which departs from its Self-hood, and enters into the Nothing, into such a Being [or Essence] as it was before the Times of the World : But seeing the *Verbum Fiat* stands yet to this Day creating of the corporal Essence, it does again make a fixed perfect Essence ; as the like is brought to pass in the philosophic Work, where a new Life arises out of Death, as God does raise us up in himself in Christ, if we die to Self-hood, and wholly resign up ourselves to him.

22. And thus when the expressed *Mercury* in the *Sulphur* of *Saturn* resigns its Self-hood into *Venus*, then the *Verbum Fiat* changes it again into such an Essence according to the Lubet of the Liberty ; the Death arises in a new Body out of the Darkness of Death, in a white fair Colour, but as an hidden Luster, wherein the Colour is not rightly and distinctly known, till it dissolves itself, and the *Materia* becomes desiring ; then the Sun arises in the Center, and *Saturn* in the Property of *Jupiter* and *Venus* in all the seven Forms (that is in the *Verbum Fiat*) as a new Creation, and the Desire of all the seven Forms tend to *Sol's* Luster, *viz.* to the white and red Colour from the Fire and Light, which is the majestic [Colour, Luster, or Glory.]

• Or converted.

23. CHRIST after his Resurrection ⁿ walked forty Days in the Mystery of all the three Principles at once, in the Property of the first *Adam* after his Creation before his Sleep, and before his *Eve* was formed, and appeared to his Disciples in his Property which he had here from the outward World, and did eat with them, and shewed them his assumed Humanity, and that he had in no wise wholly put it off.

• Or was.

24. Even so let the Artist understand us, that in the philosophic Work the first Matter does not wholly pass away or vanish, but it enters into the Death of the Life of its wrathful Property, and dies in the Curse of God, but rises again in its former Being, which it ^o had before the Curse of God : The Curse only is destroyed therein, and the first Life does again rise up therein, and therefore it is fixed, and subsists in the Fire, for it is dead to the Dominion of the four Elements, and lives in the fifth Essence ; not that it has that same Life, but it stands still therein ; yet the Spirit of the new-born Es-

ence is a vegetative Life with its growing therein; its Luster stands therein, it shews the first *Adam* in Innocence, who stood likewise in such Perfection.

25. And as Christ tinctured our corrupt Humanity, in which *Mercury* was turned to Poison, with the heavenly Blood of the eternal divine Virginity and Essentiality, whereby the human Self-hood died in the Poison, and the resigned Life did again arise; so the poisonous *Mercurial*, *Martial*, and *Saturnine* Will and Desire die in the Blood of *Venus* in the philosophic Work, and both enter together into Death, and arise both together in one Love, in one Will.

26. Therefore let the Artist observe the Tincture; it is more noble and precious for Man's Use in this Valley of Misery than the Body which arises in the Tincture; for the Spirit is the Life; the Body is only a Figure of the Life, and the Blood is a Mansion of the Spirit.

27. The Artist must well observe this; in the Blood of the young Man, when his Pearl gives itself to the three Murderers, that it also sheds its Blood in and with the young Man's, then the Champion stands in Hell, and disclaims the human Self-hood: Then the white Lion appears upon his Crimson-coloured Beast; even there lies the Cure of Sickness, and the Death of Death.

28. The Body is dissolved in the Blood of Love in the Death out of the earthly into an heavenly [Property.] The Tincture gives itself into the new Body; and afterwards, when the Body rises in *Sol's* Splendor, it also forsakes its Will; it resigns itself wholly into the Body's Essence, and becomes its Beauty, Splendor, and Colour, which the Artist can never separate; for they are together in the fifth Essence, viz. in the Mystery of the *Verbum Fiat*, and belong to God's Motion of the final Day of Separation; in this Time to his own Manifestation unto his Honour, and Deeds of Wonder; but after this Time to the crystalline World in the glassy Sea before the Ancient in the *Apocalypse*.

A brief Summary of the Philosophic Work.

29. Our Meaning might seem very difficult to the Reader, in that we go so far about and shew Christ all along therein; at which let no Man wonder, we do not seek Gold, or any temporal Goods thereby, and drive Man into vain Curiosities; we speak only with the Children whom God has chosen thereunto; for the Time is born, where that which is lost shall be again found; yea not only the Universal for the Body of this World, but also for the Soul.

30. The Process is very short in both, and it is only of one Property which is thus: The Tree, understand the Life, is divided into seven Forms; now the Curse of God is come into the seven Forms, so that they are in Strife and Enmity, and one Form annoys the other, and can never agree unless they all seven enter into Death, and die to the Self-will. Now this cannot be, unless a Death comes into them, which breaks all their Will, and be a Death to them; as the Deity in Christ was a Death to the human Self-hood, and the seven Forms in the human Life; thus it is here also: The human Will was changed in Christ into the eternal Sun, viz. into the Resignation in God; so must all the Forms in the philosophic Work be changed into one, viz. into *Sol*: Seven must become one, and yet remain in seven, but in one Desire, where each Form desires the other in Love, and then there is no more any Strife and Contest.

31. Therefore let the Artist but consider how he may give Death to the Death with the pure Life, and how he may awaken the dead and disappeared Life, which is heavenly, and lies hidden and captivated in the Curse, so that it may again receive the Fire-Soul; and if he does but bring it so far, it ^a works of itself.

^a It makes itself, or it has its own Faber in itself.

32. When the Virgin again receives her Bridegroom, who has been faithless, then he is prepared and fitted to the Work ; otherwise he is no Way at all fitted ; but all is in vain and to no Purpose [which he attempts.] There is not any Possibility for the heavenly Image according to God's Likeness in Man to be otherwise helped and restored after that the Fire-Soul had entered into its Self-hood, unless the Spirit of God introduced itself into the disappeared Image, *viz.* into the heavenly Essentiality, and gave itself in with the Image awakened in it into the Soul's Fire, *viz.* into the Wrath of Death, and be a Death to Death, *viz.* to the wrathful Anger of God, that it might be drowned in the Love, in the Blood of the heavenly Essentiality ; and though there could be no parting nor dying, yet there was a dying of the Wrath, so that the Wrath was changed into a Joy and Love.

33. Thus the Artist's Work is exactly and throughout no otherwise : For Man was created out of all Beings, out of the Heaven and Earth ; but when he became wholly earthly, and the Curse seized on him, the Curse also came over the earthly Being, from whence Man was made : Thus the Heaven was shut up from Man, and the Heaven also was shut up in the Earth, as Metals, Trees, and Herbs, in the Food of Man, and what-ever belonged to his Ornament and Delight.

^s From.

34. The Soul of the Earth, *viz.* the Property ^a of the Fire of the first Principle is entered into its Self-hood, *viz.* into God's Anger ; now the Heaven is hidden in it ; therefore the Artist must in his Work reduce the Soul in the Curse and the Heaven again into one : He must introduce the Soul again into Heaven, or else there is no Possibility : Now he cannot bring the Soul in its Iniquity into Heaven, for it will not, and therefore he must bring the Heaven into the Soul, and wholly give in the Heaven to the Soul, that ^b the Soul may eat of Heaven, whether she will or no ; the Heaven must be as ^c Death in the Soul, so that the Soul cannot get rid of it, how angry soever she be, and vehemently rages against it, till she be overcome in her Wrath, and enters with the Desire into Heaven, *viz.* into the disappeared Essence, and wills to murder it, as the *Jews* did Christ ; and if she so enters into the heavenly Essence, then the Image of the heavenly Essence falls into the Jaws of the Murderer.

^d Or, as dead.

35. Thus when the heavenly Essence gives its Desire to the Murderer, the Murderer is dismayed at the dear Love-life, and arises in the Flagrat in the heavenly Essentiality ; thus the disappeared Essence does again receive the Fire Flagrat into itself, and wholly unites itself with the Fire-life ; and so the Fire must burn in Love and Meekness, and ^e forego its Right in the Center, as the Light which shines from the Fire ; thus and no otherwise the heavenly Essence obtains its Life ; and as a Fire does thoroughly heat an Iron that it appears as if it were meer Fire, and it is so, but the Iron does still retain its Substance ; so the disappeared Essence, *viz.* the Heaven is manifest in the poisonous *mercurial* and *martial* Fire-soul, and makes of seven Wills only one, and yet seven remain, but the Enmity ceases.

^f Or, Leave.

36. This is an Universal, which also changes the ^g Enmity or Malignity of all Differences in the human Body into one Will, [into Unity ;] so that the raging and raving, *viz.* the seven Forms of Life in their Enmity become unanimous ; and then the Hunger of the Disease ceases, and the Process to the Universal is as has been already mentioned. It is not my Intention to mention a clear Declaration thereof ; it is clear enough ; he that will not seek thereby a new Man born in God, and apply himself diligently thereto, let him not meddle with my Writings.

^h Contra-
ziety.

37. I have not written any Thing for such a Seeker, and also he shall not be able to apprehend our Meaning fundamentally, though he strives never so much about it, unless he enters into the Resignation in Christ ; there he may apprehend the Spirit of the Universal, otherwise all is to no Purpose ; and we faithfully warn the curious Critic not to

amuse himself, for he will not effect any thing in this Way, unless he himself enters there-into, and then it will be shewn him without much seeking; for the Way is Child-like, [plain and easy.]



The Thirteenth Chapter.

Of the ^u Enmity of the Spirit and of the Body, and of their CURE ^u Contrary Will, Contra-riety. and REMEDY.

1.  VERY Thing is in itself a senseless, and as a dead Thing or Being; it is only a Manifestation of the Spirit, which is in the Body: The Spirit is signed ^x with the Body; whatever the Spirit is in itself in an incom- ^x Or, signs and marks itself in the Body. prehensible [imperceptible] Operation, the same is the Body in the com- prehensible and visible working. There is one Form of the seven Forms of Nature superiour and chief; the other hang to it, and give their Signs also, according as each of them is strong in the Essence; and as the Forms stand in their Order in each Thing, so they sign the Body of every Thing and Creature in its Generation, [or Kind:] This is the Manifestation of the Divine Wisdom in the expressed Word of Love and Anger.

2. There is not any Thing but it has its Soul in it according to its Property, and the Soul is a Kernel to another Body: Whatever lives and grows has its Seed in it; God has comprehended all Things in his Word, and spoken them forth into a Form, as the Will had ^v formed itself in the Desire, the expressed Word is a Platform of the speak- ^v Or compre- hended, or conceived. ing, and has again the speaking in it; this same speaking is a Seed to another Image according to the first, for both work, viz: the speaking, and the spoken [Word.]

3. The speaking works in itself, viz. in the Eternity, and the spoken also in itself, viz. in the Time; the speaking is the Matter, and the spoken is the Instrument; the speaking makes the Nature of Eternity, and the spoken makes the Nature of Time; each makes in its Comprehension ¹ two Properties, viz. Light and Darknes, wherein the Element of all Beings consists, which in the expressed Word operates itself into four Elements, but in the speaking Word there is but one: The Element in itself is neither hot nor cold, also neither dry, nor moist; but it is a Lubet, viz. a desiring Will, wherein the Divine Wisdom makes the ² different and various Colours; all according to the Desire's Property, in ³ which there is neither Number nor End: But in the four Ele- ² Colours of: ³ Distinction. ³ Element. ments there is Number and End; for with the expressing (in that they are become self- full) they have taken a Beginning, and have formed themselves into a Model or Platform of a Time, which runneth as a Watch-work; it forms, frames, and destroys.

4. This Watch-work consists of seven Forms, or Properties (as is before mentioned) which make in themselves a threefold Spirit, viz. a vegetative, sensitive, and rational: The vegetative consists in the four Elements; the sensitive in the seven Forms of Nature, and the reasoning Power in the Constellation; but the Understanding proceeds only from God, for it rises out of the eternal Nature; all Life whatever, which has its Limit in the expressed Word, consists in Sal, Sulphur, and Mercury; for therein consist the seven Properties of every Life of this World; and also the Spirit of Vegetation, Sensation, and Reason.

5. *Sulphur* is the Mother of all Spirituality and Corporality; *Mercury* manages the Dominion therein; and *Sal* is the House of its Habitation, which *Mercury* itself makes in *Sulphur*: Reason arises in the Oil of the *Sulphur*, whereinto the Constellation gives its Desire, viz. the Essence of its Property, from whence immediately the Senses and Thoughts arise; but the Understanding proceeds from the Oil of the Element, viz. in the free Lubet in the speaking *Mercury*.

6. Now then, seeing it is very necessary for us poor Children of *Eve* to know from whence the Disease and Enmity of our Life arise, and what that is in us which makes us our own Enemies, and vex, perplex, and plague us in ourselves; much more necessary it is to know the Cure, whereby we may cure ourselves in our Self-hood, and bring ourselves into the ^b Limit of Rest.

^b Into the defired End or Perfection of Rest.

7. This we will delineate and declare, if there be any one that has a Mind to enter upon it, and truly prove and try it; and we will set forth from whence Evil and Good arise originally, and how they arise, and give Occasion to the understanding Searcher to seek: And we will shew how the Will to Evil and Good arises, and how the Evil is the Death of the Good, and on the contrary the Good the Death of the Evil.

8. When we consider what the *Mercurial* Life is, then we find that it consists in *Sulphur*; for *Sulphur* is a dry Hunger after Matter, which makes an austere Impression, and in its austere Impression it has the Fire, and also in its Impression the Oil, from whence the Life burns. Now the Impression makes Coldness, and its Compunction or Attraction makes Heat, ^c so that now there is a cold Fire, and an hot Fire in one Thing; the Cold makes in itself Hardness and Darkness, and the Heat makes in itself the Light, and yet there could be no Light, if the Oil in the *Sulphur* did not die in hot Anguish, as the Candle in the Fire.

^c Thus now.

9. Now there is a two-fold dying in *Sulphur*, from whence also a two-fold Life is generated: First, the Impression or Desire does draw in, contract, inclose, make hard, cold, thick; and the Hardness, viz. the inclosed, causes a Death in the inclosed Being, and yet in that Spirit there is no Death, but a pricking, raging, and anxious cold Fire-Life, which is generated with the Impression, and is the Life of the Darkness.

10. Secondly, in the same Anguish, in the austere Desire, the hot Fire is generated, which consumes the Substance, which the Coldness, viz. the Impression of the Desire to Nature makes: Thus there remains in the Fire the Contention betwixt the Cold and Heat; the Cold will have its Life according to its Property, and in that it strives for Life, it enkindles the Heat in its Impression, and immediately the Heat deprives the Cold of its Might, and consumes the cold Substance, and then also the Fire-Spirit cannot subsist; for unless it has Substance it goes out, therefore it must continually, and without Intermission, die in itself in the fiery anxious Desire: So long as it has the Cold's Substance to live upon, its Life arises, and yet it is nothing but a constant Dying and Consuming, and in its Devouring is the greatest Hunger after Substance; this same [Hunger] passes forth through and with the Devouring out of the dying of the Fire, and dwells in the Nothing; yet it may not be a Nothing, and also it cannot be a Nothing, therefore it draws the Fire again into itself; for its own Desire is bent towards its Mother: But seeing it is once dead to the Fire-Source, it cannot die any more in the Fire of the Heat or Cold, but it continually proceeds forth from the Fire, and the Fire draws it again continually into itself, and so it is the Life of the Fire; and this is the Air, which in the Fire is rightly called Wind, by Reason of the Strength and Force; and in that ^d which is proceeded forth it is properly called Air, by Reason of its Life of Meekness.

^d In the outward Principle in the expressed formed Word.

11. And in the dying of the Fire we are to understand the Oil, whence the Fire receives its shining Light, in which the true Life is understood; for that which proceeds forth in the Fire-Death with the Desire to be delivered and freed from the Fire-Source,

that is a Desire of Meekness, and takes its Original in the first Will to Nature, in which the eternal Nothing brings itself with its Lubet into a Desire.

12. This Lubet brings forth itself through the cold and hot Death (through both the Dyings) again into the Liberty, *viz.* into the *NOTHING*; and so it is manifested in the austere Impression through the Fire, and brought into a Principle, and yet it is not either of the Fire or of the Cold, but so is its Manifestation.

13. But seeing the eternal Lubet to Nature introduces itself with Nature into a Desire; thereupon this Desire cannot die either in the Cold or Heat, for it takes its Origin neither in the Heat or Cold, but in the *Nothing*; and so it is, after it proceeds from the dying in the Fire, again desiring, namely of its own Property, and impresses itself, for in the Fire it has taken the Impression.

14. Now it cannot conceive any thing in its Impression but an Essence according to its Desire, which is now Water; understand according to the dark Impression's Property it is Water, and according to the Fire it is Oil; and that which in the cold Impression is wholly inclosed in the Hardness; as a Conception according to the Wrath's Property, is Earth.

15. Thus the wrathful fiery Desire draws continually the same Air, Water, and Oil into itself, and devours it, and so the Fire-Wrath is changed in the Air, and Oil, and Water, into a shining Light; for the *Nothing* desires *nothing* else but Power and Luster, and so it makes itself manifest, and brings itself into Essence: And the Spirit which proceeds forth out of the Fire burning in the Oil, *viz.* in the Light from the Fire and Light, gives Reason and Understanding; for it has originally taken its Rise in the *Nothing*, and was the Desire to Nature; and has brought itself through all the Properties of Nature, through Heat and Cold, through the dying in the Fire through the Light, and dwells again in the *Nothing*.

16. It is a Prover and Knower of all the Properties, for it is generated through all, and proceeded forth from all; it is as a *NOTHING*, and yet has all Things, and passes through Heat and Cold, and yet none of them apprehend it; as we see, that the Life of the Creature dwells in Heat and Cold, and yet the right Life is neither hot nor cold.

17. Now therefore understand us right: This Birth in the Eternity is spiritual, but in the Time it is material; for I cannot say of God that he is Darkness and Fire, much less Air, Water, or Earth; but in his eternal Desire he has so formed himself with the Time in the Place of this World into such an Essence, which he formed in the speaking *MERCURY* according to the Properties of the Will, and brought with the expressed Word into such a Formation according to the Properties of the Desire in the Eternal Nature, *viz.* in the *Verbum Fiat*.

18. Now the expressed Word, *viz.* the Eternal Nature's Property is understood in *Sulphur*; for therein is the seven-fold Wheel of the Birth, which in the Spirit, *viz.* in the first Conception to Nature, is a Constellation, and divides itself out of the Constellation in its own peculiar Birth into seven Properties, and out of the seven Properties into four Elements.

19. This Constellation is a Chaos, wherein all Things lie, but hidden; and it is the first Body, but spiritual; and the seven-fold Wheel is the first Explication [or working forth] of the Chaos, and makes the second Body, *viz.* the Reason; the second manifests the first, and it is also a spiritual Body; the third Body is elementary, a Cabinet of both the first, and is a visible tangible Body.

20. The first Body, *viz.* the Chaos, or the first Constellation, seeing it is spiritual, is the Word expressed out of the eternal Conception; the same has again its Speaking in itself, which is the Mercurial Wheel in the *Sulphur* with the seven Forms, which speaks forth again from itself the four Elements.

° Constella-
tion.

21. Thus the one proceeds forth from the other; the first before the Chaos is the Lubet of Eternity in the Abyſs, which takes in itself a Will to its own Manifestation; this is all God; and the Will conceives in itself a Desire in the Lubet; this is the Chaos, or first ° *Astrum*, wherein consists the Eternal Nature, which with the Desire to Nature introduces itself into seven Forms, as is before mentioned, and so manifests the Chaos, viz. the eternal hidden Wisdom of God; and with the Desire in the Mercurial Wheel the Element is formed, being a spiritual Body of the Mercurial Life.

22. Now all this is two-fold, viz. the Desire makes in itself in its Impression the Darkneſs, wherein is the strong Might of the Enkindling of Nature, and it is painful; and the free Lubet to the Desire makes in itself through the Enkindling of the Desire Light and pleasing Motion; the Light is the Power and Luster, and the Element is its Body, or Essence; whereas yet it is only spiritual: Thus the Fire-Desire is a Joyfulness in the free Lubet, and in the Darkneſs it is an aking painful Source.

† Sphere.

23. Out of this whole Essence Man was created to the Image of God, and understand us right, he stood after and in the Creation in the Dominion of the Element; the Mercurial † Wheel in *Sulphur* stood in the Light, and in the free Lubet of Eternity; but he departed further with his Desire into the four Elements, viz. into the Center of Darkneſs, from whence Heat and Cold arise.

24. His Desire in the Beginning was bent [inclined] into the Liberty of God, viz. into the Element, where he was resigned in God; and then God's Love-Will ruled him with the free Lubet's Property, but he departed out of the free Lubet of God, out of the Resignation into a Self-will, which he forged in the Center to Nature, from whence the Pain and Torture arise, viz. Heat and Cold, so also Astringency, sour Bitterneſs, and all the Properties of the dark Impression.

‡ Or then.

25. Even there he fell into the eternal Death, viz. into the dying Source, in which the Mercurial Life in the *Sulphur* rules in the Poison, where one Form in the Mercurial Sphere does envy, hate, annoy, and destroy the other, where there is meer Anguish, Aking, Tormenting, and Enmity; for the free Lubet was quenched in him, wherein the holy Element, viz. the divine Body consists, and there arose in the same pure Element the four Elements of the outward Source; § there the Image of God was cursed, which is nothing else but that God's Love-will, which ruled in the Image of his Likeneſs, withdrew from Man, and so Man fell into the Dominion of Nature: And seeing the four Elements have a temporal Beginning and End, and must again enter into the End, therefore also the human Body, which is now become wholly earthly in the four Elements, must fall again into the four Elements, and be destroyed therein: And therefore now we are to consider of his Cure and Restoration, how he may again be delivered from Death, and be again introduced with the Body into the pure Element, and with the Spirit into the Dominion of God's Will.

26. Now there is no other Remedy but that he with the Spirit which arises in the Chaos, and was inspired by God's Will-Spirit into the created Image, does again depart out of his Self-hood, viz. out of his natural Will, and resign himself up fully and freely into the first Will, which in the Beginning formed him into an Image: He must wholly die to his Self-hood in himself in the Death of the dark Impression (as far as he lives therein to his own Will in the Self-Desire of the outward Life of the four Elements) and cast himself with total Resignation into God's Will, viz. into God's Mercy, that he may no longer live and will to himself, but to God, viz. to the first Will of God, which created him in its Image, whereby God manifested himself in an Image; and so he is with the first *Astrum*, viz. with the Chaos of the Soul, again in the same Comprehension wherein God created him to his Image.

27. But seeing the Self-hood, viz. the Self-Will, strives against this, and will in no wise die to its Self-hood (understand the Will of the outward World, which is from

the outward Stars and four Elements) therefore God's Food must be given to the inward Will of the Spirit to eat of, that it may live without Need and Hunger as to the outward Being, that it may continually mortify and break the Will of the earthly Self-hood, till the Earthliness, *viz.* the earthly Body, does freely unloose or dissolve itself in Death, and also enter again into the Mother, from whence it was created, and forsake its Self-hood, that the pure Body of the Element (in which ^h the true Life in God's Will-Spirit does again enkindle the Soul in the resigned Will) and the disappeared Body from the pure Element may become a Mansion of the Soul, *viz.* a paradisaical Budding, [or bloomy Renovation in the eternal Spring-time of Paradise.]

28. And that the own Will of the Soul might be able to do this, *viz.* that it might break itself off from its Self-hood, and willingly enter into the Death of its Self-hood, and become a Nothing in its Self-hood, the free Will of God, *viz.* the eternal Lubet to the Chaos of the Soul, which is the eternal *Mercury* in the Power of the Majesty, is again entered into the disappeared Image of God proceeded from the pure Element, *viz.* into the Virgin-like Life, and draws the Will of the Soul to itself, and gives it again out of Love and Grace the heavenly Corporality of the pure Element for Food, and the Water in that Element in the Tincture of the Fire and Light, *viz.* of the eternal Life, for Drink: And it has incorporated itself in the Humanity, and freely tenders itself to all Souls with full Desire: That Soul which dies to its Self-hood, and brings its Hunger again into God's Mercy, may enjoy this Food, whereby it again becomes the ⁱ first Creature in God's Love.

^h Or in which the Soul in the resigned Will does again enkindle by its Desire the true Life in God's Will-Spirit, *viz.* in the eternal Light or Liberty.

29. Now we are to consider how the poor Soul captivated in God's Anger, being void of the heavenly Food, lives in meer Anguish, and Distress, and restless Pain; as the outward earthly Body in its Properties lives in its Hunger in meer Anguish, Distress, and oppressing Pain, unless the Soul with the pure Element does so overpower and keep it under, that it does not fully domineer in its own Dominion of the outward *Astrum* and four Elements in the poisonous Mercurial Wheel, according to the dark Impression, by Reason of the Influence of the Element: If the Universal does withstand it, then it may stand in quiet Rest, but yet no longer than the inward penetrates the outward [Body,] and tinctures it: There is in the four Elements no Perfection, till the Body is changed again into the pure Element; therefore it must enter again into that from whence the four Elements arise.

ⁱ Such a Creature as it was at first, before it fell.

30. Now in this Time of the four Elements there is mere Pain and ^k Vexation; the Soul amuses itself on the outward *Astrum*, which forces into it, from whence its false Imagination arises, and the Body stirs up the poisonous Mercurial Wheel, from whence Sickness and Pains befall it; therefore the Soul must be cured with the inward Perfection, *viz.* by the speaking Word, wherein it stands in God's Hand, which alone is able to tincture the Soul, and bring it into Rest: The outward Body must be tinctured and healed with the expressed *Mercury*; and if the outward *Mercury* does also stand in the Curse as a Poison-Wheel, then he must be tinctured with his own Light in his Mother in the Body [or Womb] of *Sulphur*: *Mercury's* own Will and Hunger must be broken, that the envious odious Hunger may become a Love Desire.

^k Source.

31. And now to know how this may be brought to pass, we must consider the Generation in *Sulphur*, from whence Joy and Sorrow do arise; for the poisonous *Mercury* may not otherwise be resisted, and also nothing can resist it, but its own Mother which brings it forth, in whose Womb it is couched: As nothing can resist the Cold but the Heat only, and yet the Heat is the Cold's Son; so also the poisonous *Mercury* must be resisted with its own Child, which he himself generates in his Mother's Womb out of Heat and Cold out of himself.

32. As the Love proceeding from the Heart of the Father, which is his Son, with-

stands the Anger of the Father, whereby the Father is merciful; so likewise it is in the expressed Word or *Mercury*.

33. Now understand it thus: I do not mean that the cold Poison of *Mercury* should be, or could be resisted with the enkindled Heat; no, but if the cold Poison be enkindled, then the Remedy must be from the same Likeness; but it must be first freed from the Coldness, viz. from the inflamed cold Wrath, and brought into Meekness, and then it does also still and appease the Hunger of the Cold's Desire in the Disease of the Body: For if enkindled Heat be administered to the enkindled Cold, then the Cold is dismayed at the Heat, and falls into a Swoond, viz. into Death's Property; and so the Heat becomes in this Death's Property a Poison-Life, viz. an anxious Sting; and the *Mercurial* Wheel runs into Sadness, viz. into Sickness, or a crazy Dotage, wherein all Joy is forgotten.

¹ Equal Effence.
^m Or Departure.

34. For if the Life shall subsist in its own Right, then the Heat and Cold must stand in ¹ Equality, that so they may accord one with another, and no Enmity or ^m Disaffection be at all in any of them; the one must not exceed or over-top the other, but they must stand in one Will; for the enkindled Cold desires no Heat, but only Likeness: Every Hunger desires only Likeness for its Food, but if the Hunger be too strongly enkindled in the Cold, such a Cure is not to be given it which is so enkindled; indeed it must be in as high a Degree in the Cold; but the violent Force must be first taken away from it; so that it may be only as the Mother which generates it, not according to the enkindled Poison-Source, but according to the Mother's Joy; and so the Sickness, viz. the Poison in the Anguish, will be likewise changed into such a Joy, and so the Life receives again its first Property.

35. The raw opposite Body does not belong to the Cure, but its Oil, which must be mollified with its own Love, understand with a meek Essence, which also belongs to the same Property; for the seven Forms of Nature are only one in the Center: Therefore that Oil must be brought so far in the Wheel, till it enters into its highest Love-Desire, and then it is rightly fit for Cure; for there is nothing so evil but it has a Good in it, and that very Good resists its Evil, [or poisonous Malignity.]

ⁿ Into a Swoon, or Impotency.

^o Or Assimilate.

36. Thus also in the same Sickness it may withstand the enkindled Wrath in the Body; for if the cold Poison be enkindled in the Body, then its Good falls into ⁿ Faintness; and if it cannot obtain the Likeness of its Essence for its Help, it remains in Faintness; and then the enkindled Wrath also does immediately consume itself, and falls also into Faintness; and so the natural Death is in both, and the moving Life in the Body ceases; but if it attains the ^o Likeness, then it gathers Strength again, and the enkindled Hunger of the Disease must cease.

^p Or vehemently, by Force.

37. In like Manner also we are to consider of the Heat, which needs no cold Property, but the Likeness; yet it must be first freed from the Wrath of the same Likeness, and brought into its own highest Joy and Good, so that this Likeness does not ^p effectually operate either in Heat or Cold, but in its own Love-Desire, viz. in its best Relish, and so it will bring the Heat in the Body into such a Desire: All Corruptions in the Body proceed from the Cold; if the Brimstone be too vehemently enkindled by the Heat, then the Right and Property of the Cold dies, and enters into Sorrow.

^q Stirring, active.

38. *Mercury* is the ^q moving Life in all, and his Mother is *Sulphur*; now the Life and Death lie in *Sulphur*, viz. in the wrestling *Mercurial* Wheel. In the *Sulphur* there is Fire, Light, and Darkness; the Impression causes Darkness, Coldness, and Hardness, and also great Anguish: and from the Impression of the Attraction *Mercury* takes his Rise, and he is the Sting of the Attraction, viz. the Motion or Disquietude, and arises in the great Anguish of the Impression, where Coldness, viz. a dark cold Fire, by Reason of the Hardness, arises in the Impression; and in the Sting of Anguish, viz. in the Disquietude, an hot Fire arises.

39. Now *Mercury* is the Wheel of Motion, and a stirring up of the Cold and Heat; and in this Place it is only a painful aking Source in Heat and Cold, *viz.* a cold and hot fiery Poison-Anguish, and forces forward as a Wheel, and yet it is a Cause of Joy, and all Life and Motion; but if it shall be freed from the Anguish, and introduced into the Joy, then it must be brought forth through Death.

40. Now every Sickness and Malady is a Death's Property; for *Mercury* has too much enkindled and enflamed himself either in Heat or Cold, whereby the Essence or Flesh, which he has attracted to himself in his Desire, *viz.* in his Mother in the *Sulphur*, is burnt, whereby the Earthliness arises both in the Water and Flesh: Even as the Matter of the Earth and Stones, *viz.* the Grossness of the same, is nothing else but a burnt *Sulphur*, and Water in *Mercury* is his Property, where the Sal Niter in the Flagrat of the Mercurial Wheel, from whence the manifold Salts arise, is burnt [or too vehemently enflamed,] from whence come the Stink and evil Taste.

41. Otherwise if the *Mercury* did so effectually operate therein in the Oil of *Sulphur*, that he might be brought through the Death of the Impression from the Heat and Cold, then the Earth would be again in Paradise, and the Joy-Desire would again spring [or bloom afresh] through the Anguish of the Cold's Impression: And this is the Cause that God laid the Curse upon the Earth; for the Mercurial Wheel was deprived of its Good, (*viz.* the Love-Desire, which arises in the eternal Liberty, and manifests itself with this Mercurial Wheel through Cold and Heat, and proceeds forth through the Fire, and makes a shining of the Light) and the Curse was brought thereinto, which is a withdrawing of the Love-Desire.

42. Now this *Mercury*, being a Life in the *Sulphur* of its Mother, stands in the Curse, *viz.* in the Anguish of Heat and Cold, and makes in his Flagrat, or Sal-nitral Walm, continually Salts, according to such Property as he is in each Place, and as he is enkindled in each Body; these Salts are only the Taste in the seven Properties.

43. Now if the *Mercury* be too vehemently enkindled in the Cold, then he makes in the Sal-nitral Flagrat in his Mother in the *Sulphur* a cold hard impressive Salt, from whence Melancholy, Darkness, and Sadness arise in the Life of *Sulphur*; for observe what Salt is in each Thing, such a Luster of the Fire, and such a vital Shining from the Fire is also therein; but if *Mercury* be enkindled in immoderate Heat, he then burns up the cold Essence, and makes raging Pains and Achings according to the Impression, and according to the Sting's Property, from whence arises in the *Sulphur* great Heat and Inflammation; he dries up and consumes the Water, so that the Desire's Hunger or Sting has then no Food to satisfy its wrathful Hunger, upon which he rages and tears in the Salt, as it is the Poison's Property [so to do,] from whence the painful Distemper in the Flesh arises.

45. But if he obtains the Likeness again in the Property as he stands in the Center of his Mother, *viz.* in the *Sulphur*, understand as she has generated him in the Beginning, *viz.* as he at first came forth to the natural Life in both Tinctures of Man and Woman, understand in the Child where his Life did enkindle, then he is freed from all Anguish, and enters again into the Likeness of the Heat and Cold; and though the Strife arises in many even from the very Womb, yet the Combat is first raised up after the Beginning of the Life: In the Life's Beginning the Life enters into its highest Joy; for the Gates of the three Principles are opened in equal Accord; but the Strife soon begins about the Conquest between the Darkness and Light.

46. But now we are to consider what is to be done to *Mercury*, if he be 'enkindled' Enraged, either in Heat or Cold, whereby he raises up Sickness and Pains: Now it were very good that Men had the right Cure; but alas! it will remain hidden and covered by Reason of the Curse of the Earth, and the Abominations and Sins of Men, because they awaken this Poison in *Mercury* with their immoderate 'Bestiality.

' With their
bestial lustful
Excess or
Disorder.

47. Yet the poor Captive has Need of Deliverance; and though Men have not the high Universal, which reaches the Center, and brings the Wheel of Life into its first Property, yet Men must take from the Mercurial^t Walm of the Earth its Fruits thereunto, seeing the Body is also become earthly: A Man must accord (or assimilate) one Likeness with another, one Salt with another, according as the Inflammation is in the Salt of the Body: For observe, in what Property the Brimstone is enkindled, either in Heat or Cold, in Melancholy or falling Sickness (whether the Brimstone be burnt too in the Body and putrified, or whether it be yet fresh and burning) even such an Herb, such a Brimstone belongs to the Cure, lest the Heat or Cold be terrified in the Salniter, where
 † Seething.
 * Mortifying.
 * Seething.
 the Salt arises, by a strange Might which comes into it, and generates a " mort Salt, and sets open more and more the House of Sadness: But it is not sufficient and powerful enough in its wild Nature and Property as it grows out of the * Walm of the Earth; it is not able to master the Root of the enkindled *Mercury* in the Brimstone, but it does more vehemently enkindle it in such a Source and Property.

48. That which thou desirest should happen to the Body, the same must first happen to that which shall cure the Body: To the Cure of a foul Sickness there belongs a foul Brimstone, and so to a cold or hot Sickness the like is to be understood; for look in what Degree of the Fire or Cold *Mercury* is enkindled, and in what Form among the seven Properties of Nature; that is, what Salt soever among the seven Salts is enkindled, such a Salt belongs to the Cure: For Sickness is nothing else but an Hunger; now the Hunger desires nothing else but its Likeness; but now the Property of that Life, which in its Beginning of its Rise stood in Joy, is the Root; and the Sickness is its immoderate enkindling, whereby the Order [or Temperature] is broken and divided: Thus the Root desires in its Hunger the Likeness, but the Inflammation has taken it away; now the Inflammation is stronger than the Root, therefore the Hunger of the Inflammation must be appeased, and that which itself is must be administered to it.

49. But as God cured us with his Love, and restored to us the Salvation of the Soul, when we had enkindled the same in the poisonous *Mercury* of his Anger; in like Manner also this Likeness must be first cured and circulated in the Mercurial Wheel, and freed from the Heat and Cold; indeed not taken away from them, (this cannot be, and it were also unprofitable) but it must be brought into his highest Joy, and then it will make such a Property in the Body in the *Mercury* of the Brimstone and Salt; for the Root of Life does again quicken itself therein, and lifts up the first Desire, so that now the Hunger vanishes in the Fall of the Inflammation.

50. Now it behoves the Physician to know how he may deal with the Medicaments in the Likeness, so that he does not enrage them, and bring them into another Property; for in their Property they are even as a Man's Life is: He must take Care that they remain in their Degree, as they are originally brought forth in their Mother; for nothing can come higher than it is in the Center of its Original according to the Hiddenness; but if it shall come higher, then it must assume another Property to itself; and so it is not in its own Degree, and has not its proper Virtue, but an improper one; which indeed may very well be, but it has lost its Nature-Right, wherein it stands in Joy, and is not able to effect any proper Operation in the Assimilate of its own Nature.

51. Therefore there is nothing better than to let every Thing remain in its innate genuine Virtue; only its Wrath must be changed into its own Joy, that so its own Virtue according to the good Part may be advanced into its Dominion, and then in the Likeness it is powerful enough in all Sicknesses without any other Mixture: For the Original in the Life desires no other Multiplicity, but only its Likeness, that it may stand, live, and burn in its own Power and Property.

52. The Power of the Most High has given to all Things (to every one according to its Property) a fixed Perfection; for *all was very good*, as *Moses* says, but with the

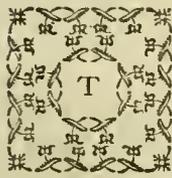
Curse the *Turba* is introduced, so that the Properties stand in the Strife of *Mercury*; yet in each Property, in every Herb, or whatever is, in whatever grows or arises out of the ⁷ Walm of the four Elements, there is a Fixity hidden; for all Things which are in ⁷ Seething. the four Elements are originally sprung forth out of the eternal Element, in which there is no Strife, neither Heat nor Cold, but all Things were in equal Weight of all the Properties in a Love-Play, as it is so now in Paradise; and the same [Paradise] sprung forth in the Beginning of this World before the Curse through the Earth: Thus it is also yet hidden in all Things, and may be opened by Understanding and Art, so that the first Virtue may overcome the enflamed Malignity.

53. Though we Men have not full Power to do it in Self-Might, yet it may be done in God's Permission, who has again ² turned his Mercy towards us, and again opened ² Or put his Paradise and its Comprehension in Man: Hath God given us Power to become his Children, and to rule over the World? Why then not over the Curse of the Earth? Let none hold it for impossible; there is required only a divine Understanding and Knowledge thereunto, which shall blossom in the Time of the Lily, and not in *Babel*, for whom we also have not written.



The Fourteenth Chapter.

Of the Wheel of Sulphur, Mercury, and Salt; of the Generation of Good and Evil; shewing how the one is changed into the other, and how one manifests its Property in the other, and yet both remain in the first Creation in the Wonder of GOD to his own Manifestation and Glory.

1.  HIS is an open Gate of the foregoing Description: Every one says, *Shew me the Way to the Manifestation of the Good.* Hear and observe well, dear Reason; thou must thyself be the Way, the Understanding must be born in thee, otherwise I cannot shew it thee; thou must enter into it, so that the understanding of the Work in its practic Art, wherein I deal not, may be opened to thee; I write only in the Spirit of Contemplation; how the Generation of Good and Evil is, and open the Fountain: He shall draw the Water whom God has appointed thereunto; I will here only describe the Wheel of Life ^a as it is in itself.

2. When I speak of *Sulphur, Mercury, and Salt*, I speak of one only Thing, be it either spiritual or corporeal; all created Things are that one Thing, but the Properties in the Generation of this only Thing make a Difference [or give various gradual Distinctions;] for when I name a Man, or Lion, Bear, Wolf, Hare, or any other Beast; yea also a Root, Herb, Tree, or whatever may be named, it is the same only Thing.

3. All whatever is corporeal is the same Being; the Herbs and Trees, and also the Animals, but each Thing in its Difference of the first Beginning: According as the Property in the *Verbum Fiat* has imprinted itself in each Thing, so is that Kind in its Propagation, and all Things stand in the Seed and Procreation; and there is not any Thing but has a Fixity in it, be it either hidden or manifest, for all shall stand to the Glory of God.

4. Whatever is risen from the eternal Fixity, as Angels and the Souls of Men, remains indestructible in its fixt Being; but whatever is risen in the unfixt Being, *viz.* with the Motion of Time, that does again enter into the first Motion from whence it has taken its Original, and is a Map of its Form which it had here, like a Picture, or as an Image in a Glass without Life; for so it was from Eternity before the Times of this World, which the Most High has introduced into an Image, into the comprehensible natural Life in Time, to behold the great Wonders of his Wisdom in a creaturely Being, as we plainly see.

5. Now we are to consider the only Mother, how the same is in her Property, from whence the innumerable Multiplicity arises, and has continually risen; and how she generates Life and Death, Evil and Good; and how all Things may be brought into their first [Ens,] *viz.* into the Place where they originally arise, to which the Death, or the Dying, is the greatest Mystery.

6. For nothing, which is departed out of its first Order, as the Mother brought it forth, can go back again, and enter with its assumed Order into its Root, unless it dies again with its assumed Order in its Mother; and even then it is again in the End, and in the Place whence it was created, and so it stands again in the *Verbum Fiat*, *viz.* in the Bound of its Order in the expressed Word, and may enter again into that which it was in the Beginning before it was corporeal; and there it is Good, for it stands again in that from whence it proceeded.

7. Now therefore we are to consider the Beginnings of all Things, for we cannot say that this World was made out of something, it was only and barely a Desire out of the free Lubet, that the Abyss, *viz.* the highest Good or Being, *viz.* the Eternal Will, would behold itself in the Lubet as in a Glass; therefore the Eternal Will has conceived the Lubet, and brought it into a Desire, which has impressed itself, and figurized, and corporised itself both to a Body and Spirit according to the same Impression's Property, according as the Impression has introduced itself into Forms, whereby the Possibilities [or Powers] are risen in the Impression as a Nature.

8. This Impression is the only Mother of the Manifestation of the Mystery, and it is called Nature and Essence, for it manifests what has been from Eternity in the Eternal Will; yet we are to conceive that there was in Eternity a Nature in the Eternal Will, as an Eternal Mind in the Will; but it was only a Spirit in the Will, and the Essence of its Ability was not made manifest, but only in the ^b Looking-glass of the Will, which is the Eternal Wisdom, wherein all Things which are in this World were known in two Centers, *viz.* according to the Fire and Light, and then according to the Darkness and Essence; all which came with the Motion of the Eternal Will through the Desire in the Will into a manifest Mystery, and so introduced itself into a manifest Possibility.

9. This is now the Essence expressed or made manifest out of Eternity into a Time; and consists in the fore-mentioned Forms in *Sulphur*, *Mercury*, and *Salt*, where the one is not divided or parted asunder from the other: It is one eternal Essence, and ^c shapes itself into the Properties of the Desire according to the Possibility of the Manifestation; and we are to understand that one Property is not, nor cannot be without the other; they are altogether the same only Possibility: And now we will speak of their Differences, *viz.* how this only Possibility introduces itself into Good and Evil, *viz.* into still Peace and constant Unquietness.

10. We find seven especial Properties in Nature, whereby this only Mother works all Things, which are these, *viz.* First, the Desire, which is astringent, cold, hard, and dark. Secondly, bitter, which is the Sting of the astringent hard ^d Enclosure; this is the Cause of all Motion and Life. Thirdly, the Anguish, by Reason of the raging in

the Impression, where the impressed Hardness falls into a tearing Anguish and Pain by Reason of the Sting:

11. Fourthly, The Fire, where the Eternal Will in this anxious Desire introduces itself into an anxious darting Flash [or twinkling Lightening,] viz. into Strength and devouring of the Darkness, with which the Hardness is again consumed, and introduced into a corporeal moving Spirit.

12. Fifthly, The ^e Egress of the free Will out of the Darkness and out of the Fire, and dwelling in itself, where the free Will has received the Luster, so that it enlightens and shines as a Light out of the Fire, and the potent Desire of the free Will, which it has sharpened in the Fire (in that it is dead in the Fire to the Essence of the Darkness of the first Form, and consumed) does now in the Light's Desire draw into itself the Essence from the dying of the Fire, according to its Hunger, which is now Water; and in the Luster it is a Tincture from the Fire and Light, viz. a Love-Desire, or a ^f Beauty of Colours; and here all Colours arise; as we have fully set it down in our other Books, but especially in the *Three fold Life of Man*. ^{Or fair Complexion.}

13. Sixthly, The Voice or Sound, which in the first Form is only a Noise from the Hardness, and is dead or mortified as to that [Hardness] in the Fire, and yet in the fifth Form, in the Love-Desire, viz. in the pleasant Property, it is again received as a clear Sound out of the dying of the Fire in the Luster of the Light in the Tincture, wherein all the five Senses, viz. *Hearing, Seeing, Feeling, Smelling, and Tasting*, arise in the Tincture of the Light from the Fire.

14. Seventhly, The *Menstruum*, or the Seed of all these Forms which the Desire impresses into a comprehensive Body or Essence wherein all lies; whatever the six Forms are spiritually, that the seventh is essentially.

15. Thus these are the seven Forms of the Mother of all Beings, from whence all whatever is in this World is generated; and moreover the Most High has, according to this Mother, introduced and created such Properties as this Mother is in her wrestling Forms (understand, as she brings herself with the wrestling into Properties) into a ^g Wheel, which is as a Mind of the Mother, from whence she continually creates and works; and these are the Stars with the planetary Orb according to the Platform of the eternal *Astrum*, which is only a Spirit, and the Eternal Mind in the Wisdom of God, viz. the Eternal Nature, from whence the eternal Spirits are proceeded and entered into a creaturely Being. ^{Orb, or Rotation.}

16. And moreover the Most High has introduced the Property of this Wheel in the Motion, as a Life into the four Officers, which manage the Dominion in the pregnant Mother; and these are the four Elements to which the Wheel of the Mind, viz. the *Astrum* affords Will and Desire; so that this whole Being is but one only Thing, and yet is so proportioned [or composed] as a Mind of a Man: Even as he is in Soul and Body, so also is this only Essence; for ^h it was created out of this whole Essence into an Image according to Eternity and Time; out of Eternity according to the Soul, and out of Time according to the outward Essence, as a Similitude and Image of Eternity and Time, both according to the Eternal Will and Mind and its Essence, and also according to the Mind of Time and its Essence: And therefore now we are rightly to consider of this *Sulphurean* Wheel of all Essences, how the Properties introduce themselves into Good and Evil, and again bring themselves out of Good and Evil. ^{Or he.}

17. The Impression or Desire, viz. the first Form to Nature, which is called, and is also the *Fiat*, receives the Desire's Property according to the Property of all the seven Forms into itself, and impresses them, so that out of the Nothing proceeds forth an Essence according to the Properties of the Will: Now its own Property, seeing it is only a Desire, and impresses itself, is dark, and causes Hardness, viz. a strong ⁱ Pulsation, which is a Cause of the Tone or Sound, which becomes yet more hard in the Fire, viz. ^{Or Noise.}

in the fourth Form, where then the Grossness dies away, and it is received again in the fifth Form, viz. in the Love-Desire; and again it proceeds forth in its own Property in the Love-Desire, and makes the sixth Form, viz. the Sound, Voice, or Tone out of the Fire and Water.

18. Now this Tone or Sound, which is called *Mercury*, arises in the first Form, viz. in the Impression, by Reason of the Will and attractive Desire; for the Attraction makes the Motions and the Compunction in the Hardness, which we distinguish, and call the second Form, but it is a Son of the first, and in the first.

^k Or the first Property.

^l Or the Sting in the Hardness, viz. the Hardness itself.

19. This second Form or Property is the raging, stinging, and bitter Pain; for the first is astringent, and the second is drawing, viz. the Desire into an Essence; this same Essence is the ^k Property of the first, and the Attraction makes therein the second Property, viz. a bitter stinging which the Hardness cannot endure; for it would be still, and thereupon it does more vehemently impress itself to withhold the Sting, and yet the Sting does thereby only grow the greater: Now the Hardness, viz. the Astringency draws inwards, and the Sting ^l from the Hardness upwards: Hence arises the first Enmity and Opposition; for the two Forms, which yet are but one, make themselves their own Enemies; and yet if this were not, there would not be any Essence, neither Body nor Spirit, also no Manifestation of the Eternity of the Abyss.

^m Understand the Mother of Sulphur.

20. But now seeing the bitter Sting cannot ascend, and the Hardness also cannot hold or inclose it, they fall into a turning or breaking through like a Wheel, which runs into itself as an horrible Essence, where both Properties are known only as one, and yet each remains in itself unaltered, and produce the third Property between both, viz. the great Anguish; out of which the Will, understand the fixt Will to Nature, desires to go forth again into the Liberty, viz. into the Nothing, into the eternal Rest; for here it has thus found itself, and manifested itself, and yet there is no separating or departing: and this anxious Form is the Mother of *Sulphur*, for the Sting makes ^m it painful, and the Hardness impresses it, that it is as a dying Source, and yet it is the true Original to Life.

21. It has two Properties in itself, viz. according to the Impression or Desire it is dark and hard; and according to the Desire of the Will, which wills to be free from the Anguish, and enters again into the Liberty, it is spiritual and light; and the Sting breaks in Pieces its conceived Essence which the astringent Desire conceives in itself, so that its Essence is hard and spalt, and wholly darting as a Flash of Lightning from the Darkness, and from the Desire of the Light, understand to the Liberty.

ⁿ Prima Materia.

22. Now these three Forms are in one Essence as a raging Spirit; and the Desire impresses these Properties, so that an Essence is made according to their Property, viz. according to the astringent dark Desire, viz. according to the first Original: There is an earthly Essence, out of which in the Beginning of the great Motion the Earth was made, and according to the bitter raging Spirit there is the Instigation in the Essence, viz. a Poison, and it also imprints [or impresses] itself in the Essence, from whence the Earthliness is so wholly loathsome and bitter; and the third Form, viz. the Anguish gives a fiery Property thereinto; and yet here there cannot be as yet any Essence, but it is only a spiritual Essence, and the ⁿ Mother to the Essence.

23. The fourth form in this *Essence* is the Fire, which as to one Part takes its Original out of the dark hard Impression, viz. from the Hardness, and from the raging Sting in the Anguish, which is the cold black Fire, and the Pain of the great Anguish; and as to the other Part it takes its Original in the Will's Spirit to Nature, which goes again out of this hard dark Coldness into itself, viz. into the Liberty without the Nature of the austere Motion, and enkindles the Liberty, viz. the eternal Lubet to the Desire of Nature, with its Sharpness, which it has conceived in the Impression, whereby it is a moving and stirring Luster: For the Liberty is neither dark nor light; but by Reason

of the Motion it is light, for its Lubet brings itself into the Desire to Light, that it may be manifest in the Light and Luster; and yet it cannot be otherwise brought to pass but through Darknes, so that the Light might be made known and manifest, and the Eternal Mind might find and manifest itself; for a Will is only one Thing and *Essence*, but through the Multiplicity its Form is made manifest, that it is infinite, and a meer Wonder, of which we speak with a Babe's Tongue, being only as a little Spark out of these great infinite Wonders.

24. Now understand us thus; the Liberty is, and stands in the Darknes (and ^o inclining to the dark Desire after the Desire of the Light) it attains with the Eternal Will the Darknes; and the Darknes reaches after the Light of the Liberty, and cannot attain it; for it incloses itself with the Desire in itself, and makes itself Darknes in itself; and out of both these, *viz.* out of the dark Impression, and out of the Desire of the Light or Liberty towards the Impression, there is a twinkling [or darting] Flash in the Impression, *viz.* the Original of the Fire; for the Liberty shines in the Impression, but the Impression in the Anguish comprehends it into itself, and so it is now as a Flash: But seeing the Liberty is incomprehensible, and as a Nothing, and moreover without and before the Impression, and ^p abyssal, therefore the Impression cannot conceive or hold it; but it gives itself into the Liberty, and the Liberty devours its dark Property and *Essence*, and rules with the assumed Mobility in the Darknes, unapprehensible to the Darknes.

^o Or opposite to the dark Desire, or dark Impression, which is after the Light's Desire.

^p Or without any Ground.

25. Thus understand us right: There is in the Fire a Devouring; the Sharpness of the Fire is from the austere Impression of the Coldness and Bitterness, from the Anguish; and the Devouring is from the Liberty, which makes out of the Something again a Nothing according to its Property.

26. And understand us very exactly and well: The Liberty will not be a Nothing, for therefore the Lubet of the Liberty introduces itself into Nature and *Essence*, that it might be manifest in Power, Wonder, and Being; it likewise assumes to itself through the Sharpness in the cold and dark Impression the Properties, that it might manifest the Power of the Liberty: For it consumes the dark *Essence* in the Fire, and proceeds forth out of the Fire, out of the Anguish of the Impression, with the spiritual Properties in the Light; as you see, that the outward Light so shines forth out of the Fire, and has not the Source and Pain of the Fire in it, but only the Property; the Light manifests the Properties of the Darknes, and that only in itself; the Darknes remains in itself dark, and the Light continues in itself light.

27. The Liberty (which is called God) is the Cause of the Light; and the Impression of the Desire is the Cause of the Darknes and painful Source: Now herein understand two eternal Beginnings, *viz.* two Principles, one in the Liberty in the Light, the other in the Impression in the Pain and Source of the Darknes, each dwelling in itself.

28. And understand us farther concerning their opening *Essence* and Will, how Nature is introduced into seven Properties; for we speak not of a Beginning, for there is none in Eternity; but thus the eternal Generation is from Eternity to Eternity in itself; and this same eternal Generation has according to the Property of Eternity through its own Desire and Motion introduced itself with this visible World (as with a Likeness of the Eternal Spirit into such a creaturely Being which is a Type or Platform of the Eternal Being) into a Time, of which we will speak afterwards, and shew what the Creature is, namely a Similitude of the Operation of Eternity, and how it has also this same working temporally in itself.

29. Now concerning the Fire understand us thus: The Fire is the Principle of every Life; to the Darknes it gives *Essence* and Source, else there would be no Sensibility in the Darknes, also no Spirit, but meer Hardness, a hard, sharp, bitter, galling Sting, as it is really so in the eternal Darknes; but so far as the hot Fire may be ^q obtained, ^q Or reached.

the dark compunctive Property stands in the aspiring covetous Greediness like to a horrible Madness, that it may be known what Wisdom and Folly is.

30. Now the Fire gives also Desire, Source and Properties to the Light, *viz.* to the Liberty; yet know this, the Liberty, *viz.* the Nothing, has no Essence in itself, but the Impression of the austere Desire makes the first Essence, which the Will-Spirit of the Liberty (which has manifested itself through the Nature of the Desire) receives into itself, and brings it forth through the Fire, where the Grossness, *viz.* the Rawness, does then die in the Fire.

* Becomes
impotent.

* The Caput
mortuum.

31. Understand it thus: When the Flash of Fire reaches the dark Essentiality, then it becomes a great Flagrat, where the cold Fire is dismayed, and does as it were die; falls into a Swoon, and sinks down: And this Flagrat is effected in the Enkindling of the Fire in the Essence of the Anguish, which has two Properties in it; *viz.* the one goes downwards into the Death's Property, being a Mortification of the cold Fire, from whence the Water arises, and according to the Grossness the Earth is risen; and the other Part ascends in the Will of the Liberty, in the Lubet, as a Flagrat of Joyfulness; and this same Essence is also mortified in the Flagrat in the Fire, understand the cold Fire's Property, and gives also a Water-Source, understand such a Property.

32. Now the Flash, when it is enkindled by the Liberty, and by the cold Fire, makes in its Rising a Cross with the Comprehension of all Properties; for here arises the Spirit in the Essence, and it stands thus: 

If thou hast here Understanding, thou needest ask no more; it is Eternity and Time, God in Love and Anger, moreover Heaven and Hell.

33. The lower Part, which is thus marked , is the first Principle, and is the Eternal Nature in the Anger, *viz.* the Kingdom of Darkness dwelling in itself; and the upper Part, with this Figure  is the Salniter: The upper Cross above the Circle is the Kingdom of Glory, which proceeds forth in the Flagrat of Joy in the Will of the free Lubet in itself out of the Fire in the Luster of the Light into the Power of the Liberty; and this spiritual Water, which also arises in the Flagrat of Joy, is the Corporality, or Essentiality, in which the Luster from the Fire and Light makes a Tincture, *viz.* a budding and growing, and a Manifestation of Colours from the Fire and Light.

34. And this Form of Separation between the living and the dead Essentiality is the fifth Form, and is called the Love-Desire; its Original is from the Liberty, which in the Fire has introduced itself into a Desire, *viz.* out of the Lubet of the Liberty into the fair and fiery Elevation of Joy, being a Flame of Love, which also imprints in its Love-Desire the Property of that which it has conceived in the Will of the Eternal Mind, which brings itself through the Fire's Sharpness again into itself, *viz.* into the first Properties, which arise in the first Impression, *viz.* from the Motion and Stirring; and the Joyfulness arises out of the Anguish: For this is Joy, that the Will to Nature is delivered and freed from the dark Anguish, for else there would be no Knowledge of what Joy was, if there was not a painful Source; and in its Love-Desire it conceives the first Properties in the first Impression, which divide themselves in this Desire into five Forms; *viz.* from the Fire Flash into Seeing, for the Water of Love reaches the Luster of the Tincture, wherein the Sight consists; and from the Hardness, *viz.* from the Penetration of the Sting in the Hardness, into Hearing, so that in this same Nothing, *viz.* in the Liberty, there is a Sound, which the Tincture catches, and brings it forth in the Water of the Desire: and from the raging Sting into Feeling, so that one Property feels another; for if all Properties were only one, there would be no Seeing, Hearing, or Feeling, also no Understanding: And from the Assimilation, that one Property arises in the other, but with another Property, comes the Taste; and from the

egressive Spirit of the Properties (in that the Egreffs of each Property enters into the other) arises the Smell.

35. Now these five Forms do all of them together make in the Love-Desire, *viz.* in the fifth Form, the sixth, that is, the Sound or Voice, as a Manifestation of all the Forms in the Spirit's Property, which the fiery Light's Desire incloses with the spiritual Water as one only Essence, which is now the fiery Will's own Essence, which has brought itself forth in the Light, wherein it works and makes the seventh Form, as an Habitation of the sixth, from whence the Essence and Dominion of this World were generated, and introduced into a Form according to the ' Right of the eternal Birth.

' Law, or Appointment.

36. Now understand us right; we do not hereby understand a Beginning of the Deity, but the Manifestation of the Deity: The Deity is herein known and manifested in Trinity; the Deity is the eternal Liberty without all Nature, *viz.* the eternal Abyss; but thus it brings itself into Byfs for its own Manifestation, eternal Wisdom, and Deeds of Wonder.

37. The Eternal Father is manifested in the Fire, and the Son in the Light of the Fire, and the Holy Spirit in the Power of the Life and Motion proceeding from the Fire in the Light of the Kingdom of Joy, being the egressive Power in the Love-Flame; we speak only by Parts of the Universal " as a Creature.

" Or in a creaturely Manner.

38. The Deity is wholly every where all in all; but he is only called God according to the Light of Love, and according to the proceeding Spirit of Joy; but according to the dark Impression he is called God's Anger and the dark World; and according to the eternal Fire-Spirit he is called a consuming Fire.

39. We give you only to understand the Being of all Beings, whose Original in itself is only one eternal Essence; but with its own Manifestation it comes into many Beings; to its own Honour and Glory; and now we will shew you what the Creature's Life and Dominion is in this all-essential Being.

40. Now therefore understand us right what we mean by these three Words, *Sulphur*, *Mercury*, and *Sal*: In the Eternity all is Spirit; but when God moved himself with the eternal Nature, wherein his own Manifestation consists, he produced out of the spiritual Essence a palpable and manifest Essence, and introduced it into a creaturely Being according to the eternal Properties, which also consists of Spirit and Essence, according to the * Right [or Law] of Eternity.

* Or genuine Property.

41. And now I will speak of the outward Kingdom, *viz.* of the third Principle or Beginning; for in this World there is also Light and Darkness in each other as in the Eternity: God has given this World a Sun, as a Nature-God of the outward Powers, but he rules therein as Lord; the outward [Kingdom] is only his prepared Work, which he rules and makes with the Assimulate, as a Master makes his Work with an Instrument.

42. *Sulphur* is in the outward World, *viz.* in the Mystery of the great God's Manifestation, the first Mother of the Creatures; for it arises out of Darkness, Fire, and Light; it is on one Part, according to the dark Impression, astringent, bitter, and anxious; and on the other Part, towards the Deity, as a Similitude of the Deity, it is Fire, Light, and Water, which in the Fire separates itself into two Forms, *viz.* according to the Mortification into Water, and according to the Life into Oil, in which the true Life of all the Creatures of the outward World consists.

43. *Mercury* is the Wheel of Motion in the *Sulphur*; he is on one Part according to the dark Impression the stinging Rager, and the great Unquietness, and separates itself also in the Fire in its Mother, *viz.* in the *Sulphur*, into two Properties, *viz.* into a two-fold Water; for in the Mortification of the Fire all is turned to Water, understood into a living pleasant Water according to the Light, which produces Silver in the Brimstone, *viz.* in the seventh Property of Nature, which is the powerful Body, and in the Fire

Or fly from
thence as a
Smoke.

its Water is Quicksilver, and in the Astringency, *viz.* in the Anguish of the Darkness, it is a Rust or Smoke; therefore if its outward Water-Body be cast into the Fire, understand [that Body] which it receives in *Sulphur* from the watery Property, then it does evaporate, for in the Fire every Property separates itself again into the first Essence, from whence it came originally, where all Things were only a Spirit.

44. And then secondly it separates itself according to the Water of the dark Impression into a Poison-Source, which yet cannot be understood to be a Water, but only a corporeal Essence of the Spirit; for as the Spirit's Property is, so is also its Water; and even so it is in the Fire-Flagrat.

45. Further understand us in the fiery Flagrat concerning the *Salniter*, from whence the manifold Salts and Powers arise; for all the Properties of the Spirit are become corporeal in the great Motion of the Essence of all Essences, and entered into a visible and comprehensible Being: This Flagrat is effected in the enkindling of the Fire; and in the Mortification of the Fire it impresses into itself from the Water's Original a Water, according to the Property of the Flagrat, which yet is rather Fire than Water, but its mortal Essence is a Water according to the Property of the Flagrat; it is the Comprisal of all Properties, it brings forth in its Comprehension, *viz.* in the fiery Flagrat all Properties in itself, and apprehends the Property of the Light in its Powers, and also the Property of the dark Impression in its Powers, and makes all fiery; one Part according to the Coldness, and one Part according to the Heat; but the most Part according to the endless *Mercury*, which is the Life of all Essences in Evil and Good, in Light and Darkness.

46. This *Salniter* is the Mother of all Salts in Vegetables and Animals, *viz.* in Herbs and Trees and every Thing; he is in all Things, which give a Taste and Smell, the first Root according to each Thing's Property; in the Good (which grow in the Love-Desire in the Oil of Brimstone) he is good, powerful, and pleasant; and in the Evil he is evil in the Anguish of Brimstone; and in the Darkness he is the eternal Horror and Despair, continually desiring in the Flagrat to aspire above the Gates in the Fire, from whence arises the Will of all Devils, and of all Pride, to ascend above the Humility of the Love-Desire; and in the Fire is the Trial of his *Essence*, as we see how he clashes and consumes himself in the Flash as a sudden Thought.

47. For its *Essence* arises not in the *Essence* of *Eternity*, also it cannot inherit it, but in the enkindling of the temporal Fire, yet it is perceived in the Eternal Spirit by Reason of the Elevation of the Joy; but according to the Essence of Mortification, *viz.* according to the Salt of the Fire it subsists in the Fire: For this Property arises out of the first Desire, *viz.* in the Essence of the first Impression, which Property the Philosophers call *Saturn*, therefore the Salt is manifold: All Sharpness in the Taste is Salt, the good Taste arises out of the oleous Salt, and so also the Smell, which is the egressive Spirit in which the Tincture appears as a Luster [or fair Complexion] of Colours.

48. Thus understand us right; the *Salniter* in the Fire-Flagrat is the Separation of the Properties, where Death and Life separate themselves, *viz.* the Life which enters with the Love-Desire into an Essence and Dominion; and then the Life which in the Flagrat of Death, according to the Property of the cold, sinks down in the Mortification of the Flagrat as an Impotency, and gives Weight; and according to the Subtility it gives Water, and according to the Grossness of the Austerity Earth; and according to *Sulphur* and *Mercury*, Sand and Stones; and according to the Subtility in *Sulphur* and *Mercury*, understand according to the Water of the same, it makes Fleth, and according to the anxious Darkness a Smoke or Rust; but according to the oleous Property, *viz.* according to the Love-Desire, a sweet spiritual Essence; and according to the Spirit a pleasant Smell; and according to the moving of the Fire and Light the [one] Element;

the Fire-Flash receives into it Anger, Aspiring, Ambition, Pride, a desiring to destroy all, and make it subject to it, a Desire to domineer in and above all, to consume all, and to be peculiar; and it takes the Bitterness from whence the Flash arises to Envy and Hatred, and the Astringency to Covetousness, and the Fire to Anger and Indignation.

57. Here is the true Desire of God's Anger and all Devils, and of all whatever is against God and Love; and this Hunger draws such an Essence into Self; as it is to be known and searched out in the Creatures, and also in the Herbs.

58. Now the Fire-Flash is the End of the first Desire, viz. of the dark Nature, and in the Fire the dying of the first Hunger and Will begins; for the Fire consumes all Grossness of the first Forms, and casts them into Death; and here is the Separation of both Wills, viz. the one which enters back again into the Property of Death, and is a Will in the Life of the dark Desire; as the Devils have done, who would domineer in the Fire-Flash in the Salnitral Sude over Time and Eternity; but they were driven back by the Spirit of God, and spewed forth out of the Love-Desire as an Abomination: And thus also it happens here to the wicked Soul of Man, upon which the Election follows. Here is the [Aim] or Scope of the Election of Grace, of which the Scripture speaks, that God knows his; and here the eternal Lubet of God's Liberty apprehends the Will-Spirit, which is arisen in the dark Center, and brings it through the dying in the Fire into the Element.

59. In the Salnitral Flagrat lies the Possibility backwards and forwards; if the Will of the Desire goes back, then it is as to the Kingdom of this World [earthly,] and as to the Kingdom of the eternal World it is in God's Anger, and cannot see God unless it be converted, and enters into the dying in the Fire, and wholly dies to its Selfness, and enters into the Resignation of the Eternal Will in the Salnitral Flagrat into the Element, viz. into the heavenly Essentiality and Corporality, so that the Hunger may eat of the pure Element; and then it has further no other Desire; for it is in the Fire dead to the austere dark Hunger, which is Evil; thus from the dying in the Fire arises the Light, for here the Liberty is enkindled, that it becomes also an Hunger, and a Desire; this is now a Love-Desire, a Love-Hunger.

60. In the outward World it is the Light of the Sun in the four Elements; and it is the bestial Love-Desire, viz. after the Sulphurean Body and Essence, from whence the Copulation and Multiplication arise, viz. the vegetative Life; and from the Mercury in the Salniter (in which the sensible Life is) therein the *Astrum* gives the Reason in the Animals from the Properties of the Salniter.

61. For the whole *Astrum* is nothing else but a *Salniter* in the *Verbum Fiat* in the Motion of the Being of all Beings in the fiery Flagrat, comprehended in the Properties of the Salts, wherein all the Powers of the Element stand as an external Birth, which continually ° boil in the four Elements as a *Salnitral* Salt, and introduce their Property in their Desire in the four *Elements* into the Essence of Bodies, as is to be seen in Trees, Herbs, Grass, and all growing Things.

° Or rather.

62. Thus understand us farther concerning the second Center, which is manifest in the dying of the Fire in the Light, whereby the Abyss of God's Liberty introduces itself into the Byss of Nature, both with the inward World in the Kingdom of Heaven in the Eternity; and then also with the outward Kingdom in the Time.

63. Now all this has also the Properties of the Desire, and takes its Original from the first Principle, viz. from the first Center, and there is yet no right dying in the Fire; the dark Essence only dies, and the Will-Spirit goes forth with the eternal Will to Nature again out of the fiery Death in the Light; it is only a Transmutation of the Spirit, so that an Hunger arises out of the Liberty, and this Hunger is a Love-Desire; as to the Soul of Man it draws Essence from the Element of God, viz. in the *Divine Salniter* it [takes] the divine Salts or Powers into itself; and as to the outward World's

Desire it draws the Oil out of the *Sulphur* into itself, in which [Oil] the outward Life burns; and so it is likewise in the Vegetables and Metals, and other Things.

64. The Sun makes the outward Transmutation, and the divine Light in the Soul's Property makes the inward; according as each Thing stands in its Degree, so does its Hunger reach a Property: Those which are in the Time [receive a Property] from the Time, and those in Eternity likewise out of Eternity: The Hunger which proceeds from Eternity eats of the Eternity, and that which is of the Time eats of the Time. The true Life of all Creatures eats of the spiritual *Mercury*, viz. of the sixth Form, where all Salts are essentially; the Spirit eats of the five Senses, for they are the Spirit's Corporality; and the Body, viz. the vegetable Life, eats of the Essence of the *Sulphur* and *Salt*; for Christ says in like Manner, *Man liveth not by Bread only, but by every Word which proceedeth out of the Mouth of God.*

65. Now the sixth Form of Nature is the expressed spiritual Word; and the speaking Word therein is the Eternal Word: In the first Impression in the Darknes it is the Word of God's Anger; and in the outward World it is the poisonous *Mercury*, viz. a Cause of all Life and Stirring, of all Tones and Sounds; now every Property eats of its Likeness in its Degree; the Hunger of Time [eats] of Time, and the Hunger of Eternity [eats] of Eternity, both the Spirit of *Mercury* and the Spirit of *Sulphur*; whereas yet there are not two [Spirits,] but only two Properties; all whatever does only take its Original in one Principle, as the Creatures of the outward World, they have only one Region, but a two-fold Inclination from the Good and Evil; but whatever takes its Original out of two Principles, as Man, he has also a two-fold Food and Dominion, viz. from the dark Center, and from the outward Center; but if he dies to his Self-hood, and brings his Hunger into God's Kingdom, then he may eat of the divine *Mercury*, viz. of the five divine Senses with the Soul, and of the Element in the divine Essence; and yet the outward Man apprehends not in this Life-time the divine Essence corporeally, but only through the Imagination, where the inward Body penetrates the outward; as the Sun shines through the Water, and yet the Water continues still Water, for here lies our Fall in *Adam*.

66. The Element did wholly penetrate the four Elements, and it was wholly one in Man, but in the Curse the Element separated from the Soul, so that the poor Soul now lives only in the Vessel of the four Elements, unless it again enters in the Death of its earthly Will into the divine Desire, and springs forth in the Element.

67. Thus also the outward Body is in the Curse, and eats of the cursed Earth's Property, viz. only of the earthly Salniter, where one Hunger of the earthly Properties continually opposes another; for the Curse is a loathsome Abominate in all Salts, and from thence it comes that a constant Contrariety arises in the outward Body; for one Hunger of the Properties receives [or catches] from the other the ^d Abominate: Now to ^d Nauseate, help the Body that it may be freed from the Abominate, it must take the Assimilate of Abomina-
the loathing Abominate, which is risen in the Body as a Sude or Seething, and introduce tion.
it into the dying of the Fire, and bring it out in the Love-Desire from the Curse of the Vanity; now this is no otherwise effected, but as the true Life dies to the dark Vanity.

68. The Abominate of the outward Life arises from a Property of the Salt which is contrary to the Oil of the Life: Thus the Abominate does forthwith enkindle itself in the four Elements, and begins to seethe in the Salniter as a strange Life: This strange Life does at last darken and destroy the first true Life, if it be not resisted; and it can have no better Help than with the Assimilate of the introduced Abominate, which the Life has taken into itself; *therefore that must be done to the Cure, which is to be done to the Life*, that it might be freed from the Abominate.

69. The Cure must be freed from the same Abominate, which it has received in the four Elements from the like false Insinuation, [Influence, or Impression,] it must be brought into

the Death of the four Elements, and its Spirit must also be tinctured in the fifth Form with the *Venus* Desire, viz. with a pleasant Essence, that the spiritual *Mercury* may arise in *Jupiter's* Property; understand, the Cure must first die to its Sickness in all the four Elements; it must be introduced into the Putrefaction of all the four Elements; in the Fire it dies to its Earthliness, and in the Putrefaction to the Water's Earthliness, and in the Air's Putrefaction to the Abominate and Earthliness of the Air; and then it must be brought into *Venus*, and from *Venus* into *Jupiter*, and then the Sun will arise in the Love-Desire, and with this the Abominate in the Body may be resisted.

^c Unregerated.

70. All other Cures, which are administered raw and ^e undigested (as when one takes Cold, and will resist Heat, and so likewise Heat to resist Cold) are only an opposite fiery Flagrat, whereby indeed the enkindled Fire ceases from its powerful Working, but the Flagrat enters into Death's Anguish, and the Root of the Abominate becomes a poisonous *Mercury* unless the Heat and Cold are before tempered with *Venus* and *Jupiter*, and then indeed it is an Appeasing of the Abominate in the Salnitral Sude; but the Root of the Abominate remains still, unless the Life be strong, and mightily brings forth its Desire out of the Abominate. This the Physicians must well observe, that the raw Herbs do not reach the Root, where the Abominate is arisen in the Center in the Property of the Life's Form; they reach only the four Elements, and give some Ease, but the Abominate remains still in the Root as an hidden Sickness.

^f Or all Creatures.

71. The like is also to be understood concerning the *Astrum*, which has its Sude in the outward Body as a peculiar Body in the four Elements; if the Cure may be freed from the Abominate of the four Elements, then the *Astrum* falls also into the good Part, and introduces its Desire thereinto, and so the Body is also freed from the Abominate of the *Astrum*; for the Scripture says, That *the whole* ^g *Creature longeth together with us to be freed from the Vanity*: Now the Curse of the Earth, wherein the *Astrum* injects its Desire, is the Vanity; and if it tastes a pure Life in itself, then it also rejoices therein, and casts forth the Abominate.

^h Nauseate, or Loathsome.

72. Every ^h Abominate of the oily Life arises from the inward *Mercury* in the inward *Sulphur*; for Sin also does hence take its Original, that the poisonous *Mercury* (which is a Cause of the Life) does in the Fire-Flash in the Original of the Salniter, in retiring backwards, introduce itself again into Self-hood, for even there is the Original of the Poison-Life.

ⁱ Entire.

73. Every Life which will be without ⁱ Spot, must die in the Will-Spirit to Nature in the Fire of the Abominate to the first Impression of the Wrath, and must give itself forth, in the Will-Spirit to Nature, as a resigned Will through the Mortification in the Light of Love: Let it be either heavenly or earthly it must hold that Process, or else it comes not to the highest Perfection in its Degree; for Man could not be helped unless the Love-Center of the Love-Desire did enter again into the Humanity, and bring forth the own Life, viz. the human Self, through the Mortification into itself: This is an exact Type or Resemblance, that whatsoever will be freed from the Abominate, viz. from the Curse, the same must die to the four Elements in the Abominate, and bring forth its Degree through the Mortification of the Fire in the Light.

74. Thus likewise is the *Salnitral Sude* in the Earth, from whence Metals, good Herbs and Trees grow; each Property is desirous of the Assimilate; and if it can reach the Assimilate in *Sulphur*, and *Mercury* in the Love, then it brings forth itself higher than it is in its Degree; as the Eternal Liberty with its Lubet introduces the Eternal Nature through the Mortification into Desire, and thereby brings itself forth higher, viz. in Power and Majesty; the like is to be considered in all Things; for all Things arise out of one only Being; the same is a Mystery of all Beings, and a Manifestation of the Abyss in Byss.

75. All Things are generated out of the grand Mystery, and proceed out of one Degree into another: Now whatever goes forwards in its Degree, the same receives no Abominate, let it be either in Vegetables or Animals; but whatever enters in itself into its Self-hood, viz. into its own Lubet, the same receives, in passing through the Degrees, the Abominate; for each Form of Nature out¹ of the Mystery receives of its Property² Or proceeding from. in its Hunger, and therein it is not annoyed or molested, for it is of their Property.

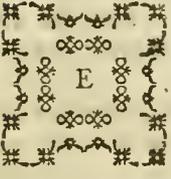
76. But if the Will enters back again into the Birth of the other Properties, then it receives the Lust, and the Lust makes an Hunger, and the Hunger receives strange Essence into itself: Here now is the Abominate and *Turba* born; for this Will is entered contrary to the Course of Nature into a strange Essence, which is not of its Property; this strange Essence domineers now in the strange Will, and overcomes the Will; now the Will must either³ cast it out, or else it will itself be cast out by the strange Essence; ⁴ *Text, spue out.* and seeing this also cannot be, thereupon arises Anger and Enmity.

77. For the Properties run to their Center of the first Impression, and seek the Strength and Might of the Fire, from whence arises the Heat and Cold in the Body, and they are in one another as Enemies, whereby the first Mother is stirred up in her most wrathful Malice and Malignity according to the austere Impression, and then begins the Contest for the Conquest, and that Property which maintains and keeps its Power and Prevalence, casts the other into Death's Property, viz. into the Devoration, into the House of Misery.



The Fifteenth Chapter.

Concerning the Will of the great Mystery in Good and Evil, shewing from whence a good and evil Will arises, and how one introduces itself into the other.

1.  VERY Property takes its Original from the first, viz. from the first Impression or Desire to Nature, viz. out of the grand Mystery, and brings forth itself out of itself, as the Air proceeds out of the Fire, and all whatever proceeds forward in one Will is uncontrollable, for it gives itself to no Property; it dwells even from the first Original only in itself, and goes forth in one Will; and this is the true Way of Eternity, wherein there is no Corruptibility if a Thing remains in its own peculiar Property, for the great Mystery is from Eternity: Now if the Form of the same proceeds forth, and manifests itself out of itself, then this Form stands with the Root in the Mystery of Eternity; but if the Form brings itself forth into another Lust, so that two Properties must dwell in one, then from thence arises the Enmity and Abominate; for there has been from Eternity only the one Element in¹ Motion, and the free Lubet of Eternity, which² Or working proceeded forth with its Motion from the great Mystery of Eternity as a Spirit, which³ Property. Spirit is God's.

2. But when the great Mystery did once move itself, and introduced the free Lubet into the Desire of the Essence, then in the Desire the Strife began; for there arose in the Desire out of the Element, which bears only one Will, four Elements, viz. manifold Desires and Wills, which rule in one only Body, where now there is Contrariety

^m Our own
Enemies.

and Strife; as Heat against Cold, Fire against Water, Air against Earth, each is the Death and Destruction of the other; so that the Creature which stands in this Dominion is nothing else but a continual Dying and a Strife; it is an Enmity and contrary Will in itself, and cannot be remedied unless it enters again into one Will, which also cannot be brought to pass, unless the Multiplicity of the Wills be destroyed, and wholly die to the Desire, from whence the four Elements arise; so that the Will does again become that which it was from Eternity: Herein we Men do know what we are in the Dominion of the four Elements, nothing else but a Strife and a contrary Will, a ^m Self-envying, a Desire of the Abominate, a Lust of Death.

3. For the Lust which arises out of the Desire must die; if the Will (which proceeded out of the great Mystery of Eternity, which the Spirit of God breathed into the Image of Man, *viz.* into the Likeness) will be freed from the Abominate and contrary Will, then the Desire of the four Elements must die, and the Will must enter again into the one only Element, it must again receive the Right of Eternity, and act and go forth in one Element, in Manner also as God created him, whom he himself has opposed, and brought himself into the Dominion of the four Elements, in which he has inherited Death, and also the Strife in the Forms of Life, from whence arises his Sickness, Loathing, and Enmity: For all whatever lives in God's Will, that is not risen in the Self-will, or if it be risen therein, it is again dead to the own [or selfish] Desire.

4. Every Will which enters into its Self-hood, and seeks the Ground of its Life's Form, the same breaks itself off from the great Mystery, and enters into a Self-fulness, it will be its own, [or of its own selfish Jurisdiction,] and so it is contrary to the first Mystery, for the same is alone all: And this Child is accounted evil, for it strives in Disobedience against its own Mother which has brought it forth; but if the Child does again introduce its Will and Desire into that, from whence it is generated and risen originally, then it is wholly one with the same, and cannot be annoyed by any Thing; for it enters into the Nothing, *viz.* into the Essence, from whence it proceeded.

5. Thus, O Man! understand what thou art to do; behold thyself in thyself, what thou art, whether or no thou standest in the Resignation of thy Mother (out of which thou wert generated and created in the Beginning) whether thou art inclined with the same Will; if not, then know that thou art a rebellious, stubborn, disobedient Child, and hast made thyself thine own Enemy, in that thou art entered into Self-Desire and Will, and hast made thyself thy own self-ful Possession, so that thou canst not dwell in the first Mother, but in thyself: For thy Will is entered into Self-hood; and all that does vex, plague, and annoy thee, is only thy Self-hood; thou makest thyself thy own Enemy, and bringest thyself into Self-destruction or Death.

6. Now if thou wilt get again out of Death, then thou must wholly forsake thy own Self-Desire, which has introduced itself into strange Essence, and become in Self-hood, and the Self-Desire, as a Nothing, so that thou dost no longer will or desire to thyself, but wholly and fully introduce thy Desire again with the Resignation into the Eternal, *viz.* into God's Will, that the same Will may be thy Will and Desire.

7. Without this there is nothing but Misery and Death, a continual dying and perishing; for hence arises the Election of Grace. If the human Will (which is departed out of the Unity of Eternity, and entered into a Self-fulness, *viz.* into a selfish Lust and Desire) does again break itself off from Self-hood, and enter into the Mortification of Self-will, and introduce its Desire again only into the first Mother, then the first Mother does again choose it to be its Child, and makes it again one with the only Will of Eternity: But that [Will or Person] which continues in Self-hood, he continues in the eternal Dying, *viz.* in an eternal selfish Enmity; and this also is only called Sin, because that it is an Enmity against God, in that the Creature will be at its self-ful Command and Government.

8. Thus in its Self-hood, *viz.* in a Dominion full of Contention and Strife, it cannot either will or do any thing that is good; and as it does impose, awaken, and powerfully stir up to its Self nothing else but the Dying and Death, so likewise it can do nothing else to its Fellow-members; for hence also arises the Falshood [or Lyes,] that the Creature denies the Union with [or in] the Will of God, and sets his Self-hood in the Place; so that it goes forth from the Unity into Desires and Self-Lusts: If it did but truly know that all Beings were its Mothers, which brought it forth, and did not hold the Mothers Substance for its own, but for common, then the Covetousness, Envy, Strife, and contrary Will and Enmity would not arise; from which the Anger, *viz.* the Fire of Destruction does arise.

9. All Sins arise from Self; for the Self-hood forces itself with the Desire into its Self-fulness; it makes itself Covetousness and Envy, it draws in its own Desire strange Essence into itself, and makes the Possessor of the strange Essence also an Enemy against itself, so that Sin is wrought with Sin, Vileness with Vileness, and all run confusedly in and among one another, as a mere Abomination before the Eternal Mother.

10. In like Manner also we are to consider of the regenerate Will, which goes out of its Selfishness or Self-hood again into the Resignation; the same becomes also an Enemy, and an Abominate to Self-hood; as Sicknes is an Enemy to Health, and on the contrary, Health an Enemy to Sicknes: Thus the resigned Will, and also the Self-will are a continual Enmity, and an incessant lasting War and Combat.

11. Self-will seeks only what serves to its Self-hood; and the resigned Will is not at all careful, but brings its Desire only into its Eternal Mother, that it might be one with her: It will be a Nothing, that the Mother might be alone all in it. Self-will says to the resigned Will, Thou art foolish, in that thou givest thyself to Death, and yet mightest well live gloriously in me; but the resigned Will says, Thou art my Abomination, Pain, and Enmity, and bringest me out of Eternity into a Time only into Perplexity and Misery; thou plaguest me a while, and then thou givest my Body to the Earth, and the Soul to Hell.

12. True real Resignation is the Mortification of the Abominate against God; he that wholly forsakes his Self-hood, and gives himself up with Mind and Desire, Senses and Will, into God's Mercy, into the Dying of Jesus Christ, he is dead to the earthly World with the Will, and is a two-fold Man; where the Abominate works only in itself to Death, but the resigned Will lives in Christ's Death, and rises up continually in Christ's Resurrection in God: And though the Self-Desire sins, which indeed can do nothing else but sin, yet the resigned Will lives not in Sin, for it is mortified to the Desire of Sin, and lives through Christ in God in the Land of the Living; but Self-hood lives in the Land of Death, *viz.* in the continual Dying, in the continual Enmity against God.

13. The earthly Man is the Curse of God, and is an Abominate before God's Holiness; he can do nothing else but seek his Self-hood, for he is in the Wrath of God: And though he does something that is good, yet he does it not from his own Self-will, but the Will resigned in God compells him that he must do what his Self would not willingly do: And now if he does it, he does it as an Instrument of the resigned Will, not from his own Desire, but from God's Will, which guides the resigned Will in the Desire as an Instrument.

14. Therefore now whoever will see the Kingdom of God, and attain thereunto, he must educe [or bring forth] his *Soul* out of Self-hood, out of the earthly Desire, as the Physician brings forth the Cure of the Disease from the painful [tormenting] Desire, and introduces it into a Love-Desire; and then the Cure also brings forth the *Sickness* in the Body out of the painful Desire, and sets it into a Love-Desire: *Sickness* becomes the Servant of the Physic; and so likewise the evil earthly Will, when the *Soul's* Will is cured, is the resigned Will's Servant.

15. The elemental and fiderial Man must only be the Instrument wherewith Man's Soul labours in the resigned Will; for thereto God has also created it; but the Soul has made and set up itself in *Adam* for Lord and Master, and is entered into his Prison, and given its Will thereinto; but if it will be acknowledged for God's Child, then it must again die to the same, and be wholly mortified to the earthly Self-hood and Desire in God's Will in Christ's Death, and be wholly regenerated anew in God's Will, and deprive the earthly Will in Self-hood of its Power, and rule over it, and guide it in Subjection and Command, as a Master does his Instrument, and then Self-hood loses the Power and Prevalence, and the Lust of Self-hood arises as a continual Longing; Self-hood does then continually long after the Forms of its own Life, viz. after Self-glory, and after earthly Abundance, also after Envy and Anger, whether it may be able to attain that Abundance; and also after the cunning Lyes of Falsehood: These are the vital Forms of the earthly Self-hood.

^a Voice or
Breath.

16. But the resigned Will does as a potent Champion continually bruise the Head of this Serpent, and says, *Thou art arisen from the Devil, and God's Anger, I will have none of thee, thou art an Abomination before God.* And though the resigned Will is sometimes captivated with false Lust, when it overwhelms and overpowers it with the Devil's Desire and Insinuation of its Imagination, yet the resigned Will does forthwith cry to the ^a Word of God, that God's Will does again bring it out of the Abomination of Death.

17. The resigned Will has no Rest here in this Cottage, but must always be in Combat, for it is lodged in a false House: It is indeed in itself in God's Hand; but, without itself it is in the Jaws and Throat of the Abyss of God's Anger in the Kingdom of Devils, which continually pass up and down with it, and desire to try and tempt the Soul, viz. the Center.

18. In like Manner also the good Angels stand by him in the resigned Will, viz. in the Divine Desire, and defend him from the poisonous Imagination of the Devil; they keep off the fiery Darts of the wicked one, as *St. Peter* says.

19. For all do work and desire in Man, God's Love and Anger: He stands while he is in this Tabernacle in the Gate either to go out or in: Both Eternal Principles are stirring in him; to which the Soul's Will gives itself, of that it is received, and thereto it is chosen; he is drawn of both, and if the Will of the Soul remains in Self-hood, then he is in the Hand of God's Anger.

20. But if he departs out of his Self-hood, and forsakes his own Damnation, and continually casts himself only into God's Mercy, viz. into the Suffering and Death of Christ, and into his Resurrection and Restoration, and wills nothing of himself, but what God wills in him, and by him, then the Will is dead to the Life and Desire of God's Anger; for it has no own Life, but lies in the Death of Self-hood and the Desire of the Devil; and the Anger of God cannot reach him; for he is as a Nothing, and yet is in God, and lives in the Divine Essence wholly, but not to himself, but to his first Mother of Eternity: He is again in the Limit or Place where he was before he was a Creature, and in the Will wherein God created him, and is an Instrument in the Voice of God, upon which only the Will-Spirit of God does strike, to its Honour and Deeds of Wonder.

21. All self-ful Seeking and Searching in Self-hood is a vain thing; Self-will apprehends nothing of God, for it is not in God, but without God in its Self-hood; but the resigned Will apprehends it; for it does not do it, but the Spirit in whom it stands still, whose Instrument it is, he manifests himself in the Divine Voice in it as much as he pleases: And though it may apprehend much in Self-hood by Searching and Learning (which is not wholly to no Purpose) yet its Apprehension is only without in the expressed Word, viz. in a Form of the Letter; and it understands nothing of the Form of the

expressed Word, how the same is in its Ground; for it is only born in the Form from without, and not in the Power of the universal Pregnatress, whose Ground has neither Beginning, Comprehension, or End.

22. Now he that is born from within out of the speaking Voice of God in God's Will-Spirit, he goes in the Byss and Abyss everywhere free, and is bound to no Form; for he goes not in Self-hood, but the Eternal Will guides him as its Instrument, according as it pleases God: but he that is born only in the Letter, he is born in the Form of the expressed Word, and goes on in Self-hood, and is a self-ful Voice; for he seeks what he pleases, and contends about the Form, and leaves the Spirit which has made the Form.

23. Such a Doctor *Babel* is; it contends, wrangles, and rages about the Form of the Word, and continually introduces the self-ful Spirit and Understanding in the Form, and cries out, Here is the Church of Christ; and it is only a self-ful Voice, understanding nothing of the Spirit of the Form which is incomprehensible, and strikes upon its prepared Instrument without Limit and Measure as it pleases. For Conjecture, Opinion, or the self-ful own Imagination, which arises in the expressed Voice [or literal outward Word] is not God's Word; but that which arises in God's Spirit in the wholly resigned Will in Divine Power in the eternal speaking Word, that takes its Original out of God's Voice, and makes the Form in the Heart, *viz.* a Divine Desire, whereby the Soul's Will is drawn into God.

24. He is a Shepherd, and Teacher of Christ, who enters in through the Door of Christ, that is, who speaks and teaches by Christ's Spirit; without this there is only the Form, *viz.* the History that was once brought to pass, and that a Man needs only accept of it, and comfort himself therewith: but this Will remains without, for it will be a Child of an assumed Grace, and not wholly die to its Self-hood in the Grace, and become a Child of Grace in the resigned Will. That Christ once died and suffered for us, &c.

25. All whatever teaches of Christ's Satisfaction, and comforting ones-self with Christ's Suffering, if it teaches not also the true Ground how a Man must wholly die to Self-hood in the Death, and give himself up in the resigned Will wholly into the Obedience of God, as a new Child of a new Will, the same is without, and not in the speaking Voice of God, *viz.* in Christ's Door.

26. No Flattering or Comforting avails any thing, but to die to the false Will and Desire in Christ's Death, and to arise in the wholly resigned Will in Christ's Resurrection in him, and continually mortify the earthly Self-hood, and quench the Evil which the earthly Will introduces into the Imagination, as an evil Fire which would fain continually burn.

27. Comforting and setting the Suffering of Christ in the fore Front is not the true Faith; no, no, it is only without, and not within: But a converted Will, which enters into Sorrow for its earthly Iniquity, and will have none of it any more; and yet finds that it is kept back by the self-ful earthly Lust, and with his converted Will departs sincerely out of this Abomination and false Desire into God's Mercy, and casts himself with great anxious [earnest] Desire into Christ's Obedience, Suffering, and Death, and in the converted Will wholly dies to the earthly Lust in Christ's Death, which will not depart out of Christ's Death, and continually cries *Abba*, loving Father! take thy dear Son's Obedience for me; let me only in his Death live in his Obedience in thee; let me die in him, that I may be nothing in myself, but live and be in his Will, in his Humanity in thee; receive me, but wholly in his Resurrection, and not in my Unworthiness; but receive me in him; let me be dead in him, and give me his Life, that I may be thy obedient Son in him, that his Suffering and Death may be mine, that I may be before the same Christ in him who has deprived Death of its Might, *viz.* a Branch or Twig of his Life.

28. Thus, and no otherwise, is the true Christian Faith; it is not only a comforting, but an incessant Desire; the Desire obtains the Suffering of Christ, which [Desire] would continually fain be obedient, if it knew but how it should behave itself before him, which continually does fall down before him, and dives itself into the deepest Humility before him; it suffers and does all things readily, only that it might but receive Grace; it is willing to take the Cross of Christ upon itself, and regards not all the Scorn of all the World in its Self-hood, but continually presses forward into Christ's Love-Desire: This Desire does only grow out of Christ's Death, and out of his Resurrection in God, and brings forth Fruit in Patience which is hidden in God, of which the earthly Man knows nothing, for it finds itself in its Self-hood.

29. A true Christian is a continual Champion, and walks wholly in the Will and Desire in Christ's Person, as he hath walked up and down upon the Earth. Christ, when he was upon the Earth, desired to overcome Death, and bring the Human Self-hood in true Resignation into Divine Obedience: And this likewise a right Christian desires to do; he desires continually to die to the Iniquity of Death and Wrath, and give himself up to Obedience, and to arise and live in Christ's Obedience in God.

30. Therefore, dear Brethren, take Heed of putting on Christ's Purple Mantle without a resigned Will; the poor Sinner without Sorrow for his Sins, and Conversion of his Will, does only take it in Scorn to Christ: Keep you from that Doctrine which teaches of self-ful Abilities, and of the Works of Justification.

31. A true Christian is himself the great, and anxious Work, which continually desires to work in God's Will, and forces against the self-ful Lusts of Self-hood, and wills continually so to do, and yet is many Times hindered by Self-hood: He breaks Self-hood, as a Vessel, wherein he lies captive, and buds forth continually in God's Will-Spirit, with his Desire resigned in God (as a fair Blossom springs out of the Earth) and works in and with God, what God pleases.

32. Therefore let the true Christendom know, and deeply lay to Heart, what is now told and spoken to her, *viz.* that she depart from the false Conjecture [or Opinion] of comforting, without Conversion of the Will; it is only an outward [expressed] Form of the New-Birth; a Christian must be one Spirit with Christ, and^p have Christ's Will and Life in him; the Form does not renew him, neither comforting, or giving good Words does at all help or avail, but a mortifying of the evil inbred Will, which is God's Child, and born out of Christ's Death, no other Will attains Christ's Inheritance; my much knowing doth not also do it; the Herdsman in the Field is as near to it as the Doctor; no Wit or subtle Art in Disputation about the Way of God does help or avail any thing thereto, it is only a Let and Hinderance; the true Will enters into the Love of God and his Children; it seeks no Form, but falls down before its Creator, and desires the Death of its false *Self-hood*; it seeks the Work of Love towards all Men; it will not flourish in the World's Scorn, but in its God; its whole Life is a meer Repentance, and a continual Sorrow for the Evil which cleaves to it: It seeks no Glory or Applause to shew itself, but lives in Humility: It acknowledges itself always as unworthy and simple; its true Christianity is always hidden in its Self-hood. He says, *I am in my Self-hood an unprofitable Servant, and have not as yet begun to do, or work Repentance right.* He is always in the Beginning to work Repentance, and would always fain reach the Gates of the sweet Grace; he labours for that Purpose as a Woman in Travel labours to bring forth, and knows not how it fares with him; the Lord hides his Face from him, that his working may be great towards him: He sows in Anguish and Tears, and knows not his Fruit, for it is hidden in God; as a painful Traveller goes a long Way, aiming at his wished for Journey's End, so also he runs after the far Mark of his Rest, and finds it not; unless his Pearl does appear to him in its Beauty, and embraces him in its Love: If it again departs from his Self-hood, then arises sighing and sorrowing again

^o Or Work's
Desire.

^p Bear, or
carry.

with continual Desire; and one Day calls another, the Day the Night, and the Night the Morning; and yet there is no Place of Rest in the earthly Self-hood, but only in the fair Solar Lustre of his precious Pearl; when the Sun arises to him in the Dark-ness, then the Night departs, and all Sorrow and Anguish fly away.

33. Therefore, dear Brethren, learn to take heed and beware of Contention, where Men contend about the literal Form: A true Christian has nothing to contend for, for he dies to his Reason's Desire; he desires only God's Knowledge in his Love and Grace, and lets all go which contends and strives about the Form, for Christ's Spirit must make the Form in himself; the outward Form is only a Guide: God must become Man, or else Man becomes not God.

34. Therefore a Christian is the most simple [or plainest] Man upon the Earth, as Isaiah says, *who is so simple as my Servant?* All Heathens desire Self-hood, and tear and devour one another for the Authority and Honours: But a true Christian desires to die to them; he seeks not his own, but Christ's Honour. All whatever contends about Self-hood, *viz.* about the self-ful Honour and Pleasure of this Life, the same is Heathenish, and far worse than Heathenish; yea like the Devil, who departed from God into Self-fulness: Let it cover itself with Christ's Mantle as much as ever it will, yet the Man of false Self-hood is lodged under it; if he will be a Christian, then he must quite die to Self-hood, that the same may only hang to him from without as a Garment of this World, wherein he is a Stranger and Pilgrim, and always consider and think that he is but a Servant in his high Office, and serves God therein as a Servant, and not be his own Lord and Master.

35. All whatever does lord itself without God's Call and Appointment, the same is from the Devil, and serves the Devil in his own Power and Form: Defend and flatter thyself as much as thou wilt, it does not avail before God; thy own Heart accuses thee that thou art a false Branch; thy Nobility and Highness do not at all avail or help thee in the Sight of God, if thou dost not thereby drive in God's Order; thy Office is not thine, but God's; if thou walkest falsely therein, then thy own Judgement is upon thee, and condemns thee to Death; thou art a Servant; and though thou art a King, yet thou servest, and must enter with the poorest into the New Birth, or else thou shalt not see God.

36. All self-ful assumed [or arrogated] Laws and Authority, wherewith the Poor are vexed and oppressed, do all come from Self-hood, whose Original is in the expressed Form, which has with the Form introduced itself into a Self-hood, and brought itself out quite from God: Whatever does not serve in a Servant's Office before God, the same is all false, let it be either high or low, learned or unlearned: We are altogether Servants of the great God; nothing brings itself into a Self-fulness, unless it be born in God's Anger in the Impression of Nature: And though a Christian possesses an Own-hood, which is not false, yet he is only but a Servant therein, *viz.* a Distributer for his Master, a Steward and Overseer of his Master's Work: He deals for his Master therein, and not for his Self-hood only; all whatever he plots and devises to bring into Self-hood, and brings it, that he brings into the anxious Cabinet of Covetousness, Envy, and self-ful Pleasure of the Flesh, *viz.* into a Vessel that is separated from God, *viz.* into the Impression of Nature, and steals from his Lord and Master who has set him up for a Steward; he is a sacrilegious person, let him excuse himself, and pretend what he pleases.

37. A true Christian acknowledges himself for a Servant of God, to whom it is given in Charge to deal right with God's Works. He is not his own, for he is also not at Home in this earthly Work of this Tabernacle: Let him seek, search, plant and build, traffic and trade; and whatever else he does, he must always know that he does

* Text, A
Pilferer
from God
and his Sub-
stance.

it to God, and shall give an Account thereof, and that he is a Stranger and Servant in this Work, and serves his Master; and not at all look upon the Courle of his Forefathers who have walked therein in the Pleasure of the earthly Life; whoever does so, is far from the Kingdom of God, and can with no Conscience and Ground call himself [or think himself to be] a Christian; for he stands only in the Form of Christianity, and not in the Spirit of Christ; the Form shall be destroyed, and cease with Time, but the Spirit remains stedfast for ever.

38. A true Christian is in the Spirit a Christian, and in continual Exercise to bring forth its own Form, not only with Words in Sound and Shew, but in the Power of the Work, as a visible palpable Form, not weening, conjecturing, and giving good Words out of the self-ful Self-hood, and yet remaining in Self-hood; but a Dying to Self-hood, and a Growing forth in the Will of God in the Love-Self-hood as a Servant of God in God's Deeds of Wonder; a helping to strike his Instrument in God's Will, and be a true founding String in God's harmonious Concert; a continual making Word in God's Voice, viz. in the *Verbum Fiat*, which makes and works in and with God what God makes, forms, and works, as an Instrument of God.

39. Therefore, O thou dear *Christendom*, behold thyself, whether thou workest in the working Word of God in his Will, or whether thou standest only in the Form of Christendom, and workest thy own Self-fulness in Falsehood: Thou wilt find, how thou art become an Abomination before the Most High, and thy casting forth from the most High out of this Form (which thou in thy Self-hood hast introduced into his expressed Form) shall presently follow; and that because thou coverest thyself with the true Form, and art a false Child therein: Therefore thou art sought, and found with a false Veil [or Covering] in thy own Form.

40. And as thou hast brought thyself into a false self-ful Form under the true Form, so thou shalt also destroy thyself, whereto the Heaven helps thee, which thou hast a long Time served in Obedience, and from this there is no With-holding; thy Work is found to be in the *Turba*, which shall well satisfy and satiate itself in destroying, as thou hast built up thyself in thy Apostate Falsehood in thy own Form under the Name of the true Form, and hast played the Hypocrite before God with the Shew and Ostentation of Holiness, and only served the earthly Man: But the Servant of the Lord shall be sought and found; the Lord feeds his Lambs in his own Form, and brings them into his Pasture; all the haughty and wealthy of the World shall find by Experience what Judgment the Lord will bring upon the Face of all the Earth, and all wicked Hope shall be destroyed; for the Day of the Harvest draws near: *A Terror from the Lord shaketh the Earth, and his Voice soundeth in all the Ends of the Earth*; and the Star of his Wonders arises, no one hinders it, for it is concluded of in the Counsel of the Watchmen in the Gates of the Deep.

41. Therefore let every one seek and find himself; for the Time of Visitation is at Hand, that he may be found in his Love; for the *Turba* has found all false Lust in it, and the Most High Worker of all Essences manifests the *Turba*; and then all false Lust or Imagination becomes manifest, and each Thing enters into its Eternal Keeper, for all things are generated out of Imagination: So also it shall receive its Property in the Imagination, and every^e Imagination reaps its own Work which it has wrought; for to that End all Things have appeared, that the Eternity might be manifest in a Time: With Deeds of Wonder it brought itself into the Form of Time, and with Deeds of Wonder it carries itself forth again out of the Time into its first Place.

42. All Things enter again into that from whence they proceeded; but they keep their own Form and Model, as they have introduced themselves in the expressed Word; and every Thing shall also be received of its Likeness, and the End is always; and as all Things

* Spewing
out.

* Lubet or
longing
Desire.

* Or, This is
always the
End.

generate themselves in the expressed Word, so also they are signed in their inward Form, which also signs the outward.

43. The self-ful Will makes a Form according to its innate Nature; but a Form is made in the resigned Will according to the Plat-form or Model of Eternity, as it was known in the Glass of God's Eternal Wisdom before the Times of this World; so the Eternal Will figures and forms it into a Model of its Likeness to the Honour and wonderful Acts of God; for all-whatever goes on in its Self-hood, the same forms itself; but what resigns itself freely, that is formed of the free Will: Now no self-ful Form with its own Self-Will can inherit the only Eternal Being; for where there are two Wills in one, there is Enmity.

44. Seeing then God is one only God, then all whatever will live in him must be like his Will and Word: As a Concert of Musick must be tuned into one Harmony, though there be many Strings, and manifold Voices and Sounds therein; so must the true human Harmony be tuned with all Voices into a Love Melody, and that Will-Spirit which is not tuned unto the only Concert in the Divine Voice, the same is cast forth out of this Tune, and brought into its self-ful Tune, viz. into its true Fellow-Voices of its own Likeness; for every Likeness shall receive its own.

45. Has any been here an evil Spirit? Then he shall be introduced into the Root of his Likeness; for every Hunger receives its like into itself; now the whole Manifestation of Eternity with this Time is nothing else but an Hunger and Generation; as the Hunger is, so is also the Essence of its Satiating; for with the Hunger the Creature took its Beginning, and with the Hunger it enters into its eternal [Being.]

46. In the Hunger the Spirit with the Body is generated, and in the same Hunger it goes into its eternal Being, unless it breaks its first Hunger, and brings itself into another by Mortification, else all is at its End as soon as it is born; but Death is the only Means, whereby the Spirit may enter into another Source and Form: If it dies to its Self-hood, and breaks its Will in Death, then a new Twig springs forth out of the same, but not according to the first Will, but according to the Eternal Will; for if a Thing enters into its Nothing, then it falls again to the Creator, who makes that Thing as it was known in the Eternal Will, before it was created to a Creature; there it is in the right Aim or Limit of Eternity, and has no *Turba*, for it is in Nature's End.

47. Whatever runs on in Nature torments itself, but that which attains Nature's End, the same is in Rest without Source, and yet works, but only in one Desire: All whatever makes Anguish and Strife in Nature, that makes meer Joy in God; for the whole Host of Heaven is set and tuned into one Harmony; each Angelical Kingdom into a peculiar Instrument, but all mutually composed together into one Musick, viz. into the only Love-Voice of God: Every String of this Melody exalts and rejoices the other; and it is only a meer ravishing lovely and delightful Hearing, Tasting, Feeling, Smelling, and Seeing: Whatever God is in himself, that the Creature is also in its Desire in him; a God-Angel, and a God-Man, God All in All, and without him nothing else. As it was before the Times of this World in his Eternal Harmony [or Voice,] so also it continues in the creaturely Voice in him in his Eternity; and this is the Beginning and the End of all Things.

The Sixteenth Chapter.

Concerning the Eternal Signature and Heavenly Joy; why all Things were brought into Evil and Good.

1.  HE Creation of the whole Creation is nothing else but a Manifestation of the all-essential, unsearchable God; all whatever he is in his eternal unbeginning Generation and Dominion, of that is also the Creation, but not in the Omnipotence and Power, but like an Apple which grows upon the Tree, which is not the Tree itself, but grows from the Power of the Tree: Even so all Things are sprung forth out of the Divine Desire, and created into an Essence, where in the Beginning there was no such Essence present, but only that same Mystery of the Eternal Generation, in which there has been an Eternal Perfection.

2. For God has not brought forth the Creation, that he should be thereby perfect, but for his own Manifestation, *viz.* for the great Joy and Glory; not that this Joy first began with the Creation, no, for it was from Eternity in the great Mystery, yet only as a spiritual Melody and Sport in itself.

3. The Creation is the same Sport out of himself, *viz.* a Platform or Instrument of the Eternal Spirit, with which he melodizes: and it is even as a great Harmony of manifold Instruments which are all tuned into one Harmony; for the Eternal Word, or Divine Sound or Voice, which is a Spirit, has introduced itself with the Generation of the great Mystery into Formings, *viz.* into an expressed Word or Sound: And as the joyful Melody is in itself in the Spirit of the eternal Generation, so likewise is the Instrument, *viz.* the expressed Form in itself, which the living Eternal Voice guides, and strikes with his own Eternal Will-Spirit, that it sounds and melodizes; as an Organ of divers and various Sounds or Notes is moved with one only Air, so that each Note, yea every Pipe has its peculiar Tune, and yet there is but one Manner of Air or Breath in all Notes, which sounds in each Note or Pipe according as the Instrument or Organ is made.

4. Thus in the Eternity there is only one Spirit in the whole Work of the Divine Manifestation, which is the Manifestator in the expressed Voice and also in the speaking Voice of God, which is the Life of the grand Mystery, and of all that is generated from thence; he is the Manifestator of all the Works of God.

5. All the Angelical Kingdoms are as a prepared Work, *viz.* a Manifestation of the eternal Sound of the Voice of God, and are as a Particularity out of the great Mystery, and yet are only one in the divine eternal speaking Word, Sound, or Voice of God; for one only Spirit rules them; each Angelical Prince is a Property out of the Voice of God, and bears the great Name of God; as we have a Type and Figure of it in the Stars of the Firmament, and in the Kingdoms and Dominions upon the Earth among all Generations, where every Lord bears his high Title, respective Name and Office: So likewise do the Stars in the Firmament, which are altogether one only Dominion in Power under them, where the great Stars bear the Name and the Office of the Forms in the Mystery of the seven Properties, and the other after them, as a Particularity of Houses or Divisions, where every one is a peculiar Harmony or Operation, like a Kingdom, and yet all proceeds in one Harmony; like a Clock-work, which is entirely composed in itself, and all the Pieces work mutually together in one; and yet the great fixed Stars keep their peculiar Property in the Essence of Operation, especially the seven Planets according to

the seven Properties of Nature, as an under Pregnatress of the Eternal Mystery, or as an Instrument of the Spirit out of the Eternal Mystery.

6. This Birth of the *Astrum* begets in the four Elements, *viz.* in its Body or Essence, Joy and Sorrow, and all is very good in itself; only the Alteration of the Creature proceeds from the lustful Imagination, whereby the Creature elevates the Wrath of the Fire in the Properties, and brings them forth out of the Likeness of their Accord: Nothing is evil, which remains in the equal Accord; for that which the worst causes and makes with its coming forth out of the Accord, that likewise the best makes in the equal Accord; that which there makes Sorrow, that makes also in the Likeness Joy; therefore no Creature can blame its Creator, as if he made it evil; all was very exceeding good; but with its own Elevation and Departure out of the Likeness it becomes evil, and brings itself out of the Form [or Property] of the Love and Joy, into a painful tormenting Form and Property.

7. King *Lucifer* stood in the Beginning of his Creation in highest Joyfulness, but he departed from the Likeness, and put himself forth out of the Accord [or heavenly Concert] into the cold, dark, fiery Generation, out of which the hot fiery Generation arises; he forsook his Order, and went out of the Harmony, wherein God created him; he would be Lord over all, and so he entered into the austere Fire's Domination, and is now an Instrument in the austere Fire's Might, upon which also the all-essential Spirit strikes and sounds upon his Instrument, but it sounds only according to the wrathful Fire's Property: as the Harmony, *viz.* the Life's-Form is in each Thing, so is also the Sound or Tone of the Eternal Voice therein; in the Holy [it is] holy, in the Perverse it is perverse: All Things must praise the Creator of all Beings; the Devils praise him in the Might of Wrath, and the Angels and Men praise him in the Might of Love.

8. The Being of all Beings is but one only Being, but in its Generation it separates itself into two Principles, *viz.* into Light and Darkness, into Joy and Sorrow, into Evil and Good, into Love and Anger, into Fire and Light, and out of these two Eternal Beginnings [or Principles] into the third Beginning, *viz.* into the Creation, to its own Love-Play and Melody, according to the Property of both Eternal Desires.

9. Thus each Thing goes into its Harmony, and is guided [or driven] by one only Spirit, which is in each Thing according to the Property of the Thing; and this is the Clock [or Watch-Work] of the great Mystery of Eternity in each Principle according to the Property of the Principle, and then according to the innate Form of the composed Instrument of the same Creatures, even in all these Beginnings [or Principles].

10. Death is the Bound-Mark of all whatever is temporal, whereby the Evil may be destroyed; but that which arises out of the Eternal Beginnings, and in its Harmony and Life's-Form enters into another Figure, that departs out of God's Harmony, out of the true Order wherein God created it, and is cast out of the same Harmony into its Likeness, as a dissonant discording Melody or Sound in the great excellent well-tuned Harmony; for it is an opposite contrary Thing, and bears another Tone, Sound, and Will, and so it is introduced into its Likeness; and therefore Hell is given to the Devil for his House and Habitation, because he introduced his Life's-Form into the Anger of God, and into the fiery Wrath of the Eternal Nature, so that now he is the Instrument in the eternal Fire of God, and the Anger-Spirit strikes his Instrument, and yet it must stand to the Honour and Admiration of God, and be the Sport and Play in the Desire and Property of the wrathful Anger.

11. The Anger and Wrath of God are now his Joy, not as if he feared, sorrowed, and lived in Impotency; no, but in great Strength and fiery Might, as a potent King and Lord, yet only in the same Property of which he himself is, *viz.* in the first Principle in the dark World.

12. The like also we are to know concerning the Angelical World, *viz.* the second Principle, where God's Light and glorious Beauty shine in every Being [or Thing,] and the Divine Voice or Sound rises up in all Creatures in great Joyfulness; where the Spirit pro-

ceeding from the Divine Voice makes a Joyfulness, and an incessant continual Love-Desire in those Creatures, and in all the Divine Angelical Beings: As there is an Anguish-Source and Trembling in the painful Fire, so in like Manner there is a trembling Joyfulness in the Light and Love-Fire, viz. a great Elevation of the Voice of God, which makes in the Angels and in the like Creatures, as the Souls of Men, a great Manifestation of the Divine Joyfulness.

13. The Voice [or Breath] of God continually and eternally brings forth its Joy through the Creature, as through an Instrument; the Creature is the Manifestation of the Voice of God: What God is in the Eternal Generation of his Eternal Word out of the great Mystery of the Father's Property, that the Creature is in the Image as a Joyful Harmony, wherewith the Eternal Spirit plays or melodizes.

14. All Properties of the great Eternal Mystery of the Pregnate of all Beings are manifest in the holy angelical and humane Creatures; and we are not to think thereof, as if the Creatures only stood still and rejoiced at the Glory of God, and admired only in Joy; no, but it is as the Eternal Spirit of God works from Eternity to Eternity in the great Mystery of the Divine Generation, and continually manifests the infinite and numberless Wisdom of God; even as the Earth brings forth always fair Blossoms, Herbs, and Trees, so also Metals and all Manner of Beings, and puts them forth sometimes more sovereign, powerful, and fair, than at other Times; and as one arises in the Essence, another falls down, and there is an incessant lasting Enjoyment and Labour.

15. Thus likewise is the Eternal Generation of the Holy Mystery in great Power and Reproduction [or paradisaical Pullulation] where one Divine Fruit of the great Love-Desire stands with another in the Divine Essence; and all is as a continual Love-Combat or wrestling Delight; a Blooming of fair Colours, and a pleasant ravishing Smell of the Divine *Mercury*, according to the Divine Nature's Property, a continual good Taste of Love from the Divine Desire.

16. Of all whatever this World is an earthly Type and Resemblance, that is in the Divine Kingdom in great Perfection in the Spiritual Essence; not only Spirit, as a Will, or Thought; but Essence, corporeal Essence, Sap and Power; but as incomprehensible in reference to the outward World: For this visible World was generated and created out of the same Spiritual Essence, in which the pure Element is; and also out of the dark Essence in the Mystery of the Wrath (being the Original of the eternal manifest Essence, from whence the Properties arise) as an out-spoken Breath out of the Being of all Beings: Not that it was made of the Eternal Essence, but out of the Breathing forth or [Expression] of the Eternal Essence; out of Love and Anger, out of Evil and Good, as a peculiar Generation of a peculiar Principle in the Hand of the Eternal Spirit.

17. Therefore all whatever is in this World is a Type and Figure of the Angelical World: not that the Evil, which is alike manifest with the Good in this World, is also manifest in Heaven; no, they are separated into two Principles; in Heaven all is Good, which is Evil in Hell; whatever is Anguish and Torment in Hell, that is Good, and a Joy in Heaven; for there all stands in the Light's Source; and in Hell all stands in the Wrath in the dark Source.

18. Hell, viz. the dark World has also its Generation of Fruits; and there is even such an Essence and Dominion in them as in Heaven, but in Nature and Manner of the wrathful Property; for the fiery Property makes all Evil in the Darkeness, and in the Light it makes all Things Good; and in Sum all is wholly one in both Eternal Worlds; but Light and Darkeness separates them, so that they stand as an eternal Enmity opposite one to another, to the end that it may be known what is Evil or Good, Joy or Sorrow, Love or Anger: There is only a Distinction between the Love-Desire of the Light, and the Anger-Desire of the Darkeness.

19. In the Original of the Eternal Nature, in the Father's Property in the great Mys-

tery of all Beings, it is wholly one: for the same only Fire is even in the Angelical World, but in another Source, *viz.* a Love-Fire, which is a Poison, and a Fire of Anger to the Devils, and to Hell; for the Love-Fire is a Death, Mortification, and an Enmity of the Anger-Fire; it deprives the Wrath of its Might, and this the Wrath wills not, and it also cannot be; for if there were no Wrath, there would be no Fire, and also no Light: If the Eternal Wrath were not, the Eternal Joy also would not be; in the Light the Wrath is changed into Joy; the wrathful Fire's Essence is mortified as to the Darkness in the wrathful Fire, and out of the same dying the Light and Love-Fire arise; as the Light burns forth from the Candle, and yet in the Candle the Fire and Light are but one Thing.

20. Thus also the Great Mystery of all Beings is in the Eternity in itself only one Thing, but in its Explication and Manifestation it goes from Eternity to Eternity into Two Essences, *viz.* into Evil and Good; what is Evil to one thing, that is Good to another. Hell is Evil to the Angels, for they were not created thereunto; but it is Good to the hellish Creatures: So also Heaven is Evil to the hellish Creatures, for it is their Poison and Death, an eternal Dying, and an eternal Captivity.

21. Therefore there is an eternal Enmity, and God is only called God according to the Light of his Love; he is indeed himself all, but according to the Darkness he saith, *I am an angry jealous God, and a consuming Fire.*

22. Every Creature must remain in its Place wherein it was apprehended in its Creation and formed into an Image, and not depart out of that same Harmony, or else it becomes an Enemy of the Being of all Beings.

23. And thus Hell is even an Enemy of the Devil, for he is a strange Guest therein, *viz.* a perjured Fiend cast out of Heaven: he will be Lord in that wherein he was not created; the whole Creation accuses him for a false perjured apostate Spirit, which is departed from his Order; yea even the Nature in the Wrath is his Enemy though he be of the same Property; yet he is a Stranger, and will be Lord, though he has lost his Kingdom, and is only an Inmate in the Wrath of God; he that was too rich, is now become too poor; he had all when he stood in Humility, and now he has nothing, and is moreover captivated in the Gulf: this is his Shame, that he is a King, and yet has fooled away his Kingdom in Pride; the Royal Creature remains, but the Dominion is taken away; of a King he is become an Executioner; what God's Anger apprehends, there he is a Judge, *viz.* an Officer of God's Anger, yet he must do what his Lord and Master wills.

24. This Reason most ignorantly gainsays, and says, *God is omnipotent, and omniscient, he has made it: Even he hath done with his Work as he hath pleased, who will contend with the Most High?* Yes, dear Reason, now thou thinkest thou findest it right; but first learn the A. B. C. in the great Mystery: All whatever is risen out of the Eternal Will, *viz.* out of the great Eternal Mystery of all Beings (as Angels and the Souls of Men are) stands in an equal Weight in Evil and Good in the free Will as God himself; that Desire which powerfully and predominantly works in the Creature, and quite overtops the other, of that Property the Creature is. As a Candle puts forth out of itself a Fire, and out of the Fire the Wind, which Wind the Fire draws again into itself, and yet gives it forth again; and when this Spirit is gone forth from the Fire and Light, then it is free from the Fire and Light; what Property it again receives, of that it is: The first Mystery wherein the Creature consists is the all-essential Mystery, and the other in the forth-going Spirit is its Propriety, and a self-ful Will. Has not every Angel its own peculiar Spirit, which is generated out of its own Mystery, which has its Original out of Eternity? Why will this Spirit be a Tempter of God, and tempt the Mystery, which immediately captivates it in the Wrath, as happened to *Lucifer*? It has the drawing to God's Wrath, and to God's Love in it; why does not the Spirit (which is generated

Counterpoised:

out of both) which is the Similitude of the Spirit of God, continue in its Place in Obedience, as a Child before the Mother in Humility?

* Or, This is spoken without any Ground or Foundation.

25. Thou sayst it cannot, * It is not so: Every Spirit stands in the Place where it was created in equal Weight, and has its free Will; it is a Spirit with the all-essential Eternal Spirit, and may take to itself a Lubet in the all-essential Eternal Spirit as it wills, either in God's Love or Anger; whereinto it introduces its longing Imagination, the Essence and Property of that it receives in the great Mystery of all Beings.

26. In God the Birth is manifest in Love and Anger; Why not also in the Creature which is created out of God's Essence and Will, out of his Voice and Breath into an Image? What Property [or Note] of the Voice the Creature awakes in itself, the same sounds in, and rules the Creature: God's Will to the Creature was only one, viz. a general Manifestation of the Spirit, as each [Creature] was apprehended in the Property of the Eternal Mystery; yet, *Lucifer* was apprehended in the good Angelical Property, which plainly testifies, that he was an Angel in *Heaven*; but his own incorporiz'd Will-Spirit forced itself into the wrathful Mother, to awaken the same in it, and thereby to be a Lord over every created Being. Now the Will-Spirit is free, it is the eternal Original, let it do what it will.

27. Therefore we are to know this, and it is no otherwise, that the Will-Spirit which takes its Original out of Love and Anger, out of both Eternal Principles, has given itself into the Wrath, whereby the Wrath has powerfully got the upper Hand and Dominion, and put itself out of the equal Harmony into a Dissonance or Discord, and so he must be driven into his Likeness; this is his Fall, and so it is also the Fall of all evil Men.

28. Now Self-Reason alledges the Scripture, where it is written, *Many are called, but few are chosen*: Also, *I have loved Jacob and hated Esau*; also, *Hath not a Potter Power to make of one Lump [of Earth] what he pleaseth*? I say the same also, *That many are called, but few are chosen*; for they will not; they give their free Will into God's Anger, where they are even apprehended, and so are chosen to be *Children of Wrath*; whereas they were all called in *Adam* into Paradise, and in Christ into the Regeneration; but they would not, the free Will would not, it exalted itself into the Wrath of God which apprehended it, and so they were not chosen Children; for God's Love chooses only its Likeness, and so likewise God's Anger; yet the Gate of the Regeneration stands open to the Wicked, whom the Anger of God has apprehended. Man has the Death in him, whereby he may die to the Evil; but the Devil has not, for he was created to the highest Perfection.

29. Thus it is also with *Jacob* and *Esau*: In *Jacob* the Line of Christ got the upper Hand in the wrestling Wheel; and in *Esau* the Fall of *Adam*; now Christ was therefore promised into the Humanity, that he might heal the Fall of *Adam*, and redeem *Esau*, which was captivated in the Wrath, from the Wrath; *Jacob* denotes Christ; and *Esau Adam*; now Christ is to redeem *Adam* from Death and Wrath, wherein he was captivated: But did *Esau* continue in Sin? That I know not; the Scripture also does not declare it; the Blessing belonged to *Esau*, that is, to *Adam*, but he fooled it away in the Fall, and so the Blessing fell upon *Jacob*, that is upon Christ, who should bless *Adam* and *Esau*, so that the Kingdom and Blessing might be given of free Grace again to *Adam* and *Esau*; though he was apprehended in the Curse, yet the Door of Grace stood open in *Jacob*, that is, in Christ; therefore *Jacob* said afterward, that is Christ, when he was entered into *Adam's* Soul and Flesh, *Come unto me all ye that are weary and heavy laden with your Sins, and I will refresh you*: Also, *I am come to call the Sinner to Repentance*; not *Jacob*, who needs it not, but *Esau*, who needs it; and when he (viz. *Esau*) is come, then says Christ, *There is more Joy in Heaven for him, than for ninety-nine righteous ones, which need no Repentance*; [viz. for one *Esau* that repents,] there is more Joy than for

* Or, Dic.

ninety-nine *Jacobs*, who in the Center of the Life's Original are apprehended in the Line of Christ: There is more Joy for one poor Sinner, whom the Anger has apprehended in the Center of God's Wrath in the Life's Original, and chosen to Condemnation, if he brings the Sins of Death again into the Mortification or Death of Sin, than for ninety-nine righteous Ones that need no Repentance.

30. But who are the Righteous, for we are all become Sinners in *Adam*? Answer, They are those whom the Line of Christ in the Humanity apprehends in the Life's Rise [or at the first Point of Opening of Life in them,] not that they cannot fall as *Adam*, but that they are apprehended in Christ's Will-Spirit in the wrestling Wheel, where Love and Anger are counterpoised, and chosen to Life; as happened to *Jacob*, so also to *Isaac*, and *Abel*: But this Line should be the Preacher and Teacher of *Cain*, *Ismael*, and *Esau*, and exhort them to Repentance, and to turn out of the Anger: And this Line did give itself into the Anger which was enkindled in *Adam*, *Cain*, *Ismael*, and destroyed the Devil's Sting with Love, that *Cain*, *Ismael*, and *Esau*, had an open Gate to Grace; if they would but turn and die in *Jacob*, that is, if they would enter into Christ's Death, and die to Sin in *Abel*, *Isaac*, and *Jacob*, and Christ, then they should be received into the Election of Grace.

31. *Jacob* took *Esau's* Place in the Blessing: Why did that come to pass? In *Jacob* was the promised Seed of *Abraham* and *Adam*; from this Line the Blessing should come upon the sinful *Adam* and *Esau*; *Jacob* must be filled with God's Blessing, that he might bless the First-Born of angry *Adam* and *Esau*; for the Blessing, that is, Christ must be born in our Flesh and Soul, that the Seed of the Woman might bruise the Head of the Serpent.

32. The Anger must be drowned and appeased in the Humanity; an Offering did not do it, but this resigning into the Wrath, that the Love might drown the Wrath. *Jacob* in Christ must drown *Esau* in the Love-Power in his Blood, that *Esau* might also become a *Jacob* in Christ: But *Esau* was not willing to receive his Brother *Jacob*, and contended about the first Birth; that is, *Adam* in Sin will not, cannot receive [or accept of] ^{r Or, Birth-} Christ, he shall and must die to the sinful Flesh and Will. ^{right.}

33. Therefore *Esau* has ever fought against *Jacob*; for *Jacob* should drown him in Christ in his Blood; this the evil *Adam* in *Esau* would not have, he would live in his Self-hood, therefore he strove with the earthly *Adam* against *Jacob*; but when *Jacob* met him with his Gifts, that is, when Christ came with his free Love-Gift into the Humanity, then *Esau* fell upon his Brother *Jacob's* Neck and wept; for when Christ entered into the Humanity, *Adam* wept in *Esau*, and repented him of his Sins and evil Intent, that he would kill *Jacob*: For when God's Love in the Humanity entered into God's Anger, the angry Father bewailed our Sins and Misery, and *Jacob* with his Humility drove forth mournful Tears out of his Brother *Esau*; that is, the Love in the Humanity brought forth the great Compassion out of and through the angry Father; so that the angry Father in the midst of his enkindled Wrath in the Humanity did set open a Gate of Mercy for *Adam* and all his Children; for his Love broke the Anger, which [Love] put itself into Death, and made an open Gate for poor Sinners in the Death to his Grace.

34. Now it is commanded the poor Sinner, whom the Anger has chosen to the Condemnation of eternal Death, that he enter into this same Death, and die in Christ's Death to Sin, and then Christ drowns it in his Blood, and chuses him again to be God's Child.

35. Here is the Calling: Christ calls us into his Death, into his Dying; this the Sinner will not have: Here is now Strife in the Sinner between the Seed of the Woman and the Seed of the Serpent; which now overcomes, that conceives the Child: Now the free Will may reach to which it pleases; both Gates stand open to him. Many who

are in Christ's Line are also brought through Imagination and Lust, as *Adam* was, into Iniquity; they are indeed called, but they persevere not in the Election, for the Election is set upon him who departs from Sin; he is elected that dies to Sin in Christ's Death, and rises in Christ's Resurrection, who receives God in Christ, not only in the Mouth, but in divine Desire in the Will and New-Birth, as a new fiery Generation: Knowledge apprehends it not, only the earnest Desire and Breaking of the sinful Will, that apprehends it.

36. Thus there is no sufficient Ground in the Election of Grace as Reason holds it forth: *Adam* is chosen in Christ; but that many a Twig withers on the Tree, is not the Tree's Fault, for it withdraws its Sap from no Twig, only the Twig gives forth itself too eagerly with the Desire; it runs on in Self-Will, viz. it is taken by the Inflammation of the Sun and the Fire, before it can draw sap again in its Mother, and refresh itself.

37. Thus also Man perishes among the evil Company in evil vain Ways: God offers him his Grace that he should repent; but evil Company and the Devil lead him in wicked Ways, till he be even too hard captivated in the Anger; and then it goes very hardly with him; he indeed was called, but he is evil; God chuses only Children: Seeing he is evil, the Choice passes over him; but if he again reforms and amends, the eternal Choice [or Election] does again receive him.

38. Thus says the Scripture, *Many are called*; but when the Choice in Christ's Suffering and Death comes upon them, then they are not capable of the same, by reason of the self-ful evil Will which they had before embraced, and so they are not the elected, but evil Children; and here it is then rightly said, *We have piped unto you, but you have not danced; we have mourned unto you, and ye have not lamented unto us: O Jerusalem, how often would I have gathered thy Children together, as a Hen gathereth her Chickens under her Wings, and thou wouldest not: It is not said, thou couldest not, but thou wouldest not*; and while they remain in the Iniquity of Sin, they also cannot: God will not cast his Pearl before Swine; but to the Children which draw near to him he gives the Pearl and his Bread.

* Text, com-
forted us.

39. Therefore whoever blames God, despises his Mercy, which he has introduced into the Humanity, and brings the Judgement headlong upon his Body and Soul.

40. Thus I have truly warned the Reader, and set before his Eyes what the Lord of all Beings has given me: He may behold himself in this Looking Glass both within and without, and find what and who he is: Every Reader shall find his Profit therein, be he either good or evil: It is a very clear Gate of the Mystery of all Beings. With Glosses and Self-Wit none shall apprehend it in its own Ground; but it may well embrace the real Seeker, and create him much Profit and Joy, and even be helpful to him in all natural Things, provided he applies himself right, and seeks it in the Fear of God, seeing it is now a Time of Seeking; for a Lily blossoms upon the Mountains and Valleys in all the Ends of the Earth: He that seeketh findeth. *Amen.*

H A L L E L U J A H.

POSTSCRIPT

P O S T S C R I P T

BY THE

T R A N S L A T O R.

THE preceding Book is a brief Signature, or Character of Natural and Divine Knowledge. But it will seem strange and simple to the proud self-conceited Sophisters, the Wiselings of Pedantic Reason, who will carp and cavil at any Thing but what dances to their Pipe, or agrees with their Conceits. But their Censures are not to be valued; and their Letter-learned mock Productions of Science are to be pitied, being only the courted Shadows of their own amused Fancy. Such as these being captivated in the Mystery of *Babel*, wonder only after their Beast *Mammon*, upon which they ride in Pride, and scorn any Thing but what pleases and flatters them in their admired Works of covetous Iniquity, gilded over with seeming Holiness. But the Babylonish Structure of their *Turba-Magna-Performances* will fall, when it has attained the highest Limit of its Constellation, and no Wit of Man shall be able to prop it up. In the mean time the *Antichrist* in *Babel* will rage and tyrannize, and execute the Sentence of Wrath, or his own dismal Doom, upon himself.

But not to transgress by too large a Digression from the Intent of this Postscript; the principal Design of it is to explain some Words which are used in the Translation, as

FLAGRAT, LUBET, SOURCE, SUDE.

F L A G R A T.

The word in the German is *Schra'ck*, which signifies properly a Fright, sudden Astonishment, or Dismay. In the other Books it is translated Terror, or Crack, but I have put it *Flagrat*, from the Latin word *Flagro*, though I mean not by it only a burning, but even the powerful opening of the Life or Death of the enkindling of the Fire in Nature. For the Fire is the dividing Bound-mark, in which the Life of both Principles is opened and separated; the Life of the first is the dying Death in the Darkness, and the Life of the second is the living Life in the Light. You may perceive a Resemblance of this *Flagrat* in Thunder and Lightning, as also in Gunpowder, and the like. Take for Instance divers sulphureous salnitral Minerals exactly mixed, now their Powers are as I may say contracted, or shut up in the astringent dark Desire or Death; but touch them rightly with the true Fire, and you will see how they will soon open, disclose, and flash forth, and will even display, and stream themselves forth into divers Properties, Colours, and Virtues. It is even the bursting forth of the ardent Desire in Nature. It is, as I may term it, the magical Fire-breath, whereby the Powers either of Light or Darkness are dismayed. In short, it is the pregnant Echo of the Sound of Eternity every where speaking, working, and opening itself in Love or Anger, in each Thing according to its Will and Desire: In some it is the horrible *Flagrat* to Death; and in others it is the pleasant triumphant *Flagrat* to Life.

L U B E T.

The Word in the Dutch is *Lust*, which signifies a longing Desire, or Will to a Thing; also a Delight, or contented Joy; sometimes Imagination and Lust. But because our Word *Lust* is commonly used in the worst Sense (a longing after Evil and Vanity) and

would not properly agree to, or fully exprefs the German Word *Lust* in all Places, I have generally translated it *Lubet*, from the Latin word *Lubitum*, whereby is meant the Divine *Beneplacitum*, or good Pleasure. By it is understood the Origin to a Desire in the Eternal Nothing, or pregnant Magic, God's free Well-liking to the Desire of the Manifestation of Nature and Creature, without which all had been an eternal Stillness in the Nothing. This *Lubet* in Man is the moving Will to Good or Evil, Light or Darknefs, Love or Anger.

S O U R C E.

By this are meant the first original Qualities or Properties of both the inward Principles, as they break forth in the Sude of the Fire in the Flagrat of Love or Anger in Nature or Creature. For in the Darknefs the Love-Ens, or Paradifical Light is shut up in Death, and caufes an austere dark Source, Pain, Horror, Torment, or Disquietude; and fo it is the radical Property of the contentious Elements and Stars in the Curfe of God: And in the Light the Life of Love breaks forth, and fwallows up this wrathful Source of Darknefs and Death, and turns it into Joy or a Divine Source. So that by *Source* is understood the original Quality, Property, or Qualification of Evil, Darknefs, Anger, Sorrow, Cursing, Damnation, Death, Hell; or the contrary to these in their Divine Source, or essential working Property; both according to Time and Eternity.

S U D E.

The word *Sude* is German, and signifies a Boiling or Seething. It is the Stirring of the seven Properties in Nature, arising from the Assimilation or essential Co-influence of the outward and inward *Sol* in *Sulphur*, from whence the blooming Vegetation of the Earth proceeds; also the Generation of Metals and Minerals lies therein.

These are some uncommon Words which are used in rendering this Book into English. Words are *Vehicula Rerum*, they are formed to exprefs Things, not bare Sounds, or empty Airs. Now he who rightly understands the Ground of the *Cabala* and *Magia*, and knows how the Language of Nature speaks in every Tongue, might well translate this Author. But the bare Letter of his Writings, though ever so exactly translated, will not give the Understanding of them, but the Spirit of Regeneration in Christ, in whom the Fulness of the Deity dwells corporeally.

N. B. There is ONE CHARACTER by which God has characterized both Himself, and all the Creatures, and shewn that his Prefence is in all Things; yet so that each Creature has its peculiar Mark, Shape, and Figure, that it may appear as a peculiar Wonder, either of the heavenly, or of the earthly Myftery. This is the  in the Sphere and Mercurial Wheel of Nature, which goes through all the three Principles, and in the Third through all the Kingdoms of Minerals, Vegetables, and Animals, through Heaven and Earth; the wonderful Depth of which is shewn in this Book to the Enquirer after the Divine Myfteries.

F · I · N · I · S.

OF THE
ELECTION OF GRACE;
OR
OF GOD'S WILL TOWARDS MAN,
COMMONLY CALLED,
PREDESTINATION.

It shews how the Texts of Scripture are to be understood which treat of

Fallen lost Adam, and of the New Birth from Christ :

BEING

A short Declaration and Introduction concerning the highest
Ground, shewing how Man may attain Divine Skill and Knowledge.

By JACOB BEHMEN, the Teutonic Theosopher.

P R E F A C E

T O T H E

R E A D E R.



ACOB BEHMEN writes here concerning the *biggest* Point of Controversy, which is *Predestination*, and which has been left unresolved by any Pen satisfactorily since the first Rise of it, every several Party contending *pro* and *con*, still resting upon the *Texts* of Scripture brought to maintain their own Side; but notwithstanding all the Disputes that have been held between them, the *Texts* and that great *Mystery* remain *undecided*; the principal Cause of which may be the *seeming Opposition* of the *Texts* alledged by them, one Party supposing those on that Side should *overrule* the Meaning of those on which the adverse Party found their Arguments, whereas the *Texts* must needs be acknowledged to be *most true*. And the Truth in every Opinion cannot be contrary to the *Scriptures*, though the Parties are not able to reconcile the *Meaning* of them, or their own Opinions, how far *both* are true, and so continue as to their Affections at a wide Distance from one another.

But this Author disputes *not* at all, he desires only to confer and offer his Understanding and *Ground* of interpreting the *Texts* on both Sides, answering Reason's *Objections*, and manifesting his Knowledge, for the ^a *conjoining, uniting, and reconciling* of all Parties in ^b *Love*, in their differing and various Knowledge.

And this he has performed here and there in *all* his Writings, which explain the *Ground* of understanding all *Mysteries* both Natural and Divine; beginning in his *Aurora*, at the End of which he promises, *If God would let him live a while, he would sufficiently declare and explain St. Paul's Election and Predestination*. But he was hindered writing farther, the Book being taken from him presently after those Words were written by him, and so *that* Book never had any more added to it, but remained unfinished: This was in the Year 1612.

But in the Year 1619, he supplied the *Defect* of that in the *Three Principles*, and in the *Threefold Life* of Man.

And in the year 1620, he proceeded farther, in the forty Questions concerning the *Soul*; and in the Treatise of the *Incarnation* of Jesus Christ.

In the Year 1621, having been opposed at a Conference with some Friends by *Balthasar Tilken* about *Election*, and some other Matters in his Writings, he wrote an *Apology*.

^a See his Preface vers. 9.
^b See the Book, Chap. 13. vers. 68. to the End.

gy in Answer to him concerning that, and the Person of Christ, and of *Mary* in the same Book, and sent a Copy of it with a *Letter* to a Friend, in July, being the 17th in his Book of Epistles, and *two* others the next Day, being the 16th and 18th, which for the Reader's Benefit he is desired to peruse.

In the *Mysterium Magnum* is largely treated on that Subject of Election, where he mentions *Cain and Abel, Ismael and Isaac, Esau and Jacob*. Dated in 1623.

After that he wrote this present Treatise of *Election* in full Satisfaction of his first Promise in 1623. And the next Day he wrote the small *Appendix* at the End of this Book, concerning *Repentance*, in order to the making our Calling and Election sure: And a few Days after he wrote the 20th and 21st Epistles on the *same* Subject; and a little after he wrote the 13th Epistle, shewing how *Temptation* and Trouble of Mind may be remedied, which usually arise through the Dissatisfaction about God's Decree of *Predestination*: The Pieces here mentioned will give Light to the understanding this Book the better: But his own Testimony concerning this above the rest, is thus expressed in his

° Clavis in
Vol. 2. vers.
219.

° Clavis, where he says; *The Treatise of Election of Grace has a sharp Understanding, and is one of the clearest of our Writings.*

One *Hinderance* that has kept Men off from the Way to *decide* Differences, and to know the Meaning of the Scriptures, has been their retaining and mentioning only such Things, as have made People *never mind* the Meaning of those Texts which are most material and necessary for them to know, concerning the Word which is Christ and God.

° John Chap.
1.

In the Beginning was the Word, and the Word was with God, and God was the Word, all Things were made by it, and without it was nothing made that was made; in it was Life, and the Life was the Light of Men: Also, the Light shineth in the Darkness, though the Darkness comprehendeth not the Light; this is the true Light which enlighteneth every Man coming into the World; it was in the World, and the World was made by it.

° Psalm 4. 4.

These Texts are *seldom* pressed or considered, but those Arguments that can be collected concerning the *written Word* of God the Holy Scriptures, and chiefly what they call *the Word preached* by the Teachers in Pulpits are urged so much, that People are ready to understand the Texts concerning the substantial Word of God, the Word of his Power, the Word of Prophecy, the Word in our Hearts, whereby we should examine, and commune with our Hearts and be still; also the creating Word, the Word of Wisdom, the Word of Life; as meaning the Scriptures *only*: And Men are so violent as to account him a Heretic or Blasphemer, that shall be supposed once to *question* their Opinion in his Mind: And thus in part the true Understanding comes to be veiled from People's Eyes.

Some of the learned also are very *unwilling* to take so much Pains as to read and consider any Thing that is offered to their View; though some sincere Lovers of good Literature have by reading this Author found that which is *more excellent*, than what they and others had spent their Time in for a long Time together; because these account themselves filled so full with their *present* Wisdom and Knowledge, that they have no *Room* to desire any other, especially that which cannot be attained without casting away the high Esteem of what they have laid up as a *Treasure* to themselves already; and so every little Difficulty of *uncouth* Words or Phrases, and Expressions which they cannot presently see to fit and square with their former Building, makes them unwilling to be troubled about that which they think themselves to have more and *better* Knowledge of already. And thus they block up their own Way to inestimable Treasure which they know not of, and others *not* so learned attain, and they might have in great Abundance.

Another Bar the Learned have, which is, that they will not allow of reasoning and proving by *Similitudes*, because such are not demonstrative *logical* Proofs according to the Requisites of that Art. But he that was greater than *Solomon*, our Saviour himself, chose to teach in Similitudes the highest and most precious Wisdom, *hidden* under such

teaching: and if the Writings of the holy Prophets and Apostles be examined, it will appear that there is not the *least Thing* done in this World but by way of Similitude signifies and teaches us somewhat of the most *transcendent* and richest Mysteries of Eternity: All Visions which were the clearest Revelations were represented in something or other in part, or in the whole, *like* that which is in this outward World, though the Thing representing is but a *Shadow* in respect of the inward *Substance* that is resembled by it, as Christ and Faith are a Substance, and a Rock is but a Shadow; and the holy Spirit, the Word, and God, and the Divine Nature are *much more* a Substance; and the Things in this World resembling them scarce so much as an exact Shadow of them: So also the Sun of Righteousness, the City of God, the Trees in the Paradise of God, the fallow Ground of our Hearts, the Grain of Mustard Seed which the Kingdom of Heaven is *represented* by and likened to, a Steward, a Husbandman, a Door, a Vine, a Sheep-fold, a Candle set upon a Table, or put under a Bushel, a seething Pot with the Scum ^{Ezek. 24. 6.} rising up, a Rose, a ^d Lily, Briars, Thistles and Thorns, the seven Stars, the Dragon, ^d Hosea 5. 14. the Woman, the Candlesticks, the Temple, the Moon, Rivers, Fountains, Fire, Brimstone, &c. *every one* of these denotes to us some Mystery or other in the *spiritual* World, as will in due Time come to be manifested, which we could know nothing of, only by way of Similitude, but it is the *Spirit* alone that teaches the Mystery by and from them; neither can we apprehend the Demonstration of that which we *never* saw but by Similitude in those Things which the outward Man has seen or conceived, our Minds are *opened*, as the Understanding of a Child is in Learning; and we must be as Children to all our great Knowledge, or else we cannot be taught any *new* Thing that is beyond our former Reach, Apprehension, and Capacity; but when the Similitude is declared and weighed, the Knowledge of the Thing itself will be the more *easy*, and then the Demonstration of it may be briefly and exactly made by such as are Teachers in Christ's School to Scholars *exercised* in some Degree in such spiritual Matters: Otherwise that of our Saviour may well be asked them, saying; ^e *If ye believe not when I tell you earthly Things, how shall ye believe if I tell you Heavenly Matters?* ^e John 3. 12.

This may be a just Plea for this Author's teaching the Mysteries of Divinity by Examples and Similitudes of *natural* earthly Things: and in them he lays open his *Ground* of interpreting the Holy Scriptures, by which Men try the *deepest* Questions and Controversies in Religion, that the seeming Differences therein may be cleared and composed; that all may *understand* them rightly, all Christians, Jews, and Heathens, and so prize them as they ought. In his own Preface he sets down to this Effect; that the Supposition that God is *only* afar off in a Heaven above and beyond the Stars and Firmament *exclusively*, and not in every Thing, and every where present as to himself *Substantially* and totally, with all that is in Essence in the Unity of the Deity, and Trinity of Manifestation in his whole Kingdom, Power, and Glory, though as to the Creature *not* discernible or *perceptible*, but by his Word revealing himself in and to the Creature according to its Kind, is the only *Cause* why Men cannot satisfy themselves in that great Secret *Arcanum* of *Predestination*, and other high and necessary Mysteries mentioned in the Old and New Testament.

The *Heathens* would esteem the Scripture, if it was but hinted to them that they might consider it, that what is mentioned and contained therein, and of which it chiefly is appointed to testify, is *the same* with *that* which is in their very *Hearts*; they would rejoice to hear the lively Demonstration and Effects of that God and his Graces, that lie as a deep Fountain and Well-spring hidden in their own Souls, and then they would soon taste *the eternal Gospel* of the Love of God shed abroad in their Hearts upon reading the Holy Scriptures, if they were shewn how all lies within them in their Hearts and Souls.

The *Jews* also cannot be fully persuaded that Jesus Christ, whose Name is *Immanuel*, is and was the true *Messiah*; that they cannot *perceive* the Truth, but by understanding *how*

the promised Seed was by God put into, or rather raised up or caused to *sprout forth* in the Soul of *Adam* and *Eve* after the eating of the forbidden Fruit; and so was Salvation to *all Men* continually taking Effect in those who became the Off-spring of that Seed by forsaking their Sins, and being obedient to that Seed of God, the Word of Life, the Word of Promise, which is the Word of *Grace*, the Word of God, the Commandment, his Testimonies, his Ways, Statutes, Precepts, Judgments, which are so much pressed in *Moses* and in the *Psalms* of *David*: And all this is *Christ in them*: As to which Seed in the Line of the Covenant according to the Manifestation in the Flesh, *Christ Jesus* their Messiah and our Saviour *came* and took our Nature born of *Mary*, and finished our Redemption in a *human Soul*, such a one as all ours is, and therefore he condescends so low to call us his Brethren, though in him dwelt the Fulness of the Godhead bodily: And so he wrought and *perfected* our Salvation, and all should in him be Partakers of the *Divine* Nature, that were born again, and grew up in him, that is, in his Grace and Covenant in their Souls, so that he might rule in them to the subduing the Seed of the Serpent, the Lusts of the Flesh in *any* whoever they are. And this is that Light that enlightens every Man, even *every* Heathen, Jew, and Christian, at the Instant of taking the *Life* of the Soul in the Womb, so *coming into* the fleshy Substance of the Elementary Body of *this World*.

The Word of the Lord does not contradict itself, neither in its Operation in the *Works* of the outward World, nor in the *inward* Teachings of the Holy Spirit in the Soul, nor in the *written* Word of the Holy Scriptures, which were written as holy Men spake as they were moved by the Holy Spirit; which neither reaches, *nor can* teach any other than what the Holy Word speaks, from whence the Spirit proceeds. Therefore the *Essential* Word is to be considered in every Respect, before Men be able to decide a deep Controversy, Question, or Doubt in any Matter *fundamentally*: And we see that God's Ordinance in the outward World which we call Providence, does in Nature appoint what Profession and *Condition* of Life every one shall have; and upon this was *Caiaphas* High Priest that Year in which Christ was crucified, though he was *inwardly* a *Conspirer* against Christ; and so was *Judas* appointed to be one of the Apostles, though inwardly he was a *Devil*: So *King Saul* was among the Prophets; so also there are many *false Apostles* gone into the World, and many *false Christs*: but the true ones are what they are in Spirit and Truth in the inward hidden Man of the Heart: Therefore every one should labour to be that in *Spirit*, Mind, Soul, and Affection in his honest outward Calling, or Office, low, or high, which is right in the Sight of God according to his Word and *Ordinance*, which he is outwardly called to, and not under Pretence of the outward Calling think he is such without the Spirit; nor should he despise, and conspire against those who are *such* in Spirit, though not in the outward Calling at all: For most of the eminent Prophets, and so of the Apostles, Disciples, Evangelists, Elders, Bishops, Overseers or Pastors, Doctors or Teachers, have not been called from the Schools of the Prophets, nor from among the Learned or Noble, though some of them have been so; and those were called of God as was *Moses*, *Aaron*, *David*, *Peter*, *Paul*, *Timothy*, *Barnabas* and others. And so were the greatest Part of those called, who were the first Writers of the Books of the Old and New Testament.

We may observe, that as the *inward* substantial Seed of the Promise, the Seed of God, was hidden and suppressed in the Off-spring of *Adam* and *Eve*, except only in the *Line* of the Covenant going along through the Loins of many *sinful* Parents, even to *Mary*, the Mother of the *Messiah*, *Jesus* *Christ* the Son of God, who was the Son of ^b *Adam*, who was also the Son of God: But the Seed continued under the *evil* Life and *Conversation* of the old World before the Flood, though they had the Preaching of *Adam* himself, and *Abel*, *Seth*, *Enoch*, *Noah*, and others: And after the Deluge they were more depraved, though under the Preaching of *Noah*, *Shem*, *Heber*, and others till *Abraham*, to whom God sealed his Covenant of Promise with *Circumcision*, for a stronger

ר משיח
 פ משיח
 unctus,
 Anointed,
 John 1. 41.
 * Luke 3. 38.

Teaching to the outward Man, observed by *Isaac*, *Jacob*, and his Sons the twelve Patriarchs till *Moses* who was raised up by God, and received a further external clear Teaching, in the Institution of the *Passover* as another Seal of the Covenant; also in giving the *Law* of the Ten Commandments, which the outward Man had so darkened in the inward Heart almost of every one, very few excepted; also in the Law of Sacrifices and other *Ceremonies*, with the *Judicial Law* for Government of God's own People: And this Dispensation remained all along among a wicked and stiff-necked Generation in the World under the *Evangelical Teachings* of the Prophets, till Christ himself; under whose outward Teaching, while he was upon the Earth, Men were so *very wicked*, that according to his own Parable, when the Lord sent his Son to the Vine-dressers, thinking they would have revered him, they said this is the Heir, let us kill him, and the Inheritance shall be ours; and so they *killed him*, and cast him out of the Vineyard, at this Time, as it was necessary to help the outward Man: That the inward Word might grow in him *greater Teaching* was afforded, than in the Time of *Moses* or *Solomon*, being then incarnate, by the Ministry of *John the Baptist*, and by his own most significant Institutions and Instructions, and yet the Apostles could not apprehend, or remember what he told them, nor bear what he would have taught them before his Death, nor till the *Comforter*, the Holy Spirit was sent after his Ascension and Glorification; which should bring to their Remembrance whatever he had told them. And then this great Manifestation of the *Power* of God did so spring and spread, that many were converted by it, that were not prevailed with by the former Teaching; and it reached to *Saul*, who was also called *Paul*, and made an Apostle of the highest Mysteries to the Gentiles, and that was brought to his Knowledge by the Holy Spirit, which he had *never heard* from Christ as the other Apostles had; and by his Preaching the Gentiles became Christians. But in the Age following the Wickedness of nominal Christians was like that of the *Jews* before, which caused the Ark of the Testimony, the Book of the Law, their Temple, City, and Country, and every *excellent* Thing they had to be taken away or destroyed; and so these Christians caused that the powerful Effects of the Holy Spirit were *withdrawn* after the Decease of those first Preachers and faithful Brethren, till at length thick Darkness spread itself over all Nations, and there was only left some of the holy Men's Writings contained in the Old, and some in the New Testament, which were brought forth to Light, and put together in a *Book*, the understanding of them being small in the following Ages, except in those that suffered Martyrdom, who declared the Power thereof by mighty Wonders: And *much Teaching* successively began to spring up; yet the Holy Scriptures were not so *narrowly* looked into, nor so publickly divulged till the Time of *Luther* who was instigated and assisted by a little Book called *Theologia Germanica*, the German *Theology*, and the Sermons of *Tbauler*, most excellent in their Nature, and compiled in the obscure Times before him.

And then *Calvin* arose and many others afterwards, still prying more into the Letter of the Scripture, whereby a Diversity of *Questions* were raised in Divinity, though not fully decided and resolved to the Satisfaction of differing Parties, by the Pains of all that have laboured in *Scholastic Learning* to this very Day; which has caused some to apprehend, that the Time was not yet come for the clear Discovery of such Things. But this Point of *Predestination* is accounted the most hidden from the Knowledge of Men for the most part; tho' there are those that to the great Comfort of their Souls have had most Mysteries *cleared* to them in this Author, and *this* among the rest in this Treatise of his; which raises a Hope in them that the Time is not far off, wherein all the Mysteries of God shall be manifested, and the Manner perceived how this will be effected *in its Season*; and further they have found that it is true of this Book *the more Men read it, the better they* ^{Eph. 13.58.} *will like it*; and following the Advice given therein, they will find the *Key* that unlocks all Mysteries.

If the *inward Word* be chiefly considered in the reading and searching of the Scriptures, it will render them more plain and delightful to the Relish of our Souls, if there be any Sense or Feeling of God's being in our Hearts; as in this following Instance, wherein we may observe; that ^k *formerly God spake* by the same inward Word, at *sundry Times, and in divers Manners to the Fathers by the Prophets*, as in Dreams, Visions, Voices; *but in these last Days*, (this was spoken in the Time immediately after Christ's conversing on the Earth) *he has spoken to us by his Son*, and that not to be meant only as he was in the Flesh, but by his Spirit, by which the Divine Revelations of the Mysteries of the New Testament are shewn to be in a far more precious Way than those of the Old: The Apostle ^l *Peter*, who heard a Voice from Heaven out of the excellent Glory of Christ in the Mount, says; *We have also a more sure Word of Prophecy*. The Prophets had Voices and in several other Ways, Things manifested to them by the Word of Prophecy: Some other of the Apostles heard this Voice likewise in the Mount; but he says, *We*, which may be himself and the other Apostles and faithful, have also as well as the Prophets had, besides the Voices from Angels or God himself externally, a *more sure Word of Prophecy*. *What is more sure than the ingrafted Word*, which is able to save our Souls, which is Christ in us, ^m *the Word of Faith*, whereby we are saved? This the Apostle *Paul* says, ⁿ *We teach*; and which the Apostle ^o *Peter* calls *The Word of the Lord* which endureth for ever; and saith, it is *the Word of the Gospel which the Apostles preach*, which must needs be the inward Word of Prophecy: For it is the Eternal Word, whereby all that have prophesied have been enabled and instructed, and no other; and seeing it is within the Soul itself, it is certain they *had it*, and in that was still the more sure to them: And the Faithful to whom the Apostle *Peter* wrote, had it manifest, giving Light to them in their Souls, otherwife if it had been related to them only outwardly without inward Light, they could *not* have taken Heed to it, in the Judgment of the Holy Spirit in the Apostle, according to his Saying to them, *ye do well that ye take Heed to it, as to a Light shining in a dark Place*, the same that shone in the Darkness, and the Darkness comprehended it not, *viz.* in their dark Souls, *till the Day dawned, and the Day-Star arose in their Hearts*. This Light lightening every one coming into the World, being the *most sure Word of Prophecy* to and in us all, we should be obedient to it, that after the Day-Star the Son of Righteousness may arise in our Hearts with Healing, Eternal Life and Salvation in his Wings.

For though the Light be in all our darkeſt Hearts and Souls, and *shines* therein, yet if we take not Heed to it, we cannot comprehend the Light, or rather shall not be comprehended by it; nor will the Day dawn, neither shall we have any *Morning in us* ^o, as the Hebrew Text in *Isaiab* expresses it; and then we cannot speak according to that Word which is the Law and Testimony, not that which is written with Ink, or in Tables of Stone, which endureth not for ever, but the Substance of it in the fleshly Tables of our Hearts, written by the Finger of God, when he created the Soul at the first Beginning of Life in the Womb: It is that which ^p *endureth for ever*, as is intimated in the Psalms in this Manner, ^q *the Testimonies of the Lord are very sure*: *He hath founded them for ever*: ^r *David took them as an Heritage for ever*: *Every one of the Lord's righteous Judgments endureth for ever*.

He that mindeth this innate Word of Life will soon have a clearer Understanding of the Scriptures, and not only so, but at length attain what they themselves knew that spake and penned them; and as the Time of the World proceedeth further to its Limit, that shall be understood of the Eternal Word which neither the Angels, nor Prophets, nor Apostles knew, who saw what the Angels desired to look into, and were not able; for the Word of God is the utmost that can ever be possibly known at all; by this the Holy Men had their Knowledge, having it manifested to them in their Hearts; and their Knowledge has been expressed by their Words to them from the Beginning of the World,

and will be so to the End of it. And some of them wrote those Things in Books which have been preserved to us, that we might read those Writings of Men full of the Holy Spirit, which in them proceeded from the Father and the Son, *viz.* Christ whose Name is called *the Word of God*. The Words of those Men may be called the Words of God, and their Minds so instructed by the Divine Wisdom and Understanding may be called the Mind of God, or his Thoughts, Sense and Meaning, for they are not their own, but God himself, his Will, Mind, Word and Spirit, his Light, Wisdom and Understanding are manifested in theirs, and in all Men who speak or write of such Things with a true and real Knowledge of them, and they will be manifested in every one who is obedient and willing to be taught and enlightened thereby into a Holy Life; for God is the same yesterday, to-day, and for ever in the Souls of every one, and reveals his Secrets to his Holy People.

These Things, and much more are accurately discovered in this Treatise and others of the Author, in order to the clearing the Point of Predestination.

Which when I ponder in my Mind, I cannot but the more exceedingly prize, and most highly love the Divine Writings of the Holy Bible; and rejoice that God has bestowed so great a Gift and Endowment upon the blessed Child-like *Jacob Bekmen*, that he should by his Writings lead us in such a simple Way to understand the Scriptures of the Holy Prophets and Apostles, which he has done in a fundamental and most convincing Manner.



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T H E

A U T H O R'S

P R E F A C E.

*W*HEN Reason bears any thing said concerning God intimating what he is according to his Being, Essence, Substance and Will, it imagines in itself as if God were some strange thing afar off, dwelling without and beyond the Place of this World, aloft above the Stars, and governed only by his Spirit with an omnipotent Power in the Place of this World.

2. But it supposes that his Majesty in Trinity, wherein God is especially manifest, dwells in Heaven, without and beyond the Place of this World.

3. And thereupon Reason falls into a creaturely Opinion, as if God were some strange thing, and that he did before the Time of the Creation of the Creatures and of this World hold a Consultation in himself in his Trinity, by his Wisdom, to contrive what he would ake, and to what End every thing should serve, and so has framed a predestinate Purpose in himself, what he would ordain every thing to be.

4. Whence the contentious Opinion is risen, of God's Determination concerning Man, as if God had in his Purpose or Predestination chosen one Part of Men for Heaven, to be in his holy Habitation, and appointed the other Part to eternal Damnation, in whom he will manifest his Wrath; and that contrariwise in the other which are his chosen and elect he will manifest his Grace.

5. And so it is thought he has in his Predestination made a Separation, that he might shew his Power both in Love and Anger: And therefore every thing must of Necessity be as it is.

6. That Part ordained to Wrath it is conceived are so reprobated and hardened by God's Purpose and Predestination, that there is no Possibility left for them to attain the Salvation of God, and on the contrary in the other there is no Possibility of Damnation.

7. And though the Holy Scripture speaks almost the very same Words, to which creaturely Reason assents, which understands not at all what God is; yet Scripture, on the other Side, speaks much more to the contrary; that God wills not Evil, nor has purposely by way of Predestination made any thing that is evil.

8. Both those Contraries, how they are to be understood each of them in its own Ground, we will give to the Christian impartial Readers, the Seekers and Lovers of the Ground and of the Truth, to unite and reconcile them, and establish the true Understanding: I say, we will give them a short Explanation to consider of, and present our Gift or Talents (as it is apprehended and laid hold on in the Grace of the highest Good) for them to examine with a good Intention.

9. Not meaning thereby to contend against, or despise any for their conceived Opinion, but for a Christian and brotherly conjoining and uniting of our Gifts which we have, bestowed upon any of us from the Divine Grace.

10. The Branches and Twigs of a Tree appear not in all things like in Form, and yet stand in one and the same Stock, and one gives and introduces Entity and Virtue into the other, and all flourish and rejoice, blossom and bear Fruit in one Stock, there being no Grudging and Dislike

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of their Strength and Dissimilitude; but each Branch labours to bring forth its Fruit and Harvest.

11. *So it may also well be with our unlike differing Gifts; if we introduce our Desire into the right true Mother, as into our Stock, and each Branch of the Tree afford the other its Virtue in good Will.*

12. *We must not bring ourselves into Selfishness, and into our own Lust of Self-Love, as going forth in Pride, willing to be above our Mother in whom we stand, and above all her Children, and be a Tree of our own.*

13. *Neither are we to receive into us the Devil's Poison and Venom or Infection of Self, and false or wicked magnetic Impression, whence Strife and Opposition, also Rents and Schisms and Divisions arise, so that one Twig of the human Tree rends and separates itself from the other, and affords them not his Ens or Being and Virtue, and exclaims against them for schismatical, sectarian, apostate, false and wicked.*

14. *It sets itself, and is known as a broken separated Twig before its Brother in a false Lustre or Shew: Whence the Multitude of Contentions among Men have risen.*

15. *Of all which we will signify what the Original of Contention is, and from whence Opinions and Divisions naturally arise; we will also signify what the true Ground of the only Religion is.*

16. *And we will shew from whence the Opposition from the Beginning of the World to this Time has proceeded, for the better understanding of the Divine Will, both according to Love and Anger; and how it is all fundamentally to be understood.*

17. *And we admonish the loving Reader to immerse himself in Divine Humility into God and his fellow Branch or Brother; and so he may read and conceive our received deep Sense and Apprehension, and be brought from all Error into the true Rest, wherein all things rest in the Word and Power of God. And we commend him into the working Love in the Ens or Being of Christ, and our well intended Will and Desire into his. AMEN.*



E L E C T I O N .

The first Chapter.

Of the sole Will of God, and of the introducing his Substance of Revelation, or bringing it into Manifestation; and what the One Only God is.

1.  OD says in *Moses*, in a manifested revealed & open Voice, to the People of *Israel* (among whom he introduced himself from his *bidden Secresy* in a manifest Sound after a *formed* creaturely Manner, and caused them to hear, that the Creature might apprehend him) saying, ^b *I the Lord thy God am but one only God; thou shalt honour no other Gods besides me.*

2. Also *Moses* says, ^c *The Lord our God is an angry and jealous God, and a consuming Fire*; and in another ^d Place, *God is a merciful God. Also his Spirit is a Flame of Love.*

3. These seem to be contrary, in that he calls himself an angry God and a consuming Fire; and then also a Flame of Love, which can be nothing but only *Good*, otherwise he were not God, *viz.* the only Good.

4. For Men cannot say of God, that he is this or that Evil or Good, which has *Distinction* in itself, for he is himself without, or beyond Nature and Creature, and without creaturely Affections.

5. He has no Inclination to any Thing, for there is nothing *before him* to which he should incline, neither any Evil or Good.

6. He is himself the *Abyss*, without any Will at all: In respect of Nature and Creature he is as an eternal Nothing: There is *no* Passion or Pain in him, nor any Thing that can either tend to him, or deviate from him.

7. He is the one only Being, Essence, or Substance, and there is nothing either before him or after him, of which or *wherein* he could form or grasp a Will to himself.

8. He has also nothing that can *generate* him, or give to him: He is the *Nothing and All-things*, and is one only Will, in which lie the World and the whole Creation.

9. In him all is alike eternal, without Beginning, equal in Weight, Measure, and Limit: He is neither Light nor Darkness, neither Love nor Anger, but is the eternal ONE: Therefore says *Moses*; *The Lord is one only God.*

10. This unsearchable, inconceivable Will without Nature which is only one, having nothing before it, nor after it, which in itself is but one, which is as nothing, and yet all Things; this is, and is called the one only God, which conceives and finds himself in himself, and generates God of God.

That is, such a Voice, as that the outward Man composed of the four Elements could hear him.

^b Exod. 20.

^{2, 3.}

^c Deut: 4.

^{24.}

^d Deut. 4.

^{31.}

11. Thus the *first* only Will without Beginning, which is neither Evil nor Good, *generates in itself* the only eternal Good, as a comprehensible Will, which is the Son of the abyſſal bottomleſs Will, and yet is equally eternal in the unbeginning *Will*.

12. And that *ſecond* Will is the *first* Will's eternal Perception and Finding, wherein the Nothing finds itſelf to be Something in itſelf.

13. And the unſearchable, *viz.* the bottomleſs Will, goes forth through its eternal found, or invented Will, and brings itſelf into an eternal *Viſibility* of itſelf.

14. Thus the *bottomleſs* Will is called the Eternal FATHER.

15. And the *conceived* Will of the Abyſs is called his generated begotten or innate SON; for it is the ENS or Being of the Abyſs, in which the Abyſs conceives itſelf in a Ground or Foundation.

16. And the *Exit* of the bottomleſs Will, through the conceived *Ens* or Being or Son, is called SPIRIT; for it drives the conceived *Ens* or Being forth from itſelf, into a moving or *Life* of the Will; as a Life of the Father and the Son.

17. And that which is gone forth is the Longing or *Delight*, *viz.* that which is found by the Eternal Nothing, wherein the Father, Son, and Holy Spirit, or the Deity finds and beholds itſelf, and it is called God's *Wiſdom* or Viſibility.

18. This threefold Being, Eſſence or Subſtance in its Birth, in the Viſibility of itſelf in the Wiſdom, has been *ever* from Eternity, and poſſeſſes in itſelf no other Ground or Place but *only itſelf*.

19. It is one only Life, and one only Will, without *Deſire*, and is neither thick nor thin, neither high nor deep: It is neither Space, Time, nor Place; neither does it poſſeſs in itſelf either thick or thin, high or deep, Space or Time, but is through all and in all, and yet is to all as an *incomprehenſible* Nothing.

20. As the Influence of the Sun works in the whole World, in all Things, and through all Things, and yet that all cannot take any thing of the Sun, but muſt be his *Patient*, and operate with the Virtue and Power of the Sun; in ſuch a Manner is God to be conſidered as what he is, *without* Nature and Creature in himſelf, in a Self-comprehenſible *Chaos*, without Ground, Time, and Place.

21. Wherein the Eternal Nothing comprehends itſelf in an *Eye*, or Eternal Seeing, for its Self-Viſibility, Perceptibility, and Capacity of being found.

22. Whereupon Man *cannot* ſay that God has *two* Wills, the one to Evil, the other to Good.

23. For in the creatureleſs Deity, without Nature, there is no more but *one* only Will, which is alſo called the *one* only God.

24. Who alſo in himſelf wills no more but *only* to find and comprehend himſelf, and to go forth from himſelf, and ſo with the *Exit* *introduce* himſelf into a Viſibility.

25. Wherein Men may underſtand the Trinity of the Deity together with the Glaſs of his Wiſdom, as the *Eye* of his Viſion, or Intuition.

26. Wherein all Powers and Virtues, Colours, Wonders, and Beings in that one only Wiſdom, in equal Weight and Meaſure without Properties, are underſtood, as *one* only *Ground* of the Being of all Beings.

27. A Delight or Longing found in himſelf to *Something*: A Delight or Longing to the Manifeſtation, Revelation, or finding of Properties.

28. Which Delight, Longing, or Wiſdom in itſelf, in the *first* Ground, is yet wholly *without* Properties: For if there were Properties, then there muſt be alſo ſomething that affords or cauſes diſtinguiſhing Properties.

29. But now there is *no* *Cauſe* to the producing the Divine Delight, Longing, or Wiſdom, but barely and only the one only Will, *viz.* the one only God; which himſelf introduces himſelf into a Trinity, *viz.* into a *Comprehenſibility* of himſelf.

30. Which Comprehensibility is the *Centre*; viz. the Eternal comprehended ONE, and is called the Heart or Seat of the Eternal Will of God, wherein the Abyfs possesseth itself in a Ground, which is the sole and only Place and Seat of God.

31. And yet in no Possibility of Partition, Separability, or Distinction; it is also totally unmeasurable, without any Form or Similitude, for there is nothing before it that can be likened with it.

32. This Heart or Centre of the Abyfs is the Eternal *Mind*, viz. of the Will, and yet has nothing before it, that it can will, but only the one only Will that comprehends itself in this Centre: The first Will to the Centre, has also nothing that it can will, but alone this one only Place or Seat of its Capability of finding itself.

33. Thus the first Will is the Father of its Heart, or the Place of its finding, and a *Possessor* of that which is found, viz. of its innate or only begotten Will or Son.

34. The bottomless unfathomable Will, which is the Father and Beginning of all Beings, *generates* in itself a Place of Comprehensibility, or, as may be said, *possesses* the Place; and the Place is the Ground and Beginning of every Being, and *repossesses* the unfathomable Will again, which is the Father of Beginning to be a Ground.

35. Thus is the Father and his Son, viz. the Place to *Self-hood*, one only God, having one only Will.

36. Which one only Will in the comprehended Place of the Ground or Foundation, goes forth out of itself, out of the Comprehension; wherein with its *Exit* it is called a Spirit.

37. And the one only Will of the Abyfs divides itself with the first eternal unbeginning Comprehension into a *threefold Operation*, and yet continues but *one* Will; viz. the *first Will*, which is called Father, ° operates or generates in it the Son, viz. the Place or Seat of the Deity. ° Produces or effects.

38. And the Place or Seat of the Deity, which is the Father's Son, operates in itself in the Perceptibility the Powers and Virtues of the Wisdom, all which Powers arise in the Son.

39. And yet here all Powers are but one only Power, and that is the perceptible inventible *Deity* in itself, in its own Will and Being, without any Separability or Distinction.

40. These found, generated, effected or operated Powers, as the *Centre* of the Beginning of all Beings, the first Will, which is called Father, breathes forth in the Perceptibility of itself out of the *one* only Power, which is his Seat or Son out from itself, after that Manner as the Sun-Beams shed themselves forth out of the *magick Fire* of the Sun, and manifest the Power, Virtue, or Influence of the Sun.

41. And so that *Exit* is a *Beam* of the Power of God, as a moving Life of the Deity; wherein the unfathomable Will has brought itself into a Ground or Foundation, as into a Power of willing, and that *breathes forth* the Will to the Power, out from the Power. † Or stirring.

42. And the *Exit* is called the Spirit of God, which makes the third Operation or *Effect*, viz. the Life or stirring in the Power.

43. The fourth Operation now is performed in the out-breathed Powers, viz. in the Divine Visibility or *Wisdom*, wherein the Spirit of God, which rises out of the Powers with the out-breathed Powers, as with one only Power, plays with itself.

44. Where it introduces itself in the Powers, into *Formations* in the Divine Delight and Longing; as if it would introduce an *Image* of this generating to the Trinity into a several distinct Will and Life, as a Modelling of the one only Trinity.

45. And that imprinted Image is the *Delight* or Longing of the Divine Visibility; and yet a Man must not here understand a comprehensible creaturely Image that may be circumscribed; but the Divine *Imagination*, viz. the first Ground or Foundation of the *Magia*, out of which the Creation has taken its Beginning and Original.

* Pſychical.
 b Gen. 1. 26.
 27.

46. Also in that *Imprinting* of the *magic* Comprehension in the Wisdom, is understood the angelical and ^s soulish true *Image* of God, where *Mofes* ſays, ^b *God created Man in his Image*, that is, in the *Image* of this *Divine Impreſſion* according to the Spirit, *and in the Image of God created he him*, as to the Creature, of the created corporeal Imagibility or Figure.

47. So alſo it is to be understood of the Angels, according to the *Divine Being* out of the *Divine Wiſdom*, but the *creaturely* Ground and Foundation ſhall hereafter be ſignified, wherein the Properties lie.

48. In this forementioned Recital, we underſtand very briefly and ſummarily what God is, without and *beyond* Nature and Creature, where *Mofes* ſays, *I the Lord thy God am one only God*.

49. Whoſe Name in the ſenſual or ſenſitive Tongue, wherein this *Divine Generating* in the Powers of the only *Wiſdom* introduces itſelf into a Comprehension of an *Image* of itſelf, is called JEHOVAH, as an imprinted Delight or Longing of the Nothing into ſomething, or the Eternal ONE.



50. Which in a Manner might be deciphered with ſuch an *Image* or Figure , and yet it is not a *measured* or divided *Image* or Substance; but this is for the Mind to conſider of.

51. For this *Imprinting* in itſelf is neither great nor ſmall, and has no where any Beginning or End; but only that the *Divine Delight* or Longing *introduces* itſelf into a Substance of its Viſibility, as into *Creation*.

52. Yet in itſelf the *Imaging* or *Figuration* is *endleſs*, and the *Formation* not circumſcriptive; as the *Modelling* in *Man's Mind* immeaſurably ſtands perpetually in a continual Form, wherein innumerable Thoughts may model and conceive or frame themſelves in one only Mind, which yet in the earthly Creature ariſe for the moſt part from the *Fancy* of the *ſtarry* Mind, and not from the Powers of the inward Ground of the *Divine Wiſdom*.

53. Here we will intimate to the Reader, that God in himſelf, ſo far as he is called God, without and beyond Nature and Creature, has *no more than one* only Will, which is to give forth, and generate himſelf.

54. God JEHOVAH generates nothing but God, that is, he generates only *himſelf*, as Father, Son, and Holy Spirit, in the one only *Divine Power* and *Wiſdom*.

55. As the Sun has but one only Will, which is, to give forth itſelf, and with its Deſire in all things to preſs forth and grow, and to *beſtow* Life, Power, and itſelf in all things; ſo in like Manner alſo is God without Nature and Creature the one only Good, that cannot give or will any thing but God or *Goodneſs*.

56. Without Nature and Creature he is the greateſt *Meekneſs* and Humility, wherein is no Way, Foot-ſteps or Prints poſſibly, either of any Will to good or evil Inclination; for there is neither Good nor Evil before him.

ⁱOr Being,
 or Eſſence,
 or Substance.

57. He is himſelf the Eternal only Good, and a Beginning of every good ⁱ Thing or Will; neither is it poſſible that any Evil at all can penetrate into him, in as much as he himſelf is the one only Good; for he is all Things, and beyond him is nothing.

58. He is in himſelf an operative ſubſtantial *Spiritual Power*, the higheſt ſimpleſt Humility and *Well-doing*, alſo feeling Love, pleaſing good Reliſh in the Senſe, the ſweet generating, well and delightful Hearing.

59. For there all Senſes qualify and *operate* in equal Harmony and Agreement; and there is no other than an amiable Boiling or Springing of the Holy Spirit in the one only *Wiſdom*.

60. Concerning which, a Man *cannot* ſay he is an angry God; neither that he is a merciful God; for in this, there is *no* *Cauſe* of Anger, nor any *Cauſe* of Love to any

Thing, for he is himself the one only *Love*, which in meer *Love* generates himself, and introduces himself into *Trinity*.

61. For the first Will, which is called *Father*, loves its *Son*, viz. its *Heart* of its own *Manifestation*, because it is its *Perceptibility* and *Power*.

62. Even as the *Soul* loves the *Body*, so in like Manner does the comprehended Will of the *Father* love his *Power*, and *spiritual Body*, viz. the *Centre* of the *Deity*, or the *Divine Somewhat*, wherein the first Will is somewhat.

63. And the *Son* is the first Will's, viz. the *Father's Humility*, and desires again mightily the *Father's Will*; for without the *Father* he were nothing; and he is rightly called the *Father's Longing* or *Desire* to the *Manifestation* of the *Powers*, viz. of the *Father's Taste*, *Smell*, *Hearing*, his *Feeling*, and *Seeing*.

64. And yet a *Man* must not here understand any *Division* or *Distinction*; for all the *Senses* lie in *equal Weight* in the one only *Deity*; only consider, that these *Senses*, which arise in the *Ground* of *Nature*, exist, in that the *Father* speaks forth these *Powers* from himself into *Separability* or *Distinction*.

65. And the *Holy Spirit* is therefore called *Holy*, and the *Flame* of *Love*, because he is the *out-going Power* from the *Father* and the *Son*, viz. the *moving Life* in the first Will of the *Father*, and in the second Will of the *Son* in his *Power*, and because he is a *Framer*, *Worker*, and *Driver* on in the *outgone Longing* of the *Father*, and of the *Son*, viz. in the *Wisdom*.

66. Thus loving *Brethren*, ye poor *Men* confounded by *Babel*, which has seduced you through *Satan's Envy*, mark this: When *Men* tell you of three *Persons* of the *Deity*, and of the *Divine Will*, know that the *Lord our God* is one *Only God*, that neither wills, nor can will *Evil*.

67. For if he did will some *Evil*, and also did will some *Good* in himself, there were then a *Rent* and *Division* in him; and so there must be something that was the *Cause* of *Contrariety*.

68. But there being nothing *before* *God*, therefore there is nothing that can move him to any thing; for if any thing did move him, then were that *before* and *greater* than himself, and it would be, that *God* was at *odds*, and divided in himself, and then also that must be *moveable* from a *Beginning*, since it did move itself.

69. But we tell you, in or according to the *Saying* of the *Only ONE*, that the *Being*, *Essence*, or *Substance* of *God*, so far as he is called *God*, is understood to be *without* *Ground*, *Place*, and *Time*, dwelling in himself, and not to be considered as in any several *distinct* *Place*, with a separated *Dwelling apart*.

70. But wilt thou know where *God* dwells, take away *Nature* and *Creature*, and then *God* is *All*; take away the *out-spoken* formed *Word*, and then thou seest the *Eternal speaking Word*, which the *Father* speaks forth in the *Son*, and thou seest the *hidden Wisdom* of *God*.

71. But thou wilt say, I cannot take away *Nature* and *Creature* from me; for if that were done, I should be nothing, therefore I must thus represent the *Deity* by an *Image* or *Resemblance*, because I see that there is in me *Evil* and *Good*, and so also, it is to be understood in the whole *Creature*.

72. But hearken my *Brother*, *God* says in *Moses*, * *Thou shalt make thee no Image of my* Exod. 20. *God, neither in Heaven or upon the Earth, nor in the Water, nor in any Thing,* to signify 4. Levit. 20. that he is no *Image*, nor wants any *Place* to dwell in, neither should *Man* seek for him 8. in any *Place*, but only in his formed out spoken or expressed *Word*, viz. in the *Image* of *God* in *Man himself*.

73. s A it is written, ¹ *The Word is near thee, viz. in thy Mouth and Heart.*

74. And this is the right and nearest *Way* to *God*; for the *Image of God* to sink down in itself from all imprinted *Images*, and forsake all *Images*, *Disputation*, and *Contention* in 1 Deut. 30. 14 Rom. 10. 8.

itself, and depart from Self-Will, Desire and *Opinion*, and immerse itself meerly and solely into the Eternal One, *viz.* into the clear *single Love of God*, trusting therein, which he has after the Fall of Man in Christ introduced into the *Humanity* again.

75. Thus I have therefore somewhat largely represented, that the Reader might learn to understand the right and first Ground, what God is, and wills; and that he *seek* for no evil or good Will in the One only creatureless God, who is without Nature, also that he *go forth* from the Images of the Creature, when he will consider God, his Will and the Eternal speaking Word.

76. And when he will consider from whence Evil and Good proceed, *whence* God calls himself an angry, zealous, or jealous God, he must turn himself to the Eternal Nature, *viz.* to the out-spoken or expressed compacted *formed Word*, and then to the Nature, *viz.* the *beginning temporal Nature*, wherein lies the Creation of this World.

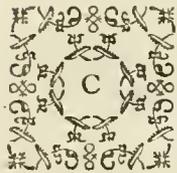
77. Therefore now we will inform the Reader further concerning *God's Word*, which he expresses from his Powers, and shew him, 1. The *Separation*, *viz.* the Original of Properties, whence a good and evil Will arise.

78. And 2. To what End this must be inevitably so.

79. And 3. How all things stand in such a *Condition*. And 4. How Evil arises in the Creature.

The Second Chapter.

Of the Origin of God's Eternal Speaking Word: And of the Revelation or Manifestation of the Divine Power; viz. of Nature and Property.

1.  CREATURELY Reason stands in the *formed*, comprised, expressed, or out-spoken *Word*, and therefore is an imaged figured Substance, and thinks always God also is an Image, or figured Substance, having some *Shape* or other, that can irritate and introduce himself into Properties to Evil or Good, in like Manner as itself has imagined concerning this high *Article* of the Divine Will.

2. And 1. It supposes that God has from Eternity framed in himself a *predestinate* and predeterminate Purpose and *Election*, decreeing what he would do with his Creature.

3. And 2. That he has thus introduced himself into a *peremptory* Resolution, that he might manifest his Love and Mercy to his chosen and elect.

4. And 3. That so his Wrath may be a *Cause* that his Mercy and Compassion might be made known: All which, in the Ground, is *thus*, that God's Wrath *must* manifest and reveal his Majesty; as Fire does the Light.

5. But concerning the Will of God, as also concerning the divided *Distinction* of the Word, and of the Creature, it has no right Apprehension.

6. For if God had once held any *Consultation* in himself, thus to manifest or reveal himself, then, 1. his Manifestation had *not* been from Eternity *without* a Mind, Intention, or Place.

7. And 2. Then also must that Council once have taken *Beginning*.

8. And so, 3. There must have been a *Cause* in the Deity, for the sake of which God in his Trinity had consulted.

9. And, 4. Then must also *Thoughts* have been in God, which so moulded him into Forms and *Ideas*, representing how he would fit and compose every thing.

10. But he himself is only ONE, and the *Ground* of all Things, and the *Eye* of every Being, and the *Cause* of every Essence; out of his Property ^m Nature and Creature exist. ^m Virtue, Power or Faculty.

11. For what should he then consult with himself if there be *no Enemy* before or behind him; and he himself alone is *All*, even the Will, the Possibility, and the Ability?

12. Therefore when we will speak of God's *unchangeable* Being solely and alone; 1. What he wills, 2. What he would have come to pass, and 3. What he always wills, we must *not* speak of his *Consultation*, for there is no Consultation in him.

13. He is the Eye of total Visibility, and the Ground of every Existence; he always wills and does in himself but *one thing*, viz. generates himself, in the Father, Son, and Holy Spirit, in the Wisdom of his Manifestation; besides this, the One only ⁿ God in ⁿ Abyssal. himself wills *nothing*.

14. Neither has he in himself any more or farther Consultation; for if he would any thing more in himself, then that Will could *not* be *omnipotent* enough to bring it to pass.

15. Also thus he can will no more in himself, but only *his Will*; for that which he has ever willed from Eternity, he *himself is*.

16. He is also one alone, and no more; nor can one only thing be at Strife with itself, from whence Consultation should arise to decide the Strife.

17. So also it is to be considered concerning those things which spring out of an Eternal Ground, which is without Beginning, that every Thing, which is from an Eternal Ground, is a thing in itself, and is its own Will, that has nothing *before* it that can destroy it; unless it brings itself into a heterogeneous, or *strange* Apprehension, which is not ^o conformable to the first Ground out of which it is risen; and then there is a *Separation* from the total Entireness. ^o Or agreeable.

18. As we are to understand the like concerning the Apostate Devils, and the Soul of Man; that the Creation has broken itself off from the total entire Will, and brought itself into a peculiar, separate, different Apprehension, opposite to the Divine Unigeniture, or sole Operation.

19. But for the understanding of this we are to look upon the *chief Cause*, how this could be done; for if the ^p Powers of the one only Divine Property had *not* introduced themselves into *Divisibility*, then that could not have been. ^p Or Faculties.

20. And there would neither have been Angels nor any other Creature, neither would there have been any *Nature* or *Property*, and the invisible God would only have been manifested in the still and quiet working Wisdom in *himself*, and all Beings would have been one only Being.

21. Concerning which, Man cannot speak as of a Being, but of a longing *Delight*, working in itself; which is indeed but just so in the one only God, and no otherwise.

22. But when we consider the *divine* Manifestation or Revelation in the whole Creation, in all things, and peruse *the Holy Scriptures*, then we see, find, and apprehend the *true* Ground.

23. For it is written ^q *In the Beginning was the Word, and the Word was with God,* ^q John i. 1, *and that Word was God; the same was in the Beginning with God; all things were made by* ^{2, 3.} *it, and without it was nothing made which was made.*

24. In this short Description lies the whole Ground of the Divine and Natural Revelation or Manifestation in the Being of all Beings. ^{Which is the *Mysterium Magnum*.}

25. For what is termed in the Beginning, is here called the *Eternal Beginning* in the Will of the Abyss to a Ground or Foundation, that is, to the divine Apprehension, wherein the Will comprises or frames itself in a *Center* to a Ground or Foundation, viz. to the Be-

ing of God, and brings itself into Power, and goes forth from the Power into Spirit, and in the Spirit models itself into *Perceptibility* of the Powers.

26. Thus those Powers, which all lie in one Power, are the *Original of the Word*: For the one only Will comprises itself in the one only Power, wherein lies all hidden
 * Or Wisdom. Secrets, and breathes itself forth through the Power into * *Visibility*.

27. And that same Wisdom or Visibility is the *Beginning* of the Eternal Mind; viz.
 * Umblickung the * every Way Discovery of itself.

the shining
 round or
 Glance. 28. Of this now it is said, *The Word was in the Beginning with God, and was God himself.*

29. For the Will is the *Beginning*, and is called God the Father.

30. This comprises itself into *Power*, which is called God the Son.

31. And the *Ens* or Being of the Power is the Science and Cause of the speaking; viz. The Essence or Divisibility of the one only Power, that is, of the Distribution or branching forth of the Mind, which the Spirit with its going forth out of the Power makes distinguishable.

32. Now there can be no *Speaking* or Sound, for the Powers stand all in one only Power, in great Stillness and Quietness, unless that one only Longing or Delight in the Power * comprises itself into a *Desire*, as into a Science or Root.

* Or compact. At-
 tracting into
 itself. 33. That is, the free Longing comprises or frames itself into a Science or Root of itself, to a *Formation* of the Powers, that the Powers may enter into a Compaction to a sounding Noise; from whence the sensible Tongue of the *five Senses* exists, viz. an inward Vision, Feeling, Hearing, Smelling, and Tasting.

34. Yet this must not be understood creaturely, but only after the Manner of the *first* Perceptibility and Invisibility in a sensible Manner.

* The Eter-
 nal formed
 Word, viz.
 the Son of
 God.
 John i. 1.
 * Germanice,
 IN dem an-
 fange BEY
 Gott. 35. and then it is here said rightly, *The Word, viz. the * eternal formed Word, was IN the Beginning WITH God*; for here now two Beings are to be understood, viz. the *un-
 formed Power*; that is, * IN; and the *formed Power* that is { WITH }
 BEY } for that is entered into somewhat to Mobility.

36. The IN is still and *quiet*, and the { WITH }
 BEY } is *compact*, and out of this Compaction and Science arise Nature and Creature and every Being.

37. And here we should open the Eyes of our Understanding wide, that we may know how to *distinguish* God and Nature; and not say only, God wills, God creates.

38. It is not enough for Men to juggle with the Holy Spirit, and *account* him a Devil, as captivated Reason does, which says, *God wills Evil*.

39. For every willing of Evil is a Devil, viz. a false compacted Will for self, and a Rent or Splinter broken off from the entire Being, and a *Phantasy*.

40. Therefore I exhort the Reader deeply to apprehend our Sense, and to avoid the Phantasy of making *Conclusions* and Determinations without the true inward Ground or Foundation We will here set him down the true Ground.

41. Understand; The Powers to the Production of the Word are God, and the Science or Root, viz. the magnetical Attraction, is the *Beginning of Nature*.

42. Now the Powers *cannot* be revealed without this Desire of Attraction: God's Majesty in the working Power to Joy and Glory would not be *revealed* without that Attraction of the Desire; and there would be no Light in the Divine Power, if the Desire did not attract and *over-shadow* itself.

43. In which, the Ground of Darkness is understood, which then introduces itself to the kindling of the *Fire*; according to which God calls himself an angry God, and a consuming Fire, wherein is the great *Divisibility*, also Death and dying, moreover the gross apparent creaturely Life exists, and is *understood*.

44. A Similitude of which you have in a *burning Candle*, where the Fire attracts the Candle into itself, and consumes it, where the Being or Substance dies; that is, in the dying the Darkness transmutes itself in the Fire into a Spirit, and into another Quality or Source, that is to be understood in the *Light*.

45. As to which, Men cannot understand there is any true *palpable* Life in the Candle, but with the kindling of the Candle the *Ens* or Being of the Candle in the consuming introduces itself into a painful palpable Motion and *Life*; out of which painful palpable Life, the Nothing, *viz.* the One becomes *shining*, and lights far and wide.

46. Thus we are also to conceive of God, that he has *therefore* introduced his Will into a Science or Root to Nature, that his Power in Light and Majesty may be *manifested*, and that there might be a *Kingdom of Joy*.

47. For if in the Eternal One no Nature did arise, then *All* would be still and quiet.

48. But Nature introduces itself into Painfulness, Perceptibility, and a Power of being discovered, that the eternal *Stillness* might be moveable, and that the Powers to the Word might be apparent.

49. Not that the Eternal becomes painful, no more than the Light becomes painful from the Fire, but that the fiery Property in the Painfulness might *move* the still Longing or Delight.

50. Nature is the ^z *Instrument* of the still Eternity, wherewith it forms, makes, and distinguishes, and therein compacts itself into a Kingdom of Joy. ^z Wirkung
Operation.

51. For the Eternal Will manifests its ^a Word by and through Nature. ^a Or self.

52. The Word takes *Nature* to itself in the Science or Root.

53. Yet the Eternal ONE, *viz.* God J E H O V A H, takes *no Nature* to himself, but dwells through and through Nature, as the Sun in the Elements, or as the Nothing dwells in the Light of the Fire, for the Glance of the Fire makes the Nothing *shining*.

54. And yet Men must not say it is *merely nothing*, for the Nothing is God, and all Things; only we speak thus, to the End, if it be possible, to give the Reader *our Sense* and Apprehension.

55. Nature in the Original with its Science or Root, *viz.* in the attracting *Desire*, is understood to be as follows. I will set before you a Similitude in Fire and Light, whereby the Reader, by the *Assistance* of the Divine Power, may introduce himself into the true Sense and *Understanding*.

56. Look upon a kindled Candle, and thou seest a Similitude both of the *divine* and of the *natural* Being, Essence, or Substance.

57. In the *Candle* lie all, one among another in one Substance, in ^c *equal Weight*, without Distinction; *viz.* the Fat or Tallow; also the Fire, the Light, the Air, the Water, the Earth; also the Brimstone, the Mercury, the Salt, and the Oil; out of which the Fire, the Light, the Air, and the Water exist. ^b *Equilibrio,*
in an *even*
Balance.

58. Whereas yet in the Candle a Man can observe *no Distinction*, to say, this is Fire, this is Light, this is Air, this is Earthy: a Man sees *no Cause* of Brimstone, Salt, or Oil; a Man may say there is Salt or Tallow; and it is very true.

59. Yet all *those* Properties lie therein, but in *no known* Distinction; for they stand all in ^c *equal Weight* in the Temperature. ^c In *equilibrio.*

60. In like manner also we are to conceive of the Eternal ONE; *viz.* of the hidden *unrevealed* God, without or beyond the Eternal Science or Root, that is, without the powerful Revelation or Manifestation of *his Word*.

61. All *Powers* and Properties lie in the unbeginning God J E H O V A H, in the Temperature.

62. But, as the Eternal Will, which is the Father of every Being, and the Original of all Things, compacts itself in the Wisdom into a *Mind*, for its own Seat and Power, and breathes forth that Introcompaction; so its own *Will* compacts itself in the Outbreathing of its *Power* in the Temperature, in the going forth of itself into a Science

or Root to the dividing or *Distinction*, and Manifestation of the Powers, so that in the only One an endless Multiplicity of Powers shines forth as an eternal *Lightning* and Appearance; that the Eternal ONE might be distinct, perceptible, visible, palpable, and substantial.

63. And in this Science or Root, or indrawing Desire, as a Man may after a *sort* offer it to the Understanding, the Eternal Nature begins, and in Nature Substance begins.

64. Understand a *spiritual Substance*, viz. the *Mysterium Magnum*, viz. of the revealed or manifested God; or as a Man may express it, *the divine Revelation* or Manifestation, as where the Holy Scripture speaks differently of God, in a kind of distinct *Contrariety*.

65. Viz. ^d *God is good*; and ^e *God is an angry, zealous, or jealous God*; also ^f *God cannot will Evil*, and yet ^g *God hardens their Hearts, that they cannot believe and be saved*; and ^h *there is no Evil, or Evil committed in the City, and the Lord has not done it*.

66. Also, ⁱ *Therefore have I raised thee up, that I might shew the Power of my Wrath upon thee*.

67. Here is also the whole *Election* concerning Good and Evil, of all that the Scripture speaks; also the great Difference or *Contrariety* of Evil and Good in the Creation, there being both evil and good Creatures.

68. As also in Metals, Earths, Stones, Plants, Trees, and Elements is to be seen; *all* has its Beginning and Original from hence.

69. And in Nature there is one Thing always set opposite to another, the one to be Enemy to the other.

70. Yet not to *that End* to be at Enmity one against another, but that in the Strife one should stir up the other, and manifest it; that the *Mysterium Magnum* should enter into Distinction, and be an Exulting and Joyfulness in the Eternal ONE.

71. It is that the Nothing might have *Something* to work in, and to sport or act its Part with, viz. the *Spirit of God*; which has, through the Wisdom of Eternity, introduced itself into such a *Mysterium Magnum*, to the Visibility of itself.

72. Which *Mysterium* it has also introduced into a *Beginning* to Creation and to Time, and compacted it into a Substance and moving of the four Elements; and made the Invisible spiritual, visible, in and with Time.

73. And we shew you the true Image thereof in and by the *World*, viz. in and by the Sun, Stars, and Elements; and also of the Mystery, from whence the four Elements exist.

74. We see that the *Sun* gives Light in the deep Abyfs of the World, and its Beams kindle the *Ens* or Being of the *Earth*, out of which all Things spring.

75. Also we understand, that it kindles the *Ens in Mysterio Magno*, viz. *in Spiritu Mundi*; that is, in *Sulphur, Mercurius, and Sal*, wherein the magic Fire is opened; out of which the Air, the Water, and the Earthiness take their Original.

76. That is, the *one* only Element, in *Mysterio Magno*, of the outward World, divides or distinguishes itself afterwards into *four* Elements, which indeed lay before in the Mystery, but standing in the Science or Root in the magnetic Impression, one in another hidden in the great Mystery, and lying in one only Essence or Substance.

77. Now as the Virtue or Power and *Beams* of the Sun unlock the *Mysterium* of the outward World, so that out of it Creatures and Plants proceed, so also on the contrary, the *Mysterium* of the outward World is the Cause, that the Sun Beams unlock and kindle themselves therein.

78. If the great Mystery in *Sulphur, Mercurius, and Sal*, did not lie in a spiritual Manner and Property, *in Spiritu Mundi*, viz. in the Science or Root of the Property of the Stars, which is a Quintessence above or beyond the four Elements, then could not the Sun Beams be *manifested*.

^d 1 Chron.

xvi. 34.

Psal. c. 5.

^e Deut. iv. 24.

^f Psal. v. 4.

^g John xii.

40.

^h Amos iii. 6.

ⁱ Exod. ix. 16.

79. But the Sun being nobler, and a Degree deeper in Nature than the *Mysterium* of the outward World, *viz.* than the *Spiritus Mundi* in *Sulphur*, *Mercurius*, and *Sal*, and in the *quinta Essentia* of the Stars; it thereupon presses into the outward *Mysterium*, and kindles it, and also itself therewith, that its Beams become fiery, else they would not be fiery.

80. And as the Sun eagerly introduces its Desire into the Science or Root into the *Mysterium Magnum*, *viz.* into the three first, *viz.* into *Sulphur*, *Mercurius* and *Sal*, to kindle and manifest itself in them; so also the Science or Root brings its Desire out of the Quintessence of the Stars through the three first, *viz.* *Sulphur*, *Mercurius* and *Sal*, so eagerly towards the Sun, as being the God of its Nature; which is a Soul of the *Mysterium Magnum* in the outward elementary World, being a Similitude of the inward hidden God.

81. Also Men see, how greedy and hungry the Stars are after the Power and Virtue, or Influence of the Sun, insomuch that they introduce their Science and Desire after a magnetical Manner, *in Spiritum Mundi*, into the three first, and draw the Sun's Power and Influence into them.

82. On the other Side also, the Sun mightily presses into them to receive their Science or Root, whereupon they have their shining from the Power, Virtue, or Influence of the Sun.

83. And they again, on the other Side, inject their kindled Power as a Fruit into the four Elements, and so *qualify* or have Influence one in another, and the one is continually the Manifestation, also the Power and the Life of the other; as also the Destruction and Corruption of the other.

84. And that one Property may not climb up above all the other, the Most High has spoken forth or expressed them thus *in Equilibrio*, Balance or Harmony, according to his own Being, out of his Eternal speaking Word, out of the Eternal great Mystery, which is wholly spiritual, into a *Time*, and set the Eternal into Time with a *Figure*, wherein every creaturely Life exists; and also exercises its Dominion therein.

85. But the Angels and Eternal Spirits are to be excepted, as also the right *inward* Soul of the true Man; these have their Original out of the *Eternal* unbeginning Science, or Root, or Nature, as shall be mentioned hereafter.

86. Now understand this assumed Similitude thus: God is the Eternal Sun, *viz.* the Eternal One *only Good*; but without the Eternal Science or Root, *viz.* the Eternal Nature, it would not be manifested with its solar Power, *viz.* the *Majesty*, without the Eternal *Spiritual* Nature.

87. For without Nature there would be nothing wherein God in his Power could be manifested; for he is the *Beginning* of Nature.

88. And yet he does not therefore introduce himself out of the Eternal ONE into an Eternal Beginning to Nature, because he would be *somewhat that is evil*; but that his Power might come into Majesty, *viz.* into *Distinction* and Perceptibility.

89. And that a Motion, and Sport and Scene, as upon a Theatre, might be in him, wherein the Powers might sport or act their Parts together, and so manifest, find and perceive themselves in their Sport of Love and *struggling*; from whence the great immeasurable Love-Fire, in the Band, and in the Birth of the Holy Trinity, becomes *working*.

90. Of which we present you a further Similitude in and by Fire and Light; the Fire in its Painfulness denotes to us *Nature* in the Science or Root; and the Light denotes to us the *Divine* Love-Fire.

91. For the Light is also Fire, but a *yielding Fire, for it gives itself into all things, * Giving. and in its giving there is Life and Being, *viz.* Air, and a *spiritual* Water; into which *oily* Water the Love-Fire of the Light brings its Life, for it is the Food of the Light.

92. For otherwise, if the Light should be shut in, and the spiritual Water could not separate itself from the fiery ¹ Quality, and so resolve, dissolve or mix itself in itself with the Nothing; *viz.* with the *Abyss*, then the Light would extinguish.

¹ Nature or Condition.

93. But seeing it resolves, dissolves or mixes itself with the *Abyss* (wherein yet the *Eternal Byss* or Ground and Foundation lies) *viz.* with the Temperature, wherein all the Powers lie in One, the Light or Love-Fire so draws that spiritual Water again to itself for a Food, which in the resolving, dissolving or Mixture, much more becomes an *Oil or Tincture*, *viz.* a Power and Virtue of the Fire, and Glance of the Light.

² John vii. 33.

94. And here lies the greatest *Arcanum*, or secret Mystery of spiritual eating or feeding upon: Loving Sons, if you knew it, you had the Ground of *all* secret hidden Mysteries of the Being of all Beings: And concerning this Christ said, ² *He would give us the Water of Eternal Life, which would flow in us into a Well-spring of Eternal Life.* Not the outward Water, which is generated from the outward Light-Fire, but the inward Water, generated from the *divine* Light-Fire; of which the outward is a Type, Image or Shadow.

95. Know also and understand this Similitude thus: The Eternal only Good, *viz.* the Word of the holy Mental Tongue, which the Most Holy J E H O V A speaks out of the Temperature of his only Being, in the Science or Root to Nature; he speaks it for this Reason only into a Science or Root of Distinction, *viz.* into an *Opposition*, that his *holy* Power and Virtue might be distinct, and come into the Glance of the Majesty; for it must be manifested through the fiery Nature.

96. The Eternal Will, which is called Father, brings its Heart or Son, *viz.* its Power, through the Fire into a great Triumph of the Kingdom of Joy.

97. In the Fire is *Death*, *viz.* the Eternal Nothing dies in the Fire, and out of that Dying comes the Holy Life; *not* that it is a Dying, but thus the Life of Love exists out of the Painfulness: The Nothing thus takes an Eternal Life into itself, so that it is *palpable*, and yet goes again out from the Fire as a Nothing.

98. As we see that the Light shines from the Fire, and yet is as Nothing, but a lovely giving *munificent* working Power and Virtue.

99. Understand it thus, in the Separation or Distinction of the Science or Root, where Fire and Light divide themselves; by the Fire understand the *Eternal Nature*, wherein God says, He is an angry, jealous or zealous God, and consuming Fire.

100. Which is *not* called the Holy God, but his Zeal or Jealousy, as a consuming Power of whatever the Desire in the Distinction or Separation in the Science or Root comprehends or *conceives* in itself; as where a distinct Separability in the Science or Root elevates and conceives itself into a Self-Will, to go forth above the Temperature, and breaks itself off from the *total* Will, and introduces itself into *Phantasy*.

101. So Lord *Lucifer* and the Soul of *Adam* have done, and still at this Day it is done in the human Science or Root in the *Soulisb* Property; out of which a *Tbistle-Child*, of a false and wicked Science or Root, of a *devilisb* Kind or Condition, is generated; which the Spirit of God well knows, concerning whom Christ said,

³ John x. 26. ³ *They were not his Sheep.*

⁴ John i. 13. 102. So also it is said, that they only are ⁴ *God's Children*, whose Souls are *sprung forth*, *not from Flesh and Blood, nor from the Will of Man*, but from God, that is, out of a right Divine Science out of the Temperature, as out of the Root of the Love Fire.

103. Into which *perisbed* Adamical Science God hath introduced his Love-Fire again in Christ, and rooted it again in the Temperature of the Light, as in the Science or Root of the Light; of which hereafter it shall be treated.

104. And as we understand two *Beings* in the kindling of the Fire; *viz.* one in the Fire, and the other in the Light, as two Principles; so we are to understand concerning *God*.

105. He is called God *only* according to the Light; *viz.* in the Powers of the Light, wherein the Science or Root is also manifested, and that in endless *Variety* or *Divisibility*; but all in the Love-Fire, where all Properties of the Powers give their Will up into the *One only*; *viz.* into the Divine Temperature, where but one only Spirit and Will rules in all Properties, and the Properties all give up themselves into a great *Love* in and towards one another; where one Property desires to taste and relish the other in great fiery Love, and all is but one entire lovely Power, qualifying or infusing into one another; and yet introducing themselves through the Diversity or Separability of the Science or Root, and manifold Powers, Colours, and Virtues, to the *Manifestation* of the infinite Divine Wisdom.

106. Of which we have an Example in the springing Earth, in the Herbs and Plants, where, out of the Science or Root of the Temperature, out of the *good Part*, grow fair lovely Fruits.

107. And on the contrary, out of the Science of the fiery Nature, with the Impression of the *Curse* of the Earth (inasmuch as *the Lord has cursed it because of Man's* and the Devil's *Fall*, and reserved it to be driven off, upon and at his Test) meer evil, stinging, thisty Fruits grow.

108. Which yet have in them some Good as to their Original, where, in the Quintessence, the Temperature *yet* lies, and at the *End* shall be separated.

109. And in this Place we must rightly understand, that in the Divine Power, so far as it is called God, *viz.* in the Word of the *Divine* Property, no Will to evil can be, neither is there any experimental Knowledge of Evil therein.

110. But the Knowledge of Good and Evil is meerly in this, where the unsearchable abyssal Will separates itself into the fiery Science or Root, wherein the natural and creaturely Ground lies.

111. For out of the divine Love-Science or Root, no Creature can *solely* and only be generated; it must have in itself the fiery Triangle of the fiery Science or Root, according to the Painfulness, *viz.* an *own Self-Will*.

112. This goes forth into a Particular out of the Temperature of the unsearchable abyssal Will as an expressed or out-spoken Science or Root, *viz.* a *Beam* or Ray from the whole entire Will where the Word of Power separates itself into Fire, and out of the Fire again into Light.

113. Here the Angels and Souls of Men *exist*, *viz.* out of the fiery Science of the Beginning of the Eternal Nature, where that Beam of the fiery Science shall again unite itself into the Light's Temperature, *viz.* into the entire Total; and then it eats of the holy Tincture of the Fire and of the Light, out of the spiritual Water, whereby *the* Fire becomes a Kingdom of Joy.

114. For the Spirit's Water is a *daily* mortifying of the fiery Science, whereby the fiery Science, through the Love-Fire, becomes a Temperature; and then also there is but one only Will therein, *viz.* to love all that which stands in this Root.

115. It is to be understood concerning the Angels of God, as also the blessed Souls, who all have their Original out of the *Science* or Root of *the Fire*.

116. In which Science the Light of God shines, so that they have a continual Hunger after Divine Power and Love, and introduce the *Holy Love* into the Fire for a Food, whereby the fiery Triangle is changed into meer Holiness and Love in great Joy.

117. For nothing is or subsists eternally, unless it has its Original out of the Eternal unbeginning Will, out of the fiery Science of the Word of God, as shall be mentioned hereafter.

^p Or Root of the Senses or Thoughts, See Clavis, Verse 214.
^q See the Word Science in the Clavis, verses 210, 219.

The Third Chapter.

Of the introducing of the fiery Science or Root into Forms or Dispositions to Nature and to Being. How the Science or Root brings itself into Fire : What that is, and how Multiplicity exists.

The Gates of the great Mystery of all hidden Secrets.

† Most precious, highly worthy.
† Gen. i.
† John i.



WHEN the † dear Man *Moses* describes the Creation of the World, he says thus ; † *God said, let it be, and it was so* ; also he says, *In the Beginning God created Heaven and Earth* : and in John the First, it is thus, † *God made all Things out of his Word*. In these lie the Ground and deep Understanding.

2. For from Eternity there has been nothing but only God in his Trinity in his Wisdom as beforementioned, and therein the Science or Root, viz. the speaking, Expression, or breathing forth from himself, conceiving, forming, and bringing into Properties.

3. The Conceiving or Comprehending is the *Creating*, and the Science or Root, viz. the Desire, is the *Beginning* out of the Temperature to the Distinction, Variety, or Divisibility.

4. For the whole Ground lies in that where it is said, *God created by the Word*. The Word remains in God, and goes with the Science or Root, viz. with the Desire, out of itself into a Partition, Distribution, or branching forth ; which is thus to be understood.

5. The Science or Root is eternally in the Word, for it arises in the Will ; in the Word it is God, and in the *Partition*, or Distribution, viz. in the Comprehension, it is the Beginning of Nature.

† I. Sal. Saturnus.
† Bitter, cold, harsh, condensing, contracting.

6. Its † first Form, Disposition, or Quality, is † *astriquent*, viz. a Comprehensibility of itself : Its Forms or Dispositions that arise in its Co-impression or Compaction are these :

7. 1. *Darkness*, for the Comprehension or Conception overshadows the free Will in the Science or Root.

2. It is the Cause of *Hardness* ; for that which is attracted, or assumed, or contracted, is hard, harsh, and rough ; and yet in the Eternity *Spirit* only must be understood.

3. It is the Cause of *Sharpness*.

4. The Cause of *Coldness* ; viz. of the cold fiery Property.

5. The Cause of all Being, Essentiality, Substantiality, or *Comprehensibility*, and it is in *Mysterio Magno* the Mother of all Salt, and the Root of Nature, and in the Mystery is named by this Word † S A L, viz. a spiritual *Sharpness*, the Original of God's Anger, also the Original of the Kingdom of Joy.

† Salt.

† II. Mercurius.

8. The † second Form or Disposition in the Science or Root is the Sting of *Perceptibility*, viz. the very drawing, from whence Feeling and Perceptibility arise, for the more the Astringency impresses, or compresses, the greater is this Sting, as a raging furious Destroyer.

9. Its dividing into Forms or Dispositions are these, viz. Bitter, Woe, Pain, Pelting, Stirring, the Beginning of the *striving* Will in the Temperature ; a Cause of the spiritual Life ; also a Cause of † Misery ; a Father or Root of the Mercurial Life in the

Quellens.

living and ^b growing Things : a Cause of the flying or flitting Senses or Thoughts; also a ^b Cause of the exulting Joy in the ^c Light; and a Cause of the inimicitious Contrariety ^b In Animals and Vegetables. in the strong Impression or Contraction of the Hardness: from whence *Strife* and oppo- ^c Or Love. site Will exists; also the Original of spiritual Anger, and of all Torments and Disquietness.

10. The ^a third Form or Disposition in the Science or Root is the *Anguish* which arises in the Opposition of the Astringency, and stinging Bitterness, as an ^e *Ens* or Being ^{III. Sulphur Mars,} of Feelings, the Beginning of Essence and of the *Mind*, a Root of Fire and of all ^c A Ground of Painfulness; a Hunger and Thirst after the Liberty, *viz.* after the Abyss; a Manifestation of the eternal abyssal Will in the Science, where the Will brings itself into spiritual Forms or Dispositions; also, a Cause of *dying*, *viz.* the Birth of Death, where yet ^{Being or Substance.} not Death, but the Beginning of the ^f Life of Nature exists; and it is even the Root, ^r Nature- where God and Nature are *distinguished* or separated, not as a rending off, but in Refe- ^{Life.} rence to the Temperature in the Deity: So that here the clear sounding sensible Life exists; out of which the Creation has taken its Original.

11. The ^s three forementioned Forms or Dispositions, *viz.* Astringency, bitter Sting, ^r The three and Anguish, are the *three first* in the Science or Root of the one only Will, which ^{first.} is called the Father of all Beings; and they take their Ground and Original in the Science, out of the *Trinity* of the Deity.

12. But they are not so to be understood that they are God, but his Manifestation in his Word and Power.

13. First ASTRINGENCY, which is the Beginning to *Strength* and Might, as a Ground out of which all proceeds, arises out of the Father's Property in the Word.

14. And secondly, the BITTER-STING, *viz.* the Beginning of *Life*, has its Original out of the Sun's Property out of the Word; for it is a Cause of all Power and Distinction, also of Speech, Understanding, and the five Senses.

15. And thirdly, the ANGUISH arises out of the Holy Spirit's Property in the Word; for it is the Cause of *both Fires*, *viz.* of the Light's Love-Fire, and of the painful Fire which is consuming; and the true Original of the creaturely Life which is found or apprehended, also of the dying to Joy and Sorrow. It is the Root of every Life out of the Science of the one only eternal Will.

16. These three first, in the Creation in the ^h Life of Nature, according to the Com- ^h Nature- pactation in the creating, are called *Sulphur*, *Mercurius* and *Sal*, wherein the spiritual Life ^{Life.} has introduced itself into a visible comprehensible *Matter*.

17. Which *Matter* is in all Things, in the Animate in the *Flesh*, and in the Vegetables of the Earth, both spiritually and corporeally, nothing excepted; every Being of this World stands therein, as it is before our Eyes, and known to the expert.

18. For thus the invisible, *viz.* the spiritual World, has, with the three first, introduced itself into a visible *comprehensible* palpable Being or Substance, according to Spirits spiritually, and according to Bodies corporeally and palpably.

19. Also the whole Earth with all its *Materials* arises from thence, as also the Constellations with the Elements; yet Men must see further, and look through all the seven Forms and Dispositions, when they will explain what the Sun, Stars and Elements are, as it further follows.

20. The ⁱ fourth Form or Disposition in the Science out of the one only Will is the ^{IV. Mars} *kindling* of the FIRE, where the Light and Darkness part, each into a Principle; ^{and Sol.} for here is the Original of the Light, as also the right Life in the Perceptibility of the three first, also of the right *Distinction* between Anguish and Joy; and this is done thus.

21. The first Will in Trinity, which is called God without Nature and Creature, comprehends itself in itself for its own Seat in the *Geniture* of the Trinity with the Science, and brings itself into Power, and in the Power into the generating Word, *viz.* into

an essential Sound to the *Manifestation* of the Power; and farther into a Desire to Perceptibility and a Capacity of finding the Power, *viz.* into the three first to the producing of Nature, as was mentioned above.

22. But when it brought itself into the *Anguish*, *viz.* into the Original of the spiritual Life; then it compacted itself again in itself, with the longing of the *Liberty* to be free from the Anguish; that is, it comprehended in itself the Abyfs, *viz.* the Temperature of the Divine Longing and Wisdom, which is so very *amiable*, meek, and still.

23. And in this Comprehension, the great Shriek or *Terror* is effected; where the Torment is terrified at the great Meekness, and sinks down into itself as a *trembling*, from whence the * Poison-Life in Nature has its Ground and Beginning; for in the Shriek or Terror there is Death.

* The Life of Infection, Sicknefs, and Death.

24. And in the Shriek the Astringency conceives itself into Being or Substance, *viz.* into a Mercurial Spirit-Water, out of which, in the Impression or Compression *in the Beginning of the Creation* of the Earth, Stones, Metals, and the mercurial sulphureous Water were generated; out of which the Metals and Stones have their Original

25. This Shriek, Terror, or Affrightment in the three first, *viz.* in the Astringency, Bitterness and Anguish, according to the dark Impression or Compression in itself, makes the inimicitious or hostile terrible Life of the Wrath or Anger of God, of the devouring and *consuming*.

26. For it is the kindling of the Fire, *viz.* The Essence of the Painfulness of burning or consuming Nature of the Fire, and is called, according to the dark Impression or Compression, the *Hell* or the Hole, that is, a kind of hollow Concave or Dungeon, *viz.* a self-comprehended or conceived painful Life in itself, that is only perceptible and manifest in itself.

27. And in respect of the whole Abyfs, it is rightly called a *Hole*, or hollow Dungeon, which is not manifested in the Light, and yet is a Cause of the kindling of the Light. In that Manner it is to be understood, as the *Night* dwells in the *Day*; and yet the one is not the other.

28. Understand now the kindling of the Fire rightly thus; it is done by a Conjunction or *Coition*, 1. of the three first in their Impression or Conception in the Wrath: And on the other Part, 2. from the amiable Liberty of the *Ens* in the Temperature, where Love and Anger enter one into another.

29. As when a Man pours Water into the Fire, there is a Shriek or *Terror*; so also when Love enters into the Anger, there is also such a Shriek or Terror.

† Flash.

30. In the Love the Shriek is a Beginning of the Lightning or † Lustre, wherein the one only Love makes itself *perceptible*, *viz.* majestic or shining, being the Beginning of the Joyfulness or Kingdom of Joy, in that Manner as the Light becomes shining Fire.

31. Also in the Love it is the Beginning of Distinction, or Variety of Powers. So that the *Powers* in the Shriek press forth, from whence the Smell or Taste, or Relish of the Difference exists: And in the three first the painful Nature of the Fire is understood.

‡ Sulphur.

32. For the Astringency attracts, compresses, or impresses and devours; and the Bitterness is the Sting of *Woe*; and the Anguish is now the Death, and also the new Fire-Life; for it is the Mother of the ‡ Brimstone; and the Love-*Ens* gives to the Anguish, *viz.* to the Mother of the Brimstone, a quickening to the *new* Life, out of which the Glance of the Fire arises.

§ Soft, or pleasant.

33. For we see that the Light is § meek, and the Fire painful, whereupon we understand, that the Ground of the Light arises out of the Temperature, *viz.* out of the *Union*, out of the Abyfs of the one only Love, which is called God; and the Fire, out of the driving Will, in the Word out of the Science, through the Impression or Compression and Introduction into the three first.

34. In the *Light* now is understood the Kingdom of God, *viz.* the Kingdom of Love.

35. But in the *Fire* is understood God's Strength and Omnipotency, *viz.* the spiritual Creature-Life.

36. And in the *Darkness* is understood the Death, Hell, the Anger of God, and the anxious Poison-Life; as is to be understood in the Earth, Stones, Metals, and Creatures of the outward created World.

37. And we admonish the Reader, not to understand the high supernatural Sense in an earthly Manner, where I speak of the generating of the *Mysterium Magnum*; for I thereby only intimate the *Ground*, out of which it is become earthly: Therefore I must often speak so, that the Reader may understand and consider it, and ^o fall into the inward Ground. ^o Or immerse himself.

38. For I must often give *earthly Names* to heavenly Things, because earthly Things are expressed or spoken forth from them.

39. In the *kindling of the Fire* lies the Ground of all secret hidden *Mysteries*; for the Shriek or Crack of the kindling is called in Nature *Salnitri*, as a Root of all Salt of the Powers, a Distinction or Divisibility of Nature, wherein the Science divides itself into Infinity; and yet always in the Shriek or Crack, as a Shriek or Crack of Division or Distinction in the Substance, continues just so.

40. In the kindling of the Fire, understood according to the inward magic Fire, the *Spirit of God* makes itself stirring, in that Manner as the Air raises itself out of the Fire: For there the *one Element* exists, which in the outward World has unfolded itself into *four Elements*, which is thus to be understood.

41. In the ^p shining of the Fire and Light is the *Distinction* or Separation; the Spirit, ^p Glimpse, or *viz.* the fiery Science or Root of the Powers or Faculties divides itself *upwards*, for it goes forth out of the fiery Crack as a new Life, and yet it is no new Life, but only has thus assumed Nature. ^p Lightning, or Sparkling, or Twinkling.

42. And the *Ens* of Love remains in the *midst*, standing as a Center of the Spirit, and yields from itself an *Oil*, understand it spiritually, in which the Light lives: For it is the *Ens* of the fiery Love.

43. Out of this fiery *Ens* of Love goes forth upward with the Spirit aloft, the *Tincture*, *viz.* the ^q dewy Spirit, the Power of the Fire and Light; whose Name is called ^q Or waterish. VIRGIN SOPHIA.

44. O ye beloved wise Men, if you knew it, it were well for you.

45. The same *Dew* is the true modest Humility, which suddenly is transmuted with the Tincture, and attracted again by the Light; for it is the *Soul* of the Light according to the Love.

46. And the Fire is the *Husband* or Man, *viz.* the Father's Property, that is, the Fire-Soul.

47. And herein lie both the Tinctures, *viz.* the Man's and Woman's Tincture, the two Loves, which in the Temperature are *divine*; which were divided in *Adam*, when the Imagination turned itself from the Temperature, and are *united* again in Christ.

48. O ye beloved wise Men understand the Sense of this. For here lies the ^r *Pearl* ^r Matth. xiii. of the whole World, understood well enough by ours, and must not be given to the ^r 46. Beasts.

49. The third Distinction, Separation, or Division out of the Fire comes from the *killing of the Fire*, *viz.* out of the Being or Substance of the three first, *ex spiritu Sulphuris, Mercurii, & Salis*, and goes *downwards*, as an inanimate insensible Life, and is the Water-Spirit, out of which the material Water of the outward World has its Beginning; wherein the three first with their working have generated Metals, Stones, and Earth, out of the Properties of *Salniter*.

50. Wherein yet a Man must understand the *superior* Being or Substance from the Impression of the *Love-Ens*, as in the precious Metals and Stones.

51. This salnitrous Ground is unlocked by the Sun, so that it has a *vegetative* Life; enough to be understood here by those that are ours, for it is covered with the Curse.

52. We are satisfied well enough in that which shall *eternally* rejoice us, and will not hunt the waggish Ape into the Beast; and yet shall intimate what is profitable for us.

53. The fourth Distinction or Separation goes forth into Darkness, wherein also *all* Beings or Substances lie and move, as in the light World, and in the outward elementary World.

54. N. B. But all is done in the *Phantasy*, according to the Property of the Quality; which we will not further mention here, because of the false Light which is understood therein, and because of Man's perverse malicious Wickedness.

55. Yet we will herewith intimate and hint to the *Pharisee*, that he has *no true Understanding* of Hell and of Phantasy; what their Quality and *Effect* are, and to what they tend and serve; seeing there is nothing without God, and yet it is without God, but only in another Source or Condition, and another Life, also another Nature-Light known to the *Magus*.

‡ V. Venus. 56. The fifth Form or Disposition in the Science now is the true Love-Fire, which separates itself from out of the painful Fire into the *Light*, wherein the Divine Love in Being and Substance is understood.

57. For the Powers separate themselves in the Crack of the Fire, and become greedy in themselves; wherein a Man may then also understand all the *Diversity* of the three first.

58. But now they are no more in Painfulness, but in *Joyfulness*, and in their Hunger or Desire, as it may be expressed; *viz.* in the Science they draw or attract themselves into Being or Substance.

‡ Sweetness, Acceptable-ness, Loveliness, and Desirableness. 59. They draw the *Tincture* of the Fire and Light, *viz.* *Virgin Sophia* into them; that is, their Food, *viz.* the great *Meekness*, 'Well-pleasings and pleasant Relish.

60. This comprehends itself in the Desire of the first three into Being or Substance; which is called the *Body* of the Tincture, *viz.* Divine Substantiality, Christ's Heavenly Corporeity. O dear Sons, did you but understand it where he says, " *That he was come from Heaven, and yet was in Heaven.*"

‡ John 3. 13. 61. This Tincture is the Power of the speaking in the Word, and the Being or Substance is his in drawing or Compression, where the Word becomes *substantial*: that Substance is the Spirit-Water, concerning which Christ says, " *he will give it us to drink, which will flow forth into a Well-Spring of Eternal Life.*"

62. The Tincture changes it into spiritual Blood, so that it is the Soul thereof: It is Father and Son, out of which the Spirit, *viz.* the Power goes forth.

63. O dear Sons, if ye understand this, give not your Spirit leave to lift up itself therein in *Joy*; but bow it down into greatest *Humility* before God, and shew it its Unworthiness, that it fly not therewith in its own Love and Will; as *Adam* and *Lucifer* did, who introduced the *Pearl* into Phantasy, and broke himself off from the Total.

64. Consider well in what hard Lodging the Soul lies captive: Humility and willing of nothing, but only God's Mercy and Compassion, is *best* and most profitable for those that have known *Virgin Sophia*, to exercise themselves therein.

65. It is a high thing which God manifests to you, have a care what you do; make not a flying *Lucifer* of it, or else you will *bewail* it.

66. This fifth Form or Disposition has all Powers of the Divine Wisdom in it, and is the Center, wherein God the Father manifests himself in his Son through the speaking Word; it is the Stock of the Branches of eternal Life of the Spiritual Creatures; the *Food* of the fiery Soul, as also of Angels, and of that which Man cannot express.

67. For it is the eternal continual perpetual Manifestation of the Triune Deity, where in all Properties of the holy Wisdom in a sensible Manner qualify and mix, as a Relish, Savour, and mixing, incorporating, qualifying Life of the Love-Fire, one in another.

68. And it is called the Power of the Glory of God, which has shed forth itself together in the Creation in all created Things, and lies in every Thing, according to the Property of the Thing, hidden in the Center, as a Tincture in the living or animate Body.

69. Out of which Science all Things grow, blossom, flourish, and yield Fruit, which Power lies within the *Quinta Essentia*, and is a *Cure of Sickness*: If the four Elements could be put into a Temperature, then were the glorious Pearl in its Operation manifested.

70. But the Curse of God's Anger holds it captive in itself, because of Man's *Unworthiness*, which is well known to the *Physicians*: And it exists also out of all the four *Medicis*, Elements, and is manifested in the Fire through the Light in the Love-Desire.

71. The sixth Form in the Science is in the Divine Power the *speaking*, viz. the Divine Mouth, the Sound or Voice of the Power; where the Holy Spirit in the Comprehension of Love goes forth clearly out of the impressed or conceived Power.

VI. Jupiter, the Original of Life.

72. As we may understand in the Image of God in Man, in his *Speech* and Discourse; thus there is likewise a sensible Operative speaking in the Divine Power in the Temperature.

73. Which operative Speaking is rightly understood in the *five Senses* as a spiritual Seeing, Hearing, Smelling, Tasting, and Feeling; where the Manifestation of the Powers operate one in another.

74. Which Operation of the Spirit speaks itself forth in a clear distinct Sound, as is to be understood in Man; as also in the out-spoken Word in the Creatures, both the animate, and the like also in the inanimate vegetable Creatures.

75. For therein is understood how the spiritual World, viz. the spiritual Sound, has given in itself together in the Creation, from whence the *Sound* of every Being or Substance exists; which in the *Materiality* is called a Mercurial Power out of the fiery *Hardness*, into which the other Powers give their Co-operation, so that there is a Noise, Tune, or Song, as is to be known in the animate or living Creatures, but in the inanimate there is a Noise or Tune, as is seen in a Viol, Lute or Instrument of *Musick*, how all Harmony and Melody lies together in one single Work or Instrument, whatever the Understanding is able to bring forth.

76. Farther in the sixth Form or Disposition the true *understanding* of the five Senses is to be perceived by us; for when the Spirit has brought itself forth out of the Properties, then it is in the Temperature again, and has all Properties in it.

77. As the Body is a substantial Power, so the Spirit is a volatile, viz. a sensitive or *cogitative*, in which the *Mind* is understood to be, out of which the Senses or Thoughts arise.

78. For the Senses or Thoughts arise out of the Multitude of infinite Properties, out of the Crack or Shriek, or Terror of the Fire; therefore they have both Centers, viz. God's Love and Anger in them.

79. All the while they are in the Temperature, they are *right*; but as soon as they go forth out of the Temperature, and so cast themselves upon a Proof of themselves, to find themselves in Properties, and to know themselves, then the *Lye* is generated; so that they speak from Self-Will, and hold the other Properties to be false, and despise them, and so quickly bring themselves into Self-longing or *Lust*; wherein the heavy Fall of *Adam* and of *Lucifer* is to be considered and known by us.

80. For *Adam* was set in the Temperature as to the Properties, but his Science or Root brought itself into *Divisibility* or Distinction, into false or evil Desire or Lust, through the Infection and Instigation, Injection, Inspeaking, or Persuasion of the *Devil*.

81. In which Inspeaking Lust swelled up itself in the Temperature, and brought itself into the *Multiplicity* of Properties, *viz.* each Property in itself.

82. For the Soul would try how it would relish, when the Temperature as to the Properties *departed* from one another; *viz.* how Heat and Cold, as also Dry and Moist, Hard and Soft, Harsh, Astringent and Sweet, Bitter and Sour, and so all the Properties relished in the Distinction or Variety.

83. Which yet God did forbid him, warning him that he should not eat of the *Vegetation*, Growth, or Fruit, that is, of the *Manifestation* of the Knowledge of Evil and Good.

84. In which Taste or Relish the fiery Hunger first arose, so that the Forms or Dispositions of Life lost the *Manna*, *viz.* the *Bread of God* from the Essence of Love, and could no more taste how it was in the Temperature, in one only Will.

85. From whence the Forms or Powers of Life instantly conceived and pressed themselves into so great Hunger, and the Multiplicity of Properties impressed and thrust forth themselves, whereby the Grossness of the Flesh existed; and the *bestial Desire*, in the Multiplicity of the Science of the Properties of the Powers, became manifest in him, that is, in Man.

86. Also instantly the divided Properties in *Spiritu Mundi* penetrated into him, *viz.* Heat and Cold, also the bitter, aking, stinging Woe rushed in upon him, all which could not happen in the Temperature; from whence also *Sickness* arose to him in the Flesh.

87. For the Properties were come into Strife, and contrary opposite Will: Now as soon as one Property swells up above the other, or is kindled by something, so that it casts itself up almost in the Operation, Qualification, or *Infection*; then it is an Enemy, and opposite to the other, from whence Woe and Sickness arise.

88. For the Strife brings itself instantly in into the three first, when the *Turba* is generated, and the Chamber of Death is opened or awakened, so that the *Poison* Source or Quality gets the Dominion, and that is the very heavy Fall of *Adam*.

89. The ^a seventh Form in the Science or Root is in the *divine Power*, the impressed or compacted Substance of all Power, wherein the Sound, *viz.* the speaking Word, in the Science, comprises or compacts itself into Essence, as into an *Essence*, wherein the Sound makes itself audible or distinct.

^a VII. Luna, Saturnus; the Beginning and End.

90. The fifth Conception, *viz.* Love, *viz.* in the first Form, is altogether *spiritual*, *viz.* the clearest most audible distinct Substantiality of all; but this is a Compaction of all Properties, and is fitly called the *total* Nature, or the formed Word, the out-spoken Word, *viz.* the inward divine Heaven, which is *uncreated*.

91. But it stands together in the divine working Birth of the Temperature, and is called *Paradise*; *viz.* a springing growing Substance, of the conceived working Divine Power, wherein a Man is to understand the vegetative Soul, in the same Manner as the Science or Root putteth itself forth out of the Earth, through the Desire or Influence of the Sun, into a Growth or Vegetation of Wood, Plants, and Grass; for the Science or Root of the Earth hath its *Original* also from hence.

92. And when God introduced the spiritual World according to all Properties into an *outward Substance*, then the inward continued in the outward, the outward as a Creation or Creature, but the inward as a generating Substance; and in that Respect we see the World but half as it were.

93. For Paradise, *viz.* the inward World, which in *Adam's* Innocence grew together through the outward Earth, *we have lost*.

94. Farther, we are to understand, that the *seven Days* and their *Names* arise out of the seven Forms or Dispositions, *viz.* all seven out of one only, which was the Beginning of the Motion of the *Mysterium Magnum*.

95. N. B. And the *seventh* is the Day of *Rest*, wherein the working Life of the six Properties rests, and is indeed the Temperature in the Substance, wherein the working Life of the Divine Power rests; and ^b therefore God commanded it for a *Rest*, for it is the true ^b *Exod.* *Image of God*, wherein God always from Eternity has imaged or formed himself into ^{xxviii.} *an Eternal Substance*.

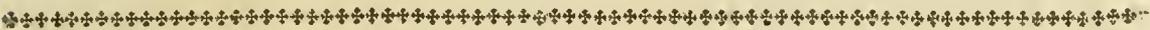
96. And if we will but see, it is *Christ*, the true created Man in *Adam* who fell, and brought himself into the six Days Work, with the Science or Root, into Unquietness; which God with his highest Tincture of Love *in the Name Jesus in Man* tinctured again, and brought him into the eternal *Sabbath* of Rest.

97. Thus these are the seven Properties of the Eternal and Temporal Nature; according to the Eternity spiritual, and in a clear illustrious transparent *crystalline* Substance by Way of Similitude.

98. And according to the outward created World, in Evil and Good, they are in Strife one with another; to the end that the inward *spiritual* Power might bring itself, through the striving Science or Root, into creaturely Formations and Generations, that the Divine Wisdom might be manifested in *Wonders* of Formations in the manifold Life.

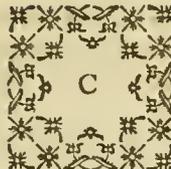
99. For in the Temperature *no Creature* can be generated, for it is the one only God.

100. But in the Exit of the Science of the one only Will, in that it parts itself into *Particulars*, a Creature, *viz.* an *Image* of the formed Word, may spring forth and exist.



The Fourth Chapter.

Concerning the Original of the Creation.

I.  OURTEOUS Reader, I suppose thou art a Man and not an unreasonable Beast, and let not the vain Babblings and long frivolous Discourses of the *Sophisters* seduce thee with their calvish Understanding; who *know not* what they babble, who do nothing else but dispute and wrangle, and understand not what they *exclaim* against, and have no Ground and Foundation in the Sense and Meaning.

2. Neither be offended at this Pen, or Hand of the Pen; the Most High has *cut it* and made it *so*, and breathed his Breath thereinto, which causes us to know, see, and understand *this* very well; and not as knowing it from the Opinion or Conceit from the Hand of others, as by an astral Influence, Suggestion or Injection, as is laid to our Charge.

3. A Gate is opened to us in the Holy ^c Ternary, in *Ternario Sancto*, to see and to know what the LORD at this time will know in Man. ^c In the Paradoxical Substantiality.

4. That Strife may have an End, and that Men might *dispute no more about God*, he therefore manifests himself.

5. And that should be no Wonder to us, but we ourselves should be that Wonder that he has generated, in his Fullness of Time, if we did but know ourselves what we are, and did go forth from Strife into the *Temperature* of the one only Will, and *love* one another.

6. The whole Creation, both of the eternal and of the temporal Creatures and Beings, or Substances, *stands* in the Word of Divine Powers.

7. The eternal arise from the Science or Root of the *speaking*, *viz.* from the one only Will of the Abyss, which with the Word of the Speaking, with the Science, introduces itself into *Particularity*.

8. And the temporary arise in the *outspoken* Word, *viz.* in an Image or *Representation* of the eternal; wherein the outspoken Word has again introduced itself, in its Substance, into an outward *Glas* for the beholding itself.

9. The Parting and *Distribution* of the Science out of the Abyfs into a *Ground* or Foundation, with the Introduction of the speaking Word, into a Re-expression of the Substance of all Substances to and in Evil and Good, stands thus.

10. *Three Principles* generate themselves in the Substance of Substances, where one is the Cause of the other, wherein also a Man is to understand a *threefold Life*, *viz.* a threefold distinct *Divine* Revelation or Manifestation.

11. The true *Deity* in itself in Trinity, in the Science or Root of the Abyfs, in the one only Will wherein God generates God, *viz.* the one only Will which brings itself into Trinity, is *no* Principle.

12. For there is nothing before it, and therefore also it can have *no Beginning* from any thing; but itself is its Beginning, the Nothing and its Something.

13. But in the Word of the one only Divine Power, wherein the one only Science or Root of the Geniture of the Trinity breathes itself forth from itself, *there* arises the Beginning of the first Principle.

14. N. B. And yet it is not in the Ground or Foundation of the Speaking, *viz.* in the Trinity, but in the *Comprehension* of the Power of Distinction; where that Power comprehends or comprises itself into Nature to Perceptibility and Motion.

15. Where the Perceptibility divides itself into *two* Substances, *viz.* into Wrath, according to the Impression or Compression in the *Darkness*, and a cold aking Fire, wherein the Heat arises; therein a Man understands the first Principle in the fiery Root, which is the Center of Nature.

16. And the second Principle a Man understands in the dividing of the Fire, where the Divine Science in the Fire parts itself into *Light*; where it has introduced itself into Nature and Substance, to the Manifestation of the Divine Joyfulness.

17. Wherein the Word of Power stands in a working Geniture, where the Mind or ^d *Mens* works in the ^e *Ens*; there is the Distinction between the two Principles, where God, according to the *first*, calleth himself an angry jealous God, and a consuming Fire.

18. And according to the Second, he is a loving merciful God, that wills not Evil, *nor* can will it.

19. The third Principle is understood in the *seven Days Work*, wherein the seven Properties of Nature in the seventh introduced themselves into a Substance of Comprehensibility.

20. Which Substance in itself is holy, pure, and good, and is called the eternal *uncreated* Heaven, *viz.* the Place or *City of God*, or *the Kingdom of God*; also Paradiſe, the pure Element, the Divine *Ens*, or whatever else a Man may call it, according to its Property.

21. The same *one* only Substance of the Divine Operation, which has ever been from Eternity, God has comprehended and moved with the Science of his abyſſal Will, and comprised it in the *Word* of his speaking, and expressed it forth out of the first Principle of the painful dark World, and out of the holy light flaming Love-World, as a Type, Model, or Representation of the inward spiritual World.

22. And that is now the outward visible World with the Stars and Elements, not so to be understood, that it was in a palpable Substance *before* in Distinction: It was the *Mysterium Magnum*, wherein all things stood in the Wisdom in a *Spiritual Form* in the Science of the Fire and Light, in a wrestling sport of Love.

23. It was not in creaturely Spirits, but in the Science or Root of such a Model and representation, wherein the *Wisdom* has thus in the Power sported with itself.

^d The Ground of the Mind.
^e The Ground of Being, Essence, or Substance.

^f Psalm lxxxvii. 3.
Heb. xii. 22.

24. This Model, Idea, or Representation, the one only Will has comprised in the *Word*, and let the Science or Root out of the one only Will go *free*, so that every Power in the Separation introduced itself into a Self-Will in the Science which was left free, into a Form according to its Property.

25. This the divine Creating, viz. the Desire of the Eternal Nature, which is called the *Fiat* of the Powers, has comprised as into a Compaction of the Properties.

26. For, thus says *Moses*, ^e *In the Beginning, viz. in that same Comprehension or Com-* Gen. 1.
prising of the Mystrium Magnum, God created the Heaven and the Earth; and commanded every Creature to come forth, every one according to its Property.

27. But here we are to understand this, that in the *Verbum Fiat*; in the *Word Fiat*, the *Mystrium Magnum* is compacted or conceived into a *Substance*, viz. out of the inward spiritual Substance into a palpable one, and in the Palpability lies the Science or Root of Life.

28. And this is in two Properties, viz. in a ⁿ *mental*, and in an *ental* one; that is, ⁿ Or an intellectual one, and a substantial one.

29. And the other is in a vegetative growing one, out of the Substance's self-generated ⁱ Science in itself, which is the Vegetation, in which the growing Life stands, viz. the *inanimate* or insensitive Life. ⁱ See the Clavis, v.

30. Out of this Mystery, at the Beginning, the *Quinta Essentia*, viz. the *Ens* of the ²¹⁰ Word, was manifested and became substantial, to which now all three Principles cleave or depend; wherein the *Substance* has divided itself; the spiritual, into a spiritual Substance; and the insensible or inanimate into an inanimate Substance, as Earth, Stone, Metals, and the material Water. ^{Vol. II.}

31. The three first have compacted themselves first into a spiritual Substance, as into Heaven, Fire and Air.

32. For *Moses* says, *In the Beginning God created the Heaven and the Earth*: Germanicè, *Himmel und Erden*.

33. The Word $\left\{ \begin{array}{l} \text{Himmel} \\ \text{Heaven} \end{array} \right\}$ comprehends the spiritual Element, viz. the *spiritual* superior World with the Operation of the four Elements; in which the one only Element has unfolded itself with the Property of the three first, wherein Nature in its seven Forms or Dispositions lies.

34. The spiritual Substance has thrust out from itself the gross compacted inanimate Substance, viz. the *Matter* of the Earth, and whatever is therein contained out of and according to the Properties of the seven Forms or Dispositions of Nature and their branching forth into Parts; where every Form with its branching forth, Distribution, or Variety, has brought itself into Substance.

35. As a Man may see in the vegetative Spirit, which out of the salnitrous ^k Seething of both Fires, brings forth aloft out of itself the Science or Root of each Property, in ^k Sude.
the *Desire* of the superior spiritual Life; from whence then also the Earth receives Power and Virtue.

36. In which superior and inferior Power the Science of the Earth brings itself into a *Vegetation*, which Vegetation the Sun with its Light-Fire kindles, so that Fruit grows from it.

37. This is in the same Manner as the inward magical Sun of the *Light of God* kindles the inward Nature, wherein the *Paradisical Vegetation* and Springing consist.

38. Understand this in the Temperature of the one only Element which is *bidden* to the earthly: But we will shew, in a summary Way, the Reader what the Being of all Beings is.

39. The inward spiritual *Holy World* is the expressing Word of God, which brings itself thus into Substance and Working, according to Love and Anger.

40. Where a Man, first, in the Impression of Darkneſs, understands the *Evil*; and yet in *God* it is not Evil, but in its own Self-Comprehenſion of Self-hood, viz. in a Creature; and yet there alſo it is good, ſo far as the Creature ſtands in the Temperature.

41. And in the Comprehenſion of the Light a Man understands the *Kingdom*, or Dominion, viz. the manifeſted God with his working Power; which in the fiery Nature comprises itſelf into an audible diſtinct Word to the Divine Manifeſtation in the Holy Spirit.

42. This working Word, out of all Powers, out of Good and Evil, viz. out of the Light and Love-Fire, and out of the painful and dark Nature-Fire, which in the Eternity ſtood in a working Substance in two Principles, viz. in *Light* and *Darkneſs*, has expreſſed itſelf for a Time, and brought itſelf into a Substance having Beginning and End, and imaged or modelled it in the Creation to the Manifeſtation of itſelf.

43. That is, the outward World with its Hoſts, and all that lives and moves therein, is included in a Time like a *Clock-Work*; this again runs on from its Beginning continually to the End, viz. into the firſt again, out of which it was produced.

* Engine or Machine.

44. And this is thus manifeſted, to the End that the Eternal Word in its working Power might be *creaturely*, and have an Image, that as it has from Eternity formed and imaged itſelf in the Wiſdom, ſo it may alſo be imaged in a particular or individual Life, to the Glory and Joy of the Holy Spirit in the Word of Life in himſelf.

45. And therefore God has, in the Eternal Science or Root of the Eternal Abyſſal Will, created *Angels* out of both Fires, viz. out of the Fire of Nature, and out of the Fire of Love.

^m See before ch. 3. v. 10.

46. Though the ^m Love-Fire can give forth no Creature, but *dwells* in the Creature and fills it throughout, as the Sun in the World, or Nature in the Time of this World; that ſo the Holy Spirit may have a Sport of Joy in himſelf.

47. And you muſt underſtand us right concerning the Angels; for here lies the Ground why the *Queſtion* concerning the Election of Grace is treated of, wherein Reaſon runs aſtray into Error.

* Pſal. civ. 4. Heb. i. 7.

48. The Holy Scripture calls ⁿ *the Angels Fires and Flames of Light, and miniſtring Spirits*, and they are ſo: And though indeed they have their high princely Government and Dominion, yet all of them together are but a fitted *Instrument* of the Eternal Spirit of God in his Joy, which he manifeſts in and with them, viz. he manifeſts himſelf through them.

49. Their Substance and Being, as far as they are peculiarly individual, and are called Creatures, is a Compaction or *Concretion* of the Eternal Nature, which ſtands without Beginning, in the Divine Working to the Manifeſtation of itſelf, in the Divine *Genitrix*.

50. Underſtand as to the Creature, they are of the Eternal Nature, even all the *ſeven* Forms or Diſpoſitions in great Diſtinction and Variety of Powers.

51. In the ſame Manner as the three firſt in Nature introduce and form themſelves into infinite diſtinct *Variety*; ſo alſo is their Creature to be underſtood in many Properties, every one in its own Property.

52. And we are therein to underſtand eſpecially *ſeven* high Princely Governments or Dominions in three Hierarchies, according to the Fountain of the ſeven Properties of Nature, where then every Form of the Eternal Nature comprises itſelf into a *Throne*, viz. for a Government or Dominion; wherein the ſeveral Variety and Diſtinction is underſtood, alſo the Will of Obedience towards the Throne Prince.

53. This they have in Poſſeſſion and Management, as Creatures from the Divine Gift; God having given them that Substance for a *Seat* and Poſſeſſion, whereof they are

an *Image*, wherein they dwell; which is the *holy* spiritual Power of the Word of the Temperature.

54. Their most inward Ground, which arises from Eternity out of the Divine Property, is the *one* only Will of the Abyss in the Ground or Foundation, and so they arise as to the Beginning of Nature out of the Science or Root of the Free Will, out of which and in which Free Will God generates his Word.

55. The Free Will has in the Nature's Birth, *viz.* in the first Principle of the kindling of the Fire, introduced itself into *Distinction* and Variety.

56. And out of that Distinction or Variety in the Original of the Fire the Angels are introduced into the Free Will; that so with the *Free Will* they may convert, turn, and manifest themselves in the first or second Principle.

57. Even as God himself, in that same Free Will, is free and all things, and in that same *Free Will* introduces himself into Nature, into Fire, Light, and Darkness, into Pain and Torment, also into Love and Joy.

58. Thus also has the Particular or Individual, out of the whole Free Will, introduced itself in the creaturely Property into three Hierarchies or Principles, *as it wills*.

59. That is, the Science or Root may comprehend and manifest itself in the three Hierarchies, in what it *would* have; as the Divine Science or Root has introduced itself into Substance and Operation.

60. That is, one Part has brought itself into the ° fiery according to the cold; and the ° Substance or other Part into the fiery according to the hot; the third into the fiery according to the working light; the fourth into the Phantasy as into a *Glass* or Play of the Self-hood of Nature, wherein it sports with itself in the Disharmony, or *Inequality* of the Properties.

61. The three Hierarchies are to be understood by us in the *three Principles*, as in a threefold natural Light.

62. The first Hierarchy stands in the Substance of the Eternal *Father's* Property, according to the Fire of Strength, *viz.* in the Fire's Tincture in the Substance of Nature.

63. The second Hierarchy consists in the light Fire's Tincture, according to the *Son's* Property in the Eternal Nature, and is the holiest.

64. The third Hierarchy consists in the *Self-hood* of Nature, *viz.* wherein it plays or acts in the Properties one against another; as the four Elements play and act in the starry Power: And the same is manifest according to the Center of the Darkness.

65. And this has also a natural Light in it, *viz.* the cold and hot Lightening of the Fire Flash or Glance, wherein the *Transmutation* is understood, *viz.* wherein the Creature may suddenly transmute or change itself into this or that other Form, and is in Nature called the false or *evil Magic*, or evil Magic.

66. Into which Hierarchy Prince *Lucifer* has^p transmuted or turned himself, and^p Or metamorphosed. with the Science, given himself up out of the Temperature; whose Kingdom is

called $\left\{ \begin{array}{l} \text{eine Höle oder Hölle,} \\ \text{a Hole or Hell.} \end{array} \right\}$ [or Dungeon.]

67. And it is for this Reason, because it dwells itself in the Darkness, and has a false Light, which stands not together in the Temperature; but brings forth a Lust of Desire of the *Phantasy*, of building up and pulling down or destroying; where presently one Shape is formed, and instantly according to the wrestling Forms of Nature, it is destroyed again, and transmuted into another.

68. Which Kingdom also, in the Place of this World in the Creation, stands in its Dominion; but not as to the four Elements and Stars, but yet *bidden therein*, and penetrates into the Creation; wherein the Devils and the Spirits of *Phantasy* dwell in the four Elements.

69. If the Sun and the Water should cease to be, then would that Kingdom be manifested.

^s Or Excrec-
cencies, Exu-
berancies. 70. It images or represents itself in some ^sVegetables, also in Metals which are not fixed, and consist in Fire, also in Plants, Trees, and living Creatures, wherein the false Magia, or evil Magic of *Witchcraft* is understood; and therein Christ calls *the Devil the Prince of this World*.

71. When he was *thrust out from the Light*, he fell into the Kingdom of *Phantasy* in the Center of Nature, without and beyond the Temperature into the *Darkness*; where he may disclose to himself a false Light out of the hot and cold Fire, through the Science or Root of the Might of Eternity.

72. For that is his Fall, that with his *own Will* he manifested the Kingdom of *Phantasy* in his Creature, so that he introduced the Eternal Will out of the Temperature into Division, *viz.* into the Disharmony of the *Phantasy*; which *Phantasy* instantly seized upon him, and therein brought him into an unquenchable cold and hot Fire Source, into the Opposition and Contrariety of the Forms and Dispositions.

73. For the Wrath of the Eternal Nature, which is called God's *Anger*, manifested itself in them, and brought their Will into the *Phantasy*: And therein they still live; and can now do nothing but what the Property of the *Phantasy* is.

^s Contrive. 74. That is, they practise Foolery, with Shews, Tricks, metamorphose themselves, destroy and break Things; also elevate themselves in the the Might of the cold and hot Fire, ^s form a Will in themselves to go up above the Hierarchies of God, *viz.* the Holy Angels; to make *Ostentation* in the pompous Might of the Fire, according to the ^s first in their Wrath.

^s First three
Forms.
^s Mind and
Intention.

75. Their ^s Will is meer Pride; also a Covetousness after the Multitude of Properties, a stinging Envy from the Fire; a despairing from Anguish.

76. In brief, as the three first, *viz.* the Spirit of Nature, in the Spiritual ^s Sulphur
† Mercurius and ^s Sal is; so also is their Mind, out of which the Senses or Thoughts come.

△ ⊕ ⊙
† † †

77. Understand, as the three first *without* the Light of God are in their Original, so also is the Devil in his Will and Mind.

78. For his Elevation or swelling up was according to the first Principle; that he might be a Lord above and in all Beings, and be *above* all the Angelical Hosts.

79. And therefore he apostated from the Humility of Love, and would domineer therein in the Fire's Might, which spewed him out from itself, and set itself to be his *Judge*, and took away the Divine Power from him.

80. And in respect of this Elevation or swelling up, we may consider and highly perceive (seeing the Angels before the Time of the third Principle were created in the first Divine Motion) how powerfully the Kingdom of *Phantasy* in the Wrath of Nature has stirred, impressed, compressed, and thrust forth itself.

81. In which *Compression* the Earth and Stones have taken their Origin; *not* that the Devil has caused it, but that they have *caused* the Mother of Nature, the Wrath of God, that it has included that Substance in a Compaction, and brought it into a *Lump*.

82. Wherein they would *fain* exercise their juggling Feats, but that is withdrawn from them; so that they must now lie *captive* in the Spiritual Ground, in that same Mother of *Phantasy*, and be the poorest Creatures; for they have lost God and his Substance.

83. He that would be too rich, became too poor: He had had *all* in *Lowliness* and Humility, and had wrought with God, but in Self-hood he is foolish.

84. That it may be known what Folly is, and what Wisdom is, therefore God has shut him up in his *own Will*, through his own Elevation or swelling up, as in an Eternal Prison.

Reason's Objection.

85. But now faith Reason, *it was God's Will*, that his Wisdom might be distinguished from Folly, and that it might be understood what Wisdom is, and what Folly is; otherwise Men *would not* know what Wisdom is, nor what Folly is: *Therefore* God has let him fall, and hardened him, so that he *must* do it; otherwise it had not been done: Thus far Reason reaches, and no farther.

Answer.

86. When the Abyss with the *Self-Will* was introduced into a fiery Division and Distinction; then was the Science in the Fire in the Distinction or Division *free*; and so every Science divided itself in the Distribution into its own Will, and the Multitude of Wills were all set in the Temperature, and had depending on them the three Hierarchies.

87. There might every Host, with the Comprehension of the Creature in the three first, introduce itself into a Hierarchy as it would, which that it is true appears as follows.

88. The Devils were in the Original Angels, and stood in the Temperature, in the *Free Will*; now they might turn or incline themselves into what they would, and therein they should be confirmed or established.

Objection.

89. Thou sayest, No: God might do with them *what he would*: yet do but understand it right.

Answer.

90. The Science or Root is God's eternal *unsearchable Will* itself, which has introduced itself into Nature and Creature.

91. Only in the Science of the Creature stood the *Will* to introduce itself into the Phantasy, *viz.* into the Center to the Fire-Life: And thereupon followed the Separation and Confirmation, also the thrusting forth out of the Temperature into Torment, whereinto the *Science* had converted itself with the *Free Will*.

92. This Hierarchy (the Phantasy) assumed *that Will*, and confirmed the same in itself; and so of an Angel became a Devil; *viz.* a Prince in the *Wrath* of God, and therein *he is good*.

93. For, as the Anger of God is, such is also its innate Throne Prince: He is and remains eternally a Prince with his Legions, but in the Kingdom of *Phantasy*; and as the Kingdom of that Power is in itself, so is also its innate Prince.

94. The Source or Torment of the wrathful Kingdom is the *Mother* of his Falshood, *viz.* his God; he must now do what his God wills: Thus he is an Enemy to the Good; for the Love is his *Poison* and ^u Death.

95. And if he sat even in the Holy Power in the Light, yet he would attract nothing ^x to himself, but the Source or Torment ^x of Poison; for that would be *his Life* and Nature; as if a Man would put a Toad into a Box of Sugar, it would draw only Poison out of it, and would Poison the Sugar.

^u Or killing.^x Or Quality.

Objection.

96. But Reason says; *if God had infused his Love into him again, he would have been an Angel again, therefore it lies in God's predestinate Purpose.*

Answer.

97. Hearken, Reason; look upon a *Thistle* or *Nettle*, upon which the Sun shines a whole Day, and with its Power and Virtue penetrates also into it, and willingly gives its Beams of Love into its *venomous* stinging *Eus*.

98. The Thistle also cheers itself in the *Eus* of the Sun; but it grows thereby to be but the *more* a prickly Thistle; it becomes thereby the more *sturdy*.

99. Thus also it is to be understood concerning the Devil: Though God had even infused his Love into him, yet the *Science* or Root of the unsearchable Will had introduced itself into the Kind of a Thistle. That is, the Eternal Will without Ground and Place is a Will in itself, which cannot be broken or *withstood*.

100. And yet we must *not* understand that the Will of the Abyfs has done that; for that Will is neither Evil nor Good, but is barely a Will, that is, a Science or *Root* without Understanding or Inclination to any thing, or in any thing.

101. For it is but one Thing, and is neither Desire nor Longing, but is a Moving or *Willing*; as the outward World in *Spiritu Mundi*, in the Spirit of this World, has a Willing or Volubility; or as the Air has a Fluidness, and neither Evil nor Good.

102. Only Men understand, that the three first with the sensitive Ground pressed thereinto, and took the Will into their Possession, and yet they arise out of that same *Will*; yet they receive it in for their proper own.

103. Thus also in like Manner we are to understand concerning the Science or Root, *viz.* of the *one* only Eternal Willing out of the Abyfs, which arises out of the Eternal One, and has yielded itself together into the Creature of Phantasy, *viz.* into the Wrath of the Eternal Nature *to Evil*.

104. That Will is *not* the Cause of the Phantasy; but the three first, wherein the *Creature* is understood, *viz.* the Nature in the Eternal Band, out of which, and in which, the Understanding arises, as also the Phantasy, that is the Cause of the Fall.

105. For the Abyssal Will is not the Creature, for it has no Imaging or Representation; only in the Eternal Nature the Imaging or Representation arises; also the creaturely Will to something, and to Multiplicity.

106. The Abyssal Will is God's, for it is in that One.

107. And yet it is *not* God: For God is only understood, in that the Will of the Abyfs includes itself in a Center of the Trinity in the Geniture, and brings itself forth in the Longing of the *Wisdom*.

108. Out of the Will, wherein the Deity includes itself in the Trinity, the Ground of Nature from Eternity has also been generated.

109. For therein is no predestinated Purpose, but a *Birth*: The eternal Birth is the predestinate Purpose, *viz.* that God will generate God, and manifest him through Nature.

110. Now Nature closes itself up into its own *Willing*, *viz.* into a painful inimicitious Life; and that same inimicitious Life is the Cause of the Fall.

111. For that has given itself into the *Phantasy* of Nature, or Play of the Geniture; and so made itself a Promoter or Lord of that phantastical Nature; and the Phantasy has taken that Life into itself, and given itself wholly up into that Life.

112. And now the *Phantasy* and the Life are become one Thing; and that has in it the Will of the Abyfs, *viz.* the Divine Science, wherein God generates himself in God.

113. But in this included Science God generates not himself; he generates himself indeed *within* it, but he is *not* manifested in the Science or Root, so far as it comprises and lays hold of Nature.

114. God is immoveable, and unoperative therein: He does not generate therein a Father, Son, Holy Spirit, and Wisdom; but a *Phantasy* according to the Property of the dark World.

115. God is indeed therein a God, but only dwelling in himself, not in the Creature, but in the *Abyss* without and beyond the Mobility, and without the Willing of the Creature, without the Living of the Creature.

116. If now the Creature does any Thing, God does it not, in the Will of the Abyss, which is also in the Creature, but the Living and Willing of the Life of the Creature does it: As we are to understand and know concerning the Devil.

117. It repents him that he is become a Devil, seeing he was an Angel.

118. Now it repents him not in the *Will of his Life* according to the Creature, or as he is a Creature, but according to the Will of the Abyss, wherein God is so near him.

119. There he is ashamed before God's *Holiness*, that he was so holy an Angel, and now is a Devil.

120. For the Science of the Abyss is ashamed, that such an Image is manifested and stands in it, so that itself is *outwardly* a Phantasy.

121. But that Will cannot break, or *destroy* the Phantasy, for they are but one and the same Thing; also there is in it no Source or Torment; also no *Perception* or feeling of the Phantasy, but is a Science or Root wherein the Phantasy images or forms itself.

122. And now that Phantasy receives nothing into itself but only a *Similitude*, or Thing like itself; and that Likeness is the Power of its Life.

123. If any thing else did come into it, then the Phantasy must *cease* and vanish, and then that would vanish with it out of which it is generated, *viz.* Nature; and if Nature did cease and vanish away, then the *Word* of the Divine Power would not be speaking or manifest, and *God* would remain *hidden*.

124. Thus understand, that all this is an inevitable Thing, both that which is *evil*, and that which is *good*; for in God all is good; but in the Creature is the Distinction or Difference.

125. The Life of the Eternal Creature was in its Beginning *wholly free*, for it was manifested in the Temperature.

126. That is; in the Heaven were the Angels created out of the Quality and Property of that Nature.

127. The *Dark World* with the Kingdom of the Phantasy were both therein; but in the Heaven they were *not* manifested.

128. But the *Free-Will* in the fallen Angels made it manifest in themselves, for it inclined itself into the Phantasy; and so it took hold thereof also, and gave itself up thereto in its *Life*.

129. Now is that Dark Kingdom, and the Phantasy, and the Creature of the fallen Angels, at that Instant wholly become *one Thing*, one Will and Substance.

130. But seeing that apostate Will would dwell and govern, not only in the Phantasy, *but in the Holy Power* also, wherein it stood at the Beginning, therefore the Holy Power, *viz.* the Science or Root in the Light of God, *thrust the same out from* itself, and hid itself from it.

131. That is; the Inward Heaven shut it up, so that it *sees not God any more*; which is as much as to say, it died to the Kingdom of Heaven, or of the Good Will.

132. And yet it is in God, still, as the *Night is in the Day*, and is not manifested in the Day in the Sunshine, and yet it is there.

133. But it dwells only in itself, as it is said in John, *"The Light shined in the Dark;"* John i. 5. *ness, and the Darkeness comprehended it not.*

134. So also it is to be understood concerning God and the Devil; he is in God, but *shut up* in the Divine *Night* in the Center of Nature, with Darkneſs in the Eſſence of his Life: And he has a Magic Fire Light from the *Ens* of Cold and Heat; *viz.* a horrible Light to our Eyes, but to *him* it is *good*.

135. The Scripture ſays, *the great Prince Michael ſtrove with the Dragon*, but the Dragon prevailed not. And in another place, *I ſaw Satan fall from Heaven like Lightning*, ſays Chriſt.

* Luke xix.
18.

136. This Prince *Michael* is a Throne-Angel, and in the Power of Chriſt, *viz.* in the *Word* of the Holy Power, ſtrove with him, in which *Word*, *Adam* was created: That *Word* of Power is underſtood to be in all the three Principles.

137. For when *Lucifer* fell, and gave up himſelf into the Kingdom of the Phantaſy, he there loſt the Kingdom in the *Holy* Power, and was thruſt out; and this was done by the Enterprize and Adminiſtration of the Angels, who thruſt him out as an Apoſtate by *Divine* Power.

138. And in the ſame Power, in the *Word*, out of all the three Principles, was *Man* created.

139. But when the Kingdom of Wrath overcame Man, and thruſt him out from the Temperature, then the Higheſt Name of the Deity manifeſted itſelf in him, that is, in Man, *viz.* that moſt *sweet* Power, JESUS, which overthrew the Kingdom of the Phantaſy and of the Wrath, and ^b tinctured Man with the higheſt Love.

* Anointed.
* The Anointed.

140. And there alſo was the Devil's Kingdom, Dominion and Authority deſtroyed in the Power of Man: And from hence ſprings the Name ^c CHRISTUS, CHRIST.



The Fifth Chapter.

Of the Origin of Man.

* Gen. ii. 7.
* Extract.

* Expreſſed,
or out-
ſpoken.



MOSES ſays, ^d God created Man out of the Duſt or Clay, or a Lump or Clod of Earth; underſtand, the Body, which is a ^e *Limus* of the Earth.

2. And the Earth is an *Ens* out of the three Principles, an ^f exhaled, contracted, coagulated Power, out of the *Word* of all the three Principles, *ex Myſterio magno*, out of the great Myſtery, *viz.* out of the three firſt, out of the ſeven Forms or Properties of Nature.

3. They have imprinted themſelves in the kindled Deſire, *viz.* in the *Fiat*, and brought themſelves into Subſtance, each Property in itſelf to a *Compaction*.

* Or Maſs.

4. Which God, in the *Fiat*, *viz.* in the ſubſtantial Science, has contracted into a ^g Lump or Clod, in which all Powers of the Spiritual World according to God's Love and Anger, alſo according to the Phantaſy, lie fixed; not after the Manner of the Mind, but after the Manner of an *Ens*.

5. In the Mind, 1. is underſtood, the living Subſtantiality which is ſpiritual, as a totally ſpiritual Subſtance, a ſpiritual *Ens* of the Tincture, wherein the higheſt Power of the Fire and Light is introduced into an *Ens*.

6. And 2. in the *Ens*, is the Life of the ſeven Properties of Nature underſtood, *viz.* the ſenſible vegetative Life, *viz.* the expreſſed out-ſpoken *Word*, which in the Vegetation expreſſes, *forms*, and coagulates itſelf again.

7. But the *Mens*, the Mind, lies in the *En*, or Being, as the Soul in the Body; the mental *Word* ſpeaks forth the ental.

8. The Heaven includes the *Mens* or Mind, and the Phantasy includes the *Eus* or Being, understand it thus.

9. In the *Mens* or Mind is understood the divine holy Power in the Comprehension or framing of the Word, where the Word of Power compresses or compacts itself into a spiritual Substance, wherein the Word of Power becomes *Substantial*.

10. Thus the *Mens* or Mind is the spiritual Water, and the Power therein which Forms itself into a Spirit-Water, is now the highest Tincture, which stands in the Temperature.

11. And the Ground of that very Tincture is the *Spiritual Wisdom*.

12. And the Ground of the Wisdom is the *Trinity* of the Abyssal Deity.

13. And the Ground of the Trinity is the *one* only unsearchable *Will*.

14. And the Ground of the Will is the *Nothing*.

15. Thus should the Mind first learn what is understood to be in the Earth, before it says, *Man is Earth*; and not look upon the Earth as a Cow does which supposes the Earth to be the *Mother* of Grass, nor needs she any more than Grass and Herbs.

16. But Man desires to eat the best of that which proceeds out of the Earth, and therefore should also learn to know, that he also is the *best Thing* that proceeds out of the Earth.

17. For every *Eus* desires to eat of its Mother, out of which it is proceeded.

18. And accordingly we see very well, that Man desires not to feed upon the gross or *coarsest* of the Earthly *Eus*, but of the purest and most subtile, *viz.* he desires the Quintessence for the Power of his Life, which he had for his Food even in Paradise.

19. But when he went out of the Temperature into the Science or Root of Divinity or Distinction; then God set the *Curse* between the Element of the Temperature and the four Elements; so that seeing Man was gone with the Desire into the Disagreement of the Properties, which had also in him concreted itself into such a *bestial*, hard, comprehensible, palpable, and sensible Substance of Enmity in the Phantasy, *viz.* into the four elementary, gross Drossiness of Heat, and Cold, also into the venomous Quality of the dark World, *viz.* into *Mortality*; therefore he must also now eat of those Properties in himself.

20. For the *Inequality* or Discord belongs not to the Temperature of the one only holy Element, but to the four Elements.

21. Therefore is the *Curse* the Mark or *Limit* of Separation, that the Unclean enters not into the Clean.

22. For the *Curse* is nothing else but a flying away of that which is good, which the one only Element had comprehended in itself, and *bidden* it from the Substance of evil and wickedness.

23. For in *Adam's* Innocence the holy Element in the Temperature sprang up forth through the four Elements, and bore heavenly Fruit through the four Elements, ^h *which* Gen. iii. 6. *Fruit was lovely to behold, and good for Food, as Moses says, and in that springing forth is Paradise understood to be.*

24. For that Fruit stood in the Quality in the Temperature, and *Adam* stood also in the Temperature; and so he could, and should have eaten *Paradisical* Fruit.

25. But when he introduced himself by Longing or Lust into the Multitude of Properties, *viz.* into the *Phantasy* of Inequality or Dissimilitude into the Center; and would know all Things and be wise, and try how Heat and Cold, and all other Properties, relished in the wrestling Strife; then also *those Properties* in the Strife took hold of him, and awakened in him, and with the Desire compacted themselves into the Substance of the Phantasy.

26. Thus the Image of God [consisting] in the Temperature, was *destroyed*, and that Light in the Substance of the holy Element extinguished in him, wherein he knew God; thus he *died* as to the Temperature, and awakened to the four Elements, and the unequal or discording Science or Root; which now cause Sickness to him, and Death; and that is the true Ground.

27. But that we may satisfy the enquiring Mind, who asks after its Father's or native Country, and is upon the Way of his Pilgrimage: We will set before that Man, as follows:

- I. What he properly is.
- II. Of what he is created.
- III. And what his Soul and Body are.
- IV. Also his Fall and Restoration.

Whereby we shall be able very fundamentally to *show* him the Ground of the *Divine Will* towards him.

28. And after that we will prove it by the Holy Scriptures, and demonstrate it by their *supposed* Contradiction; that thereby, if it may be, the Eyes of *some* might be opened: Which we shall do faithfully, according to our Gift.

! Gen. i. 27. 29. *Moses* says very right, ¹ *God created Man according to his Image, yea to the Image of God created he him*: Also, *God made Man out of the Limus, or of the Dust of the Earth*.

30. In that *Moses* says, *God created Man in his Image*; *Moses* does not understand, 1. that *God* is an Image, or 2. that *God* has created *Man* according to *his Model*.

31. But he understands the Science or Root in the Power, wherein all things have modelled themselves from Eternity in the Science, in the Temperature in the Powers in the Spirit of Wisdom.

32. Not as Creatures, but a Shadow, Idea, *Representation*, Reflexion, or Pre-modelling in a Glafs, wherein *God* has from Eternity seen in his Wisdom what could be.

* Platform,
or Design. 33. By which *Resemblance*, the Spirit of *God* has acted a Scene in the Wisdom, in the comprehended * Model, wherein the Spirit of the Science or Root in the Wisdom has from Eternity, in the Nature of the Powers, modelled itself into a *Scene* (which Model was no Creature, but as a Shadow of a Creature) by which resemblance *God* has created the creaturely *Man*, *viz.* in or *into* *Man's* own Image.

34. Which yet was not a *Man*, but was *God's Image*; wherein the Spirit of *God* modelled itself out of all Principles, into a Shadow of Equality, Harmony, Uniformity, Conformity to the *Substance* of all Substances.

* Note. 35. * As a *Man*, standing before a looking Glafs, sees himself, his Image being in the Glafs, but having *no Life*; so we are to conceive also of *Man*, the Image of *God*, from Eternity, as also of the whole Creation, how *God* has seen or foreseen all Things from Eternity in the *Scene* of his Wisdom.

36. And when *God* had comprised all the Powers of all the three Principles in the Science into a Substance, and contracted them into a Lump, which is called *Earth*, as into a Fixation of the generating spiritual Power; then he divided the Elements of the Temperature of the one Element into four Elements, for a *moving* Life.

37. And further he comprised the Spiritual Power of Nature, out of which the *material* Fixation, which is understood in the *Earth*, and Materials into Stars.

38. For from the same Substance that the *Earth* is corporeal, from the same are the Stars spiritual, and yet not as animate Spirits, but they are a spiritual *Ens*, *viz.* Powers, a Quintessence, *viz.* the subtile Power, from whence the *Earth*, *viz.* the Grossness has separated itself; which *God*, in the Science of his speaking, formed into a Variety of Powers.

39. And they are called *Stars*, because they are a moving; hard; greedy contracting *Ens*, wherein the Properties of Nature are understood.

40. All that Nature is in itself, spiritually, in the Temperature, that the Stars are in their Difference and *Variety*, as I here present it to the Understanding.

41. If the Stars were all extinguished or passed away, and entered again into that from whence they proceeded, then would *Nature* be as it has been from Eternity: For it would stand again in the Temperature.

42. And so shall be again in the End; yet so that all Substances or Things shall be tried by the Fire, and separated into *their Principle*.

43. By this Partition, Comprehension, and framing of the Power of the Stars, and of the four Elements, we understand *Time*, and the *creaturely Beginning* of this World.

44. Now when God had created the Earth and the Firmament of the Stars, and had appointed in the Midst the *planetary Orb* of the seven Properties of Nature, with their Regent the Sun; then the Spirit of the World opened itself out of all Properties of the Powers, out of the Stars and Elements.

45. For every Power has an *Emanation*, according to the Right of Nature, in the speaking Word.

46. Which eternal Word has here included and comprised itself in the *Mysterium Magnum* into a Time, as into a *Figure* of the spiritual *Mysterium Magnum*, as a great Clock-work, wherein a Man understands the spiritual Word in a Work or Formation.

47. The whole Work is the formed *Word of God*; understand the *natural* Word, in which the *living* Word of God, which is God himself, is understood, in the greatest Inwardness, and that speaketh itself through Nature forth into a Spirit of the World, in *Spiritus Mundi*, as a Soul of the Creation.

48. And in the speaking forth or Expression is again the Distinction or Severation into the fiery astral Science, in *Spiritu Mundi*, in the Spirit of the World, wherein the fiery Science brings itself forth into a spiritual *Distribution*.

49. In which Distribution the Spirits in the Elements are understood to be; and those according to the Distinction of the *four* Elements, in every Element according to its Property.

50. For every Element has its own inhabiting Spirits, according to the Quality of that Element, which are a *Shadow*, *Image*, and Resemblance of the Eternal: But yet ¹ having a true and perfect Life, out of the Science of Nature from the outspoken, or expressed formed Word *ex Mysterio Magno*, out of the Great Mystery. ¹ Or in.

51. It is not out of the true Divine Life, but out of the Natural; which ^m Spirits have their Dominion in the Fire, in the Aire, in the Water, and in the Earth, in Courses, Orders, and Politics, as the Stars have their constant inherent *Courses*: Which ^m Fiery Spirits, ⁿ Airy Spirits, ^o Watery Spirits, ^p Earthly Spirits.

52. The Spirit of the World is now the *Life* of the outward World; the Stars and Constellations are in a Circumference or Sphere round about; and have the three first in them, in a sharp fiery Science or Root: Yea, they are even that very Substance itself, but with great *Difference*, Distinction, and Variety.

53. Those Varieties of Powers proceed forth from it, and are a Hunger according to their *inherent* Substance which they possess, *viz.* as to the Earth, and the *Materials* thereof, in their Properties.

54. And the Earth is a Hunger, as to the Spirit of the World; for it is sprung forth and *divided* from it.

55. Thus the superior desires the inferior, and the inferior the superior; the superior *Hunger* is strongly set towards the Earth, and the Hunger of the Earth towards the superior Powers.

56. *Therefore* whatever is material falls towards the Earth, as also the Water is attracted to the Earth.

57. On the *other Side* the fiery Spirit in superior Things does again draw the Water up aloft into it for its Refreshment.

58. And that generates the Water, and gives it forth, and attracts it too, after it has been *tempered* with the Earth, into itself again, and are both one to the other as Body and Soul; or as Man and Wife, which get Children together.

59. From this Birth; as from the ⁿ *Matrix* of Nature, God, in the Word *Fiat*, that ⁿ *Womb* is, in the substantial Desire of the Powers, ^o *on the fifth Day*, commanded all Creatures to ^o *Gen. i. 20,* *some forth* from every Science or Root, according to their Property or *Kind*; *viz.* the Body ^{22, 23}.

from the Fixedness of the Earth, and the Spirit *ex Spiritu Mundi*, from the Spirit of the World; and this is done in the Conjunction of the superior and inferior; that is,

60. The inward Divine Word, spoke or inspired itself, through the outward outspoken Word, into *every Science* in the fiery Property of the Powers into a creaturely Life.

61. These are now the Creatures upon Earth, and in the Water, and in the Air, the Fowls, every Creature from its own Science or *Root* of Good and Evil, according to the Properties of all the three Principles; according to each of them an Image of the Similitude of the *inward* Ground, from the Kingdom of Phantasy, as well as from the original good Life.

62. Thus it is apparent to Sight, that there are good and also evil Creatures, *viz.* venomous Beasts and Worms, according to the *Center* of Nature of the Darknes, from the Force of the wrathful Property, which desire only to dwell in the Dark; such as dwell in *Holes*, and hide themselves from the Sun.

63. On the other Hand, Men find also among many Creatures, wherein the *Spiritus Mundi* from the Kingdom of Phantasy has modelled itself, as Apes and such like Beasts and Fowls, which play Tricks, and worry, hunt, vex, and disquiet other Creatures.

64. So that one is an *Enemy* to the other continually, and they strive all one against another in their Kind, as the Three Principles sport or act a Scene one with another in their Powers: Thus has God introduced that Sport or Scene before him, by the *Spiritus Mundi* in its Science or Root, into an animate creaturely Substance.

65. As also Men find there are good *quiet* friendly Creatures, according to the Resemblance and Model of the Angelical World, wherein the *Spiritus Mundi* has modelled itself in the good outspoken Powers, which are the tame Beasts and Fowls.

66. And yet also many evil Beasts, *viz.* evil Properties, amongst the tame; which are also in the Mixture of the Properties apprehended and formed.

67. In the Food and Habitation of every Beast Men see from whence they are sprung; for every Creature desires to dwell in its *Mother*, and longs after her, as it is apparent.

68. The *Spiritus Mundi*, out of which all outward Creatures as to their Spirit are proceeded, is included in a Time, Limit, and Measure, how long it shall endure.

69. And it is as a *Clock-work* out of the Stars and Elements, wherein the Most High God dwells, and uses this Clock-work for his Instrument; and has included his making and Work therein, which proceeds freely, and generates according to its *Minutes*; as a Man may after a Sort resemble it.

70. All Things lye therein, whatever is done in the World, and whatsoever shall be done.

71. It is God's predestinate Purpose towards, and in the Creature, wherein he manages all Things by this *Government* of Nature.

72. For in God himself, so far as he is called God, there is *no* predestinate Purpose to Evil, or to any Thing, for he is the one only Good, and has no other Thing apprehensible in him but *only himself*.

73. And in his Word which he has spoken forth from himself, *viz.* in *Spiritu Mundi ex Mysterio Magno*, in the Spirit of the World out of the Great Mystery of the Eternal Nature, he has comprised his predestinate Purpose, and included it in the free Clock-work, in *Spiritu Mundi*, in the Spirit of the World: And that generates and corrupts all according to its native Course, and produces Fruitfulness, and Barrenness or Unfruitfulness.

74. But God in his Essence or Substance pours forth his Love-power thereinto; that is, he sheds abroad *himself* therein, as the Sun does in the Science or Root of the Elements and Fruits; that is, the holy Divine Science or Root gives *Power* and *Virtue* to the Natural Science or Root.

75. God loves all his Creatures, and can do nothing else but love; for *he* is the only *Love* itself.

76. But his Wrath is understood to be in the Eternal and Temporal Nature: In the Eternal in the *Center* of Darkneſs; viz. in the cold and hot Fire Source; and ſo alſo in the Spirit of the World it is understood to be in the fiery Science or Root, or Division and *Diſtinction* of all Properties.

77. And ſo now if a City, Country, or Creature, awakens or ſtirſ up that Wrath in the fiery Science or Root in *Spiritu Mundi*, in the Spirit of the World in itſelf, that is, ſo that it introduces the ^a Abomination into the Wrath, then it is like Wood in the Fire, ^a Fulneſs or Ripeneſs of Sin. wherein the Wrath becomes active and co-operative, and devours round about, and puts the Life in the Science of the Creature into the higheſt *Torment*.

78. And then thus ſays the angry fiery Word in the awakened *Turba*, by the prophetic Spirit in *Turba Magna*, in the Great *Turba*; *I will call for Miſery, Miſchieſ, and Deſolation upon a City and Country, and will ſee my Deſire executed in Vengeance and Indignation upon it; that the Wrath may devour their Abominations, till it has quite conſumed this wicked People.*

79. For that is even the Joy or Recreation, and ſtrong mighty Force of the *Wrath* in Nature: When Men introduce ſuch Fuel, viz. impious Blaſphemy, and other Sins and Filthineſs thereinto, thoſe it devours, they are its Food.

80. Eſpecially in ſuch a Caſe, when the human Science or Root *breaks* itſelf off from the Love of God, and commits Whoredom with the Wrath of Nature, there it *fattens* itſelf to the full, till the univerſal Fabric, or Clock-work, introduces itſelf into a fiery Science or Root; there all Things ſtand in the *Proba* or Trial; then it kindles itſelf therein, according as the *Turba* is enkindled in the Wheel or Orb of the Machine or Clock-work, ſo that one Property is manifeſted therein; and then comes the *Plague*.

81. And thus it is ſhed abroad upon that Country, City, and Creature; often in Venom and Poiſon by the Peſtilence, often by *Drought* and Unfruitfulneſs, often by embittering the Minds of Superiors, the Great Ones, whence *Wars* ariſe. Now it followeth,

Concerning Man.

82. From this great Machine or Clock-work, from that which is ſuperior and inferior, wherein all Things *lye together* one in the other, is Man created to the Image of God.

83. For *Mofes* ſays; *The LORD ſaid, Let us make Man, an Image of us, or according to our Image; that he may rule over, or in all the Creatures upon the Earth, the Beaſts, Fowls, Fiſhes, and in all the Earth, and every creeping Thing that moveth upon the Earth.* JEHOVA, Gen. i. 26.

84. Now if he be to rule in all of them, he muſt alſo exiſt out of the Ground of *them all*; and moreover out of the beſt Power and Virtue of them.

85. For nothing rules any deeper than its Mother, from whence it has proceeded; unleſs it be transformed, or metamorphoſed into ſomething that is better; and then alſo it rules in that better Thing, and yet no farther than the Ground of that Thing.

86. And then *Mofes* ſays further; *God made Man of the Duſt of the Earth, or Clod of Earth, and breathed into him the living Breath, and then Man became a living Soul.* Gen. ii. 7.

87. But we are here to underſtand, that God did *not* in a perſonal and creaturely Manner *ſtand by* like a Man, and take a Lump or Clod of Earth, and make a Body of it: No, it was not ſo.

88. But the Word of God, viz. the Speaking Word, was in all Properties in *Spiritu Mundi*, in the Spirit of the World, and in the *Ent* or Being of the Earth, ſtirring up *ex Spiritu Mundi*, from the Spirit of the World, and ſpoke or breathed forth a Life into every Eſſence.

89. This was the *Fiat*, or creating Power, which is the Deſire of the Word in the Science or Root, that was in the Model or *Idea* of Man, which was eternally ſeen, which

which stood in the Wisdom, and attracted the *Ens* of all Properties of the Earth, and whatever *could possibly* be therein, into a Mass or Concretion.

90. This was the Quintessence out of the four Elements, in which lay the *Tincture* of all Powers out of all the Three Principles, and moreover the *Property* of the whole Creation of all Creatures, *viz.* of the Substance of all Substances; out of which all Creatures existed.

91. For, understand it right; the earthly Creatures of Time are with their *Body* out of the four Elements; but the Body of Man is out of the Temperature, wherein all the four Elements lye together in *one Substance*, whence the Earth, Stones, Metals, and all earthly Creatures have their Original.

92. Indeed it was out of the *Limus* of the Earth, but not out of the Grossness of the compacted Substance of the Division or Separation into Properties, every Property having comprised or compacted itself into a *several* Substance of Earths, Stones, and Metals.

93. But it was out of the Quintessence, wherein the four Elements lie in the Temperature, wherein neither Heat nor Cold were manifested, but they were all in equal Weight or *Balance*.

94. For if Man be to rule in all Creatures, then he must have in him the supreme Might, *viz.* the highest *Ens* or Being of the Creatures, from which the Creature is a Degree more outward, or low, or inferior, or as a Man may render it, a Degree less, that the stronger may rule in the weaker, as God does in Nature, which is indeed *less than He*.

95. But it is not so to be conceived, as if in Man the bestial Properties were then creaturely or manifested; but the *Ens* or Being of all Creatures lay in the human *Ens* or Being in the Temperature.

96. Man is an Image of the whole Creation, of all the three Principles; not only in the *Ens* or Being of the outward Nature of the Stars and four Elements, *viz.* of the created World, but also out of the inward *spiritual* World's *Ens* or Being, out of the Divine Substantiality.

97. For the holy Word in its *Ens* or Being comprised itself *together* in the outspoken or expressed Word, *viz.* the Heaven comprised itself together in the Substance of the outward World, as also the Vegetation in the inward World's Substance, *viz.* *Paradise*; the holy Element was in the boiling springing Dominion.

98. In brief, the human Body is a *Limus* out of the Substance of all Substances, else it could not be called a Similitude of God, or an Image of God.

99. The invisible God, who has from Eternity introduced himself into *Substance*, and also by this World into *Time*, has by Man's Image modelled himself out of all Substances into a creaturely Image, *viz.* into a *Figure* of the invisible Substance.

100. Moreover he has *not* given him the creaturely *bestial* Life, out of the Science or Root of the Creatures, for that Life should have remained undivided, standing in the Temperature; but he breathed into him *the living Breath*, *viz.* the true original *understanding* Life in *the Word* of the Divine Power.

101. That is, he breathed into him the *true Soul* of all the three Principles in the Temperature.

102. From within; he breathed the Magic Fire-World, *viz.* the Center of Nature, as is above mentioned, which is the true *creaturely* Fire-Soul, whence God calls himself a strong zealous, or jealous God, and a *consuming Fire*, *viz.* the Eternal Nature.

103. And together with this also, he breathed in the Light World, *viz.* the Kingdom of *the Power of God*; and as Fire and Light are in one another undivided, or unseparated, so also is it here understood.

104. And from without he breathed into him herewith likewise the Spirit of the World, *the Air-Soul*.

105. Thus the whole speaking Word breathed itself into all Nature, according to Time and Eternity.

106. For Man was an Image of God, wherein the invisible God was manifested; viz. a true *Temple* of the Spirit of God.

107. As in the first Chapter of *Jobu*, it is written, ^t *the Life of Man was in the Word*; ^t John i. 4. and was breathed into the created Image.

108. That is, the Spirit of God breathed into him the Life of Nature in the Temperature, viz. the Spirit of the *Divine Revelation* or Manifestation, wherein the Divine Science or Root introduces itself into a natural Life.

109. In that Divine natural Life Man is like the Angels of God, as to the Soul, viz. the Spiritual World; as it is written: ^u *In the Resurrection they are as the Angels of God.* ^o Mat. xxii: 30.

110. And thus we enter again into the first created Divine Image, and *not* into another Creature.

111. Therefore we are thus to know Man rightly,

I. What he *was* in Innocence.

II. What he *became* afterwards.

112. Man was in Paradise, which is the Temperature: He was placed in one certain Place, wherein the *holy World* sprung forth through the Earth, and did bear paradisaical Fruit, which also in its Essence stood even in the Temperature; ^x *that Fruit was good and pleasant to behold, also good for Food*, to be eaten after a heavenly Manner. ^x Gen. iii. 6.

113. It was not to be swallowed down into a Carcase for the Worms, as now it is in the awakened bestial Property, but in a *magical* Manner.

114. It was indeed to be eaten in the Mouth; but then the *Centers* of Distinction and Separation were in the Mouth; viz. dividing each Principle into its own, in that Manner as it may be done in the Eternity.

115. Like as the Spirit of the World from the three first, viz. from the fiery *Sulphur*, *Mercury*, and *Sal*, generates the Water, and gives it forth from itself, viz. in the *Sal Nitrum* of the Separation or Distinction, and also draws it up again from the Earth into itself, and yet is not satiated therewith; so it is also to be understood in Man.

116. *Adam* was naked, and yet clothed with the greatest Glory, viz. with Paradise, a totally fair, beautiful, bright, clear, crystalline *Image*, neither Man nor Woman, but both, viz. a manly or masculine Virgin, with both Tinctures in the Temperature.

117. That is, there was the heavenly *Matrix* or Womb in the generating Love-Fire, and then also the *Limbus* from the Nature of the essential Fire, wherein as to both these the first and second Principle of the holy *Divine* Nature are understood.

118. Wherein the Tincture of *Venus*, viz. the generating and giving forth out of the Son's Property consists, and is understood to be, the Woman, viz. the Mother, that is, the *Genetrix*, or Bringer forth.

119. And the fiery Property is understood from the Father's Property, viz. the Science or Root is understood to *be the Man*; and these two Properties afterwards have divided and distinguished themselves into Man and Woman, or Husband and Wife.

120. For if *Adam* had stood, then would the Birth and Propagation of Man have been *magical*, viz. one out of the other: ^v As the Sun penetrates through Glafs, and yet breaks it not.

121. But seeing God knew very well that *Adam would not* stand; therefore he ordained for him the Saviour and Regenerator before the Foundation of the World.

122. And yet at the Beginning he created him in a right true Image, and put him into Paradise, wherein he *should be* eternally.

^v Or, as a Candle set between two large Looking-glasses produceth an infinite wonderful Propagation.

123. And there he suffered the Trial to come upon him, that he might fall into the paradisaical Science or Root, and that the holy Word *might not want* to enter into the bestial Science or Root for the New Regeneration.

124. But it might enter into that which there vanished, *viz.* into the true Image of God; as shall in the following Account be mentioned.



The Sixth Chapter.

Of Man's Fall, and of his Wife.

² John xii. 40.
Ezek. xxxiii.
11.
³ Peter iii. 9.



HERE we will now admonish the Lovers of the Truth *rightly* to apprehend our Sense and Meaning, for we will so explain it to him that he will be full satisfied, if he does but understand us: *Whence* the Divine Will to Evil and Good arises: Concerning which the Scripture saith; ² *He hardeneth their Hearts, lest they believe and be saved*: And then also it saith, ³ *God-willeth not the Death of Sinners.*

2. That they might not dwell so upon *that Conceit*, as if God had made to himself a predestinated Purpose, to *damn* one Company of People, and of Grace to *save* the other in his predestinated Purpose: So that they may learn to understand rightly and fundamentally, how the Scriptures *mean* that speak in that Manner.

3. Consider therefore the Image of God, in *Adam*, before his *Eve* was in Paradise, ^b Gen. i. 31. which stood in the Temperature; for *Moses* says, ^b *God looked on all that he had made, and behold all was very good.*

^c Gen. ii. 18. 4. But afterwards he said: ^c *It is not good that Man should be alone*: ^d *He also afterwards* ^e and iii. 17. *curst the Earth for Man's Sake.*

Question.

5. Dear Man, tell me, *wherefore* did not God at one Instant, at the Beginning, make Man and Woman or Wife, as he did the other Creatures? What was the Cause that he created them *not* together of the same Lump?

Answer.

6. It was this; because the Life of both the Tinctures is but *one* only Man in the Image of God; and cannot stand in the Eternity in a *twofold* Life, *viz.* in a masculine and feminine; according to the Father's and Son's Property, which together are but One only God, *undivided*: So also he created his Image and Similitude, in one only Image.

7. For perfect Love consists not in one Tincture alone, but it consists in *both*, the one entering into the other: From thence arises the great fiery Desire of Love.

8. That is, the Fire yields the Light, and the Light gives to the Fire, Virtue and Power, shining Lustre and Substance, for its Life; and these *two* make *one* only Spirit, *viz.* Air; and the Spirit gives forth Substance, *viz.* Water.

9. But all the while that these four, Fire, Light, Air, and Water, divide one from the other, there is *no Eternity*; [manifested in them]. But when they generate one another in the Temperature, and do not fly one from the other, then ^d *there is Eternity*; thus it is also to be understood concerning *Adam*.

^d Or then it is an Eternal Substance or Image.

11. But when the Light's and Water's Tincture was *divided* and separated from him into a Woman, or Wife, he could not then in this Image, which he afterwards came to be, stand eternally; for his Rose-Garden of Paradise *within him*, wherein he loved himself, was taken away from him.

Question.

12. Then says Reason; Why did God do so? Why did he divide him, and bring him into *two Images*? Sure it must needs be his predeterminate Purpose, or else he had not done it; moreover, he foresaw it before the Foundation of the World, that he would will and do it.

Answer.

13. And here Reason lies dead, and can go no further without the Knowledge of God *in the Holy Spirit*, and hence comes all Disputation and Strife.

14. God's predeterminate Purpose and Pre-ordination, and his Foreseeing and Foreknowledge, are *not one and the same Thing*.

15. *All Things* have been foreseen in the out-speaking or expressing Spirit, from the Science of the Fire and Light, in the Wisdom of God from Eternity, whatsoever might or could be, if God's Being or Substance *once stirred* itself according to the *Genitrix* of Nature.

16. That is, in the Property of the fiery Science as to the Darknefs, what would be *a Devil*; also in the Light-Fire's Science, what would be *an Angel*; if the fiery Science once separated itself from the Light.

17. But God *created no Devil*: Now, if there had been any divine pre-determinate Purpose, then there *had been* a Devil created in that pre-determinate Purpose.

18. The one only Will of God gave and yielded itself *solely* in an angelical Figure; but the fiery Science, according to the Property of the dark-World, pressed forth, and conceived itself *into* a pre-determinate Purpose, and would needs be creaturely also.

19. And so when the Light and shining Fire became creaturely, then also the dark, cold, painful Fire, pressed forth with the imaging of *Phantasy*, and united itself in the fiery Science; which clasped and hugged the fiery Science like a *jocund Ape*, and pressed forth out of the Temperature; and thus the new Will generated contrary to the Temperature, and so was *thrust out* from God.

20. A Man must understand, that the Beginning of *Division* and Separation did not arise in God, as if God conceived in himself a Will to *have* a Devil to be: But in the Science in the Eternal Nature, in the out-speaking or expressing of the Word, according to Fire and Light, in the three first it was *brought to pass*, so that one princely Throne in the fiery Science hath divided itself into the Kingdom, viz. into the *Archia*, or Dominion of the *Phantasy*.

21. But the Kingdom of Phantasy according to the Darknefs hath been from Eternity, which is also a *Cause* of the Devil's Fall; though, indeed, the fiery Science of *Lucifer* stood in his own Will, and gave itself thereinto *without* pressing or *Compulsion*.

22. But Man was *betrayed* by the Devil and fell: For Prince Lucifer falling before the Foundation of the World, in the first Moving, or Impression of Nature, and being thrust out from his *royal Place*; *Adam* was therefore created in his Stead and Place.

23. And seeing Lucifer stood not, therefore God created *Adam*, according to the Love, in a *material* Substance, viz. in a Fountain of Water, that so God might help, or save him.

24. And then instantly also the holy Name JESUS co-incorporated itself in Man for a Regenerator.

* Or the Anointed.

25. For the * CHRISTUS, or *Christ*, in *Adam* must possess Lucifer's royal Throne, or Seat, seeing Lucifer had turned himself away from God.

* Matth. 4.
Luk^e 4.

26. And from thence comes also the great Envy and *Malice* of the Devil against Man; also, from this arises the [†] *Temptation of Christ in the Wilderness*: because he was to take away Lucifer's Throne and Seat, and destroy his power in the Creation, and be his *Judge*, and cast him out eternally.

27. The Soul of Man, and the Devil, as likewise the holy Angels, come all from one and the same Ground and Foundation, only that Man has also *in Part* the outward World in him: Which indeed the Devil also has, but in another Principle; viz. in the *Phantasy*, in the false or *wicked Magic*.

* Or Essence.

28. Thereupon the Devil could deceive *Adam*; for he spake in the fiery Science, or Root of *Adam*, into the Soul, and commended to him the *Inequality* of the Properties, and introduced his false, or wicked Desire into *Adam*, whence *Adam's* Free-Will in the fiery [‡] Science was *infected*, like Poison and Venom which enters the Body and begins to work.

29. From whence arose an inceptive Will to Self-Lust, and all was at an *End* concerning the *Temperature*; for the Properties of the Creation, which lay all in *Adam* in the Temperature, awoke, and rose up every one in its own Self, and drew the Free-Will into it, and would needs be manifested.

30. Also the *Spiritus Mundi*, the Spirit of the World, in the outward World, drew the Temperature out of *Adam*, viz. *that Part* of the outward World in *Adam*, into itself, and bore Rule and Sway in *Adam*.

31. Also the Kingdom of Phantasy grasped after *Adam*, and would be manifested *in the Image of God*; and so would also the Wrath of Nature, viz. the Anger of God, in the Envy and Malice of the Devil; all these drew *Adam*.

32. And there now he stood in the *Proba*, to try whether he would stand or no. The Science, or Root.

I. Out of the *Divison*, or Distribution of the magic Fire in the World of Power.

II. Out of the *Father's* Property.

III. Out of the Will of the *Abyss*. The Science, I say, or Root put forth out of these was free.

It stood in three Principles in the Temperature, it might turn itself *into any one* whither-soever it would.

33. *Not* that it was to be free, in and for the Creature, for to that was the Commandment given, *not to* turn away from God into the Longing, or *Lust after Evil and Good*.

34. But the Ground of the Creature, viz. the fiery Science, viz. the Root of Souls, stood in the *Abyssal* bottomless *Will* of the Beginning of all Beings or Substances, and was a particular Branch, or Parcel, of the Eternal Will.

[†] As the Earth parts itself into several

Roots to manifold Fruits and yet remains the very same Earth.

[‡] Note, the first Death.

[§] Or total.

[¶] Gen. 2, 17.

35. Which Eternal Will, in the fiery Word of Separation unto Nature, had parted itself [‡] into several Sciences, or *Roots*: Thus the Soul was a Part of the Divisibility.

36. Which Divisibility, in the Word of the Powers in Nature, viz. in the three first, and in the seven Forms of Nature, and the Propagation thereof, was *figured* or fashioned into Creatures, as Angels and high Eternal Spirits; wherein, a Man is also to understand the fiery *in-breathed* Soul.

37. [‡] But the [§] entire holy speaking Work of God, according to the Love, viz. according to the *Trinity* of the abyssal Deity, gave a Commandment to the fiery Science, or Root of the Soul; and said, [¶] *Eat not of the Plant of the Knowledge of Good and Evil; else if thou dost, that very Day thou wilt die* as to the Kingdom of God.

38. That is, the fiery Soul will lose the Light, and so the Divine Power in the holy *Ens*, or Being, from the second Principle in the working of the holy Spirit, will go out, or be extinguished.

39. For the Spirit of God does *not* manifest itself in any bestial Property, much less in the Kingdom of Phantasy.

40. And therefore God said unto it, that it should not go from the Temperature, and enter into the Lust or Longing of the Properties; nor Will to try and relish them in their Lust in their Differences; else *Mortality* would spring forth, and be manifest in it, viz. the dark World, from the Center of the three first, and would devour the Kingdom of God in it.

Question.

41. Then says Reason: Why does not God prevent this with his Holy Power? Is not he *Almighty*, and able to break the fiery Science, from whence the Will to Longing or Lust arose?

Answer.

42. Hearken Reason. The fiery Science is from the *Will of the Abyss*; which Will is called ^m Father of all Things, in which God is generated; viz. the Father generates the Son; which Will introduces itself into Power to the Word, viz. to the Expression.

43. Now know, that a Particular or *Parcel* of the highest Omnipotence of the Substance of all Substances is understood to be *in the Soul*; viz. in the Science, or Root, which had been from Eternity; which Science by the Moving of the Word of All-Power, comprised or compacted itself into an Image, in the three first.

44. And so now that Science out of the Will of the Abyss is *its proper own*; for nothing is before it that can destroy or shatter it.

45. Indeed, the Creature is after it; but the *Science* to the Creature is from Eternity, and that has, with the Creature, viz. in the three first, introduced itself into a longing Lust *against*, or contrary to, the Temperature, in Nature.

46. To that, viz. to the Science, or Root, was the Command given, to hold and keep the Creature in the Temperature; that is, it should keep the Properties of Nature in equal Agreement and Harmony: for itself was the Might and Strength, which was able to do that, viz. a *Spark* proceeding from the Omnipotence; and *besides* it had in it the Kingdom of the Holy Power in the Light of God.

47. What should God give to it, viz. to the Science or Root of the Soul, more to prevail with it, and compel it? He had given it *himself*; as also he had done to King Lucifer.

48. This Science or Root broke itself off from God's Power and Light, and would be *its own*; it would be its own working God, according to the Properties of Nature, and work in Evil and Good; and manifest this its Work in the Kingdom of the *Holy Power*.

49. This was an opposite contrary Will in the Divine Power and Property; and for the *Sake thereof* was King Lucifer, and also *Adam*, thrust out of the Kingdom of the Holy Power.

50. That is, Lucifer into the Kingdom of *Phantasy*, into the Darknefs, and *Adam* into the Inequality, or Disagreement, of the Creation into the *bestial Property in Spiritu Mundi*, in the Spirit of the World; so that, instantly, all the Creature's Properties in Evil and Good awakened in Man.

51. For the Sake whereof God has appointed the *final Judgement in Spiritu Mundi*, in the Spirit of the World, to separate the Evil and Good, and to reap and carry home all Things, every one into its own Principle.

52. And then all Things whatsoever the great Machine, or Clock-work, in *Mysterio Magno, in Spiritu Mundi*, in the great Mystery, in the Spirit of the World, has generated as also according to the inward Spiritual World, shall be put upon the *Test*, or Tryal of

^m Or a Father of the Being of all Beings; and the *Magia*, is the Mother of the Being of all Beings: See the Book, "Of the small six Points, v. 65." ⁿ By these Words, Being of all Beings, the One only God is not understood, or meant.

Fire: that is, it shall be tried by the Fire of the Eternal Nature; according to which God calls himself *a consuming Fire*.

53. For how would God else judge the Creature, if it does only that which it must *inevitably* do, if it had no Free-Will?

54. The last Judgement is nothing else but a reaping and gathering in of the *Harvest* by the Father of all Beings; even of all that which he has generated through his Word.

55. Into whatsoever any Thing in the Free-Will has distributed and divided itself, into that it will go; and in that Eternal Reservatory, according to the Property of that same Principle, *it is good*.

56. For God has generated nothing opposite, or contrary to him, in him *all* is good; but [that is] every Thing in its own Mother; so long as it runs on in a *strange* Mother it is an opposite, or contrary Will; of this we will offer you a Similitude.

57. Consider, Heat and Cold, also Fire and Water, these come from *one* Original, and divide and separate themselves one from another; and each of them goes on in its own Will, as to its own Source or *Quality*.

58. Now, if they should go again into one another; then there is an Enmity, and one *kills* the other; and this makes the own, or Self-Will in the Property.

59. While they lie together in the Temperature they have great Peace, but as soon as they go forth, one from another, they will *each* of them be its own of itself, and rule and be predominant over the other.

60. Whence also Strife comes to be *in Spiritu Mundi*, in the Spirit of the World, between the four Elements; between Heat and Cold, *each will rule*, suddenly the one prevails, and then again the other, suddenly it rains, it is suddenly cold, suddenly hot, suddenly the Air and Wind go this Way, and then another Way, all according to the Power and *Strength* of the seven Properties of Nature, and the going forth of the three first of them; from whence all is proceeded and created or framed that moves or stirs.

Question.

61. Then says Reason; God rules and *orders this* that Strife comes to pass.

Answer.

62. That is true, but Reason is blind and sees not by what Means, wherewith, and *how*, it so comes to pass: It understands not the divided distributed Word into Properties, wherein this Rule, Government, and *Effect* consists.

63. For *in Spiritu Mundi*, in the Spirit of the World, many evil Workings spring forth which appear *contrary to God*; also, that one Creature hurts, worries, and slays another: Also, that Wars, Pestilence, Thunder, and Hail, happen: All this lies *in Spiritu Mundi*, in the Spirit of the World, and arises from the three first, wherein the Properties break, or frame themselves in their *opposite Will*.

64. For God can give, or afford *nothing* but that which is good, for he is alone the only Good, and *never* changes into any Evil at all, neither can he, for he would then *cease* to be a God.

65. But, in the Word of his Revelation, or Manifestation; wherein the Forms, Qualities, or Dispositions arise, viz. wherein Nature and *Creature* arises, there exists the working, or framing into *Evil and Good*.

66. That Word has compacted itself into a Clock-work, or Machine, included in Time, and therein now stands the *making* or producing of Evil and Good, according to the Divisibility, or Distribution of the Power in the Word; as the Powers of Divine Manifestation have divided themselves at the Beginning into several *distinct* Principles,

viz. into Pain and Joy, into Darknes and Light, into a Love-Fire of Light, and into a painful Fire of Nature, as is before mentioned.

67. Wherein now is understood the whole Ground and Foundation of the *Divine Willing* into Variety and Distinguibility; and no Creature should dare to say, that a Will is given to it *ab extra*, externally from without, but [should consider that] the Will to Evil and to Good exists *within* the Creature.

Note: Thy Perdition is of, or within, thyself, O Israel.

68. Yet by the outward *Occasions*, Accidents, or Influences of Evil and Good, the Creature is *infected*: As an outward venomous infectious Air kindles Insects, and poisons the Body; so also outward Things *destroy* the Creature's own Will, that the Will compresses or compacts itself into Evil and Good.

69. And therefore has God given Man the *Law* and *Teachings*, that he might take Occasion by the Commandment to reject the evil Occasion, or Influence; and *not say*, if I do any Thing that is evil, I must of Necessity do it; for I am of an evil Inclination or Disposition. *No.*

70. For he is to know that the Science of the Soul, which *could* have framed itself into Evil, *could also* have framed itself into Good. And that God is *no Way* the Cause of Man's Fall, or of the Devil's Fall. *Note.*

71. Neither has he drawn them thereinto, so far as he is called God, but the Divisibility or Variety of the manifested Word of Power, after it had introduced itself into *Properties*, that is it that drew them.

72. Man stood in the Temperature, but the outward Influx or Influence from the Devil and the dark World, as also in the Creation in *Spiritu Mundi*, in the Spirit of the World, has *insinuated* itself into him, viz. into the Image of God, and awakened the Distinction or Variety in the Image of God in the Temperature, so that the Eternal Science of the Soul has given up itself into a Longing to the *Manifestation* of the Properties; which is to be understood thus.

73. That some Science of the Soul gazed on the Creation of the formed Word, in its Distinction and Variety, and knew *in itself also* that same Power and Virtue to Divisibility and Distinction, and so lift up itself into a Longing after the Divisibility and Distinction.

74. And so, instantly, also the Variety, *Divisibility*, and Distinction, was manifested in the Creature, as to Soul and Body: But the Devil was the *greatest Cause* thereof.

75. For when he, as a fiery Spirit, was gone forth from the Temperature, from the Image of God, he then also introduced *his Desire* into the Science of the Soul, to bring it into a Longing or Lust: For he observed well what *Adam* was, viz. a Throne-Prince in his *formerly possessed* Stool or Seat in the Kingdom of God.

76. But the Name JESUS he knew *not*, that would in Time manifest itself in Man.

77. For his Knowledge in God's Love, wherein the Name JESUS is the highest *Sweetness* of the Deity, died in his Apostacy.

78. That is, he had transmuted, metamorphosed, or changed himself into *Evil* or Wickedness, and therefore *now* he knew only Evil and Wickedness.

79. Thus it is to be understood of the Devil's and the human Fall; *not* that a Man can say God willed it, so far as he is called God: But the Divisibility or Variety, proceeding from Nature in the Creature, *that* hath willed it, *which is not called God*.

80. God introduces his *sole* and only Will into the Formation and Compaction of his Word to the Divisibility or Distinction, viz. to the Manifestation or *Revelation* of God; and *therein* the Divisibility or Distinction stands in Free-Will.

81. For the Divisibility or Distinction is Nature, and also the Creation, and in the Divisibility or *Distinction* God wills Good and Evil.

82. That is, in whatsoever has divided, or distinguished, or separated itself into the Good, as the holy Angels; therein *he wills the Good*; and in whatsoever has separated

itself into the Evil, as the Devil hath; therein *he wills the Evil*; as the Scripture says: ⁿ Pſal. xviii. ^m *Such as the People is, ſuch a God they have; in the holy thou art holy, and in the perverſe thou art perverſe.*

^{25, 20.}

Question.

83. Now thus ſays Reason: If God, in his poured forth formed Word itſelf, be *All*, viz. Evil and Good, Life and Death, wherein then ſtands the human Strife, that Men ſtrive about God's Will; ſeeing God in his formed Word is all Things, *and wills all Things*, whether it be Evil or Good; and every Thing in its Property, whence it originally proceeded?

Answer.

84. Behold, in *this* ſtands the Strife, that Reason, in its Dimneſs of Opinion, without the Divine Light, is *Folly* in the Sight of God; and knows not what God is: It always imagines and frames ſome *ſtrange* Thing, and afar off, when it will ſpeak of God; and makes the one only unchangeable God, in his Eternal Trinity, ^a commencing Wills and predeſtinate Purpoſes that have a *Beginning*.

ⁿ Or inceptive.

85. And underſtands not,

- I. How all *Beginnings*, Decrees, and pre-determinate Purpoſes, ariſe in the formed Word through Nature; where the Word compacts and forms itſelf *into Nature*.
- II. That the *Beginnings* lie all in the *Formation* of the Word, viz. in the Creation and in the Creature, viz. in the great Myſtery of Diviſibility or Diſtinction, wherein the Creatures have their Original.
- III. That *all Evil* proceeds from and out of Nature and Creature.
- IV. And that the hardening in Nature and Creature exiſts in the Science or Root of the *creaturely ſelf*.
- V. So that if ^o it *turn* itſelf into the Wrath of Nature, then it is laid hold on and hardened therein.
- VI. That it comprises in itſelf the ſpeaking into Wrath, and *retains* it in itſelf.
- VII. And all that, where it is written, *He hardeneth their Hearts that they believe not, and ſo are not ſaved*, is performed and effected in the *formed Word* of the Eternal and Temporary Nature.

• The Science or Root of the Creature.

^p Pſ. lviii. 10.

86. For from that *formed Word* God ſpeaks in the Pſalms of David, ſaying, ^p *Thou ſhalt ſee and have great Pleaſure therein, when the Wicked ſhall be recompenced: Alſo, thou wilt rejoice when the Wicked ſhall be overthrown and deſtroyed*; that is, when the Wicked ſhall be ſwallowed up into the Wrath, who have been an Adverſity and Contrariety, and a continual Infection and poisoning to the Holy. When *that Venom* is taken away from the holy Soul, then it rejoices that it is delivered from Neceſſity.

87. And *therefore* the Word alſo ſtands in Pain in Nature; that the Joy may be manifeſted.

88. But the Diviſibility or Diſtinction from the Word goes *without Compulſion* into the Free-Will, every Property into its own.

89. For, in the Holy Word all is *Good*, but in the Introduction of own Self-Will, it is *Evil*.

90. But this now is done in Nature and Creature, and *not at all* in God: Elſe there muſt be the Devil's Will in God's Word, if God did in his Word drive on all Things *inevitably*.

91. But the Devil's Will, as alſo *Adam's* ſinful Will, exiſted in the own Science or Root in the Creature, and *not* in God, but in the Center of Nature the *own* Science or Root compacted itſelf into a Will of Pride, willing to be *like*, and *more* alſo, than the Speaking Word of the Trinity of the Deity.

92. The Humility was *contemned* and *forsaken*, and instead thereof the Might of the Fire was assumed or usurped.

93. And that is the Fall, that the Science or Root set the *Phantasy* in the Place of God, and then the Holy Spirit departed from its Nature, and now it is a Spirit in its own Self-Will, and is *captivated* in the Phantasy, as we perceive in *Adam*.

94. Now when the Science or Root of the Soul, through the Devil's Infusion, Inspiration, or Infection, elevated itself, then the Holy Spirit *departed* into its own Principle, and so *Adam* became weak and feeble in the Image of God, *viz.* in the Temperature; and could not in the Similitude magically *bring forth* his Like out of himself.

95. His Omnipotence, which he had in the Temperature, was *broken* in him, for the bestial Property of the Creation was stirring in him.

96. And now, says *Moses*, *ⁱ God suffered him to fall into a deep Sleep*, and he fell asleep: *ⁱ Gen. ii. 28.* Here now he slept in and to the Temperature of the *Divine World*.

97. Out of *this Sleep* must Christ awaken him, or else in the Creature he can never see God any more: For the Sleep was nothing else but the *losing* of God's Light in the Love, *viz.* the Love-Fire, that was quenched in the *Eus*, or Being, of the heavenly World's Substance; and he was *half* dead.

98. The Time how long *Adam* stood in the right true Image of God is set before thee in the Figures of *Moses* and Christ, as also the Time of the Sleep: If thou art seeing, then set *Moses* in Christ's Figure, and Christ in *Adam's* Figure, when *Adam* was in his Innocency.

99. *Moses* was *forty Days on the Mount*, when *Israel* was tried and proved; *Israel* was *forty Years in the Wilderness*, and Christ stood *forty Days* in *Adam's* Tryal in the Temptation in the Wilderness, and he conversed *forty Days* after his Resurrection, in the right, true, perfect Tryal; wherein *Adam* should have conversed in his Innocency, for the Establishing of him in the Magic Birth.

100. But seeing that *could not* be, which indeed was well known in God, thereupon *Adam* fell into a Sleep; and so afterwards Christ must rest in *Adam's* Sleep *forty Hours*, and awake *Adam* in him in the Kingdom of God again: Which consider of, and thou wilt learn to *understand* the whole Ground in the Process of Christ.

101. Now set Christ in *Adam's* Place, and thou shalt find the *whole* Ground of the Old and New Testament: Set *Adam* in the formed Word of the Creation, and let him be the Image of the outward, and inward Eternal Nature of all the three Principles.

102. And set Christ in the Eternal Speaking Word, according to the true Divine Property wherein *no Evil* can exist, and is only and purely the Love-Birth of the Divine Manifestation, according to the Kingdom of Glory.

103. And *introduce* Christ into *Adam*, that Christ may new generate *Adam* in himself, and tincture him with Love, that he may *awake* out of that deep Sleep; and then thou hast the whole Process or Scene of *Adam* and Christ.

104. For *Adam* is the outspoken, formed, creaturely Word, and Christ is the Holy, Eternal, Speaking Word; and so thou wilt introduce Time into Eternity, and wilt see *more* than thou canst learn in all the Books of Men.

105. For when *Eve* was made out of *Adam* in *Adam's* Sleep, that was done in *Verbo* (*Fiat*) in *Spiritu Mundi*, in the Creating Word *Fiat* in the Spirit of the World: And then they became Creatures of the outward World, *viz.* in the outward natural Life, in the *Mortality*, *viz.* in the bestial Life, framed or imaged with a bestial Form; also they became a *Carcase* or Sack of Worms, to be filled with earthly Food.

106. For after that the Woman came out of *Adam*, so soon was the Image of God in the Temperature broken and *spoiled*, and then the Paradise in them could not subsist.

107. For *ⁱ the Kingdom of God consisteth not in eating and drinking*, says the Scriptures; *ⁱ Rom. xiv. 17.* *but in Peace and Joy in the holy Spirit.*

108. And that now plainly could not be in *Adam* and *Eve*, for they had clearly the *Marks* of the bestial Kind and Sex; though that bestial Kind was not quite awakened, yet it was clearly awakened and stirred up in the Longing or *Lust*.

Gen. ii. 9.

109. * *The Tree of Temptation of Knowledge of Good and Evil* was even the Tryal to find, whether the human Soul's Science or Root would turn in away from the Will of the Abyfs.

110. Or, whether it would remain standing in the Creature in the Temperature, or else, whether it would turn itself in *Spiritu Mundi*, in the Spirit of the World, into the divided or *distinguished* Properties.

Question.

111. But then says Reason: Why did God let that Tree grow?

Answer.

112. Hearken Reason: This World's *Proba* or Tryal is *better* than the Center in the Fire to try after the Way and Manner of Eternity; as *Lucifer* was proved and tried.

113. Also God knew very well that Man would fall in *Spiritu Mundi*, in the Spirit of the World; for whatsoever the Science or Root of the Soul *desired*, that must the Earth give forth; for the Longing or *Lust* went into the Property of the Earth; and so the Earth must present to the Longing or *Lust*, whatsoever it would have.

114. For the Science or Root of the Soul is, as to the Omnipotency or Almightyness, of a *Divine* Property; and herein lies the Ground of all hidden Secrecy, and the Fall remains at one Time as well as the other to lie upon, or consist in, the *Self-Will* of Man, and in the *Deceit* and Treachery of the Devil.

The direct and true Fall of Man, is this.

* Gen. iii.
from 1 to 7.

115. When *Eve* was made out of *Adam*, then the Devil presented himself in the *Serpent*, and lay himself at the Tree of Temptation, and persuaded *Eve* to eat thereof, and then her Eyes would be open, and she be as God.

116. She should know,

I. What was in every Property.

II. What Manner of *Ens* and Relish they had.

III. How all Powers relished in their Properties.

IV. And what all the *Beasts* were in their Properties.

117. Which indeed was all true; but her naked Form and Shape, and how Heat and Cold should press into her, that the Devil did *not* say.

118. Also he came not in his own Form, but in the Form of the most subtle Beast.

119. Also the Devil was to do so therefore, 1. That he might make *Eve*, viz. the *Matrix* in *Venus's* Tincture, monstrous; 2. That she might gaze on the Subtlety of the *Serpent*, whence the *Lust* arose to know Good and Evil, as it was in the Subtlety of the *Serpent*; wherein the Science of Nature had in the Phantasy introduced itself into such Subtlety.

* Or fitted or prepared it.

120. *Not* as Reason says; that *God* has * *armed* and sharpened, or edged the Tongue of the *Serpent*, that it must do so: A Man may well say, that the *Devil* has armed and edged it from the Kingdom of Phantasy, that it has done so; but a Man cannot say so of *God*.

* The three first Forms.

121. The *Serpent* was an *Ens* in the * three first, in the natural Science, where the Fire and Light separate themselves, wherein the *Understanding* yet lies in the fiery Sharpness; the Spirit of the *Understanding* is not there separated from the Center of the three

first; but is mingled with the Painfulness, viz. with the Root of the Quality or Source of Poison: Therefore in the Serpent lies the highest Cause of Poison, and false, sly, subtle, crafty Will, Intentions and Purposes.

122. And then also there lies in the Serpent the highest Preservation against Poison, if the Poison be separated from her.

123. As the same also may be conceived of *Lucifer* and his Followers depending on him: He was even the highest fiery Science, according to the Kingdom of Nature, and once the brightest and fairest in Heaven; of which the fiery Science to Nature was the Cause of his glittering *Glory*: He had taken the worst, and also the best to himself.

124. Understand; the eternal Science had taken to itself the fiery Nature, according to the highest *Mobility*, whence the Strength and Might exists; wherein then also the Science of the Abyss had framed itself into an own Will, after the Way and Manner of Subtlety, and broken itself off from the Humility, and would rule in the Light of God in his own Luster in all Powers.

125. As he also did in his Beginning; whereby he poisoned the Substance in the Science of Nature with that Property.

126. From which poisoned *Ens* also the *Serpent* has taken its Original in the Creation; for which Poison and Venom Sake God also cursed the Earth, after that Man had yet more poisoned it with the Devil's Poison and Subtlety, through his introducing false and evil Lust, wherewith he poisoned the Science in the Substance out of which he was extracted, so that *Paradise* withdrew from him.

127. Thus now also, the Devil presented his poisonous Substance by the Serpent on the Tree; wherein he had introduced his ^v Egest Jelly-spewing Efflux, or poisonous Darts, and subtle Purposes and Will, before the Time of the Creation of the Earth, into the Science or Root of Nature, and its spiritual Substance.

128. Which Substance in the Science of Nature, in the beginning of the Creation, in the beginning of creating the Creation, entered together into the Creature, as is to be conceived in the same Manner in every venomous Worm, or poisonous creeping Thing.

129. Not that the Devil has created them; he is become only a Poisoner of Nature, after the Manner he has poisoned his own Nature, as also the human Nature.

130. But the *Fiat* has made them, every Property of the divided Science in its like Form; as the Will was in a Science, or Root, in no working Figure, so was the Creature also.

131. For the Speaking Word, in the Property of every Science, brought itself into an Image: Thus the Serpent was near [of Kin to] the Devil, in the Science of Nature, for he hath strongly infused or darted his poisonous Will into it, when as yet it was no Worm.

132. Yet that Men may hold and observe a Difference between the Earthly and the Eternal Creatures; for the Devil is from the Eternal Science or Root, viz. from the Eternal Nature, and the Serpent is from Time; but Time is spoken out or expressed from Eternity, and therefore they are separated one from another.

133. This poisonous subtle darted ^z Spawn, viz. the ^{*} Spewing of the Devil, the Devil presented to *Eve* on the Tree, that she might gaze and admire its Subtlety, and make herself monstrous, as it then came to pass.

134. Now when *Eve* lusted after the subtle Craftiness, then the Devil slipped in with his Desire with the Serpent Monster into the Science or Root of *Eve*, viz. into the Soul and Body: For *Eve* was desirous of the Subtlety, viz. of the Craftiness, that her Eyes might be opened, and know Evil and Good.

135. Thus the Devil brought the Serpent's *Ens*, or Being, into her after a magical Manner: In the Way and Manner as the false and wicked *Magia* is practised by ^{*} Incantation, and introduced an evil malignant Venom and Poison into Man into the Science or Root of his Body.

^v Egest, Excrement, or Sternschus; the Jellies that are said to be Stars that are fallen down and lie upon the Ground in some Mornings.

^z Geschmeis.
^{*} Egest.
Sternschus.

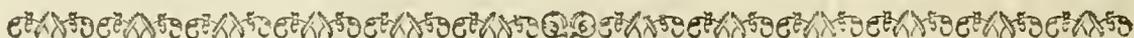
136. And thence *Eve* got the Will to be disobedient unto God, and *ventured* upon it, and *did eat* of the Tree of Earthliness, wherein Evil and Good were manifested.

137. And as we still at this Day after the Fall eat such vain or *dangerous* Fruit.

^b Note: *Eve* did not instantly fall down dead.

138. And when she eat and did ^b not instantly fall down and die, ^c she gave also to Adam, and he did eat thereof likewise.

^c Gen. iii. 6. 139. For *Adam* had plainly demerfed and plunged himself into it, when he stood in the Image of God; but yet had not eaten it into the *Body* till that very Time.



The Seventh Chapter.

Of the Bestial Manifestation in Man.

How Adam and Eve's Eyes were opened; and how that is [fundamentally] to be understood, in the Ground thereof.

HEN we consider the very express *Image* rightly in its true magical Ground, and how it comes to pass that it forms a reflex *Image in Spiritu Mundi*, in the Spirit of the World, according to all Things: As we see in a Looking-glass, and in the Shadow or Representation in Water, then we shall quickly and *nearly* approach the Ground and Cause why every Being arises out of one only Thing, and see how all Creatures lie in *Spiritu Mundi*, in the Spirit of the World, *viz.* in the outpoken or expressed Word of God.

2. Therefore we may say with good Ground, that all Creatures *lay* even in *Adam*; not that they have proceeded from *Adam*, and so come into Creation, but in the eternal Science of the Soul, in which Science the Word of God forms and images itself into a natural and creaturely Ground; wherein *all Properties* are understood to be.

^d Gen. i. 28. 3. As *Moses* witnesseth, that ^d *Man was to rule in all Creatures*; but now since the Fall they all rule in him.

4. For when the Soul stood in the Temperature, then the Will-Spirit of the Soul pressed through all Creatures, and had *no Hinderance*, for none could lay hold of or apprehend it, as no Creature can apprehend the Power and Beams of the Sun in its own Will, but must suffer them to press through it; thus it was also with the Spirit of Man's Will.

5. But when he was captivated in the Poison or Venom of the Serpent, in the *Devil's* Will or *Desire*, then he was an Enemy to all Creatures, and lost this Power and Might.

6. So also the Creatures prevailed and got Power in him, and elevated themselves in him, as it is now plain to our Sight, that *many* a one is in the *Property* of a subtle Serpent, full of wicked, sly, cunning Policy, and venomous poisonous Malice: Also another hath the Property of a Toad in him; many of a Dog, also of a Cat, a Basilisk, or Cockatrice, a Lion, Bear, Wolf, and so on, through *all the Properties* of Beasts, Worms, and creeping Things.

7. Such Men have indeed outwardly the *first* figured or *shaped* Image upon them; but an *evil Beast* sits in their Property.

8. The like is to be understood concerning the tame good Beasts; that *many* a Man is in the Property of the kind or *good Beast*.

9. Neither is there scarce any Man begotten of the Seed of *Adam*, which has not in the earthly Body *some Property* of a Beast in him, many of an evil, many of a good.

10. And this is understood in and *as to the Fall*, that all Properties in *Spiritu Mundi*, in the Spirit of the World, have manifested themselves in Man. Every fiery Science, as to Heat and Cold, also all other Qualities particularly, also the Property of the *total Nature* was manifested in him, according to Evil and Good.

11. For as soon as ever they eat the earthly Fruit into the Body, the Temperature divided asunder; and departed from the Harmony of the Properties in, and as to one another; and the *Body* was manifested according to all the Properties in *Spiritu Mundi*.

12. Then did Heat and Cold seize upon them, and pressed into them; also all Properties of Nature; wherein the Ground of Nature consists, pressed into them a contrary opposite Will, whence existed unto *him* *Sickness*, and the *Death* of Frailty and Corruption.

13. And as to this Bit, *he died* to the Kingdom of God, and awakened to the Kingdom of Nature, and was taken from the Impassability, and put into Passability, and became, according to the outward Body, a Beast of all Beasts, *viz.* the *Beastial* or *Animal Image* of God, wherein the Word of God had manifested itself in a *Beastial Image*.

14. Thus Man became, according to the outward Body, a Master, Lord, and Prince of all Beasts, and yet was himself *but* a Beast, though of a more noble Essence than a Beast; and yet nevertheless had a Beast in his Property and *Condition*.

15. And at this very Hour was in Man a Gate of the dark World in God's Anger *opened*, *viz.* *Hell*, or the Jaws and Throat of the Devil, as also the Kingdom of *Pbantasy* was manifested in him. The angry God, so called, according to the Kingdom of Darknes, was manifested in him, and caught hold on him, according to the Soul's Essence, in the Creature.

16. The Ground of the Soul's Science cannot be broken, but the *Creature* only out of the three first, *viz.* the eternal Nature, and also the temporal Nature in *Spiritu Mundi*, in the Spirit of the World, is that which can be broken.

17. The temporal Nature was set in the earthly Property, and the eternal Nature in the Wrath of the dark World, as a *Neighbour* to the Devil.

18. When these Shackles should be broken as to both Natures in the Death of Christ, then *the Earth trembled* at it, and *the Sun lost its shining Light*; to signify, that when the eternal Light was to be generated again, the temporal must again *cease*. e Matt.xxvii.
45, 51, &c.

19. But that it may be rightly considered and conceived *what of Man* died in the Fall, we must not only look upon the temporal Death, as to which Man dies and rots, corrupts and putrifies; for that is only the *Beastial* Death, and not the eternal Death.

20. *Neither* must we be so blind as to say that the Soul is dead in its Creature; no, that could not be.

21. That which is eternal, is incapable of Death; but the express Image of God, that had imaged and modelled itself in the creaturely Soul, *viz.* the *Divine Ens*, disappeared, vanished, or was *extinguished*, when the Wrath of Fire was awakened.

22. For in God there is no dying, but only a *Separation* of the Principles: To be understood after the same Manner as we see that the Night swalloweth up the Day into itself, and the Day the Night; and so one is *as it were* dead in the other, for it cannot shew itself.

23. And further you may understand by Way of Similitude, that, if the *Sun* should be *extinguished*, then would the *Spiritus Mundi*, the Spirit of the World, be an empty, meer, crude Ennity, and there would be *perpetual Night*; and then the four Elements could not put forth themselves, and operate in their present Qualities and Properties, neither would any Fruit grow, nor any Creature in the four Elements live.

24. In this very Manner also *Adam* and *Eve* died, as to the Kingdom of the Power and Virtue of the *Divine Sun*, viz. of the Divine Will and Essence or Substance, and the fierce wrathful Nature awakened from within, as to the Soul, and also from without, externally in the beastial Property.

25. The Science of the Soul from the abyssal Will, wherein God begets, generates, or works, that *is not* dead; nothing can break or destroy that; and it remains eter-

^f One Copy nally a ^f free Will.

hath it, in a
Free-Will.

26. But its Form of a Creature, viz. the Soul, which was formed into an Image by the Spirit of God, that same Image, from the Eternal Nature lost the *Holy Ens*, or Being, wherein God's Light and Love Fire burnt.

27. Not that the same *Ens*, or Being, is become nothing; indeed it became nothing to the creaturely Soul, viz. *unperceptible*, but the holy Power, viz. the Spirit of God, which was the working Life therein, that ^e hid itself.

^e Or conceal-
ed.

28. *Not* of its own determined, predestinated Purpose; but the Eternal Science, viz. the abyssal Will to the soulish Creature, departed from the *Love-Will*, forth into its stinging, prickly Property, and Disposition of the soulish Nature.

29. God did not withdraw himself from the Soul, but the *Science* of the Free-Will withdrew itself from God.

30. As the Sun withdraws not itself from the Thistle, but the Thistle withdraws its prickly Science from the Sun, and introduces itself into a prickly Substance: and the more the Sun shines upon it, the more prickly and stronger is the Science of Opposition and Contrary-Will; so also it is to be understood concerning the Soul.

^a John i. 5.

31. God dwells through and through all, also throughly in the Darknes, and *through and through* in the Devil; but ^b the Darknes comprehends him not, and so also the Devil and wicked Soul comprehends not God.

Question.

32. If thou askest, Why so?

Answer.

I answer, Because the *creaturely* Will to true resigned Humility, Lowliness, and Submission, under Obedience to God, is *dead*, and there is but a meer thistly and thorny Will in the Life of the Creature.

33. Thus the thorny Will holds the noble Science of the abyssal Eternal Will of the *Abyss* captive, or covered in itself, and they are one in the other as Day and Night; the creaturely Soul was become *Night*.

34. The Spirit of the World, *Spiritus Mundi*, in the Beginning stood in the Temperature in the Body, and yet stood in Evil and Good, as *all temporary* Things stand.

35. But the Devil's *Thistle-Seed* was come thereinto, wherein the temporal Death lay: and then there was to be understood in Man nothing else but that he was a Beast of all Beasts.

36. The *Equilibrium*, Balance, or Harmony of the formed out-spoken Word, stood in *Enmity* and opposite Will: The angelical Image was quite destroyed, both as to the Mind and Thoughts, or Senses.

37. We see plainly at this Day, that the Senses or Thoughts continually frame themselves into a Beastial Will and Desire of *Self-Love*, and very scarcely and *hardly* come so far to love God and Equality or Equity, but always lift themselves up aloft, and would have all in their sole *Possession*, and would fain be the fairest and most *beautiful Child* in the House or Family: Whence Pride, Covetousness, Envy, and Malice exist: All this is from the *Ens*, or Being, of the Serpent; and of the Devil's introduced Property or

ⁱ John iii. 3,5. Disposition, ⁱ which cannot inherit the Kingdom of God.

38. Now to help this, the living Eternal Word of the most high Love Property or Disposition came of meer Grace, and spake itself again into the faded *Ens* of the heavenly World's Substance, for an operative *working* effective Life.

39. And as the Devil's Word had spoken itself into the Soul, so the Word of the Love of God came and spake itself again into the faded *Ens*.

40. Signifying thereby, that it is an Aim, Mark, or Limit, of an Eternal *gracious* Covenant, wherein God's Love, in the Name JESU, would destroy the *Works* of the Devil; and would introduce a living holy *Ens* in the Name JESU, into this inspeaking, or inspoken Word again; which was done in Christ's *Incarnation*, or becoming Man.

41. Here now we are to understand the Foreseeing, Prevision, or Inspection, whereby the Spirit of God, * *before the Foundation of the World*, has seen this Fall in the Property^k 1 Pet. i. 20. and Disposition of the Fire and of the Wrath of Nature; and has foreseen or *provided* the holy Name JESU, with the highest Love *Ens* therein, for a new *Regenerator*.

42. For the one only Root of the Divine *Ens*, out of the Divine Love, *viz.* the heavenly World's Substance, faded, vanished, or disappeared in *Adam*, *viz.* the true ^l *express*^l Heb. i. 3. reflex *Image of God*, according to the divine holy Property or Disposition.

43. And in that one only Image, which in *Adam* disappeared as to God, hath God pre inspected or foreseen the Scope, Time, Mark, or Limit, of his *Eternal holy Will* in Christ.

44. Into that same did God's holy Word speak, when the poor creaturely Soul became blind as to God, and said, ^m *The Seed of the Woman shall tread upon, crush, or break* ⁿ Gen. iii. 15. *the Serpent's Head*.

45. And in that inspoken or inspired Voice the poor Soul *obtained* Breath and Life again.

46. And that same inspoken Voice was in the human Life, as a Figure of the true *express* reflex *Image*, in this Limit or Time of God's Covenant, (which he had in the Divine *Ens* foreseen or looked upon before the Foundation of the World) together implanted, forth on, from Man to Man, as a Covenant of *Grace*.

47. For the Inspeaking or Infection of the Devil, from whence an evil or malignant Will existed, was effected *at length* in *Adam*, when he was Man and Woman, and yet *neither* of them, but one entire Image of God; and it pressed on from *Adam* into *Eve*, who *began* the Sin.

48. Therefore also now came the Inspeaking or Inspiration of God, and pressed on *into Eve*, as into the Mother of all Men, and set itself against the begun original Fountain of Sin through *Eve* into *Adam*.

49. For in *Eve* lay the Tincture of the *Light* and of the spiritual Water, and in that same the holy Tincture incorporated itself in the Word in the Name JESU, and so as a Pledge that it would break the bestial *Matrix*, and change it into a holy [*Matrix*.]

50. It was not to be done through *Adam's* fiery Tincture, but through, and in that Part of the Adamical Light's Tincture, wherein the *Love* burnt; which was parted into the Woman, that is, into the *Genetrix* of all Men.

51. Whereinto God's Voice promised to introduce again a *living* holy *Ens* from Heaven, and to generate anew in Divine Power the faded disappeared Image of God, which stood therein.

52. For Christ said, *John* iii. ⁿ *He was come from Heaven*, whereby a Man is to under-ⁿ *stand*, [as to] Substance; for the Word needs no coming, it is there beforehand, and needs only to *move* and stir itself.

53. Now all Men, as to the perished soulish Property, lay in the *Seed* of *Adam*; and so on the other Side, all Men lay in *Matrice Veneris*, in the Matrix of *Venus*, *viz.* in the *feminine* or Woman's Property in *Eve*.

54. And into *Eve*, viz. into the *Matrix* of Love, from the heavenly World's Substance, which faded or disappeared in *Eve* and *Adam*, viz. into that Part which is from the Kingdom of God, God put in his Covenant, and brought *his Word* thereinto, that the Seed of the Woman; understand, the heavenly Seed; which the Word would introduce again, wherein God and Man should again be one Person, should tread upon or crush the Head of the Might and Strength of the Serpent's Spawn, and of the Devil's Will; and *destroy* the Devil's Work and Artifice, which he would *effect* in Soul and Body.

55. Understand it rightly thus: The first created Man in *Adam*, viz. that Part from the *heavenly* World's Substance, and then that Part, which in God's Word should be introduced, and should be one and the same Substance with the human; *that is it* that should do this, viz. the God-Man, and the Man-God should do it.

56. Not a total foreign or strange Christ, but that very *same Word* which had made Man out of itself into an Image of God: therefore thus now, 1. The Making Word, 2. The Made Word in the Power, and 3. The Holy Spirit *should* do this.

57. The heavenly *Ens* in the Word, viz. the Temple of the Holy Spirit, should in the Woman's Seed, *assume*, 1. a soulish Seed, and 2. a corporeal Seed also, from *Adam's* Substance, from the *Limus* of the Earth.

58. In the same Manner as God has assumed the World, and yet dwells in the Heaven in the holy *Ens*; so also the Word took from within, the faded or vanished holy *Ens* on his living *Ens*, and made the faded vanished *Ens*, living, in his Power, and the soulish and corporeal Nature, from the inward and outward World, hung and clave to that same *Ens*.

59. For as Nature hangs and cleaves to God, through which he manifests himself, so here also would the holy Word, together with the holy *Ens*, manifest itself, through the soulish and corporeal Nature, and tincture or dye the Soul again with the highest *Tincture*, and destroy the Devil's raised Fort of Prey in the Wrath of the eternal Nature therein; which was *all* fulfilled in the Process or Scene of Christ.

Question.

60. Now tell me, *Reason*, where the predestinate Purpose and Will of God to the hardening of Man exists: where is the *predestinate Purpose*, whereby he has in his predestinate Purpose ordained one Part to Damnation, and the other to Eternal Life?

61. For in *Eve Sin* began, and in *Eve* also *Grace* began; before she conceived with Child, they lay all in *Eve* alike in Death, and also in the one only Covenant of Grace, in Life.

°Rom. v. 17, 18. 62. According to that Saying of the Apostle; • *As Sin came from one and penetrated upon all, so also the Grace came from one, and penetrated or entered upon all.*

63. For the Covenant went not only upon one Particular, viz. upon *one* Piece or Part, as upon or from *Eve* in Part, but wholly upon *Eve*, except only the Devil's Work which he had darted into her; all this Christ should break.

64. No Soul should or *could* be generated out of the Devil's introduced *Ens*; for the Word of God with the Covenant stood *interposed* in the Way.

65. And so the Covenant pressed upon *Eve's Soul* into *Adam*, viz. out of the Light's Tincture into *Adam's* fiery Tincture.

66. For *Adam* and *Eve* were, in the Word one *entire* Man; and so also the Grace pressed upon that one only entire Man *Adam* and *Eve*.

Question.

67. Where is now the divine, eternal, predestinate Purpose, concerning which *Reason* says, she will demonstrate the same by the Scripture, and yet understands it not.

68. For the Words of the Scripture are true; but there is required an *Understanding* to discern them, not an outward Supposition or Conceit, whereby Men tattle of a foreign strange God who dwells somewhere above, in a Heaven afar off.

69. But we will in a *brotherly* Spirit shew *Reason* how the Scripture is to be understood, where it speaks of the predestinate Purpose and Election of God, and give her the true Understanding and Meaning of *Election*, and what the *predestinate* Purpose is.

70. And yet we will *not at all* therein, or thereby, condemn any in his apprehended Meaning; but for the better Information and Christian Conjunction and uniting of the Understanding, we will expound and clear the Holy Scripture, to which very End also *this Book is written*.

71. Now for the understanding thereof; we will compare the first and second Principle, *viz.* 1. The Kingdom of Nature, wherein God's Anger and the *Hardening* is understood, we will compare with the *Divine* Manifestation; and then 2. The Kingdom of *Grace*, *viz.* the true divine *Substance* together, setting them one against another, to see how the Ground and Foundation of the *Hardening* exists.

72. And we will thereby try, prove, and examine the Sayings and Texts of Scripture which *seem* contrary to one another, that every one may *see* the Ground and Foundation of his own Opinion and Meaning; but we will not *bind* and tie ourselves to any Opinion to please Man, but lay down the Ground, and that in Love, for the brotherly uniting and *reconciling* of the Opinions of *all* Parties.

Answer.

73. When *Adam* and *Eve* were fallen, then they were blind as to the Kingdom of God, and as it were dead; and ^p *there was no Ability or Possibility in them to do any Thing* ^p P^{sa}l. xiv. *that was good*, understand it, as to the soulish and corporeal Creature. 1, 3.

74. But the ^q Science or Root of the Abyfs from the Father's Property, in which a ^q Soul was formed in the fiery Word, and that was unbound or unlimited, not tied, it was neither Evil nor Good; it is the *one only Will*. ^q See the Clavis, Ver. 210, the Word Science, or Root.

75. In which one only Will, God the Father generates his Son, and yet without or beyond the Geniture, *viz.* the Divine Power; it is not called Father, *nor God neither*, but is called the eternal, unfathomable, abyssal Will to somewhat: in which Will is understood the Birth of the Holy Trinity, as also the Original of Nature, and the *Beginning* of all Things or Substances.

76. That very Will is the Eternal Beginning to the Divine Wisdom, *viz.* to the discerning Vision or descrying of the Abyfs, and is also the Beginning to the Word, *viz.* to the Outspeaking or *Expression* of the Fire and of the Light.

77. But the Speaking is not performed or acted in the Will of the Abyfs, but in the Comprehension, Compaction, or framing of the Science or Root, where that Will compacts, compresses, or frames itself into the City of God, *viz.* into the *Trinity* of the Geniture: and there the Word of Power, or of the Son, speaks itself into Distinction or Diversity of Sciences or Roots.

78. And in that Diversity of the outspoken Sciences or Eternal Geniture and *Working*, was the Image of God, *viz.* Man, in the Divine Power and Wisdom in a magical Form or Manner without Creature, seen or *foreseen* from Eternity.

79. And in this seen or *foreseen Image* has the Spirit of God in the highest Love, which is the Name JESUS, loved himself; for it was a Figure of his Similitude as to Power and Birth.

80. But since God's Love, without the Eternal Nature, had not been manifested, *viz.* the Love-Fire had not been manifested without the Anger-Fire, *therefore* the Root of the Science in its natural Ground was the Anger-Fire; and the Anger-Fire was the Manifestation of the Love-Fire, in that manner as the Light comes from the Fire: And here now we understand the *Ground* and Foundation thus.

81. When the Light in the creaturely eternal natural Soul vanished, or went out, then the creaturely Soul was only a Source, or Fountain of God's Anger, *viz.* a fiery Nature.

82. But now God's Love, *viz.* the Name JESUS, which is the ONE, or the Unity, as a Man may conceive it, had incorporated itself in the eternal seen, or foreseen Image, in the Science of the Outspeaking, or Expression, understand in the *human eternal Image*, wherein the creaturely Soul was created; and in this Incorporation, or Inoculation *' was Man in Christ foreseen, before the Foundation of the World.*

* Eph. i. 4.

83. But when the creaturely natural Soul fell and lost the Light, then the Word of Power, which had formed the Soul in the fiery Science, spake itself into the Will of the Abyss to the Creature.

* 1 Joh. i. 1.
& 9.

84. From Eternity the Name JESUS stood in an *immoveable* Love in Man, *viz.* in the Similitude of God, for had it been moveable, then the Image had had a right Life: But now *' the true Life was only in the Word of Power, John i.*

85. But when the Soul lost the Light, then the Word spake the Name JESU, in the *Mobility* into the faded disappeared *Eus* of the heavenly World's Substance.

86. *Adam* before his Fall had the Divine Light out of JEHOVAH, that is, out of the one only God in which the high Name JESUS stood *hidden.*

87. It did not stand hidden in God, but in the Creature; understand, it stood hidden in the *Science* to the Creature.

88. But in this Necessity, when the Soul fell, *God manifested the Riches of his Glory* and Holiness in the abyssal Will of the Soul, *viz.* in the eternal seen, or foreseen Image, and incorporated itself with the living Voice of the Word out of the Love-Fire, into the Eternal Image, for a *Pledge* to the Soul, whereinto it should press and penetrate.

* Note.

89. And although it *could not* press in, for it was to God as it was dead, yet the Divine Breath pressed into the Soul, and *warned it* to stand still, and forbear evil acting, or working, that its Voice in the Soul *might begin* to work again; and * this it is, that God's Voice with *Eve* inspake into the Seed of the Woman.

90. For the true Woman from the heavenly World's Substance, when she was yet in *Adam*, understand according to the Light's Tincture, was *Virgin Sophia*, *viz.* the Eternal Virginity, or Love of the Man, or Husband, which was in JEHOVAH manifested in *Adam.*

* Gal. iv. 4.

91. She was now manifested in the Voice of the inspeaking in the Name JESU, which had explicated itself out of JEHOVAH by *this Covenant*: That the Name JESUS would *' in the Fulness of Time*, introduce the Holy Substance of *Sophia*, *viz.* the heavenly *holy* Substance from the Love, wherewith the Love is surrounded, or encompassed, or as a man may express it, wherein the fiery Love is *a Substance*, and bring it into the faded disappeared Substance, out of JEHOVAH.

* Gen. vii. 17.
and iii. 3.

92. And that I say the Substance out of JEHOVAH is faded and vanished in the Fall, it is true, and it is even *' the Death* wherein *Adam* and *Eve* died: For they lost the right Fire, and the hot and cold Fire of Enmity or Hostility awakened in them, in which Fire *Sophia* is *not* manifested, for that is not the Divine Fire-Life, but the natural.

93. And in this natural Fire-Life of the Soul is now the Distinction, or *Diversity* between God's Love and Anger: The natural Fire Life, without the Light, is God's Anger, which will only have its like; the same *hardens* the Soul, and brings it into a foreign, or strange Will of its own, opposite to the Love-Fire's Property.

94. And yet it is not any foreign, or strange Will of any Anger-Fire that flies into the natural Soul, which the Soul takes in, or receives; but it is the very *proper Fire* of that of which the Soul is a Substance.

95. The Wrath of Self-Nature hardens itself with the Apprehension, or embracing of the Abomination which is arisen in the three first Forms of Nature, viz. in the Property of the *dark World*; which is manifested in the evil, false, or wicked Desire: and then also from outward Accidents, or *Occasions*, which receive into them the outward Lust, or Longing from the fiery Desire.

96. As *Adam* and *Eve* hardened and *poisoned* themselves with the introduced Serpent's Longing, or Lust, whereby then presently that same introduced Poison also began to *hunger* after such a Property as itself was: And so one Abomination generated the other.

97. As the Apostle *Paul* says concerning it; * *That it was not he* in the Spirit of [†] *Christ that willed and committed, or acted Sin, but it was Sin in the Flesh* that did it; that is, which is in Nature, viz. the manifested Wrath of the eternal and temporal Nature; and whatsoever it is which the beastial Lust introduces into the Flesh: *This does it.*

Rom. vii.
17. 18.

98. But now understand me right; the most inward Ground in Man is CHRISTUS, *Christ*; not according to the Nature of Man, but according to the *Divine* Property in the heavenly Substance; which he hath new born, or generated anew.

99. And the other, or second Ground of Nature, is *the Soul*; understand the Eternal Nature, wherein Christ manifested himself and assumed it.

100. And the third Ground is the *created Man* out of the *Limus* of the Earth, with the Stars and Elements.

101. And 1. in the first Ground, which is Christ, is the working, active Life in the *Divine Love*; and 2. in the second Ground, is the natural Fire-Life of the *creaturely Soul*, wherein God calls himself a zealous, or jealous God, and 3. in the third Ground, lies the Creation of all Properties, which in *Adam* stood in the *Temperature*, and in the Fall *went forth one from another.*

102. In the first Ground is God, JEHOVA, who has given the Men, which in the Beginning were his, to the Name and manifested Power of JESUS; as Christ says; [†] *Father, the Men were thine and thou hast given them to me, and I give them the Eternal* [†] *Life.*

John. xvii.
6.

103. First, they stood in JEHOVA, in the Father's Property, and now they stand in the Son's Property, according to the inward Ground of the Kingdom of Heaven.

104. For the inward Ground is the inward Heaven, it is the *Sabbath*, viz. *Christ*, which we should [†] *sanctify*, that is, *rest from our own Willing and Working*, that the Sab- [†] *bath, Christ in us, may work.*

[†] Deut. v. 12.
Heb. iv. 10.
Isa. lviii. 13.

105. The second Ground now is the Kingdom of the Eternal Nature, according to the Father's Property, wherein *God's Anger* and the dark World is understood, whereupon God has set his Son to be a *Judge*: For Christ said, [†] *All Power in Heaven and* [†] *Earth is given to me of my Father*: In these Words are comprised also the Judgement [†] *over all Things.*

[†] Matth.
xxviii. 18.

106. This Jesus Christ now, says, [†] *Come ye all to me that are weary and heavy laden,* [†] *and I will refresh you.*

[†] Matth. xi.
28.

Question.

107. Now the Question is, Why are not *all* weary and come to the Refreshment, viz. to the New Birth?

Answer.

* John vi. 44. Christ says, *None cometh unto me, except my heavenly Father draw him.*

Question.

108. *Whom* then does he draw to Christ?

Answer.

† John i. 13. The Scripture answers: even ^d *those that are born, not of Flesh and Blood, nor of the Will of Man, but of God,*

Question.

109. Then, Who are *these*?

Answer.

These are *they* who are born of *Grace*; these he chooseth or elects to himself.

Question.

110. And, What is *Grace*?

Answer.

It is the inward Ground, viz. CHRISTUS, *Christ*, who in *Grace* gave himself again into the faded, vanished, inward Ground.

111. Now those that are new born out of that inward Ground, out of *SOPHIA*, viz. out of the *heavenly Virginitie*, those ^e *are Members of the Body of Christ*, and ^f *the Temple of God*, ^g *these are elected for Children*, the rest, or the other, *are hardened*, as the Scripture ^h says throughout.

Question.

112. But *how comes it* that they are hardened?

Answer.

† 2 Cor. v. 14. They are ^b *all dead in Adam*, and cannot without the *Grace in Christ*, have, or attain, the *Divine Life*.

Question.

113. But can then the creaturely Soul in its *own Ability* and Will in itself, receive nothing of the *Grace*?

Answer.

† Rom. ix. 16. *No*, it cannot: for ⁱ *it lies not in any Man's own willing, working, or running, but in God's Mercy*, or *Compassion*, which is only in *Christ*, in the *Grace*.

Question.

114. Now to ask further: *How* comes then the *Mercy and Compassion into the Soul*, that it comes under *Election*?

Answer.

Answer, as is said above; *Those* who are born, *not* of Flesh nor of Blood, nor of the Will of Man, but of the *blessed Seed* of the Woman, *viz.* out of the inward Ground, where the Soul draws Christ into itself.

115. Not from an assumed outward Grace, as Reason says, God receives in Christ the sinful Man, who ^k *lies dead in Sins*, through the predestinate, fore-ordained Election of ^k Eph. ii. 1. Grace to himself, that he might make known the Riches of his Grace.

116. No! that avails nothing; for the Scripture says, ^l *Except you convert and become as Children, and be new born through Water and the Spirit, else ye shall not see the Kingdom of God.* ^l Matt. xviii. ^{3.} John iii. 5.

117. The inward *innate Grace* of Filiation alone avails: for Christ says, ^m *That which is born of the Spirit is Spirit; and that which is born of Flesh is Flesh;* and so further in ^m John iii. 5, ^{6.} *John.* Also ⁿ *Flesh and Blood shall not inherit the Kingdom of God.* ⁿ 1 Cor. xv. ^{50.}

Question.

118. Now it may be asked: *How* is then the innate filial Birth, seeing they are *all* dead in Adam? Surely therefore some must needs be born Children to God out of a *predestinate Purpose*, and be elected, and the other remain hardened in God's predestinate Purpose: how can the Child help it, if God will not have it? Here now lies the *Nut* that is so hard to crack, about which so much Strife and Contention is.

Answer.

119: Christ said, ^o *A corrupt Tree cannot bear good Fruit, and a good Tree cannot bear bad Fruit:* now if we will search and fathom this Ground, then we must search into ^p *the Tree of Life*, that is Evil and Good, and see, ^{1.} What Fruit it bears; and ^{2.} From what Effence every Fruit grows; and so we come to the true Scope, Aim, and Meaning; as we see how every Power draws or attracts into an *Ens* and Will.

120. The Scripture says, that God has *included all Things in Time, Limit, Measure, and Weight*, how it should come to pass: But we cannot say of Man, that he in the Beginning was included in *Time*, for he was in Paradise included in the *Eternity*.

121. God had created him in his Image; but when he fell, then that *including in Time* caught him, wherein all Things stand in a Limit, Measure, and Weight: And that *Clock-Work*, or Machine, is the outspoken or expressed formed Word of God, according to Love and Anger, wherein lies the whole Creation, as also Man, according to Nature and Creature.

122. Now the Name JESUS has manifested itself in this outspoken Word, in the ^q *Father's Property*, in that ^q *all Power in Heaven and Earth is given to him;* therefore all is ^{18.} his, both the Evil and the Good.

123. Not in the Possession and *Inberency* of its own Self-Property, but to the Good as a *Saviour*, and to the Evil as a *Judge*.

124. And therefore all Things are set one against another; Love against Anger; and the Anger against the Love; that the one may be manifested in the other, at ^r *the Day of the Judge's Decision or Separation, when he shall sever all Things.* ^r Matt. xxv. ^{32, &c.}

125. For if he were *not Lord* over the Evil, he could not be a Judge of the Devil and of the Wicked.

126. This Tree of Life stands now in the highest Anguish in the Birth; on the one Part it is *Christ*; and on the other Part it is the Kingdom of *Nature*, in the Wrath of God the Father; according to the dark and Fire-World's Property.

127. The Fire-World gives *Ens* to the Spirit-Life; and Christ in the Love gives *Ens* to the Substance of the Fruit, and tinctures the Wrath, so that it becomes a Kingdom of Joy in the Substance of all Substances: Now, herein lies the Question, and the Variance,

Question.

128. That is, into what Kind of *Ens* the Center of Nature, *viz.* the Will of the Abyfs in the Eternal Father's Property, introduces and images, or *models* itself: Whether into the *Grace* of Christ in *Sophia*, or into the Might and Force of the Wrath to the *Phantasy*; such an Image is properly belonging to the Soul, or stands there according to the Soul.

129. For here the Father gives the Soul to his Son Christ; for in the Father's Property consists the imaging, framing, or modelling of the *Soul*; and in the Son's Property consists the noble imaging of *Sophia*, *viz.* of the Eternal Virginity in Christ.

130. Now here at present it lies in the Will of the Abyfs without Nature, as to the foulish Creature, into that which separates and distributes itself, whether into *Self-hood*, as Lucifer did, or into the generating towards the *Holy Trinity* of the Deity, *viz.* so that it leaves itself to fall into God, or wills, works, or runs of itself: Now here, upon this is the *Election*.

¹Rom. vi. 16. 131. And here it is, as St. Paul says, ²*To whom you yield as Servants in Obedience, his Servants you are; whether of Sin unto Death, or of the Obedience of God, unto Righteousness.*

Question.

132. But then, says Reason, How can a Child help it, if it becomes a *Thistle*, before it has its Life and Understanding?

Answer.

³Of the Life. Hearken: let me ask also, How can God's *Love* in Christ help it that *Adam* went forth out of the Temperature and entered into the Tree of the ⁴Knowledge of Good and Evil, *viz.* into *Strife* and Variance? *He had* Free-Will, why then did he break the same against the Will of God in him? Why was he disobedient to God?

Question.

133. Then says Reason further: Do *all* Men come into the World in such a Condition and Capacity? or, Are they so *shut up*?

Answer.

⁵Note, Parents, the following Verses. ⁶Exodus xx. 5, 6. *No*, by no Means so, from God's predestinate Purpose; but from the *Fountain* of the actual Sins of the ⁷Parents and Ancestors: For God says in *Moses*, ⁸*I will visit and punish the Sins of the Parents upon the Children unto the third and fourth Generation; but those that love me, I will do well to them, unto a thousand Generations.*

134. Now herein lies the true Ground of the *Thistle* Children, and of the *hardening*, and it is this; namely, that the Parents introduce, and *pour in*, the Devil's Malice and Wickedness in Flesh and Blood, into the Mystery of the formed outspoken Word of God, *viz.* Falsehood, Lying, Pride, Covetousness, Envy, Malice, and oftentimes cruel vehement Curses, which were, upon *Cause given*, wished into, and upon their Souls and Bodies from one another.

⁹Or Essence of his Seed to 135. And, if a Man has given Cause, then they stick to him in the ¹⁰*Tree* of his *Life*, and then such Twigs and Branches are generated out of him; which *cannot* reach and

attain the *Ens* of Christ, but are generated or ^z *born of the Parents' Flesh and Blood, in the Will of the Man* and of the Woman; wherein the *Ens* of the Soul introduces itself into a Kind of a Thistle, oftentimes into the Property of a Serpent, of a Dog, or some abominable Beast: Upon these Thistle-Children now goes the *Predestination*, who upon Earth neither will, nor do any Good.

his Offspring and Generations begotten by him.
Gen. ii. 9.
Rev. xxii. 14.
^c John i. 13.

136. And though the Parents oftentimes retain *in themselves* a little Spark of the Divine *Ens*, and enter in the End into Repentance to the New Birth; yet in the mean Time, *such Thistle-Children* are generated and begotten.

137. Also there is a very great Difference in those which have attained the Divine Calling in the working *afing* Tree of Life; for Christ says, ^a *Many are called, but few are chosen out of them.*

^a Matt. xx. 16.

138. The Calling now is thus to be understood: Christ is *the Calling*, which calls without ceasing in the Essence of the 'Tree, saying, ^b *Come ye all to me, ye that are weary and heavy laden*: ^c *He stretches out his Hand the whole Day to a disobedient People*, that will not endure to be drawn, ^d *that will not suffer his Spirit to reprove them*; as the Scripture complains throughout.

^b Matt. xi. 28.
^c Isa. lxxv. 2.
Rom. x. 21.
^d Gen. vi. 3.

139. Now the Calling passeth upon *all Men*, and calls them all; for it is written, ^e *God willeth that all Men should be helped or saved*: Also, *Thou art not a God that willeth Evil*: God wills not in his own Will, that so much as *one Thistly-Child* should be generated; but his Wrath as to Nature apprehends or takes hold of them.

^e 1 Tim. ii. 4.

140. Therefore the Divine Calling puts forth some 'little Strings and takes some ' *Fibræ* Root therewith: so that in many there is a Spark or Bud of the *Ens* of Christ in them; viz. of the Divine *hearing of God's Voice*: these God suffers now to teach and preach, and manifests his Will to them; for they are those that are *heavy laden with Sins*; and *lie half dead at Jericho*.

141. For these Christ has appointed the Baptism and Supper; and calls always, saying, *Come, come and labour in my Vineyard*; ^e *take my Yoke upon you*, viz. the corrupted ^e *perished Nature of his formed outspoken Word*; which in Christ became a *Yoke*, wherein the Sins of Men lay.

^e Matt. xi. 29.

142. Concerning this now, Christ says, ^h *To one was given one Talent, to a second two, to a third three, to the fourth four, to the fifth five, to the sixth six Talents, which they were to employ and to get Increase*; but he which has but *one Spark of the Grace of God* in him, may, if he will *labour and work therein*, grow into a great Tree.

^h Matt. xxv.

143. For ⁱ *to these he hath given Power to become the Children of God*, not in their own Ability, but in the Ability of this little Spark or *Talent*; for the Soul rests therein, and ^k *the drawing of the Father*, in the Soul to Christ, is performed therein.

ⁱ John i. 12.

^k John vi. 44.

144. For as soon as the Soul tastes the *Grace of God*, then the Father's Will in the Abyssal Science, hastens to the Fountain Christ; and though ^l *the Kingdom of God be at first small, as a Grain of Mustard-seed*, yet if the Soul receives it, and works therein with its fiery Desire, then *it grows in the End as big as a Laurel Tree*.*

^l Luke xiii. 18, &c.

* *Lorbeer Barome, Laurel-Tree.*

145. But that Soul which will not receive it, but goes on in the Lust of the Flesh, and lyes in the Bed of Adultery with the Devil: Concerning these Christ says, ^m *To him that hath shall be given*; that is, to him that works and labours in that little, it shall be given; *but to him that hath not*; that is, to him that hath some little, and will not work and labour therein, *it shall be taken from him, and be given to him that hath much*.

^m Matt. xiii. 12.

Luke viii. 18.

146. And here is that which is said, *Many are called, but few are chosen*: For many have that Earnest and Pledge of Grace, but they *tread it under Foot*, and esteem it not; one Party from outward *Occasions, Casualties, and Accidents*; and another from the Grossness and *Vileness* of the beastial Property.

147. For Christ sows abroad his Voice in his Word, as a Sower does his Seed; it is *sown to all Men*, as well to the wicked as to the honest and virtuous.

148. Now when the Seed is sown, the Matter lies in this, *viz.* in the Quality of the Ground into which the Seed falls.

149. If it should fall into a *stony hard Way*, *viz.* into a beastial Property, where in the Flesh in the Property a gross filthy Beast sits; then it is trodden under Foot by the Grossness and Disesteem of it.

150. But if a covetous greedy Beast, *viz.* a Dog, Wolf, or the like sit therein in the Property, *then Cares* and Covetousness lye in the Way and *choke the Seed*.

151. But if it should fall into a *high Mind*, which sits in the Might, Honour, and Pomp of the World; then Pride and Greatness has set itself in the Way, and this Seed is fallen upon a *Rock*, and brings forth no Fruit.

152. But if it falls into a *good Reason*, wherein is the Property of a Man, *viz.* of true *Lowliness* and Humility; there it is catched hold of and received, and it is the good Ground*; for God's Substance is Humility; and then this Property is a Similitude of him, and then it *springs up and bears much Fruit*.

* The good Ground.

153. Therefore Men should *rightly* consider the Scripture, when it says, *Many are called, but few are chosen*; the Scripture understands it thus, very many, yea, the *most Part* are caught in the *Divine Call*, and *can* come to the Filiation, but their wicked Lives, their Affairs, their Substance, or their Doings, to which they *addict* themselves, *hardeneth* them.

154. Therefore many Times a Child is *more* blessed than one that is old; also Christ ^{• Mark x. 14.} says, *ⁿ Suffer little Children to come unto me, for of such is the Kingdom of God*: Christ has received them into his Calling or Covenant.

155. But when Man comes to Years, and departs from the Divine Calling, and yields himself up to the Devil's Will, and comforts himself with an *outwardly* received Filiation and Adoption of Grace, as *Babel* does; and says, oh! it is Christ that has done it; he has satisfied and paid all, *I need only* comfort myself therewith and receive it: His Grace will be imputed to me as a Bounty; I am saved and blessed in God's predestinate Purpose, without any Works of my Will: Indeed, I am dead in Sins, and *can without him* do no good Thing, except he should draw me thereinto: But he will make known his predestinate Purpose in me, and make me a Child of Grace through his outward *external* Reception, and pardon my Sins; *though I live wickedly*, yet I am a Child of Grace in his predestinate Purpose.

• Psal. lxi.

22, 23.
Rom. xi. 9.

10.
• Mat. xi. 17.

156. Concerning these Christ says, *• Make their Way a Snare and a Stumbling-block, that they may fall; and let their Light go out in the Midst of the Darkness, and harden them in their own Devices; for their Ways are abominable*. Upon these passes the Predestination, for they were at first called, and were still *all along* called, but they would not come.

157. And then thus says Christ, *• We have piped unto you, and you have not danced. O Jerusalem! how oft would I have gathered thy Children together, as a Clockhen gathereth her Chickens under her Wings, and thou thyself wouldst not*: Thou wert caught in the Call of God, and hast turned thyself from it into thine own Will.

Objection.

158. But then Reason says, They could not. Why could they not, being they were called? They cannot that are not within the Call; but who will say which they are?

Answer.

• Luke viii.
12.

159. *The Devil* in them will not. *• He teareth the Word from their Hearts, so that they believe not, nor are saved*, as Christ saith; therefore in the Election and Predestination they are rejected: For the Election passes over them *till the Time of the Harvest*; when the Corn is ripe, *when the Iniquity is full to the Brim of the Measure*; then, *when the Floor is fanned*, the Chaff remains behind, being too light in Weight.

160. It is as Christ says: ' *The Kingdom of Heaven is like a Sower which soweth Abroad* ' Luke viii. 5. *good Wheat, and then cometh the Enemy and soweth Tares and Weeds therein; and when the Tares and Weeds grow up, it choaketh the Wheat that it cannot grow and bear Fruit: Thus also it is with Man: Many a Soul is good Grain, but the Devil's Tares and Weeds destroy it.*

Objection.

161. Thou wilt say, That cannot be, because Christ says, ' *My Sheep are in my Hands,* ' John x. 28. *and none can pluck them away from me.*

Answer.

And all this is true; so long as the Will or *Desire* remains in God, the Devil cannot pluck them thence.

162. But when the Soul breaks itself off from God's Will, then is the Science or Root of the Abyssal Will, wherein Christ dwells, obscured, *dimmed*, or darkened; and Christ in his Members is crucified and slain, and the Temple of the Holy Ghost is made a Whore's Temple, understand it, as to the *Soul*: Not that Christ is slain, but his Temple, *viz.* a *Member* of him is slain.

163. For here is the Separation in the Election: The Election is *the Spirit of Christ*, which then passeth away from this Soul; for his Voice is no more in the Soul, it has no more Divine Hearing; for it is without, gone forth away from God.

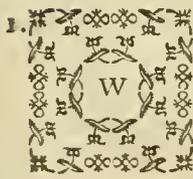
164. For Christ says, ' *He that is of God beareth God's Word; therefore ye hear it not,* ' John viii. 47. *for ye are not of God: They have lost the Divine Voice in them, and have received and taken in the Devil's Voice in Turba Magna, in the* ^u *Great Turba.*

^u That is, the Great Tumult and Disturbance whereby the Spirit of God in the Temple of Christ is destroyed by Sin.



The Eighth Chapter.

Of the Sayings or Texts of Scripture; how opposite they are to one another: How a Man is to understand them: Also of the Tree of Life, of the Knowledge of Good and Evil.



E will represent this high Mystery in an *Image*, or *Similitude*, for the Weak to consider of; and shew how the Children of God, and then the Children of Perdition are 1. Generated from their Original; and then 2. How they are their whole Life upon Earth.

2. Consider a Tree, which springs and grows from its *Eus* and Seed, in which Seed the Tincture of the Vegetation, together with the Substance of the Body, that is, of the Wood, lyes; and therein lye all the four Elements, together with the Stars, or *Astrum*, of the Constellations, as also the Power and Virtue of the Sun.

3. The *Seed* falls into the Earth, which receives it; for that is also a Substance of the Constellations and Elements.

4. And the Stars and Elements are a Substance of the *Spiritus Mundi*, of the Spirit of the World.

* *Mysterium
Magnum
Externum.*
† *Mysterium
Magnum In-
ternum.*

5. And the Spirit of the World, *Spiritus Mundi*, is the Great Mystery, * *Mysterium Magnum*, viz. the formed, outspoken, or expressed Word of God, out of the † Eternal Speaking.

6. And in the Eternal Speaking is understood the Separation or Distinction into Love and Anger, viz. into Fire and Light.

7. The separable Things out of, or from the Speaking, is the Eternal Nature; and the Speaking in itself, is *God's Word*, which arises out of the Power, or Virtue of the *Wisdom*.

8. And the Wisdom is that Exhalation which is breathed forth or expressed from the *Trinity*, viz. *God's Perception*, wherein the Abyss finds, feels, or perceives itself in the Abyss or Ground.

9. And the Perceptibility or Inventibility, is the *one* only Eternal Will, which introduces itself in itself into a Science or Root to the generating, geniture or working of the *Deity*, which is itself.

10. Thus we see how the *Innermost* has shed itself abroad into an *Outwardness*; and how the Inward now hath its own generating and working, and so has the Outward.

* Everywhere
present, or
ubiquitary.

11. And there are especially to be understood three Principles in this † omnibus Geniture, wherein also is a threefold Life, and yet they are in one another as one; only each of them is *manifested* in its Property in itself, and the other not.

* Threefold
Life, of Dark-
ness, of Light,
of the four
Elements.

12. But if this † threefold Life is equally manifested as to one another in a Thing, so that the one sees and apprehends the other, then that Thing is *divine*; for it stands in the *Temperature*.

13. For the first Life is the fiery, viz. the *natural* Life; the second is the *lightsome*, viz. the yielding giving Life; and the third is the founding Life, viz. the distinct, palpable, or *working* Life.

14. The fiery gives *Separability*, and the lightsome gives *Ens* and *Substantiality*, and the founding Life gives Power and *Will*, that is, in the Substance it gives a *Vegetation*, and in the Life of the Fire and Light it gives *Reason*, Sensibility, and Thoughts.

15. The first Principle is the *fiery Life*, and the first Manifestation or Revelation of God.

16. And the second Principle is *Light*, wherein the holy Life of the *Understanding*, together with the Original of Substance is understood, and is called God's Kingdom.

17. The third Principle comes from the *Power* of the Substance, and has its Beginning from the Power of Fire and Light, out of the fiery Exhalation breathing forth, or Expression from the Fire and Light into a Form, and that is the Great Mystery, *Mysterium Magnum*, wherein all lyes.

18. And that Form yet is no Image, but an *Ens* or Being; it is the Spirit of the World, *Spiritus Mundi*, which lays hold of and compacts the fiery Life in the hungry Science or Root, and introduces it into Divisibility or Distribution of the working Power, and brings itself into a *Form* therein.

19. That is, the Fire Life takes hold of the given, yielded, or bestowed Substance of the Light, and draws itself therein up into a *Form*; as a Man may see in Seed or Grain, as also in the four Elements, which all of them together are but one only Body of the Spirit of the World, out of the Great Mystery, *Corpus Spiritus Mundi, ex Mysterio Magno*.

20. And we may clearly and easily understand how the Great Mystery, *Mysterium Magnum*, to Evil and Good, lyes in *every* Thing.

21. Which Mystery is in itself Good, and there is not the least Print or Footstep of Evil to be found in it but in its unfolding, in that it brings itself into Divisibility or Distinction; then there comes to be a Contrariety and *Opposition* of the Properties, where one overpowers the other, and rejects or casts it away for the Communion and Society of the

other, wherein we understand the great Mystery of God; how it has gone with the *whole Creation*.

22. Consider a Grain or *Seed* of a Tree, as is mentioned above; for therein the Great Mystery lyes, according to the Property of the Seed: For the whole Tree, with the Root and Fruit thereof, lyes therein, and yet is *not manifested* while it is a Seed; but as soon as it is sown into its Mother, the Earth; then these are manifested, and the Tree begins to put forth in the fiery Science.

23. Now the Earth cannot excite or kindle the *Ens* in the Seed, wherein the three first manifest themselves, if the Sun, *viz.* the Light *did* not first kindle it; for the three first lye in the Earth shut up in the cold Fire.

24. But when the Sun kindles the Earth, then the hot Fire unfolds itself and creeps forth, out of which the Light of Nature arises; that is, it unfolds itself therein forth, and in that unfolding forth now is the Seed *received in*.

25. That is, the Power of the Earth there receives its dear Son in the Seed which is born of her, and receives him with Joy; for it is more noble than its Mother *as to the Substance*.

26. But now we are to consider the fundamental Ground of the Earth, whether the three first, as to the Place whereinto the Seed is sown, in its operative manifested *Ens*, is *alike* in Quality to the Seed, or no; if it be, then it receives the Seed as a dear Son, or Child, with Joy.

27. Likewise on the other Side, then the *Ens* of the Seed yields itself into its Mother the Earth, with great Longing and Desire; for it finds its true Mother, out of whose Property it is born or generated; thus also the *Ens* of the Earth finds a very truly dear Son in the *Ens* of the Seed, and the one rejoices in the other, and so the *Vegetation* springs forth.

28. But if the *Ens* of the Earth in that Place be *unlike* in Quality to the *Ens* of the Seed, the Earth receives it indeed, but only as a Step-son; it does not bring its Joy and Desire thereinto, but lets the *Step-son* stand: It may suck to itself an *Ens* out of its own true Mother, which is very deeply hidden in that Place; from which deep lying hidden, *many* a Seed perishes, before it can reach the true Mother of its own Property.

29. And though the Seed receives an *Ens* from the Unlikeness of Quality, yet it stands in great *Danger* still, before it can metamorphose its own Essence in a strange *Ens*, and never becomes so good and lusty a Tree, as when the Seed is sown into its right and true Mother.

30. For that *opposite Ens* is always against the Seed, and the Essences thereof stand in Strife; whence the Tree is so knotty, knurling, and crooked, also so small and slender; and many Times, if an evil Constellation, Configuration, Influence, or *Aspect* befall it outwardly, it bears evil Fruit, or else quite withers and dies.

31. For if the *Ens* of the Earth mingles with the opposite Constellation, Configuration, or *Aspect*, and receives it, then the Earth rejoices in the Property of that Constellation or Influence, while they have a Will of the same or *like Property*, and will generate a new Son in their Conjunction or Mixture; and so then the Tree is forsaken by the *Ens* of the Earth, and withers, and brings forth evil, little, or no Fruit.

32. Now if we consider the Growth and Vegetation of that Tree, we then find the *bidden Ground* of all secret Mysteries; for then first it receives the *Ens* of the Step-mother to itself, and gives its *Ens* to the Step-mother.

33. Which also receives the *Ens* of the Seed, but not with such Joy as if it were a *like Ens*: It attracts indeed the *Ens* of the Seed to itself, wherein the Root exists; but there is soon an *opposite Will* in the three first of the Mother, whence the Root is knotty and burry.

34. Now in this Strife the Fire kindles in the *Ens* of the Seed by the Power of the Sun, in which kindling the Great Mystery in the Spirit of the World, *Mysterium Magnum in Spiritu Mundi*, is manifested.

35. For it grasps the *Ens* of the Sun, and rejoices in the same, for the Power of the Sun becomes essential therein, and attracts the *Ens* of the Seed, from the Root up to itself, that it might generate a Fruit therein.

36. The Sun with its Power gives itself thereinto without Difference or Distinction as to any Seed; it loves every Fruit and Vegetation or Sprout, and withdraws itself from nothing; it wills nothing else, but to draw up good Fruit in every Herb, or whatsoever it is.

37. It receives them all, be they evil or good, and gives to them their beloved Will or *Desire*, for it cannot do otherwise; it is no other Thing or Substance, as to what it is in itself, [than the very *Satisfaction* to every *Desire*].

38. But we must rightly consider how the Sun is also a Poison to the evil, and good to that which is good; for in its Power exists the *vegetative Soul*, and in its Power it also perishes; which you must understand as follows:

39. If the Forms or Ideas of Nature in the first Three, in the Root of the Tree, are in the like or *agreeing Will* with the Mother of the Earth, then the Earth gives to the Root with great *Desire*, its Power, Virtue, and Sap; and then the Sun's Power or Virtue rejoices therein, and hastens the Growth or *Vegetation*.

Or, Wonders in the Tree.

40. But if the Earth and the Root be *opposite* one to the other, then is the Earth's Power and Virtue withheld from the Root; and if then the Sun, with its Beams of Light, kindles the Root and the Tree, then the three first kindle themselves, viz. *Sulphur*, *Mercurius*, and *Sal*, therein, in their Malignity, and burn and scorch the *Ens* of the Sun, and dry up the Water, and so the Stock or the Branches wither.

41. But when the three first can obtain the Sap of the Earth, they continue in the *Likeness* of Harmony, and awaken not themselves in the Strife; then they agree with the Beams of the Sun's Light.

42. As we see also in the Mystery in the Spirit of the World; when the *fiery Property* heaves itself up aloft, and that the Sun kindles it, what droughty Heat exists, so that Herbs and Grass cannot spring.

43. Moreover, we see in this Figure how it goes in the growing of a *Branch*; when the Stalk or Stem sprouts up, then the Strife in Nature rises up with it: For when Nature is kindled in its Temperature, then it stands without ceasing in the Separation or *Distinction*.

44. The Power and Virtue of the Sun would always cast away the Malignity of the three first from itself; and they also run on apace in their *own Will*; from which Separation, and departing from one another, the *Twigs* press forth and spring from the Stock.

45. For in the Winter the Cold shuts them in with their Strife, and so when the Spring-time comes, that they can but just attain the *Heat*, they then enter into Strife again, and the Strife presses forth into the Branches and Twigs, as a Man may see by a *Year's Shoot* or Growth in every Tree.

46. So now we are to consider of the inward Ground, as also of the driving or *putting forth* of the Branches; for we see that one Branch grows great and bears Fruit, and another withers: And this we understand to be in the Separability of Nature in *Spiritu Mundi*, in the Spirit of the World, wherein every Property will compact itself into its own self in the *Ens* of the Tree, and forsake the Harmony and Equality.

47. Which now press forth from the like Harmony, in their Pride above one another in the Fire's Might; and will *not* remain standing in the Will of the Sun in the Tempe-

nature, we see how they are stunted or stifled in their putting forth, when they are pressed forth, or sprouted from the Stock.

48. For that Science in that Property has brought itself into its own Self-will, and will in Pride press forth sooner or *earlier*, than the other that are in the Harmony, and has not Power and Virtue enough to *supply* itself.

49. And so when a strong Constellation from the Stars, or *Influence* of an Aspect from without, penetrates into this proud Twig, and searches, sifts, and tries it, whether it be out of or from the equal or like Harmony or no, and it becomes tainted, infected, or poisoned, and *withers*, for it is an apostate separated Twig, and so the Heat of the Sun, in the Spirit of the World, dries all such Twigs.

50. But the other Branches come from the Temperature, and from the Power and Virtue of the Sun's extracting, wherein the Sun rejoices in the Properties, and tempers the Properties, and draws forth itself in them; and the Sun draws those Branches in their Power or Virtue grossly or *strongly*; for the Properties stand in their Will or Desire.

51. We see further how the Properties of Nature in the Branches, when they grow, are destroyed by outward Accidents and *Occasions*, viz. from the Configurations and Aspects of the Stars; also from impure Air, whereby the Sun cannot help them with his Beams, so that they are knotty, crooked and burry; also many a Branch is thereby *blasted*, withered, and falls off.

52. And as it goes with the original Springing and Vegetation of the *Tree*, it also goes with the original Springing, Growing, and Vegetation of Man: Although Man in the Properties of Nature in the Light is higher than the Vegetation or Growth from the Earth; yet it is all in one and the same Order and Course; for it goes out of one and the same fundamental *Ground*, viz. through the outspoken or expressed Word of God; wherein the Divine Speaking in *Mysterio Magno*, in the Great Mystery, *co-works*,

53. Only that Man, in the *Ens* of his Body, is in a higher *Degree* of Pre-eminence than the Earth is, and the Fruit thereof; and as to the Soul, it is yet higher still than the Spirit of the World: But yet all proceed in their Original out of the same fundamental Ground, and yet they separate themselves afunder, and compact or compose themselves into *several* Beginnings in the Creation.

Of God's predestinate Purpose.

54. GOD's only predestinate Purpose is his Eternal *Speaking Word*, which he speaks or expresses through his Wisdom, out of his Power in the Science, into Separation or Distinction, to his Manifestation or *Revelation* of himself.

55. He has no other predestinate Purpose in him, nor can it be that he should have any other predestinate Purpose more; for if there could, then there must be somewhat *before* him, from whence he has the Cause of his predestinate Purpose.

56. Therefore now the speaking of his Power, to his Self-manifestation of the one only Divine predestinate Purpose, is *not* a commencing, beginning, predestinate Purpose, but a *generating* predestinate Purpose.

57. And the predestinate Purpose of the Word is the *Science* of the Separability, or Distinction and Formation of the one only Divine Power.

58. Which Separability and Formation of the one God into his *Trinity* has from Eternity spoken forth or expressed itself into a Beginning through the Word, *viz.* into an *Ens* of all Properties of the Separability or Distinction, so that all Separabilities lye in one another.

59. And that which is outspoken or expressed is the *Mysterium Magnum*, the Great Mystery, and the true only predestinate Purpose of the Word.

60. The Word desires no more but to manifest its own *holy Power*, through the Separability or Distinction; and in the Word, the *Deity* becomes manifest in the Separability or Distinction, through the Fire and Light.

61. Thus these two, *viz.* the Word and the *Mysterium Magnum*, the Great Mystery, are in one another as Soul and Body; for the *Mysterium Magnum* is the Substantiality of the Word, wherein and wherewith the invisible God in his Trinity is manifested, and becomes manifested from Eternity in Eternity; for of what the *Word* is in its Power and Sound, of that the *Mysterium Magnum* is a *Substance*, it is the eternal substantial Word of God.

62. But now understand us right: The spiritual sounding Word is the Divine *Understanding*, which has, through the *Mysterium Magnum*, *viz.* through the Eternal Substance of the Word, expressed, or spoken forth itself, in a Formation into a Beginning and Time.

63. And the Separabilities or Distinctions which lye in the *Mysterium Magnum* in a working *Ens*, the Eternal Speaking Spirit has made manifest, so that it is a *moving*, compacting, generating Life; and that is the Spirit of the outward World.

64. Its moving is the creaturely Life, the four Elements are its Substance, the Science of Separability or Distinction in the Spirit of the World, is the *Astrum* or Stars, wherein the vegetable Life stands.

65. This Eternal *Mysterium Magnum*, Great Mystery, has, in the Beginning of its Separability, divided and separated itself by the outspokening or expressing of the Word of the Deity, *viz.* has separated the subtile *Ens* from the gross, coagulated, congealed *Ens*.

66. The subtile *Ens* is the *Astrum* or Stars, *viz.* a Quintessence, and the gross coagulated concreted *Ens* is a *Rejection*, that is, the Earth, Stones, and Metals.

Extrusion or Excrement.

67. The *Rejection* is made, that there might be in the Spirit of the World a Clearness, *viz.* a shining sensible Life.

68. The Rejection is also of a twofold Property; as 1. A *subtile*, from the Power of the Light in the Word; and 2. A *gross*, according to the Compaction of Darkness in the Original to Fire.

69. By the *gross* is the Earth understood; and by the *subtile*, the Power in the *Ens* of the Earth; out of which Power in the Separation or Distinction, Herbs, Trees, and Metals grow; also all Flesh comes out of the subtile *Ens* of the Earth; all whatsoever is only from Time, and in its Life stands in the Spirit of the World, all that has its Body out of the *Ens* of the subtile Earth.

70. This Spirit of the World, together with the Configurations or Stars of its Science, and with the subtile Body of the Fire, the Water, the Air, and with its Fixedness of the Earth, and whatsoever is therein contained: All this now is the outspoken or *expressed Life and Substance*, out of the inward Eternal Mystery, *viz.* out of the inward substantial Word of God.

71. Which Eternal Word of God in the inward Ground dwells and works in the *holy Power* and Virtue; and with the Beginning of this World has, through the inward Mystery, outspoken or expressed itself into an outward Mystery.

72. And out of that outward Mystery the whole Creation of the outward World proceeds, and is included therein, as in its *Mother's Body* or *Womb*; wherein the Eternal Word, with the Science of Separability or Distinction out of the Powers, has introduced itself into a *figured Life*.

73. This outward *Mysterium* of the formed Word is now in a Wheel or Orb, like a moving Sphere or *Clock-work*, shut up or included with its generating Life, wherein the

Properties are wrestling for the *Primacy*, suddenly one is aloft, quickly the other, the third, fourth, fifth, sixth, and seventh; as is also to be understood concerning the proceeding forth of the *seven* Properties.

74. Very suddenly the Spirit in the Fire overcomes, whence *heat* exists; as suddenly that in the Water, whence it *rains*; so that in the Air or Wind, whereby it lifts or *raises* itself up; and that in the Earthliness, whence *Cold* arises.

74. What one Property builds up, another pulls down and destroys; what one Property yields or gives, the other hardens, stops, or hinders ^d the giving, so that it perishes; ^d Melting or softening. the one gives a *good Ens* and Will, the other gives or puts an *evil Ens* into a Thing, and hinders the good, that the one may be manifested in the other.

76. Into this outward Mystery of the Properties, in which the Separability or Distinction of the outspoken or expressed Word is understood, has God now inspoken or *inspired* the Light of Nature, *ex Mysterio Magno*, out of the Great Mystery, through and out of the Power of the Eternal Light; so that in every evil *Ens* there lyes a good fundamental Ground, *viz.* a good Power or Virtue out of the holy Word; and no Evil is *alone* without the Good.

77. Moreover, God has given or put the *Sun* into the Properties of the outward World, to be a good working or active Life; so that all Things may compact themselves therein, and bring themselves into a Likeness or Equality of Strife, or struggling, and be able to *grow* and bear Fruit.

78. And yet though the Light of Nature out of the Divine Power co-works in every Thing, and also that the Sun from without externally gives itself and presses into *every* living and vegetable Thing; yet nevertheless the fiery Property in the Wrath is so *strong*, that the Properties impress and compress themselves so hard and close, from the Power of the Darkness, that many living Creatures and vegetable Plants must live in the *Malignity*; for the Hunger in the dark Impression or Compression is so strong, that it keeps all Creatures in its Power.

79. Now this working Substance in the Properties together with Light and Darkness, wherein the whole Creation is comprised, is now the *only* predestinate Purpose of God's Word; namely, that it may *generate Life*, *viz.* Animals and other Creatures, and introduce the outspoken Word into Images or Representations, that every Power in the Science of the Separability or Distinction may stand in a Life and *Image*, both according to the Property of the Light's Power of the holy Word, and according to the Fire's Power.

The first predestinate Purpose of God.

80. But the Light is given to all Things for a *Temperature*: Not that the Light shines outwardly alone to the Thing or Substance, but it is within every *Ens* co-operatively, in all that live and grow; and *therefore* no Creature has Cause to complain of his Creator, that he has created it to be evil.

81. Only, 1. the *Wrath* of Nature makes a Thing *obdurate*, and hinders the Power of the Light.

82. And 2. in the second Place, the *Curse* so hinders, that the holy Tincture of the holy fundamental Ground of the Speaking Word in the Eternal Light, because of the Devil's, and also of Man's and the Creature's Vanity, is gone back into itself, and now gives itself * only into that which brings itself into an Image or *Resemblance* of the Light's * *Note*. Power, and will not co-work with that Science which gives itself up into the Wrath of the Darkness. [to be like that].

83. And the Cause is this: That the Darkness otherwise grasps the holy Power and brings it into its own Malignity; and then it is as the Scripture says, *'With the perverse,* ^d Psalm xviii. *thou art perverse, and with the holy thou art holy.* 25, 26.

84. As the Sun must * suffer that the Thistle devour its good *Ens* into its own * *Against its* prickly Property, and make use of it for its *Prickles*; and therefore the highest Tincture Will.

will not give itself into the Falsehood or Malignity of that Science or Root, wherein the eternal, abyſſal, unfathomable Will is turned into an Image or *Reſemblance* of the dark World's Property.

¶ The ſecond predeſtinate Purpose of God.

85. Now the other, or ſecond predeſtinate Purpose of God through the ſpeaking Word of God, wherewith God would manifeſt himſelf through the *Mysterium Magnum*, the Great Myſtery, is the moſt dear *hol.* Name JESUS.

86. When Man had turned himſelf away from God into the Creature, he then loſt the *Voice* of God; and therefore God ſpake in, or inſpired it again in Grace in the Seed of the Woman, with the imprinted or inmodelled Name JESUS, *viz.* with the ſecond predeſtinate Purpose out of the Divine Ground.

87. The *firſt* predeſtinate Purpose, concerning Nature and Creature, is from the Father's Property: The *ſecond* predeſtinate Purpose, to relieve, redeem, and deliver Nature from the Curſe and Torment, is the Name JESUS, *viz.* the higheſt Tincture of the *Divine Power* to manifeſt the ſame through the outſpoken or expreſſed Word in the Property of the Good, that lyes Captive in the Evil.

88. This Name JESUS, *viz.* the predeſtinate Purpose of his *Love* has God inſpoken or inſpired into the Mother of *all Men*; and as a living Power incorporated it into an Eternal Covenant.

89. And he fulfilſ that Covenant with the Introduction of the *Divine Ens* into the human Property; ſo that now, as all bring with them into the World the Curſe and Perdition, wherein all ^h are *Children of the Wrath of God*, and are ſhut up under the Wrath; ſo alſo all bring with them into the World the Covenant of Grace in the incorporated Name JESUS.

¶ Eph. ii. 3.

90. Which Covenant God has confirmed and eſtabliſhed in Chriſt, with the Seal of *Pædobaptiſm*, or Baptiſm of Infants; and to thoſe of old, by the *Circumciſion* of the Foreſkin.

91. Therefore now know that God has manifeſted no other predeſtinate Purpose through his Word, than the fundamental Ground of the Creation, *viz.* the Nature of the Separability or *Diſtinction*, wherein the predeſtinate Purpose to Evil or Malignity takes its Original.

92. Wherein the Science of the abyſſal Will introduces itſelf in the fiery Separation or Diſtinction, as to one Part into the Power of *Light*; to the other, into the *fiery* Property of Painfulneſs; and a third, into the *Phantaſy*, according to Fire, Light, and Darkneſs, *viz.* into Self-Pride, as *Lucifer* and *Adam* did.

93. But yet whatever is ſeparated or diſtinguiſhed into the Power of the Light, is good; and whatever remains ſtanding in the Temperature, at the fiery Separation or Diſtinction, to that the higheſt Tincture of *Power* unites itſelf; but to the other in the Separation, the Tincture of *the Sun* and of the Spirit of the World unites itſelf.

The Expoſition of this Similitude.

94. FROM this Ground now we will expound the Similitude of a Tree in Man, concerning his *Propagation* to Good and Evil, and ſhew, 1. What the *predeſtinate* Purpose of God is; as alſo the *Drawing* of the Father in the Good and the Evil; as alſo, 2. How the Predeſtination or *Election* is concerning Man; and after that compare it with, and examine it by, the Sayings or Texts of *Scripture*.

95. Man is brought out of the predeſtinate Purpose both of the *Beginning* of the Eternal temporary Subſtance, and introduced into an Image, both out of the ſpeaking and outſpoken or expreſſed Word, in which the ſpeaking Word of the very Separability

or *Distinction* itself lyes; for ⁱ it is as to the outward Body an *Ens* of the four Elements; ¹ The Word and as to the outward Life an *Ens* of the Spirit of the World; and as to the inward Body it is an *Ens* of the Eternal Word of God, *viz.* the *holy Mystery* of the substantial Power of God. ^{of Separability.}

96. Yet as to the inward Spirit it is in two Properties, *viz.* the *creaturely Soul* is out of the Father's Nature, *viz.* out of the Eternal Separation or Distinction of the Word of God into Light and Darknes.

97. This Property is the *Self-hood* of the creaturely Soul springing out of the Ground of the Eternal Will.

98. The other Property is the true *Divine Property* in the Power of the Light, that is, CHRISTUS, *Christ*, in whom the Name JESUS is manifested; and that is the true Eternal *predestinate Purpose* of God, before the Foundation of the World; wherein the Soul was yet no Creature, but only an *Ens in Mysterio Magno*, that is, a Being in the Great Mytery.

99. This other or second Property was in Man in the Beginning, *before* Sin manifested in JEHOVA; but when the Soul brake itself off from thence, and turned itself into the Creation, then the creaturely Soul was *speechless* as to God, and therefore the predestinate Purpose in the holy Name JESUS put forth itself as a Dowry or Free-Gift of Grace, and entered into the Light of Life.

100. This Free-Gift of Grace is *not* now the creaturely Soul's *own self*; the Soul has it not from a *natural* Right, but it stands in the Soul in a Center of its own, and calls the Soul, and presents itself for a *Pledge* to it, to manifest itself therein.

101. The Soul should stand still from all Imaginations of the earthly Creatures, and not bring an earthly *Ens* into its Fire-Life; whence a false or evil Light exists; and then will this *Divine predestinate Purpose* in the highest Tincture, out of the holy Love-Fire, manifest itself with the *holy Light*.

102. In the same Manner as Fire thoroughly enlightens the red hot Iron, so that the Iron seems to be *mere Fire*; and so also this Love-Fire of this predestinate Purpose of the *Free-Gift* of Grace, changes the Soul into its own Property, and yet the Soul retains its Nature, as the Iron in the Fire retains its Nature.

103. *First*, Every generated Child of Man and Woman has this Free-Gift of Grace in its inward Ground, ^k *in the Light of Life*, presented to it.

^k John i. 4, 9.

104. It presents itself for a Pledge to every Soul, and reaches forth its Desire the *whole Time* of a Man's Life towards the Soul, and calls it, saying, ¹ *Come hitber to me*, ¹ Matt. xi. 28. and go forth from all earthly Imaginations and Desires in the Wrath, out from the Phantasy.

105. *Secondly*, On the other Side there stands in every Soul, as soon as its Life begins, the fierce wrathful awakened *Anger* of God in the Essence of the Separability or Distinction, wherein also lyes the introduced Poison of the Serpent, with the Devil's Desire.

106. And *Thirdly*, Every Seed of the Body, according to the outward World, stands in the Power, and under the Authority of the Spirit of the World, in the Constellation, or *Configuration* of the Stars; for as the great Clock-work or Machine stands in the Figure at that Time, such a Figure also the *Spiritus Mundi* gives it in the Property and Condition of the outward Life; and such a *Beast* it models, fashions, or frames it, in the Property of the outward Life; for the Spirit of the outward World, out of the four Elements, can give or afford nothing else but a Beast.

107. And such Beast exists from hence, in regard the whole Creation lyes in Man, and that he has in the Fall gone out from the Temperature, and introduced himself into the *earthly Desire* and Imagibility or Imaginations, so that the Spirit of the World in him is become manifest with its Separability or Distinction.

108. And so now it distributes itself always in the Beginning of every Child's Life, in the Figure, as the Star's Constellation or Configuration stands in its Wheel, Sphere, or Scheme; such an Image or Representation it makes in the Property or Constitution out of the *Limus* of the Earth, viz. in the four Elements.

109. From whence many a Man from the Mother's Body or Womb, according to the outward Man, is of the *Condition*, or Kind of a malignant, evil, venomous, poisonous Serpent, or of a Wolf, a Dog, a Toad, a sly Fox, a proud Lion, a filthy Swine, a haughty Peacock; also of a self-willed stubborn unruly Horse, or else of the Condition of some good gentle tame Beast, all as the Figure is in *Spiritu Mundi*, in the Spirit of the World.

110. Thus also that Configuration or Constellation out of the outward predestinate Purpose of the formed Word, constitutes many good, gentle, rational, discreet, and understanding Men, also in worldly Honour, Prosperity, and Happiness, and many in Poverty, Misery, and Adversity; for Folly, Malice, Knavery, and a base Will and Disposition to all Kind of Villainy and Abomination.

^m Col. iii. 5. 111. Whereupon many a Man, ^m if he does not continually slay and mortify the earthly, implanted, innate, ingrafted Beast, and break the malignant or evil Will with the Divine Free-Gift of Grace, falls into the Hands of the Hangman.

112. Now behold, O Man, the outward predestinate Purpose of the formed, and outspoken, or expressed Word brings this to thee, wherein Evil and Good lyes; wherein the Science or Root of the Seed in the Beginning of the Life, separates or distinguishes itself into a Property or Condition.

ⁿ The drawing of the Father, according to Love and Anger. 113. And herein now lyes the ⁿ drawing out of the Father's Property to Evil and to Good; into whatsoever *Ens* the Life has constellated or constituted itself, just so that very Constellation draws it into its Likeness or Resemblance: Like will always dwell with like.

114. As an honest virtuous Man chooses to dwell with the honest and virtuous, and a Scornor with a Scornor, a Thief with a Thief, a greedy Glutton, Drunkard, Gamester, Whoremonger, and such like, with Companions like themselves, their Nature out of the Property of God's Anger draws them to it.

115. Thus also the *actual* Sins of the Parents come together in the Property, for every Child is generated out of the Seed of the Parents; such as the Parents are, such is also the Child; yet oftentimes the Constellation or Configuration alters it powerfully with Authority, and constrains it in its Power and Might, if it be strong.

^o Rom. ix. 18. 116. Now behold and consider, 1. That is the drawing of the outward Life, when God says, ^o Whom I harden I harden: 2. Thus the outward Man is hardened; nay, even honest, virtuous, discreet, understanding Men are drawn to Humility or Lowliness, and to Pride or Haughtiness.

117. 3. That is God's predestinate Purpose, according to his Anger, which Man has awakened in himself; for it is the outward generating Word of God, through which God acts with the outward Creature, as he has apprehended or constituted them in his Machine or Clock-work; through which Clock-work he also manifests his Glory, both as to Fire and Light, as to Understanding and Folly; that the one may be manifested in the other, and that it may be known what is good.

118. But now this Clock-work of the outspoken or expressed Word, is not God himself; it is only an Image of him, viz. the outward substantial Word, wherein he has included the Creation, as also created it out of the same.

119. For out of the total Divine Property no Creature can come; for that has no Ground nor Beginning.

120. Neither can it otherwise bring itself into any Beginning or Formation, but through the Word of Power, through the Separation or Distinction, and out of the

Separation or Distinction of the Speaking, wherein the Speaking must introduce itself into Nature, else the *Word* would not be manifested.

121. The inward Property, or Disposition of the Soul, lyes now in the first created Configuration of the Stars or Constellation, in the *Eternal* commencing Ground, that is not co-imagined or framed together in the outward beaftial Constellation or Configuration of the Stars.

122. For the foulish Science or Root has one Manner of Form by itself, like a magical Fire-Source, and separates or distinguishes itself in the very Life itself, in the *Figure* of the Body.

123. Wherein lyes now the Ground of the Eternal Nature, and is capable of Good and Evil; for it is the Cause of the Fire and of the Light; but it lyes fast and hard bound in Sin.

124. For herein lyes the *inherited*, original, or innate Sin in the Center of Nature, wherein the Devil has gotten a Habitation: And here now lyes the inherited propagated Sins from the Parents and grand Parents, as an evil Poison, concerning which God says, ^p *He will visit, reprove, or punish them upon the Children, unto the third and fourth Generation or Descent*: Also herein lye the Well-doings of the Parents and God's Blessing, which come upon the Children. ^p Exod. xx.5.

125. These Properties constellate themselves also into a Figure after their Kind, where-with the *Soul figures* or fashions itself either into an Image or *Disposition* of an Angel or a Devil.

126. And here lyes now the heavy or hard fundamental Ground upon which the Election or *Predestination* of God looks, and expects what Kind of Angel shall be therein; yet there is no Conclusion made upon it.

127. For the Free-Gift of Grace stands in the inward Ground, and unites itself with or to the Center of the Science or Root of the Abyss of the Soul, *viz.* with, or to the Will of the Eternal Father.

128. Here Christ *prays* for the poor captive Soul, as the Scripture says; for, the Soul lies in the Bands of God's Anger, and is hardened in its Sins.

129. And here the Life draws itself or penetrates *through Death*, and sifts the Soul, to try whether there be any little good Spark therein, that is *capable* of the Divine Power and then it is *drawn*.

130. For Christ wills to be manifested, and so the Wrath of Nature wills also to be manifested: and thus these *two* predestinate Purposes in the formed Word stand in Strife about Man, *viz.* about the Image of God.

131. The Kingdom of Grace in the Light would *possess* it, and manifest itself therein; and so the Kingdom of Nature in the Wrath of the Fire, in the Separation or Distinction of Nature, would also have it, and manifest itself therein; and both these lye in the *formed Word*, *viz.* the Father's Property *in the Wrath*; and the Son's Love-Property in the Light.

132. Now observe this beforementioned Figure and Similitude of a *Tree*: The Woman is the Ground or Soil, and the Man is the Grain or Seed to the human Tree that is sown.

Objection.

133. Then says Reason, God brings and joins them together, as he will have them to be.

Answer.

Yes, that is right; but it is through his predestinate Purpose; which he in the Word, through the great *Clock-work* or Machine of Nature, has comprised in a Government;

the Constellations or Configurations of the Stars in the Clock-work *drew* them together.

134. But most of them are drawn together through their own *Self-will*, wherein the human Will, which is out of the Eternal Ground, constellates itself, and so then the outward Constellation is *broken*.

135. Which we perceive by this, that the Rich constellate themselves with the Rich, also the Noble with the Noble; else if the Constellation of the *Spiritus Mundi* were not broken, then would many a poor *Serving-maid* be matched with a *Nobleman*, which in *Spiritu Mundi*, in the Spirit of the World, do outwardly constellate one with the other.

136. But the human self-framed soulish Constellation, out of the higher Ground, is *mightier* than the Constellation in *Spiritu Mundi*; therefore it goes oftentimes for the most Part according to the Constellation of the *Soul*, which excels the outward World in Might and Highness, even as it lyes in *the Sower* to sow his Seed or Grain where he please, though perhaps other Ground were more capable and better for it.

137. But if the Soul gives up its Will to God, and does not *constellate* itself in its own Course or Order, but commits itself to the predestinate Purpose of God, then is the Man's, or masculine, and the Woman's, or feminine Tincture, caught hold on *in the Word*, and is constellated in the right Divine Ordnance, according to the Soul in *Mysterio Magno*, in the Great Mystery; and according to the Body in *Spiritu Mundi*, in the Spirit of the World; and then there is awakened in it a ^a Life, according to the Property of the true Similitude, or Likeness of Quality.

^a Love or Body.

138. And then if a Man follows it, and *respects not* Riches, Nobility, or Beauty, and courtly Garb and Behaviour, then its own Constellation, which it has from Nature, gets the right true Similitude, and it is a *Soil* that is acceptable to the Grain or Seed, and then the Strife does not so suddenly elevate itself in the Fruit; for they stand one with another in the Equality and Likeness, and there can the inward and outward Sun the better constellate with and in the *Fruit*.

139. But Men see plainly how it goes in the World in what Nature brings and binds together; that oftentimes two young People constellate together in the *highest Love*, which is done out of the great predestinate Purpose of the true Constellation in the Spirit of the World, in the formed Word, yet the Parents and *Friends* disagree, because of the Disparity of the Parties in Poverty, Riches, or Birth.

^r Gen. vi. 2, 3. 140. According as God says to *Noah*, *The Men will not suffer my Spirit to draw them; but take to Wives*, and lye *with the Daughters of Men*, according as they are beautiful, rich, and noble, which is all of Man's Contrivance.

^s *Sund-fut*, Flood for Sin. 141. Whence it is that from them proceeds *mighty* Potentates and *Tyrants*, Kings and Rulers; against whom God sets the ^r Flood or Deluge of his Anger in their *self-framed* Constellation, to meet with them, and ^r *hardens* their own *Self-Will*.

^t And destroys them by bringing Destruction upon their Heads. 142. Whereupon many People are compelled in respect of Highness and Riches to *match* and couple together, and afterwards become *Enemies* to one another, and all their Lives wish in their Minds and Hearts the Divorce, Separation, and Death of each other.

143. And these will now introduce their Tincture in their Seeds in a *Conjunction* into one another to the human Life of a Child, the Woman being the Ground or Soil, and the Man sowing the Grain or Seed.

144. And so when the two Tinctures shall enter one into the other, and *transmute* themselves into one, *viz.* into the feminine and masculine Seed, that the *Ens* should introduce itself into a joyful Likeness, then they are unlike and dislike in Will; the Ground there receiving the Seed or Grain as a Step-Son.

145. The Ground must indeed receive the Seed or Grain, for it presses thereinto, and draws the *Ens* out of the Ground into itself; but the Ground gives it not its Good Will.

146. Whereupon the *Ens* of the Seed is to seek for the Agreement and *Likeness* in the feminine Seed, which then lyes too *deep* shut up in the Constellation, and it can reach it but very *weakly*; whence Barrenness, and the loathing of Nature exists.

147. And although it be so that the Grain be rooted in the feminine Tincture of the Ground, yet the outward Constellation in the Spirit of the World, in the true Ordinance or Course of the formed outspoken Word is displeas'd or angry, and *hates* it; for it stands not in the Figure or Condition of Joyfulness in the *great Clock-work* or Machine of Nature.

148. And it very suddenly brings its hateful malignant Beams, *ex Turba Magna*, out of the Great Turba, with it into the Formation of the Creature, whereby many a Fruit perishes *before it attains Life*.

149. Now what Kind of working can be here in the Center of Nature, to the producing of Life, I offer to Reason to consider of: Also to consider how Nature in its Contrariety and Opposition *hardens itself*: What Kind of foulish Fire it awakens and generates in itself ought well to be considered: Concerning which the Scripture says, *God's Anger hardens them, that they cannot come to the true holy Light*.

^a John xii. 40.

150. For whatsoever Property and Condition the foulish Fire is of, just *such* is the Light that arises out of it; and in the foulish Fire the Life consists.

151. And therefore says the Scripture, ^x *With the holy thou art holy, and with the perverse thou art perverse; such as the People are, such a God they also have*.

^x Psa. xviii. 25, 26.

152. The Light of Nature, wherein *the Voice of God in Paradise*, in the Seed of the Woman has incorporated itself again, in which Christ is conceived and generated, stands now in the inward Ground, and should manifest itself through the *kindled Soul's* Fire, and enter in with, and work in, the Light of the Creature.

^y Gen. iii. 8.

153. The Soul should now *stand still* to the Spirit of Christ, that the same may work in it; though it (understand the foulish Property or Condition wherein the Soul's Fire burns and becomes living) is in the *Wrath* of Strife.

154. And here now is the drawing in the Wrath, and also the drawing of Christ through the Light of Nature; and it is here rightly said, ^z *to what the Science or Root of the abyssal Will, out of the Ground of the Eternal Nature in the foulish Property, turns in, and gives itself up in Obedience for a Servant, it is a Servant to that; whether it be to the Anger of God in the Wrath of the Eternal Nature; or to the Life of Christ in the Grace*, as St. Paul says.

^z Rom. vi. 16.

Objection.

155. But says Reason, The foulish Essence *cannot* do this; it must endure what God does with it; besides, it is perished, and inclined or disposed to the ^a *Wrath*.

^a Sin and Wickedness.

Answer.

156. Indeed, in *Self* it cannot do this: But *Christ*, who *assumed* the foulish Property, has *broken* to Pieces the Wrath and the *Turba* of the false Will with the Love, and introduced his Love into the creaturely Word, and has given it to the *Ens* of the Soul for a *Help*.

157. And it lyes barely in this, in what *Property prevails* over the other, whether the Light-fiery, or the Anger-fiery; *God's Love, or Anger*.

158. For the *Ens* to the Soul has *yet no Understanding*, but the *Ground of the Will* has it, out of the abyssal Eternal Will to the generating of the Place or City of God, wherein the Father's abyssal Will generates the Son, *viz. the Power and Virtue*.

159. In this abyssal Will stands the *Ens* of the Soul: God will have from it, that it should *generate* Divine Power and Virtue; and though after its Fall it cannot do this in

its *own Ability*, yet *therefore* he has incorporated the Kingdom of his *Grace* into it, and manifested it in the *Name JESUS*.

160. Therefore now if the foulish abyſſal Will yields, applies, or unites itſelf to the Spirit of Chriſt in the *inward Ground*, then Chriſt takes hold of it and draws it up into himſelf; and *therein* the Ability exiſts, that it *can* do this.

161. For the Eſſence of the Anger is by the incorporated *Voice* of the Divine Love ſhivered; and the Spirit of Chriſt preſſes through the Light of Nature in the *foulifh Property*, and works in it, as the Light of Nature works in the Earth in the Seed of a Tree, and preſſes in, that the Seed *may* be rooted in it.

162. And this preſſing in of Chriſt's Spirit in the *Ens* of the Soul is *the Divine Call*; [†] Mat. xx. 16. concerning which the Scripture ſays, ^b *Many are called*: For thus they are called in the foulifh Ground *before* the Soul has Life.

Question.

163. But why does the Scripture ſay, *Many*, and *Not all*?

Answer.

[§] 1 Tim. ii. 4. Chriſt ſtands ready, *preſent* to all, and calls them all; for the Scripture ſays, ^c *God willeth that all Men ſhould be helped or ſaved*.

[¶] John i. 5. 164. But they are *not all* capable of the Calling; for the *Ens* of many a one is more *devilifh* than *human*, which the *Anger* has overpowered and hardened: And there now ^d *the Light ſhineth* in itſelf in the *Darkneſs*; and the *dark Eſſence* of the Soul hath *not comprehended* or laid hold on it.

165. As to this foulifh Eſſence, the Calling paſſes over it; for the foulifh Property is taken hold of, and captivated in the *Darkneſs*.

166. Indeed, the Light preſſes through it plainly; but it finds *no Ens* of Love therein, wherein it can kindle itſelf; and therefore the creaturely Soul's *Ens* remains without God dwelling in itſelf; and *Chriſt* remains alſo dwelling in himſelf.

[¶] Luke xvi. 26. 167. And yet they are near one another; but a Principle ſeparates or *distinguishes* them, viz. ^e *the great Cliff* or Gulf *between the rich Man and poor Lazarus*; for they are one to another as Life and Death.

[¶] Rom. ix. 22. 168. Concerning theſe now it is underſtood or meant ^f *that God makes his Wrath known, and hardens them*, but not from or out of any ſtrange, *foreign*, or Divine Will, or predeſtinate Purpose, but from or out of *that* wherein he has introduced his Word into Nature and Separability or *Diſtinction*.

169. Not that the *holy Will* of God withdraws itſelf from them, ſo that they muſt remain hardened, as Reason errs here; for *it is in them*, and would *ſain* have them, and manifeſt itſelf in them, as in the Image of God.

170. But the Wrath in the Center of Nature, wherein the Will of the Abyſs has ſeparated and *distinguishes* itſelf into Darkneſs, has comprehended or *captivated* it; and filled full the broken Gates of Divine Love with the *Abominations* of the *innate*, inherited, or original Sins.

171. And the oppoſite contrary Conſtellation of Diſagreement and *Unlikenes* helps it on, wherein both the Man and the Woman, Husband and Wife, in both their Wills towards one another, ſow only *Hatred* and the *Curſe*, and willing *Death* itſelf into one another.

172. They frame the Tincture of their Life into an *hoſtile* Will of Enmity, and come together in the Mixture of their Seeds in *beaſtial Luſt*; *neither* of their Wills and Purpoſes are faithful one to the other; and their Intentions are only *Venom*, *Poison*, and *Death*, always curſing one another, and living together like *Dogs* and *Cats*.

173. And as their Life and constant Will is, so is also their foulish Tincture in the Seed; therefore Christ says, ^e *An evil or corrupt Tree cannot bear good Fruit*, for in the Tincture ^e Mat. vii. 18. of their Seeds is plainly the hardening: And now how can God help it, in that the Parents plant a Thistle?

Question.

174. But thou wilt say, How can the Child help it?

Answer.

The Child and the Parents are one and the same Tree; the Child is a Branch in that Tree.

175. Hearken, Reason: When does the Sun alter a Branch on a sour Crab-Tree, so that it becomes sweet? And should God then go quite contrary to the predestinate Purpose of his outspoken or expressed Will and Word, for a Thistle's Sake?

176. For the Kingdom of Darknes must also have Creatures: They are all profitable and useful to God: The Wicked is to him ^h *a good Savour to Death, and the Holy is a good* ^h 2 Cor ii. 16. *Savour to Life*, as the Scripture says.

177. But the Will to Perdition exists in the Ens to the Creature; and the Will to the holy Life exists out of God in Christ; and these are both in one another as one Thing, but to be understood in two Principles.

178. All the while both are working in the Creature, it is drawn by both of them; but if it be so that Christ can find no Place of Rest for himself, then the Devil possesseth the Place where Christ should work.

179. And here is that which Christ says, ^k *Few are chosen*, or elected out of them; ^k Mat. xx. 16. and why? For many of them have yet a little Spark of the good Ens in them, wherein Christ works, and without ceasing warns and calls them.

180. But the false Ens is so much and so strong, and attracts a Heap of evil Occasions and Accidents from without into itself, and obscures and dims the Image of God, and kills the good Ens and Will or Desire, and crucifies the Image of Christ, which Image Christ in his breaking through has ^m *sprinkled with his Blood, and redeemed and delivered with his Death; this it crucifieth in them with Sins, and killeth Christ in his Member.* ^m 1 Pet. i. 2. ⁿ Matt. xxii. 11, 12.

181. And when ⁿ *the Father of the House cometh to see the Guests that are at the Wedding of the Lamb*, he finds that this redeemed delivered Image of Christ, which is invited to the Wedding, hath no Wedding Garment on.

182. ^o *Then he bids the Servant of his Wrath to take this Guest, in Christ's Stead, to bind him Hand and Foot in the Ens of Life, and to cast him out into the Darknes, where there is weeping and wailing and gnashing of Teeth*, as Christ says in the Gospel ^o Matt. xxii. 13.

183. This evil Wedding Guest, though perhaps he boasts of Christ's Name, is not elected to the Eternal Supper of the Lamb; but they only, whose Soul draws Christ to it, and crucifies and always kills the Will of Sin in the Flesh; and thereupon Christ says, ^p *Few are elected or chosen.* ^p Matt. xxii.

184. For those only are elected to be the Children of God in Christ, who obey the Voice of Christ in them, who in their good Spark of Grace ^q *hearken to the Voice of the Bridegroom*; when Christ says in them, *Turn and repent; enter into the Vineyard of Christ*; such as hear, receive, and do, this; ^q Jer. xxxiii. 11. ^r John iii. 29.

185. And not tarry and expect, till God fall upon the false malignant Will, and break it with Power; and so make them happy and blessed; as Reason erroneously perverts the Sayings or Texts of Scripture, concerning Predestination and Election of Grace; contrary to all the Parables or Similitudes in the Words of Christ. ^r Note. Against that blackish and rapid Repentance.

* Matt. xxvi. 26. 186. For Christ says to his Disciples when he offered his Body for Food, * *Take eat; take and drink; this is my Flesh and Blood*: He commanded the Soul to lay hold of it and receive it.

* Mat. xi. 28. 187. It is likewise so in the inward Ground, when he gives himself to the Soul for a Pledge in the Light of Life, he says thus: * *Come hither to me, I will refresh thee; receive me, set open thy Desire wide towards me, and then I will enter in and be with thee.*

* Rev. iii. 20. 188. * *He standeth before the Door of the Soul's Ens and knocketh; and that Soul which openeth to him, he will enter into that Soul, and keep his Supper with it.*

189. His calling and knocking is his *drawing* and *willing*; but the Soul has also an eternal willing, and an abyssal willing.

190. In short, the Soul is the Eternal Father's natural *Fire-willing*, and Christ is the Eternal Light's *Love-willing*; they stand in one another.

191. Christ desires to image, frame, or represent himself in the soulish Creature; and so the Fire-Will in its own Self-hood desires to image, frame, or represent itself, and which of them *prevails*, in that the Image or representing stands.

192. This Strife of Imaging or Representation, goes instantly on in the Seed, together with the imaging or framing of the Creature, in the *Unlikeness* of the Seed and Ground, in Quality and Disposition, where many a Twig or Branch instantly, in the Contrariety and Enmity of the Tinctures, becomes a *wild Thistle*.

193. Yet from which Thistle-Child the Light of Nature wherein Christ dwells in the inward Ground *does not withdraw* itself, till the Will of the Soul itself, in its natural Light, darkens and obscures itself with the Venom and Poison of the Anger.

194. As the Strife in the Root of a Tree kindles itself in a contrary Ground or Soil; whence the Twig out of the Root perishes *before* it grows up.

195. And then as the *Sun* comes to help the Twig of the Tree with its Light and Power or Virtue, as soon as it sprouts out of the Root; so also Christ comes to help the Soul as soon as it comes out of the Body or Womb of the Mother, *outwardly*, or from without, because of the evil Accidents, Casualties, and Occasions.

196. And he has instituted a Bath or *Laver of Regeneration* in his Covenant by *Baptism*; wherein he shines into *Infants* and little Children with his *Eternal Sun*, and works in them thereby, and sheds himself in them in his Covenant, to try whether the soulish Effence be *capable* of the bestowed Grace.

197. Afterwards when the Soul comes to have the *Use* of Reason, he then draws and calls it through his manifest Word *taught* out of the Mouth of *the Children of God*, and bestows himself as a *Pledge* to the Soul the whole Time of the outward Life, and sounds as a Trumpet every Day and *Hour*, with his Word and Power *in it*, to try whether it will stand still to him from the bestial Imaginations and Thoughts, that *he may* generate it anew.

198. As the Power and Virtue of the Sun in the *Ens* of Wood draws itself up together in the Tree, and *tempers* the Property of the striving Nature; so likewise Christ winds himself with his Power out of the inward Ground, without ceasing in the Soul, and tempers the Habits, *Dispositions*, or Conditions of Life, that they may not divide or rend themselves into contrary Will and Enmity, and so go forth from the Agreement and Equality into a false or wicked Lust; *through* which false Lusts the Properties of the Soul introduce the poisonous Fountain or Source into them.

199. And as the Body or Stock with its Branches becomes knotty and *crooked*, by the inward Strife of Nature, and by the outward Influence from the Constellations, so the Soul, through the Opposition of the Inequality or Disagreement of the Natures of the Father and the Mother, and through the outward Occasions or Injections of the World's Wickedness, brings itself into a *deformed Shape* or Figure in the Presence of God.

200. Whereupon then the *Wedding Garment of Baptism* is turned into a beastial Vizard, wherein also the Election or Predestination passeth over it, *so long* as the Soul has the knotty, shrivelled, vizardly Image on it.

201. This Vizard hinders the *Ens* of Christ, that it cannot work to the bringing forth Fruit to the Praise of God: For the Devil continually sows his Desire into this *Vizard*, so that false, evil, young Twigs grow from it, with evil, false, schismatical apostate Wills, which bring themselves in Pride into the Devil's Will, and break themselves out from *Humility*; as the young Twigs sprouting out of the Root of a Tree, break themselves out from the Temperature, and will be Trees themselves.

202. And then when they are broken out, they stand in the Constellation of the World, as the Sprouts out of the Tree: And then the Constellation of the *Astrum* or Configuration of the Stars, *sifts* them by busy, captious, vexatious, rigid, meddling, projecting Men, and brings them from one Design, Care, and Project, into another.

203. Then Pride, Covetousness, Envy, Anger, Lying, Treachery, Deceit, and all whatsoever rules in the World suddenly falls in: and the young *proud Twig* climbs up in Arts, and burns itself up in all *such* Things.

204. Now, if the Divine Sun shines therein, and will come to help that divided Twig, and finds the fiery Life. then that lifts up itself aloft like *Lucifer*, and ascribes Wisdom, Subtily, and Understanding *to itself*, and contems the simple.

205. Thence come the wise People in Reason, who stick full of Pride, and *lust* after their own Honour, and burn up themselves through the Light which shines in them from, or of Grace, and they use it to the Lust of the Flesh; and thus Christ must be a *Cover* and Cloak for their Knavery and Wickedness.

206. All these are false evil Twigs, upon whom the Predestination passeth against *the Time of Harvest*.

207. For they are called in Christ's Spirit; it has given itself into them, and co-operated with them; it has enlightened their Reason, but they are not generated out of Christ's Spirit, but in the *Pleasure* and Voluptuousness of the World.

208. They have only trodden Christ under Foot, and *not ministered to him* at all.

209. His Name indeed has moved in their Mouths, but their Soul has continually turned itself into the Self-Lust of the World and of the Devil; and have let Christ stand and *hold the Light* or *Candle* to their Wickedness.

210. These have turned themselves forth out of the Body or Stock of the Temperature, and are *not* grown up in the true Sun, Christ, and so are *not* born of God, but in the Self-Will of their Nature, wherein also their Fruit is but human Fictions, Inventions, and Conceits.

211. And though perhaps they are high People in the World, and learn many Arts and Languages; yet all is *born* from the Vanity of Nature, and all their Works are in the Sight of God as *filthy dirty Rags*, *Dung* and *Mire*.

212. But that Soul which takes its Original in a good Soil, or in good Ground, whose Parents have put their Will and Desires into God, and stand in the Bands of *true Love*, viz. in the true Constellation, and put their Hope in God, in whom Christ *within* them, is, lives, and works, from these spring and *flow Streams of living Waters*, as Christ says.

213. And though indeed the Adamic Corruption or Perdition is in their Flesh, and so also oftentimes an evil Constellation falls into the Flesh, as *into* the Source or Fountain of *Sin*, yet *Christ* remains in the inward Ground of the Soul in them.

214. And so now the Soul is generated or *propagated* from the Soul, and the Body from the Seed of the Body.

215. And though the *outward* Seed be earthly, evil, and corrupt, and in such a Constellation is infected and poisoned, yet Christ possesses the *soulish* Ground in the inward Center, and the *Ens* of Christ is, and remains *in* the *Ens* of the Soul nevertheless; and the Soul is conceived, generated, and born in the *Ens* of Christ.

* John viii.
47.

216. And here is that which Christ says, * *He that is born of God beareth God's Word: But to the proud Pharisees he saith, Therefore ye hear not, for ye are not born of God; that is, though indeed they carried his Word and Law in their Mouths, yet their Souls were not born or generated in the Divine Ens.*

217. And though they had the Light of Nature, yet it shone out of a strange foreign Fire, wherein Christ did indeed shine and *reflect*; but they were not capable to receive him, for their *Ground* was false and evil.

218. Thus a good Seed is sown, and that sometimes into an evil Soil or Field; yet the *bottom* Ground, or Foundation of the Seed is good.

219. But where a false evil Grain or Seed is sown into an evil Soil or Ground, there the *like* to its Substance grows out of it.

220. And as good Grain or Seed must often stand in an evil Ground or Soil, and yet bears Fruit, if the outward Accidents destroy it not; so likewise the Seed of Faith is *often* sown from one of the Tinctures either in the Man or Woman, and the other sows its Poison into it; whereby the outward Man is *wild*, and inclined to Baseness and Wickedness.

221. But the inward Ground is good; and though it does somewhat that is evil, yet it quickly bewails and is sorry for it, and enters into Repentance.

222. Also many are thus, as to one Part, poisoned and infected with the Source and Fountain of Sin, so that they have an evil *Inclination* and Propensity in them, perhaps to Thieving, Robbing, Murthering; also to Unchastity, Backbiting, bearing False Witness, and Perjury; but the other Part in Christ's *Ens*, always draws them from it.

223. And though in Weakness and *Infirmity* through the Snares of the Devil one transgresses, yet the Divine *Ens* comes to help him, if *he doth not lye dead in Sin*; as it was with the Thief upon the Cross, Mary Magdalene, and other great Sinners beside.

224. For there is indeed *no* Man who has *not* a Source or Fountain of Sin in the Flesh, proceeding from his bestial Desire.

225. And as a Tree must grow up in Strife and Contrary Will or Opposition, to which on all Sides *Dislike* befalls it; suddenly Heat, suddenly Cold, suddenly the Wind bows it down so that it is ready to break; suddenly a malignant Influence or Poison falls upon it from the *Astrum* Constellation or Configuration of the Stars; yet it grows up in the Power and Virtue of the *Sun*, in its inward Lights-*Ens* of Nature, and bears good Fruit, which has not the Taste and Relish of the Earth, but the noble Tincture has thus introduced itself into a good well-relishing or tasting *Corpus* or Body: Thus also it is to be understood concerning Man.

226. The Divine *Ens* which is spiritual, *cannot* be manifested but through the Strife of Nature; it sows itself together into the soulish *Ens* of the Eternal Nature, and gives itself into the Strife of the Separation or Distinction of the Fire, wherein then it receives its Light, and brings itself forth out of the Fire, into the Power and Properties of the *Love*-Desire.

227. In the Fire of the Soul the *Divine Ens* receives Properties and Willing: For in God it is one, and but one entire Will, which is the *one* only Good.

228. But it is not manifested so to itself: But in the fiery Separation or Distinction of the Soul it is manifested to itself; so that the Power or Virtue goes forth in many Powers of working Virtues into a Form and Image, or *Representation*: Even as the Tree is made manifest in the Strife with its Branches and Fruit; so that it is *seen* what lay in the Mystery of the Grain or Seed of the Tree.

229. And *therefore* the Divine Power or Virtue united itself to the Soul of Man that it may grow up together therein, and might manifest its Virtue in the fiery Separation or Distinction, wherein Evil and Good work one among the other: Thus the Spirit of God in Christ, presses into the Good, and works to the producing of Fruit, *viz.* to the divine Formation and Representation.

230. Now this neither may nor *can* be done, unless the soulish Fire eats the Divine *Ens* in itself, out of which Fire's-Eating a right true Power goes forth into the Light of Nature.

231. The Fire of the Soul must have the right Fuel or Wood, if it be to give a *clear*, bright, and powerful Light; for from the Soul's Fire, God's Spirit in its Power becomes separable, distinct, and manifest in the Nature of the Soul: As the Light is *manifested* from the Fire, and as the Air is manifested from the Fire and Light, and as a subtle Dew or Vapour goes forth from the Air, which becomes substantial after its going forth, whence the Light draws the Power and Virtue again into itself for its Food.

232. Thereupon Christ says, * *He that eateth not the Flesh of the Son of Man, and* * John vi. 53. *drinketh not his Blood, he hath no Life in him.*

233. As the Tree cannot grow nor bear Fruit without the Light of Nature, which the Sun, which presses thereinto, makes *living*, and as the Light of Nature, as also the Power of the Sun could not be manifested and become working in the Tree, without the fiery Science out of the fiery Ground of Nature, which is the *Soul* of the Tree.

234. So in like Manner *Christ in Man* cannot be manifested, though indeed he be in Man, and draws and calls him, also presses himself into the Soul, unless it eat the fiery *Ens* into its Property.

235. Which hardly enters into the proud Fire, that it should eat of the Water Source or Fountain of the Love-Life and *Meekness*: It would rather eat of * Sulphur and † Mercury, *viz.* of its Dis-harmony or Unlikeness of Quality.

* Δ † 8
† †

236. But if it eats of the Water-Source, as above, then the Spirit of Love and Meekness, *viz.* the Divine *Ens* becomes fiery, and lays hold of the fiery Root, out of, or from the three first, and *transmutes* them into itself.

237. As a Tincture falls upon a glowing burning Iron, and turns the Iron into Gold; so also here the soulish Center from the Father's Property is *changed* into a Love-Fire, in which Love-Fire Christ becomes manifested and generated, or *born* in the Soul.

238. And then out of the Soul's-Fire the right *Divine* Air-Spirit goes forth out of the Fire and Light, and brings forth its spiritual Water out of itself out of the Light.

239. Which becomes *substantial*; whereof the Power of the Light eats, and in the Love-Desire introduces itself into a holy Substance therein, *viz.* into a *spiritual* Corporeity.

240. Wherein the Holy Trinity dwells; which *Substance* is the true Temple of the Holy Spirit; yea, even God in his Manifestation or Revelation of himself.

241. And this is that which Christ said, † *That he would give us the Water of Eternal* † John xi. 38. *Life, which would flow in us into a Fountain of Eternal Life.*

242. And this is done when the Soul receives his Word which is himself; and then he pours his *substantial* Power, which he has made manifest in our Humanity, into it, that is, its Tincture, which changes its *Enmity* of the fiery Property into a Love-Fire.

243. For there Christ stands up in the dead soulish Property, and *ariseth from the Dead*, and the Soul becomes a Member of Christ's Body, and draws Christ to itself; yea, it becomes wholly planted into Christ, according to the Love-Property.

244. Therefore Christ says, † *He that eateth my Flesh and drinketh my Blood, he continu-* † John vi. 56. *eth in Me, and I in him*; which is done so, as aforesaid.

245. Also, † *We will come to you, and make our Habitation or Abode in you*; that is, the † John xiv. whole or universal God is manifested in this New-Birth in Christ in the Soul, and works or † produces good divine Fruit.

246. As the Power of the Sun is manifested in a Tree, and kindles the Light in the *Ens* of the Brimstone-Spirit in the Mercury, *viz.* in the *harsh* hard Property, wherein the Tree grows and bears Fruit.

247. So also God is manifested in his formed, outspoken, or expressed Word, viz. in Man, into whom he has introduced his *highest* Tincture of Love in the Name JESUS, and tinctures the fiery Soul, viz. the spiritual Sulphur and Mercury.

248. Wherein the Light of the Eternal Nature becomes manifest and *shining*, wherein Christ in his formed Word is born or generated, and grows into a glorious divine Tree, viz. into *the Image of God*, and bears much good divine Fruit.

249. And then *this* Man speaks God's Word from God; and that is then divine Fruit, in which God's formed Word, viz. the creaturely Soul, speaks or pours forth the Fountain, or Source of the Divine Speaking or Expression from itself; and speaks forth *God's Word from itself*, and generates it in its speaking forth.

250. As the one only God speaks forth or expresses, and always generates his Word from and out of himself, and yet the *speaking* continues in him, and he is the speaking and outspoken Word himself.

251. And although the perished corrupt Kind and Disposition in the Flesh of the earthly Property *cleaves* to Man, and assaults it, fighting against the Soul; yet that *hurts not* the Soul.

252. For the Soul has now in Christ overcome the wrathful perished corrupt fiery Property: And Christ in the Soul *crushes* and treads upon the Head of the Serpent's Poison in the Flesh, and draws up itself in the Flesh, into a *new* Body.

253. In the same Manner as precious pure Gold lyes and grows in a gross, droffy, dirty Stone, wherein the Drossiness *helps* to work, though it be not at all like the Gold; so also must the earthly Body help to generate Christ in itself.

254. Though the Body is *not* Christ, nor *can* be in Eternity, also it is not profitable as to the Kingdom of God; yet it must *help* to be an Instrument.

255. And though it has quite another false and wicked Will and *Desire*, and is the Devil's strong Hold and Fort of Prey, yet *God* uses it for his Instrument; concerning

† Mat. xi. 29. which Christ says, † *that it is his Yoke.*

256. That is, our earthly Body which he helps to bear within us, it is *his Yoke* in us; this the holy Soul must take upon it in Patience, and suffer *all Adversity* from without, together with the Assaults and Buffetings of the Flesh to pass upon it from the Devil, and from the Malice and Wickedness of the World.

257. And bow down itself under the *Cross-Birth* of Christ, under his Yoke, and take it up in Patience; and thus in Trouble grow up with Christ's noble *Tree of Pearl* under all evil Doings; and as to the true Sprout and Branch, work, generate, and produce pure, good, *holy*, heavenly Fruits.

258. Which are not from this World, viz. from the four Elements; nor from the Spirit of the World, externally from without; but according to the Saying of Paul, † *Our Conversation is in Heaven.*

† John xv. 19. 259. Also, † *I have called you out of the World, so that you are where I am, and therefore the World hateth you, because they neither know nor acknowledge you, nor Me, nor my Father.*

260. *But be comforted: In me you have Peace, but in the World you have Anxiety*; that is, in me, in the inward Ground of the *New Birth*, you have Peace with God; but in the *outward* Flesh, in the World, you have Anxiety.

261. *But I will come to you again, and take you to myself where I am*, says Christ; that is, he will come again to Man, who was created out of the *Limus* of the Earth, and will take him to himself again, viz. to the new *spiritual* Man, and keep him with him eternally.

262. But he shall and must first go into the *Putrefaction* of the Earth, and lay off the Serpent's *Ens*, together with the immodelled framed Beast, and all wrought, acted, committed Wickedness; and then he will *come* to Man *again*, and awaken and raise the

Adamical Body from Death, and take it to himself; ^c and wash away all Tears from Man's^e Rev. vii. 17. Eyes, and turn them into Joy. and xxi. 4.

263. My beloved Reader, this is the true Ground of the New *Regeneration*, and not at all in that Way which Reason supposes; 1. That we are *outwardly adopted* and received Children of Grace.

264. And 2. That we are through a divine predestinate Purpose spoken or *pronounced* free from Sin: No! A Man must be *new born*, out of this before-mentioned *Water and holy Spirit*.

265. The Soul must turn away from its own Will into the drawing of Christ, and bring its desirous Will towards Christ's Desire, which mightily presses towards 'it in 'it' Or, the Soul's Will. with the Desire into 'it, and open wide the fiery Jaws, *viz.* the spiritual Brimstone *Worm* in the Mercury of the Spirit-Life; and then the Spirit of Christ presses into the Effence of the Soul, and that is called *Faith* or $\left\{ \begin{array}{l} \text{Glaub en} \\ \text{Believing} \end{array} \right\}$ and *receiving*, or partaking.

266. Knowing, comforting, tickling, and taking Christ's Mantle about them, and always speaking of Grace, *Free Grace*; willing earnestly to be a Child of Grace, *continuing* in the evil Malignity and Malice of the Devil: This is *not* to believe.

267. But to be in Spirit as a Child hanging on its Mother's Breasts, that desires nothing else but to suck the Breasts of the Mother; for *it* is only the right New Man which grows in Christ's *Ens*.

268. But when Reason says, We are first to be new born in the Resurrection, and then put on Christ in the Flesh, that is *Babel*; and is not agreeable to the Words of Christ.

269. Indeed *the Body* out of the Earth shall then first in the Resurrection put on Christ essentially.

270. But *the Soul* must in *this (Life) Time* put on Christ in its heavenly Flesh, and the new Body must be given to it in Christ.

271. *Not from the Blood of Man, or from Flesh*, but from and out of the Word and the Divine *Ens*; in that which is faded or extinguished as to the Divine *Ens* which faded in *Adam*, and was stupid and senseless as to the Operation of God: In this must Christ be new born and become a God-Man, and Man become a Man-God.

272. Thus, beloved Brethren, understand, that as to one Part Christ is the *Divine predestinate Purpose*, and Will of Grace: Whosoever is born of him, and attracts and puts him on, he is seen, foreseen, and elected in Christ, and is a ² Child of Grace.

273. And as to the other Part, the *predestinate Purpose* of God is the fiery Will of the Soul, out of the Center of the Eternal *Nature*, wherein Light and Darknes separate themselves; and therein one Part goes into the Center of Darknes, *viz.* the gross phantastical Sulphur, and the suble pure Part goes into the Light. ⁸ Or, Grace-Child, or true gracious Child of God.

274. Now, into which soever Science or Root of the abyssal Will to Nature separates itself, in *that* it is a Creature, whether in the Light or in the Darknes.

275. The predestinate Purpose of God goes throughout from the *soulish Ground*; for the inward Ground of the Soul is the Divine Nature to the Eternal Speaking Word, and is neither Evil nor Good.

276. But in the Separability of the Fire, *viz.* in the kindled Fire of the Soul, there that Will *separates* or distinguishes itself either into God's Anger, or into God's Love-Fire.

277. And that is done no otherwise than by the Property or *Disposition*, whereof the soulish Effence is in itself.

278. It is itself its Ground to Evil or Good; for it is the *Center* of God, wherein God's Love and Anger lye in one entire Ground unexplicated or undiscovered.

279. Whereupon this is the predestinate Purpose of God ; that he will manifest himself through the outspoken formed Word, of which the Soul, in the speaking of the Separability or Distinction, is a *Substance* ; there the Grossness or Drossiness hardens itself in the original inherited *innate Sin*, as also in the actual, committed, *working*, imprinted Abomination itself.

280. For there is no other Will of God in the Substance of this World, but only that which is *manifested* out of the Eternal Ground, in Fire and Light, as also in Dark-ness.

281. The Soul is in itself elected to be a Child of Grace, when it is born out of Christ out of the *Divine Ens*, which is the only predestinate Purpose of the Divine Grace ; out of which God's Grace in the Soul is manifested.

282. And it is *in itself* elected, chosen, or predestinated to Damnation out of the Ground of its own Substance, which is a false or *evil Ens*, wherein no Light can be born or generated.

283. God's predestinate Purpose to hardening is in its own Substance, *viz.* the *abyssal Will* to Nature ; that manifests in every Substance, as the Property or Condition of the Substance is.

284. That is, We may well conclude, that by the taking in of the gross Drossiness, it has comprised and separated itself into the dark World or *Hell*.

285. For the Will which is in Hell, and the Will which is manifested in Heaven, both of them, in the inward Ground, without and beyond the Manifestation, are *one Thing* : For in the speaking forth or Expression of the Word, the Separation or *Distinction first is*.

286. Heaven and Hell are verily in one another, as Day and Night ; and Hell is a Ground of Heaven ; for God's *Anger-Fire* is a Ground of the Love-Fire, *viz.* of the Light.

287. Therefore, dear Brethren, do but see : Never dispute about the Will of God.

288. *We* ourselves are God's Will to Evil and Good ; which of them soever is manifested in us, we are that, whether it be Hell or Heaven.

289. Our own Hell *in us* hardens us, *viz.* that Property, or the Quality thereof : And our own Heaven *in us* makes us also happy and blessed, if it may be but manifested.

290. It is all a Fiction about which Men have for so long Time hitherto *disputed*.

291. *Christ is become found : Eternal Praise and Thanks be given to him, also Might,*

^a Mat. xxviii. *Honour and Dominion, together with* ^b *all Authority and Power in Heaven and Earth.*

The Ninth Chapter.

Of Objections from Texts of Scripture, viz. of the right understanding of the Scripture.

Objection.

1. *ATH not a Potter Power to make out of one Lump of Clay, one Vessel to Honour, and the other to Dishonour? ⁱ*

ⁱRom. ix. 21.



Answer.

2. The *Lump* of Clay signifies and denotes the Great Mystery, *Mysterium Magnum*, wherein the Eternal God has outspoken or expressed himself through the Word.

3. Out of which *one* single Substance *two* Substances go forth, *viz.* the one into the fiery Separation or Distinction into *Darkness*, according to the gross Drossiness of the Impression or Compaction, and the other into the *Light*, according to the Substance of the divine Property, Condition, or Quality; they come both out of *one* Ground.

4. Also the false or wicked evil Soul, and the holy Soul, come both out of *Adam's* Soul, as out of *one Lump* or Clod of Ground.

5. Which a Man must understand to be Spirit, or spiritually, *in Mysterio Magno*, in the Great Mystery; but the one separates or *distinguishes* itself into Light, and the other into Darkness.

6. This Potter makes out of every Separation or Distinction, a *Vessel*; such, as to which the separated or distinguished Matter is useful and fit.

7. He himself takes not a holy *Ens*, and then makes a Devil out of it.

8. As the *Ens* to the Soul is, such also is the Will of, or to the making.

9. God sits *not* over the Will and makes it as a Potter does a Pot; but he *generates* it out of his own Property or Constitution.

Question.

10. Why now will the Ungodly and Wicked say, ^k *Why hast thou made me thus, that* ^k Rom. ix. 26. *I am evil?*

Answer.

11. God works to the *producing* a Life out of every Thing: Out of the evil *Ens* an evil Life, and out of the good *Ens* a good Life: As it is written, ^l *With the holy thou art holy, and in the perverse thou art perverse.* ^l Psa. xviii. 25, 26.

12. *Therefore* none can blame God, that he has wrought or produced an evil Life in him.

13. Had the Clay been better, he had made ^m him a *Vessel of Honour* thereof. ^m Rom. ix. 21.

14. But *if it serve him to Dishonour*, then he makes a *Vessel of his Anger* thereof.

15. For *God's Word* is the Life, Substance, and Beginning of every Thing.

ⁿ Or, which will give it Substance.

16. But the zealous or jealous Anger being also therein; therefore Anger also introduces itself into a Life; ^a who shall hinder it?

- ° Luke ix. 56. 17. But * *Christ is come out from the Eternal Word, to help and save Man, and*
 ° Ezekiel xxxiii. 11. says, ° *As I live, I will not the Death of a Sinner, but that he convert and live.*
18. But if the Soul's *Ens* be so evil, untoward, and incapable of the Divine *Ens*, what can Christ do? Is Christ in Fault?
19. God's Anger makes no Will at all without and beyond the Creature: For Christ
 ° Mat. xxviii. 18. said, ° *All Power is given me in Heaven and on Earth.*
20. Therefore Christ now *alone* has Power in all Things.
- ° John iii. 17. 21. Therefore he says, ° *God hath not sent his Son into the World that he should judge the World; but that the World through him should be saved or blessed.*
22. Now if he has *all* Power, then there is no other Maker to Dishonour present, but that which is arisen in the *Ens* of the Soul out of its own Center.
23. For it is the angry God himself, which makes to or for himself an Image, Idea, or Representation, out of his own Substance, which is of his own *Likeness*.
- ° Rom. ix. 21. 24. Therefore Paul says, ° *Hath not the Potter Power and Might to make what he will? This Potter is God in the speaking of his Separability or Distinction, whereby he manifests his Glory, as is confirmed enough before.*
25. For seeing Christ alone has all Power, *therefore* there can be no other Will to the making without or beyond him.
26. Therefore the Wicked should *not dare* to say, God makes me evil: But the God *in* him, in whose Ground he stands, makes him what he can serve to be, according to the *utmost* Possibility.
27. The Ground of the wicked Soul's own Substance, of which himself is, is the Beginning; now, as soon as the Life is generated or born out of it, so suddenly is the *Maker* in the Life, *viz.* the angry God therein manifested in him, who makes and frames the Life.
28. As Christ does to his Children, who introduces *his* Willing into them who are generated *or born in him*; so does God's Anger also in itself, with its own Children, which are *born* or generated *out of it*.
29. For *in the Soul* God is manifested, either in Love or in Anger.
30. Nature is the Soul; and the working or acting Life is God himself; understand, according to the Word of the Separability or Distinction.
31. For the mere pure God, without and beyond the Creature, is *no Maker* of the Willing; for he is but ONE.
32. But in his Word, wherein he introduces himself into Separability or *Distinction*, therein arises the Will to Evil and Good: Out of every Separability of that which is separated or distinguished arises a Will according to the *Property* and Condition thereof: Into whatsoever Quality, Condition, or Source, the abyssal Will in the Separability has introduced itself, such a Will exists.
33. But *Adam* having brought himself out of the Temperature into the Separability or *Distinction*, his Twigs or Branches stand in the same Condition.
34. And from that comes a *new* making Will; every *Ens* getteth a Will according to its Substance.
35. But yet the *predestinate Purpose* manages the Government, *viz.* the Fiery-Word of Nature, and the Love-Word of Grace: Both these are the Makers of the Vessels to Honour and to Dishonour; and *both* these are in Man.

Secondly.

The Highest Gate.

Of Cain and Abel : Also of Ismael and Isaac, and of Esau and Jacob.

36. THE Kingdom of Nature is the Ground of the speaking Word ; for if a Creature must be, then beforehand there must be *Nature* : Therefore now *the Word of God* is the Ground of all Substances, and the Beginning of all Properties, Qualities, or Conditions.

37. The Word is God's speaking, and remains in *God* ; but the Outspeaking or Expression, *viz.* the *Exit* from the Word, wherein the abyssal Will introduces itself into Separability, through the Outspeaking, that is, Nature and Property, also own *Self-Will*.

37. For the abyssal Will separates itself by the speaking, and frames or compacts itself into an own self-speaking into Separability or Distinction, *viz.* into an inceptive commencing Will, out of the only eternal, total, *universal* Will ; whence the Properties are existed, and out of the Properties the Creation, *viz.* all Creatures *exist*.

39. This is now the *first* predestinate Purpose of God, wherein the Word of Power has set or put forth from itself for itself, *viz.* set or put the abyssal incomprehensible Word of Life *into* a *Comprehensibility*, wherein it lives.

40. The *Comprehensibility* is Nature ; and the *incomprehensible* Life in Nature, is God's Eternal speaking Word, which remains in God, and is God himself.

41. The *second* predestinate Purpose of the Word is this ; that the *Comprehensibility* or *Compaction*, *viz.* the self-comprised or compacted Will shall suffer the incomprehensible, one only Will of God to *dwell* in it.

42. And *therefore* has the one only Life put itself into *Comprehensibility* or *Compaction*, and will be manifested in the *Comprehensibility*.

43. The *Comprehensibility* *should* comprehend and compact the incomprehensible Life in itself, and make it comprehensible ; of which a Man has an Example in Fire and Light.

44. The Fire is Nature, *viz.* the comprehensible or compacted Life ; and that comprehends or comprises in itself the Life that is *not-natural*, *viz.* the Light.

45. For in the Lights are the Powers of the not-natural Life manifested through the Fire ; and then the Light dwells in the Fire, and the not-natural Life in the Light is introduced *into Power*, *viz.* into Tincture, Air, and Water.

46. Also you must understand that God's *holy* Life would not be manifested without Nature, but only in an Eternal Stillness, wherein nothing can be without the Expression or ' outspeaking ; and then the " *Comprehensibility* or *Compaction*, God's Holiness and Love, would *not* be manifested.

* Or, generating out of itself.

" Or Formation.

47. Now if it must be manifested, or be ; then there must be somewhat which has need of the Love and Grace, that is *not like* the Love and Grace.

48. And that is the Will of Nature, which in its Life stands in Opposition and Contrariety or *Adversity*, that has need of the Love and Grace, that its Pain may be changed into Joy.

49. And in that Change or Transmutation is the holy incomprehensible Life *manifested* in the Word, as a co-working Life in Nature.

50. For the Painfulness of Nature causes that the Will of the Abyss, which in the outspeaking has separated itself into *Self-Singularity*, unites itself again to the holy abyssal Life, that it may be softened or allayed and mitigated.

51. And in the allaying, or mitigating, it is manifested in *the Life of God*; for it comprises it in itself in its Desire, and so also the holy Life of the Abyss is manifested therein.

52. And in this Manifestation of the holy Life in Nature, the holy Life is called *Power* or *Virtue*.

53. And the Incomprehensibility of Nature, which lays hold of it, is called *Tincture*; for it is the Power of the Glance of the Fire and Light.

54. And if this were not, then no Fire could shine.

55. For the Comprehensibility or Compaction is a shutting in, and is the Ground of the Darknes: Thus we * bring our deep Ground upon *Adam*, and further † upon *Cain* and *Abel*.

* Or, introduce.

† Or, as to.

Of Cain and Abel.

56. IN *Adam* stood the Kingdom of *Grace*, viz. the Divine Life manifested; for he stood in the Temperature of the Properties.

57. But he *knew* not that God was manifested in him; for he had known no Evil: And so the own Self-Will knew not what Good was.

58. For *how* could Joy be, when there was no Knowledge of Pain or Sorrow?

59. For this is Joy, viz. when Nature, that is, the own Self-Will, is *delivered* and released from Pain, then it rejoices at the Good which befalls it.

60. But if that Good were in its *own* Power and Might to be attained, then there would be *no* Joy; for the own Self-Will would live as it listed: It would have *no Hope* towards any Thing, if it were able to get all of itself, in its own Might and Strength.

61. But if itself cannot do it, *then* it rejoices at that which out of Grace happens to it; or at that which it *hopes* shall happen to it.

62. All Joy stands in the Hope of *Grace*, which always happens without the Strength of its own Ability to obtain it.

63. And *therefore* Nature stands in Pain and Strife, that the Kingdom of Grace and Love might be manifested in it, and that it might become a Kingdom of Joy, from that which continually *happens* to it.

64. In that God's Life is manifested in it, and itself thereby obtains a holy Tincture, which tinctures the Pain, and changes it into Joy, viz. into an Image or *Resemblance* of the holy Life.

65. When *Adam* stood in the equal Concord or Likeness, he *knew not* of it; he knew not what the Evil in Nature was; so also he knew nothing of the Kingdom of Grace, for both these stood in the *Temperature*.

66. But when the Free-Will introduced itself into the Separability or *Distinction* of the Word of Power; then was the Painfulness of the Kingdom of Nature manifested therein.

* Viz. in the said Will.

67. Therefore now it was necessary that the Power of *Grace* should move itself also therein, which the Kingdom of Nature could *not* do; for there is no Possibility thereof in its own Will.

68. For itself is comprehensible, but the Kingdom of Grace is incomprehensible; and therefore the Soul, viz. the comprehensible Will *can* receive *nothing* from the incomprehensible Life.

69. But then God would have remained hidden in this Image, and himself *not* have been *manifested*.

70. Therefore the incomprehensible holy Life in its Love spake itself into the soulish comprehensible Life, that it *might have* somewhat that it might have Cause to love, and formed itself together, mediating in the Properties of the soulish Nature for a *Help*.

71. And that was the Crusher or Treader upon the Serpent, who would tread upon the *Head* of the introduced Poison of the Serpent, and the Will of Painfulness, with the Love-Desire.

72. This Incomprehensibility came to help the Kingdom of Nature, and set itself together in the *Figure*.

73. And Nature at present being hungry after the Grace suffered itself to be comprehended, or compacted together, into an *Image* of the natural Soul and of the Body.

74. And that Image was *Abel*; a Figure in the Image and Resemblance of *Christ*.

75. So long as till ^a *the Fullness of Time*, till that Incomprehensibility of the Love did ^b Gal. iv. 4. once move itself, and compact itself into an *Ens* of a Substance in the human Property; so that the Deity itself was a Substance in the human Substance.

76. Which *Substance* lay indeed in *Adam* before, but he knew it not.

77. And when he brought himself with the own Self-Will of Nature, *out* from this Substance; then was the Soul blind as to God, and lived only in itself.

78. And now if we will here see, and not make ourselves blind, we may discern *Cain* and *Abel*.

79. *Cain* must be the first, for he is *Adam's* Image after the Fall; for *Adam* was created in the Kingdom of God.

80. *Cain* is the Kingdom of Nature, *viz.* a true Image of what *Adam* was in himself *without* Grace.

81. And *Abel* is the Image of what *Adam* was in the re-inspoken Grace; which denotes *Christ*, who would give himself into the human Nature, and inspeak or inspire the Grace into the perished, corrupted Nature in *Cain's* Image.

82. Therefore *Christ* said, ^b *All Power was given him of his Father*; so that he had ^b Mat. xxviii. Power to inspeak Grace into the Will of Nature. 18.

83. Therefore now God represents the Figure in *Cain* and *Abel*, also in *Ismael* and *Isaac*, as also in *Jacob* and *Esau*, signifying that God would send *Christ* into the Flesh; whom he here had inspoken into *Adam* and *Eve* in the Voice of his Word in Power, as a *Fountain* to Life.

84. This Power he would fill or fulfil with the human Substance, which was done in *Christ*; to which Man-*Christ*, in *that* Power and Voice, Might and Power was given to overthrow Sin through his own Voice, and to make Nature in it living again to a divine Life.

85. Yet if this must be done, then must the Grace in the Power of the Love *give* into itself into the Opposition and Contrariety of the painful Nature into its own Will, that it might comprehend or compact Nature.

86. And in the Impression into the high Love, Nature became *transmuted* into the Divine Love-Will, and died to the own impressed Will.

87. Not as a dying the Death, but as a *losing* of the own Self-Will, which was done in *Christ* in our Humanity.

88. Now, when the own Self-Will loses its due Right; then the inspoken Word becomes *substantial*, which cannot be done before the own Will of the Science or Root of the Abyss shall give up its Right.

89. Otherwise it *draws* the Divine *Ens* into the own Self-hood, and changes it into its evil Malignity, as *Lucifer* and his Followers and Dependents did, who were Angels, and

had the Divine *Ens* in them, wherein their Light shone; but the own Self-Will out of the Science of the Abyfs destroyed it.

90. Now who will tell us, with any good Ground, that in *Cain* there was *not* the Voice of Grace lying in him, which inspired itself into the Woman's Seed: What Scripture says that? None at all.

Gen. iv. 5. 91. For when ^c God did not look graciously upon his Offering or Sacrifice, then *Cain* was enraged in himself against *Abel*, viz. against Christ's Figure, which had separated itself from him in the *Ens* of *Adam*.

Gen. iv. 7. 92. Yet thus said the Voice of the incorporated Grace in him, ^d Rule over Sin, and suffer it not to have Authority or to prevail over thee: For God's predestinate Purpose in the Anger cannot say this in him; but the Voice of the incorporated Grace.

Question.

93. But how came it that *Cain* did not rule over it? Could he not?

Answer.

No: He could not.

Question.

94. Why could he not? Had God hardened him that he could not?

Answer.

95. God had not hardened him, but the Adamical own Self-Will out of the Science or Root of the Abyfs, had in *Adam*, with the Imagination, introduced itself into the bestial Vanity, viz. into Self-Imagining in Good and Evil, whereinto the Devil had shed the Serpent's poisonous venomous *Ens*, which *Eve* had received and taken into her: This was the hardening in the own Self-Will.

96. For the predestinate Purpose of God, according to the wrathful Nature, had compacted itself therein in *Cain*, and made himself deaf, or dead, that he could not hear the Voice of the incorporated Grace.

97. For though he heard it outwardly, from without, yet he heard it not in the *Ens* of the Soul; else the Grace had moved itself, so that the Soul had ruled over the Serpent's Poison.

98. He (*Cain*) supposed he should and would outwardly rule over Sin, and therefore he rose up against *Abel*.

99. Just as Reason supposes now-a-days to attain the Filiation in an outward Manner of Adoption, viz. by the outward working, by a Covering of Grace under Christ's Sufferings and Death, viz. an outward Satisfaction for Sin, which a Man ought to receive outwardly, and comfort himself therewith, though the own Self-Will in the Serpent's Poison be a Lodger therein.

100. This will avail just as much as it did with *Cain*, except the inward Ground be awakened, or stirred, so that Grace be moveable in the Soul, viz. the incorporated Voice of God in the Seed of the Woman, which is Christ in us; so that the Soul beareth the Voice of God stirring in its Essence.

Objection.

101. Then says Reason: If the Voice of Grace in *Cain* lay under the Covering of Sin, Gen. iv. 7. then God's inspeaking did not move itself, when he said, ^c Rule over Sin, and let it not

have Authority to prevail over thee: For if he had moved the inward Ground of the Soul in the Voice of the incorporated Grace, then he had heard it inwardly in the *Soul*, which is Lord of the Body, and then the outward Ground could not have raised itself up.

Answer.

102. This Voice which was effectually spoken to *Cain*, saying, *Rule over Sin, and let it not have Dominion or Authority over thee*, was God's *Righteousness* in his predestinate Purpose, *viz.* in the speaking Word, wherein the Divine Voice wills, that the own Will of the Science, or Root of the abyssal Eternal Will, should introduce itself into a *divine* generating of what is good.

103. This Word requires God's *Righteousness* to be performed, that the Will should not incline to Evil, and is the true Ground of the *Law* in the Old Testament.

104. But it attains *not* the Grace; for it requires the own Self-Ability.

105. Neither does it give itself up to Grace; for *God needeth no Grace*.

106. Grace must give itself up *into* him, *viz.* into God's *Righteousness*.

107. As indeed, Grace, which was manifested in Christ, *viz.* in the incorporated Voice of Grace, must *give up* itself into God's *Righteousness*, *viz.* into the eternal one only predestinate Purpose, to the Manifestation of the *Glory* of God, in his speaking Word; that is, in the Separability or Distinguishibility of the Father.

108. And must introduce the Will of Man, which was departed from the predestinate Purpose of *Righteousness*, into the *Anger-Fire* of God, in itself and with itself; and introduce it to the Father; that is, to the predestinate Purpose of God in his *Righteousness*, *viz.* in the *Original* of the Soul.

109. And drown the Soul's Will (which was departed away from the *Righteousness*) in his Blood, out of the Divine holy *Eus* of Love; that the Soul *might* be manifested in the Grace, in that Love-Blood, in the predestinate Purpose of *Righteousness*.

110. And *therefore* must Christ in the *Righteousness* of God in our Humanity, in us, *suffer and die*, that the Grace in the *Righteousness* might be manifested.

111. For in *Cain* the Grace was not manifested in the *Righteousness* of God, for it had *yet* taken *no* Soul into itself, till the Grace in Christ took the Soul to it.

112. Therefore now the *Righteousness* of God lay in the Soul, for it was God's Image.

113. Therefore God requires *Righteousness* from the Soul, that it should rule over Sin.

114. As God ruled over the apostate Will of the Devils, and ^f thrust it out from the ^e Or rejected. good Order or Ordinance of *Righteousness*, when they became apostate; so must *Cain* here also ^e thrust away from him the Source or *Fountain of Sin*. ^e Rejected.

115. But it was *not possible* for him to do it, for Sin had possessed him, *viz.* the Free-Will; the human Ability was lost.

116. ^h And it lay now in the second predestinate Purpose of the inspoken *Righteousness* in the *Grace*, that the Soul gives its Will up thereinto, and *stands still* to its in- ^h Note. The Will of the Soul must stand still, and hear what the Lord says. speaking.

117. For in the speaking of the *Righteousness* of God there was now in the Soul mere Necessity and *Adversity*, or an opposite Will.

118. For *Righteousness* requires the Temperature, *viz.* to stand still to God, as his *Instrument*, whereby God would manifest his Voice.

119. But now the Instrument was broken, and gone out from the Divine Harmony: Therefore now it lay *no more* in *Cain's willing, going, or running*, but in the *Grace, viz.* in the *Mercy* and *Compassion*.

- ⁱ Rom ix. 18. 120. According to which now St. Paul says, ⁱ *He hath Mercy or Compassion on whom he will; and he hardeneth whom he will.*
121. In this now lyes the whole Ground of Error in Reason, it understands *not* the Will of Grace, *how* that is effected.
122. For that which wills the Grace, is also one and *the same Will* with the Grace; for the Grace has no willing in the Devil, nor in Hell; but in that which is born of God.
123. The willing of Grace is not in the willing of Flesh and Blood; nor in the willing of Man's own self Seed; but in the *Divine Ens.*
124. Grace will *not* inspeak into Cain's introduced Serpent's Seed; but tread upon and crush the Head thereof.
125. It would not crush or tread upon the Head of the poor *captive* Soul in Cain; for it also was sprung out of Adam's Soul, but it would tread upon the Serpent's Seed in Cain's Soul.
126. But the Serpent's Poison had so taken in the Soul and hardened it, that the Soul so yielded in itself, and gave itself up to the *Anger* of the Righteousness, that the Anger took it and used it for an Instrument, wherewith the Righteousness in the Grace killed the Man Christ, *viz.* in his *Type* in Abel.
127. For by human Works was Sin come into the Soul; so also must it be slain by *human Works* in the Grace in God's Righteousness, *viz.* in the Humanity of Christ through Manslaughter; as was done by the *Pharisees*, which had, and managed the Law of God's Righteousness.
128. Therefore must *Abel*, *viz.* the Type of Christ, and also Christ himself, by human Actings or Workings *die* to the own Adamical Will in God's Righteousness.
129. And those whom God's Righteousness in the Wrath of his predestinate Purpose had captivated, must be *Instruments* to do it, that the Grace of God in the Righteousness of the predestinate Purpose in the Anger, might be manifested.
- ^{* Matt. xviii. 7.} 130. For it is written, ^k *Woe be to that Man by whom Offences do come; yet there must be Offences, that the Righteousness and Truth might be made manifest* together in the Midst of Untruth.
131. For otherwise Grace would *not* be manifested, if Falsehood and Evil were not in Opposition to the Truth.
132. As the Free-Will had *not been able* to be manifested in the Grace, if the Righteousness had not slain it, which, after it lost the self-elected and chosen Will, the Grace made it living in itself; so that it *no more willed and lived to itself*, but the Grace lived and willed; which was manifested in Christ.
133. Therefore we are all but one in Christ in the Life of Grace; for we have lost the natural Life of the Righteousness of God in his Eternal predestinate Purpose, and obtain the Filiation in the *Grace.*
- ^{! Tim. ii. 4.} 134. Therefore saith the Scripture, ^l *God willeth that all Men should be helped or saved*, *viz.* the Grace wills this; it can will nothing else but Mercy and Compassion, for it is nothing else in its own *Substance.*
135. But the natural Righteousness in the Eternal predestinate Purpose of God, *requires* the Soul to be in the Obedience of the Divine Ordinance *without* the Grace; for it was not created in the Grace, but in the Ordinance, or first Institution or Constitution.
136. And if it find not the same therein, then it takes the same in its *Property* of the Separation or Distinction of the Word, of which the Soul is a Substance.
137. That is, if the Soul be a false or evil *Ens*, then it takes to it that which is its like; and thus it is also to be understood in Cain, that the departed apostate Adamical Will has introduced itself into a creaturely *own* Self-hood.

138. And that Introduction of the Soul's *Ens* into the Serpent's Poison is a *Thistle*, which is not capable of the Grace.

139. For although the inspoken Voice of Grace lyes therein in the inward Ground, yet that *Ens* grows into a Thistle, and ^m crucifieth Christ in itself, and is guilty of his Death. ^m Heb. vi. 6.

140. As the *Ens* of the Sun must suffer itself to stand in the Thistle; yet the Sun withdraws the *Good-will* or Influence from the same, viz. the holy Life, which it manifests in a good Plant, and lets the Thistle make of its *Ens* what it will.

141. Thus also it goes with the wicked Thistle *Ens* of Man, as the Scripture says; ⁿ He ⁿ Job xviii. 6. letteth their Light go out in the Midst of the Darknes; that is, the holy Life in the Voice of the incorporated Grace.

Question.

142. Thou wilt say, Why is it so? If he would manifest the holy Life in them; then the Soul would be holy.

Answer.

143. No: We have an Example of that in the Devil, in whom the holy Life was manifested, but the *Ens* of his Will was a *Thistle*; so also a Thistle-Child uses the *Grace* only to Pride, as *Lucifer* did.

144. For God knows the Science or Root of the Abyss, how it has formed or manifested itself in its *Ground*; whether it be a Root out of the Darknes, viz. out of the dark Fire-Life; or a Root out of the bright shining Fire-Life.

Question.

145. But thou wilt say, Is *Cain* a Root out of the dark Fire, and therefore cannot attain Grace?

Answer.

146. No; for he was out of *Adam's* Soul; but the dark Fire out of the Anger, or the Property of the dark World, had pressed or crouded itself into the true Soul.

147. Not from without externally, but from the Center it has lift itself aloft; and that from the *Fall* of *Adam*, out of which Root *Cain* proceeded.

148. And therefore he must be a Servant of God's Righteousnes; wherewith the Righteousnes slew the Free-Will in *Abel* in the Grace.

149. For in *Adam's* Soul the Properties divided or distinguished themselves, viz. the true soulish Properties, understand the soulish *Will*, which in the beginning of God's Image in the predestinate Purpose of God, was manifested in the one only Soul.

150. Which was a Free-Will, but was poisoned, so that it was blind to God; the same now separates itself in the Death of its Self-hood.

151. For God said, ° *Thou must needs die, if thou eatest of Evil and Good.*

° Gen. ii. 17.

152. And the same entered into the dying, and God spake his Voice into the dying; that the first Will in the *Grace* might be living again; and from this came *Abel*.

153. The other Will, new born in *Sin*, which was not in the Beginning, but was arisen in the *Fall*, divides or distinguishes itself into the natural Life; and that was *Cain*.

154. Therefore this Will was a Thistle-Child, which God had not created, but was gone forth out of the Center of the *Soul*.

155. And after that the one only Soul went out from the Temperature, so that the dark *Ground* was manifested in it; then so came the Darknes into a Will in the Soul, which was not in the Beginning.

156. But as to the Substance of the Soul, they came both (*Abel* and *Cain*) out of one Essence; but as to the *Will* they separated themselves.

157. Not that *Abel* was born pure without Sin; for Sin *lung* on him in the Will of the Death.

158. Which was no true Death, but the Voice of Grace *slew* him, that it might make him living in it.

159. But in the Flesh was the Will of Sin manifested, therefore the Righteousness of God *slew* him, by *Cain*; for he was also ^p according to the Flesh, *subject to the Law of Sin*.
p Rom. vii. 25.

160. But the Voice of Grace had slain the Will of the Soul, and made the same living in itself; and *therefore* it was Christ's Type, and stood in the Image of Christ.

161. This therefore is the true Ground of *Cain's* hardening: Not that God out of his Will has hardened him, for that cannot be, for he is *only good*; but the new existed Will out of the Center of the Soul, *hardened* itself in its own Desire.

162. That is, the ^q Desire in the Wrath of Nature entered into its Likeness, and so is found in the predestinate Purpose of Nature, *viz.* in the Separation or Distinction of the Darkness and of the Light; it found, I say, its own *Likeness*, which took it in, and possessed it; understand, the new existed false Will, which was a *Murderer*, and Servant of the Divine Wrath.
q The Desire of the new false Will that was arisen.

163. But the true created imaged framed Soul out of *Adam's* Essence, wherein the imprinted modelled Voice of God lay, was *not as yet judged*, or predestinated to Condemnation; as Reason errs in its Supposition, which Judgment belongs not to Man, but to the Righteousness of God.

164. Neither is it at all as some suppose, *as if Cain* were born or generated out of the Devil's Will, and Seed of the Serpent, but out of *Adam's* Soul and Body; yet *Adam's* received natural Will *ruled* him.

165. He was an Image of the fallen unregenerated *Adam*, in which *the Promise* and the inspoken Divine Voice lay, without a working acting Life, as a true *Possibility* to the New Birth.

166. But that Possibility stood *not in Cain's Power*, as to the false Will; but it lay in the Ground of the Soul, and *waited* for the Voice of Christ.

167. Which in that Possibility awakened itself in the highly precious and dear Name JESU, and received the poor Sinners to Grace; and with its Voice called in to the shut-up Sinners, and awakened that still-standing Ground of the first inspeaking; as was done ^r to the Thief or Malefactor upon the Cross, and many others.
r Luke xxiii. 43.

168. For if it were so, that God in his predestinate purposed Will had hardened *Cain*; then could *no Judgment* through the Righteousness of God have passed upon *Cain*, *neither* could any *Curse* have entered into him.

169. For whatsoever God's predestinate Purpose makes, the Righteousness of God does *not* curse that, as was done in *Cain*.

170. For the Righteousness is the Ordinance of the beginning outspoken Word; so that all Things continue standing in the same Ordinance or Order, as the speaking hath introduced them into Life, and that falls not into the Judgment, which continues standing in its *Ordinance* or Order wherein it was created.

171. So now, if any Will out of God's predestinate Purpose (understand, out of the Divine predestinate Purpose) had hardened *Adam* and *Cain*, then should the Righteousness have had *no* inspeaking or Contradiction; for this Will of the hardening had stood in the Divine Ordinance or Order.

172. Therefore it must needs be, that the Will to the hardening in *Adam* and *Cain* existed in the unlike Discord of the divided distinguished Properties, when each Property compacted itself into Substance, and obscured, dimmed, and *killed* the Image of God in the Light.

173. God's predestinate Purpose is the Center of the human Ground or Foundation, which is the {^s speaking } and {^t re-speaking } *Word* of God; and that same compacted ^s Jesus. Nature. {^r out-spoken } and {^r re-outspoken } human Will is rightly become *hardened* in that predestinate Purpose of God, according as the Scripture says.

174. But none will understand the Ground: Men only say, God's predestinate Purpose does it, and none will search the *Ground* of the predestinate Purpose; for the same lyes *in Man* himself, and *not in God*.

175. If God had had a predestinate Purpose to have a Devil, that very predestinate Purpose had been a *Will* of the Devil.

176. But in the Separability or Distinction of the Speaking is the predestinate Purpose to Evil or Malignity, entered into a Principle, and is in itself made manifest in the compacted Separability or Distinction *ex Mysterio magno*, out of the great Mystery; according to which God calls himself an angry God.

177. And yet it is not God, but the *Center* of Nature, *viz.* the *Cause* of the Divine Manifestation to the Kingdom of Joy; for in God no Anger is *manifested*, but a burning Love only.

178. For if there were in God a Will to the hardening, then were not those Sayings true which say, *Thou art not a God who art pleased with wicked Doings*. Also, *As true* ^v P^sal. v. *as I live, I will not be the Death of a Sinner*; nor the *Ten Commandments*, which forbid Evil.

179. If God had willed to have it so that *Cain* should slay *Abel*, then the ^w *fifth Com-* ^v Otherwise *mandment* would not have been right. the sixth.

180. And then also God had put a heavy Reproof upon *Cain*, saying, *Whosoever sheddeth Man's Blood, by Man shall his Blood be again shed.*

181. If he *will* have it so, then none ought to keep his Commandments; and then *where* is his Righteousness, and the Judgment in and according to the *Truth*?

182. The Scripture says, ^x *O Israel! thy Perdition is from thyself.*

^x Hof. xiii. 4.

183. Now therefore we should condemn none but only the Abominations and *Sins*, which appear manifestly in the Wicked; and those proceed from the Cainish and Adamic own *Self-Will*, out of the Center of the dark World.

184. Which Will God had not manifested or generated in Man in the Beginning; but the Devil is *guilty* of that.

185. This false or evil Will, in its Substance, Matters, and Doings, is *that* we must condemn, and not the poor Soul which lyes hidden *in* this hard Prison, in the Voice of the inspoken *Grace*.

186. Which Voice of Grace of the first incorporating in Paradise after the Fall may well be awakened by Christ's Voice through, or in, his Children, in whom the Spirit dwells.

187. As was done in the *poor Publican*; also in the Malefactor on the Cross; also *Mary Magdelene*, and many hundred thousand poor captive Souls: For the Scripture says, ^v *It* ^{v1} Tim. i. 15. *is a most highly precious and worthy Word, that Jesus Christ is come into the World, to save* ^{& iv. 9, 10.} *all poor Sinners.*

188. And in the *Revelations* it is thus: ^z *He standeth before the Door and knocketh*, *viz.* ^z Rev. iii. 20. before the Door of the poor captive Soul; and he says, ^a *Come to me all ye that are weary* ^a Matt. xi. 28. *and heavy laden with Sin, I will refresh you or quicken you.*

189. He stands in the *inward* Ground of Grace inspoken into *Adam* in the Center of the Soul, and calls it so long as the Soul *beareth* the Body upon the Earth, to try whether the poor Soul will turn towards him.

190. And then when it is so that they turn to him, he says, ^b *Knock and it shall be* ^b Matt. vii. 7. *opened unto you*: Knock at the incorporated first Voice of Grace, and then it will move

• Luke xi. 13. itself: Also, *Ask and ye shall receive: Also, My Father will give the Holy Spirit to them that ask him for it.*

191. Therefore it lyes now *not in Self-Ability* to receive, but *in the asking* and knocking; for the Promise of Grace has inspoken itself in CHRIST JESUS, into the asking or praying; so that it will give itself into the asking and praying.

• Matt. xviii. 192. For it is written, ^a *Christ is come to seek and to save that which is lost.*

11. 193. Whoever are now the *lost Cain, Ismael, Esau*, and all hardened Men *captivated in Sin*, these Christ is come to save, and wills not that they should be lost.

194. But the self-generated, false *Murderer in Cain* he wills not; also the *Scorner in Ismael*, as also the *Hunter in Esau*, he wills not; but it is the true Ground of the first generated Soul which he wills, wherein the Voice of God lyes.

Of Ismael.

• Note, here it follows concerning Hagar and Ismael. 195. • THEREFORE in that he wills not the Scorner *Ismael*, ^c *he thrust him out of the House with his Mother*; understand the Scorner in *Ismael*, viz. the self-compacted, and in *Adam* existed evil Will, together with *Hagar*, viz. the separable or distinct Nature; understand the *divided Properties of Nature*.

• Gen. xvi. 196. First, ^e *Hagar fled from Sarah*, and would not suffer herself to be chastised; for she would rule with the Scorner in *Abraham's Goods*.

• Gen. xvi. 7, 197. ^b *But when she came into the Wilderness, the Angel of God said to her, Whence comest thou, Sarah's Maid-Servant? And she said, I am fled away from my Mistress: And he commanded her to return again, and humble herself to her Mistress.*

198. *And said further to her, I will so multiply thy Seed, that for Multitude they shall not be numbered: Thou art with Child, and will bear a Son, whose Name thou shalt call Ismael, because the Lord hath heard thy Lamentation.*

199. *He will be a wild Man, his Hand against every Man, and every Man's Hand against him, and he will dwell opposite to all his Brethren.*

200. This Figure sets before us the true Ground, shewing how *Adam*, with the Kingdom of *Nature*, is run away from God into the Wilderness of the *bestial Property*, viz. from the free [Woman], which is the *Temperature*; and is, in the Own-Desire, viz. in the existed Will of the Scorner, become with Child.

201. That is, the Kingdom of Nature had *rent* itself into Properties, so that one is gone forth against the other, as here was said concerning *Ismael*; his Hand was against every Man, and every Man's Hand against him.

202. But the Properties of Nature were *not therefore rent* asunder from God, as here is to be seen in *Hagar*; for the Angel said to her, he would so multiply her Seed, that it should not be numbered for Multitude.

203. But she should turn again to the Free-Woman, and submit and humble herself under her Hand; which signifies in the *Repentance* and Conversion of a poor Sinner, that Christ meets and comforts him with his Voice in him in his Wilderness of the World, and speaks to him *in his Mind*, saying:

204. I have heard thy Affliction, thou poor captive Soul, in this Wilderness; turn again; thou art indeed with Child of a Scorner, out of the Kingdom of Nature, from thy *Constellation* or Configuration of the Stars, and wilt bear him, or bring him forth.

• Gen. xvii. 20. 205. ⁱ *But I will bless thee; and thou shalt generate from the Kingdom of Nature, twelve Princes, which shall come into my blessing*; which signifies the *twelve Apostles of Christ*, which came into his Blessing; ^k *whose Seed cannot be numbered for Multitude.*

• Gen. xvi. 10. 206. Also how the poor Sinner when he converts again in this Call of the Angel, comes into that *Apostolick Grace* of the Twelve; but he must go again to the ^l Free-Woman with the *Will* of the Soul.

^l That is, to the Temperature in true Resignation.

207. But the Scorners is born in his Constellation or Configuration with an own Self-Will; which Will ⁿ shall not inherit the Kingdom of God.

208. For Abraham must thrust out the Scorners from the Inheritance of the Goods, but not without a Free Gift or Portion.

209. For the Free-Woman, viz. the Temperature in the Kingdom of God will have it so, that the scornful own Self-Will should be thrust out, which Free-Woman Sarah signifies; whom God commanded Abraham in the Figure of Christ, to hearken to.

210. The Free Gift or Dowry that Abraham gave to Hagar and Ismael together, signifies the true Free Gift or Promise in Paradise.

211. When Adam was to be thrust out, God gave him beforehand the Free Gift or Dowry, viz. the inspoken Word of Grace, and in that Free Gift stood the Blessing.

212. But that the Kingdom of Nature must give forth the twelve Princes: That signifies, that the Soul is from the Eternal Nature, and that the Ordinance or Determination thereof must stand.

213. No new Creature can come forth in Man, though it should clearly give forth a Scorners in the divided Forms or Dispositions of Life, yet the inward Ground is God's Word.

214. Therefore Nature shall not vanish and pass away, but only the false Will that is arisen out of itself, out of the Dissimilitude or Disagreement, that shall be thrust out and die; of which we have here a Figure.

215. For when Hagar with Ismael was run away, she being then with Child of Ismael, and that the Angel of the Lord comforted her; then ⁿ she called the Name of the Lord that spake with her, Thou, God, seest me.

216. That is, thou seest my inward Ground of the Soul, wherein lyes the Adamical Free Gift: For she said, Here have I certainly seen him which looked back after me.

217. That is, the poor Soul said, I was run away from the Free-Woman, the Temperature of God's Kingdom, and was blind as to God; but now I have seen him who has looked upon me in my Affliction, with his Inspection or Aspect of Grace.

218. That is, he looked back into me, whereas I was blind as to the beholding of God; and that is called looking back after me, where the Kingdom of Nature was already, with and in the new Will, become a Scorners.

219. Therefore they called that Fountain ^o the Fountain of him that is living, who bath looked upon me, which Fountain is between Kades and Bared.

220. This Fountain is Christ in the inspoken Word of Grace; and in that Word of the Crusher or Treader upon the Serpent, is the Fountain of the sweet Love of God in the Name JESUS out of JEHOVAH.

221. This is the Fountain of him that is living, who looked upon the poor Soul after the Fall, and which looked upon Hagar and upon Ismael in the Mother's Body or Womb.

222. For it was signified to the Scorners of the divided or distinguished Properties of Nature. viz. to that same scornful Will it was signified, that it would arise out of the Kingdom of Nature, which the poor Soul in its Prison and Blindness must bear.

223. But God has looked upon her Affliction and the Child's, out of the Fountain of him that is living, viz. in the Center of the Soul in its inward Ground, for the outward would be a Scorners.

224. But God would bring forth out of it, viz. out of the inward Ground, wherein the Grace had incorporated itself, twelve Princes, whose Seed should be innumerable.

225. Yet Nature outwardly should stand in the Government by twelve Princes of the perished corrupted Nature, as indeed twelve Princes outwardly came from him; therefore the Spirit of God in Moses intimates the inward Ground, as is clear before our Eyes.

226. For when Ismael was born, then the outward Ground, as to the perished corrupted Kingdom of Nature, was a Scorners, which God commanded to be thrust out.

^m 1 Cor. xv.

50.

Gal. v. 21.

Gen. xxi. 10,

14.

ⁿ Gen. xvi.

13, 14.

^o Gen. xvi.

14.

Gen. xxi.
from 12 to
21.

227. But when he had thrust out the Scorner, and ^p when Hagar had laid away the Lad from her, that she might not see him die in the Wilderneys; then the Lad Ismael lay and wept.

228. Then God heard the Voice of the Lad; and the Angel of God called from Heaven, and said, What ailest thou, Hagar? Fear not; for God hath heard the Voice of the Lad, where he lyeth: Arise, go take the Lad into thine Arms, for I will make him a great People.

229. And God opened her Eyes, so that she saw a Fountain of Water: And she went thither and filled her Flask or Bottle with Water, and gave the Lad to drink; and God was with the Lad, and they dwelt in the Wilderneys of Barsaba, by the Fountain of the Living and Seeing.

230. This Figure is as manifest and as clear as the Sun against the erroneous Opinions of such as judge and condemn Ismael; neither can it be clearer, if they would but look upon their erroneous Opinion.

231. For the Scorner *Ismael*, in the outward Kingdom of Nature, is *evil*, and thrust out from the Filiation.

232. But when he lay and wept, which signifies *Repentance*, then God opened the Eyes of *Hagar*, (viz. of the Kingdom of the inward Nature as to the Soul), in the incorporated Fountain of *Grace*, so that she saw the Fountain of Christ, and gave Drink to the Lad, viz. to the poor Soul, out of the Fountain at *Barsaba*, viz. in the divided Properties of Life.

233. Which drinking signifies the *Baptism*, and also the *Circumcision*, wherewith Christ would out of his Fountain give Drink to the divided Forms or Conditions of Life in their Thrift.

234. But *Ismael* the Scorner, according to the outward Nature, must first be cut off through the *Circumcision*, which is done by *Repentance* and Rejection of the scornful Will.

235. And then Christ baptizes from the Fountain of the Living and Seeing [or of Life and Vision] with the holy Spirit; and so then the Soul dwells by that Fountain, and *God is with it*, as with this *Ismael*.

236. For the scornful Will is not the Seed which God blesses; but the inward Ground in the Free Gift of *Grace*.

Of Isaac.

Gen. xxi.
32.

237. FOR ^a God said to Abraham, In Isaac shall thy Seed be blessed, viz. in Christ shall *Ismael* have the Blessing.

238. For the corrupt, perished Nature's Will shall not be Heir in God's Kingdom; it shall always be thrust out.

239. But Nature in its Ground and Original is *God's Word*, viz. the outspoken or expressed Word in its Separability, Distinction, or Variegation, wherein the Fountain of Life is sprung forth from JEHOVAH, viz. the Fountain of Love in the Name JESU, and that shall inherit the Kingdom of God.

240. This inward Nature signifies also *Japhet*, concerning whom the Spirit of *Moses* ^b Gen. ix. 27. says, ^c He shall dwell in Shem's Tents, viz. in Isaac's, that is, Christ's Fountain.

241. The Tents of *Shem* signify the *New Birth* out of or from Christ, whereinto *Japhet* and *Ismael* should come.

242. For the Text says, and God was with the Lad, *Ismael*; but not in the Scorner, but in the inward Ground, which should be manifested in Christ.

243. Now, if God were with him, and that he and his Mother dwelt by the Fountain of him that is living, viz. by Christ in his Free Gift of *Grace*, who then will condemn him to *Damnation*, as the erroneous World does?

244. Indeed it is very right that the *outward* Ismael of the Will of Scornfulness should be condemned, but *not* Abraham's inherited original innate Right of Nature, out of or from the Blessing; but *Abraham's* earthly Will, out of, or from the *Serpent's* Seed.

245. For *Ismael* is an Image or Figure of the Kingdom of Nature, as to the poor perished corrupted *Adam*, which *must die* and pass away in us, but yet must rise again according to the first created Image in Christ, and leave the Scornful *Ismael* in the Earth.

246. And *Isaac* is an Image or Figure of the New Man in the *Humanity* of Christ, wherein *Adam's* Nature and Christ are one in another, wherein the false Will is dead in Christ; though indeed *Adam's* Nature is there, yet it lives in the Spirit of Christ.

247. Therefore JESUS, or CHRIST, took *Adam's* Nature upon him, but * not * *Adam's* self-generated false *evil* Will, but the poor divided Forms or Conditions of Life in Nature in God's Righteousness, and predestinate Purpose, that the first *Adam* in Christ might stand in his Righteousness. * Note, What of Adam Christ took not upon him.

248. Now *Ismael* was out of or from the Image of God's *Righteousness*, which he created in *Adam*.

249. And *Isaac* was in the Image of *Grace*, that gave itself in Christ, into God's Righteousness, and filled it full, or *fulfilled* it with Love, and stilled the Anger.

250. For Christ should change the *Scornful* in *Ismael*, (which was manifested in God's Righteousness) with his Love Tincture of his Blood, so that it is able in Christ to come again to the Filiation, from which the Righteousness had thrust him out, *viz.* out from *Abraham's* Goods, *viz.* from the *Inheritance* of Nature, of the formed and outspoken or expressed Word of God.

Of Jacob and Esau.

251. THE Figure of *Jacob* and *Esau* is now the Resemblance or Representation, shewing how *Christ* would be thrust out from the Kingdom of Nature by its generated, innate, false, evil Will.

252. For when he had taken upon him, and had assumed *our Sins* in the Adamical Nature; understand, the *Fountain* or Source, out of which Sin flows, *viz.* the divided Forms or Qualities of Life in the human Nature; yet then for all that, he said, * *My Kingdom is not of this World*, *viz.* in the divided four Elements, but in the Temper-³⁶ rature.

253. But as Christ had taken upon him and assumed the *Humanity* in the divided Properties, therefore the Righteousness of the *outward Ordinance* or Course, would not so much as endure him in itself; for he was sprung and sprouted from another Righteousness, *viz.* from a heavenly, and come into our poor *Humanity* in this World's Property to help or save us.

254. Therefore he says, * *The Son of Man hath not whereon to lay his Head*; and yet he says also, * *All Power both in Heaven and in Earth was given him of his Father*. *Mat. viii. 20.
Luke ix. 58.

255. Where he means the inward Ground of all Things or Substances, *viz.* the Eternity, which lies hidden in this World, and is *manifested* in Christ. *Matt. xxviii. 18.

256. That same Manifestation or Revelation was *not* at home in this World, and possessed nothing of this World for its own Property.

257. This Image, Type, or Figure, shewing how Christ should be extruded and driven away out from this World, was *Jacob*, whom his Brother *Esau*, *viz.* the Kingdom of the outward Nature's *Righteousness*, would always kill; so that *Jacob* must flee before *Esau*, as did Christ also before the Pharisaical Righteousness in the Kingdom of Nature, till *Jacob* with his Present came from *Laban*, and went to *Esau*, and rendered himself up to him, for him to slay him, or let him live.

258. But *Jacob* was not yet the *very* Person which the Righteousness of Nature in God's predestinate Purpose should take hold of and slay; but *Christ* was he.

259. Thus we here see at once the Figure of *Christ* and of *Adam*.

¹ Gen. xxxii. 13, 10 23. Gen. xxxiii. 4, &c. 260. ^{*} And when *Jacob* went to *Esau*, and sent a Present before to meet him, then was *Esau's Anger dissipated, dispelled, or dissolved, and turned into great Mercy and Compassion, so that he fell about Jacob's Neck and wept, and did nothing to him, but received him in Love; and this is a Figure of Christ in our Humanity.*

261. In our Humanity lay the Father's *Anger*, viz. the angry *Esau*, awakened, stirred up, and enraged in the Righteousness in the Anger; as *Esau* was against *Jacob*.

262. But *Christ* sent the Present of his *Grace*, viz. the Love in his *Blood* of the heavenly World's Substance, to meet the Father's Anger in our Nature, in God's Righteousness, viz. in the first Adamical Birth of Nature.

263. And when it saw and felt this in itself, then was God's Anger in his Righteousness of Nature turned into great *Compassion*.

¹ Luke xxiii. 44, 45. ² Matt. xxvii. 51, 52, 53. 264. Whereby his Anger lost all its Right and Interest, and was dissipated or dissolved, and broken to Pieces; whence ¹ the Sun lost its shining *Light* in God's Righteousness; and the ² *Earth* in this Concussion and Dissolution or Dissipation, trembled, the Rocks cleft in sunder, and the Dead, whom God's Righteousness had swallowed up into Death, arose, in this *Compassion*.

265. For *Esau* was to do this concerning the Righteousness of the First Birth, which he had sold to *Jacob*, and yet knew not how God had so brought it about, as to pourtray the Figure of *Adam* and *Christ* thus.

266. And therefore he was *Jacob's* Enemy, because *Jacob* had the Blessing of *Abraham*.

267. For the Righteousness of the own self Nature's Will would have it in *Esau*, in *Adam's* corrupt or perished Nature.

268. But the Nature of own Self-will had lost the Inheritance of God; which the second new *Adam* in *Christ* brought again into Nature.

269. Therefore now the first Right, viz. the first natural Life must die, and become living again in *Christ*.

¹ Rom. ix. 11. 270. Neither could *Esau* in his Hunter inherit God's Kingdom in the Righteousness, and he was thrust out or ² rejected even in his Mother's Womb, when the Children had done neither Evil nor Good; that God's Righteousness in his predestinate Purpose of the creating of the Creature might be fully satisfied or performed.

271. But in *Christ* he received it again, according to the inward Ground of the right Adamical Man; not according to the Right of his natural Life, wherein he was called *Esau*.

272. For the E is the inward Ground, wherein the Paradisical Present or Free-Gift lay.

¹ Saw, Germanicè, Sow, or the Swine or the Swinish Nature. ² Rom. ix. 11, to 13. 273. But the ^b SAU or SAW was the rejected cast-away Beast of the Kingdom of the own Self-Will, as to the Earthliness; concerning which the Scripture says, *Esau have I hated when he yet lay in his Mother's Body or Womb, that the Election of God might stand; that Esau in his false, own self Nature-Life, should not be the Child of God; but Christ in the right Adamical Nature in Esau.*

274. The Adamical Nature in SAU, should lose its Right wholly, according to its Will and Life.

275. But the Substance or Essence of the Adamical Nature, which was the formed, outspoken, or expressed Word of God, should continue in *Christ*, and be appeased with the Present or Free-Gift of *Christ* in the Anger.

¹ Gen. xxxii. 13. 276. The Image or Figure of which was, ^d *Jacob's* sending the Present to meet *Esau*, and calling him his Lord; then was the Anger in *Esau*, in regard of Nature's Right, appeased, and began to be turned in itself into the greatest *Compassion*, and fell about *Jacob's* Neck, and kissed him, and gave up his Will in the first Birth into *Jacob*.

277. For Christ must wholly give himself up into *Death*, and must yield up the human Nature's Right to his Father, viz. to the Righteousness; and then *Esau* died, or departed away.

278. Therefore God awakened the first *Adam*, viz. the right Man, which was created in the predestinate Purpose of God; and raised him up in the *Grace* of Love, which had fulfilled and satisfied the Righteousness before God.

279. And then it was no more *Esau*, but a *Member* of Christ.

280. But that the Scripture goes on thus severely upon Predestination; it is very right: For *Esau* is the Image or Figure of *God's Anger*, which existed in *Adam*, which is condemned or *damm'd*, that the Righteousness of God might be satisfied or executed, and that the ^e *Riches of his Grace* in *Jacob*, viz. in Christ, might be manifested in God's ^e Eph. i. 7^e Righteousness.

281. For the Life in Nature's Will, which is called *Esau*, was *Adam's* new Life, according to the awakened Property of the dark World; as it was also with *Cain* and *Ismael*, that the Righteousness of God had laid hold on in the Anger, and manifested itself therein, and that was *damm'd*.

282. But *not* that the foulish Ground, viz. the whole Center of Nature, viz. the formed Word as to the Soul, was therefore thrust out or *rejeſted* from God: No! No!

283. ^f They were sprung from the Children of the Saints, not from the ^e SAU, as is ^f *Ismael* and *Eſau*.

284. The ^h gracious Present of the incorporated Voice lay in the inward Ground, but not in the *Ens* of Life; as in *Jacob*, *Isaac*, and *Abel*. ^e SAW, SOW, or Swine.

285. Which *Ens* was Christ; which would inspeak or inspire itself, with its *Voice* in this inspoken Word into the inward Ground of the poor Soul, which lay captive in the Anger of God. ^h Or Grace-Present.

286. As it is written, ⁱ *I am come to seek and to save that which is lost*, viz. *Eſau*, *Ismael*, ⁱ Luke xix. 10. and such like, which were laid hold on in God's *Hatred*, and lost.

287. Therefore now said Christ, he was come to seek the poor Sinner that was *lost*, and not the righteous, for *Jacob*, *Isaac*, and *Abel* were the righteous; for *Grace* had manifested itself in them, and killed the own Will of *Sin* in the Life, and given itself into the true first possessed Life's Ground, for a new Life.

288. And so now in *that* new Life they were righteous, and had Peace with God's Righteousness, understand as to the *Soul*; but as to the outward Life they were still under the *Curſe*, and *therefore* the outward Body must die.

289. For they themselves were *not* by Nature righteous, but *Grace* made them righteous, which *Grace* in them gave itself up into an *Ens* of Life, wherein the Soul's Life burned; which new Divine Fire *changed* the *Hatred* of God's Anger into Love, wherein they were righteous.

Question.

290. Thou wilt say, *Why not so also in Cain, Ismael, and Esau?*

Answer.

291. No: ^k *The predestinate Purpose of God must stand*, viz. in the Ordinance or Course ^k Rom ix. 11. of his outspoken or expressed Word; he turns *not* that back again.

292. His Anger must *not* be killed or broken; for the Anger is a Cause that the *Grace* is manifested; moreover, it is the Cause that *Grace* is turned into a Kingdom of Joy; also it is the Cause that *Grace* becomes a *fiery Love*.

293. But Christ is that *other* or second predestinate Purpose, which he manifests in *Abel*, *Isaac*, and *Jacob*, and represents the *Figure* of what should come to pass.

294. For Christ should be manifested in the Righteousness of God's Anger, that it might be *known* what Grace was.

295. *Adam* stood *both* in God's Grace and in his Anger in the Temperature, and neither of them is manifested in his Life; for they stood in *equal* or like Weight.

296. Now if Grace be to be manifested, then must the Anger be *already* manifested, that Grace might be caused to move itself in the Anger; and to give up itself into the Anger, and overthrow it.

297. Which giving in and overthrowing is the Cause of the *Divine* Kingdom of Joy, and of the fiery Love in the Life of Man, out of which God's *Mercy*, *Pity*, and *Compassion*, also *Faith*, *Love*, and *Hope*, viz. the Trust in God, has taken its Original in ^{10r, be done.} Man; which in the Temperature could *not* be.

298. For a Thing, that stands in *equal* Balance or like Weight, has no moving or *desiring* to any Thing; it is one, and is of itself.

299. But when it goes forth from the Temperature, then it is *plural*, also corruptible, and loses the Self-hood; and this has *need* of Help, viz. of Grace and Compassion.

300. But if it be not presently done, so that it is helped or saved, then it enters notwithstanding into *Hope*.

301. And then if Hope be told, that Help or Salvation shall be performed towards it, then it enters into *Faith* or believing, and Faith causes the *Desire* in the Hope; and the ^{m Or com-} Desire takes those Tidings into itself, and ^{presses.} *compacts* the same in itself, so that it becomes *substantial*; and in this Substance now is the Grace and Mercy or Compassion.

302. For that Substance is received in the Tidings or Annunciation, and contracted ^{a Or figured.} or ⁿ framed into a Substance, which Substance *must* give up itself into the first Right, which has made the Thing in the *Grace* itself.

303. And if that be once done, then the first making finds a new Life in itself, that is existed out of the Hope, and out of the Faith, and out of the Desire, with the *Compaction* in itself, and finds that it is *more spiritual* than the first out of which the Thing is existed; therefore it cannot withstand or make Resistance, but must suffer the *Spiritual* Life to dwell in itself.

Note. 304. And here arises the *Restoration* of the first Substance which has corrupted or destroyed itself, so that the last Body is better than the first.

305. For that is wholly *spiritual*, generated out of Faith, Hope, and Love, which the first Fire kindles with its Desire, whence the fiery *Love* exists.

^o Universal. 306. But understand us aright thus: *Adam* was the whole ^o entire Image of God in Love and Anger; yet he stood in the *Equality* of the Properties, and neither of them was manifest before another.

307. But when he introduced himself into Lust, through the Treachery and Deceit of the Devil, then that Image *perished*, and the Properties departed from the Temperature.

308. Now he stood in need of Help; therefore God spake or inspired the Word into him, which received the hungry Desire after Help, and compacted that, and put its Desire thereinto, as into a Hope, that it should be *remedied*.

309. And the Desire compacted the Hope into an *Ens* of a Substance.

310. And now the inspoken or inspired Word was *substantial*, and is called Faith or believing, viz. a *receiving*; which [Substance] the Science or Root of the Eternal Will, received into itself, and gave itself thereinto.

Note. 311. For this Substance was more noble than the *first*, out of the predestinate Purpose of the spoken Word.

312. Whereupon the fiery Love went forth out of the Fire of the Anger, into the predestinate Purpose of the Eternal Nature; for this *Ens* of Faith was incorruptible, and stood inviolably in the Anger-Fire.

313. And in this receiving in, by the Anger-Fire, the Fire of the fierce Wrath is changed into the *joyful* Kingdom of Love.

314. And this is the fundamental Ground of Christ, from the inspoken or inspired Word, which divided itself in *Adam*, into a Form, *Figure*, or Representation of its own, in the *Ens* of Nature, out of which came *Abel*, and out of the corrupted or broken Form, Figure, or Representation, came *Cain*.

315. But *Abel* also had *Cain's* Nature in the *Ens* of Faith, wherein the Soul stood, but the corrupt broken Will was changed into an *entire* total Will; for the breaking rests in the *Ens* of Faith, and that was the Figure of Christ.

316. But it was told to *Adam's* Soul, understand the broken, fragile, corrupt Nature of the Soul's and Body's Property, that ^p *the Seed of the Woman should crush* or tread ^r Gen.iii. 15- upon *the Head of the* introduced *Serpent's* Property, and help or save *Adam*.

317. Therefore must that Treader upon the Serpent be another Person than *Adam*, in whom God was manifest, who *could* do it, who should awaken in *Adam* the inspoken Word; that is, who also had the Might and Power of the inspeaking or inspiring.

318. For although in *Adam* the inspeaking was *living* and manifest, yet it was to be done for his Children, whose inspoken Ground was covered with Sin, and not yet separated, as with *Cain* and *Abel*.

319. And also therefore that the human *Ens* in Sinners (*viz.* those whom God's Righteousness in the Anger had laid hold on) should have a *Voice of Grace*, which should inspeak or inspire in them, and awaken the inward first inspoken Ground of the Word's Divine Power.

320. For God, JEHOVAH, spake the Name JESUS, in *Adam* after the Fall, into a *working* Life; that is, he manifested it in the heavenly *Ens*, which was vanished.

321. That same Name JESUS was a Life in the Soul, when God inspake it into the Soul; through which inspeaking a Divine Desire was again awakened out of that *dying* in *Adam's* Soul.

322. Which Life received the awakened Desire of the Soul into itself; and that same awakened Desire was the *Beginning* of the Faith.

323. Which separated itself from the Property of the false or *wicked* Desire, into an Image, Idea, or Resemblance, *viz.* into an *Ens*; out of which came *Abel*.

324. And out of the own-self of the Adamical Soul, according to the earthly Lust, came *Cain*.

325. But there lay yet in the own-self of the Soul, in the Cainical *Ens* also, the Sound of the Word which God inspake.

326. But this *Ens* was *not capable* to receive the Divine Life in the Inspeaking of the Word; for the awakened Wrath of God in his predestinate Purpose of the outspeaking or expressing to Nature, in the Separability or Distinction, was manifested therein.

327. Whereupon here that foulish *Ens* needed another and *further* inspeaking into the outspoken Word, that it might also become living in the Soul's *Ens*.

328. Now this could not be done, unless it came out of a *divine* Sound or Inspeaking: 1. Wherein the Speaking should equally proceed *alike* out of the Divine Life, and also out of the Ground of the Soul's Life: 2. Wherein there was a Divine holy Soul, which should inspeak itself into the perished or lost Soul that is blind as to God, in the *foulish* and *divine* Power; that the foulish may enter into that which is foulish, and the Divine into that which is Divine, and awaken themselves one in the other.

329. For God must needs do this therefore, because he would not leave and forsake the poor perished, lost, right Adamical Soul; but *put* the same there into *Cain's* Image, Figure, or Resemblance.

330. And put against it the Name JESUS in the second Line; wherein also the *foulish* Ground was, that the Name JESUS, with the new Life of the foulish Ground, should inspeak itself in *Cain's* Soul.

331. And this Image, Idea, or Figure, was *Abel*, out of which Line, Christ, according to our *Humanity*, came; and he came to call to Repentance the poor Sinner captivated in the Hatred of God.

332. Who had a human Soul new born in God, and could inspeak into the Soul, and also into the inspoken Word of God performed in Paradise, and *awaken* the Soul in a new Divine Hunger in itself; so that the Soul received the inspoken, original, innate, *inherited Word* into itself, whence also a new Life^a existed in it.

^a Or might exist.

333. Therefore understand us aright; we speak dear and precious Things, as we well know in the *Grace* of God.

334. The Image of *Cain*, *Ismael*, and *Esau*, and the like, are *all* unregenerated Men, they are the true perished, lost, corrupt *Adam*, after the Fall.

335. These God calls with his *inspoken Word*, which he has taught us in Christ, and which he yet at this Day inspeaks or inspires in the new born Children in these perished, lost, Adamical Children, and calls them *therewith*, saying, *'Come ye all to me; not only some, but all.*

^b Matt. xi. 28.

336. And the Image, Figure, or Representation of *Abel*, *Isaac* and *Jacob*, are all Men who suffer themselves to be *awakened* by the inspeaking, in whom the Divine inspeaking takes hold; they obtain in the Soul a new Life and *Will*, viz. a Divine Hunger.

337. Which Hunger, the first paradisaical incorporated Word in itself in the Name JESU, receives, compacts, and makes *substantial*; where then Christ is born in it, and then as to that new born Ground, it is no more in this World, but in *Heaven*.

338. For itself is the holy Heaven, viz. the true Temple of God, wherein God is Man and God, wherein *the Word becometh Flesh*, understand, heavenly spiritual Flesh, which holy Soul's Fire^c *eateth of Christ's Flesh, and hath its Life from it.*

^c John vi. 53.

339. Thus we set before you the understanding about *Esau*; where the Scripture ^d says, *'He hath hated Esau and loved Jacob, ere the Children had done either Evil or Good, that the predestinate Purpose of God might stand.*

^d Rom. ix. 11. 12, 13.

340. *Esau* was *Adam's* perished corrupted Image, and *Jacob* was the Image of Christ; which here in the Figure intimates how the *Hatred* in the predestinate Purpose of the out-spoken Word was manifested in *Adam*; wherein he lay in Death and the Anger of God, and was a meer Hatred of God; for the holy Life was dead.

341. The Image of this was *Esau*: He was in *God's Hatred* conceived in the Mother's Body, or Womb; for the Image of Christ had separated itself from him in *Jacob*.

342. And that Image stood now with a holy Soul presented opposite to *Esau*, and should inspeak or inspire into *Esau*, and move the poor sick captive Soul with his *indwelling* Divine Sound; that the perished corrupt Adamical Soul might be awakened in the inspeaking or inspiring of the Name JESU.

343. But the inspeaking should not pass over, but give itself into God's Righteousness *into Hatred* and Anger.

344. As Christ must give himself into God's *Hatred* into Righteousness, and awaken the Pity and Compassion, with his *Love* in the Name JESU, and change the Anger-Fire with his giving up into it, into a Love-Fire, viz. into the great Yearning, Pity, and Compassion of the dear Filiation.

345. As *Jacob* changed his Brother *Esau's* Anger into great Compassion, when he sent his *Present* before him, and caused it to be said unto him, that he gave up himself to him into his Grace, viz. into his *righteous* Anger, in that he had taken away the Right of the first Birth from him.

346. And that he might obtain Grace with him by this Present, he would give up himself with all that he had, *to be Esau's own*; which was fulfilled in Christ, who had taken our Soul into himself,

347. But he has taken the holy Jewel of God which lay hid in *Adam*, together also out of *Adam* into himself; therefore the *Hatred* of God was arisen because of the first Birth, *viz.* because of the Righteousness of God.

348. For that Jewel belonged to the first Adamical Image of God's Similitude, and that God took out of *Adam* by *Abel* in a new Figure or *Resemblance*.

349. And here was now the Hatred in the Image, because of God's Righteousness about the Jewel, *wherefore* Esau was angry with his Brother *Jacob* in Christ's Image.

350. And therefore must *Jacob* give in himself, together with the Jewel, and all that he had, to *Esau*.

351. So also must Christ wholly give up himself, together with that same Jewel of the Name JESU, into the *Righteousness* of the predestinate Purpose of God, and give up the Jewel into the Hatred of the predestinate Purpose of God again.

Question.

352. Thou wilt say, *Why* does God go such a Course, Way, or Process? Might not God leave *Adam* the Jewel, who had it in the Right of Nature, *viz.* of the First born, in the Word of the predestinate Purpose of God in the Divine Image or Representation?

Answer.

353. No.

Question.

354. Wherefore?

Answer.

355. Because then the Jewel in the highest Love of God in Man, *viz.* in the Image of God, had remained *bidden*.

356. Therefore the same must be manifested in such a Course, Way, or Process in the Regeneration.

I. That the Love and Grace of God might be *known* and manifested or revealed in Man.

II. That Man might have *Cause* to love God, and to exalt his Praise in the Grace.

357. Which Exaltation is a meer, pure, divine forming and *begetting* in the Wisdom of God, where the *Word* of God is also thereby born in Man, and that Man also generates God, so that he is a substantial God, *viz.* a Harmony of the Divine Kingdom of Joy.

358. For when Christ gave up the Jewel of God's Righteousness into the Hatred, then the Anger turned itself into a highly *triumphing* Kingdom of Joy, and the Praise of God was manifested.

359. Which in *Adam* might not be, when he stood in the Temperature: For the Wrath now *rejoices* that it is turned from the Enmity into a Fire Love.

360. And this is now the *Resurrection* of Christ and of his Children, whom he thus turns into a Love-Fire through its Process; so that when the Soul suffers itself to be *drawn* when Christ calls it within it, then it must give itself up into him.

361. And then Christ in the Anger-Fire rises up, and changes the same into the Divine Kingdom of Joy in the Praise of God.

362. Therefore understand I pray, dear Brother, *how* God has hated *Esau*: Altho' indeed it is not God but God's predestinate Purpose, *viz.* the *Righteousness* in the separable Science or Root, that hated this Image, because it was not the first right Image which was cre-

ated in Righteousness; for the Jewel, *viz.* the *Ens* of Divine Love, was extinguished or lost therein, and *Jacob* had that.

363. Therefore now the predestinate Purpose of God *hated* this Image of *Esau*, because it was not the first Image in the Love, but in the Anger: *Esau* himself was the Image of the Hatred.

364. For it is *not* God that can hate it, but the predestinate Purpose, *viz.* the fiery Nature in the Separation or Distinction of his speaking, where the Fire kindles and compresses itself into a Principle to the *Manifestation* of God, wherein the creaturely Life stands.

365. Therefore understand, that the *creaturely Life*, without the *Manifestation* of Light, is a meer Fire, Hatred, Anger, and Envy.

366. Such was *Adam* after the Fall without the gracious re-inspeaking; as also *Cain*, *Ismael*, *Esau*, and all Men, without the *Grace-Ens* of Love, out of which the Light springs.

Question.

367. But now the Question is: Whether God's Righteousness in the predestinate Purpose has hated *Esau* to *Eternal* Perdition?

Answer.

368. Indeed, in own Self-Power and Ability it could not be otherwise any more.

Question.

369. Further it may be asked: Was it the *meer*, true, pure *Will* of God, that *Esau*, *Cain*, and many thousands, should perish eternally?

Answer.

370. No: *Christ* was God's predestinate Purpose so far as God is called God.

* 1 Tim. ii. 4. 371. In *Christ* God willeth that all Men should be helped or saved; but his Anger wills to devour all, in those in whom it is manifested.

† John iii. 17. 372. But the Scripture says, * God hath sent his Son into the World, that is, into the Humanity; not that he should judge, harden, and destroy it; but that he should save it.

Objection.

373. Thou wilt say, Yes; *whom he will* [he saveth.]

Answer.

374. Indeed he calls all to him; they should all come.

Question.

375. Wherefore come they not all? Thou sayest, he draws them not to himself in them.

Answer.

376. That is not true: He draws them all: He teaches all within them: For they know what is right in the Light of Nature, wherein he meets the Wicked in their

Understandings, and shews them what is right; which they themselves also acknowledge and teach, but *do it not*.

Question.

377. But why is that?

Answer.

378 Christ says, *⁠Father, I will that those whom thou hast given me, be where I am: ⁠* John xvii. Also, *⁠None cometh unto me unless my Father draweth him to me.*

^{24.}
[⁠]John vi. 44.

Question.

379. How comes it that he draws *not all*?

Answer.

380. There lyes the Ground: Dear defiled Piece of Wood smell in thy Bosom.

Question.

381. What dost thou smell there?

Answer.

382. If thou art laid hold on but in the predestinate Purpose of the fierce Wrath in its Constellation, as *Esau, Ismael*, and the like, there is Remedy enough.

383. But, if thou art a *Thistle*, out of the innate, inherited, active Sins, wherein the predestinate Purpose of God in the Anger has imaged, figured, or *formed* itself into a Figure or Representation of the Life; of which God said in the predestinate Purpose of his Righteousness, *⁠He would visit, or punish the Sins of the Parents upon the Children into ⁠*Exod. xx. 5. *the third or fourth Generation*; then it is dangerous.

384. For this living predestinate Purpose in the *Anger* of God has clearly already a Figure or Representation in the Science of the speaking Word; and is of new *severed* and divided from the incorporated Ground of Grace.

385. Not of God's predestinate Purpose, but by the Source or *Fountain* of Sin, which Fountain has wholly united itself with the Anger in the predestinated Purpose, and introduced it into a *Life* of Darknes.

386. And there the incorporated Grace lyes afar off, and there Christ is dead and rests in the Grave, and *before* he rises, this evil Spirit must be gone into the Abyſs.

387. The predestinate Purpose of God now holds these back, and gives them *not* to the *Grace* of Christ, for they are *Thistle-Children*; their Will is a *living Devil* in the Form or Likeness of an Angel among other Men.

388. The predestinate Purpose of God knows every *Ens*, while it is yet a *Seed* in the Man and the Woman; and knows to what this Sprig of Wood, when it will come to be a Tree, is profitable.

389. And the *Thistle* comes not *only* from the Mother's Body or Womb, out of the first Ground; but *also* through the outward Influence, Accidents, and *Occasions* of Time, wherewith the most perish: Christ calls all these.

390. Many of them *have* also still a little Spark of the Divine Drawing in them; which gives them to the predestinate Purpose of Christ, *viz.* his Voice, so that sometimes they *bear* Christ teaching *in them*; and these are invited and called to aloud.

391. But the outward Influences, Accidents, and *Occasions* destroy that again, and crucify Christ's Voice and inward Calling, before he is *incarnate*, become Man, or born in them, and introduce the Serpent's *Ens* in Christ's Stead.

392. And then when it comes to the Election or Prédestination in the Time of *Harvest*, when Men thresh out, fan, and cast the Corn; then these are but the Chaff of the Corn, and have not the Divine Weight and Firmness in them.

393. And then they remain *behind* in the Center of the Darknes in God's Righteousness in the Anger; and then it is rightly said, *° Few are chosen* out of them.

°Mat. xx. 16. 394. For the Father of the House chooseth for himself only the good Fruit for *his Food*, the other he gives to the Beasts: So also here; *Whatsoever* has not grown up in the Divine *Ens*, and is not born of God, that cannot see God.

Question.

395. And now thou wilt say, Is then *Esau* in the End gone out from the Hatred of God, and new born, and become saved or blessed?

Answer.

°Rom. xii. 19. 396. We must not judge of that; for God says, *° Vengeance is mine, and I will repay it* in my Righteousness.

397. We say with good Ground, that *Esau* was born in *Adam's Sin*, viz. a true Image of *Adam* after the Fall, and according to the predestinate Purpose of God's Anger laid hold on in the Mother's Womb or Body, as *all* poor Sinners are.

398. And *Jacob* in the Image of Christ in the new born Love, as a *Type* or Prefiguration of Christ.

399. Which Christ came to call poor Sinners, and to save them, so far as the *Righteousness* in the Anger suffers them to follow him, in regard of the native inherited Abominations or Wickedness impressed or rooted in the Eternal Science, as also of the actual Wickedness or Abominations which are the *with-holders*.

400. But *Esau*, being proceeded from and born of *holy* Parents, was presented standing there only in the Separation as an Image of the perished corrupt Nature.

401. And that God also has separated the Image of Christ out of the *same* Seed of his Parents, viz. his Brother *Jacob*, and set him as presented before him.

402. Which *Jacob* also, at last brought him through his Present and *Humility* into the greatest Compassion; which signifies the Present or Free Gift of Christ in *Esau*, which would thus *convert* him, and draw him out from the angry, captivating, predestinate Purpose of the Righteousness of God, so that he should be sorry for his evil Will, and so should bewail it and repent it.

403. As he did when *he embraced Jacob, and wept on his Neck*, and let fall his murderous Spirit towards *Jacob*; therefore we must *not* condemn him.

404. We condemn him only according to the Scripture, which condemns him in *Adam's Wickedness*, when he was yet *not* new born.

405. In which laying hold God's righteousness is satisfied; but Grace is manifested in *Repentance*.

406. We know not but that God converted him; which the Figure of *Jacob's* coming from *Laban* to him *well* signifies.

407. For in *Adam* he was dead, but in Christ he might be living: For the Gates of Grace stood as well *open* for him as for his Parents, which were even in the Line of Christ.

408. Yet that they had also *Adam's* Poison and Death in the Flesh, and the Source or Fountain of *Sin* from *Adam*; that shews itself in *Esau, Ismael, and Cain*.

409. But we must *not* here believe Reason, who says, God has hardened *Esau*, and ordained him to Eternal Damnation.

410. It cannot be *shewn* in the Holy Scripture that God has hardened him, or that it is the Divine Will; but the predestinate Purpose in God's Righteousness has done it.

411. Not through an outward entering in and taking hold by a Divine Will, but from the perished or corrupt Nature out of *Adam's* Property or Quality in *Esau's own* Substance itself; and not a strange Accident or Influence entering into him, as Reason or Gripe judges.

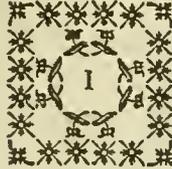
412. Which knows nothing of God, what he is; and always represents Man to be *far off* from God, whereas God is manifested or revealed in all Men; in every Man according to the *Property* of his Life.

413. This Ground we have thus largely explained for the Reader, that he may *understand* our Sense in the following short Conclusions.



The Tenth Chapter.

A brief Collection and Examination of Objections from Scripture; which Objections hold Reason captive: How they are to be understood.

I.  IN the Epistle to the *Romans*, the ninth and eleventh Chapters, Reason goes astray; and they are *a Stone of stumbling, and a Rock of Offence* to *1 Pet. ii. 8.* the Wicked; but to the Holy they are *a Light of Life*.

Objection I. Rom. ix. 6, 7, 8, 9.

2. For it is there mentioned: *They are not all Israelites that are of Israel: Also, All that are of the Seed of Abraham are not therefore the Children of Abraham; but in Isaac they shall be called thy Seed.* Rom. ix. 6. 7.

3. *For they are not Children, who are Children according to the Flesh, but the Children of the Promise are accounted the Seed: For this is the Word of Promise, where he saith, About this Time will I come, and Sarah shall have a Son.* 8. 9.

Answer.

4. Reason understands as if the Promise began in this Seed of *Abraham*: But we see that the Promise began in *Paradise*; and herewith *Abraham* was formed into a *Figure* or Representation of the Kingdom of Nature in *Ismael*, and of the Kingdom of Grace in *Isaac*, viz. into an Image of that which was to come; as it was also in *Cain* and *Abel*.

5. The Kingdom of Nature was in Man in the original predestinate Purpose to the human Image, comprised in the *Anger*; and that can no more generate God's Children and the right Seed of God, but Children of *Wrath*, and of the corrupt *Flesh*.

6. Therefore *St. Paul* says, that all the Children and Seed of God were not from *Abraham*, but those that were new born of the Promise, viz. out of the *incorporated* Word in *Paradise*; which God renewed with *Abraham*, when he would represent and produce his Image out of the Promise.

7. For every Man who shall be saved, in him must the Word of Promise from Grace be an *Ens* and *Substance*, which is not done to all in the *Mother's Body* or *Womb*, like *Isaac*, but in Repentance and Conversion.

Isa. i. 18.

8. As God says in *Isaiab*, ² *If your Sins were as red as Blood, if you turn and convert, they shall be as Wool, white as Snow*; and this is done when the Kingdom of Grace is manifested in the Kingdom of Nature.

9. Here it is rightly said, as it was said to *Abraham*; this is the *Covenant*; about this Time I will come, and then *Sarah* shall have a Son.

10. That is, when the poor Sinner repents, then comes God in Christ's Spirit, and generates a new Son out of *Christ's* Flesh and Blood in him; that is, the Soul lays hold on Christ in itself, in Faith and Hope, and imprints or compacts the Hope into an *Ens*, wherein lyes the living promised Word within.

11. And then the Conception of the new Humanity proceeds forth out of Christ; and that is then the *right* Seed of Faith, out of which God's Children are generated or born, *as the Dew of the Morning* redness.

12. And then the old *Adam* does but hang to them, as with *Abraham, Isaac, and Jacob*, who, as to the outward Man, were also mortal and sinful; but the Temple of God, the inward Man in them, was holy: So also in us.

Objections further in the Text, Rom. ix. 10, 11, 12, 13.

Rom. ix. 10.

13. *And not only thus: But when Rebecca also conceived from one, even our Father Isaac:*

11.

Ere the Children were born, and had done neither Good nor Evil, that the Purpose of God

12.

according to Election might stand: It was said to her, not of Merit of the Work, but of the

^bOr, the Elder

shall serve the

Younger.

13.

Grace of him that calleth, thus: The ^b Greater shall serve the Less.

14. ⁱ *As it is written; Jacob have I loved, but Esau have I hated.*

Answer.

15. Now here *Reason* lyes blind, and it is as is declared before at large; for this was the predestinate Purpose of God, which he bestowed on *Adam* after the Fall.

16. The *first* predestinate Purpose is the natural first *Adam*; which was the Greater or Elder, and the first Image of God, in the predestinate Purpose of the Divine Science or Root, out of the speaking Word of the Separability or *Distinction* of Powers.

17. But the Grace was not *manifested* in him, much less the great Love and Humility in *JESU*.

18. And therefore God came with the *second* predestinate Purpose which lay *bid* in the Grace, and gave it into the first Image, and manifested the Grace through the first Image, and killed the first Life in the Grace; and *lifted* up the Life of Grace in the first predestinate Purpose, above the predestinate Purpose of the greater or elder Image, *viz.* of the first natural Image.

19. *Therefore* the Text in *Moses* says to *Rebecca*, the Greater shall serve the Less, that the predestinate Purpose in the Manifestation of Grace may stand.

20. For *Esau*, in the greater first Image of *Adam*, have I hated; when he would be his own Lord, and *live* in Evil and Good, and not know, acknowledge, or *regard* Grace.

21. But *Jacob*, in my right *Divine* predestinate Purpose, which I have generated out of my Divine Will of Grace from Eternity; him have I loved, and set him to be *Lord* over Nature.

22. *Therefore* Christ said, *All Power was given him*. For he was the Less or Younger, *viz.* out of God's *Humility* and Love, which God set above the Kingdom of his Anger, that the Lesser, *viz.* in God's *Grace*, might serve and manifest God.

23. And therefore outwardly the Inheritance was with-held or withdrawn from *Ismael*; to signify that God had given the Inheritance to the Man who was born of Grace.

24. Concerning this *Hatred*, Reason errs, and understands not the Ground; as is above mentioned.

Objections further in the Text, Rom. ix. 14, 15, 16, 17, 18.

- | | |
|---|--------------|
| 25. <i>What shall we then say? Is God unrighteous?</i> | Rom. ix. 14. |
| 26. <i>That he far from us; for he saith to Moses, I am gracious to whom I am gracious; and to whom I am compassionate, I am compassionate.</i> | 15. |
| 27. <i>Now therefore it lyeth not in any Man's willing or running, but in God's Mercy and Compassion: For the Scripture saith to Pharaoh, even therefore have I stirred thee up; that I might shew my Might; that my Name might be made known in all Nations.</i> | 16.
17. |
| 28. <i>Therefore now he hath Compassion on whom he will, and hardeneth whom he will.</i> | 18. |

Answer.

29. Here Reason, without the Divine Light, lyes quite *dead*; as it is written, ^k *The* ^k 1 Cor. ii. 14. *natural Man receiveth or conceiveth nothing of the Mysteries of God, they are Folly to him.*
30. Here St. Paul justifies God, and says, that God judges *aright*, in that he compassionates whom he will, and it is even the fundamental Ground.
31. For he will have none in his Mercy or Compassion, but only those who are born of his predestinate Purpose of *Grace* out of Christ; these poor captive Souls he compassionates. Note, Whom God will have Mercy on.
32. That is, when the Soul *lays hold* on the Word of Promise, and receives it as *Abraham* did; then is that receiving of the new *Ens* of Grace accounted for Righteousness, as it was to *Abraham*; according as it is written: ^l *Abraham believed God, and it was accounted to him for Righteousness.* 1 Rom. iv. 3. Gal. iii. 6.
33. For *believing* is called receiving, taking in, or impressing, *viz.* taking hold of the Word of Promise in itself, so that it becomes substantial; and *then* the Mercy and Compassion arises in it.
34. For the *Less* or *Younger*, which in the Beginning is but a Word of *Power*, which becomes so very great, that it overcomes the greatest, *viz.* the fiery Soul of the *Eternal Nature* in God's first *Eternal* predestinate Purpose.
35. But that it is written, he has Mercy or Compassion on whom he will, and hardens whom he will; a Man is to understand in *two* predestinate Purposes.
36. That is, in *Christ* is the Divine predestinate Purpose, wherein he has Mercy; for Christ is his Will to Mercy and Compassion; there is no other Will in God to Mercy or Compassion, but that one only Will which he has *manifested* in Christ.
37. For the *first Divine Will* in *Adam's* first Image, when he was in Innocency, is faded or extinguished in Man, as the Light of a Candle goes out, that same *Well-willing* is lost; not in God, but in Man.
38. And out of that *Well-willing*, which Willing is the Name *JEHOVAH*, has the Willing of Love and Grace opened itself in the Name *JESU* in *Adam* after the Fall, through the inspeaking of the *Treader* upon the Serpent.
39. For by this *new Well-willing* in the Name *JESU*, God gave the *Well-willing* in Man to his Son *JESU*; as Christ says, Father, that is, thou *great God*, or *JEHOVAH*, in the Fire and Light, the Men are thine; and thou hast given them me, and I give them *Eternal Life*.
40. The other, or *second Willing*, is the predestinate Purpose of the first Ground of God *JEHOVAH*; when the Light Part in *Adam* faded or disappeared, and then was the fiery Property or Quality, *viz.* the *angry* God manifested in this Willing; the same will now, according to his Property, *consume* all Things, and set it in the *Darkness*,

41. Therefore here now the Spirit of *Moses* speaks of the Will of God in Love and Anger, from both the predestinate Purposes, viz. 1. out of the *first Righteousness*, wherein God created *Adam*.

42. And then 2. out of the predestinate Purpose of Christ from the *Grace*, viz. whom I have Mercy and Compassion on in the Love, whom I apprehend and *feel* therein; those I have Mercy and Compassion on.

43. And those whom I *find* in my *Anger* defiled with the Sin unto Death, and in the sinful Fountain of a wicked or evil Life of a Thistle, viz. of a *Devil's Will*, those I harden in my predestinate Purpose of Zeal or Jealousy: God knows well to what every one serves.

44. Therefore Men should not here suppose, that in God's predestinate Purpose, so far as he is called *God*, any Will to hardening enters into Man from without, externally; but *in* Man's own fundamental Ground. In the predestinate Purpose of God's Righteousness is the Fountain and *Original* to the hardening.

45. For it is the Will of *Anger*, wherein he hardens whom he will; for the whole Creature of Man, in God's Anger is *that Will* to the hardening; for it wills only the Vanity, and that hardens it also.

Note.

46. Therefore now it lyes *not* in the willing, that the *Wicked* wills to be saved or happy, also not in the *Work* of his Hands, but in God's *Mercy* and Compassion; that he *converts*, and with the false or wicked Will becomes as a Child, and becomes *new* born from the Mercy and Compassion of Grace.

47. For if it lay in the willing of Nature's *own* self, then could the Adamicall lost corrupt Nature come to the Filiation.

48. But no: It must *die* from Self-Will, and be born out of the Will of Grace, that the Grace of Christ be *manifested* in God's willing; wherein alone is the Mercy, Compassion, and Well-willing.

Note.

49. This is *meant*, whom he wills in Love and Anger: The *Wicked* he wills in the Anger, and the *Holy* in the Grace; every one from and in its own fundamental Ground.

50. Understand it right: To *Pbaraoh* it was said, I have *therefore* hardened thee and stirred thee up, that I might make my Name *known* in all Nations.

51. *Pbaraoh* was *not* generated or born out of Grace, viz. out of the *Grace-willing*, but out of the *Anger-willing*.

52. And when God would make his Name known, that he is Lord, and how his Grace *rules* over the Anger, then he stirred up the Anger in the hardened *Pbaraoh*; and took hold on him in the predestinate Purpose of his Anger in him, and held him, that *he might not* see the Works of God, for he was blind as to God, till God let him see the Form, Manner, or Way of his Wrath in *Turba magna*, in the great *Turba*.

53. But that at this Time the Wickedness of the *Egyptians* was full for their Punishment, the Scripture intimates, where it says, ²⁰ that *the Israelites must serve the Egyptians four hundred Years, and then God would judge that People; for their wicked Doings, to their hardening, was not yet full.*

54. But with *Pbaraoh* they were full, and the hardening in them at hand; *therefore then*, the predestinate Purpose of God in the Anger used him for an Instrument.

55. For the *Egyptians* had stirred up the Plagues, therefore they must also serve to the glorious Manifestation of the *Divine Grace* upon God's Children; that so God might cause his Anger to be seen in the Wicked, and his Grace to be seen in his Children; for

* Wisdom of the Time of *Pbaraoh* was a Time of a Limit, wherein *all Things lye in* * Time, Measure, and Weight.

20.

56. The external supposed predestinate Purpose from without, is in this one Text of *St. Paul* strongly thrown to the Ground; wherein Reason *supposes* that God elects some special *peculiar* People of a *distinct* singular Name; as the Sects in their Strife rage in

their Contention, and will in their Name be blessed, saved, and called Children, above other People.

As where Paul says, Rom. ix. 24, 25, 26.

57. *Whom he hath called, namely, us; not only of the Jews, but also of the Gentiles; Rom. ix. 24. and confirmeth it by the Prophet Hosea, thus.* 25.

58. *I will call them my People which were not my People, and them my beloved which were not beloved; and it shall be in the Place where it was said to them they are not my People, they shall be called the Children of the Living God.* 26.

Answer.

59. Here we strongly see the *first calling* in Paradise, through the *inspoken* Word of Grace, which presses from one upon all.

60. For the *Gentiles* were not of *Abraham's* Seed, with whom God made a Covenant; yet the Covenant of the inspeaking Word of Grace lay in them as a fundamental Ground.

61. Therefore St. Paul says, God has called and elected not only the *Jews* in their Covenant, but also the *Gentiles*, in the Covenant of Christ; and has called that People his beloved, which *knew him not*; and outwardly, in their Ignorance, were not his People.

62. But the predestinate Purpose of Grace, which in Paradise after the Fall had *incorporated* itself through the inspeaking Word, lay in them, *as to which*, God calls them his beloved.

63. Which incorporated Word he stirred up in *them*, through the Spirit of Christ, when that Voice of Grace had assumed a Soul. So that 1. *their Soul*, which lay shut up in Darkness, heard the incorporated Voice of Grace in the Voice of Christ, as through an awakening of a new inspeaking, and so the *Love* became kindled in the Soul.

64. And 2. That God *sees not* after the Manner of Man's Knowledge, and so elects to himself a People to Filiation, out of his predestinate Purpose, that *know* above all other People to speak of his Name: But 3. That God looks upon his predestinate Purpose raised up and established in Paradise, which predestinate Purpose, he had, from *Eternity*, in the faded, extinguished, disappeared Figure, Representation, or Idea of Man, *viz.* upon the *first* fundamental Ground of Man.

65. Wherein Man was *seen* or *foreseen* in the Name JESU, in the Divine Wisdom in a magical Impression, Idea, Form, or Representation.

66. Which Impression or Imaging also as to the inward Ground has been in the *Gentiles* or *Heathen*, as *passing from one* Impression or Imaging *upon all*; excepting only the Children of the Anger or *Perdition*, wherein that Impression has imaged or represented itself in the Anger.

67. Which imprinting of the Anger does *not* pass upon whole Generations and People; but upon those who are apprehended in the predestinate Purpose of Anger in the inherited, innate, and actual Sins, and so are *Thistle-Children*.

68. As it was said to *Elijah*, when he told God, *Israel is wholly departed from thee, and I am left alone remaining, and they seek and hunt after my Life*: He was answered by God, saying, *I have yet left remaining to me Seven Thousand, who have not bowed the Knee before Baal.*

69. Such are those, who though outwardly they ran on with the *Gentiles* or *Heathen*, and dwelt among the *wicked Jews*, yet their *Hearts* were inclined to the true God, and were

* Afterwards *zealous* in Blindness and Ignorance, as *Saul*, * till the Grace in *Saul* awakened, that he became seeing.

Paul.

70. For *Saul* supposed he did the true God Service therein, when he overthrew and suppressed those who would walk in the Law of God, in another Form or Appearance of a Way which he knew nothing of.

71. He was *zealous* in the Law of God from the Ground of his Heart, to please God thereby.

72. He did *not* this out of the predestinate Purpose of God's Anger, so that it had apprehended him, and set him in the Life of Darkness; and that God looked upon him as quite and wholly hardened in Death, out of a special predestinate Purpose of a particular *distinct* Election or Predestination.

73. No: He was even *one* among the Seven Thousand, wherein lay the Covenant of Grace from the true Seed of *Abraham*, and the Promise in Paradise.

74. But the Way of that Grace was *not yet* manifested to him; he was *zealous* in the Law of Righteousness, and required that exactly which he *himself* could not do or perform.

75. But the hidden Grace *in him* could do it, which manifested itself in its Zeal, and used it for an Instrument to *witness* the Grace.

76. Therefore it is Blindness and Ignorance for one People to say, we have Christ's Doctrine; God causes Christ to be preached amongst *us*, and not among the other People; and therefore God has elected or chosen *us* out of his predestinate Purpose to be Children of his Grace.

77. And though indeed we are *no* whit better in Life than the other, yet he has elected *us* in his predestinate Purpose, and in Christ borne the Penalty or Punishment of our actual and original inherited innate Sins, so that we *need only* comfort ourselves therewith, and receive it as a Present and Free Gift of Grace.

78. For our Works *avail not* in the Presence of God, *but* the Election of his predestinate Purpose avails; whereby he justifies the Wicked in his predestinate Purpose; and whereby with the predestinate Purpose of his Will he pulls the Wicked out of Hell, and saves them.

79. Harken, thou *blind* Babylon, covered under Christ's Purple Mantle, as a Whore under a Garland, who is full of the Lust of Whoredom, and yet calls herself a Virgin: What is the Election or Predestination and the Grace which thou comfortest thyself with, and coverest thyself over with that Mantle of Grace upon thy Whoredoms and Abominations of all Malice and Wickedness?

80. Where is it *hinted* in the Scripture, that a Whore comes to be a Virgin through the Order, Warrant, or Commission of a Lord or Prince, and his Free Gift or Bounty? What Emperor can make a deflowered Woman a Virgin by his Favour and Good Will? Can that be?

81. Where is then the Virgin in the Heart and in Chastity?

* Mat. v. 18.

Luke xvi. 17.

82. God requires the Abyss of the Heart, and says, that *not one jot or Tittle of his Law of Righteousness shall pass away, till it be all fulfilled.*

83. Wherewith wilt thou fulfil the Righteousness, if thou art without the Divine Substance *in thee*?

84. Thou wilt say, *Christ* has once fulfilled it for me, and satisfied the Law.

85. That is true, but what is that *to thee*, who art and walkest without Christ?

86. If thou art not in Christ in the *actual* operative Grace, then thou hast no Part in him; for he says, *Whosoever is not with me, is against me; and whosoever gathereth not with me, scattereth.*

* Mat. xii. 30.

87. No outwardly imputed Grace avails, but an *innate* filial Grace out of Christ's Flesh and Blood; that it is that draws the Merits of Christ to it.

88. It is not the Man that is born of Man and Woman from the *perished* corrupt Nature that attains the Grace of Filiation, so that he can comfort himself and say, Christ has done it, he now pronounces me free from Sin; I *need only* to believe that it is done.

89. No; the Devil knows it, and also the Damned, which comfort themselves with this imputed Grace; but what does it avail them, when they are *damned* for all that?

90. For ^p *Not all that say Lord, Lord, shall enter into the Kingdom of God, but they that* [†]Matt.vii.21. *do the Will of my Father in Heaven,* says Christ.

91. But what is *that Will* which they must do, that they may come to the Filiation?

92. Then says Christ, those that *convert* and become as Children, and are born of God out of Water and the Spirit; these are they.

93. For *Christ* is the Will of God; and they that will do the same must be *born* of Christ, out of his Flesh and Blood, out of the Word that became Man, that overthrew Death and Sin in the Humanity, and turned it into Love; and *put on* the Merit of Christ in the Soul, and according to the inward incorporated Ground become the Living Christ, as a true *Branch* on his Vine.

94. Not by comforting one's self from a strange assumed Appearance, or *Shew*, but becoming essentially, subsisting, substantial Children of Christ; in whom the inspoken Covenant of Grace is fulfilled with *Substance*, in whom *the Soul eateth and liveth* of Christ's Flesh and Blood; and that not outwardly, but *in* itself.

95. In whom Christ *continually* says to the fiery Soul in God's Righteousness, [†] *Take,* [†] John vi. *eat my Flesh and drink my Blood, so thou shalt remain in me, and I in thee.*

96. The fiery [†] Science or *Root* of the Soul, according to the inward eternal Ground [†]See the Word Science in the *Clavis, Ver.* of the true Righteousness of God in his predestinate Purpose to the Creature of the Soul, must *introduce* itself into Christ's Flesh and Blood in *Substance*. ^{210, to 219.}

97. And not through a strange Shew or Appearance, but through that which God manifested in *Adam* after the Fall, and in Christ *fulfilled* with the Humanity; wherein God became Man, and Man became God.

98. So also now in his Members, which spring and sprout out of the *same Root*; in which Christ in the incorporated Covenant of Grace became living, and assumed the Soul and Humanity to himself.

99. Therefore here now it lyes *not alone* in the outward Knowledge; in that I know I have a gracious God in Christ, that has overthrown Sin in the Humanity; but it lyes in that the same is *done* also in me.

100. That Christ, who is arisen from the Dead, arises also *in* me, and rules over Sin *in* me; so that he also kills Sin, *viz.* Nature in its evil Will, *in* me; that the same in Christ be crucified and slain in me, and that a new Will out of Nature, in Christ's Spirit, Life and Will, arise *in* me; which lives and is obedient to God's Will, which fulfils the Law.

101. That is, which gives itself up in *Obedience* into the Law, and fulfils the same with the Divine *Love-Will*; that the Law in its Righteousness be subject to the Love-Desire, and co-rejoice itself also in the Love.

102. And then the Anger of God sinks down from the Soul; and *so* it is released or delivered in the Love-Spirit from Pain, and lives *in God*.

103. To this now belongs *earnest Repentance*, in which the poor Soul opens its Jaws, *viz.* the fiery Mouth in God's predestinate Purpose of Anger, and comprises itself in the incorporated Grace of the Promise of Christ, that [†] *he will give the holy Spirit to those that* [†] Mat. vii. 7. *ask him for it.*

104. This free presented bestowed Grace must be impressed or apprehended as a living speaking Word, in the inward Ground of the first inspoken Voice of Grace in *Adam*, by the *Soul*; as by the Center of Nature through the Divine Science or Root of the Abyss;

that it be a predestinate Purpose to *Repentance* and to *Conversion* from the Will to Abominations.

105. In which predestinate Purpose the Spirit of Christ in the first Ground of the incorporated Grace, wherein it presses from one upon all, according to the Scriptures, *generates* a new Life.

106. In which new Life the *Will* to Sin is suppressed and dies, and a true Branch grows forth out of Christ's Tree, Sin afterwards *only ruling* in the mortal Flesh.

107. This new Branch is then, in Christ, pressed through the Anger of God in the predestinated Purpose of the Anger, quite through the *eternal Death* to the Life of Grace:

* John xi. 26. As Christ says, ' *He that believeth in me, shall never die any more; "* but he is pressed or passed
 † John v. 24. *quite through from Death to Life.*

108. Therefore now Faith is not an outward Thing, that any should say, With us is the Election of Grace; for Christ is *taught* and acknowledged among us; he has chosen us before other People, so that we hear his Voice.

109. Though we be *evil*, yet has he forgiven us our Sins in his predestinate Purpose, and slain them in the Merit of Christ, we need *only* to receive it and comfort ourselves therein; it will outwardly be imputed to us as a Free Gift and Present of Grace.

110. No, no, that avails not; *Christ himself* is the *imputed* Grace, and the Free Gift or Dowry, as also the *Merit*.

111. Whosoever has that in him, and is the same in his inward Ground himself, he is a *Christian*, and is crucified and dead with Christ, and lives in his Resurrection: To those is the Grace in Christ's Spirit and Life *imputed*, reckoned, or accounted.

112. For he need *not* suffer himself to be hanged on a Cross, but he *attracts* Christ in his whole Merit; he attracts the crucified and risen Christ in himself, and only *takes* his Yoke upon him.

113. But this is not called knowing and comforting; for Christ dwells *not* in the Body of Malice, evil Malignity, and Wickedness.

114. If Christ shall arise in thee, then must *the Will* of Death and of the Devil die in thee.

115. For *Christ* has broken Death in Pieces and destroyed Hell, and is become Lord over Death and Hell.

116. Where he draws near in a Man, there must Death and Hell in the inward Ground; *viz.* in the *Soul*, be broken to Pieces and vanish.

117. He destroys the Devil's Kingdom in the Soul, and generates it to be God's Child, and to be his Temple, and gives it *his Will*, and slays the Will of lost or corrupt Nature.

118. That is, he transmutes or changes it into the true Image of God: For it is written, * *Christ is made unto us Righteousness* † *through his Blood.*

† Rom. v. 9. 119. Now, if a Man will have this Righteousness, then he must drink his Blood, that it may justify him: For the Justification is effected in the Blood of Christ *in Man*, in the Soul itself, not through an outward, imputed, accounted strange Shew.

120. That is, the *right imputed* strange Shew, which is given us in the Blood of Christ in Grace, when as we are dead in Sin; therefore God gives us this Free Gift of Grace *in us* for a new Life.

121. Which new Life kills Sin and Death, and sets us before God as Children of Grace.

122. For Christ with his Love-Blood in us, *fulfils* the Righteousness of God in the Anger, and turns it into Divine Joy.

123. And now if a Man find not himself in the Divine Will, or indeed in a *heartly Desire* to will that he would fain repent and be obedient to God, and to put on Christ; let him *not* say that he is a true Christian.

124. The tattling Mouth, when Men acknowledge barely with the Tongue Christ to be the Son of God, and comfort themselves with his Grace; but *keep* the Serpent with its poisonous Will to Pride, Covetousness, Envy and Malice in the Heart, desiring only to do Evil; it all helps nothing.

125. Such a Man does but *crucify* Christ, and scorns his Merit; for with the Tongue he acknowledges him, and with the Serpent's Poison in the Heart, he casts Stones and Dirt at him.

126. He does no more than the Devils do, who *acknowledged* Christ to be the Power of God, when he drove them out of the possessed.

127. For they that acknowledge Christ only with the Mouth, are not therefore Children; but those that do the Will of his Father in Heaven, *viz. in Christ* himself.

128. For Christ is the Good Will of the Father; which none can do unless he be in Christ, and do it in Christ's Spirit and Life.

129. For not all they that *proceed* from *Abraham* are God's Children, but the Children of the promised Seed, new born of that Seed are the Children, which are new born out of the Blood of Christ, and die away from the first Ground, in the Blood of Christ, in the *Grace* and Love of God, and arise a new Man, which lives before God in Righteousness and *Purity*; to which Sin by Lust only hangs in the bestial mortal Flesh.

130. Over which Sin the new Man in Christ rules, and tames, and *subdues* the same, and rejects the Will of the Flesh.

131. But he who lives and acts according to the Will of the Flesh, *is dead while he liveth*; his Confession and Acknowledgment with the Mouth does not help him.

132. For the acknowledging with the Mouth, without the inward substantial Ground of Christ, is *the very Antichrist*, who indeed acknowledges Christ, but denies him in Power and Virtue, and has set himself *in Christ's Stead*; he says one Thing, and wills and does another. Note the Antichrist.

133. Therefore says the Prophet *Hosea*, *The Lord calls them his beloved, which were not his beloved*; *viz.* those that *knew not* Christ in Name and Substance, and knew nothing of his Manifestation or Revelation in the Humanity, and yet with the Soul go into the inward Ground, wherein the Grace in Paradise was *incorporated* with the inspeaking, and so lay hold on the Grace in God's *Mercy* and Compassion.

134. That is, Those that *neither hear nor enjoy the Gospel*, but *believe* in the one only God, and give themselves in all their Powers and Faculties up into him, and would fain acknowledge and love God, if they knew but how, and are also zealous with their whole Heart in *Righteousness* and *Truth*.

135. These, so long as they neither hear nor know Christ in his manifested Voice, are *outwardly* not God's beloved; but according to the *inward* Ground, they are implanted and rooted in the Love of the Grace, *viz.* in the Paradifical Covenant in the incorporated Word.

136. These God said, *he would have compelled and brought in to his Supper*; for they were his beloved; and therefore, in that they *testify* in the Power and Virtue, that the Works of *the Law*, and the Love of the Grace of God, are *written in their Hearts*, and so *they are a Law to themselves*.*

* Rom. iii.

137. Which Law Christ in his Grace has once fulfilled in his Blood, which penetrated and *passed from one upon all*: All these are born of the incorporated Grace in *Will* and Spirit.

138. For although the Text in *John* iii. says, *He that believeth not on the Name of the only begotten or innate Son of God, he is clearly judged*; yet a Man cannot say that those do not believe on him.

139. Indeed their outward Man does not believe and acknowledge him; for they know not that he became Man.

140. But that same inward incorporated Ground of the inspoken Word of Grace, to which they have ingrafted, bound, and incorporated themselves with the *Soul*, that believes in them, *against the Day of the Manifestation or Revelation of Jesus Christ*; wherein he will manifest his Kingdom.

141. For even the Forefathers of the *Jews* knew him not in the Flesh, but only in the Type or Prefiguration, *viz.* in the incorporated Grace, which manifested itself with *the Figure* in the Covenant in their Law, and did not put on Christ in the Flesh, till his Manifestation in the Flesh: But in the first incorporated Covenant and *Word*, they did put him on.

142. But when Christ had fulfilled that Covenant with the Humanity, and had fulfilled the Law of the Anger in Sin with his Blood, and *killed Sin in them*, which had kept back and defaced the Humanity, then they put on Christ in the Flesh, even all those that had *believed* on him *in his Covenant*.

143. That is, those who had put on the Covenant in the Power and Virtue of it, *viz.* in the *Spirit*, in those was the Covenant fulfilled with heavenly Substance; also in those who as to the outward Body were long departed and consumed in the Grave, whose Souls lived in the Covenant of *Power*.

⁴ Matt. xxvii. 52. 144. All these did put on Christ in them in his Resurrection; and ^a *Many of them arose with him*, in his Body, *after his Resurrection* from Death; and *shewed themselves at Jerusalem*, for a Testimony that they were arisen in Christ, and had put on Christ in the Flesh, who had fulfilled their Faith in the Humanity.

145. To thee therefore it is said, thou blind Christendom, with thy verbal talking Mouth, that thou art *without* Christ in the Flesh; and art as far and *much farther* from Christ, than the honest and virtuous *Heathens, Turks*, and other Nations which know not Christ, and yet stand upon the *inward* first Ground.

146. For Man has no God without Christ: For the God JEHOVAH has *given Man* to Christ, *viz.* to the Name and Power of JESU, who has manifested himself out of JEHOVAH.

147. Now, if a Stranger or Foreigner draw near to the God JEHOVAH, and gives up himself to him; the same does the God JEHOVAH give to Christ.

148. For Christ said also, *Father*, that is, JEHOVAH; *I have lost none of those which thou hast given me*; that is, the God JEHOVAH is manifested in the Soul in a converted Sinner; this Manifestation gives itself up to the *incorporated* Covenant of Grace for its proper own.

149. Which Covenant of Grace, with its receiving in of the Soul shall be manifested: *When God shall manifest the hidden Secrets of Man, on the Day of coming again* in the Flesh, *and of the Resurrection of the Dead*.

150. It is therefore said to thee, thou titular and verbal Christendom, in the Zeal of God, that thou in thy tattling Mouth, *without* Christ's Spirit, Flesh, and Blood in thee, art as fully Heathenish, Turkish, and a Foreigner in the Presence of God, as *they* themselves.

151. Thy supposed Election, special Acceptation of Filiation and Adoption, *without* the New Birth, is thy Snare and Fall.

152. The Anger of God makes thy false Way which thou goest a Snare to thee backward, and brings thee in thy *outward* Ornament and Attire into the Grave of Death and Hell; so that thy Children *in their Hearts* are very vain, Murtherers, Covetous, Whoremongers, Thieves, envious, malicious, treacherous, perjured, unfaithful, deceitful, stiff-necked, stubborn, wilful, fullen, selfish, dogged, opposing the Truth, proud,

stately, in the Mind of the Devil, desirous after Might, Honour, Authority, and Power, to suppress the miserable, and such as are in Distress, Necessity, and Want.

153. Outwardly they glisten, dissembling with Flattery and *Hypocrisy*, and cover over this wicked Knavery with the Grace of Christ: The Election and predestinate Purpose of God must be the Cloak of their Wickedness; whereas he has chosen none but *Christ in his Members*, which are born of him; and Christ alone is himself the Predestination and Election of Grace.

154. But thy Righteousness in thy Zeal and Jealousy, O God, finds them in thy Wrath, and *therefore* it is so evil with them.

155. O thou deep Grace of God! awaken yet *once* in us poor erring blind Children, and break in Pieces the Stool and *Throne* of Antichrist and of the Devil, which he has erected and built up in his *Show* of Holiness in Hypocrisy, and let us once see thy Face and Countenance.

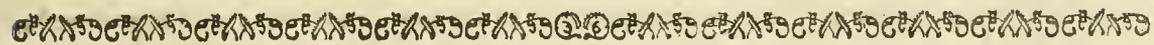
156. O God! the Time of thy Visitation is near; but who knows thy Arm, because of the *gross* Vanity of the Antichrist in his erected Kingdom.

157. Destroy thou him, O LORD! and rend away his Might and Power, *that thy Child JESUS may be manifested to all Tongues and Nations, that we may be delivered from the* Might, Pomp, Pride, and Covetousness of *Antichrist*. Hallelujah.

158. From the East and North, from the Rising and Midnight, the Lord *kisses* with his Power and Might; who will hinder it? *Hallelujah*.

159. In all Lands and Countries his Eye of Love beholds and sees; and his Truth remains *eternally*. Hallelujah.

160. We are delivered from the Yoke of the Driver, *none* shall build it up any more; for the Lord has shut it up in his Wonders.



The Eleventh Chapter.

Further comparing and clearing the Texts and Sayings concerning Election or Predestination.

Objection.

Rom x. 6, 7, 8.

1.  SAINT Paul says, *The Righteousness of Faith saith thus: Say not in thy Heart, who will go up into Heaven? which is nothing else but to fetch Christ from thence:* Rom. x. 6.
2. *Or who will go down into the Deep? which is nothing else but to fetch Christ from the Dead.* 7.
3. *But what saith it? The Word is nigh thee in thy Mouth and in thy Heart: This is the Word of Faith which we preach.* 8.

Answer.

4. Who will preach to us of a *foreign* or strange received Grace, seeing the Word of Faith is only that which moves *in our Mouth and Heart in Power?*

5. How will the Wicked be converted through a foreign or strange Shew of a received Filiation, unless he receive in his *Heart* the Word that he carries in his Mouth, where-with he acknowledges Christ, so that the Soul apprehends it in its most *inward* Ground?

6. Where is the received Filiation, but where the Word takes *Root*, and dwells in the Heart of the Soul?

7. *Where did God* ever take a Man dead in Sin, in whom his Wrath only lives, and compel him by a special Election into the predestinate Purpose of his Grace?

8. He suffers his Word to move in the Mouth of the Wicked, also in his Ears; but if his *Heart* does not apprehend it in the Soul, then he lets the Light in the Word of the Wicked's Ears and Heart to *go out* and extinguish.

9. And that because the Wicked is apprehended in the predestinate Purpose of his Anger; and that the Soul has awakened and *kindled* the Life of the Darkness with its inherited, innate, and introduced Vanity, so that it is the Life of a *Serpent* and Thistle; to which the Word of God's Love does not unite itself.

10. Now, if the Word, which moves in our Mouth and Heart, makes us Children of Faith, then can *no* foreign or strange receiving through a special outward elected Shew or Appearance, avail; but the innate and re-outspeaking Word from that same inward Birth, wherein *Christ* from his own Ground speaks with and through the Soul; that is the Filiation of the Reception.

^b Rom. x. 9. 11. ^b For if thou confessest with thy Mouth that JESUS is Lord, and believest in thy Heart that God hath raised him from the Dead; then thou shalt be saved.

12. But not through a special Conceit or *Opinion*: But the Spirit of Christ must confess and acknowledge in thee, that JESUS CHRIST *in thee* is risen from the Dead.

^c John xv. 5. 13. The Confession and Acknowledgment with the Mouth, without the Resurrection of Christ in thee, avails thee nothing: For Christ says, ^c *Without me ye can do nothing.* None can call God Lord, without Christ in him.

^d Rom. x. 12. 14. For without Christ he apprehends not the Word Lord in *Power*; and therefore his saying the Word Lord is without Life: For ^d *there is no Difference between the Jew and the Grecian; there is but one only Lord over all, rich over all that call upon him.*

13. 15. *For whosoever calleth upon the Name of the Lord shall be saved.* Here St. Paul makes no Difference between People; but whosoever *desires* God in Heart, to them he gives the Salvation which he offers and bestows in Christ.

16. Where is now the elect People in this Place, that boast themselves that God has elected and chosen them above other People, in that they can *speak* of the Humanity of Christ?

17. If he has his Kingdom among *Jews* and *Grecians*, and that he alone is a *Jew* and a Christian, who is one *in the Heart of his Soul*, where is then the outward imputed Grace without the Filiation of the Soul?

18. *When* did God choose or elect a Devil, and make him a Child of God? *Never.*

19. Therefore observe it: Grace comes not from the Merit of Works, but from Christ alone, the Fountain of *Life*.

20. But Works *testify* that the Grace in Christ in the Soul is living.

21. For if the Work follow not, *then is Christ* in thee *not yet risen* from the Dead, or out of thy Death.

22. He, that is of God, does Divine Works: But he, that is of Sin, *serves* Sin with his Works.

23. No one should boast that he is a Christian, unless he *desire to work* and do the Divine Works in the Love of Christ; else it is but a strange Shew without the Life of Christ.

24. The Election of Filiation passes only upon those who are *living* in Grace, and in Grace-work good Works.

25. But the others who comfort themselves with the Filiation by a receiving of Grace, and work only Abominations in their *Hearts*; these the predestinate Purpose of God's Anger hardens.

26. But of those who are not born of Grace, and yet will attain it by their Works and *Merit*, who outwardly make a fair Shew, dissembling in Hypocrisy, and inwardly are dead, and but merely make a Shew; of such St. Paul speaks,

27. *How is it then? That which Israel seeketh he attaineth not, but the Election attaineth it; but the other are hardened, as it is written,* * Rom. xi. 7, 8.

28. *God hath given them a bitter perverse Spirit; Eyes that they see not, and Ears that they hear not, even to this Day.* * Isa. xxix. 10. Isa. vi. 9.

29. And David says, *Let their Table be a Snare, that they may fall backward; and an Offence, that they may stumble at for a Recompence unto them: Blind their Eyes that they may not see, and bow down their Back always.* * Ps. lxxix. 22. Psal. lxxix. 23.

30. Whom of *Israel* does the Spirit here mean in *Isaiab vi.* and in St. Paul, those who are not under the Election, whom God in his Anger will thus harden?

31. He means those, who when they hear the Word, they receive it into their Ears, and apprehend it as a *Doctrine* or Learning in Reason, and apprehend it not within in the Soul, that it may take Root in the Abyis; it reaches not the first incorporated Grace; for Pride, Pomp, and Self-seeking lyes before it; also Cares for the Belly.

32. Covetousness is a Grate or Bolt before it; and the Pride of Self, of their own Love of the Flesh, has set itself in God's Stead.

33. These outwardly make a shew-like Pageantry with the Grace, and take it into their Hands, and will needs merit Grace through their Works, as the wicked, false Jews did, who hung only to the Work, and had not the Faith in the Ground of the Soul.

34. Of these St. Paul says, That which *Israel* seeks in the Work he attains not; but the Election attains it.

35. For the Election passed alone upon those Jews who were Jews in the Abyis of the Soul, and were born or generated out of the Seed of Faith; who were born out of the promised Seed, viz. out of the inspoken Word, in the Covenant of *Abraham* and *Adam*, who were circumcised by the Word in their Hearts.

36. For it was not the Circumcision of the Foreskin in the Flesh that availed before God, but that in the Heart.

37. But that in the Flesh was a Seal and Sign of the inward Ground, shewing how Grace did cut off Sin from the Soul.

38. But with those who went about only with the outward Work, it was not so; for they were among *Israel* as Weeds among Wheat, which spread up themselves above the Wheat, and very much flourish in Bigness, and will be seen that they are great Plants.

39. But they bear no good Fruit, and are good for nothing but to be burned in the Time of Harvest; for they do but sting and prickle, and fill up Room.

40. Thus also the wicked Man sets himself in the Temple of God, and calls himself a Christian, performs many seeming holy Works, whereby he would have Respect, and seem as if he were the best Christian; he learns Arts and Sciences; he studies hard, and knows how to speak much of God; he teaches others, but it is for Profit and Honour's Sake.

41. As the *Pharisees* did, who made a Shew of great Holiness, *who had great Philistries upon their priestly Garments, and made long Prayers for a Shew of outward Piety, Virtue, and Honesty.* * Matt. xxiii.

42. But Christ said, *They devour Widows Houses, and compass Sea and Land, to make a Jewish Profelyte; and when they have made him so, they make him a Child of Hell twofold more than themselves.* * Matt. xxiii. 14. 15.

43. And such are those who make a great Shew, and say they sit in Christ's Stead; *their Words are God's Word*: They exalt their own Fame, and wish to be thought great; though in their Hearts they seek only after Honour, Covetousness, and stately Pride: What they say, *that Men must observe, as if it were God's Voice from Heaven.*

44. And though the Voice has from a false and wicked Mind set itself in *the written Word*, and flies along with the Letter of the Word, as Tares do among the Wheat; yet it must be *accounted* God's Word

45. If any speak against it, and manifests the false Child or Bastard, then Self-Pride and Pomp *cries out* he is a Heretick, Sectary, or schismatical Fellow, a Blasphemer, and despises the Function or Office of the *Ministry*, beware of him, he seduces you: Come only to me, for here is the *right* Function of the *Ministry*, which is instituted of God.

46. They are not from God, but are *instituted* through the Favour of Men; and they serve not God, but their Pride, Self-Love, and Interest.

47. Yet in their *own* Minds and *Opinions* they are the fair Child of Grace, who suppose they have so much Overplus of Grace, that they may sell it dear to others *for Money* from the Authority of their supposed great Holiness; but he that buys it buys a *Thistle* instead of good Seed.

Note here, ye worldly Officers.

48. The other Part of the false wicked *Israelites* from *Abraham's natural Seed* are those, who out of the Might and Strength of Nature are set over *Israel* for *Princes* and Rulers in *all Offices* of what Name soever from the greatest to the least, that they should be Defenders or Protectors of Righteousness or Justice.

49. All these make a great Shew under the Pretence of Truth; and, under Colour of their *Office*, set themselves up so high in their own Conceits, that they suppose they are their own mighty powerful Gods.

50. They do what they will, and it is right, their Office has the Authority; so that Men must call *all that right* which they do.

51. And yet they seek not *therein* the Righteousness of God in his predestinate Purpose of the Order, Ordinance, or Course of *Nature*, much less the Righteousness in Love, which he has manifested through the *Grace* of Christ.

52. But they set their own dictated, contrived Righteousness for their own Honour of their *fleshy* voluptuous State, Pomp, and Pride, instead of Divine Righteousness and Truth, and swim, move, and roll in the *Mouth* only with the Law of God.

53. But their *Heart* has compressed or compacted itself in the Right of a Thistle, which climbs above the good Plant, and stings and pricks round about, and spreads itself abroad, and yet bears *no good Seed*.

Rev. xvii.

* John xii. 31,

&c.

i Rev. xix. 20.

54. Both these Parties, excepting the Children of God which are still *among* them, are ⁱ *the Whore and the Beast* in the *Revelation* of *John*; through whom ^{*} *the Devil is a Prince of this World* among Men, ⁱ *which Beast the Angel casteth into the Abyss of the Lake of Brimstone.*

55. These are not true *Israelites* born out of the *Seed* of the Promise, and therefore attain not the Filiation.

56. But the Election, which seeks and receives only the Children of Faith in the Righteousness of *Grace*; that attains it.

57. But the Whore, together with the Beast, are *hardened* in their *Lusts* of Pride, Covetousness, Envy, Anger, and Unrighteousness; and they are *the Antichrist*, viz. the titular and verbal Christian; a Devil in the Form or Likeness of an Angel.

58. As *Lucifer*, who was in Heaven, but was cast out as a false and evil Seed; so also shall these.

59. For the universal Father or Steward of all Substances in his Election seeks only for *good Seed*; he chooses no Thistle Seed, and makes Wheat thereof.

60. As Reason supposes, that God takes the Seed that is quite, or *wholly*, false or evil, and makes it a Child of God, that so he might make known the Riches of his Grace, from a *special* predestinate Purpose: No! that is not so done.

61. The Wicked; that is, such a one as is sprung from a right Seed, and yet through his innate, inherited Constellation of his *Inclination*, has introduced ^a Abominations ^a Sin, Evil, into himself; must repent, and go into his inward Ground and be *born* of Grace, and so ^{or} Wickedness.

62. For God says in *Moses*, ^a *I will do well to all those that love me and keep my Com- ^a *Exod. xx.6.*
*mandments, unto a thousand Generations or Descents.**

63. This Well-doing, or *Bounty* of God, is nothing else but a planting or propagating of the Covenant of Grace in their Seed: As *Abraham, Isaac, Jacob, and David*, were promised that he would so exceedingly *blefs* and multiply their Seed, as to the promised *incorporated* Grace, that it might not be numbered.

64. But the Kingdom of Nature in God's predestinate Purpose of the Righteousness stood *also* together in this Seed, according to the soulish Property; and that should cooperate or work together therein.

65. But *in many* the Soul's Will turns itself away from the Kingdom of God's predestinate Purpose of Grace, which Soul is taken hold of in the Kingdom of Nature in the Anger, and *grows* to be a Thistle.

66. Which now was not God's Fault, but the Fault of the Science or *Root* of the soulish Ground, out of the eternal Ground to Nature, *viz.* the Fault of the *Free-Will* of the Abyfs to the Ground of Nature of the Soul.

67. There lyes the *first* Ground of the Thistle-Children, who with the Feet of their false and wicked Lust tread upon the incorporated Grace of the inspoken Word, and *will not* be the Children of Grace.

68. Concerning whom, Christ, *viz.* the Gate of Grace itself, said, ^a *He was as a Vine- ^a *Micah vii.1.*
Dresser that gleaneth: ^b *He would often have gathered Israel his Children together, as a Clock- ^b *Matt. xxiii,*
Hen gathereth her Chickens under her Wings, but they would not. 37.**

69. Then says Reason, They could not!

70. It is *true* indeed: They could not!

71. But why?

72. They were Thistle-Children.

73. But why? Was it caused from God's *predestinate Purpose*?

74. *Yes*; it is from the predestinate Purpose of the Divine Righteousness, according to the Order, *Course*, or Ordinance of the Creation of Nature, *viz.* from the Separability or *Distinction* of the Speaking in the Word, wherein the Science, *viz.* the Self-hood of the Abyfs compacts itself into its first Ground.

75. For therein God's Wrath compacts itself together in the Center of Nature *in the Seed of Man*, out of their inherited innate Sins, as also their future actual Abominations.

76. Wherein God's Anger often makes a Root in the Sin of the *Parents*, and compacts itself into a Science of the Abyfs; out of which afterwards in the Seed a Thistle-Root exists, *wherewith* God visits or punishes the Sin of the Parents in their Seed unto the third and fourth Generation, according to the Tenour of the Scripture.

77. Thus these Thistle-Children come also from *Israel*, but not from the Grace; that is, the Grace, which was incorporated in them in Paradise, grows in them to their *Judgement*.

78. As the hot *Ens* of the Sun gives itself readily into the Thistle, but not as to the Love Tincture, but according to the *Kind* of a Thistle.

79. For the Thistle can receive it no otherwise but in the *Likeness* of its Essence; as a Toad sucks nothing but Poison out of a good *Ens*.

80. And as the Heat of the Sun at last makes the Thistle wither away, and judges the same in its Life; so also Christ sits with his incorporated Grace in the *wicked Man* upon his Seat of Judgement.

* Or Confirmation of his Falshood.

81. He lets him use the holy Name of God awhile ^a for a Curse of his Falshood in his *Mouth*; and to boast himself under Christ's Merits in his supposed *Office*, wherewith he thinks to serve God, and to work the Works of Grace; and so to boast that he is a true Christian.

* Mat. vii. 22
* John xi. 49
to 52.

82. He lets him play the Hypocrite and dissemble how he pleases: Also he lets him ^r *prophecy in Christ's Name*, as ^s *Caiphas* did; *who judged, saying, it was better that one Man should die for all the People, than that the whole should perish.*

* Or Grace of the Calling.

83. He lets him also, in his *Pharisaical Office*, fatten himself and grow great; he gives him also the ^t *Called Grace* in his Testaments.

* Matt. iii. 12.

84. As the Sun with its good Power gives itself into the Thistle, and lets the Thistle flourish therein and grow *lusty* and great till the Harvest Time, then it dries the same up, and *judges* it to Death; for it has generated evil Seed in it, and therefore the Father or Steward of the House ^a *fanneth it out, and casteth it into the Fire.*

* Mark iv. 15.

85. Of whom St. *Paul* speaks here, and brings in the Words of the Prophet thus: *Let their Table be a falling backward*; that is, they *eat* of God's Word in their Mouth, but it is taken back again from them from the Hearts of their Souls, that the holy Thing may *not* enter into the Thistle.

* Rom. xi. 8.

86. And Christ says ^x *Satan snatcheth the Word out of their Hearts, lest they believe and be saved*; for Satan sits in the Thistle of the Ground of the Soul; and *here* Christ calls him a Prince of this World.

* John viii. 44.
Germanicè,
From the Father of the Devils.

88. Therefore Christ says to the *Pharisees*, *Ye are from beneath*, from the Father of this World: Also, *Ye are ^z of your Father the Devil, and hear not my Word, for ye are not of God.*

* John viii. 47.

89. ^a *He that is born of God heareth God's Word; therefore ye hear not, for ye are not of God.*

90. So also now, the present Strivers, Contenders, Disputers, *Despisers* of God's Children, are not of God, but only from the verbal Tattle of the Mouth, from the *Pharisaical Root*, and hear not Christ teaching them; neither will they, but thrust him *designedly* from them, and set them in his Stead.

* Jer. xxiii. 21.

91. They are *not* Apostles of Christ, *viz.* their Successors; but they serve their God *Mausim*, who climbs in their Mouth as a Thistle above the Wheat.

92. ^b *They run and none hath sent them*, but only the Fictions of their Hearts, for the Pleasure of human Honour, and serve and minister in the Office of *Mausim* the Antichrist, whom *they* have set in the Place of Christ.

93. Christ calls them tearing *Wolves*, which devour the simple Flock with their Blaphemies, and kill Christ with the Poison of their Scorn, and raise themselves aloft, as Thistles among the Wheat, and set themselves up in the Honour of Men, and *lead the World astray*, and cause the Thistle-Children to raise Wars, and to make desolate Countries and People, to which they diligently help in their poisonous, embittered, perverse Spirit, to counsel and administer Service.

94. Therefore *they are those* of whom St. *Paul* here speaks, *Rom. xi.* and produces the Prophet *David*, *Psal. lxxix. Let their Table be a Snare, and a casting backward, and an Offence for them to stumble at for their Recompence: Blind their Eyes that they see not, and bow down their Backs always.*

95. That is, let them recompence one another in their *Blindness*, in that they in Christ's Office hunt only after Might, Pleasure, and Voluptuousness, that they may persecute, disdain, despise, contemn, and scorn one another, and attribute and ascribe the Name of Christ in them to the Devil.

96. And devise upon their Beds how they may meet and be even with one another, and fit them with Subtlety, and daub over their Vileness with the Scripture, as if they did it out of Divine Zeal *for the Truth*, to please God, and to serve their Brethren thereby.

97. These run like raging Wolves and evil ravening *ferocious* Beasts in the Wrath of the kindled Anger of God, and snatch and tear the Name of Christ out of the simple Lay Peoples Mouths, and stuff their Hearts and Mouths full of the Blasphemies of the false Contrivances of their Hearts, which they pour forth and *shed abroad*; so that one Man despises, scandalizes, blasphemes another, and makes them Hereticks, and holds them as *dishonest* and unfit for Society, for the Name of Christ, according to their contrived Opinions.

98. And thus also they worry and devour themselves, so that one *Party* roots out the other, and recompence the Malice, Falsehood, and Wickedness one of another, - as *David* here says.

99. These now are those of whom Christ says: *° They sit in the uppermost Seats of the Schools, or Synagogues, or Churches; and suffer themselves willingly to be greeted in the Markets; which make a Shew of Prudence, Discretion, and Rationality, but their Hearts are full of bitter Gall, and their Ways are dangerous; the Poison of Asps is under their Lips, and they serve me unprofitably and slightly, says the Prophet.* ° Luke xi. 43.

100. None of these are at all under the Election of God's Children; but those only of whom Christ speaks, where he says, *° Love ye one another, for thereby Men will know that ye are my Disciples: Also, If ye continue in my Sayings, happy are ye if ye do them.* ° John xiii. 35.

101. Also, *He that leaveth not House, Money, Goods, Wife, Children, and denyeth himself, and followeth after me, he is not my Servant or Minister.*

102. The Heart must give up all, and hold nothing for its *own*, but think, that in his Condition and Employment he is only a Servant of God and of his Brethren; and that he must manage all that he has, and do *as God* requires, and will have him do.

103. And not cover himself over with the Mantle of Christ and his Merits, and remain under it covetous, proud, envious, and wrathful.

104. All these, how many soever they are, *so long as they are such*, are those of whom *Paul* and *David* here speak; and they are indeed called, but they are not under the Election of Grace, *unless* they convert in the Time of Grace, and forsake all in their Hearts, and imitate and *° follow* Christ.

105. No outwardly imputed Grace do they receive, unless they be Children of Grace, and then the *imputed* Grace receives them into it, which is Christ. ° Learn of me; for I am meek, and lowly, and ye shall find Rest to your Souls.

106. Without Christ they are meer *Pharisees* and flattering Hypocrites; let them glisten with the *imputed* Grace as much as they will, yet they are Wolves, of whom Christ bids us beware.

107. Though they say never so much, *here is the Church of Christ*, it is all nothing: *By their Works*, says Christ, *ye shall know them*: They follow not Christ, therefore they are Thieves and Murderers, says Christ.

108. And though they object that the Office and *° Function maketh Men High Priests* ° Heb. vii. 28. which have *Infirmities* and Weakness, and cover themselves finely therewith, yet all avails nothing; the Heart must be, and converse in, Christ.

109. And although as *St. Paul* says, *Lust hangeth on to the Flesh*, and that *Sin dwelleth in the outward Flesh*; yet Men see very well who they are that desire to kill Lust, and to follow Christ.

110. Where Covetousness and Pride are within, there a *Pharisee* lodges; excuse thyself how thou wilt, yet thou hast him about thy Neck.

^aRom. xi. 15. 111. St. Paul says, ^b For if their Loss be the reconciling of the World, what should it otherwise be but to receive Life from the Dead.

112. If the Leaven be holy, then also the whole Lump is holy; and if the Root be holy, then the Branches are also holy.

113. This one Text overthrows all Opinions concerning God's imputing of Grace to the Ungodly; I say, it overthrows them *all* to the Ground, and sets them upon the true Ground of the Root.

114. And shews, that God does not harden some of his Will and Purpose, that he would thereby *show* what his Grace is.

115. For St. Paul says, What should that be other than to receive Life from the Dead? He sets the *hardening* upon the Root; as that an evil Tree bears evil Fruit, and a holy Tree holy Twigs or Branches; and the Anger of God generates Children of the Anger, and that out of the Sins and Vanity of Man.

^aRom. viii. 28. 116. Which yet must serve for a Light to the *Heathen* or *Gentiles*, as he says to all that love God, all Things must serve to the best, which are ^b called and generated according to the predestinate Purpose of Grace.

117. The Forgiveness of Sins, where the Scripture says, He forgives them their Sins, and imputes the Grace to them for Justification, passes only upon those in whose inward Ground *Christ lives*, and to whom Sin in the Flesh hangs, as with *David* and others beside, so that they often fall: These, the Grace in them, helps *up again*, and overthrows and destroys Sin, and its Surprisal.

118. And this befalls not the hardened without Repentance and Conversion; they should not dare to sin upon that *Presumption*, that God should take Occasion upon their Damnation, in that they in their Will lye dead in Sin, to cause his Grace to be seen in them, and to convert them with a special Calling and *Compulsion*, as if he would out of a special Purpose make an Angel out of a Devil.

119. For then *Lucifer* with his Followers would have *some Hope* also.

120. But he lets his Sun shine the whole Day of their Life into their Mouths and Ears; and calls them and says, *Harden not your Hearts* with actual Sins, that the Word may sound aloud in your Hearts and take Root.

121. For it is possible that a poor Sinner, dead in Sin, should be converted, if he will stand still from his Images, Imaginations, or selfish *Desires*; and, but for the twinkling of an Eye, *hear what the Lord speaks in him*.

122. But the hardened, embittered, perverse Spirit, will not hear the Lord's Voice speak within himself; but says only the Letter, the Letter, the written Word *alone* is the Thing; and that he draws this Way and that Way, and boasts himself thereof; but the living Word, which has outspoken or *expressed* the Letter, that he will neither suffer nor hear *in* himself.

123. But if he would come to Knowledge by Experience, then he must beforehand suffer himself to *die* to the Letter, and then the Spirit first makes himself rightly *living* in the Letter.

124. That is, he must die away to all the Letter, and account himself so *unworthy*, that he is not so much as worthy in the least of the literal Word, as the poor *Publican* in the Temple; and that he has no Righteousness as to the literal Word, as one that has lost all, and *is not worthy to lift up his Eyes to God*, or that the Earth should bear him, or that he should be reckoned or accounted among the Number of the Children of God.

^a2 Cor. iii. 6. 125. Then he has lost all, and ^b the Letter hath killed him, for he thus yields himself up into God's Justice and Judgement.

126. Herewith he must hope in the meer Mercy of God alone, without any Worthiness of his own, and plunge himself thereinto as one that is dead, who has no Life in him, let *any* do whatsoever they will with him; he must despair of all his *own* Works, and demerit himself barely with Hope, into the most inward, meereft, or pureft Grace of God.

127. This the Soul must do; and if it does so, and may but stay so for the twinkling of an Eye, then the first incorporated Covenant, *viz.* the *free* given, presented, bestowed *Grace* lays hold of it, and gives itself *into* the Soul.

128. Now, as soon as that is done, then the Spirit of Christ, *viz.* the speaking *living* Word stands up in the Soul, and begins to speak God's Word; and then instantly the holy Spirit there proceeds forth from the Father and the Son, and intercedes for the Soul in God's Righteousness with unutterable Sighs in *Prayer*.

129. As it is written; *It*, that is, the poor Soul, ^k *knoweth not what it shall pray, but the Spirit of God intercedeth for it, with unutterable Sighs, as it pleaseth God.* ^{x Rom. viii. 26.}

130. And then the Letter, which in the Law of God's Righteousness has killed the Soul, makes it living again, and implants or *institutes* it for a *Teacher of the Word*, both in the *Power* of the *living* Word, and in the *literal* Word.

131. For *these* afterwards *first* enter in at the Door-into the Sheepfold of Christ; and the Sheep hear their Voice, as Christ says.

132. But all the rest, one and another, what Name and Title soever they are of, who enter not in by the Door of the *living* Word, through the literal Word; they climb up another Way, and are Thieves and Murderers, as Christ says, and the Sheep hear not their Voice.

133. For Christ alone is the Door; understand, the living Christ *in his Life* and speaking *in us* out of the Soul; the same enters through his literal Word into the Hearts of Men, as by *Peter's* preaching on the Day of Pentecost.

134. Whosoever otherwise *raises up* himself to be a Teacher of the literal Word, he is not sent of God, and comes only of purpose to steal, *viz.* to steal and take away *Christ's* Honour.

135. And thus may a poor Man, dead in God's Anger, become living again, though he were quite dead: ¹ *For Christ is come to call Sinners to Repentance, and not the Righteous.* ^{1 Matt. ix. 13.}

136. And if one such ^m *poor Sinner*, shut up in the Anger of God, comes, then *there* ⁿ *is Joy in Heaven in the Presence of God's Angels, more than at ninety-nine righteous, who are apprehended and are holy Twigs, and need not first have such a Ground and Foundation as this, but the Ground lyes in them beforehand.* ^{n Luke xv. 7, 10.}

137. But to these is the Ground in God's Anger manifested; and here God shews to them *how* the Life is sprung up out of Death; and how Christ destroys the Devil's Kingdom and breaks Hell in Pieces.

138. Therefore this is our certain Conclusion ^a, that *no* predestinate purposed Conclusion of any Man to Damnation is made, so that it is impossible he can be converted. ^{a Certain Conclusion.}

139. Though indeed he *cannot* convert himself, yet his Soul has Might and Power from its very Original, out of the Eternal Science of the Abyss, to throw himself into the Abyss, into the Ground *wherein* God generates and *speaks his* Word.

140. In which Abyss of the Creature the *free* Gift of the bestowed *Grace* lyes *in all Men*; and sooner inclines itself towards the Soul, than the Soul does towards this deep Grace.

141. And then may the Soul well be taken hold of in God's Grace, when it thus falls into Christ's Arms, who much readier *gives* the Possibility and *Ability* to it, than itself is to desire it.

142. But if any one will fay it cannot demerſe itſelf into the Abyſs, he ſpeaks as one that underſtands *not* the Myſteries of God, concerning what a Soul is, and what an Angel is, and will needs break off the Twig from the Tree wherein the Twig ſtands.

^c Note.

143. The Soul is ſpoken out of the Abyſs into a Creature, who will break or interrupt the *Right* of Eternity, ſo that the Eternal Will of the Soul, which is come into a Creature, out of the *one* only Eternal Will, ſhould not dare to demerſe itſelf ^o with that *ſame* Will of the Creature into its Mother again, out of which it proceeded?

^p Note.

144. Into the Light which is extinguished in it; ^p it *cannot* demerſe itſelf in its *own* Ability.

145. But into the *Cauſe* of the Light, wherein there is neither Evil nor Good, it *can* demerſe itſelf; for *itſelf* is the Ground: Now therefore, if it demerſes itſelf, and falls down from its Imagibility or Imagination in itſelf on to the Abyſs; then it is *there* already.

146. And in this Abyſs lyes its Pearl; and *Chriſt there ariſeth up from the Dead, and ſitteth there at the Right-hand of the Power of God in Heaven in Man.*

147. Oh that we would once ſee *where* it is that Chriſt ſits at the Right-hand of God! Oh Man, be not ſo blind! How wide doth God ſet open the Door of his Grace to you?

148. Do but accept of it; look upon the Time; your *Viſitation* and fetching home is born or begun, and do not trample upon the Free Gift or beſtowed Grace of the Divine gracious Manifeſtation or *Revelation*, with the Feet of your deaf Reason.

149. *All* the while a Man lives, he has the Gates of Grace open to him; there is no Conclusion made upon him to Death from the *Divine* Will; for the Father has given the Key of ſhutting or Conclusion of his Righteouſneſs into the Grace of Chriſt, *viz.* into his Son.

150. Your hardening is of *yourſelf*: God's Anger hardens you in your inherited, innate, and actual Sins, and not any foreign ſtrange Will entering into you from without, *externally*.

The Twelfth Chapter.

A brief clearing of ſome Questions which make Reason to err; according to which it ſuppoſes that God hardens Man out of a ſpecial predeſtinate purpoſed Will; and how they are to be underſtood.

^a Acts xiii. 48. 1.



IT is mentioned in the Acts of the Apoſtles thus: ^a *And they believed, ſo many of them as were foreſeen, or ordained to Eternal Life*: This is the Stumbling-block of Reason, and Reason underſtands it *not*.

2. When did the foreſeeing or ordaining begin?

3. Thou ſayeſt from *Eternity*, BEFORE the Creature.

4. Yes, I ſay *ſo too*. But **IN** the Creature, not from Eternity; for the *Creature* was not then.

5. God ſaw from Eternity in Love and Anger what *would* be, if he compressed, comprifed, comprehended, or compacted the Eternal Nature into Creature.

6. For he saw well in himself, if the Temperature should be brought forth into a Disability, Separability, or Distinction, and that the Separability should comprise or compact itself into a creaturely Will, there would be *Contrariety*; and yet it is even the Ground of the Divine Manifestation or Revelation.

7. But the Scripture says *not*, that God has ordained the Willing into Separability from Eternity to an Eternal *evil* willing, and to an Eternal *good* willing, so that every one must so will, as he is *inevitably* ordained to it: For *Adam's* and *Lucifer's* Alteration of their Wills does demonstrate that they were *free* in their Wills; but in the Fall *Adam* lost the *Well-willing*.

8. Now herein after the Fall it is said, those who out of the Eternal Will were hitherto foreseen at this Time; for the Text sounds clearly, saying, *And the Lord added so many of them as were foreseen, or seen in the Light of Grace.*

9. Those to whom the Divine Eye was open, were at this Time seen and foreseen out of, and *in* the Eternal Ground; as it is very clear in the second of *Acts*: 'The Lord added' *Acts* ii. 47. *daily those that should be saved.*

10. Not those that *were* saved from Eternity, but those that *should* be, says the Text; those that were then saved out of the Eternal Election in Christ JESU, those he daily added to the *Church* or Congregation.

11. Why not *at once*?

12. Answer; They were not yet *become* saved: They were indeed, in the foreseeing or seeing of God, that they should be saved; but the ordaining came to pass first in the *adding* to the Church when they were saved.

13. Why did only 'three thousand Souls' convert on the Day of Pentecost, and some 'Acts ii. 41. continually afterwards?

14. They were not yet foreseen *within* them: That is the $\left. \begin{array}{l} \text{Vorsehung} \\ \text{foreseeing} \end{array} \right\}$ in this Place.

15. When the Grace begins to stir, and breaks through the VER-, *viz.* through the *Anger*, then the creaturely $\left. \begin{array}{l} \text{VER-SEHEN} \\ \text{Fore-seeing} \end{array} \right\}$ or $\left. \begin{array}{l} \text{EIN-SEHEN} \\ \text{In-seeing} \end{array} \right\}$ or internal seeing out of the Eternal Grace begins.

16. For how can a Thing be ordained from Eternity, that has *not been from Eternity*?

17. How can the Soul, when it was an *Ens* and Scene in the *Divine Wisdom*, be from Eternity ordained that it should be a 'Devil? which were abominable to be spoken; and yet no other Understanding or Meaning will be suffered or *admitted*. ' Or, to be damned.

18. If Men should build upon such an Ordination from Eternity, then all *teaching* were in vain.

19. What *need* Grace to be preached to those that cannot fall, who stand in an unresistible, uncontrollable Predestination?

20. This foreseeing from Eternity is understood *in Christ*, that those who do believe, those were foreseen from Eternity in the Wisdom.

21. That when God should once move himself, and introduce Nature into Separability to the creaturely Manifestation, and the Name JESUS, *viz.* the *highest Love* of God should give itself into the Science of the fiery Will into the Separability, and introduce itself in the fiery Science into the Kingdom of Joy, and would change the Wrath into a Love-Fire in the Soul of Man, which must arise out of the fiery Science or Root.

22. Then the Grace in the Name JESU would *espouse* itself for a 'Pledge or Conduit into the soulish Ground, as it was done in Paradise after the Fall. ' Banner, Ensign, or Mark, or Aim.

23. That same *Pledge* or Earnest was marked, or fixed, or imprinted in the one only Woman's Seed, wherein the foreseeing lay, out of which all Men proceeded.

24. But the Separability, or Distinction, in the fiery Science continues *as long* as the Souls are generated.

25. There is no certain Ordination from Eternity upon any Soul *particularly*, which is yet to be born, but only a common, *universal*, foreseeing of Grace: The Ordination begins with the Time of the Tree.

26. The seeing is even in the *Seed*, before it is a Creature; and then God knows what the Ground will be.

27. But the Judgement belongs to the *Harvest* Time; as Christ speaks in all his Parables or Similitudes.

• Acts xvi. 14.

Of * Lydia, the Seller of Purple.

28. IT is written of her, *The Holy Spirit, or the Lord, opened her Heart*, that she believed in the Name of JESUS.

29. It was with *Lydia*, as it is with all *Strangers* and *Foreigners* who know not the Name JESU, and yet proceed in the inward Ground without any Imagibility or imaginary Conception, and *Desire* to know the one only God, and to give up themselves to him: Those are laid hold on by the incorporated Grace of the inspoken Word, and, without the Knowledge of *Reason*, are elected and generated Children of Grace; as is to be understood also concerning this *Lydia*:

30. Though in the Beginning she might have taken *Paul* for a *strange* Teacher; but when she heard that he preached the Law of *Righteousness*, that the Law of Sin, which held Man captive, was fulfilled in such *Grace*, then stirred in her, in its Hunger after Justification, the inward Ground of the incorporated Grace, and Christ became *living* in her, so that she received and perceived Christ's Voice in the Words of *Paul*, and what Christ taught in her, for Christ was become audible in her.

31. But with the other Heathen People it was not so, for it stood only in the Imagibility or Imagination; their Hearts were not *inclined* to the one only God, to know him; for they had their Heathenish Idol Gods whom they served; and would needs hear some *new* Thing of *Paul*.

32. Nevertheless the Word entered into their Ears, and pressed into those who were of a good Ground, who afterwards were converted, when they *heard more* preached of Christ; as in the same Place afterwards *many* thousands were converted, when the Word took hold of them more and more.

35. And so *afterwards* many of them were converted, who heard *Peter* on the Day of Pentecost, and yet *scorned* it that Day.

34. But when the Word sounded more and more into them, then came the Hour of their inward hearing; as it was with *Longinus*, who ^x *pierced Christ into the Side*, the first Time the Hour of his Conversion came when he heard many say Christ was the Son God, and became a Martyr for Christ's Sake, as the *Histories* mention.

x John xix. 34.

35. And Men should not here say, that *Lydia*, above all others, was from Eternity ordained to this, that she *alone* should hear or hearken to *Paul*: She was at this Time in the Divine Preparation, and would fain understand the true Ground concerning God; her Heart panted after it, and *therefore* God opened her Heart.

7 Acts xvii. 11.

36. But others were not at *this* Time prepared; but when the Holy Spirit began to knock at the Heart, it took hold now in the Ear, till they opened to him, and thought and considered upon it, ^y *and searched the Scriptures, to see whether it was so* as *Paul* said; as is mentioned concerning the *Ephesians*.

37. But when they heard the Word more and more, then they had plainly the hungry Door of their *Hearts* opened, where Christ with his Word had Room.

38. As it has gone also with all the *Heathen*, and also with the *Jews*, who first scorned Christ, when he hung upon the Cross; but when they saw what was then done, ² *they were struck in their Hearts* and converted, and said, *of a Truth this Man was a good Man, and the Son of God.* ² Mat. xxvii. ^{54.} Virtuous or honest.

39. This was done to those *Jews* whose inward Ground at this Time stood open, to whom God opened the incorporate Grace in the *Spirit* of Christ.

40. As Men find often in Histories, that many Men in their contrived Heathenish Imaginability or Imaginations have a *long Time* scorned Christ, and yet in the End, when they have entered into the earnest Ground of themselves, and have exactly perceived what *Kind* of Fables, as they call them, have been related concerning Christ, they have converted.

41. For as soon as the Heart stands still from its Imagination, and sinks deeply into the Ground of itself, then the Voice of Christ in the *Word* presses in, and *knocks* in the Essence of the Soul.

42. The Imagination, or imprinting of the earthly Substance, *binders* the Heart that it cannot stand still to God, and come into its inward Ground where *God* teaches and hears.

43. For God himself is present in *all* Places, through and through all; as it is written, *Am not I he that filleth all?* Why should the Soul then demerse itself into any Thing else to hear God, than into its own *Abyss*? There God is, and dwells from Eternity to Eternity; he need only to be manifested in the Creature.

44. Moreover *he stands* in the Spirit of Christ in the same inward Ground, and *knocks at the Door* of the Soul: Now if the Soul turn but towards him, then Christ himself sets open to it the Door of Grace, and draws near in it, and eats the Supper with it, and it with him, *Rev. iii.*

Also, Matthew xiii.

45. ^b *TO you it is given to understand the Kingdom of God, but to others in Parables,* or ^{19.} Lukeviii. *Similitudes, that they hear and not understand:* Also ^c *He expounded the Parables or Similitudes to the Disciples,* and not to others. ^{34.} Markiv.

46. Here now Reason lyes so dead that it sees nothing without the Divine Light, and supposes that Christ would *not afford* it to others; they were not worthy of it: Although the People flocked after him, and with a hungry Desire heard him teach; but it has another A, B, C, and Understanding or *Meaning*.

47. Christ said to his Disciples, ^d *My Father will send you another Comforter, the Spirit of Truth, which proceedeth from the Father: When he is come he will inform you in all whatsoever I have said unto you, for he will receive of mine, and declare it unto you.* ^{14.} John xiv. ^{16, 17, 26.}

48. The Voice of the Father in Christ in God's Righteousness should not so enter into the *simple Lay Peoples* Hearts and Ears, except *some*, through whom the Father would work Wonders or *Miracles*.

49. But this Voice should enter into them, which the Holy Spirit brought with it out of Christ's Suffering, Death, and Resurrection, *viz.* the Voice of the *open Door* of Grace.

50. For, *before* Christ's Suffering, the Voice of the Holy Spirit in Christ was yet in God's *Righteousness* in the Law: But in Christ's Death was the Law of the Righteousness of God *fulfilled*.

51. Therefore afterwards the holy Spirit went forth through the fulfilling through Christ's Wounds, Blood, and Death, into the *greatest* Compassion and Mercy in the Spirit of Christ; *this* should the poor Sinners hear, who with earnest Desire seek after him.

52. But to the Disciples was given the Father's Voice in God's Righteousness, that they should *hear* it from Christ; for they should first *begin* with that same fiery Righteousness, in which the Father's Omnipotency stood, *viz.* the soulish Ground.

53. Afterwards was given to them on the Day of Pentecost, the holy Spirit out of the *Grace Love* out of Christ's fulfilling of the Righteousness, into the fiery Righteousness of the Father in the Law.

• Acts ii 13. 54. And when that was done, ^e then *the Tongues* in them, *viz.* the Father's Righteousness was *divided*; and the Spirit of Christ went forth through the *Partition* of God's Righteousness with the Flame of Love.

55. And that was done to them therefore, that they, in the Spirit of the Law and the Gospel, might be grounded from the Grace in the Spirit; for they were to do Wonders or *Miracles*.

56. For the Power of Wonders or Miracles comes out of the *Father's* Omnipotence and Property, and not through the Property of Love and *Humility*, which now must suffer, and give itself up into God's Law and Righteousness in the Anger, and fulfil the Anger with Love and Suffering, and also be changed into Love of Compassion and Mercy.

57. As we see clearly in Christ's Person, when he would do Miracles, then he first *prayed to his Father* in the fiery Omnipotence in the *Righteousness*.

58. But when the Father's Righteousness was fulfilled with his Love and Humility in his Blood of the Love-Tincture, of the Name JESU, then was the Father's Righteousness in the Anger *subjected* under the Love of Christ.

59. And out of that Subjection should *others* besides the Disciples, after Christ's Ascension into Heaven, *hear* the holy Spirit speak, and understand the Parables or Similitudes of Christ; as it so came to pass, that afterwards they well *understood* all Parables.

• Luke xxiv. 13. 60. For the Spirit of Christ from his fulfilling from his Resurrection *opened* their Understandings, as ^f *the two Disciples on the Way to Emmaus*, and a great Company of People, who heard the Spirit of Christ speak from the Mouths of the Apostles after his Resurrection by the right Sender, out of Christ's Sufferings and Death; they heard the Parables without the Exposition of *dark Words*.

• Matt. xiii. 34. 61. Therefore *Christ before* his Suffering, when he conversed and walked upon Earth, ^f *taught in meer Parables* or Similitudes, that they should not apprehend that same Spirit of Christ, but in the Righteousness of the Father.

• Acts ii. 62. For that was not the very Ground which he would bestow upon them out of his Grace; but that was it, ^h *on the Day of Pentecost*, proceeding from his Merit, when he overthrew Sin, and sealed it up in God's Righteousness.

• John xvii. 12. 2 viii. 9. 63. They were not *all* to go up and down in Wonders and doing Miracles, as the Disciples, who were ordained or appointed for it, from the Father's Righteousness; concerning whom Christ said, ⁱ *Father, I have lost none of them which thou hast given me out of thy Righteousness; but the lost Child of Perdition*, which was lost before, that the Scripture might be fulfilled.

64. Whereby Christ means, all those whom his Father had given him for his Order, Ordinance, and for the *Offices* of his invited Kingdom.

64. But others be generated through the Spirit of *Humility* out of Christ's Love, out of the Process or Way of the Suffering and Death of Christ, and follow him in his Way and Process, under the Banner of his Cross in Patience, and give up themselves out of God's Righteousness, and offer up themselves with their Humility into the *Spirit* of Christ; out of which began the *Jews* and *Heathens* murdering of them.

• Note the Martyrs of God's Truth. 66. ^k For by the Blood of the Christians was God's Righteousness in the Anger brought into the great Compassion of Love, so that in God's Righteousness *many* great Deeds of Wonder or *Miracles* were wrought in the Humility of Christ by the Chri-

stians, which at present for a long Time *hath ceased*, since Men will needs set the Spirit of Christ in Men upon soft Cushions, and place it in fat Bellies, in Might, Authority, Pomp, State, and Glory.

67. ¹ Which has only therefore appeared and been manifested, that he would suffer, ¹ Christ in the and fulfil God's Anger in his Righteousness, with the giving up himself into his Sufferings. ^{Christians.}

68. ^m Therefore behold thyself, thou Christendom so called, and consider whether thy Righteousness stands at present in the *Patience* of Christ's Sufferings. And whether thou seekest any more in thy Christian Name, than that Christ with his Love in his Sufferings and Death, may be manifested in thee; so that thou only desirest to be like ⁿ and *con-* ^m Note the Titulary Christendom. ⁿ Rom. viii. 29. *formable unto his Image*, wherewith he has fulfilled God's Righteousness.

69. Do but behold thyself: Dost thou not seek only vain Excuses or *Refuges*, and coverest and hidest the Sufferings of Christ under thy heathenish idolatrous Image? What dost thou, O thou *supposed* Christianity?

70. Thou wilt be a Christian with thy *disputing* and searching: Strange Languages shall make thee an Apostle; striving, raging, fierce Wrathfulness and Contention is thy Apostolical Heart; under which nothing sticks but thine own Honour, full of the Seekings and Thirstings of the *black Devil*.

71. Where hast thou thrown behind thee the Sufferings and Patience of Christ in his Obedience?

72. Thou wicked evil one! behold there comes a Messenger out of God's Righteousness, who will require an Account of thy Christian Name, that is hanging *on* thee with Fire and Sword, to overthrow thee in thy Falsehood, Perjury, Treachery, and Unfaithfulness, and manifest his true Children of *Obedience* in his Love: This thou wilt shortly find by Experience; we speak as we ought. AMEN.

Objection.

73. The Words of Christ also are objected, where he says, ^o *Father forgive them, they* ^o Luke xxiii. 34. *know not what they do.*

Answer.

74. As is above-mentioned; The Mysteries of the Kingdom of Christ, and of the true *Justification* of poor Sinners in God's Sight, were not manifested to the *Jews*, before the Justification in the Blood of Christ was effected.

75. Therefore now, those whom the Father had chosen for *Instruments* of the Process, Way, and Course of Christ, should not know beforehand what they did.

76. But after they had done it, God opened to them the *Understanding* for their Conversion: Therefore Christ prayed the Righteousness of his Father, which would have devoured these murderous and bloody Judges in the Anger, that God's Righteousness would *forgive* them in Christ's Blood.

77. None knew the Saviour of the World rightly; no, *not the Apostles themselves*, till the Manifestation or Revelation out of his Death.

78. And Men should not all say, that God has specially hardened these Men *for this*; that they have not been able to know Christ.

79. No: None almost knew him aright, what his Office was, till after his fulfilling of that for which he was come.

80. Those Men who sentenced and put Christ to Death, they sat in the Office of the Law of God's Righteousness: The *Law*, viz. God's Righteousness, put Christ to Death.

81. *But they supposed they did God Service therein*, and were zealous in the Law of God's Righteousness, of which Law they were also chosen to be Instruments of the fulfilling of the Law in Christ, viz. as Officers of the Law.

Afterwards
Paul.
Acts xxii. 3.

82. As ^r Saul also was, ^s so that he was zealous in the Law of God's Righteousness with true divine Zeal, as the Law required, till the fulfilling of the Law laid hold on him in the Zeal of his Purpose, and signified to him, that this Zeal in the Law was fulfilled with *Blood*: He must no longer henceforth be zealous in the Law of the Father's Righteousness in the Fire, but in the Law of the *fulfilling* in the Love of Christ.

83. For they are not the greatest Sinners who did crucify Christ; for they must do it, according to the *Office in the Law* which they bore.

84. But those are much more the greatest Sinners, who after the fulfilling of the Law *despise* and scorn Christ, and *put him to Death in his Members, and lye dead in Sins*, after the Grace in the fulfilling of the Law in the Power of the Spirit was proclaimed to them with Wonders or doing of Miracles; who stop their Ears, and blaipheme it; *these* blaipheme the Holy Spirit in the Merits of Christ in his glorious Revelation or Manifestation, and proclaimed and freely presented Grace.

85. Therefore we should rightly look upon the Scripture, and not speak of a *several* special hardening; in that Christ said, *they know not what they do*: None knew who Christ was till in his Death, and then they knew him.

86. But according to the Words of Christ it will follow that some may say, I do this; and I do that, but I *know not* what I do; God has so hardened me that I must do it. Also I must steal, lie, extort, gripe, and be angry, and thereby promote and carry on my Pride and State: Let him consider himself well *what he is*, whether he be not a Child of the Devil, who has hardened him with such a Contrivancè, Imaging, or Imagination.

87. If God has thus hardened him that he must of Necessity do it, then is the Law of his Righteousness far from him, and also the teaching of the Gospel; for he does what he should and *must do*, and inevitably can do no other.

88. All which runs counter and is *contrary* to the Law of the Father's Righteousness, and is against the Law of the Son in the Gospel; and none can shew him how to *excuse* himself with any Plea when God's Truth shall cast him as a Liar into Hell, whose Child he is in the caught Anger of God, *viz.* born of the Father of *Lies*, as Christ says of Satan.

Further Objections of Reason.

Luke xxii.
32.

89. ^s CHRIST prayed for Peter. that his Faith should not fail, and cease; why not for others also, that their Faith should not fail or cease? Therefore there must be a predestinate Purpose, says Reason.

Answer.

90. As was mentioned above, Peter and the other Apostles received the Ground of Faith out of Christ's Voice, *before* the fulfilling of the Law; their Faith rested yet in the *Law* of the Father, *viz.* in the Spirit of God's Righteousness.

91. Therefore Christ said to them, ^r he would send them another Comforter, *viz.* the Spirit of Truth, who would receive the Faith out of Christ's fulfilling and Death out of his Resurrection and Restoration; the same should remain with them, and lead them into all Truth, and receive of his, and declare it to them within them.

92. The first Faith was given them from the Father, when he gave them to Christ to be his Disciples; therein still lay the *Righteousness* of God in the Anger.

93. This Faith Satan desired to sift and press through, to try whether it were that which should and would take his ^s Kingdom in Man, and destroy Hell; which Faith in God's Anger could not yet stand out in the right Test of Trial in the Fire.

Right, Do-
minion, Go-
vernment,
Might, and
Authority.

94. Therefore the Name JESUS prayed for them, that this Ground wherein it afterwards in the Faith of Love and *Humility* should do Wonders or *Miracles*, should not cease in them; else the Wonders and Miracles would not have followed to be *so fiery* over Life and Death, *viz.* over God's Righteousness, which the Love in the Blood of Christ overcame.

95. But to *others* this Faith was not yet given; for they were not yet Apostles, but must wait for the Promise, when the Faith of *Grace* was given them.

96. And because of that Faith of Grace, Christ prays also for them, as for *Peter*, that their Faith should not fail or cease: As it is written, *he sitteth at the Right-hand of God, making Intercession for us*; and prays the Righteousness of God without ceasing, with unspeakable Sighs for us in ourselves.

97. If we would but once learn to see and *understand the Scriptures*, and go forth from the unprofitable Babbling into the Ground of the Truth,

98. Then *none* would say, Christ prays not for all Men as he prayed for *Peter*, that his Faith might not fail or cease; for he, *viz.* Christ is the actual praying, *viz.* the Prayer in ourselves.

99. Why do we then juggle so with such Objectings? We have cleared them upon the Desire of Friends, and intend it *faithfully*.

100. When Christ said, *Father forgive them, they know not what they do*; then he prayed for all who *yet knew him not*; and yet would learn to know him.

Objection.

101. But it is objected he suffered *Judas* to despair.

Answer.

102. Consider the *Scripture* what it says of *Judas*; Christ said, *I have lost none of them that thou hast given me, but the lost Child of Perdition*; that the *Scripture* might be fulfilled which says, ^x *He that eateth my Bread, trampleth me with his Feet.*

^x Psal. xli. 9.

103. Seest thou not that Christ calls him the lost Child of Perdition, which was plainly a *Thistle* before; which the Anger of God's Righteousness had generated in itself *to its Life*.

104. Therefore must this *Judas* be called an Apostle for a *Figure* and for a Betrayer of Christ, to signify what Kind of People would be among Christ's Teachers in the future, *viz.* they would feed upon the Bread and Cup of Christ under a Shew of great Holiness, and would *only betray* and help to sentence to Death Christ in his Members.

105. As for a long Time Ministers of the *Antickristian* Churches in the Sects have done so, and do so at this Day, who betray, defame, slander, and stigmatize the true Christians, and *help* to crucify and put Christ to Death.

106. Therefore Christ said, that thereby the *Scripture* must be fulfilled, which intimates concerning Christ, that he should *continually* be so betrayed and put to Death in his Members; that God's Righteousness might also be thus continually fulfilled *in Christ's Members* to the End of the World.

107. Therefore must these *Judas's* or Brethren of *Judas* be Instruments of God's Righteousness in the Anger for it, and must be numbered and *reckoned* together with the Apostles, so that *Men believe* them to be Apostles.

108. They must have Apostolick Calling *from Men*, and sit in Christ's Stead, and eat the Bread of Christ, that Christ indeed in his Process and Way in his *Members* should always be betrayed, and the Process and Way of Christ not cease till he come again, and *fetch home his Bride*.

103. For these Brethren of *Judas* serve God also in his stern, severe Righteousness, that it may continually be fulfilled in the Blood of Christ in his Members: For ¹ *the Wicked is to God a good Savour unto Death, as the Holy are so unto Life.*

110. Thus seeing God is an angry and also a loving God, therefore must, and ought still, always the *Figure* ² and Christ's Office stand near one another; that one may drive forward the other, and be manifested one in another, to the *Praise* of the Glory of God at the Day of his appearing.

111. But *none* can with any fundamental Ground say, that God out of a special particular Will and predestinate Purpose hardened *Judas*, so that he had no Ability to convert.

112. No; but the Righteousness of God in the Anger had laid hold on him, and generated and formed him unto a Thistle, *before* he was an Apostle, even in the Seed, *before* the Soul was generated, *viz.* out of the inherited *innate* Sin, which God visits and punishes in the third and fourth Generation.

113. Thus God's Righteousness presents a Figure in *Judas*, shewing how Man is laid hold on in God's Righteousness to the *Damnation* of Death.

114. And as this Righteousness should manifest Christ as to his Death, that he should in the Righteousness for the People die to Sin, and satisfy the Righteousness.

115. So the Anger sets its own Figure in *Judas* near Christ in his Office, that Men might know it was God's Will that his Anger in Men should be *overtbrowne*: And yet the Anger's own Will in God's Righteousness should remain dwelling in itself as a *Center* to the Manifestation of God, as before is explained concerning the *Center*.

116. But if any shall say, *How* can a Child in the Mother's Body or Womb help it, that it is a Thistle?

117. To such is answered, that the Fault is in the *Root* from whence the Thistle itself is; as Christ says, *A corrupt Tree cannot bring forth good Fruit.*

118. The Anger of God will also become creaturely; but that is *not* from God's predestinate Purpose, but from the Wrath of the Eternal Nature itself, which is not God but Wrath, *viz.* a *Cause* of the Fire, out of which the Light is manifested: If thou dost see nothing here, then God help or advise thee.

119. But if a Man will say, *Judas* was sorry for his Misdeed and Fault.

Note. 120. That is very true: The *Devil* himself is also sorry that he cannot be a good Angel and a *Devil* too; and because that cannot be, *therefore* he despairs of the Grace of God, and that is his Eternal Hell.

121. So also *Judas* was sorry that he was thrust out from God's Grace, but *the Grace* he desired not; for the Fountain to the Desire of Grace was not in him; he was not generated out of the Faith, *viz.* out of the promised Seed.

122. And though he came out of the very same Nature wherein the Faith lay, and had also the incorporated Word in the Abyss of the Soul; yet his *Soul* had clearly a Figure, Resemblance, or *Disposition* of the *Darkness*, which in the Grace was quite dead, and unfit, or incapable of Life.

123. For though a Thistle be set in Honey, yet there grows only a fat lusty Thistle out of it; to these Grace does not belong; for Christ said to his Disciples, ³ *Take and drink; this is my Blood, which is shed for you and for many.*

124. In the Blood was the Tincture; the Sun gives not its holy Tincture to the Thistle; which Thistle has a false evil Life towards the Tincture; indeed, it gives to the same both *Ens* and Substance, but the Thistle is *not capable* of the Jewel; it only receives a Property from the Sun, according as will best *serve* its Turn: Thus it is here also to be understood.

125. St. Paul says, ^b *Because they discern not the Lord's Body, therefore the Wicked receive it to Judgement*; as the Thistle does the Sun.

¹ 2 Cor. ii. 15, 16.

² Text, *in*.

Note.

³ Matt. xxvi. 26, 27, 28.

^b 1 Cor. xi. 29.

Objection.

126. Also in Reason it is objected further concerning the blind Man, when the Disciples asked Christ, ^c *Who hath sinned, this Man, or his Parents?* To whom Christ gave ^c John ix. 2, this Answer; *Neither hath his Parents nor this Man sinned; but it is that the Works of God* ³ *might be manifested.*

Answer.

127. God has included the ^d Kingdom of this World in Time, Number, or Limit, ^d Dominion, Measure and Weight: And God's Works stand in a moving, working Figure, when the ^d Figure shall be manifested and laid open; then the same stands there wherein and where- ^d Dominion, Government, Working, and Effects.

128. When Christ should be *manifested* in this faithful Man that was born blind, before Christ's suffering and fulfilling the Law of Nature; the Law with the Eye of Nature must *first* kill him, that Christ may open the Eye of Faith for him; which Eye of Faith afterwards also should open the Eye of Nature through *Grace*: And it was a *Figure*, shewing how we in *Adam* were blind as to God; and how we in Christ should become seeing again.

129. For the Blindness of this blind Man came *not* from a special, particular, inherited, or innate Sin, for he was a *Seed* of Faith; in whom Christ with his receiving or assuming the Humanity was stirring, wherein he also believed on him: But this inward Seeing of Faith out of Christ availed *not yet*; he must first become seeing through a human Voice.

130. For when ^e JESUS became Man, than the human was generated into God's ^e Or Christ. seeing: But the Law of God held this seeing in the poor Sinner yet *captive*, till our Eyes saw from his Death from the fulfilling of the Law.

131. Therefore, that this Man, in the Seed of Faith in the Mother's Body or Womb, was to become seeing through Christ's Entrance into, and Manifestation in the *Humanity*; therefore Nature killed his Seeing or Sight, because he must not with the Faith see through the Light of Nature; for the Righteousness of God in the Law of Nature was not yet satisfied or fulfilled.

132. *Therefore* must this Man be born blind, that the Divine Eye in the Faith might make him seeing, through the inspeaking of the holy Name JESU, that the Holiness of God might be manifested.

133. And Men must not say, that this blind Man was born blind through a special, peculiar, predestinate *Purpose*, but he was one sprung out of the Root of the Seed of Faith; which Faith the Name JESU, *viz.* God's Light in the Love, should make seeing.

134. He was one in the Clock-work or Motion-work of *Christ*, who was given of God the Father to Christ, for his Process and Way that he was to walk in; as the *Pharisees* in the Clock-work of the Law of God's *Righteousness*, came also to the Process of Christ.

Objection.

135. Also that saying, *Matt. xxiv. 24*, is brought in by Reason; whereby thou wilt maintain God wills that Man should be deceived, seduced, and damned, where Christ says, ^f *False Christs and false Prophets shall arise; so that in their Errors, if it were possible, the very Elect might be deceived.* ^f *Matt. xxiv.*

Answer.

136. This Text says, they *shall* arise: But it says *not* that they are *sent* from God, much less out of Christ, to whom all Power and Authority was given in Heaven and upon Earth.

137. Therefore these false Prophets should arise out of the predestinate Purpose of God's *Anger*, viz. out of the Zeal of the Righteousness, and *sift* the verbal Christians Hearts, who call themselves Christians.

138. These should, through this imbittered Spirit of God's Anger from the Process of Christ, be sifted, that *they should believe the Spirits of lying*; seeing they call themselves Christians, and yet Christ is *not in* them, but they are Children of the Anger.

139. Therefore should they represent their Image of Abominations and false Expositions and Contrivances, that the Children of the *false Name* of Christ, covered with the Purple Mantle of Christ, might depend on and cleave to them, and separate the true Christians from them, that it might be known who Christ is.

140. And that Christ also might be manifested by the *false Prophets* of the Process of Christ, with their betraying, killing, and causing him to suffer; and that Christ might continually be put to Death by the Pharisees and Heathens, for the Sake of their false Worship.

141. For God's Righteousness requires the Church of Christ in Blood, and always presents a Cause thereof with the false Prophets and *false Christians*.

142. Which false Prophets, together with the Heathens, viz. the Tyrants, without ceasing put Christ to Death in his Members, and offer them up in Sacrifice to the Righteousness of God, whereby God's *Anger* is killed in the *true* Christians.

143. If Men at present will *know* those false Prophets, who they are; let them look upon those who have scraped together *Opinions* out of the *Letter*, and compiled and set forth stately fine dainty Postils, or Expositions full of scandalous Libels and Conceits, quaint Expositions and Quibbles of God's *Anger*, whereby one Sect smites the other in the Face and Eyes, and cries out against them for *false*.

144. And yet those very Cryers live, one in the same Manner as the other does, and write only for their Honour, that they may seem to be very *highly learned* Men, upon whom the whole World should look, and account them to be Christ; and yet they are but the titular, verbal, and *Lip-Christ*, without Grace.

145. Also they live altogether without the Way and Process of Christ, in vain fleshly Lusts, and contrive more and more daily how they may invent new *Orders*, *Ceremonies*, and *Ways* of Worship; in which they get a glistering Shew, and Men reverence and honour them so much the more, and *endow* with Riches, to the filling of the Belly of their *Belly-God*, Maufim.

146. These have *not Christ's* Spirit in them, neither are they the Apostles of Christ, but all, one and other, only *false Prophets*, which expound from the *Letter*, without Knowledge and Experience.

147. For what they say, they themselves neither know nor *believe*; and they are the devouring Wolves, of whom Christ says, they have not the Knowledge of *Christ in them*, and yet they *prophecy*.

148. But of those who are in Christ, he says, that it is *not possible* that they can be deceived; these are they in whom Christ is *become Man*: They are according to the inward Ground in Christ, in Heaven in God, and hear Christ speak in them; for they hear only God's Word, and not the false Prophets.

149. If Men at present should in the Sects eject and cast out these false Prophets, then the Apostolick ^s Hierarchy would soon be small, which *call themselves* Apostles.

150. Therefore Men should not say at all, that God therefore permits that such false Prophets should come, *because* he will *not* afford Salvation to those Men, who *otherwise* might attain Salvation; as Reason errs in thinking that God has ordained one Company to Salvation and another to Damnation; and that *God* will have it so, and therefore *he* ^h sendeth them strong and powerful *Delusions*, or Errors, that they might fall, that he might shew his Anger upon them. ^{h 2 Theff. ii. 11.}

151. Dear Brethren, who are overwhelmed with such Conceits, we advise you not to learn *such* Fictions: Be first assured in Christ's Spirit *within* you fundamentally; or else you will be laid hold on in God's Righteousness, together in the *Number* of the false Prophets.

152. If you have not the Door of Christ in your Soul *open*, that you may in the Spirit of Christ ¹ go in and out, and find true, certain, assured Pasture for the Sheep, that ye may ¹ John x. 9 feed them in Christ's Herbage or Food; let it alone.

153. Your *University* Arts and Sciences of the Schools, where you smite, overcome, and slay one another with Words of Reason, and afterwards write and teach such ^k Vic- ^k Victory's tories of Reason for the *Truth* of Christ; that will not avail you in the Sight of God. Reason will not avail.

154. For Christ calls ¹ these Thieves and Murderers, who without his Spirit, and the Know- ¹ John x. 8 ledge of him, creep and climb in at another Door, viz. through Conclusions of Reason, without the Knowledge and Will of Christ.

155. If ye be not armed with Christ's Spirit, then enter not into Battle against *so* potent and mighty an Enemy as the Devil; and against God's Righteousness in the Anger, ye shall not with your Conclusions of Reason, without the Blood of Christ *in* you, there prevail; ^m but ye shall be imprisoned in God's stern, severe Righteousness in your Con- ^m Note 1 King's chap. xxii. clusions of Reason, and be *chosen* or elected for *false Prophets* in the Anger of God.

156. For none is a Prophet, except he be generated in the great Clock-work of the Divine Ordinance, in the ⁿ outspoken or *expressed* Word, in the Limit of the Time out of ⁿ In the pro- God's Righteousness, wherein the *Holy* Spirit through that Limit speaks in the Divine ⁿ duced Crea- Ordinance. tion.

157. He must be a *Limit* in the Clock-work in *Mysterio magno*, in the great Mystery, through whom the Spirit of God points at another Limit or Period of Manifestation: Such were the Prophets of *old*, and are so *at this Day*, who stand in the Limit of the great Clock-work, in the foreseeing of Grace in Christ JESU, wherein ^o God bath fore- ^o Eph. i 4: seen, viz. seen us, in Christ JESU, before the Foundation of the World. ¹ Pct. i. 20.

158. He must stand in God's Righteousness with his prophetic Spirit, and even in the Limit wherein God has inspected or beheld the Name of his *Love* in the Righteousness, that he may be generated out of the Ground of the Law, of the Righteousness of God's predestinate purposed *Grace*; that he may teach the Law, viz. God's Righteousness, and also the Gospel. viz. God's Love, and the fulfilling of the Law.

159. Such a one is a right Prophet, and *no other*; for he is a Limit or Period of a Kingdom or Government in *Mysterio magno*, in the great Mystery; whereby, and wherefrom the Ordinance or *Course* of the Kingdoms and Governments on Earth have arisen; he is the Mouth of that Kingdom.

160. But seeing he much teach how God's Righteousness in the Anger is to be killed with the Grace, and that Grace must first *wholly* give itself up to the Anger in the slaying by the Righteousness, then he is also together *offered* in Sacrifice in the Process of Christ, to the same Righteousness of God, by the false Prophets and Pharisees.

161. For that shall and must be, that his Limit or Number in the Blood of Christ may be brought *quite* through the Anger, and that the Limit of the Righteousness in the Grace may be fixed or set; therefore ^p the Prophets of Christ must be Martyrs.

Those that are thus shall understand this Author, and praise God for his Manifestation.

162. Mark this well, all ye that will teach, and *suppose* ye are called to it; look well to your calling *within* you, whether ye be also called of God in Christ; whether Christ has called you with his Voice within you.

163. If not, then you are no other than *false* Prophets, who run unsent, and enter not into the Sheepfold by the Door of Christ.

164. That ye steer your Course by a *human Call*, it avails before Men, and God is pleased to *permit* what Men do, when it is done in his Order, or according to his Ordinance; when ye give yourselves out of Man's call *into* God's call, and also consider how ye will be capable of the *Divine* calling in your human calling.

165. Where that is not done, and ye will stick only upon your *human* calling in your own Self-Will, then ye sit upon the Stool or Chair of Pestilence, and are Pharisees and *false* Prophets.

166. And if there were many hundred thousands of you, yet the *Office* makes you *not* to be Prophets and Shepherds of Christ, unless you enter in through Christ's living Door.

Note.

167. Though it is plain that the Pharisees will *not relish* this, yet the Time is born, and the Limit is at hand that it shall be manifested; and thereupon no human Subtilty and Craftiness will avail any more: Woe unto that People who *despises* the fame, they will be devoured in God's Righteousness, in Zeal, and Jealousy.

Objection.

168. Moreover Reason brings in also that concerning the Prophet *Jonah*, for a Demonstration or Proof, that God *compels* Men and constrains them to Evil and Good, *viz.* to his predestinate Purpose; as *he compelled* Jonah *that he must go to* Nineveh.

Answer.

169. Hearken, Reason, err not; God's Spirit suffers not itself to be *judged of Reason*: *Jonah* was born a Prophet, out of the Limit of the Covenant, and stood in the *Figure* of Christ, signifying how Christ should be cast into the Anger of God, *into the Jaws* of the great *Whale* of the Divine Righteousness, to fulfil it; and how he should go *into the Sea* of Death.

170. And how the Anger of God, which he overcame in that same *Whale* of Death, should let him go unhurt and alive forth from it; as *Jonah* did [when he was *cast*] *out of the Whale's Belly*.

171. He was a Figure of Christ, and born or generated out of the Limit of the great Clock-work, *ex Mysterio magno*, out of the great Mystery, out of both the predestinate Purposes of God, *viz.* out of his Grace, and out of his Righteousness; and represented as a Figure for a theatrical Scene of the *Spirit* of God, wherein the Spirit in this Figure saw and pointed at Christ.

172. Signifying how the Humanity of Christ, *viz.* our assumed Humanity, would *be afraid* or astonished at *Nineveh*, *viz.* at the Danger of Life.

173. As Christ when the Time was come that he should enter into *Nineveh*, *viz.* into God's Anger, said, *Father, if it be possible, let this Cup pass from me*; also, *he hid himself often from the Pharisees, viz. the Ninevites*, as *Jonah* from the *Ninevites*.

174. Also this Figure signifies, that when we poor *Jonahes* should warn the People of God's Punishment and Judgments, and *hazard* our Lives among them for the Truth's Sake; how Men seek *Excuses*, and give themselves up to the Sea of the World under fat Days of *Ease* and Pleasure, and fly away from God's Command, and keep *Silence* still for Fear of the *Ninevites*; then comes the *Whale* of God's Anger, and swallows the Prophets.

175. But that *Jonah* was driven out from thence with *Power*, signifies, that the predestinate Purpose of God the Father in Christ should and must stand; that though *Adam* went away from the Obedience of God into the Imagibility, or Imaginations or Desires of this World, whereby Man was given up to the great *Whale Death*; yet God's predestinate Purpose should stand, and *Adam* should in Christ *arise* out of the Belly of Death.

176. Dear Brethren, *This* is the Figure of *Jonah*, and *not* your predestinate Purpose and Compulsion to Evil and Good, and it is the Figure of Christ.

177. Leave off from such Conclusions, and *blaspheme not* the Holy Spirit in his Wonders in the Figure of Christ, with teaching perverse Opinions and Expositions; or else with your Conclusions you shall be *cast* into the Sea of God's Anger: We must and will warn you in Love in a brotherly Manner.



The Thirteenth Chapter.

A summary Close to all these Questions.

Objection.

1.  REASON lastly brings in also the Speech of Christ, where Christ says, *Father, I have revealed or manifested thy Name to the Men whom thou hast given me out of the World.* ^a John xvii.6.
2. Whereby they will prove that Christ reveals or manifests his Name to none, unless the Father gives them to him beforehand out of his predestinate Purpose, *whether they will or no.*

Answer.

3. O thou most miserably blind Reason! why art thou so blind? Know ye not what the Father's giving is? It is the ^a *Center* of the Soul, *viz.* the Father's Will in the Science of the Eternal Righteousness. * Science; Root, or Ground.
4. Wherein the Science is *laden* or swayed either with the Desire of Abominations, or with the Divine Love of Grace, into that the speaking Word in God's Righteousness gives itself, be it either into a Root of a Thistle, or into a Root of the Seed of Faith.
5. To the Root in the Seed of *Faith* Christ becomes manifest; for it is Christ's Root, out of which a Christian is generated in Christ.
6. To these Christian Men has Christ from the Beginning of the World *continually* manifested himself, and given them the Name of God; for he *himself* is the Name of God.
7. This Text is not to be understood as if God had made a Conclusion or *Determination* before the Beginning of the World, and set the Determination in a certain fixed Course or Ordinance and compulsory Destiny, how many *and whom* he would bestow himself upon; who thereupon cannot fail or avoid it, or go one Step beside it, as *captivated* Reason understands it.
8. No, no: The Tree of Christ is unmeasurable; God's Grace, and also his Righteousness in the Fire, are both *immeasurable*.

9. For had God set a Limit or Boundary in Love and Anger, then it must have been measurable, and have stood in a *Beginning*; and then Men would also think that it would have an End.

10. No, no: The Tree of Knowledge of Good and Evil stands in the *Eternal* Ground, wherein there is no Time nor Limit.

11. God's Grace in Christ is unmeasurable, and from *Eternity*.

12. And so is also the Kingdom of Nature in *Mysterio magno*, in the great Mystery, out of which the fiery Science or Root, out of the Will of the Abyss, has manifested itself.

13. And as Christ has manifested God's Name to Man, *viz.* to the Root of the Seed of Faith, from the *Beginning* of the World, so he does it to the End thereof.

^b Matt. xxiv.
to 27.

14. For ^b he saith thus also to his Disciples, when they asked him of the End of the World, he answered thus: As the Lightning breaketh forth and shineth from the East to the West, so shall also the coming of the Son of Man be.

^c John viii.
12.

15. And as the Sun gives itself into every Thing all the whole Day, and shines upon them, and penetrates into every Thing, whether it be evil or good; so also does the Divine Sun, Christ, *viz.* ^c the true Light of the World.

16. Christ withdraws himself from none with his Light of Grace: He calls them all, and cries with his Voice in them, no one excepted.

^d John viii. 3.

17. But ^d All do not hear him and see him, because they are not of God.

18. The Science of the abyssal Will of the Father in the soulish Creature has introduced itself into strange Imagibility or Frames of *Disposition*, to a Thistle of the Serpent: This neither sees nor hears; for God's Righteousness speaks in it, and says, *Do right*, or I will slay thee: *This is Sin, and that is Sin; do it not*, or else thou wilt be thrust out from God.

19. When the Soul hears this in itself, then comes the Devil with his Serpent's Image or Disposition, and says in the Science or Root, *Stay a while* in the Flesh, in this or the other *Lust*, *viz.* in Covetousness, Pride, Envy, Anger, Whoredom, Pleasure, Voluptuousness, Drunkenness, Scorning and Derision: It is Time enough yet for thee to repent at thy End.

20. Gather together first of all great *Treasure*, that thou mayest no more stand in Need of the World, and then enter into an honest, virtuous, good Life, and then thou mayest live of thyself without the Scorn of the World, and need nothing which it has.

21. Thus one Day and Year is put off after another, till the very Hour of Death; and then also a Man will needs be a Child of Grace and be saved, blessed, and happy, when as he has stuck in the Serpent the whole Time of his Life.

22. Then shall the Priest come with the Body of God in his Hand, and bring with him the Angelical New Birth; whereas many a Priest has it not himself, and is but a Stranger in that Business, or a Guest in that Place.

23. These, while they stick in the Serpent, are not given to Christ, but to the Anger of God.

24. The Anger of God will not let them go, unless the Science of the Soul convert and turn itself into the Grace in itself.

25. And if that be done, then that is the giving.

26. For the Divine Sun shines instantly into the Science that stands still, and kindles it.

27. And that kindling now is the Name of God, which Christ gives to the Soul, whence it begins to frame or create itself, to act, or grow in Christ, and to work Repentance to Forgiveness, *viz.* when it begins to stand still from the imaging or contriving of Falsehood and Wickedness.

28. For Men say, *Never to do or commit Evil, is the best and greatest Repentance*; which is performed when the Ground of the Soul begins to be still and quiet from the imaging, framing, or *imagining of Evil*, and enters into its Abyss.

29. Which the Soul has Power and Strength to do, *unless* it be a meer Thistle; and then it runs on, works, and grows to the End of its Time.

30. Yet there is *outwardly* no Sentence of Judgement upon it, but only its own Judgement *within it*, all the while it is in this Life, till the Time of the Harvest.

31. But it is *hard* with it, if the inward and outward Ground of the outward Constellation or Configuration of the Stars be *evil* or false: Such commonly run on so to the End.

32. Then comes only *Judas's* Repentance; and then the *tickling* and comforting with the Sufferings of Christ avails little, when there is no *Ens* of Faith left.

33. The *Pomp* of the glorious Funeral and Burial of the *dead Beast* is only the Scorn of the Devil, wherewith he derides it.

34. For the imputed Grace from without avails nothing: That we should be absolved and *pronounced* free by speaking of outward Words of Grace; as a Lord or Prince freely gives a Murderer his Life out of Grace.

35. No, no; the imputed Grace of Christ must be *manifested in us* in the inward Ground of the Soul, and be our *Life*.

36. Men should *not* defer Repentance till the End; for an old Tree takes Root very ill.

37. If *Christ* be *not* in the Soul, there is no Grace nor Forgiveness of Sins in it then.

38. For Christ himself is the Forgiveness of Sins, who with his *Blood* transmutes the introduced Abominations in God's Anger in the Soul, and changes it into the Divine Fire.

39. As he said ^a before the *Pharisees* to the sick Man of the ^f Palsy, *thy Sins are forgiven thee*; and that was done when he laid hold on the Voice of Christ *in his* Soul; then the living Word in him forgave him his Sins. ^e Mark ii. 5. ^f Or Gout.

40. That is, *it* overcame the Sins, and crushed, or trod upon the Head of the Will of the Serpent's introduced Abominations with the Fire of Love.

41. Therefore now none can forgive Sins but Christ *in* Man: Where Christ in Man lives, *there is* Absolution.

42. For when Christ says, ^e *Receive ye the Holy Spirit whose Sins ye remit or release, to them they are released; and whose Sins ye retain or reserve, to them they are reserved*: This ²³ is concerning the *true* Apostles and their right Followers or Successors, who have received the Holy Spirit out of Christ, who themselves are, and *live* in Christ, and have Christ's Voice in them. ^e John x. 22.

43. These have the Might and *Power* to speak into the hungry Soul the *living* Word of Christ that dwells in them; and no one else has that Power.

44. Let them make what high Pretence and Shew they will, and be called what they will, yet they must be the *very* Apostles of Christ, if they will administer and manage his Office; else they are but *Pharisees* and Wolves.

45. Also the *Soul* must open its Mouth to the inspeaking, else the Word enters not into it.

46. As indeed it entered not into all, when Christ *himself* preached and taught, but only into the hungry and thirsty Souls; concerning whom Christ says, ^b *Blessed are they that hunger and thirst after Righteousness, for they shall be satisfied*; understand; with the Fulness of his Word. ^b Matt. v. 6.

47. For the Forgiveness of Sins lyes not in *Man*, but in the Power of Christ's Word, which dwells in Man.

48. Man's speaking does not forgive Sins, but God's speaking in Man's Word.

49. But this now enters not into the false or *wicked* Thistle, but into the Soul, wherein lyes the Seed of Faith in the Sound of the stirring; where the Soul stands *still* from the imaging or framing of the Serpent's Desire.

50. Therefore rely not on Man; they *cannot* forgive you your Sins, and give you Grace, *unless* ye hunger and thirst after Righteousness.

51. To defer it to the End, is *Judas's* Repentance; no comforting avails unless you be *regenerated* or born anew.

Thus,

52. Dear Brethren, I have been willing to answer the beforementioned Points that were raised in *Objections* from the Ground; and my assured Meaning and Sense is, that the Texts of Scripture are *all* very true; but Self-Reason errs, and without Christ understands them not.

^sRom. viii. 15. 53. The Apostle says, *We have not received a servile slavish Spirit, that we should needs fear again, but a filial Spirit which cryeth Abba, Dear Father.*

^{*}Rom. viii. 2. 54. It is not the Mind or *Sense* of the World, or of the Flesh, which we have received in the promised Grace, but the filial Mind or *Sense* of Christ, *who hath made us free from the Law of Sin.*

^lRom. xv. 5. 55. ¹ So should every one be minded, as JESUS CHRIST, the one only Man in Grace, says the Apostle; and ^m *Whosoever hath not his Sense or Mind, he understandeth not what is of the Spirit, it is Foolishness unto him, and he apprehendeth it not.*

Note, ye that are Readers of these Writings. 56. Though we may in this very sharp Exposition, be as *dumb* and silent to many, and a Block of Offence, who will say we use strange, uncouth, and unusual speaking in our Ground? Yet we say with Truth before the Eyes of God, that we have it to give forth *no* otherwise than as it is given to us in the *Mind* and *Sense* of Christ.

Note, ye Despisers of Mysteries. 57. He that is of Christ will well understand it: As for others, the Scorners and *Wise-lings*, who have Reason for their Master; we have not written for them.

58. But we advise our dear Brethren in Christ to read this Treatise *through* with Patience, for its Name is called *The longer, the better liked; the more sought, the more found.*

59. Seeing Christ himself has bidden us to *seek, knock, and pray*; and *hath promised us that we shall receive and find*: Therefore 1. We should not be willing to stand still in *Sin*, and so 2. expect till the Grace of God fall upon us and *compel us*; nor, 3. to think at all that *God's Spirit* will make a good Thing of an evil Thing.

60. But the poor Sinner who is *not yet quite* a Thistle, he often freely falls upon him in his Sin, and *draws* him away from it.

^{*}Luke xii. 10. 61. Does he *yield* and suffer himself to be drawn? then it is well; but if he will *not at all*, but goes again into the Serpent, and crucifies Christ, ⁿ *such a one blasphemeth the Holy Spirit*; concerning whom the Scripture says, *he hath no Forgiveness eternally.*

62. No one should dare to say that he is not at all, at any Time, not so much as in his *Thoughts*, drawn, no, not the *wickedest of all.*

63. Christ appears to *all* People; to one in his manifest or revealed Name; to another in his Name of the one only God.

64. He draws all; and in Respect of his Drawing, and Intimation or Signification by the Knowledge which is written *in their Hearts*; in that they know there is a God, whom they ought to honour; and if they do it not, they shall be judged.

^oRom. i. 18. ^pRom. i. 25. 65. Then how much more we, who call ourselves Christians, and have the true Knowledge, but ^o *with-hold the Truth*, ^p and *turn it into Lies* for a framed Opinion's Sake, and have declared it once to the World, and made ourselves known to the World thereby.

66. And though we be afterwards brought to the Light, yet we ascribe to *ourselves* the Honour more than to God; and will hide, cover, *obscure*, and bemire the Light, with strange Explanations, that human Inventions and Fictions, as an Idol, may *fit in Christ's Stead*.

67. As it comes to pass many Times thus, and *Babel* stands *wholly* therein, so that many will not suffer their once declared Opinions to be *questioned*, but withdraw the whole Scripture by the Hair *to make* it stand.

68. Dear Sirs and Brethren, let us give the Honour to Christ, and comply one with another in a friendly Manner, and meet and present one another with modest, gentle, and *meeke* Instructions: Let one present another with his Gifts in a brotherly Mind and Good Will, and *lay them* before one another.

69. For there are many *Sorts* of Knowledge and Expositions; if now they go forth from Christ's Sense and Mind, then they all stand in one and the same Ground and Foundation.

70. We should not persecute one another because our different Gifts are *unlike*; but much rather rejoice in Love one among another, that God's Wisdom is *so inexhaustible*, that it can never be drawn dry.

71. And think upon the future, how *well* it will be with us, when all this different Knowledge will be manifested from one and in one Soul, so that we shall *all* acknowledge God's Gifts, and have our Joy in one another, and every one rejoice at the Gifts of another.

72. As the fair, beautiful, and pleasant Flowers, in their *different* Colours and Virtues, rejoice near one another upon the Earth in one and the same Mother; thus also is our *Resurrection* and coming again.

73. Why will we then here dispute, contend, and wrangle about the Knowledge of the Gifts? ¹ *In Christ lyes all the Treasures of Wisdom.*

¹ Col. ii. 3.

74. If we have *that*, we have all; but if we lose that, we lose all, and ourselves too.

75. The one only Ground of our Religion is, ² *That we love Christ in us;* ³ and also ⁴ *love one another, as Christ hath loved us, so that he hath given up his Life into Death for us.*

² Eph. vi. 24.
³ John xiv. 13.

76. Which Love will not be manifested in us, unless Christ become Man and be born and manifested in us; who *then giveth* us his Love, so that we love one another in him, as he loveth us.

John xv. 12,
17.

77. For he *continually* gives his Flesh and Blood to our Souls to be eaten and drunk by it; and that Soul which does not eat and drink thereof has no Divine Life in it.

Eph. v. 2.
Gal. ii. 20.

78. Therefore I advise the loving Reader, that if any Thing in this Treatise be somewhat of too acute and *sharp* a Sense, that he would give God the Honour, and pray, and read it aright.

79. In *Man* lyes *all* whatsoever the Sun shines upon, or Heaven contains, as also Hell and all the Deeps; he is an inexhaustible Fountain, that cannot be drawn dry.

80. He may very well in a little while *wholly* and thoroughly apprehend and comprehend this high fundamental Ground, which God has given to us, *viz.* to a *simple* Man.

81. Only we would have him *warned* of despising and deriding, as he loves his own Soul and Eternity; for he will not touch us, but the Wrath of God in himself.

82. But for me, who have been at this Work as an *Instrument*, he may well touch and hurt; for I am besides, and without his touching, in the *Bands* of Christ.

83. But I would have him in Love admonished to behave himself as a *Brother* in Christ; and if he can make any *clearer* Explanation of it in the Divine Gifts:

84. If I may come to see it, I will *rejoice in his Gifts*, and thank the Most High, who gives us so richly one among another, *all Sorts* and Manner of Gifts. *Amen.*

Dated the 8th of *February*, 1623.

A P P E N D I X
TO THE BOOK OF
E L E C T I O N:
BEING
A COMPENDIUM OF REPENTANCE,

OR,

A Short Description of the Key which opens the *Divine Mysteries*,
and leadeth to the *Knowledge* of them.

By JACOB BEHMEN, the Teutonic Theosopher.

A

C O M P E N D I U M

O F

R E P E N T A N C E.

Whoſoever will attain the Divine Viſion in himſelf, and ſpeak with God in Chriſt, let him follow this Proceſs, Way, and Courſe, and he ſhall attain it.

1.  E ſhould contract all his Thoughts and Reaſons, alſo all his Impreſſions, Ideas, Representations, and Intentions, together into this one only Senſe or Thought; and comprehend or frame this ſtrong Imagination, or Reſolution, to conſider himſelf, *What* he is.
2. In that the Scripture calleth him ^a, *the Image of God, and the* ^a Gen. ix. 6. Temple of the Holy Spirit who dwelleth in him; and it calleth him alſo ^b *the Member of Chriſt,* and faith, that Chriſt giveth or preſenteth him with his Fleſh and Blood for Meat and Drink. ^b 1 Cor. xi. 7. ^c 1 Cor. vi. 9.
3. Therefore he ſhould view himſelf in his Life, to ſee whether he be worthy of this great Grace and Favour, and be capable of that *high Title* from Chriſt; and begin to conſider his whole Life, what he hath done, and how he hath ſpent his whole Time.
4. Alſo, whether he find himſelf *in Chriſt*? Alſo, whether he ſtandeth in the *Divine Will*? or what he is *inclined* and addicted to: Alſo, whether he findeth any, the *leaſt*, Will and Deſire in himſelf which heartily and ſincerely longeth after God and *Goodneſs*, and would fain be ſaved.
5. And ſo now, if he find never ſo deep a *bidden Will* or Deſire in himſelf, which would fain turn towards God's *Grace*, if it could; let ſuch a one know that that very Will and Deſire is that ^c *incorporated inſpoken Word of God in Paradife,* after Sin was com- ^c Gen. iii. 15. mitted.
6. So that the God JEHOVAH, *viz.* ^d *the Father, doth continually ſtill draw him to* ^d John. vi. 44. Chriſt: For in our own Self-hood we have *no Will* or Deſire any more to Obedience.
7. And *that drawing* of the Father, *viz.* the incorporated inſpoken Grace, continually draweth *all Men*, even the *moſt wicked* of all, if he be not altogether a *Thiſtle*, and will but for a Moment ^e ſtand ſtill to the drawing, and *ceafe* from his own wicked ^e Or be obedient. Doings.
8. So that *none* have any *Cauſe* to doubt of God's Grace.
9. If he find a Deſire in himſelf *at any Time* to turn, let him not defer it for a Moment longer, according as it is written:
10. ^f *To-day, when you hear the Voice of the Lord, harden not your Ears and Hearts.* ^f Pſa. xcv. 7. ^g Heb. iii. 7. 15.

11. For, the *Desire* once to turn, is the Voice of God in Man: Which the Devil with his introduced Images, or injected Imaginations, covereth and withholdeth; so that it is *put off* from one Day and Year to another; till the Soul at *last* becometh a Thistle, and can reach or attain the Grace *no* more.

12. And let that Man do but this: In the Consideration of his Mind let him survey or view the whole Course of his Life; holding *close* to the Ten Commandments of God, and to the ^s Evangelical Love, which commandeth him to love his Neighbour as himself, and consider that he is a Child of Grace merely in the *Love* of Christ; and see how far he is deviated from them, and what his daily Exercise, Practice, and *Desire* is.

^s Or Love of the Gospel.

13. And then that drawing of the Father will *bring* him into God's Righteousness; and shew him the imprinted, modelled, framed Images, Portraitures, and *Devices* of his Heart: Which he loveth above God; and which he accounteth his best Treasure.

14. These Images, Portraitures, or Ideas, will be these: First, *Pride*; in loving himself, and desiring to be honoured of others.

15. Also there will be an Image or Representation of a Desire of Might, Power, and Authority in his State and Pride, desiring to climb up above others in *Honour*.

16. There will be also, Secondly, The Image or Resemblance in Disposition of a Swine, *viz.* *Covetousness*; which would have every Thing *alone* to itself; and if it had the World and Heaven, yet it would also desire to rule and domineer over Hell too; and it desireth more than is *necessary* for the temporal Life; and hath in itself no Faith or Trust towards God; but is a filthy bemired Swine, which desireth to draw *all* to itself.

17. Also there will be, Thirdly, An Image or Representation of *Envy*, which sticketh and stabbeth and stingeth the Heart of another Man; and *grudgeth* to allow that another should have more Money, temporal Goods, and Honour, than himself.

18. Also there will be, Fourthly, *Anger*; wherein Envy swells like *Venom* or Poison; and for *very* little Cause will misuse, expel, strike, beat, and crush, and be enraged against others, and seek malicious Revenge.

19. Fifthly, There will be in him a Heap of *Dispositions* of many hundred earthly Beasts; which he loveth: For all whatsoever is in the World he loveth it, and hath set it in Christ's Stead, and honoureth and esteemeth it *more* than God.

20. If he do but look upon his *Words*, how his Mouth *secretly* whispers Calumnies, Reproaches, and Indignities, against other Men, and censureth ill of them to his own Party; and maketh Reports to their Discredit, without any *certain* Ground; he inwardly rejoiceth and is tickled at the *Mishap* or Adversity of his Neighbour, and wisheth it to him.

21. All these are *Claws* and Talons of the Devil, and the Image of the Serpent, or true Portraiture of its proper Disposition, which he beareth in himself.

22. And, as he now sees these are against the Word of God in the Law and in the Gospel; so he will see, that he is rather a *Beast* and a *Devil* than a true *Man*; and he will clearly see how these imprinted and innate inherited Images or Portraitures keep him *back*, seduce him, and carry him away from the Kingdom of God.

23. So that when he *would* fain repent, and incline and turn himself to God, these Claws of the Devil *detain* him, keep him back, and pull him away; and do represent these Monsters and Vizards to the poor Soul, *for Holiness*; so that it entereth again into the Lusts of them, and remaineth sitting still in the Anger of God: And, lastly, goeth into the Abyss; when he *extinguisheth* the Grace and the Drawing of the Father.

24. To such a one we will mention our own Process, Way, and Course, that we have gone: That so soon as he perceiveth these Beasts in him, instantly, that very Hour and Minute, he intend with himself in his Soul, and bring himself into a Desire and *Resolution*, that he will go forth from *bestial* Desires, and turn himself to God by true Repentance.

25. And though he is *not able*, nor can do this in his *own Power* and *Virtue*, yet he may take up *Christ's Promise* in himself; which *Christ* declared, saying, ^h *Seek, and ye shall find; knock, and it shall be opened unto you. No Son asketh his Father for Bread, and he giveth him a Stone; or, for an Egg, and he giveth him a Scorpion instead thereof.* ^{Matth. vii. 7.} to the 11.

26. Can ye that are evil give good Gifts unto your Children? then how much more will my Father in Heaven give the Holy Spirit to them that ask him for it?

27. He should imprint this Promise in his Heart: For the same is Poison and Death, to the Devil, and to all innate inherited and imprinted pourtray'd Beasts; and should instantly, that very Hour, come with these imprinted Words of the Promise with his Prayers before God.

28. And having already represented and pourtrayed all those abominable Beasts which himself is, should think no otherwise in himself, but that he is that ^k *defiled Keeper of Swine*, ^l *who hath spent all his Patrimony and Goods which his Father gave him, and his Portion* ^{14, 15.} Right of a Child, with these Swine, and with those evil Beasts.

29. So that now he standeth in the Presence of God no otherwise than as a miserable, naked, tattered, and ragged Keeper of Swine; who hath squandered away his Father's Inheritance in Fornication and Adultery, with the bestial Images of this World, and hath no more Right to the Grace of God.

30. And that he is not in the least worthy of it; much less to be called a Christian, or the Child of God.

31. And must also despair of all his good Works, which he hath ever done at any Time; for they were performed from an hypocritical Shew of Holiness, and seeming Piety and Godliness, in which the Man-Devil would be called and accounted an Angel.

32. For the Scripture saith; ¹ *without Faith it is impossible to please God.*

¹Heb. xi. 6.

33. But he should not despair of the divine Grace; only of himself, and of his own Power and Ability; and bow himself down in his Soul with his whole Strength, and with all his Power, before the Presence of God.

34. And though clearly his Heart say plainly, No; or stay a while, it is not needful to Day; or thy Sins are so great that it cannot be, that thou shouldest come to the Grace or Mercy of God; so that he will be so quelled, damped, and deadened in Anxiety, that he cannot pray to God, nor attain any Comfort or Strength in his Heart; so that he is as if his Soul were altogether blind and dead as to God.

35. Yet he should stand steadfast; and hold the Promise of God for an assured and infallible Truth: And with a broken and contrite Heart smitten down, sigh to the Grace of God; and in his great Unworthiness yield himself wholly up thereto.

36. And though indeed he esteem himself very unworthy, as being a Stranger, to whom the Inheritance of Christ doth not any more belong, and that he hath lost his Right; yet he must steadfastly imprint in his Mind that Saying of Christ; ^m *that he was come to seek and to save that which was lost*; viz. the poor Sinner, who is blind and dead as to God. ^mMath. xi. 13.

37. He is to imprint this saying in his Mind, and make so strong a Resolution in himself, that he will not depart from the promised Grace of God in Christ, though his Body and Soul should perish.

38. And though he should all the Days of his Life attain no Comfort of Forgiveness in his Heart, yet the saying of God is surer than all the Comfort that could possibly happen to the Soul.

39. He should also set before himself, and shut his Will up so fast in this Purpose and Resolution, that he will no more enter into his old bestial Images and Abominations; though all his Swine and Beasts should never so lament for their Keeper and Herdsman.

40. And though he should thereby be accounted the veriest Fool in all the World; yet he would be steadfast and firm in his Purpose and Resolution; and rely upon God's promised Grace.

41. If he must be a Child of Death, he will then be so in the Promise of Christ; and die or live to him, as he will.

42. He should direct his *Purposes* and Determinations in continual praying and sighing to God: And give up to God all his *Beginnings* and Doings in the Work of his Hands; and stand still and cease from the forming, imaging, or *Intentions* of Covetousness, Envy, and Pride.

43. He should but give up these *three* Beasts, and then the others will very suddenly begin to be weak, sick, and faint; and draw near to dying.

^a Gal. iv. 19. 44. For Christ ⁿ will instantly, in his promised Word, which this Man hath imprinted and fixed in himself, and hidden himself therein as with a Shield, *get a Form in him to Life*; wherein his Prayer will be the more powerful, and begin to work, and will be more and more strengthened in the Spirit of *Grace*.

45. As the Seed in the Mother's Body or Womb groweth to be a Child, and increaseth under many *Affaults* and Repulses of Nature and outward Accidents, till the Child in the Mother's Womb getteth Life; so it cometh to pass here.

46. The more a Man goeth forth from *himself* out of the Images and *Intentions* of Evil, the more he entereth into God; so long till Christ becometh *living* in the incorporated Grace; which cometh to pass in the great Earnestness of the Purpose or Resolution.

47. And then instantly proceedeth the *betrotting* with Virgin *Sophia*, wherein the two Beloveds receive one another in Joy; and, with very inward Desire, together enter into the most sweet *Love of God*.

^o Rev. xix. 7. 48. And then in short Time, ^o *the Wedding of the Lamb* is made ready, wherein Virgin *Sophia*, *viz.* the *Humanity* of Christ, is married with the Soul.

^p Luke xv. 7. 10. 49. And what is there done, and what great Joy is there celebrated, Christ intimateth by the *great Joy* at a *converting Sinner*, which is celebrated in Heaven in Man, *before the Eyes of God* and *all holy Angels*; *more than at ninety nine Righteous, that need no Repentance*.

50. Which we have neither Pen nor Words to describe or speak, what the sweet *Grace* of God is in the *Humanity* of Christ; and what happeneth to him, that is worthy to come to the Wedding of the Lamb.

51. Which we have found by *Experience*, in our own Way and Procefs: And we know that we have a *true Ground* of our Writing, which we would very willingly and heartily impart to our Brethren in the Love of Christ.

52. And if it were possible they should believe our faithful *childish* Council; they would find in themselves *whence* this simple Hand understandeth and knoweth these great secret Mysteries.

^q Called the *Mysterium Magnum*. 53. But since we have already written a whole express *Treatise* concerning *Repentance* and the *New-Birth*, we here leave only a Hint, and direct the Reader to *That*, as also to the great Work upon ^r *Genesis*; and there he will find the *Ground* of all *that he can desire to ask*, sufficiently expressed.

54. And we Christianly advise him to follow us in this Procefs and *Way*, and then he will come to the divine *Marriage* in himself, and hear what the Lord through Christ speaketh in him.

55. And so herewith we commend him to the Love of Jesus Christ.

Dated the 9th. of February, 1623.

THE
WAY TO CHRIST

DISCOVERED

IN THE FOLLOWING TREATISES.

- | | | |
|--------------------------|--|-------------------------------|
| I. Of TRUE REPENTANCE. | | III. Of REGENERATION. |
| II. Of TRUE RESIGNATION. | | IV. Of the SUPERSENSUAL LIFE. |

Written in the *German* Language, *Anno* 1622.

By JACOB BEHMEN, the Teutonic Theosopher.

T H E F I R S T B O O K.

O F
T R U E R E P E N T A N C E:

S H E W I N G

H O W M A N S H O U L D S T I R U P H I M S E L F

I N

M I N D A N D W I L L,

A N D

W H A T H I S E A R N E S T P U R P O S E A N D C O N S I D E R A T I O N M U S T B E.

M A R K i. 15.

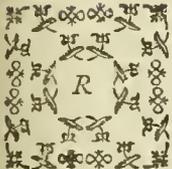
The Time is fulfilled: And the Kingdom of God is come near. Repent and believe the Gospel.

THE
AUTHOR'S PREFACE

TO THE

R E A D E R,

WHO LOVETH GOD.

 *E A D E R, who lovest God, if thou wilt use this Book aright, and art in good Earnest, thou shalt certainly find the Benefit thereof; but I desire thou mayest be warned, (if thou art not in earnest) not to meddle with the dear Names of God, in which, and by which the most High Holiness is named, stirred, and powerfully desired, lest they kindle the Anger of God in thy Soul. For we must not abuse the Holy Names of God. This little Book is only for those, that would fain repent, and are in a Desire to begin. Both sorts will find what Manner of Words are therein; and whence they are born. Be you herewith commended to the Eternal Goodness and Mercy of God.*

TRUE REPENTANCE.

How Man must stir up himself in Will and Mind; and what his Consideration and earnest Purpose must be, when he ^a will perform ^aOr work. powerful and effectual Repentance: And with what Mind he must appear before God, when he will ask, and obtain of him Remission of Sins.

1.  **W**HEN Man will go about Repentance, and with his Prayers turn to God; before he beginneth to pray, he must consider his own Mind, that it is wholly and altogether turned away from God, that it is become faithless to God, that it is only bent upon this temporal, frail, and earthly Life, bearing no sincere Love towards God and his Neighbour; and also that it wholly lusteth and walketh contrary to the Commandments of God, seeking it self only, in the temporal and transitory Lufts of the Flesh.

2. He must consider that all this is an Enmity against God which Satan hath raised and stirred up in him, by his Deceit in our first Parents; for which Abominations Sake we die the Death and must undergo Corruption with our Bodies.

3. He must consider the three horrible Chains wherewith our Soul is fast bound during the Time of this earthly Life. The first is, the severe Anger of God, the Abyfs and dark World, which is the Centre and creaturely Life of the Soul, The second is the Desire of the Devil against the Soul, whereby he continually fisteth and tempteth the Soul, and without Intermission striveth to throw it from the Truth of God into Vanity, viz. into Pride, Covetousness, Envy, and Anger, and with his Desire bloweth up and kindleth those evil Properties in the Soul, whereby the Will of the Soul turneth away from God, and entereth into Self. The third and most hurtful Chain, wherewith the poor Soul is tyed, is the corrupt and altogether vain, earthly, and mortal Flesh and Blood, full of evil Desires and Inclinations.

Here he must consider, that he lieth close Prisoner with Soul and Body, in the Mire of Sins, in the Anger of God; in the Jaws of the Pit of Hell; that the Anger of God burneth in him in Soul and Body, and that he is the stinking Keeper of Swine, that hath spent and consumed his Father's Inheritance (viz. the Love and Mercy of God) with the fatted Swine of the Devil in earthly Pleasures, and hath not observed the dear Covenant and Atonement of the innocent Death and Passion of Jesus Christ; which Covenant God of mere Grace hath given ^b into our Humanity, and reconciled us in him; also he must consider that he hath ^bGr put. wholly forgotten the Covenant of holy Baptism (in which he hath promised to be faithful and true to his Saviour) and so wholly defiled and obscured his Righteousness with Sin, which (Righteousness God hath freely bestowed upon him in Christ:) that he now standeth before the Face of God with the fair Garment of Christ's Innocency which he hath defiled, as a dirty, ragged, and patched Keeper of Swine, that hath continually

eaten the Grains of Vanity with the Devil's Swine, and is not worthy to be called a Son of the Father, and Member of Christ.

4. He must earnestly consider that wrathful Death waiteth upon him every Hour and Moment, and will lay hold on him in his Sins, in his Garment of a Swine-keeper, and throw him into the Pit of Hell, as a forsworn Person and Breaker of Faith, who ought to be kept in the dark Dungeon of Death to the Judgement of God.

5. He must consider the earnest and severe Judgement of God, where he shall be presented living with his Abominations before the Judgement; and all those whom he hath here offended and injured with Word and Works, and caused to do Evil (so that by his Instigation or Compulsion they also have committed Evil) shall come in against him, cursing him, and all this before the Eyes of Christ, and also before the Eyes of all holy Angels and Men: And that there he shall stand in great Shame and Ignominy, and also in great Terror and eternal Desperation, and that it shall for ever grieve him that he hath fooled away so great and eternal Happiness and Salvation for the Pleasure of so short a Time; and not looked to himself better, that he might also have been in the Communion of the Saints, and have enjoyed Eternal Light, and Divine Power and Virtue.

^aLarve, or
monstruous
Shape.

6. He must consider that the ungodly loseth his noble Image (God having created him for his Image) and getteth instead thereof a deformed ^aVizard, like a hellish Worm or ugly Beast, wherein he is God's Enemy, and against Heaven and all holy Angels and Men, and that this Communion is for ever with the Devils and Hellish Worms in the horrible Darknes.

7. He must earnestly consider the eternal Punishment and Torment of the damned; that in eternal Horror they shall suffer Torments in their Abominations which they have committed here, and may never see the Land of the Saints in all Eternity, nor get any Ease or Refreshment, as appeareth by [*Dives*] the rich Man.

All this, Man must earnestly and seriously consider, and remember, that God hath created him in such a fair and glorious Image, in his own Likeness, in which he himself will dwell; that he hath created him in his Praise for Man's own eternal Joy and Glory, *viz.* that he might dwell with the holy Angels, and Children of God, in great Joy, Power, and Glory, in the Eternal Light, in singing and melodious Harmony of the Angelical and Divine Kingdom of Joy, to rejoice eternally with the Children of God, without Fear of any End; where no evil Thoughts could touch him, neither Care nor Trouble, neither Heat nor Cold; where no Night is known; where there is no Day or Time any more, but an everlasting Joy; where Soul and Body tremble for Joy; and where he should rejoice at the infinite Wonders and Virtues in Brightness of Colours, and Ornament of the infinite begetting in the Wisdom of God, upon the new chrystalline Earth, which shall be as transparent Glasse. And that he doth so wilfully lose all this, for so short and poor a Time's-Sake, which yet in this Vanity, in the evil Life of the voluptuous Flesh, is full of Misery, Fear, and Trouble, in mere Vexation; and it goeth with the wicked as with the Righteous, as the one must die so must the other; yet the Death of the Saints is an Entrance into the Eternal Rest; but the Death of the wicked an Entrance into the Eternal Unquietness.

8. He must consider the Course of the World, that all Things are but a Play, wherewith he spendeth his Time in Unquietness; and that it goeth with the Rich and Mighty, as with the Poor and the Beggar; that all of us equally live and move in the four Elements; and that the Mouthful or Morsel of the Poor is as relishing and savoury to him in his Toil and Labour, as that of the Rich is to him in his Cares; also, that all of us do live in one ^bBreath, and that the rich Man hath nothing but the Pleasure of the Palate and the Lust of the Eye more than any other Men, for else it goeth with the one as with the other; for which Lust of the Eye, Man so foolishly

^bOr by

forgoeth so great a Happiness, and for the Sake thereof bringeth himself into so great and eternal Unquietness.

In this Consideration Man shall feel in his own Heart and Mind (especially if he ^are-^{Or} model. present and set before his Eyes his own End) that he shall ^bget a hearty sighing and ^{Or} obtain a longing after the Mercy of God, and will begin to bewail his committed Sins, that he hath spent his Days so ill, and not observed nor considered, that he standeth in this World in a Field, in the growing to be a Fruit, either in the Love or in the Anger of God: And then he will first begin to find himself, that he hath not yet laboured at all in the Vineyard of Christ, and that he is a dry Branch in the Vine of Christ. And then in many (whom the Spirit of Christ toucheth in such a Consideration) there ariseth abundant Sorrow, Grief of Heart, and inward Lamentation over the Days of his Wickedness, which he hath spent so in Vanity, without any working in the Vineyard of Christ.

Such a one, now, whom the Spirit of Christ bringeth into Sorrow and Repentance, so that his Heart is opened, that he can know and bewail his Sins, is very easily to be helped; he needeth but to draw to him the Promise of Christ, *viz.* That God willeth not the Death of a Sinner, but that he wisheth them all to come unto him; and he will refresh them; and that there is great Joy in Heaven for one Sinner that repenteth: Let such a one but lay hold on the Words of Christ, and wrap himself up into the Passion and Death of Christ.

But I will speak with those, who feel indeed a Desire in themselves to repent, and yet cannot come to acknowledge, and sorrow for their committed Sins, the Flesh saying continually to the Soul, Stay awhile, it is well enough, or it is Time enough To-morrow, and when To-morrow is come, yet the Flesh saith again, To-morrow; the Soul in the meanwhile, sighing and fainting, conceiveth neither any true Sorrow for the Sins it hath committed, nor any Comfort: Unto such a one I say I will write a Process or Way, which I myself have gone [that he may know] what he must do; and how it went with me, if peradventure any be minded to follow it, and then he shall perceive what is hereafter written.

A Process of Repentance; or, Way to Conversion.

WHEN any Man findeth in himself, by the former Consideration, a Hunger, that he would willingly repent, and yet findeth no true Sorrow in himself for his Sins, which he hath committed, and yet [perceiveth] an Hunger, or Desire to Sorrow; being the poor and captive Soul continually sigheth, feareth, and must acknowledge itself guilty of Sins before the Judgement of God; such a one I say can take no better Course than this, *viz.* to wrap up his Senses and Mind, and also his Reason together, and make to himself at the same Time presently into the first Consideration (when he perceiveth in himself a Desire to repent) a mighty strong Purpose and Resolution that he will that very Hour, nay, this Minute, immediately, enter into Repentance, and go forth from his wicked Way, and not at all regard the Power and Honour of the World, and, if it should be required, would forsake and disesteem all Things for true Repentance Sake, and take such an earnest, firm, and strong Resolution, that he will never go forth from it again, though he should be made the Fool and Scorn of all the World for it; and that with his Mind he will go forth from the Beauty and Pleasure of the World, and patiently enter into the Passion and Death of Christ, in and under the Cross, and set all his Hope and Confidence upon the Life to come; and that now in Righteousness and Truth he will enter into the Vineyard of Christ, and do the Will of God; and in the Spirit and

Will of Christ begin and finish all his Actions in this World, and for Christ's Word and Promise Sake (who hath promised us an heavenly Reward) willingly suffer and bear every Adversity and Cross, that he may but be numbered in the Communion or Fellowship of the Children of Christ, and in the Blood of the Lamb Jesus Christ be incorporated and united unto his Humanity.

He must firmly imagine to himself, and wholly wrap up his Soul in this, that in this his Purpose he shall obtain the Love of God in Christ Jesus; and that God will give unto him, according to his faithful Promise, that noble Pledge, the Holy Ghost, for a Beginning, that, in the Humanity of Christ, as to the heavenly Divine Substance, he shall be born anew again in himself, and that the Spirit of Christ will renew his Mind, ^a with his Love and Power, and strengthen his weak Faith; also that, in his divine Hunger, he shall get the Flesh and Blood of Christ for Food and Drink, in the Desire of his Soul which continually hungreth and thirsteth after ^b it; and with the Thirst of the Soul, drink the Water of Eternal Life, out of the sweet Fountain of Jesus Christ, as Christ's most true and steadfast Promise is.

^aOr, in.

^b As its nourishment.

^cOr represent or set before himself.

He must also wholly and firmly imagine to ^c himself the great Love of God. That God willeth not the Death of a Sinner, but that he repent and live; that Christ calleth poor Sinners so kindly and graciously to himself, and will refresh them; and that God hath sent his Son into the World, to seek and save that which is lost, *viz.* the poor repentant and returning Sinner; and that for the poor Sinner's Sake he hath given his Life into Death, and dyed for him in our Humanity which he took upon him.

Furthermore, he must firmly imagine to himself, that God in Christ Jesus will much rather hear him, and receive him to Grace, than he come: And that God in the Love of Christ, in the most dear and precious Name JESUS, cannot will any Evil: That there is no angry Countenance [at all] in this Name, but that it is the highest and deepest Love and Faithfulness, the greatest Sweetness of the Deity, in the great Name JEHOVAH, which he hath manifested in our Humanity, ^d corrupted and ^e disappeared as to the heavenly Part, which in Paradise disappeared through Sin; and therefore moved himself in his Heart to flow into us with his sweet Love, that the Anger of his Father, which was kindled in us, might be quenched and turned into Love by it; all which was done for the poor Sinner's Sake, that he might get an open Gate of Grace again.

^d Decayed.

^e Or blown out.

In this Consideration he must firmly imagine to himself, that this very Hour and Instant he standeth before the Face of the holy Trinity, and that God is really present within and without him, as the holy Scripture witnesseth, saying, *Am not I he that filleth all Things?* and in another Place it saith, *The Word is near thee, in thy Mouth, and in thy Heart;* also it saith, *We will come unto you, and make our dwelling in you;* also, *Behold I am with you always, even to the End of the World;* also, *The Kingdom of God is within you.*

Thus he must firmly know and believe, that with his Soul he standeth really before the Face of Jesus Christ, even before the holy Deity, and that his Soul hath turned its back to the Face of God, and [must resolve] that he will this very Hour turn the Eyes and Desire of his Soul towards God again, and with the poor, lost, and returning Son come to the Father. He must with the Eyes of his Soul and Mind cast down, in Fear and deepest Humility, begin to confess his Sins and Unworthiness before the Face of God as followeth.

A short Form of Confession before the Eyes of God.

Every one, as his Case and Necessity requireth, may order and enlarge this Confession as the Holy Ghost shall teach him. I will only set down a short Direction.

O THOU great unfearchable God, Lord of all ^a Things; Thou, who in Christ ^{Or, beings.} Jesus, of great Love towards us, hath manifested thyself with thy holy Substance in our Humanity: I, poor unworthy sinful Man, come before thy Presence, which thou hast manifested in the Humanity of Jesus Christ (though I am not worthy to lift up mine Eyes to thee) acknowledging and confessing before thee, that I am guilty of Unfaithfulness, and breaking off from thy great Love and Grace, which thou hast freely bestowed upon us. I have left the Covenant, which of mere Grace thou hast made with me in Baptism, in which thou hast received me to be a Child and Heir of Eternal Life, and have brought my Desire into the Vanity of this World, and defiled my Soul therewith, and made it altogether bestial and earthly, so that my Soul knoweth not itself, because of the Mire of Sin, but accounteth it self a ^b strange Child before thy Face, not ^{Or Step-} worthy to desire thy Grace. I lye in the Filth of Sin, and the Vanity of my corrupted ^{child.} Flesh, up to the very Lips of my Soul, and have but a small Spark of the living Breath left in me, which desireth thy Grace. I am so dead in Vanity, that, in this Vanity, I dare not lift up mine Eyes to thee.

O God, in Christ Jesus, thou who for poor Sinners Sakes didst become Man to help them, to thee I complain, to thee I have yet a Spark of Refuge in my Soul: I have not regarded thy purchased Inheritance, which thou hast purchased for us poor Men by thy bitter Death, but made myself Partaker of the Heritage of Vanity, in the Anger of my Father, in the Curse of the Earth, and am ensnared in Sin, and half dead as to thy Kingdom. I lye in Feebleness as to thy Strength, and the wrathful Death waiteth for me: The Devil hath poisoned me, so that I know not my Saviour; I am become a ^c wild ^{Barren, or} Branch on thy Tree, and have consumed mine Inheritance which is in thee, with the ^{unprofitable.} Devil's Swine: What shall I say before thee, who am not worthy of thy Grace? I lye in the Sleep of Death which hath captivated me, and am fast bound with three strong Chains. O thou Breaker-through-Death, assist thou me I beseech thee, I cannot, I am able to do nothing; I am dead in myself, and have no Strength before thee, neither dare I for great Shame lift up my Eyes before thee, for I am the defiled Keeper of Swine, and have spent my Inheritance with the false adulterous Whore of Vanity in the Lusts of the Flesh; I have fought myself in mine own Lust, and not thee. Now in myself, I am become a Fool, I am naked and bare; my Shame standeth before my Eyes, I cannot hide it, thy Judgment waiteth for me, what shall I say before thee, who art the Judge of all the World? I have nothing else to bring before thee, here I stand naked and bare before thee, and I fall down before thy Face, bewailing my Misery, and fly to thy great Mercy, though I am not worthy of it, yet receive me but in thy Death, and let me but die from my Death in thy Death; cast me down, I pray thee, to the Ground in my received ^d Self, and kill this Self of mine thro' thy Death, that I may live no more to ^{I that} myself, seeing I, in myself, work [nothing] but Sin, therefore I pray thee cast down to ^{which is cal-} the Ground this wicked Beast, which is full of false Deceit and Self-desire, and de- ^{led I, or my-} liver this poor Soul from its heavy Bonds. ^{self.}

O merciful God, it is thy Love and Long-suffering that I lye not already in Hell, I yield myself with my whole Will, Senses, and Mind, up into thy Grace, and fly to thy

^a Or dying spark ready to go out. Mercy, I call upon thee through thy Death, from that small Spark of Life in me, encompassed with Death and Hell, which open their Throat against me, and would wholly swallow me up in Death; upon thee I call, who hast promised, thou wilt not quench the smoaking Flax: I have no other Way to thee but thy Death and Passion, because thou hast made our Death Life by thy Humanity, and broken the Chains of Death, and therefore I sink the Desire of my Soul down into thy Death, into the Gate of thy Death, which thou hast broke open.

O thou great Fountain of the Love of God, I beseech thee, [help me] that I may dye from my Vanity and Sin, in the Death of my Redeemer, Jesus Christ.

O thou Breath of the Great Love of God, quicken I beseech thee my weak Breath in me, that it may begin to hunger and thirst after thee. O Lord Jesus, thou sweet Strength, I beseech thee give my Soul to drink of thy Fountain of Grace, thy sweet Water of Eternal Life, that it may awake from Death, and thirst after thee. O how extreme fainting I am for Want of thy Strength. O merciful God, do thou turn me I beseech thee, I cannot [turn myself.] O thou Vanquisher of Death, help me I pray thee to wrestle: How fast doth the Enemy hold me with his three Chains, and will not suffer the Desire of my Soul to come before thee! I beseech thee, come and take the Desire of my Soul into thyself, be thou my drawing to the Father, and deliver me from the Devil's Bonds; look not upon my Deformity in standing naked before thee, having lost thy Garment: I pray thee do thou but clothe my Breath which yet liveth in me, and desireth thy Grace, and let me yet once see thy Salvation.

O thou deep Love, I pray thee take the Desire of my Soul into thee; bring it forth out of the Bonds of Death through thy Death, in thy Resurrection, in thee. O quicken me in thy Strength, that my Desire and Will may begin to spring up and flourish anew.

^b Or I, or I-hood or I-ness that which we mean when we say tis I. O thou Vanquisher of Death, and of the Wrath of God, do thou overcome in me ^b Self, break its Will and bruise my Soul, that it may fear before thee, and be ashamed of its own Will before thy Judgement, that it may be obedient to thee as an Instrument of thine; subdue it in the Bonds of Death, take away its Power, that it may will nothing without thee.

O God the Holy Ghost, in Christ my Saviour, teach me I pray thee, what I shall do, that I may turn to thee; O draw me in Christ to the Father, and help me, that now and from henceforward I may go forth from Sin and Vanity, and never any more enter into it again. Stir up in me a true Sorrow for the Sins I have committed: O keep me in thy Bonds, and let me not loose from thee, lest the Devil sift me in my wicked Flesh and Blood, and bring me again into the Death of Death: O enlighten thou my Spirit, that I may see the divine Path, and walk in it continually. O take that away from me, which always turneth me away from thee: O give me that which always turneth me to thee; take me wholly from myself, and give me wholly to thy own self. O let me begin nothing, let me will, think, and do nothing without thee. O Lord how long! Indeed I am not worthy of that which I desire of thee: I pray thee let the Desire of my Soul dwell but in the Gates of thy Courts, make it but a Servant of thy Servants: O deliver it out of that horrible Pit, wherein there is no Comfort or Refreshment.

O God, in Christ Jesus! I am blind in myself, and know not myself for Vanity; thou art hidden from me in my Blindness, and yet thou art near unto me; but thy Wrath, which my Desire hath awakened in me, hath made me dark: O take but the Desire of my Soul to thee, prove it, O Lord, and bruise it, that my Soul may attain a Ray of thy sweet Grace.

I lye before thee as a dying Man, whose Life is passing from his Lips, as a small Spark [going out] kindle it, O Lord, and raise up the Breath of my Soul before thee. Lord, I wait for thy Promise, which thou hast made, saying, *As I live I will not the Death of a Sinner, but that he should turn and live.* I sink down myself into the

Death of my Redeemer Jesus Christ; and wait for thee, thy Word is Truth and Life.
Amen.

In this, or the like Manner, every one may confesse his Sins, as he himself findeth in his Conscience, what Sins he hath brought his Soul into. Yet, if his purpose be truly earnest, to use a Form is needless, for the Spirit of God, which at that Instant is in the Will of the Mind, will itself make the Prayer for him, in his Conscience; for it is [the Spirit of God] which in a true earnest Desire worketh Repentance, and intercedeth for the Soul before God, through the Death of Christ.

But I will not hide from the beloved Reader, who hath a Christian Purpose [but shew] how it commonly useth to go [with those who are] in such a firm Purpose and Resolution; though it goeth otherwise with one than with another, according as his Purpose is more or less earnest and great; for the Spirit of God is not bound, but useth divers Ways^a, as he knoweth [fittest for] every one. Yet he that hath been in the Wars, can ^aOr Processes, tell how to fight, and inform another that may happen to be in the like Case.

Now if it so come to pass, that such a Heart with a strong Resolution and Purpose doth thus come before God, and enter into Repentance, it happeneth to it as with the Canaanitish Woman, as if God would not hear; the Heart remaineth without Comfort, its Sins and Unworthiness do also present themselves, as if it were unworthy of Comfort: The Mind is as it were ^b speechless, the Soul groaneth in the Deep, the Heart receiveth ^bOr dumb, nothing, nor can it so much as pour forth its Confession before God, as if the Heart and Soul were shut up: The Soul would fain, but the Flesh keepeth it captive; the Devil shutteth it up strongly, and representeth to it the Way of Vanity again, and tickleth it with the Lust of the Flesh, and saith in the Mind, Stay a while, do this or that first; gather Money or Goods aforehand, that thou mayest not stand in Need of the World, and then afterwards enter into an ^c honest Life, into Repentance, it will be ^c Virtuous, Time enough then. ^c pious, or god-ly Life.

O how many hundreds do perish in such a Beginning, if they go back again into Vanity, and are as a young Graft broken off with the Wind, or withered by the Heat.

Beloved Soul, mark: If thou wilt be a Champion in thy Saviour Christ against Death and Hell, and wouldst have thy young Graft grow and become a Tree in the Kingdom of Christ, thou must go on, and stand fast in thy first earnest Purpose, it costeth thy first paternal Inheritance, and thy Body and Soul too, to become either an Angel in God, or a Devil in Hell. If thou wilt be crowned, thou must fight, thou must overcome in Christ, and not yield to the Devil: Thy Purpose must stand firm, thou must not prefer temporal Honour and Goods before it; when the Spirit of the Flesh saith, Stay awhile, it is not convenient yet, then the Soul must say; now is my Time for me to go back again into my Father's [my native] Country, out of which my Father *Adam* hath brought me; no Creature shall keep me back; and though thou earthly Body shouldest thereby decay and perish, yet I will now enter with my Will and whole Desire into the Garden of Roses of my Redeemer Jesus Christ, through his suffering and Death into him, and in the Death of Christ subdue thee thou earthly Body, which hath swallowed up my Pearl from me, which God gave to my Father *Adam* in Paradise: And I will break the Will of thy Voluptuousness, which is in Vanity, and bind thee as a mad Dog with the Chain of my earnest Purpose; and though thereby thou shouldest become a Fool in the Account of all Men, yet thou must and shalt obey the earnest Purpose of my Soul; none shall unloose thee from this Chain, but the temporal Death. Whereto God and his Strength help me. *Amen.*

A short Direction how the poor Soul must come before God again, and how it must fight for the noble Garland; what Kind of Weapons it must use, if it will go to War against God's Anger, against the Devil, the World and Sin, against Flesh and Blood, also against the [Influence of the] Stars and Elements, and all his other Enemies.

BELOVED Soul, there is Earnestness required to do this, it must not be a mere Commemoration or repeating of Words; the earnest resolved Will must drive this Work, else nothing will be attained. For if the Soul will obtain the triumphant Garland of Christ from the noble ^a Sophia, it must wooe her for it in great Desire of Love to get it at her Hands; it must intreat her in her most holy Name for it, and come before her in most modest Humility, and not like a lustful Bull, or a wanton Venus; for so long as any are such, they must not desire these Things, for they shall not obtain them, and though something should be obtained by such in that Condition, it would be but as a Glimpse; but a chaste and modest Mind may well obtain so much as to have the Soul in its noble Image (which dyed in Adam) quickened in the heavenly Corporality, as to the inward Ground, and put on the Garland: Yet, if this come to pass, it is taken off again from the Soul, and laid by as a Crown useth to be, after a King is crowned with it, it is laid by and kept: So it is also with the Soul, because it is yet encompassed with the House of Sin; that if the Soul should fall again, its Crown might not be defiled. This is spoken plainly enough for the Children that know and have tryed these Things: None of the wicked are worthy to know any more of them.

^a Or, the divine Wisdom.

The Process, or Way.

A Sober Mind is here requisite, which in an earnest Purpose, and deepest Humility, (with Sorrow for his Sins) cometh before God, in which there is such a Resolution, that a Man will not enter any more into the Footsteps of Vanity, and though the whole World should account him a Fool for it, and he should lose both Honour and Goods, nay and the temporal Life also, yet he would abide constant therein.

If ever he will obtain the Love and Marriage of the noble Sophia, he must make such a Vow as this in his Purpose and Mind. For Christ himself saith, *He that forsaketh not Wife and Children, Brethren and Sisters, Money and Goods, and all that ever he hath, and even his earthly Life, to follow me, he is not worthy of me:* Here Christ meaneth the Mind of the Soul; so that if there were any Thing that would keep the Mind back from it, though it have never so fair and glorious a Pretence, or Shew in this World, the Mind must not regard it, but rather part with it, than with the Love of the noble Virgin Sophia, in the Bud and Blossom of Christ, in his tender Humanity in us, as to the heavenly Corporality. For this is the Flower in Sharon, the Rose in the ^b Valley, wherewith Solomon delighteth himself, and termed it his dear Love, his chaste Virgin, which he loved so much, as all other Saints before and after him did, whosoever hath obtained her, called her his Pearl.

^b Jericho.

After what Manner to pray for it, you may see by this short Direction following. The Work itself must be committed to the Holy Ghost, in every Heart wherein it is sought: He formeth and frameth the Prayer for him.

THE PRAYER.

I POOR unworthy Person come before thee, O Great and Holy God, and I lift up mine Eyes to thee, though I be not worthy, yet thy great Mercy, *viz.* thy faithful Promise in thy Word, hath now encouraged me to lift the Eyes of the Desire of my Soul up to thee; for my Soul hath now laid hold on the Word of thy Promise, and received it into it, and therewith it cometh to thee; and though it be but a strange Child before thee which was disobedient unto thee, yet now it desireth to be obedient, and my Soul doth now infold itself with its Desire into that Word which became Man, which became Flesh and Blood, which hath broken Sin and Death in my Humanity, which hath changed the Anger of God into Love in the Soul, which hath deprived Death of its Power, and Hell of its Victory in Soul and Body; which hath opened a Gate for my Soul to the clear Face of thy Strength and Power. O great and most holy God, I have brought the Hunger and Desire of my Soul into this most holy Word, and now I come before thee, and in my Hunger call unto thee, thou living Fountain, through thy Word which became Flesh and Blood: Thy Word being become the Life in our Flesh, therefore I receive it firmly into the Desire of my Soul, as my own Life; and I pierce into thee with the Desire of my Soul through the Word in the Flesh of Christ, [*viz.*] through his holy Conception in the Virgin *Mary*, his whole Incarnation, his holy Nativity, his Baptism in *Jordan*, his Temptation in the Wilderness, where he overcame the Kingdom of the Devil, and of this World, in the Humanity: Through all his powerful Miracles, which he did on Earth; through his Reproach and Ignominy, his innocent Death and Passion, the shedding of his Blood, when God's Anger in Soul and Flesh was drowned; through his Rest in the Sepulchre, when he awaked our Father *Adam* out of his Sleep, who was fallen into a dead Sleep as to the Kingdom of Heaven; through his Love, which pierced through the Anger, and destroyed Hell in the Soul; through his Resurrection from the Dead, his Ascension, the sending of the Holy Spirit into our Soul and Spirit, and through all his Words and Promises; [one of which is] *that thou O God the Father wilt give the Holy Spirit to them that ask it, in the Name and through the Word which became Man.*

O thou Life of my Flesh, and of my Soul, in Christ my Brother, I beseech thee in the Hunger of my Soul, and intreat thee with all my Powers, though they be weak, to give me what thou hast promised me, and freely bestow upon me in my Saviour Jesus Christ, *viz.* his Flesh for Food, and his Blood for Drink, to refresh my poor hungry Soul, that it may be quickened, and strengthened in the Word which became Man, by which it may long and hunger after thee aright.

O thou deepest Love, in the most sweet Name JESUS, give thyself into the Desire of my Soul, for therefore thou hast moved thyself, and according to thy great Sweetness manifested thyself in the human Nature, and called us unto thee, us that hunger and thirst after thee, and hast promised us that thou wilt refresh us: I now open the Lips of my Soul to thee, O thou sweet Truth; and though I am not worthy to desire it of thy Holiness, yet I come to thee through thy bitter Passion and Death, thou having sprinkled my Uncleaness with thy Blood, and sanctified me in thy Humanity, and made an open gate for me through thy Death, to thy sweet Love in thy Blood, through thy five holy Wounds, from which thou didst shed thy Blood, I bring the Desires of my Soul into thy Love.

O Jesus Christ, thou Son of God and Man, I pray thee receive into thyself thy purchased Inheritance, which thy Father hath given thee. I cry within me that I may enter through thy holy Blood and Death into thee: Open thyself in me, that the Spirit

of my Soul may reach thee, and receive thee into it. Lay hold on my Thirst in me with thy Thirst; bring thy Thirst after us Men, which thou hadst upon the Cross, into my Thirst, and give me thy Blood to drink in my Thirst, that my Death in me which holdeth me captive, may be drowned in the Blood of thy Love, and that my^a extinguished Image (which as to the Kingdom of Heaven disappeared in my Father *Adam* through Sin) may be made alive through thy powerful Blood, and clothe my Soul with it again, as with the new Body which dwelleth in Heaven, in which Image, thy holy Power and Word which became Man dwelleth, which is the Temple of thy^b holy Spirit which dwelleth in us; as thou hast promised us, saying, *We will come to you and dwell in you.*

^a Or disappeared.

O thou great Love of Jesus Christ, I can do no more but sink my Desire into thee, thy Word which became Man, is Truth; since thou hast bidden me come, now I come. Be it unto me according to thy Word and Will. *Amen.*

A Warning to the Reader.

BELOVED Reader, of Love to thee, I will not conceal from thee what is here earnestly signified to me. If thou lovest the Vanity of the Flesh still, and art not in an earnest Purpose on the Way to the new Birth^b, intending to become a new Man, then leave the above-written Words in these Prayers un-named, or else they will turn to a Judgement of God in thee. Thou must not take the holy Names in vain, thou art faithfully warned, they belong to the thirsty Soul: If the Soul be in earnest, it shall find by Experience what Words they are.

^b Or Regeneration.

A Direction how the Soul must meet its Beloved, when she knocketh in the Centre, in the Shut-Chamber of the Soul.

BELOVED Soul, thou must be earnest without Intermision, thou shalt certainly obtain the Love of a Kifs from the noble^c *Sophia*, in the holy Name JESUS, for she standeth, however, before the Door of the Soul, knocking and warning the Sinner of his wicked Way: Now, if he once thus desireth her Love, she is ready for him, and kisseth him with the Beams of her sweet Love, from whence the Heart receiveth Joy, but she doth not presently lay herself into the Marriage-Bed with the Soul; that is, she doth not presently awaken the extinguished heavenly Image in her self which disappeared^d in *Adam*, there is danger to Man in it; for, if *Adam* and *Lucifer* fell, ^e it may then easily come to pass with Man, he being yet so strongly bound in Vanity.

^c Or divine Wisdom.

^d In Paradise. ^e Having it manifested in them.

The Bond of thy Promise must be faithful: Before she will crown thee, thou must be tempted first, and tryed; she taketh the Beams of her Love from thee again, to see whether thou wilt prove faithful; also she letteth thee stand, and answereth thee not so much as with one look of her Love, for before she will crown thee thou must be judged, that thou mightest taste the^f bitter Potion which thou hast filled for thyself in thine Abominations: Thou must come before the Gates of Hell first, and there shew forth thy Victory for her in her Love, in that Strength, wherewith she beheld thee in Opposition to the Devil's Aspect.

^f The vinegar or dregs.

Christ was tempted in the Wilderness; and if thou wilt put on him, thou must go through his whole^g Progress, from his Incarnation to his Ascension: And though thou art not able, nor needest to do that which he hath done; yet thou must enter wholly into his Process, and therein die continually from the Vanity of the Soul, for the Virgin *Sophia* espouseth not herself to the Soul, except in this Property, which springeth up in the Soul through the Death of Christ as a new Plant standing in Heaven: The earthly

^g Progress or Journey.

Body cannot comprehend her in this ^a Life, for it must first die from Vanity; but the heavenly Image which disappeared in Adam, *viz.* the true Seed of the Woman (wherein God became Man, and into which he brought his living Seed, the heavenly Substantiality) is capable of the Pearl, after the Manner it came to pass in *Mary* in the ^b Limit ^b Bound, End or Fulfilling.

Therefore, take Heed what thou doest: When thou hast made thy Promise, keep it; and then she will crown thee, rather than thou wouldst be crowned. But thou must be sure when the Tempter cometh to thee with the Pleasure, Beauty, and Glory of the World, that then thy Mind reject it and say, I must be a Servant and not a Master in the Vineyard of Christ; I am but a Servant of God in and over all that I have, and I must do with it as his Word teacheth me; my Heart must sit down with the simple and lowly, in the Dust, and be humble always. What State and Condition soever thou art in, Humility must be in the Front, or else thou wilt not obtain her Marriage; the Free Will of thy Soul must stand as a Champion: For if the Devil cannot ^c prevail against the Soul with Vanity, and if the Soul will not bite at the Bait, then he cometh with the Soul's Unworthiness and Catalogue of Sins, and then thou must fight hard, and here the Merits of Christ must be set in the Front, or else the Creature cannot prevail against the Devil, for in this it goeth so terribly with many, that the outward Reason thinketh that Person to be distracted, and possessed with the Devil: The Devil defendeth himself so horribly in many (especially if he have had a great ^d Fort of Prey in him) that he must be stoutly assaulted before he will depart and leave his Fort of Prey: Here Heaven and Hell are fighting one against the other. ^c Or victorious. ^d Fortrefs, Castle, or Den.

Now, if the Soul continue constant, and getteth the Victory over the Devil in all his Assaults, disesteeming all temporal Things for the Love of its noble Sophia, then the precious Garland will be set upon it for a Token ^e of Victory.

Here the Virgin (which manifesteth herself from the dear Name of JESUS with Christ, the Treader upon the Serpent, God's Anointed) cometh to the Soul, and kisseth it with her sweetest Love in the Essence most inwardly, and impresseth her Love into its Desire for a Token of Victory: And here *Adam* in his heavenly Part riseth again from Death in Christ, of which I cannot write, for there is no Pen in this World that can express it; it is the Wedding of the Lamb, where the noble Pearl is sown with great Triumph, *though in the Beginning it be like a Grain of Mustard Seed*, as Christ saith. ^e Or Ensign.

Now, when the Wedding is over, the Soul must take Heed that this ^f Tree of spring ^f Pearl Tree and grow, as it hath promised its Virgin. For then the Devil will presently come with his tempestuous Storm, ungodly People, who will scoff at, contemn, and cry down this his Madness, and then a Man must enter into the Process of Christ, under his Cross. Here, it will appear, indeed and in Truth, what Christians we are: Here he must suffer himself to be proclaimed a Fool and ungodly Wretch; nay, his greatest Friends, who favoured him, or flattered him in the Lusts of the Flesh, will now be his Enemies, and though they know not why, yet they will hate him. Thus Christ hideth his Bride wholly under the Cross, that she may not be known in this World: The Devil also striveth that these Children may be hidden from the World, lest perhaps many such Branches should grow in that Garden which he supposeth to be his. ^f or Tree of Faith.

This I have set down for the Information of the Christian-minded Reader, that he might know what to do if the same should befall him.

A very earnest Prayer in Temptation :

Against God's Anger in the Conscience; and also against Flesh and Blood, when the Tempter cometh to the Soul, and wrestleth with it.

MOST deep Love of God in Christ Jesus, leave me not in this Distress. I confess I am guilty of the Sins which now rise up in my Mind or Conscience; if thou forsake me, I must sink: Hast thou not promised me in thy Word, saying, *If a Mother could forget her Child*, which yet can hardly be, *yet thou wilt not forget me?* Thou hast set me as a Sign in thine Hands, which were pierced through with sharp Nails, and in thy open Side whence Blood and Water gushed out. Poor Man that I am! I am caught in thy Anger, and can in my Ability do nothing before thee; I sink myself down into thy Wounds and Death.

O great Mercy of God, I beseech thee deliver me from the Bonds of Satan. I have no Refuge in any Thing, but only in thy holy Wounds and Death; into thee I sink down in the Anguish of my Conscience, do with me what thou wilt. In thee I will now live or die, as pleaseth thee, let me but die and perish in thy Death, do but bury me into thy Death, that the Anguish of Hell may not touch me. How can I excuse myself before thee, that knowest my Heart and Reins, and fettest my Sins before mine Eyes? I am guilty of them, and yield myself into thy Judgement; accomplish thy Judgement upon me, through the Death of my Redeemer Jesus Christ.

I fly unto thee, thou righteous Judge, through the Anguish of my Redeemer Jesus Christ, when he did sweat the bloody Sweat on the Mount of Olives for my Sake, and was scourged of *Pontius Pilate* for me, and suffered a Crown of Thorns to be pressed on upon his Head, that his Blood came forth.

O righteous God, hast thou not set him in my Stead? He was innocent, but I guilty, for whom he suffered, wherefore should I despair under thy Wrath? O blot out thy Anger in me, through his Anguish, Passion, and Death: I give myself wholly into his Anguish, Passion, and Death; I will stand still in his Anguish and Passion before thee; do with me what thou pleasest, only let me not depart from his Anguish. Thou hast freely given me his Anguish, and drowned thy Wrath in him: And though I have not accepted it, but am departed from him, and am become faithless, yet thou hast given me this precious Pledge in my Flesh and Blood; for he hath taken my Flesh and Soul upon his heavenly Flesh and Blood, and hath satisfied the Anger in my Flesh and Soul in him with his heavenly Blood. Therefore receive me now in his Satisfaction, and put his Anguish, Passion, and Death in thy Wrath, which is kindled in me, and break thy Judgement in me in the Blood of his Love.

O great Love! in the Blood and Death of Jesus Christ, I beseech thee break the Fort of Prey which the Devil hath made, and built up in me; where he resisteth me in the Way of thy Grace. Drive him out of me, that he may not overcome me, for no one living can stand in thy Sight, if thou withdraw thy Hand from him.

O come, thou Breaker-through the Anger of God, destroy its Power, and help my poor Soul to fight and overcome it. O bring me into thy Victory, and uphold me in thee; break in Pieces its Seat in my Vanity, that is kindled in my Soul and Flesh. O mortify the Desire of my Vanity in Flesh and Blood, which the Devil hath now kindled by his false Desire, by hellish Anguish and Desperation. O quench it with thy Water of eternal Life, and bring my Anguish forth through thy Death. I wholly sink myself down into thee; and though both Soul and Body should this Hour faint and perish in thy Wrath, yet I will not let thee go. Though my Heart saith utterly, No, no, yet the

Desire of my Soul shall hold fast on thy Truth, which neither Death nor the Devil shall take away from me; for *the Blood of Jesus Christ the Son of God cleanseth us from all our Sins*. This I lay hold on, and let the Anger of God do what it will with my Sin, and let the Devil roar over my Soul in his Fort of Prey which he hath made, as much as he will; neither the Devil, Death, nor Hell shall pull me out of my Saviour's Wounds. Thou must at length be confounded in me thou noisome Devil, and thy Fort of Prey must be forsaken, for I will drown it in the Love of Jesus Christ, and then dwell in it if thou canst. *Amen.*

An Information in Temptation.

BELOVED Reader, this is no jesting Matter, he that accounteth it so, hath not tried it, neither is he ^ajudged as yet: And though it should be deferred till his last End, which is dangerous, yet he must pass through this ^bJudgement. Happy is he that passeth through it betimes, in his young Years, before the Devil buildeth his Fort of Prey strong, he may afterwards prove a Labourer in the Vineyard of Christ, and sow his Seed in the Garden of Christ; he shall reap the Fruit in due Time. This Judgement continueth a long while upon many, several Years, if he doth not earnestly put on the Armour of Christ, but stay till the Judgement of Temptations first exhort him to Repentance. But he that cometh of himself, of his own earnest Purpose, and endeavour-eth to depart from his evil Ways, the Temptation will not be so hard for him, neither will it continue so long, yet he must stand out valiantly, till Victory be gotten over the Devil; for he shall be mightily assisted, and all shall turn to the best for him; so that afterwards when the ^cDay breaketh in the Soul, he turneth it to the great Praise and Glory of God, that the Driver is overcome. ^dOr dawning

^a His Conscience is asleep still.
^b Trial or Temptation.

S H O R T P R A Y E R S.

When the noble Sophia (or Eternal Wisdom) kisseth the Soul with her Love, and offereth her Love to it.

O MOST gracious and deepest Love of God in Christ Jesus! I beseech thee grant me thy Pearl, impress it into my Soul, and take my Soul into thy Arms.

O thou sweet Love! I confess I am unclean before thee, take away my Uncleaness through thy Death, and carry through the Hunger and Thirst of my Soul through thy Death in thy Resurrection, in thy Triumph; cast my whole ^dSelf down to the Ground in thy Death; take it captive, and carry my Hunger through in thy Hunger. ^d Or Self hood.

O highest Love! hast thou not appeared in me? Stay in me, and inclose me in thee, keep me in thee, so that I may not be able to depart from thee. Fill my Hunger with thy Love, feed my Soul with thy heavenly Substance; give it thy Blood to drink, and water it with thy Fountain.

O great Love! awaken my disappeared Image in me (which as to the Kingdom of Heaven disappeared in my Father *Adam*) by that Word which awakened ^e it in the Seed of the Woman in *Mary*; quicken it, I beseech thee. ^e The Image.

O thou Life and Power of the Deity, which has promised us, saying, *We will come to you, and dwell in you*: O sweet Love! I bring my Desire into this Word of thy Promise: Thou hast promised, that *thy Father will give the Holy Spirit to those that ask him for it*, therefore I now bring the Desire of my Soul into thy Promise, and I

Of True Repentance.

receive thy Word into my Hungèr. Increase thou in me my Hunger after thee. Strengthen me, O sweet Love, in thy Strength: Quicken me in thee, that my Spirit may taste thy Sweetness. O do thou believe by thy Power in me, for *without thee I can do nothing*.

O sweet Love! I beseech thee, through that Love wherewith thou didst overcome the Anger of God, and didst change it into Love and Divine Joy; I pray thee also change the Anger in my Soul by the same great Love, that I may become obedient unto thee, and that my Soul may love thee therein for ever. O change my Will into thy Will; bring thy Obedience into my Disobedience, that I may come obedient to thee.

O great Love of Jesus Christ, I humbly fly to thee; bring the Hunger of my Soul into thy Wounds, from whence thou didst shed thy Holy Blood, and didst quench the Anger with Love: I bring my Hunger into thy open Side, from whence came forth both Water and Blood, and throw myself wholly into it; be thou mine, and quicken me in thy Life, and let me not depart from thee.

O my noble Vine, I beseech thee give Sap to me thy Branch; that I may bud and grow in thy Strength and Sap, in thy Essence; beget in me true Strength by thy Strength.

O sweet Love, art thou not my Light? Enlighten thou my poor Soul in its close Prison, in Flesh and Blood; bring it into the right Way; destroy the Will of the Devil, and bring my Body through the whole Course of this World, through the Chamber of Death, into thy Death and Rest, that at the last Day it may arise in thee from thy Death, and live in thee for ever. O teach me what I must do in thee: I beseech thee, be thou my willing, knowing, and doing; and let me go no whither without thee. I yield myself wholly up to thee. *Amen.*

A P R A Y E R,

For [the obtaining] the Divine Working, Protection, and Government; (shewing) how the Mind should work with and in God, in Christ the Tree of Life.

O THOU living Fountain, in thee I lift up the Desire of my Soul, and cry with my Desire [to enter] through the Life of my Saviour Jesus Christ into thee.

O thou Life and Power of God, awaken thyself in the Hunger of my Soul with thy Desire of Love, through the Thirst which Jesus Christ had upon the Cross after us Men, and carry my weak Strength through by thy mighty Hand in thy Spirit; be thou the Working and Will in me with thine own Strength. Blossom in the Strength of Jesus Christ in me, that I may bring forth Praise unto thee, the true Fruit in thy Kingdom. O let my Heart and Desire never depart from thee.

But I swim in Vanity, in this Valley of Misery, in this outward earthly Flesh and Blood; and my Soul and noble Image, which is according to my Similitude, is encompassed with Enemies on every Side; *viz.* with the Desire of the Devil against me, with the Desire of Vanity in Flesh and Blood, also with all the Opposition of wicked Men who know not thy Name. And I swim with my outward Life in the [Properties of the] Stars and Elements, having my Enemies lying in wait for me every where, inwardly and outwardly, together with Death, the Destroyer of this vain Life, and I therefore fly to thee, O holy Strength of God, seeing thou hast manifested thyself with thy Love in Mercy, in

^aOr a Guide. our Humanity, through thy holy Name JESUS, and hast also given it to be a ^a Companion to us. Therefore, I beseech thee let his Angels that minister to him attend upon our Souls, and encamp themselves about us, and defend us from the fiery Darts of the Desire of that wicked One, which shooteth into us daily by the Curse of the Anger

of God which is awakened in our earthly Flesh. Keep back by thy Divine Strength the infectious Rays of the Influence of the ^a Stars in their Opposition, into which Rays the wicked one mingleth himself with his Desire, to poison us in Soul and Flesh, and to bring us into false ^b Desires, and also into our Infirmity and Misery. Turn away these Rays of Anger with the holy Name Jesus in our Soul and Spirit, that they may not touch us; and let thy good and holy Angel stand by us, to turn away these Rays of Poison from our Bodies.

^a The inward Stars and Constellations in our Bodies.
^b Or Evil.

O great Love and sweet Strength JESU, thou Fountain of divine Sweetness, [flowing] out of the great Eternal Name JEHOVAH, I cry with the Desire of my Soul [to come] into thee. My Soul cryeth [to come] into that Spirit, from whence the Soul was breathed into the Body, and which hath formed it in the Likeness of God. My Soul desireth in its Thirst [to get] the sweet Fountain which springeth from JEHOVAH into itself, to refresh God's Breath of Fire, which itself is, so that the sweet Love of JESUS may rise in its Breath of Fire, through the Fountain JESUS [springing] out of JEHOVAH, and that CHRIST the holy [One] may be manifested, and become Man, in my disappeared Image of heavenly spiritual Corporality, and that the poor Soul may receive its beloved Bride again into its Arms, with whom it may rejoice for ever.

O IMMANUEL! thou Wedding-Chamber, God and Man, I yield up myself into the Arms of thy Desire towards us, in us; it is thyself whom I desire. O blot out the Anger of thy Father with thy Love in me, and strengthen my weak Image in me, that I may overcome and tame the Vanity in Flesh and Blood, and serve thee in Holiness and Righteousness.

O thou great and most holy Name and Power of God, JEHOVAH, which hast stirred thyself with thy most sweet Power JESUS, in the ^c Limit of the covenanted Promise to our Father Adam, in the Woman's Seed; in the Virgin Mary, in our disappeared heavenly Humanity, and brought the living Essentially of thy Holy Power in the ^d Virgin Wisdom of God into our Humanity, which was extinguished ^e as to thee; and hast given it to us, to be our Life, Victory, and new Regeneration; I intreat thee, with all my Strength, beget a new holy Life in me, by the sweet Power of JESUS, that I may be in thee, and thou in me, and that thy Kingdom may be made manifest in me, and that the Will and Conversation of my Soul may be in Heaven.

^c Goal or Mark.
^d In the *virginali sapientia*,
^e In thy sight.

O great and incomprehensible God, thou who fillest all Things, be thou my Heaven in which my new Birth in CHRIST JESUS may dwell: Let my Spirit be the stringed Instrument, Harmony, Sound, and Joy of thy Holy Spirit. Strike the Strings in me, in thy regenerate Image, and carry through my Harmony into thy Divine Kingdom of Joy, in the great Love of God, in the Wonders of thy Glory and Majesty, in the Communion of the holy Angelical Harmony. Build up the Holy City Zion in me, in which as Children of Christ we all live together in one City, which is Christ in us. Into thee I wholly ^f plunge myself, do with me what thou pleasest. Amen.

^f Or sink.

A P R A Y E R.

In Temptation under the Cross of Christ, at that Time when all our Enemies assault us, and when we are persecuted and hated, for being in the Spirit of Christ, and slandered and reproached as Evil Doers.

POOR MAN that I am, I walk full of Anguish and Trouble in my Pilgrimage into my native Country again, from whence I came [in Adam] and go through the Thistles and Thorns of this World to thee again. O God my Father, the Thorns tear me on

every Side, and I am afflicted and despised by my Enemies: They scorn my Soul, and despise it as an Evil-Doer, who hath broken the Faith with them; they despise my walking towards thee, and account it foolish: They think I am Senseless, because I walk in this thorny Way, and go not along with them in their hypocritical Way.

O Lord JESUS CHRIST I fly to thee under the Cross; O dear Immanuel receive me, and carry me into thyself through the Path of thy Pilgrimage (in which thyself didst walk in this World) viz. through thy Incarnation, Poverty, Reproach, and Scorn; also through thy Anguish, Passion, and Death. Make me like unto thy Image; send thy good Angel along with me to shew me the Way through the horrible thorny Wilderness of this World. Assist me in my Misery; comfort me with that Comfort wherewith the Angel comforted thee in the Garden when thou didst pray to thy Father, and thou didst sweat Drops of Blood. Sustain me in my Anguish and Persecution, under the Reproach of the Devils and all wicked Men, who know not thee, but refuse to walk in thy Way. O Great Love of God, they know not thy Way, and do this in Blindness, through the Deceit of the Devil. Have Pity on them, and bring them out of Blindness into the Light, that they may learn to know themselves, and how they lie captive in the Filth and Mire of the Devil, in a dark ^a Dungeon fast bound with three Chains. O great God have Mercy upon *Adam* and his Children, redeem them in Christ the new *Adam*.

^a Or Valley.

^b Or Journey

I fly to thee, O Christ, God and Man, in this ^b Pilgrimage, which I must pass in this dark Valley, every where despised and troubled, and accounted an ungodly wicked Man. O Lord, it is thy Judgement upon me, that my Sins and inbred Vanity may be judged in this Pilgrimage before thee; and I, as a Curse, be made an open Spectacle, on which thy Anger may satiate itself, and thereby may take the eternal Reproach away from me. It is the Token of thy Love, and thereby thou bringest me into the Reproach, Anguish, Suffering, and Death of my Saviour Jesus Christ, that so I may die from Vanity, in my Saviour, and spring up in his Spirit with my new Life, through his Reproach and Ignominy, through his Death.

I beseech thee, O Christ, thou patient Lamb of God, grant me Patience in my Way of the Cross, through all thy Anguish and Reproach, thy Death and Passion, thy Scorn and Contempt upon the Cross, where thou wert despised in my Stead; and bring me therein, as a patient Lamb to thee, into thy Victory. Let me live with thee and in thee, and convert my Persecutors, who (unknown to themselves) by their reproaching sacrifice my Vanity and inbred Sins before thy Anger: They know not what they do; they think they do me Harm, but they do me Good; they do that for me which I should do myself before thee. I should daily lay open and acknowledge my ^c Shame before thee, and thereby sink myself down into the Death of thy beloved Son, that my Shame might die in his Death; but I being too negligent, weary, faint, and feeble, therefore thou usest ^d them in thy Anger, to open and discover my ^e Vileness before thy Anger, which thy Wrath taketh hold of, and sinketh it down into the Death of my Saviour.

^c Or Vileness.

^d My Enemies.

^e Or Shame.

O merciful God, my vain Flesh cannot know how well thou intendest towards me, when thou sufferest my Enemies to take my Vileness from me, and sacrifice it before thee. My earthly Mind supposeth, that thou afflictest me for my Sins, and I am extremely perplexed at it; but thy Spirit in my inward New Man telleth me, that it is of thy Love towards me, that thou intendest Good to me by it, when thou sufferest my Enemies to persecute me. It is best for me that they perform the Work in my Stead, and unfold my Sins before thee in thy Anger, that it may swallow them up, that they may not follow me into my native Country; for ^f they are strong and lusty still in thy Anger, and therefore can do it better than I, that am feeble and fainting already in the Will of Vanity: This thou knowest full well, O thou righteous God.

^f My Enemies.

I beseech thee, therefore, O righteous God, since thou usest them as Servants to me, to do so good an Office for me, though my earthly Reason knoweth it not, that thou wouldest make them also to know my Way, and send them all such Servants,

but yet before hand bring them to the Light, that they may know thee, and give thee Thanks.

O merciful God in Christ Jesus (in my Knowledge) I beseech thee, out of thy deep Love towards us poor Men which thou hast manifested in me, in the hidden Man, call us all in thee, to thee. O stir thyself in us yet once in this last Trouble, thy Anger being kindled in us, do thou resist thy Anger in us, lest it swallows us up both Soul and Body.

O thou Dawning of the ^a Day-spring of God, break forth to the full! Art thou not ^aOr daybreak already risen? Manifest thy holy City Zion, thy holy Jerusalem in us.

O great God! I see thee in the Depth of thy Power and Strength: Awaken me wholly in thee, that I may be quickened in thee: Break off the Tree of thy Anger in us, and let thy Love spring forth and bud in us.

O Lord, I lye down in thy Sight, and beseech thee not to rebuke us in thine Anger. Are we not thy Possession, which thou hast purchased? Forgive all of us our Sins, and deliver us from the Enmity of thy Wrath, and from the Reproach and Envy of the Devil and bring us under thy Cross in Patience into Paradise again. *Amen.*



Here followeth a Prayer or Dialogue between the poor Soul and the noble Virgin Sophia, in the inward Ground of Man, viz. between the Spirit of Christ in the New Birth out of his Humanity in us, and the Soul; shewing how great a Joy there is in the Heaven of the New Regenerate Man; and how lovingly and graciously the noble Sophia presenteth herself to her Bridegroom the Soul, when it entereth into Repentance, and how the Soul behaveth itself towards her, when the Virgin Sophia appeareth to it.

The Gates of the Paradifical Garden of Roses.

This is understood by none but the Children of Christ, who have known it by Experience.

WHEN Christ the Corner-stone stirreth himself in the extinguished Image of Man, in his hearty Conversion and Repentance, then Virgin Sophia appeareth in the stirring of the Spirit of Christ, in the extinguished Image, in her Virgin's Attire before the Soul; at which the Soul is so amazed and astonished in its Uncleanness, that all its Sins immediately awake in it, and tremble and shake before her. For then the Judgement passeth upon the Sins of the Soul, so that it even goeth back in its Unworthiness, and is ashamed in the Presence of its fair Love, and entereth into itself, denying itself as utterly unworthy to receive such a Jewel. This is understood by them who are of our Tribe, who have tasted this Jewel, and to none else. But the noble *Sophia* draweth near in the Essence of the Soul, and kisseth it friendly, and ^b tinctureth the dark Fire of the Soul with her Rays of Love, and shineth through the Soul with her Kifs of Love: Then the Soul skippeth in its Body for great Joy, in the Strength of this Virgin Love, triumphing and praising the great God, in the Strength of the noble *Sophia*.

I will set down here a short Description, how it is when the Bride embraceth her Bridegroom, for the Consideration of the Reader, who perhaps hath not yet been in this Place where the Bride embraceth her Bridegroom; it may be, he will be desirous to follow us, and to enter into the Place where Men dance with ^c *Sophia*.

^b Shineth through or coloureth.

^c Or the divine Wisdom.

I.

When that which is before mentioned cometh to pass, the Soul rejoiceth in its Body, and saith,

PRAISE, Thanksgiving, Strength, Honour, and Glory, be to thee, O great God, in thy Power and Sweetness, for that thou hast redeemed me from the Driver of Anguish. O thou fair Love! my Heart embraceth thee, where hast thou been so long? Methought I was in Hell in the Anger of God. O gracious Love! abide with me, I beseech thee, and be my Joy and Comfort. Lead me in the right Way. I give myself up into thy Love. I am dark before thee, do thou enlighten me. O noble Love, give me thy sweet Pearl; put it, I pray, thee into me.

O great God in Christ Jesus, I praise and magnify thee now in thy Truth, in thy great Power and Glory, for that thou hast forgiven me my Sins, and filled me with thy Strength. I shout for Joy before thee in my Life, and extol thee in thy Firmament [of Heaven] which none can open but thy Spirit in thy Mercy: My Bones rejoice in thy Strength, and my Heart * delighteth in thy Love. Thanks be to thee for ever, for that thou hast delivered me out of Hell, and turned Death into Life in me. O sweet Love! let me not depart from thee again; grant me thy Garland of Pearl, and abide in me. Be my peculiar Possession, that I may rejoice in thee for ever.

Upon this Virgin Sophia saith to the Soul,

MY noble Bridegroom, my Strength and Power, you are a thousand Times welcome. Why hast thou forgotten me so long, that I have been constrained in great Grief to stand without the Door and knock? Have I not always called thee and intreated thee? but thou hast turned away thy Countenance from me, and thine Ears declined my Territories. Thou couldst not see my Light, for thou didst walk in the Valley of Darkness. I was very near thee, and intreated thee continually, but thy Sin held thee Captive in Death, so that thou knowest me not. I came to thee in great Humility, and called thee, but thou wert rich in the Power of the Anger of God, and didst not regard my Humility and Lowliness. Thou hadst taken the Devil to be thy Paramour, he hath defiled thee thus, and built up his Fort of Prey in thee, and turned thee quite away from my Love and Faith, into his hypocritical Kingdom of Falsehood; wherein thou hast committed much Sin and Wickedness, and broken thy Will off from my Love, and so broken the Bond of Wedlock, and set thy Love and Affection on a Stranger, and suffered me thy Bride, which God did give thee, to stand alone in the extinguished Substance, without the Power of thy fiery Strength. I could not be joyful without thy fiery Strength, for thou art my Husband; my shining [Brightness] is made manifest by thee. Thou canst manifest my hidden Wonders in thy fiery Life, and bring them into Majesty; and yet without me thou art but a dark House, wherein is nothing but Anguish, and Torment, and an odious horrible Pain.

O noble Bridegroom, stand still with thy Countenance towards me, and give me thy Rays of Fire: Bring thy Desire into me, and kindle me, and then I will bring the Rays of my Love from my Meekness into thy fiery Essence, and kiss thee for ever.

O, my Bridegroom, how well am I, now I am in Wedlock with thee? O kiss me with thy Desire in thy Strength and Power, and then I will shew thee all my Beauty,

and will rejoice and delight myself with thy sweet Love and shining Brightness in thy fiery Life. All the holy Angels rejoice with us, to see us now married together again. My dear Love, I now intreat thee to abide in my Faith, and do not turn thy Face away from me any more. Work thou thy Wonders in my Love, for which God hath raised thee up.

II.

The Soul saith again to its noble Sophia, its Love, that is born again in the Soul,

O my noble Pearl, and opened Flame of my Light in my anxious fiery Life, O how thou changest me into thy Joy! O beautiful Love, I have broken my Faith with thee, in my Father Adam, and with my fiery Strength have turned myself to the Pleasure and Vanity of the outward World, and have fallen in Love with a Stranger, and had been constrained to walk in the Valley of Darkness in this strange Love, if thou hadst not come to me into the House of my Misery, in thy great Faithfulness, by thy piercing through and destroying God's Anger, Hell, and dark Death, and restored thy Meekness and Love to my fiery Life.

O sweet Love! thou hast brought the Water of Eternal Life out of the Fountain of God with thee to me, and refreshed me in my great Thirst. I behold in thee the Mercy of God, which was hidden from me before by the Strange Love. In thee I can rejoice, thou changest my Anguish of Fire to be great Joy to me. O amiable Love, give me thy Pearl, that I may continue in this Joy for ever.

Upon this the noble Sophia answereth the Soul again, and saith,

MY dear Love and faithful Treasure, thou highly rejoicest me in thy Beginning. I have indeed broken into thee through the deep Gates of God, through God's Anger, through Hell and Death, into the House of thy Misery, and have graciously bestowed my Love upon thee, and delivered thee from the Chains and Bonds wherewith thou wert fast bound. I have kept my Faith with thee; but thou desirest now an exceeding great Thing of me, which I will not willingly venture with thee. Thou wouldest have my Pearl as thy proper own. Remember, I pray, O my beloved Bridegroom, that thou didst carelessly lose it before in Adam; and besides thou standest yet in great Danger, and walkest in two dangerous Kingdoms, viz. in the original Fire, thou walkest in that Country, wherein God calleth himself a strong zealous God, and a consuming Fire. The other Kingdom thou walkest in, is the outward World, the Air, wherein thou dwellest in the vain corrupt Flesh and Blood, where the Pleasures of the World and the Assaults of the Devil pass over thee every Hour. Thou mayest perhaps in thy great Joy bring Earthliness again into my Beauty, and darken my Pearl; thou mayest also perhaps grow proud, as *Lucifer* did, when he had the Pearl in his Possession, and so mayest turn thyself away from the Harmony of God, and then I must afterwards be deprived of my Love for ever.

I will keep my Pearl in myself, and dwell in the Heaven in thee, in thy extinguished, but now in me, revived, Humanity; and reserve my Pearl for Paradise, until thou puttest away this Earthliness from thee, and then I will give it thee to possess. But I will readily afford and present my Countenance to thee, and the sweet Rays of the Pearl, during the Time of this earthly Life. I will dwell with the Pearl in the inner Choir, and be thy

^a Or into.

ful loving Bride. I will not espouse myself ^a with thy earthly Flesh, for I am a heavenly Queen, my Kingdom is not of this World: Yet I will not cast thy outward Life away, but visit it often with my Rays of Love, for thy outward Humanity shall return again. But I will not have the Beast of Vanity, neither did God create it in *Adam* with a Purpose to have it so gross and earthlv, but in Adam thy Desire through Lust formed this bestial Grossness, from and with all the Essences of the awakened Vanity of the earthly Property, wherein Heat and Cold, Pain, Enmity, and ^b Dissolution consisteth.

^b Division, Corruption, or breaking asunder.

Now, my dear Love and Bridegroom, yield but thyself up into my Will; I will not forsake thee in this earthly Life in thy Danger. Though the Anger of God should pass upon thee, so that thou shouldest grow affrighted and disheartened, or shouldest think that I had forsaken thee; yet I will be with thee, and preserve thee, for thou thyself knowest not what thine Office is: Thou must in this Time work and bear Fruit. Thou art the Root of this Tree; Branches must be produced out of thee, which must all be brought forth in Anguish. But I come forth together with thy Branches in their Sap, and bring forth Fruit upon thy Boughs, and thou knowest it not; for the Most High hath so ordered, that I should dwell with and in thee.

Involve thyself therefore into Patience, and take Heed of the Pleasure of the Flesh. Break the Will and Desire thereof; bridle it as an unruly Horse; and then I will often visit thee in thy fiery Essence, and give thee my Kifs of Love, and bring a Garland for thee out of Paradise with me, for a Token of my Love, and put it upon thee, in which thou shalt rejoice. But I give thee not my Pearl for a Possession during this Time. Thou must continue in Resignation, and hearken what the Lord playeth in thy Harmony in thee. Moreover, thou must give Sound and Essence to thy Tune out of my Strength and Virtue, for thou art now a Messenger of his Mouth, and must set forth his Praise and Glory. For this Cause I have now contracted myself anew with thee, and set my triumphant Garland upon thee; which I have gotten in the Battle against the Devil and Death. But the Crown of Pearl wherewith I crowned thee, I have laid that aside for thee. Thou must wear it no more, till thou art become pure in my Sight.

III.

The Soul saith further to the noble Sophia,

O thou fair and sweet Consort, what shall I say before thee? let me be only commended unto thee, I cannot preserve myself. If thou wilt not give me thy Pearl, I leave it to thy Will; give me but thy Rays of Love, and carry me through this Pilgrimage. Awake thou, and bring forth what thou wilt in me. I will from henceforth be thy own. I will or desire nothing for myself, but what thou thyself wilt through me; I had fooled away thy sweet Love, and not kept my Faith with thee, whereby I was fallen into eternal Punishment. But seeing of Love thou art come to me into the Anguish of Hell, and hast delivered me from Torment, and received me again for thy Consort, I will now therefore break my Will for thy Love's Sake, and be obedient unto thee, and wait for thy Love. I am satisfied now that I know thou art with me in all my Troubles, and will not forsake me.

O gracious Love, I turn my fiery Countenance to thee. O fair Crown, take me quickly into thee, and bring me forth from Unquietness: I will be thine for ever, and never depart from thee.

The noble Sophia answereth the Soul very comfortably, and saith,

MY noble Bridegroom, be of good Comfort. I have betrothed thee to me in my highest Love, and contracted me with thee in my Faithfulness: I will be with thee and in thee always to the End of the World. I will come to thee, and make my Dwelling in thee, in thy inner Choir. Thou shalt drink of my Fountain, for now I am thine, and thou art mine, the Enemy shall not separate us. Work thou in thy fiery Property, and I will put my Rays of Love into thy Working. We will plant and manure the Vineyard of Jesus Christ; afford thou the Essence of Fire, and I will afford the Essence of Light, and the Increase. Be thou the Fire, and I will be the Water, and we will perform that in this World for which God hath ordained us, and we will serve him in his Temple which we ourselves are. *Amen.*

To the R E A D E R.

BELOVED Reader, count not this an uncertain Fiction; it is the true Ground, and it comprehendeth in it all the Holy Scriptures. For the Book of the Life of Jesus Christ is plainly set forth therein, as it hath been certainly known by the Author himself, for it hath been ^a his Way [that he hath gone] he giveth thee the best [Jewel] that he hath. God grant his Blessing with it. An heavy Sentence and Judgement is gone forth against the Mocker of this. Be thou therefore warned, [that thou mayest avoid the Danger, and receive the Blessing.]

^a Or Process, or Course that he hath taken.

A M O R N I N G P R A Y E R.

Commending ourselves to God when we rise, before we suffer any other Thing to enter into us.

BLESS me, O God, the Father, Son, and Holy Ghost, thou only true God. I thank thee through Jesus Christ our Lord and Saviour, for thy Protection and all other Benefits. I now commend myself, both Body and Soul, and all that thou hast set me to do in my ^b Employment, into thy Protection. Be thou the Beginning of my ^c Conceptions, of my Seekings and Endeavours in all my Doings. Work thou so in me, that I may begin all Things to the Glory of thy Name, and accomplish them in thy Love, for the Good and Service of my Neighbour. Send thy Angel along with me, to turn the venomous Rays of the Devil and corrupt Nature away from me. Preserve me from the Desire of all evil Men; make all my Enemies favourable to me, and bring my Mind into thy Vineyard, that I may labour in my Office and Employment, and work as thy obedient Servant therein; and bless me, and all that I am to go about and do, with the Blessing of thy Love and Mercy. Continue thy Grace and Love in Jesus Christ upon me, and give me a Mind cheerfully to follow thy Wonders. Let thy holy Spirit guide me in my Beginning, and so on to my last End, and be my willing, and working, and accomplishing in me. *Amen.*

^b Or Calling. ^c Sensing.

AN EVENING PRAYER.

I LIFT my Heart to thee, O God, thou Fountain of Eternal Life, and give thee Thanks through Jesus Christ thy beloved Son our Lord and Saviour, for that thou hast stood by me, and preserved me this Day, in my Condition and Employment, from all Mischief [that might have befallen me.] I commend now to thy disposing my Condition and Employment, and the Work of my Hands, and humbly fly with my Soul to thee. Work thou so in my Soul that neither that wicked Enemy, nor any other Influence or Desire, may come or stick fast in my Soul. Let my Mind only delight in thee in thy Temple, and let thy good Angel stay with me, that I may rest safely in thy Power and Strength. *Amen.*

Rev. xxi. 6. *I am Alpha and Omega, the Beginning and the End. I will give unto him that is a-thirst, of the Fountain of the Water of Life freely. He that overcometh shall inherit all, and I will be his God, and he shall be my Son.*

THE SECOND BOOK.

OF
TRUE RESIGNATION.

SHEWING

How Man must daily die in his own Will in Self; how he must bring his Desire into GOD, and what he should ask and desire of GOD.

LIKEWISE

How he must spring up out of the dying sinful Man, with a new Mind and Will through the Spirit of CHRIST.

ALSO

What the Old and New Man are, and what either of them is in Life, Will, and Practice.

Mat. xvi. 24. Mark viii. 34. Luke ix. 23. John xii. 26

Christ saith, He that will follow me, let him deny himself, and take up his Cross and follow me.

Matt. ix. 27. Mark x. 28. Luke xviii. 28.

Peter saith to Christ, Behold, we have forsaken All, and followed thee.

TRUE RESIGNATION.

The First Chapter.

1.  WE have a clear Example in *Lucifer*, and also in *Adam* the first Man, of what Self doth, when it getteth the Light of Nature to be its own, and may walk with the Understanding in its own Dominion. We see it also in Men learned in Arts and Sciences, that when they get the Light of this outward World or Nature into the Possession of their Reason nothing cometh of it but Pride of themselves. And yet all the World so vehemently desireth and seeketh after this Light as the best Treasure; and it is indeed the best Treasure this World affords, if it be rightly used.

2. But while Self, *viz.* Reason is ensnared and fast bound in a close and strong Prison, *viz.* in the Anger of God, and in Earthliness; it is very dangerous for a Man to make Use of the Light of Knowledge in Self, as if it were in the Possession of Self.

3. For the Wrath of the Eternal and Temporal Nature will soon take Pleasure in it, and then Self, and a Man's own Reason, will rise up in Pride, and break itself off from the true resigned Humility towards God, and will no more eat of the Fruit of Paradise, but of the Property of Self, *viz.* of that Dominion of Life, wherein Good and Evil are mixed, as *Lucifer* and *Adam* did; who both entered with the Desire of Self into the Original again, out of which the Creatures were brought forth, and entered into the [Condition of the] Creatures; *Lucifer* into the Center and wrathful Nature, into the ^a Matrix of the Fire, and *Adam* into the earthly Nature, into the Matrix of the outward World, *viz.* into the Lust after Good and Evil.

4. Which happened to them both, because they had the Light of Understanding shining in Self, wherein they could behold themselves, by which the Spirit of Self went into the Imagination (*viz.* into a Desire to get the Center) that they might exalt themselves, and so grow great, potent, and more skilful. Now when *Lucifer* sought after the Mother of Fire in his Center, and thought to reign therewith over the Love of God, and all the Angels; and when *Adam* also desired to try in the Essence, [what it was] in the Mother, from whence Evil and Good did spring, and brought his Desire into her of Purpose to become skilful and full of Understanding thereby: Both *Lucifer* and *Adam* were captivated thereby in their ^b evil Desire in the Mother, and broke off themselves from Resignation (which proceeds from God) and so were captivated by the Spirit of the Will, by the Desire in the Mother, which Desire immediately got the Dominion in Nature, and so *Lucifer* stuck fast in the wrathful Source of Fire, and that Fire became manifest in the Spirit of his Will, whereby the Creature in its Desire became an Enemy to the Love and Meekness of God.

5. So also *Adam* was immediately caught by the earthly Mother, which is Evil and Good, created out of the Love and Anger of God, and made one Substance, upon

^a Or Womb, which bringeth forth Fruit.

^b Or false.

which the earthly Property immediately got the Dominion in *Adam*, and from thence Heat and Cold, Envy and Anger, and all Malice and Contrariety against God, became manifest, and bore rule in him.

6. But if they had not brought the Light of Knowledge into Self, then the Glafs of the Knowledge of the Center, and of the Original of the Creature, *viz.* of the Power of itself, had not been manifested, from whence the Imagination and Lust did arise.

7. As also we see now a Days it bringeth Danger upon the enlightened Children of God; so that when the Sun of the great Prefence of God's Holiness shineth, by which the Life passeth into Triumph, and Reason then beholdeth itself therein (as in a Glafs) and the Will goeth on in Self, *viz.* in its own searching, and will try [what] the Center [is] out of which the Light shineth, and will of itself force itself into it, from whence ariseth abominable Pride and Self-Love; so that ^a its own Reason, which is but a Mirrour or Glafs of the Eternal [Wisdom] supposeth itself to be greater than it is; and then whatsoever its [Reason] doth, it thinketh God's Will doth it, in it, and that it is a Prophet; and yet it is but in itself, and goeth on in its own Desire, in which the Center of Nature suddenly raiseth itself aloft, and entereth into that own Self Desire of Falsehood against God, and so the Will entereth in Self-Conceitedness.

^a The Creature's.

^b Or the Creature.
^c Or false.

8. And then the flattering Devil entreth into ^b it, and sifteth the Center of Nature, and bringeth ^c evil Desires into it, so that a Man becomes as it were drunken in Self, and persuadeth himself that he is driven by God, by which the good Beginning (wherein the divine Light did shine in Nature) cometh to be spoiled, and so the Light of God departeth from him.

9. Yet then the outward Light of the outward Nature remaineth shining in the Creature (for its own self throweth itself thereinto) and then supposeth that it is still the first Light of God, (but it is not so:) And into this Self-Conceitedness, in the Light of its outward Reason, the Devil throweth himself again (though in the first Light, which was divine, he was forced to depart) returning with a seven-fold Desire, of which Christ spake, saying, *When the unclean Spirit departeth out of a Man, he wandereth through dry Places seeking Rest, and findeth none; and then he taketh to himself seven Spirits worse than himself, and returneth to his first House, and findeth it swept and garnished, and then he dwelleth therein, and so it is worse with that Man than it was before.*

10. This House, that is thus swept and garnished, is the Light of Reason in Self. For if a Man bring his Desire and Will into God, and goeth on in Abstinence from this Wicked Life, and desireth the Love of God, then that Love will manifest itself to him with its most friendly and chearful Countenance, by which the outward Light also is kindled; for where the Light of God is kindled, there all will be Light, the Devil cannot stay there, he must depart thence; and then he searcheth through the Mother of the Original of Life, *viz.* the Center, but it is become a dry ^d feeble Place. The Anger of God, *viz.* the Center of Nature, is in its own property altogether ^e feeble, lean, and dry, and cannot get the Dominion, in the wrathful Property. Satan searcheth through these Places to find an open Gate to enter with the Desire, and to sift the Soul that it might [come to] exalt itself.

^d Or Barren.

^e Or Barren.

11. And now if the Spirit of the Will of the Creature throweth itself with the Light of Reason into the Center, *viz.* into Self, and entereth into Self-conceitedness, then it goeth forth again from the Light of God, and then the Devil findeth an open Gate for him to enter in at, and a garnished House to dwell in, *viz.* the Light of Reason. And then he taketh to himself the seven Forms of the Property of Life in Self, *viz.* the Flatterers which are departed from God into Self. And there he entereth and putteth his Desire into the Lust of Self, and evil Imaginations; wherein the Spirit of the Will beholdeth itself in the Forms of the Properties of Life, in the outward Light, and there that Man sinketh into himself, as if he were drunk, and then the Stars lay hold on him, and

bring their strong Constellations into him^a, that he might seek the Wonders of God there, that so they may manifest themselves therein. For all Creatures groan, and long after God. And though the Stars cannot apprehend the Spirit of God, yet they had rather have a House of Light wherein they may rejoice, than a House shut up, wherein they can have no quiet.

12. Then this Man goeth on as if he were drunk in [the Light of the outward Reason, which is called] the Stars, and apprehendeth great and wonderful Things, and hath a continual Guide in them. And then the Devil presently observeth, where any Gate standeth open for him, where he may kindle the Center of Life, that so the Spirit of the Will may mount aloft in Pride, in Self-Conceit, or Covetousness; from whence Self-Arrogancy ariseth, the Will of Reason desiring to be honoured; for it supposeth it hath attained the Sum of all Happiness, when it hath gotten the Light of Reason, and can judge the^b House that is shut up, which nevertheless God can well unlock. He now supposeth, that the Honour is due to him, because he hath gotten the Understanding of Reason, and never considereth that the Devil maketh himself merry with his Desire in his seven Forms of Life of the Center of Nature, nor what abominable Error he fettereth up.

13. From this Understanding, false Babel is brought forth in the Christian Church on Earth, where Men rule and teach by the Conclusions of Reason, and have set the Child (which is drunk in its own Pride and Self-Covetousness) as a fair Virgin upon the Throne.

14. But the Devil is entered into its seven Forms of Life of the Center, *viz.* in its own self [conceited] Reason, and continually bringeth his Desire into this trimmed Virgin, which the Stars receive. He is her Beast on which she rideth, well adorned in her own Forces of Life, as may be seen in the Revelations. Thus it hath taken into Possession the outward Glance of Divine Holiness, *viz.* the Light of Reason, and supposeth itself to be the fair Child in the House, but the Devil hath his Lodging within it.

15. And thus it is with all these that have been once enlightened by God; and after go forth again from true Resignation, and wean themselves from the true Milk of their Mother, *viz.* true Humility.

The Way which a true Christian must follow.

16. REASON will object and say, Is it not Right for a Man to attain the Light of God, and also the Light of the outward Nature and Reason, that he may be able to order his Life wisely, as the Scripture saith?

17. Yes, it is very right; nothing can be more profitable to a Man, neither can any better Thing happen to him; nay, it is a Treasure above all earthly Treasures for a Man to have the Light of God and of Time, for it is the Eye of Time and of Eternity.

18. But mark how thou oughtest to use it; the Light of God first manifesteth itself in the Soul, it shineth forth as Light from a Candle, and kindleth the outward Light of Reason immediately; yet it yieldeth not itself wholly up to Reason, to be under the Dominion of the outward Man: No, the outward Man beholdeth himself in this, through shining Lustre, as he doth his Likeness in a Looking-Glass; he presently learneth to know himself, which is good and profitable for him.

19. And when he doth so, Reason, which is the Creaturely Self, cannot do better than to behold itself in the Self of the Creature; nor to enter with the Will of the De-

fire into the Center, in seeking itself: If it doth, it breaketh itself off from the Substance of God, (which riseth together with the Light of God, of which the Soul ought to eat, and refresh itself therewith) and eateth of the outward Substance and Light, and thereby draweth the Venom into itself again.

20. The Will of the Creature ought to sink wholly into itself, with all its Reason and Desire, accounting itself an unworthy Child, that is, no whit worthy of this so high a Grace; nor should it arrogate any Knowledge or Understanding to itself, or desire and beg of God to have any Understanding in its Creaturely Self; but sincerely and simply sink itself into the Grace and Love of God in Christ Jesus, and desire to be as it were dead to itself and its own Reason in the Divine Life, and wholly resign itself to the Life of God in Love, that he may do how and what he will with it, as with his own Instrument.

21. Its own Reason ought not to enter upon any Speculation in divine, or in the Ground [or Foundation] of human Matters; nor to will and desire any Thing but the Grace of God in Christ. And as a Child continually longeth after the Breasts of the Mother, so must its Hunger continually enter into the Love of God, and not suffer itself to be broken off from this Hunger by any Means, when the outward Reason triumpheth in the Light, saying, I have the true Child, but then the Will of the Desire must bow itself down to the Earth, and bring itself into the deepest Humility and simple Ignorance, and say, Thou art foolish, and hast nothing but the Grace of God. Thou must wrap thyself up into that, with great Humility, and become nothing at all in thyself, and neither know nor love thyself. All that thou hast, or is in thee, must esteem itself as nothing but a mere Instrument of God, and then must bring the Desire only into God's Mercy, and go forth from all thy own knowing and willing; and esteem it as nothing at all, nor must thou ever entertain any Will to enter into it again.

22. As soon as this is done, the natural Will entereth into Weakness, and then the Devil is not able to sift it thus any more with his ^a evil Desire, for the Places of his Rest become very ^b weak and dry, and then the holy Spirit [proceeding] from God, taketh Possession of the Forms of Life, and maketh his Dominion prevail, *viz.* he kindleth the Forms of Life with his Flames of Love, and then the high Skill and Knowledge of the Center of all ^c Things ariseth, according to the inward and outward Constellation of the Creature, in a very subtle drying Fire, with great Delight, and desire to sink down into that Light, and esteem itself nothing, and thinketh itself to be unworthy of it.

23. And thus its own Desire pierceth into that nothing, (*viz.* into that wherein God createth) and doth what he will therein, and the Spirit of God springeth forth through the Desire of the resigned Humility; and so the human Self immediately followeth the Spirit of God in Trembling and Joy of Humility, and so it may behold what is in Time and Eternity, for all is present before it.

24. When the Spirit of God riseth up as a Fire and the Flame of Love, then the Spirit of the Soul descendeth, and saith, ~~Lord~~, Glory be to thy Name, not to me; thou art able to take Virtue, Power, Strength, Wisdom, and Knowledge; do as thou wilt, I can do nothing, I know nothing: I will go no whither but whither thou ledest me as thy Instrument, do thou in me and with me what thou wilt.

25. In such an humble and total Resignation the Spark of Divine Power falleth into the Center of the Forms of Life (as a Spark into Tinder) and kindleth it, *viz.* the ^d Fire of the Soul (which *Adam* made to be a dark Coal in himself) so that it glimmereth. And when the Light of Divine Power hath kindled itself therein, the Creature must go on as an Instrument of God's Spirit, and speak what the Spirit of God telleth ^e it; and then it is no more in its own proper Possession, but it is the Instrument of God.

^a Or false.

^b Or fruitless barren.

^c Essences, or Substances.

^d Theletheth

^e Or, prompteth it.

26. But the Will of the Soul must without ceasing, in this fiery-driving, sink into nothing, *viz.* into the deepest Humility in the Sight of God. For, no sooner doth the Will of the Soul in the least Measure go on in its own Speculation or Searching, but *Lucifer* layeth hold of it in the Center of the Forms of Life, and sitteth it, so that it entereth into Self. It must therefore continue close to resigned Humility, as a Well doth to its Fountain, and must suck and drink of God's Fountain, and not depart from the Ways of God at all.

27. For as soon as the Soul eateth of Self, and of the Light of outward Reason, it goeth on in its own Opinion; and then its Doings, which it sets forth for Divine, are but from the outward Constellation, which presently then layeth hold on the Soul, and maketh it dry and then the Soul goeth on in Errors, till it yield itself up again into Resignation, and, acknowledging itself a-new to be a defiled Child, resisteth Reason, and so getteth the Love of God again, which is harder to do now, than it was at first; for the Devil bringeth in strong Doubts, he will not easily leave his Fort of Prey.

28. This may be seen clearly in the Saints of God from the Beginning of the World; that many, who have been driven by the Spirit of God, have yet oftentimes departed from Resignation into Self, *viz.* into their own Reason and Will, in which Satan hath cast them into Sins, and into the Anger of God, as appeareth by *David* and *Solomon* also by the Patriarchs, Prophets, and Apostles, who have oftentimes committed great Errors when they have departed from Resignation into Self, *viz.* into their own Reason and Lust.

29. Therefore it is necessary for the Children of God to know how to behave themselves when they will learn the Way of God. They must beat down and cast away their very Thoughts, and desire nothing, nor have the least Will to learn any Thing, unless they find themselves to be in true Resignation; so that God's Spirit leadeth, teacheth, and guideth Man's Spirit, and that the human Will which is addicted to itself, be wholly broken off from its own Lust, and resigned to God.

30. All Speculation in the Wonders of God is very dangerous, for the Spirit of the Will may soon be captivated therewith, unless the Spirit of the Will goeth or walketh after the Spirit of God, and then it hath Power in the resigned Humility to behold the Wonders of God.

31. I do not say that a Man should search and learn nothing in natural Arts and Sciences; no, for it is profitable for him: But a Man must not begin with his own Reason. Man ought not only to govern his Life by the Light of outward Reason, which is good in itself, but he must sink with that Light into the deepest Humility before God, and set the Spirit and Will of God first in all his searching, so that the Light of Reason may see through the Light of God. And though Reason do know much, it must not arrogate to itself as if it were in its own Possession, but give Glory to God to whom alone Wisdom and Knowledge doth belong.

32. For the more Reason sinketh itself down into simple Humility in the Sight of God, and the more unworthy it accounts itself in its Sight, the more it dieth from Self-desire, and the more the Spirit of God pierceth through it, and bringeth it into the highest Knowledge, so that it may behold the great Wonders of God. For the Spirit of God worketh only in resigned Humility, in that which neither seeketh nor desireth itself. The Spirit of God taketh hold of whatsoever desireth to be simple and lowly before him, and bringeth it forth in his Wonders: He hath Pleasure only in those that fear and bow themselves before him.

33. For God hath not created us for ourselves only, but to be Instruments of his Wonders, by which he desireth to manifest his Wonders. The resigned Will trusteth God, and expecteth all Good from him; but Self-Will ruleth itself, for it is broken off

from God. All that Self-Will doth is Sin, and against God, for it is gone out of that Order (wherein God created it) into Disobedience, and desireth to be its own Lord and Master.

34. When its own Will dieth from itself, then it is free from Sin; for it desireth nothing but that which God desireth of his Creature; it desireth only to do that for which God hath created it, and that which God will do by it; and though it is and must be the Doing, yet it is but the Instrument of the Doing, by which God doth what he will.

35. For this is the true Faith in Man, *viz.* to die from himself, *viz.* from his own Desire; and in all his Beginnings and Designs, to bring his Desire into the Will of God, and arrogate the doing of nothing to himself, but esteem himself in all his doings, to be but a Servant or Minister of God, and to think that all he doth, or goeth about, is for God; for in such an Intention the Spirit of God leadeth him into true Uprightness and Faithfulness towards his Neighbour. For he thinketh thus with himself, I do my Work not for myself, but for God, who hath called and ordained me to do it, as a Servant in his Vineyard. He listeneth continually after the Voice of his Master, who within him commandeth him what he shall do: The Lord speaketh in him, and biddeth him do it.

36. But Self doth what outward Reason from the Stars commandeth, into which Reason the Devil bringeth himself flying in with his Desire. All whatever Self doth is without the Will of God, and it is done altogether in the Phantasy, that the Anger of God may accomplish its Pastime therewith.

37. No Work which is done without the Will of God can reach the Kingdom of God; it is all but an unprofitable^a Imagery in this great turmoyle of Mankind. For nothing is pleasing to God, but what he himself doth by the Will [as his Instrument.] For there is but one only God in the Essence of all Essences, and all that which worketh with him in that Essence is one Spirit with him; but that which worketh in itself, in its own Will, is in itself without [being under] his Dominion. It is indeed [under] or in that Dominion wherewith he ruleth every Life, but not in [or under] that holy Divine Government in himself, but in the Dominion of Nature, wherewith he governeth Evil and Good; nothing is Divine which walketh and worketh not in the Will of God.

38. Christ saith, *Every Plant, which my heavenly Father hath not planted, shall be rooted out and burned in the Fire.* All the Works of Man, which he hath wrought without the Will of God, shall be burned up in the last Fire of God, and given to the Wrath of God, *viz.* to the Pit of Darkness to recreate itself withal. For Christ saith, *He that is not with me is against me; and he that gathereth not with me scattereth.* Whosoever worketh, and doth it not in a resigned Will with Confidence in God, he doth but make desolate and scatter; it is not acceptable to God; nothing is pleasing to him but that which himself willeth with his Spirit, and doth himself with his own Instrument.

39. Therefore, whatsoever is done by the Conclusions of human Self, in Matters of the Divine Will and Knowledge, is a mere Fiction or Fable. And it is Babel, and is but a Work of the Stars, and of the outward World, and not acknowledged by God to be his Work; but it is the Play of the wrestling Wheel of Nature, wherein Good and Evil wrestle one with the other; what the one buildeth the other destroyeth. And this is the great Misery of vain Turmoylings, all which belongeth to the Judgement of God to decide the Quarrel.

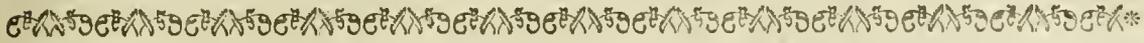
40. Whosoever, therefore, worketh or laboureth much in such Turmoylings, he worketh but for the Judgement of God; for no whit of it is perfect and^b permanent, it must all be separated in the Putrefaction. For that which is wrought in the Anger of God will be received thereby, and shall be kept in the Mystery of its Desire, to the Day of God's Judgement, where Evil and Good shall be severed.

41. But if a Man turn and goeth forth from himself, and enter into the Will of God, then also that Good which he hath wrought in himself, shall be freed from the Evil

Carved
Work.

^b Or durable.

which he hath wrought. For *Isaiah* saith, *Though your Sins be as red as Scarlet, if ye turn and repent, they shall become as Wool, white as Snow.* For the Evil shall be swallowed up in the Wrath of God into Death, and the Good shall go forth as a Sprout out of the wild Earth.



The Second Chapter.

1.  **W** HOSOEVER intendeth to work any Thing that is good and perfect, wherein he hopeth eternally to rejoyce and enjoy it, let him depart from himself, *viz.* from his own Desire, and enter into Resignation, into the Will of God, and work with God. And though the earthly Desire of Self in Flesh and Blood cleaveth to him, yet if the Will of the Soul do not receive that Desire into it, Self cannot perform any Work. For the resigned Will continually destroyeth the Being of Self again, so that the Anger of God cannot reach it: But if it should happen to reach it sometime, as it may so come to pass, yet the resigned Will prevaileth with its Power, and then it beareth the Figure of a victorious Work in the Wonders, and may inherit the ^a Filiation.^a Or Child-ship. Therefore it is not good to speak or do any thing, when Reason is kindled in the Desire of Self; for then the Desire worketh in the Anger of God, by which a Man would suffer Loss: For his Work is brought into the Anger of God, and kept there to the great Day of God's Judgement.

2. Every ^b evil Desire, whereby a Man thinketh craftily to gather to himself much ^c of the World from his Neighbour, to the Hurt of his Neighbour, is taken into the Anger of God, and belongeth to the Judgement, wherein all Things shall be made manifest, and every Power and ^c Essence, both in Good and Evil, shall be presented to every one in the Mystery of the Revelation. Or false. Or being.

3. All evil Works, done purposely, belong to the Judgement of God: But he that turneth, he goeth out from them, and those his Works belong to the Fire. All Things shall and must be made manifest in the End; for therefore God brought his working Power into Essence, that the Love and Anger of God might be made manifest, and be a Representation of God's Deeds of Wonder, to his Glory.

4. And every Creature must know, that it should continue in that [Condition] wherein it was created, or else it doth run on into a contrary Will, and into Enmity to the Will of God, and bringeth itself into Pain. For a Creature, which is created of Darkness, hath no Pain in the Darkness, as a venomous Worm hath no Pain in its Venom, the Venom is its Life; and if it should lose its Venom, and have some good Thing instead thereof brought into it, and be made manifest in its Essence, this would be Pain and Death to it, and so also the Evil is Pain and Death to the Good.

5. Man was created of, for, and in Paradise; of, for, and in the Love of God; but if he bring himself into Anger, which is as a poisonous Pain and Death, then that contrary Life is a Pain and Torment to him.

6. If the Devil had been created of the wrathful Matrix, for and in Hell, and had not had the Divine ^d Ens, he could have no Pain in Hell. But he being created for, and in Heaven, and yet did stir up the Source or Property of Darkness in himself, and did bring himself totally into Darkness; therefore the Light is now a Pain to him, *viz.* an everlasting despairing of God's Grace, and a continual Enmity; being God cannot ^d Or Essence.

endure him in himself, but hath spewed him out; and therefore the Devil is angry and wrathful against his own Mother (of whose Essence and Being he hath his Original) *viz.* the eternal Nature, which keepeth him Prisoner in his own Place as a Revolter, or fallen Spirit, and sporteth itself in him, with its Property of Anger and Wrath. And seeing he would not help forward the Delight of the Divine Joy, therefore he must now do the contrary, and be an Enemy against Goodness. For, of God, and in him, are all Things, Darknes and Light, Love and Anger, Fire and Light; but he calleth himself God only, as to the Light of his Love.

7. There is an eternal Contrariety between Darknes and Light; neither of them comprehendeth the other, and neither of them is the other; yet there is but one only Essence, Being, or Substance, wherein they subsist. But there is a Difference in Quality and Will, and yet the Essence or Substance is not divided, but a Principle maketh the Division; so that the one is a nothing in the other, and yet it is there, but not manifest in the Property of that Thing wherein it is.

8. For the Devil continued in his own Dominion or Principality, but not in that wherein God created him, but in the aking, painful Birth of Eternity, in the Center of Nature and the Property of Wrath, in the Property which begetteth Darknes, Anguish, and Pain. Indeed he is a Prince in the Place of this World, yet in the first Principle, in the Kingdom of Darknes, in ^a the Pit.

9. But not in the Kingdom of the Sun, Stars, and Elements, he is no Lord or Prince therein, but in the wrathful Part, *viz.* in the Root of the Evil of every Thing, and yet he hath no Power to do what he pleaseth with it.

10. For there is some Good in all Things, which holdeth the Evil captive, and shut up in the Thing; there he can walk and rule only in the Evil, when it stirreth up an evil Desire in itself, and bringeth its Desire into Wickednes, which the inanimate Creatures cannot do; but Man can do it through the inanimate Creature, if he bring the Center of his Will, with the Desire out of the Eternal Center into it, which is an Inchantment, and false Magick. The Will of the Devil can also enter into that whereinto Man bringeth the Desire of his Soul (which is also from the Eternal) in Wickednes.

11. For the Original of the Soul and of Angels, out of the Eternal, is the same. But the Devil hath no Power more over the Time [or temporary Condition] of this World, but in the ^b great *Turba*; wheresoever that kindleth itself in the eternal and natural Wrath, there he is busy, as in Wars, Fighting, and Strife, as also in great Tempests without Water. In the Fire he proceedeth as far as the ^c *Turba* goeth in great Showers and Tempests of Thunder, Lightning, and Hail; but he cannot direct them, for he is not Lord or Master in them, but Servant.

^b Or *Turba Magna*; the Curse.
^c Mischief, or Hurt.

12. Thus the Creature stirreth up with the Desire, Good and Evil, Life and Death. The human angelical Desire standeth in the Center of the eternal Nature (which is without Beginning) and wherein it kindleth itself, whether in Good or Evil, it accomplisheth its Work in that.

13. Now God created every Thing for, and in that wherein it should be; the Angels for and in Heaven, and Man for and in Paradise. If therefore the Desire of the Creature go forth from its own Mother, then it entereth into the contrary Will, and into Enmity, and it is tormented with the Contrariety therein, and so a false Will ariseth in a good; and thence the good Will entereth into its nothing again, *viz.* into the End of Nature and Creature, and so leaveth the Creature in its own [Evil, or] Wickednes, as appeareth by *Lucifer* and also by *Adam*; and had not the Will of the Love of God met with him, and of meer Mercy entered into the Humanity again, there could be no good Will in Man.

14. Therefore all Speculation and Searching about God's Will, is a vain Thing, without the Mind be converted. For when the Mind standeth captivated in the Self-Desire of the earthly Life, it cannot comprehend [what] the Will of God [is,] it runneth on but in Self, from one Way into another, and yet findeth no Rest; for Self-Desire evermore bringeth Disquietness. But when it sinketh itself wholly into the Mercy of God, desiring to die from itself, and to have God's Will for a Guide to the Understanding, so that it acknowledgeth and esteemeth itself as nothing, and willeth nothing but what God will. And then if the Desire of Anger in the earthly Flesh go along or joineth with the Devil's Imagination, and assaulteth the Will of the Soul, then the resigned Desire crieth to God, and saith, *Abba, loving Father, deliver me from the Evil*: And then (though the earthly Will should grow too strong in the Wrath of God by the Infection of the Devil) the Desire of Anger would work but in or upon itself, as St. Paul saith, *Now if I sin, I do it not, but Sin that dwelleth in my Flesh*: Also, *Now I serve the Law of God in my Mind, but in my Flesh the Law of Sin*. Paul meaneth not, that the Will should consent in the Will of the Flesh; but Sin is so strong in the Flesh, viz. the awakened Anger of God in Self, that oftentimes it is brought into Lust by Force, through the evil Provocations of wicked Men, or else by beholding worldly Pomp and Glory, so that it wholly bedeafereth the resigned Will, and ruleth by Force. ^a Or conceive

15. Now when Sin is wrought in the Flesh, then the Wrath sporteth itself therewith, and catcheth at the resigned Will; and then the resigned Will cryeth to God for Deliverance from the Evil, and prayeth that God would remove the Sin away from it, and bring Sin into the Center, viz. into Death, that it might die.

16. And St. Paul saith further, *Now there is no Condemnation to those that are in Christ Jesus, that are called according to the Purpose of God*, that is, those that in that Purpose of God (in which God called Man) are again called in the same Calling, to stand again in that Purpose of God, wherein he created Man to be his Likeness, and Image of him.

17. So long as a Man's own Will standeth in Self, so long it is not in the Purpose and Calling of God; it is not called, for it is gone forth from its own Place; but when the Mind turneth itself back again into the Calling, viz. into Resignation, then the Will is in the Calling of God, viz. in the Place for, and in which God created it, and then it hath Power to become the Child of God, as it is written, *He hath given us Power to become the Children of God*.

18. The Power which he hath given us is his Purpose, for, and in which he created Man in his Image. This God hath brought again into the Humanity, and he hath given Power unto that Power to break the Head of Sin in the Flesh, viz. the Will and Desire of the Serpent, that is, the resigned Will in Christ treadeth upon the Head of the Desire of the sinful Will of the Serpent, and killeth again the Sins which were committed. This Power that is given, becometh a Death to Death, and the Power of Life to Life.

19. Therefore no Man can make any Excuse, as if he could not Will. Indeed, while he sticketh fast in himself, in his own Desire, and serveth only the Law of Sin in the Flesh, he cannot. For he is kept back, as being a Servant of Sin; but when he turneth the Center of his Mind away, and turneth it into the Will and Obedience God, then he can.

20. Now the Center of the Mind is come out of Eternity, out of God's Omnipotence; it can bring itself into what it will, and whither it will. For that which is out of the Eternal hath no Law. But the Will hath a Law to obey God, and is born out of the Mind, and it must not rent itself away from that out of which God created it.

21. Now, as God created the Will of the Mind for and in Paradise, to be a Companion with him in the Kingdom of divine Joy, it ought not to have removed itself from thence; but since it hath removed itself from thence, God hath brought his Will again into the Flesh, and in his new-brought-in Will hath given us Power to bring our Will into it, and to kindle a new Light in it, and so to become his Children again.

^a Or perfeve-
1eth.

22. God hardeneth no Man; but his own Will, which ^a goeth on in the Flesh of Sin, that hardeneth the Mind, viz. the Will of Self bringeth the Vanity of this World into the Mind, and so the Mind is shut up, and continueth so.

23. God, so far as he is called God, and is God, cannot will any Evil; for there is but one only Will in God, and that is Eternal Love, a Desire of that which is his Like, viz. Power, Beauty, and Virtue.

24. God desireth nothing but what is like his Desire: His Desire receiveth nothing but what itself is.

25. God receiveth no Sinner into his Power and Virtue, unless the Sinner go forth from his Sins, and entereth with the Desire into him. And *he will not cast out them that come unto him*; he hath given to the Will an open Gate in Christ, saying, *Come unto me all ye that are heavy laden with Sins, I will refresh you; take my Yoke upon you*, that is, the Cross of the Enmity in the Flesh, which was the Yoke of Christ, who must bear it for the Sins of all Men. This Cross the resigned Will must take upon it, in the evil earthly sinful Flesh, and bear it after Christ in Patience, in Hope of Deliverance, and always break the Head of the Serpent with the resigned Will of the Soul, in Christ's Will and Spirit, and kill and destroy the earthly Will in God's Anger, and not let it rest on a soft Bed when Sin is committed, thinking I will repent one Time or other.

26. No, no, the earthly Will groweth strong, fat, and wanton upon this soft Bed; but so soon as the Breath of God shineth in thee, and sheweth Sin to thee, the Will of the Soul must sink itself down into the Passion and Death of Christ, and wrap itself up close in it, and take the Passion of Christ into its Possession, and be a Lord over the Death of Sin by the Death of Christ, and kill it and destroy it in the Death of Christ.

27. It must die, though it be never so unwilling. Be at Enmity with the voluptuous earthly Flesh, give it not what it would have; let it fast and suffer Hunger till its tickling cease; account the Will of the Flesh thy Enemy, and do not what the Desire in the Flesh will, and then thou shalt bring a Death into the Death in the Flesh.

28. Regard not any Scorn of the World, think they do but scorn thy Enemy, and that it is become a Fool to them; nay, do thou thyself account it thy Fool, which *Adam* caused thee to have in thee, and suffered to be thy false Heir. *Cast the Son of the Bond-Woman out of the House* (that strange Child which God did not give to be in the House of Life in *Adam* at the Beginning) *for the Son of the Bond-Woman must not inherit with the Son of the Free Woman*.

^b Or Child-
ship.

29. The earthly Will is but the Son of the Bondwoman; for the four Elements should have been Man's Servants, but *Adam* hath brought them into ^b Filiation. Therefore God said to *Abraham*, when he had opened the Covenant of the Promise in him: *Cast out the Son of the Bond-Woman, for he shall not inherit with the Son of the Free*. This [Son of the] Free is Christ, which God of his Grace hath brought again into the Flesh for us, viz. a ^c new Mind, wherein the Will, viz. the Eternal Will of the Soul, may draw and drink the Water of Life, of which Christ speaketh, saying, *Whosoever shall drink of this Water that he will give us, it shall spring up in him, and be a Fountain of Eternal Life*. This Fountain is the Renovation of the Mind of the Soul, viz. the Eternal *Astrum* [or Constellation] of the eternal Nature, viz. of the creaturely Property of the Soul.

^c Renewed
Mind.

30. Therefore I say, that all Fictions and Devices, to come to God by, let them have what name soever they will, which Men contrive and invent for Ways to God, are

lost Labour and unprofitable, without a new Mind. There is no other Way to God, but a new Mind, which turneth from Wickedness, and entereth into Repentance for the Sins it hath committed, and goeth forth from its Iniquity, and willeth it no more, but wrappeth its Will up in the Death of Christ, and with all Earnestness dieth from the Sin of the Soul in the death of Christ, so that the Mind of the Soul willeth Sin no more.

31. And although all the Devils did follow him hard, and did go with their Desire into the Flesh, yet the Will of the Soul shall stand still and hide itself in the Death of Christ, willing and desiring nothing but the Mercy of God.

32. No hypocritical Flattery, or outward comforting one's self, availeth at all, as when Men will cover Sin and Iniquity in the Flesh, with the Satisfaction of Christ, and remain in Self still. Christ saith, *Except ye turn and become as Children, ye shall not see the Kingdom of God.* The Mind must become as wholly new as in a Child that knoweth nothing of Sin. Christ saith also, *Ye must be born a-new, or else ye shall not see the Kingdom of God.* There must arise a Will wholly new, in the Death of Christ it must be brought forth out of Christ's ^a entering into the Humanity, and rise in Christ's Resurrection.

^a Or Incarnation.

33. Now before this can be done, the Will of the Soul must die in the Death of Christ first; for in *Adam* it received the Son of the Bond-Woman, *viz.* Sin into it. This the Will of the Soul must first cast out, and the poor captive Soul must wrap itself up in the Death of Christ earnestly, with all the Power it hath, so that the Son of the Bond-Woman, *viz.* Sin, in itself, may die in the Death of Christ.

34. Truly Sin must die in the Will of the Soul, or else there can be no Vision of God; for the earthly Will in Sin, and the Anger of God, shall not see God. But Christ that came into the Flesh. The Soul must put on the Spirit and Flesh of Christ; it cannot inherit the Kingdom of God in this earthly Tabernacle; for the Kingdom of Sin hangeth to it outwardly, which must putrify in the Earth, and rise again in new Power.

35. Hypocrisy, Flattery, and verbal Forgiveness, availeth nothing, we must be Children, not by outward Imputation, but by being born of God from within, in the new Man, which is resigned in God.

36. All such flattering of ourselves by saying, Christ hath paid the Ransom, and made Satisfaction for Sin, he is dead for our Sins; if we also do not die from Sin in him, and put on his Merit in new Obedience, and live therein, all is false, and a vain frivolous Comfort.

37. He that is a bitter Enemy and Hater of Sin, he can and may comfort himself with the Sufferings of Christ. He that doth not willingly see, hear, or taste Sin; but is at Enmity with it, and would willingly always do that which is well and right, if he knew but what he ought to do; he that is such a one, I say, hath put on the Spirit and Will of Christ.

38. The outward Flattery of being accounted a Child of God by Imputation or external Application is false and vain. The Work done in the outward Flesh only doth not make the Child of God, but the working of Christ in the Spirit, maketh, and is the Child of God. Which working is so powerful in the outward Work, that it shineth forth as a new Light, and manifesteth itself to be the Child of God in the outward Work of the Flesh.

39. For, if the Eye of the Soul be Light, then the whole Body is Light in all its Members. Now, if any boast himself to be the Child of God, and yet suffereth the Body to burn in Sins, he is not capable of being a Child, but lieth captive in the Fetters of the Devil in great Darknes. And if he doth not find in himself an earnest Will burning in him of Well-doing in Love, then his Pretence is but an Invention of Reason proceeding from Self, which cannot see God, unless it be born a-new, and shew forth in its Power

and Virtue, that it is his Child. For there is no Fire but hath Light in it; and if the Divine Fire be in the Mind, it will shine forth, and the Mind will do that which God will have done.

40. But perhaps thou wilt say, I have a Will indeed to do so, I would willingly do it, but I am so hindered that I cannot.

41. Yes, thou vile Man, God draweth thee to be his Child, but thou wilt not; the soft Cushion in Evil is dearer to thee than so; thou preferrest the Joy of Wickedness before the Joy of God; thou wholly stickest fast in Self still, and livest according to the Law of Sin, and that hindereth thee; thou art unwilling to die from the Pleasure of the Flesh, and therefore thou art not in the Filiation, and yet God draweth thee to it, but thou thyself wilt not.

42. O how fine a Thing would *Adam* think it to be if he might be taken into Heaven with this Will [of the voluptuous Flesh] and to have the Child of Wickedness, that is full of Deceit, set upon the Throne of God. *Lucifer* also would fain have had it so, but he was spewed out.

43. It is a troublesome Thing to mortify the evil Will, none are willing to have it so. We would all willingly be the Children of God, if we might be so with this ^a Garment, but it cannot be. This World passeth away, and the outward Life must die; what Good can the Childhood in the mortal Body do me?

^a Or Fleshy
Lust.

44. If we would inherit the Filiation, we must also put on the new Man, which can inherit the Filiation, which is like the Deity. God will have no Sinner in Heaven, but such as are born a-new and become Children, which have put on Heaven.

45. Therefore it is not so easy a Matter to become the Children of God as Men imagine. Indeed it is not a burthensome Thing to him that hath put on the Filiation, whose Light shineth; for it is Joy to him. But to turn the Mind, and destroy Self, there is a strong and continual Earnestness requisite, and such a Purpose, that if the Body and Soul should part asunder by it, yet the Will should persevere constantly, and not enter again into Self.

^b Or Lily-
twig.

46. A Man must wrestle so long, till the dark Center that is shut up so close break open, and the Spark in the Center kindle, and from thence immediately the Noble ^b Lily Branch sprouteth, as from the divine Grain of Mustard-Seed, as Christ saith. A Man must pray earnestly, with great Humility, and for a while become a Fool in his own Reason, and see himself as void of Understanding therein, until Christ be formed in this new Incarnation.

47. And then when Christ is born, *Herod* is ready to kill the Child, which he seeketh to do outwardly by Persecutions, and inwardly by Temptations, to try whether this Lily-Branch will be strong enough to destroy the Kingdom of the Devil, which is made manifest in the Flesh.

48. Then this Destroyer of the Serpent is brought into the Wilderness, after he is baptized with the Holy Spirit, and tempted and tryed whether he will continue in Resignation in the Will of God. He must stand so fast, that, if Need require, he would leave all earthly Things, and even the outward Life, to be a Child of God.

49. No temporal Honour must be preferred before the Filiation. But he must with his Will leave and forsake it all, and not account it his own, but esteem himself as a Servant in it only, in Obedience to his Master. He must leave all worldly Propriety. We do not mean that he may not have or possess any Thing; but his Heart must forsake it, and not bring his Will into it, nor count it his own. If he set his Heart upon it, he hath no Power to serve them that stand in Need with it.

50. Self only serveth that which is temporary; but Resignation hath rule over all that is under it. Self must do what the Devil will have it to do in fleshly Voluptuousness and Pride of Life; but Resignation treadeth it under with the Feet of the Mind. Self

despise that which is lowly and simple; but Resignation fitteth down with the lowly in the Dust. It saith, I will be simple in myself, and understand nothing, lest my Understanding should exalt itself and sin. I will lie down in the Courts of my God at his Feet, that I may serve my Lord in that which he commandeth me. I will know nothing myself, that the Commandment of my Lord may lead and guide me, and that I may only do what God doth through me, and will have done by me. I will sleep in myself until the Lord awaken me with his Spirit; and if he will not, then will I cry out eternally in him in Silence, and wait his Commands.

51. Beloved Brethren, Men boast much now a-days of Faith; but where is that Faith? The modern Faith is but the History. Where is that Child, which believeth that Jesus is born? If that Child were in Being, and did believe that Jesus is born, it would also draw near to the sweet Child Jesus, and receive him and nurse him.

52. Alas! the Faith now a-days is but historical, and a mere Knowledge of the Story; that the Jews killed him, that he left this World, that he is not King on Earth in the animal Man; but that Men may do what they list, and need not die from Sin, and their evil Lusts. All this the wicked Child Selfrejoiceth in, that it may fatten the Devil by living deliciously.

53. This sheweth plainly, that true Faith was never weaker and feebler since Christ's Time, than it is now. When nevertheless the World cryeth aloud, and saith, we have found the true Faith, and contend about a Child, so that there was never worse Contention since Men were on Earth.

54. If thou beest Zion, and hast that new Child which was lost and is found again, then let it be seen in Power and Virtue, and let us openly see the sweet Child Jesus brought forth by thee, and that we may see that thou art his Nurse. If not, then the Children in Christ will say, thou hast found nothing but the History, viz. the Cradle of the Child.

55. Where hast thou the sweet Child Jesus, thou that art exalted with the History and with thy false and seeming Faith? O how will the Child Jesus visit thee once in the Father's ^a Property, in thy own Turba which thou hast fatted. It calleth thee now in ^a OrProperty Love, but thou wilt not hear, for thine Ears are stopped with Covetousness and Voluptuousness. Therefore the Sound of the Trumpet shall once shiver thee with the hard Thunder-clap of thy Turba, and awaken thee, if perhaps thou wilt yet seek and find the sweet Child Jesus.

56. Beloved Brethren, this is a Time of seeking and of finding. It is a Time of Earnestness, whom it toucheth it toucheth home. He that watcheth shall hear and see it; but he that sleepeth in Sin, and saith in the fat Days of his Belly, *All is peace and quiet, we hear no Sound from the Lord*, he shall be blind. But the Voice of the Lord hath sounded in all the Ends of the Earth, and a Smoke ^b riseth, and in the Midst of the Smoke there is a ^c great Brightness and Splendor. *Hallelujah. Amen.*

Shout unto the Lord in Zion, for all Mountains and Hills are full of his Glory: He flourisheth like a green Branch, and who shall hinder it. Hallelujah.

^b Is the Trouble that is upon the face of the Earth.
^c Is the divine Light in his Children.

THE THIRD BOOK.

OF

REGENERATION,

OR THE

NEW BIRTH.

SHEWING

How he that *earnestly* seeketh *Salvation* must suffer himself to be brought out of the *confused* and *contentious Babel*, by the *Spirit of CHRIST*, that he may be *born a-new* in the *Spirit of CHRIST*, and live to *Him* only.

Revel. xviii. iv.

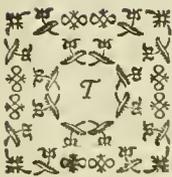
Come out of Babylon, my People, that ye be not Partakers of her Sins, and that ye receive not of her Plagues. For her Sins have reached unto Heaven, and God hath remembered her Iniquity

T H E

A U T H O R ' s P R E F A C E

T O T H E

R E A D E R.



HOUGH I have in my other Writings set down a clear Description of Regeneration, or the New Birth, from the Ground thereof; yet because every one hath them not, neither hath every one the Capacity to understand them; I have therefore as a Service to the simple Children of Christ, here set down a short Sum concerning the New Birth.

But if any desire to search the deep Ground from whence all floweth, and have the Gift to understand it, let him read these Books following:

- I. The Three Principles of the Divine Essence.
- II. The Threefold Life of Man.
- III. The Forty Questions of the Original Essence, Substance, Nature, and Property of the Soul.
- IV. The Incarnation and Birth of Jesus Christ the Son of God; also of his Suffering, Death, and Resurrection.
- V. The Six Points treating of the three Words, how they are in one another as one, and yet make Three Principles, viz. Three Births or Centers.
- VI. The *Mysterium Magnum*, [which is an Interpretation] upon *Genesis*.

And in them he shall find all that he can ask, and that as deep as the Mind of Man is able to reach. I have written this for the true Israelites (that is, for the hungry and thirsty Hearts that long after the Fountain of Christ) who are my Fellow Members in the Spirit of Christ: But not for the Ishmaelites and Scorners: for they have a Book within them, wherewith they vex, persecute, and suppress the Children of Christ that are under the Cross; and yet, though it be against their Wills, they must be Servants to the Children of Christ, though indeed they do not understand so much.

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O F

R E G E N E R A T I O N.

The First Chapter.

Shewing how Man should consider himself.

1. CHRIST said, *Except ye turn and become as Children, ye shall not see the Kingdom of God. Again, he said to Nicodemus, Except a Man be born a-new of Water, and of the Spirit, he cannot enter into the Kingdom of God; for that which is born of the Flesh is Flesh, and that which is born of the Spirit is Spirit.* John iii. 5, 6.

2. Also the Scripture witnesseth plainly, that *the fleshly natural Man receiveth not the Things of the Spirit of God; for they are Foolishness unto him, neither can he know them, or conceive them.*

3. Now seeing that all of us have *Flesh and Blood*, and are mortal, as we see by Experience, and yet the Scripture saith, that *We are the Temple of the Holy Ghost who dwelleth in us*, and that *the Kingdom of God is within us*, and that *Christ must be formed in us*; also, that *He will give us his Flesh for Food, and his Blood for Drink*: And saith further, *Whosoever shall not eat of the Flesh of the Son of Man, he hath no Life in him.* Therefore we should seriously consider what Kind of Man in us it is, that is capable of being thus like the Deity.

4. For it cannot be said of the mortal *Flesh* that turneth to Earth again, and liveth in the Vanity of this World, and continually lusteth against God, that it is the Temple of the Holy Ghost; much less can it be said, that the *New-Birth* cometh to pass in this earthly *Flesh*, which dyeth and putrieth, and is a continual House of Sin.

5. Yet seeing it remaineth true, that a true Christian is born of Christ, and that the *New-Birth* is the Temple of the Holy Ghost which dwelleth in us, and that the *New Man* only, that is born of Christ, partaketh of the *Flesh and Blood* of Christ; it appeareth that it is not so easy a Matter to be a Christian.

6. And that Christianity doth not consist in the mere knowing of the History, and applying the Knowledge thereof to ourselves only, in saying, That Christ died for us, and hath destroyed Death, and turned it into Life in us, and that he hath paid the Ransom for us, so that we need do nothing but comfort ourselves with this, and stedfastly believe that it is so.

7. For we find in ourselves that Sin is living, lusting, strong, and powerfully working in the *Flesh*, and therefore it must be somewhat else (that doth not co-operate in the *Flesh* of Sin, nor willeth Sin) that is the *New-Birth* in Christ.

8. For St. Paul saith, *There is no Condemnation to them that are in Christ Jesus.* And further, *Should we that are Christians be yet Sinners? God forbid, seeing we are dead to Sin in Christ.*

9. Besides, the Man of Sin cannot be the Temple of the Holy Ghost; and yet there is no Man that sinneth not, for God hath shut up all under Sin. For the Scripture saith, *No one living is righteous in thy Sight, if thou imputeſt his Sins to him. The righteous Man falleth seven Times a Day*; and yet it cannot be meant that the righteous falleth and sinneth, but his mortal and sinful Man.

10. For the Righteousness of a Christian in Christ cannot Sin. For St. Paul saith, *Our conversation is in Heaven, from whence we expect our Saviour Jesus Christ*. Now, if our Conversation be in Heaven, then Heaven must be in us; Christ dwelleth in Heaven, and then if we are his Temple, that Temple Heaven must be in us.

11. But for all this, seeing Sin tempteth us within us, whereby the Devil hath within us an Access to us, therefore Hell also must be in us too, for the Devil dwelleth in Hell; wherefoever he is, he is in Hell, and cannot come out of it. Yes, when he possesseth a Man, he dwelleth in Hell, *viz.* in the Anger of God in that Man.

12. Therefore we ought to consider well what Man is, and how he is a Man; and then we may perceive, that a true Christian is not a mere Historical New Man, as if it were enough for us outwardly to confess Christ, and believe that he is the Son of God, and hath paid the Ransom for us; for Righteousness availeth nothing, if it be imputed from without, that is, by believing only that it is imputed. But an innate Righteousness, or the Righteousness born in us, in which we are the Children of God, that availeth.

13. And as the Flesh must die, so also the Life and Will must die from Sin, and be as a Child knowing nothing, but longeth after the Mother which brought it forth. So must also the Will of a Christian enter again into its Mother, *viz.* into the Spirit of Christ, and become a Child in itself in its own Will and Power, having its Will and Desire inclined and directed only towards its Mother; and a new Will and Obedience in Righteousness, which willeth Sin no more, must rise from Death out of the Spirit of Christ.

14. For that Will is not born a-new, which desireth and admitteth Vanity into itself; and yet there remaineth a Will which longeth after Vanity, and sinneth in the new-born or regenerate Man. Therefore the Image of Man must well be considered, and how the New-Birth cometh to pass, seeing it is not wrought in the mortal Flesh, and yet truly and really in us in Flesh and Blood, in Water and Spirit, as the Scripture saith.

15. We should therefore rightly consider what Kind of Man it is in us, that is the Member of Christ, and Temple of God who dwelleth in Heaven. And then also what kind of Man it is, that the Devil ruleth and driveth; for he cannot meddle with the Temple of Christ, nor doth he care much for the mortal Flesh; and yet there are not three Men in one another; for all make but one Man.

16. Now, if we will consider this rightly, we must consider Time and Eternity, and how they are in one another; also Light and Darknes, Good and Evil; but especially the Original of Man.

This may thus be considered.

17. THE outward World, with the Stars and four Elements, wherein Man and all Creatures live, neither is, nor is called God. Indeed God dwelleth in it, but the Substance of the outward World comprehendeth him not.

18. We see also, that the Light shineth in Darknes, and the Darknes comprehendeth not the Light, and yet they both dwell in one another. The four Elements are also an Example of this, which in their Original are but one Element, which is neither

hot nor cold, nor dry, nor moist; and yet by its stirring severeth itself into Four Properties, *viz.* into Fire, Air, Water, and Earth.

19. Who would believe that Fire^a produceth Water? And that the Original of Fire^a could be in Water, if we did not see it with our Eyes in Tempests of Thundering, Lightning, and Rain; and did not find also, that in living Creatures, the essential Fire in the Body dwelleth in the Blood, and that the Blood is the Mother of the Fire, and the Fire the Father of the Blood.

^a Or generateth.

20. And as God dwelleth in the World, and filleth all Things, and yet possesseth nothing; and as the Fire dwelleth in Water, and yet possesseth it not: Also, as the Light dwelleth in Darknes, and yet possesseth not the Darknes; as the Day is in the Night, and the Night in the Day, Time in Eternity, and Eternity in Time; so is Man created according to the outward Humanity, he is the Time, and in the Time, and the Time is the outward World, and it is also the outward Man.

21. The inward Man is Eternity, and the Spiritual Time and World, which also consisteth of Light and Darknes, *viz.* of the Love of God, as to the Eternal Light, and of the Anger of God, as to the Eternal Darknes; whichsoever of these is manifest in him, his Spirit dwelleth in that, be it Darknes or Light.

22. For Light and Darknes are both in him; but each of them dwelleth in itself, and neither of them possesseth the other; but if one of them entereth into the other, and will possess it, then that other loseth its Right and Power.

23. The passive loseth its Power; for if the Light be made manifest in the Darknes, then the Darknes loseth its Darknes, and is not known or discerned. Also on the contrary, if the Darknes arise in the Light, and get the Upper-hand, then the Light and the Power thereof is extinguished. This is to be considered also in Man.

24. The Eternal Darknes of the Soul is Hell, *viz.* an aching Source of Anguish, which is called the Anger of God; but the Eternal Light in the Soul is the Kingdom of Heaven, where the fiery Anguish of Darknes is changed into Joy.

25. For the same Nature of Anguish, which in the Darknes is a Cause of Sadnes, is in the Light a Cause of the outward and stirring Joy. For the^b Source in Light, and the Source in Darknes is but one Eternal Source, and one Nature, and yet they^c have a mighty Difference in the Source; the one dwelleth in the other and begetteth the other, and yet is not the other. The Fire is painful and consuming, but the Light is yielding, friendly, powerful, and delightful, a sweet and amiable Joy.

^b Or Original.
^c Light and Darknes.

26. This may be found also in Man, he is and liveth in three Worlds, one is the Eternal dark World, *viz.* the Center of the Eternal Nature, which^d produceth the Fire, *viz.* the^e Source of Anguish.

^d Generateth, or begetteth.
^e Or Property.

27. The other is the Eternal light World, which begetteth the Eternal Joy, which is the Divine Habitation, wherein the Spirit of God dwelleth, and wherein the Spirit of Christ receiveth the human Substance, and subdueth the Darknes, so that it must be a Cause of Joy in the Spirit of Christ in the Light.

28. The Third is the outward visible World in the four Elements and the visible Stars; though indeed every Element hath its peculiar Constellation itself, whence the Desire and Property ariseth, and is like a Mind.

29. Thus you may understand, that the Fire in the Light is a Fire of Love, a Desire of Meeknes and Delightfulness; but the Fire in the Darknes is a Fire of Anguish, and it is painful, irksome, enimicitious, and full of Contrariety in its Essence. The Fire of the Light hath a good Relish or Taste, but the Taste in the Essence of Darknes is unpleasent, loathsome, and irksome: For all the^f Forms till Fire, are in great Anguish.

^f Or Properties in the Eternal Nature.

The Second Chapter.

How Man is created,

30. ERE we are to consider the Creation of Man. *Moses* saith, *God created Man in his Image, in the Image of God created he him.* This we understand to be both out of the eternal and temporal Birth, out of the inward and spiritual World, which he breathed into him, into the created Image; and then out of the Substance of the inward spiritual World, which is holy.

31. For as there is a Nature and Substance in the outward World; so also in the inward spiritual World, there is a Nature and Substance which is spiritual; out of which the outward World is breathed forth, and produced out of Light and Darknes, and created [^a to have] a Beginning and Time.

^a Or into.

^b Or Things.

^c A Concoction, or a kind of Seed, which containeth all the Thing hath from whence it is.

^d Or out-spoken, or expressed,

^e Or Concordance.

^f Or creating Word.

^g Or consisteth.

32. And out of the Substance of the inward and outward World Man was created; out of, and in the Likeness of the Birth of all ^b Substances. The Body is a ^c *Limbus* of the Earth, and also a *Limbus* of the heavenly Substance; for the Earth is ^d breathed forth out of the dark and light World. In the Word ^e *Fiat, viz.* in the eternal Desire Man was taken out of the Earth, and so created an Image out of Time and Eternity.

33. This Image was in the inward and spiritual Element, from whence the four Elements proceed and are produced. In that one Element was Paradise; for the Properties of Nature from the Fire-dark-and-light-World, were all in ^f Harmony, in like Agreement both in Number, Weight, and Measure, none of them was manifested eminently more than another; and so there was no Frailty therein. For one Property was not predominant over another, neither was their any Strife or Contrariety among the Powers and Properties.

34. Into this created Image God breathed the Spirit and Breath of Understanding out of all the three Worlds, as one only Soul; which ^g is in the inward Dark and Fire-World, of the eternal spiritual Nature, according to which God calleth himself a strong zealous God, and a consuming Fire.

35. And this now is the eternal creaturely great Soul, a magical Breath of Fire, in which Fire consisteth the Original of Life, from the great Power of Variation. God's Anger, and the eternal Darkness, is in this Property, so far as Fire reacheth without giving Light.

36. The second Property of the Breath of God is the Spirit of the Source of Light, proceeding from the great fiery Desire of Love, from the great Meekness, according to which God calleth himself a loving merciful God; in which consisteth the true Spirit of Understanding and of Life in Power.

37. For as Light shineth from Power, and as the Power of Understanding is discerned in the Light, so the Breath of the Light was joined to the Breath of the Fire of God, and breathed into the Image of Man.

38. The third Property of the Breath of God was the outward Air, with its ^h Constellation; wherein the Life and Constellation of the outward Substance and Body did consist. This he breathed into his Nostrils; and as Time and Eternity hang together, and as Time is produced out of Eternity, so the inward Breath of God hung to the outward, and this threefold Soul was at once breathed into Man.

^a Or Astrum.

39. Each Substance of the Body received the Spirit according to its Property : Thus the outward Flesh received the outward Air and its Constellations, for a rational and vegetable Life, to the Manifestation of the Wonders of God ; and the Light Body, or Heavenly Substance, received the Breath of the Light of the great Divine Powers and Virtues, which Breath is called the Holy Ghost.

40. Thus the Light pierced through the Darknefs, viz. through the dark Breath of Fire, and also through the Breath of the outward Air and its ^a Constellation, and so ^a Or Afrum deprived all the Properties of their Power, that neither the Anguish of the Breath of Fire in the inward Property of the Soul, nor Heat and Cold, nor any of all the Properties of the outward Constellation, might or could be manifested.

41. The Properties of all the three Worlds in Soul and Body were in equal ^b Agree- ^b Harmony, ment and Weight. That which was inward and holy ruled through the outward, viz. ^c Concor- through the outward Parts of the outward Life, of the outward ^c Stars and the four ^c Or Constel- Elements, and that was the Holy Paradise. ^c lation.

42. And thus Man was both in Heaven, and also in the outward World, and was Lord over all the Creatures of this World ; nothing could destroy him.

43. For such was the Earth also, till the Curse of God was : The Holy Property of the Spiritual World sprung up also through the Earth, and brought forth Holy Paradifical Fruits, which Man could then eat in a magical Paradifical Manner.

44. And had neither Need of Teeth, nor ^d Entrails in his Body. For as the Light ^d Stomach swalloweth up Darknefs, and as the Fire devoureth Water, and yet is not filled there- and Guts. with ; just such a Centre Man also had ^e for his Mouth [to eat with all] according to ^e Or in. the Manner of Eternity.

45. And in such a Manner he could also ^f generate his like out of himself, without ^f Or beget. any dividing or opening of his Body and Spirit, as God generated the outward World, and yet did not divide himself ; but did in his Desire, viz. in the Word *Fiat*, manifest himself, and brought it into a Figure, according to the Eternal Spiritual Birth ; so also Man was created such an Image and Likeness, according to Time and Eternity, out of both Time and Eternity, yet in and for an eternal immortal Life, which was without Enmity and Contrariety.

46. But the Devil having been a Prince and Hierarcha in the Place of this World, and having been cast out for his Pride into the dark, anguishing, painful, and hostile Property and Source, into the Wrath of God ; he therefore envied Man that Glory of being created in and for the Spiritual World, the Place which he himself had, and therefore brought his Imagination into the Image of Man, and made it so lusting, that the dark World, and also the outward World, arose in Man, and departed from the equal Agreement and Harmony, and so one over-weighed the other.

47. And then the Properties were every one made manifest in itself, and every one of them lusted after that which was like itself, viz. that which was out of the Birth of the dark World, and also that which was out of the Birth of the light World, would each of them eat of the *Limbus* of the Earth, according to its Hunger ; and so Evil and Good became manifest in *Adam*.

48. And when the Hunger of the Properties went into the Earth, from whence the Properties of the Body were extracted, then the *Fiat* drew such a Branch out of the Earth, as the Properties could eat of in their awakened Vanity ; for this was possible.

49. Being the Spirit of the strong and great magical Power of Time and Eternity was in *Adam*, from which the Earth with its Properties was breathed forth ; and so the *Fiat*, viz. the strong Desire of the eternal Nature, attracted the Essence of the Earth. And thus God let the Tree of Knowledge of Good and Evil grow for *Adam*, according to his awakened Properties ; for the great Power of the Soul and of the Body caused it.

50. And then Man must be tried, whether he would stand and subsist in his own Powers, before the Tempter the Devil, and before the Wrath of the Eternal Nature; and whether the Soul would continue in the equal Agreement of the Properties in true Resignation, under God's Spirit, as an Instrument of God's Harmony, a tuned Instrument of divine Joyfulness for the Spirit of God to strike upon. This was tried by this Tree here, and this severe Commandment was added, *Thou shalt not eat thereof, for at that Day thou eatest thereof, thou shalt die the Death.*

51. But it being known to God that Man would not stand, and that he had already imagined and lusted after Good and Evil, God said, *It is not good for Man to be alone, we will make him a Help-meet for him.*

52. For God saw that *Adam* could not generate magically, having entered with his Lust into Vanity. Now therefore *Moses* saith, *God caused a deep Sleep to fall upon him, and he slept*; that is, seeing Man would not continue in Obedience of the Divine Harmony in the Properties, submitting himself to stand still as an Instrument of the Spirit of God; therefore God suffered him to fall from the Divine Harmony into an Harmony of his own, *viz.* into the awakened Properties in Evil and Good; the Spirit of his Soul went into these.

53. And there in this Sleep he died from the Angelical World, and fell to be the Share of the outward *Fiat*, and then bade farewell to the Eternal Image, which was of God's begetting. Here his Angelical Form and Power lay on the Ground, and fell into a Swoon.

54. And then by the *Fiat*, God made the Woman out of him, *ex Matrice Veneris*, of the *Matrix of Venus*, *viz.* out of that Property wherein *Adam* had the Begettress in himself; and so out of one Body he made two, and divided the Properties of the Tinctures, *viz.* the watery and fiery Constellations in the Element, yet not wholly in Substance but in the Spirit, *viz.* the Properties of the watery and fiery Soul.

55. And yet it is but one Thing, but the Property of the Tincture was divided; the Desire of Self-Love was taken out of *Adam*, and formed into a Woman according to his Likeness; and therefore Man now so eagerly desireth the *Matrix* of the Woman, and the Woman desireth the *Limbus* of the Man, *viz.* the Fire-Element, and the Original of the true Soul, by which is meant the Tincture of Fire; for these two were one in *Adam*, and therein consisted the Magical Begetting.

56. And as soon as *Eve* was made out of *Adam* in his Sleep, both *Adam* and *Eve* were at that Instant ordained, and constituted in the outward natural Life, having the Members given them for bestial and animal ^a Multiplication, and also the earthly ^b Carcase, into which they might put their Vanity, and live like Beasts.

* Or Propagation.
 b That which when we are Dead is Meat for Worms.

57. Which the poor Soul that is captivated in Vanity is at this Day ashamed of, that its Body hath gotten a bestial monstrous Shape, as is manifest: And from hence came Mankind to be ashamed of their Members and Nakedness, and to borrow their Clothing from the earthly Creatures, having lost the Angelical Form, and is changed into a Beast.

58. This Clothing sheweth Man sufficiently; that having this awakened Vanity, and Heat and Cold seizing upon him, he is not at Home with his Soul therein; for the Vanity, together with his false Clothing, must perish, and be severed from the Soul again.

59. Now when *Adam* awoke from Sleep, he beheld his Wife, and knew that she came out of him; for he had not yet eaten of Vanity with his [outward] Mouth, but with the Imagination, Desire, and Lust only.

60. And it was the first Desire of *Eve*, that she might eat of the Tree of Vanity, of Evil and Good, to which the Devil, in the Form of a Serpent, persuaded her, saying,

That her Eyes should be opened, and she be as God himself; which was both a Lie and a Truth.

61. But he told her not that she should lose the Divine Light and Power thereby: He only said, *her Eyes should be opened, that she might taste, prove, and know Evil and Good, as he had done*: He did not tell her neither, that Heat and Cold would awake in her, and that the Property of the outward ^a Constellations would mightily domineer in the Flesh and in the Mind. ^a Stars, or ^b Astra.

62. His only Aim was, that the Angelical Image, *viz.* the Substance which came from the inward spiritual World, might disappear in them; for then they would be constrained to live [in Subjection] to the gross Earthliness, and the ^b Constellations, and ^b Or Stars. then he knew well enough that when the outward World perished, the Soul should then be with him in Darkness: For he saw that the Body should die, which he perceived by that which God had intimated; and so he supposed yet to be Lord to all Eternity in the Place of this World, in his false Shape which he had gotten, and therefore he seduced Man.

63. For when *Adam* and *Eve* were eating of the Fruit, Evil and Good, into the Body, then the Imagination of the Body received Vanity in the Fruit, and then Vanity awaked in the Flesh, and the dark World got the Upperhand and Dominion in the Vanity of the Earthliness; upon which the fair Image of Heaven, [that proceeded] out of the Heavenly Divine World, instantly disappeared.

64. Here *Adam* and *Eve* died to the Kingdom of Heaven, and awaked to the outward World; and then the fair Soul in the Love of God disappeared as to the holy Power, Virtue, and Property; and instead thereof, the wrathful Anger, *viz.* the dark Fire World awoke in it, and so the Soul became in one Part, *viz.* in the inward Nature, a half Devil, and in the outward Part of the outward World, a Beast.

65. Here are the Bounds of Death, and the Gates of Hell, for which Cause God became Man, that he might destroy Death, and change Hell into great Love again, and destroy the Vanity of the Devil.

66. Let this be told you, ye Children of Men; it is told you in the Sound of the Trumpet, that you should instantly go forth from the abominable Vanity, for the Fire thereof burneth.

The Third Chapter.

Of the lamentable Fall of Man, and of the Means of his Deliverance.

67. OW when *Adam* and *Eve* fell into this Vanity, then the Wrath of Nature awoke in each Property, and in the Desire, impressed the Vanity of the Earthliness and Wrath of God into itself.

68. And then the Flesh became gross and rough, as the Flesh of another Beast, and the noble Soul was captivated in the Essence therewith, and saw that its Body was become a Beast; and it saw also the Bestial Members for Multiplication, and the stinking Carcase into which the Desire would stuff the Loathsomeness which it was ashamed of in the Presence of God, and therefore they hid themselves under the Trees of the Garden of *Eden*; Heat and Cold also seized on them.

69. And here the Heaven in Man trembled for Horror, as the Earth did quake in Wrath, when this Anger was destroyed on the Cross with the sweet Love of God; there the Anger trembled before the sweet Love of God.

• Or shine forth.

70. And for this Vanity's sake, which was thus awakened in Man, God cursed the Earth, lest the holy Element should ^a spring forth any more through the outward Fruit, and bring forth Paradisical Fruit; for there was no Creature could have enjoyed it; neither was the earthly Man worthy of it any more.

71. God would not cast the precious Pearls before Beasts; an ungodly Man in his Body being but a mere gross bestial Creature; and though it be of a noble Essence, yet it is wholly poisoned and loathsome in the Sight of God.

72. Now when God saw that his fair Image was spoiled, he opened himself before them, and had Pity on them, and promised himself to them for an everlasting Possession, and that with his great Love in the received Humanity he would destroy the Power of the Serpentine Property (*viz.* of the Vanity in the Wrath of God) with Love. And this was the breaking of the Head [of the Serpent, which he would perform] *viz.* he would destroy the dark Death, and subdue the Anger with his great Love.

• Or Limit.

73. And this Covenant of his Incarnation, which was to come, he put into the Light of Life; to which Covenant the Jewish Sacrifices pointed, as to a ^b Mark, to which God had promised himself with his Love; for the Faith of the Jews entered into the Sacrifices and Offerings, and God's Imagination entered into the Covenant.

74. And the Offering was a Figure of the Restitution of that which *Adam* had lost; and so God did expiate his Anger in the human Property, through the offering in the Limit of the Covenant.

75. In which Covenant the most holy sweet Name JESUS, [proceeding] out of the holy Name and great Power JEHOVAH, had incorporated itself; so that he would again move and manifest himself in the Substance of the heavenly World, which disappeared in *Adam*, and kindle the holy Divine Life therein again.

76. This Mark or Limit of the Covenant was propagated from *Adam* and his Children, from Man to Man, and did go through from one upon all; as Sin also and the awakened Vanity did go through from one upon all.

77. And it stood in the Promise of the Covenant at the End, in the root of *David* in the Virgin *Mary*, who was in the inward Kingdom of the hidden Humanity, (*viz.* of the Essentiality that disappeared as to the Kingdom of God) the Daughter of God's Covenant, but in the outward, according to the natural Humanity, she was begotten by her true bodily Father *Joachim*, and her true Mother *Anna*, out of the Essences and Substance of their Souls and Bodies, like all other Children of *Adam*, a true Daughter of *Eve*.

78. In this *Mary* from the ^a Virgin in the promised Limit of the Covenant, of which ^a *viz.* The all the Prophets have prophesied; the eternal Speaking Word, which hath created all Things, hath in the Fulness of Time moved itself in the Name of *JESUS*, according to its highest and deepest Love and Humility; and hath brought living, divine, and heavenly Substantiality into the Humanity of the heavenly Part (which was disappeared in *Adam*, for which he died in Paradise) into the Seed of *Mary*, *viz.* into the Tincture of Love, *viz.* into that Property wherein *Adam* should have propagated himself in a magical and heavenly Manner, *viz.* into the true Seed of the Woman, of heavenly Substantiality, which disappeared in Paradise.

79. And when the Divine Light in the heavenly Essence was extinguished, the Word of God, *viz.* the Divine Power of the Understanding, did bring in heavenly and living Substantiality, and awakened the disappeared Substantiality in the Seed of *Mary*, and brought it to Life.

80. And so now God's Substance, wherein God dwelleth and worketh, and the disappeared Substance of Man, are become one Person; for the Holy Divine Substantiality did anoint the disappeared; therefore that Person is called *CHRISTUS*, the Anointed of God.

81. And this is the dry Rod of *Aaron*, that blossomed and bare Almonds, and the true High Priest; and it is that Humanity of which Christ spake, saying, that *He was come from Heaven, and was in Heaven*; and that *no Man could ascend into Heaven but the Son of Man which is come from Heaven, and is in Heaven*, John. iii. 13.

82. Now, when he saith, *He is come from Heaven*, it is meant of the Heavenly Substance, the Heavenly Corporality: for the Power and Virtue of God needeth no coming [any whither] for it is every where altogether unmeasurable and undivided. But Substance needeth coming; the Power or Virtue needeth to move itself, and manifest itself in Substance.

83. And that Substance entered into the human Substance, and received it; and not that Part only of Heavenly Substantiality, which disappeared in *Adam*, but the whole human Essence in Soul and Flesh, according to all the three Worlds.

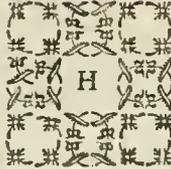
84. But the awakened and impressed Vanity, which the Devil by his Imagination brought into the Flesh, by which the Flesh did commit Sin; he hath not received that, nor taken that upon him; he hath indeed received the awakened Forms of Life, as they were gone forth from their equal Agreement, each of them into their own Desire.

58. For herein lay our Infirmity, and the Death which he was to drown with his Heavenly holy Blood. Herein he took upon himself all our Sins and Infirmities, also Death and Hell in the Wrath of God, and destroyed the Devil in the human Properties.

86. The Wrath of God was the Hell into which the Spirit of Christ went, when he had shed that Heavenly Blood into our outward human Blood, and tinctured it with the Love, and changed that Hell of the human Property into Heaven, and reduced the human Properties into equal Agreement, into the Heavenly Harmony.

The Fourth Chapter.

How we are born a-new; and how we also fall into God's Anger again.

87.  OW here we may rightly understand what our New Birth and Regeneration is; and how we may be, and continue to be the Temple of God; though in this [Life's] Time, according to the outward Humanity, we are sinful mortal Men.

88. Christ in the human Essence hath broken up and opened the Gates of our inward Heavenly Humanity, which was shut up in *Adam*; so that nothing remaineth wanting, but that the Soul bring its will out from the Vanity of the corrupted Flesh, and bring it into this open Gate in the Spirit of Christ.

89. Great and strong Earnestness is required here; and not only a learning and knowing, but a Hunger and great Thirst after the Spirit of Christ. For to know only, ^a Or belief. is no ^a Faith, but an Hunger and Thirst after that which I desire, so that I imagine it to myself, and lay hold on it with the Imagination, and make it my own: This it is to believe.

90. The Will must go forth from the Vanity of the Flesh, and willingly yield itself up to the Suffering and Death of Christ, and to all the Reproach of Vanity, (which scorneth it, because it goeth forth from its own House wherein it was born) and minds Vanity no more, but merely desires the Love of God in Christ Jesus.

91. In such a Hunger and Desire the Will impresseth into itself the Spirit of Christ, with his Heavenly Corporality; that is, its great Hunger and Desire taketh hold of, and receiveth the Body of Christ, *viz.* the Heavenly Substantiality, into its disappeared Image, within which the Word of the Power of God is the Working.

92. The Hunger of the Soul bringeth its Desire quite through the bruised Property of its Humanity in the Heavenly Part, which disappeared in *Adam*; which Humanity, the sweet Fire of Love in the Death of Christ did bruise, when the Death of that Heavenly Humanity was destroyed.

93. [And so] the Hunger of the Soul received into it, into its disappeared Corporality, through the Desire, the holy Heavenly Substance, *viz.* the Heavenly Corporality, Christ's Heavenly Corporality, which filleth the Father all over, and is nigh unto all, and through all Things; and through that, the disappeared Heavenly Body riseth in the Power of God, in the sweet Name JESUS.

94. And this raised Heavenly Spiritual Body is the Member of Christ, and the Temple of the Holy Ghost, a true Mansion of the Holy Trinity, according to Christ's Promise, saying, *We will come to you, and make our Abode in you.*

95. That Essence of that Life eateth the Flesh of Christ, and drinketh his Blood. For the Spirit of Christ, *viz.* the Word (which made itself visible with the Humanity of Christ out of, and in our disappeared Humanity, through the outward Man of the Substance of this World) swalloweth its holy Substance into its fiery; every Spirit eateth of its own Body.

96. Now if the Soul eat of this sweet, holy, and Heavenly Food, then it kindleth itself with the great Love in the Name of JESUS; whence its Fire of Anguish becometh

a great Triumph [and Glory] and the true Sun ariseth to it, wherein it is born to another Will.

97. And here is the *Wedding of the Lamb*, which we heartily wish that the titular and Lip-Christians might once find by Experience, and [so pass] from the History into the Substance.

98. But the Soul obtaineth not the Pearl of the Divine Power and Virtue for its proper own during the Time of this Life, because it hath the outward Bestial Flesh sticking to its outward Man.

99. The Power of which espouseth itself in the *Wedding of the Lamb*, sinketh itself down into the Heavenly Image, *viz.* into the Substance of the Heavenly Man, who is the Temple of Christ; and not into the Fire-Breath of the Soul, which is yet, during this whole Life's Time, fast bound to the outward Kingdom, to the Bond of Vanity, with the Breath of the Air, and is in great Danger.

100. It darteth its Beams of Love indeed very often into the Soul, whereby the Soul receiveth Light: but the Spirit of Christ yieldeth not itself up to the Fire-Breath in this [Life's] Time, but to the Breath of Light only, which was extinguished in *Adam*, in which the Temple of Christ is, for it is the true and holy Heaven.

101. Understand aright now, what the New-Birth or Regeneration is, and how it cometh to pass, as followeth: The outward earthly mortal Man is not born a-new in this [Life's] Time; nor the outward Flesh, nor the outward Part of the Soul. They continue both of them in the Vanity of their Wills which awoke in *Adam*. They love their Mother, in whose Body they live, *viz.* the Dominion of this outward World; and therein the Birth of Sin is manifest.

102. The outward Man in Soul and Flesh (we mean the outward Part of the Soul) hath no Divine Will, neither doth he understand any Thing of God, as the Scripture saith, *The natural Man perceiveth nothing of the Spirit of God, &c.*

103. But the Fire-Breath of the inward World, if it be enlightened once, understandeth it; it hath a great Longing, Sighing, Hunger, and Thirst, after the sweet Fountain of Christ; it refresheth itself by hungering and desiring (which is the true Faith) in the sweet Fountain of Christ from his new Body, from the Heavenly Substantiality, as a hungry Branch in the Vine Christ.

104. And the Cause why the fiery Soul cannot attain to Perfection during this [Life's] Time is, because it is fast bound with the outward Bond of Vanity, through which the Devil continually casteth his venomous Rays [of Influence] upon it, and so sifteth it, that it often biteth at his Bait, and poisoneth itself: From whence Misery and Anguish ariseth, so that the noble *Sophia* hideth herself in the Fountain of Christ, in the Heavenly Humanity; for she cannot draw near to Vanity.

105. For she knew how it went with her in *Adam*, when she lost her Pearl, which is of Grace freely bestowed again upon the inward Humanity; therefore she is called *Sophia, viz.* the Bride of Christ.

106. Here she faithfully calleth to the fiery Soul, *viz.* to her Bridegroom, and exhorteth him to Repentance, and to the unburthening of himself, or going from the Abomination of Vanity.

107. Here War assaulteth the whole Man, wherein the outward fleshly Man lusteth against the inward spiritual Man, and the spiritual against the fleshly; and so Man is in continual Warfare and Strife, full of Trouble, Misery, Anguish, and Care.

108. The inward faith to the fiery Soul, O my Soul! O my Love! Turn, I beseech thee, and go forth from Vanity, or else thou lovest my Love, and the noble Pearl.

109. Then saith the outward Reason, *viz.* the Bestial Soul: Thou art foolish, wilt thou be a Fool, and the Scorn of the World? Thou needest the outward World to maintain this Life. Beauty, Power and Glory is thy chiefest Treasure, wherein only

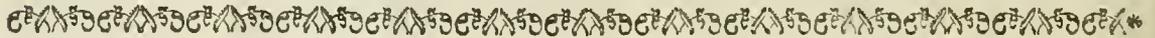
thou canst rejoice and take Delight. Why wilt thou cast thyself into Anguish, Misery, and Reproach? Take thy Pleasure, which will do both thy Flesh and thy Mind good.

110. With such Filth the true Man is often defiled, *viz.* the outward Man defileth himself, as a Sow in the Mire, and obscureth his noble Pearl. For the more vain the outward Man groweth, the more dark the inward Man cometh to be, till at length it disappears altogether.

111. And then the fair Paradisical Tree is gone, and it will be very hard to recover it again: For when the outward Light, *viz.* the outward Soul is once enlightened, so that the outward Light of Reason is kindled by the inward Light; then the outward Soul commonly useth to turn Hypocrite, and esteem itself Divine; and though the Pearl be gone, which sticks hard to many a Man.

112. And so the Tree of Pearl in the Garden of Christ is often spoiled; concerning which the Scripture maketh a hard Knot [or Conclusion] *viz.* *That those who have once tasted the Sweetness of the World to come, if they fall away again, they shall hardly see the Kingdom of God.*

113. And though it cannot be denied but that the Gates of Grace do yet stand open, yet the seeming Light of the outward Reason of the Soul so keepeth them back, that they suppose they have the Pearl, and yet live to the Vanity of this World, and dance with the Devil after his Pipe.



The Fifth Chapter.

How a Man may call himself a Christian, and how not.

114. ERE a Christian should consider wherefore he calleth himself a Christian, and ponder well whether he be one or no: For surely my learning to know and understand that I am a Sinner, and that Christ hath killed my Sins on the Cross, and shed his Blood for me, doth not make me a Christian.

115. The Inheritance belongeth only to the Children. A Maid Servant in a House knoweth well enough what the Mistress would have to be done, and yet that maketh her not an Heir of her Mistress's Goods. The very Devils know that there is a God, yet that doth not change them into Angels again. But, if the Maid Servant in the House shall be married to the Son of her Mistress, then she may come to inherit her Mistress's Goods. And so it is to be understood also in our Christianity.

116. The Children of the History are not the Heirs of the Goods of Christ, but the legitimate Children, *regenerated of the Spirit of Christ.* For God said to Abraham, *cast out the Son of the Bond-Woman, he shall not inherit with [the Son of] the Free.* For he was a Scorned, and but an historical Son of the Faith and Spirit of Abraham; and so long as he continued such a one, he was not a true Inheritor of the Faith of Abraham, and therefore God commanded he should be cast out from inheriting his Goods, which was a Type of the Christendom which was to come.

117. For the Promise of Christendom was made to Abraham; therefore the Type was then also represented by two Brethren, *viz.* Isaac and Ishmael, [shewing]

how Christendom would behave itself, and that two Sorts of Men would be in it, *viz.* True Christians and Lip-Christians, who under the Title of Christianity, would be but Mockers, as *Ismael* and *Eſau* was, who also was a Type of the outward *Adam*, as *Jacob* was a Type of Christ, and his true Christendom.

118. Thus every one that will call himself a Christian, must cast away and out from himself the Son of the Bond-Woman, that is, the earthly Will, and be ever-more killing and destroying of it, and not settle it in the Inheritance.

119. Nor give the Pearl to the Bestial Man, for him to sport himself withall continually in the outward Light, in the Lust of the Flesh. But we must, with our Father *Abraham*, bring the Son of the right Will to Mount *Moriah*, and be willing in Obedience to God to offer it up; always willingly dying from Sin in the Death of Christ, giving no Place to the Beast of Vanity in the Kingdom of Christ, nor suffering it to grow wanton, proud, covetous, envious, and malicious. All these are the Properties of *Ismael*, the Son of the Bond-Woman, whom *Adam* begat in his Vanity, of the wanton Whore the false Bond-Woman, by the Devil's Imagination, out of the earthly Property in Flesh and Blood.

120. This Mocker and titular Christian is the Son of a Whore, he must be cast out; for he must not inherit the Inheritance of Christ in the Kingdom of God: He is not fit, he is but *Babel*, a Confusion of that one Language into many Languages. He is but a Talker, and a Wrangler about the Inheritance; he means to get it to himself by Talking and Wrangling, by the Hypocrisy of his Lips, and seeming Holiness; and yet he is but a Blood-thirsty Murthurer of his Brother *Abel*, who is a true Heir.

121. Therefore we say what we know, that he that will call himself a true Christian, must try himself, and [find] what Kind of Properties drive and rule him, whether the Spirit of Christ driveth him to Truth and Righteousness, and to the Love of his Neighbour, so that he would willingly do Good, if he knew but how to perform it.

122. Now if he find that he hath such a Hunger after such a Virtue, then he may surely think that he is drawn. And then he must put in Practise, and not have a Will only without Doing. The Drawing of the Father to Christ consisteth in the Will; but the true Life consisteth in the Doing; for the right Spirit doth that which is right.

123. But if there be the Will to do, and yet the Doing followeth not, then the true Man is [shut up] in vain Lust, which keepeth the Doing captive, and he is but an Hypocrite and an *Ismaelite*; he speaketh one Thing, and doth another, and witnesseth that his Mouth is a Lyar; for he himself doth not that which he teacheth; and so he only serveth the Bestial Man in Vanity.

124. For he that will say, I have a Will, and would willingly do Good, but for the earthly Flesh which I have, which keepeth me back that I cannot; yet I shall be saved by Grace, for the Merits of Christ: I comfort myself with his Merit and Sufferings; he will receive me of mere Grace, without any Merits of my own, and forgive me my Sins. Such a one, I say, is like him that knew what Food was good for his Health, yet did not eat of it, but eat Poison instead thereof, from whence Sickness and Death would follow.

125. What good doth it the Soul to know the Way to Good, if it will not walk therein, but go a wrong Way that leadeth not to God? What Good will it do the Soul to comfort itself with the Filiation of Christ, with his Passion and Death, and so flatter itself, if it will not enter into the filial Birth, that it may be a true Child, born out of the Spirit of Christ, &c. out of his Suffering, Death, and Resurrection? Surely the tickling and flattering of itself with Christ's Merits, without the true innate Childship, is Falsehood and a Lie, whosoever he be that teacheth it.

126. This Comfort belongeth only to the penitent Sinner, who striveth against Sin and the Anger of God. When Temptations come, and the Devil assaulteth the Soul,

then the Soul must wholly wrap itself up in the Passion and Death of Christ, and in his Merits.

127. Christ indeed hath merited [Redemption for us] alone, but he hath not merited it as such a Merit, (for upon a Merit a Reward is given) that for his own proper Merit's Sake he would outwardly freely grant us his Childship, and so receive us for Children [when we are none.] No, he ^a himself is the Merit; he is the open Gate [that leadeth] through Death, through that Gate we must enter. But he receiveth no Beast into his Merit, but those only that turn and become as Children. Those Children that come to him are his Reward, which he hath merited and deserved.

^a Christ is the Merit.

128. For thus he said, *Father, the Men were thine, and thou hast given them to me, [as my Reward] and I will give them eternal Life.* But the Life of Christ will be given to none, unless they come to him in his Spirit, into his Humanity, Suffering, and Merit, and in his Merit be born a true Child of the Merit.

129. We must be born of his Merit, and put on the Merit of Christ in his Passion and Death: not ^b outwardly with verbal Flattery, with bare comforting [of ourselves] and still remain Aliens and strange Children, of a strange ^c Essence. No; the strange Nature, or Substance, or Essence inheriteth not the Childship, but the innate Essence inheriteth it.

^b Or *ab extra.*

^c Nature, or Substance, or Essence.

130. This innate Essence is not of this World, but in Heaven, of which St. Paul speaketh, saying, *Our Conversation is in Heaven.* The filial Essence walketh in Heaven, and Heaven is in Man.

131. But if Heaven in Man be not open, and a Man stand without Heaven flattering himself, and say, I am still without, but Christ will receive me in by his Grace, is not his Merit mine? Such a one is in Vanity and Sin with the outward Man, and with the Soul in Hell, *viz.* in the Anger of God.

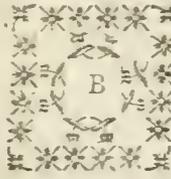
132. Therefore learn to understand rightly what Christ hath taught us, and done [for us;] he is our Heaven; he must get a Form in us, or else we shall not be in Heaven. Thus then the Soul's inward Man, with the holy Body of Christ, *viz.* in the New Birth, is in Heaven; and the outward mortal Man is in the World, of which Christ spake, saying, *My Sheep are in my Hand, and none shall pluck them away; the Father which gave them to me is greater than all.*



The Sixth Chapter.

Of the right and of the wrong going to Church, receiving the Sacraments, and Absolution.

^a The Virtue, Power, or Spirit of Christ.

133.  EL O V E D Brethren, we will tell you faithfully, not with flattering Lips to please the Antichrist, but from our ^a Pearl, from a Christian Essence and Knowledge; not from the Husk and History, but from a filial Spirit, from Christ's Knowledge, as a Branch [growing] on the Vine Christ, from the Measure of that Knowledge which is opened in us, according to the Counsel of God.

134. Men tie us now a-Days to the History, to the material Churches of Stone, which were indeed good in their Kind, if Men did also bring the Temple of Christ

into them. And Men teach, that their Absolution is a forgiving of Sins, &c. That the Supper of the Lord taketh away Sin: Also, that the Spirit of God is infused into Men by the Ministry. All this hath a proper Meaning, if it were truly expounded; and if Men did not cleave merely to the Husk.

135. Many a Man goeth to Church twenty or thirty Years, heareth Sermons, receiveth the Sacraments, and some hear Absolution read or declared, and yet is as much a Beast of the Devil and Vanity at the last as at the first. A Beast goeth into the Church and to the Supper, and a Beast cometh out from thence again.

136. How will he eat that hath no Mouth? How will he hear that hath no hearing? Can any Man eat that Food which is so shut up that he cannot get it? How will he drink that can come by no Water?

137. What good doth it to me to go to the material Churches of Stone, and there fill my Ears with empty Breath? Or to go to the Supper, and feed nothing but the earthly Mouth, which is mortal and corruptible? Cannot I feed and satisfy it with a Piece of Bread at Home? What good doth it to the Soul, which is an immortal Life, to have the Bestial Man observe the Form of Christ's Institution, if it cannot obtain the Jewel of the Institution? For St. Paul saith of the Supper, *You receive it to Judgement, because ye discern not the Lord's Body.*

138. The Covenant stands firm, and is stirred in the Use of the Institution. Christ proffereth his Spirit to us in his Word, (*viz.* in his preached Word) and his Body and Blood in the Sacrament; and his Absolution in a brotherly Reconciliation [one to another.]

139. But what good doth it to a Beast to stand and listen, and yet hath no Hearing to [receive] the inward living Word, nor any ^a Vessel wherein to lay the Word, that ^a Or Ground. it may bring forth Fruit; of whom Christ saith, *The Devil plucketh the Word out of their Hearts, lest they believe and be saved.* But how can he do so? Yes, being the Word findeth no Place in the hearing to stick fast in.

140. And thus it is with Absolution: what good doth it me for one to say, I pronounce [or declare] to thee, the Absolution of thy Sins, when the Soul is wholly shut up in Sin? Whosoever saith thus to a Sinner so shut up, erreth; and he that receiveth it without the Voice of God within himself, deceiveth himself. None can forgive Sins but God only.

141. The Mouth of the Preacher hath not Forgiveness of Sins in his own Power; but it is the Spirit of Christ in the Voice of the Priest's Mouth that hath the Power, if he be also a Christian.

142. What good did it do to those that heard Christ himself teaching on Earth when he said, *Come unto me all ye that are weary, and are heavy laden, and I will give you Rest?* What good did it to those that heard it, and yet laboured not, nor were heavy laden? What became of the Refreshment or Rest then? Being they had dead Ears, and heard only the outward Christ, and not the Word of the Divine Power; surely they were not refreshed; and so much good the Bestial Man hath also of his Absolution, and so much good also the Sacraments do him.

143. The Covenant now is open in the Sacraments, and in the ^b Office of Teaching ^b Or Ministry. also the Covenant is stirred; the Soul doth enjoy it, but in that Property the Mouth of the Soul is of.

144. That is, the outward Beast receiveth Bread and Wine, which it may have as well at Home. And the fiery Soul receiveth the Testament according to its Property, *viz.* in the Anger of God it receiveth the Substance of the eternal World, but according to the Property of the dark World, as the Mouth is, so is the Food also which belongeth to the Mouth; he receiveth it to his own Judgement, or Condemnation.

And after that Manner the wicked shall behold Christ at the last Judgement as a severe Judge; but the Saints shall behold him as a loving *Immanuel*.

145. God's Anger standeth open in his Testaments towards the Wicked; but towards the Saints the heavenly loving Kindness, and in it the Power of Christ in the holy Name JESUS standeth open. What good doth the holy Thing do to the Wicked that cannot enjoy it? And what then is it, that can take away his Sins, when his Sin is but stirred and made manifest by it?

146. The Sacraments do not take away Sin, neither are Sins forgiven thereby. But it is thus: When Christ ariseth, then *Adam* dyeth in the Essence of the Serpent; when the Sun riseth, the Night is swallowed up in the Day, and the Night is no more: So Sins are forgiven.

147. The Spirit of Christ eateth of his Holy Substance, the inward Man is the Receiver of the Holy Substance; he receiveth what the Spirit of Christ bringeth into him, *viz.* the Temple of God, Christ's Flesh and Blood. But what doth this concern a Beast? Or what doth it concern the Devils? Or the Soul that is in the Anger of God? These eat of the Heavenly Body, that is in the Heaven they dwell in, which is the Abyfs, or bottomless Pit.

Or Ministry. 148. And thus it is in the ^a Office of Preaching: The ungodly heareth what the outward Soul of the outward World preacheth; that he receiveth, *viz.* the History; and if there be Straw and Stubble in that which is taught, he sucketh the Vanity out of that, and the Soul sucketh the venomous Poison, and the murdering cruelty of the Devil from it, wherewith that Soul tickleth itself, in hearing how to judge and condemn others.

149. And if the Preacher be one that is dead, [and hath no true Life in him,] but soweth Venom and Reproach, proceeding out of his Affections, then it is the Devil that teacheth, and the Devil that heareth: Such teaching is received into a wicked Heart, and bringeth forth wicked Fruits, by which the World is become a murdering Den of Devils; so that if you look among the Teachers and Hearers, there is nothing to be found but Revilings, Slanderings, and Reproachings, also Contention about Words, and Wrangling about the Husk.

Or Voice. 150. But the Holy Ghost teacheth in the holy Teacher, and the Spirit of Christ heareth through the Soul, and the Divine House of the Divine Sound in the holy Hearer; the holy Man hath his Church in himself, wherein he heareth and teacheth.

151. But *Babel* hath a Heap of Stone, into that she goeth with her seeming Holiness and Hypocrisy. There she loveth to be seen in fine Clothes, and there maketh a very devout and godly Shew; the Church of Stone is her God, in which she putteth her Confidence.

152. But the holy Man hath his Church about him every where, and in himself; for he always standeth and walketh, and sitteth and lyeth down in his Church. He is in the true Christian Church, in the Temple of Christ. The Holy Ghost preacheth to him out of every Creature. Whatsoever he looketh upon, he seeth a Preacher of God therein.

153. Here now the Scoffer will say, I despise the Church of Stone, where the Congregation meeteth; but I say I do not. For I do but discover the hypocritical Whore of *Babylon*, which committeth Whoredom with the Church of Stone, and termeth herself a Christian, but is indeed a Strumpet.

154. A true Christian brings his Holy Church [within him] into the Congregation. His Heart is the true Church, where a Man must practise the Service of God. If I did go a thousand Times to Church, and to the Sacrament every Week, and heard Absolution declared to me every Day, and have not Christ in me, then all is false, an unprofitable Fiction, and graven Image in *Babel*, and no forgiving of Sins.

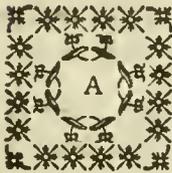
155. A holy Man doth holy Works from the holy Strength of his Mind: The Work is not the Expiation or Reconciliation, but it is the Building which the true Spirit holdeth in his Substance; it is his Habitation. But the Fiction and Fancy is the Habitation of the false Christian, into which his Soul entereth with Dissimulation. The outward Hearing reacheth but to the outward, and worketh in the outward only; but the inward Hearing goeth into the inward, and worketh in the inward.

156. Dissemble, roar, cry, sing, preach, and teach as much as thou wilt, if thy inward Teacher and Hearer be not open, then all is nothing but *Babel*, a Fiction, and a graven Image, whereby the Spirit of the outward World doth model and make a graven Image in Resemblance to the inward.

157. And maketh a holy Shew therewith, as if he did [perform some divine, or] holy Service to God; whereas many Times in such Service and Worship, the Devil worketh mightily in the Imagination, and very much tickleth the Heart with those Things which the Flesh delighteth in, which indeed not seldom happeneth to the Children of God, as to their outward Man, if they do not take great Heed to themselves, the Devil doth so sift them.

The Seventh Chapter.

Of unprofitable Opinions, and Strife about the Letter.

158.  True Christian, who is born a-new in the Spirit of Christ, is in the Simplicity of Christ, and hath no Strife or Contention with any Man about Religion. He hath Strife enough in himself with his own Bestial evil Flesh and Blood. He continually thinketh that he is a great Sinner, he is afraid of God; but the Love of Christ pierceth through, and expelleth that Fear, as the Day swalloweth up the Night.

159. But the Sins of the ungodly Man rest in the Sleep of Death, bud forth in the Pit, and bring forth Fruit in Hell.

160. The Christendom [that is] in *Babel*, striveth about Knowledge, how Men ought to serve God and glorify him; also how to know God, and what he is in his Essence and Will: And they preach peremptorily, that whosoever is not one and the same in every Particular with them for Knowledge and Opinions, is no Christian, but a Heretick.

161. Now, I would fain see how any can bring all their Sects so to agree in that one which might be called a true Christian Church; when all of them are Scorners, every Party of them reviling the other, and proclaiming it to be false.

162. But a Christian is of no Sect: He can dwell in the Midst of Sects, and also appear in their Services, and yet adhere and be addicted to no Sect. He hath but one Knowledge only, that is, *Christ in him*. He seeketh but one Way, which is the Desire, always willingly to do and teach [that which is] right: and he putteth all his knowing and willing into the Life of Christ.

163. He sigheth and wisheth continually that the Will of God might be done in him, and that his Kingdom might be manifested in him. He daily and hourly killeth

Sin in the Flesh; for the *Seed of the Woman*, viz. the inward Man in Christ, continually breaketh the Head of the [Serpent viz. of the] Devil, which is in Vanity.

164. His Faith is a Desire to God [and Goodness] which he wrappeth up into a sure Hope, and therefore ventureth it upon the Words of the Promise, and liveth and dieth therein: Though as to the true Man he never dieth.

165. For Christ telleth us, saying, *Whosoever believeth in me shall never die, but hath pierced through from Death to Life; and Rivers of living Waters shall flow from him*, viz. good Doctrine and Works.

166. Therefore I say, that whatsoever fighteth and contendeth about the Letter, is all *Babel*. The Letters [of the Word proceed from, and] stand all in one Root, which is the Spirit of God; as the many Flowers stand in the Earth, and grow by one another. None of them fight with the other about their Colours, Smell, and Taste: They suffer the Earth, the Sun, the Rain, the Wind, the Heat and Cold to do with them as they please, and yet every one of them grow in their own Essence and Property.

167. And so it is with the Children of God, they have various Gifts and Knowledge, yet all from one Spirit. They all rejoice at the great Wonders of God, and give Thanks to the most High in his Wisdom: Why should they long contend about him, *in whom they live and have their Being*, and of whose Substance they themselves are?

168. It is the greatest Folly [that is] in *Babel*, for People to strive about Religion, as the Devil hath made the World to do, so that they contend about Opinions of their own forging, viz. about the Letter; though the Kingdom of God consisteth in no Opinion, but in Power and Love.

169. As Christ said to his Disciples, and left it to them at the last, saying, *Love one another, as I have loved you; for thereby Men shall know that you are my Disciples*. If Men would as fervently seek after Love and Righteousness, as after Opinions, there would be no Strife on Earth, and we should live as Children in our Father; and should need no Law or Ordinance.

170. For God is not served by any Law, but only by Obedience. Laws are for the wicked, which will not embrace Love and Righteousness; they are compelled and forced by Laws.

171. We all have but one only ^a Order, which is to stand still to the Lord of all Beings, and resign our Will up to him, and suffer his Spirit to play [what Musick he will] and work and make in us what he will; and we give to him again, as his own Fruits, that which he worketh and manifesteth in us.

172. Now if we did not contend about the various Fruits, Gifts, and Knowledge, but did acknowledge them in one another, like Children of the Spirit of God, what could judge us? For the Kingdom of God consisteth not in our knowing and supposing, but in Power.

173. If we did not know half so much, and were more like Children, and had but a brotherly [Mind, or good] Will towards one another, and lived like Children of one [and the same] Mother, and as Branches of one Tree, taking our Sap all from one Root, we should be far more holy [than we are.]

174. Knowledge serves only to this End, to learn to know (we having lost the Divine Power in *Adam*, and so now are inclined to Evil) that we have evil Properties in us, and that doing of Evil pleaseth not God; so that with our Knowledge we might learn to do aright. Now, if we have the Power of God in us, and desire with all our Powers to do, and to live aright, then our Knowledge is but our Sport wherein we rejoice.

^a Law or Ordinance.

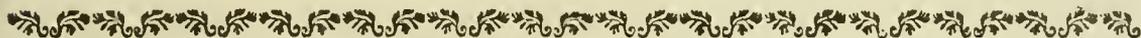
175. For true Knowledge is the Manifestation of the Spirit of God through the eternal Wisdom. He knoweth what he will in his Children; he poureth forth his Wisdom and Wonders by his Children, as the Earth [produceth] its various Flowers.

176. Now if we dwell one with another, like humble Children in the Spirit of Christ, one rejoicing at the Gifts and Knowledge of another, who would judge [or condemn] us? Who judgeth [or condemneth] the Birds in the Woods, that praise the Lord of all Beings with various Voices, every one in its own Essence? Doth the Spirit of God reprove them, for not bringing their Voices into one Harmony? Doth not the Sound of them all proceed from his Power, and they sport before him?

177. Those Men therefore that strive and wrangle about Knowledge and the Will of God, and despise one another for that, are more foolish than the Birds in the Woods, and the wild Beasts that have no true Understanding. They are more unprofitable in the Sight of the holy God than the Flowers of the Field, which stand still quietly [submitting] to the Spirit of God, and suffering him to manifest the Divine Wisdom and Power through them. Yes, those Men are worse than Thistles and Thorns [that grow] among fair Flowers, for they stand still: indeed, those Men are like the ravenous Beasts and Birds of Prey, which fright the other Birds from singing and praising God.

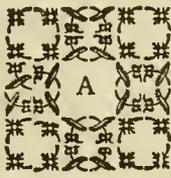
178. In Sum, they are ^a the Growth of the Devil in the Anger of God, which must by their Pain yet serve the Lord; for by their plaguing and persecuting, they press out the Sap through the Essence of the Children of God so, that they move and stir themselves in the Spirit of God, with praying and continual sighing, in which the Spirit moveth himself in them. ^a Or Branch, Bud, or Sprout.

179. For thereby the Desire is exercised, and so the Children of God grow green, flourish, and bring forth Fruit; for the Children of God are manifested in Tribulation; as the Scripture saith, *When thou chastisest them, they cry fervently to thee.*



The Eighth Chapter.

Wherein Christian Religion consisteth; and how Men should serve God and their Brethren.

180.  LL Christian Religion wholly consisteth in this, to learn to know *ourselves*. First, What we are, and whence we are come; how we are gone forth from the Unity into Dissension, Wickedness, and Unrighteousness; how we have awakened and stirred up these Things in us.

181. Secondly, How we were in the Unity, when we were the Children of God in *Adam* before he fell. Thirdly, How we are now in Dissension and Dis-union, in Strife and Contrariety. Fourthly, Whither we go when we pass out of this corruptible Being; whither we go with the immortal, and whither with the mortal Part.

182. In these four Points our whole Religion consisteth, *viz.* to learn to come forth from Dis-union and Vanity, and to enter again into that one Tree, Christ in us, out of which we are all sprung in *Adam*.

183. We need not strive about any Thing; we have no Contention. Let every one exercise himself in learning how he may enter again into the Love of God and his Brother.

184. The Testaments of Christ are nothing else but a loving Bond, or brotherly Covenant, wherewith God in Christ bindeth himself to us, and us to him. All teaching, willing, living, and doing must aim at that. All teaching and doing otherwise whatsoever is *Babel* and a Fiction; also a mere graven Image of Pride in unprofitable Judging, a disturbing of the World, and an Hypocrisy of the Devil, wherewith he blindeth Simplicity.

185. Every one whatsoever that teacheth without the Spirit of God, and hath no Divine Knowledge, and yet setteth himself up for a Teacher in the Kingdom of God, and will serve God with teaching [that teaching] is false, and doth but serve the Belly, his Idol, and his own proud insolent Mind, in desiring to be honoured and accounted ^a Holy. He beareth an Office to which he is set apart and chosen by the Children of Men, who do but flatter him, and for Favour have ordained him thereunto.

^a A Divine in holy Orders.

186. Christ saith, *Whosoever entereth not by the Door into the Sheepfold, that is, through ME, but climbeth up some other Way, the same is a Thief and a Murderer, and the Sheep follow him not.*

187. For they know not his Voice; he hath not the Voice of the Spirit of God, but the Voice of his own Art and Learning only; himself teacheth, and not the Spirit of God. But Christ saith, *Every Plant which my Heavenly Father hath not planted, shall be plucked up by the Roots.*

188. How then will he that is ungodly plant Heavenly Plants, that hath no Seed [alive] in its Power in himself? Christ saith expressly, *The Sheep hear not his Voice, they follow him not.*

189. The written Word is but an Instrument whereby the Spirit leadeth [us to] itself within us.] That Word which will teach must be living in the literal Word. The Spirit of God must be in the literal Sound, or else none is a Teacher of God, but a mere Teacher of the Letter, a Knower of the History, and not of the Spirit of God in Christ.

190. All that Men will serve God with, must be done in Faith, *viz.* in the Spirit. The Spirit maketh the Work perfect and acceptable in the Sight of God. All that a Man beginneth and doeth in Faith, he doth that in the Spirit of God, which Spirit of God doth co-operate in the Work, and that is acceptable to God, for he hath done it in himself, and his Power and Virtue is in it; it is holy.

^b Or Husk.

191. But whatsoever is done in Self, without Faith, is but a Figure and ^b Shell of a true Christian Work.

^c Or churlish.

192. If thou servest thy Brother, and dost it but in Hypocrisy, and givest him unwillingly, then thou servest not God. For thy Faith proceedeth not from Love, nor entereth into Hope, into thy Gift. Indeed, thou servest thy Brother, and he for his Part thanketh God, and he for his Part also blesteth thee; but thou blestest not him. For thou givest him a ^c grudging Spirit in thy Gift, which entereth not into the Spirit of God, into the Hope of Faith; therefore thy Gift is but half given, and thou hast but half thy Reward for it.

193. The same is to be understood of receiving a Gift. If any giveth in Faith, in Divine Hope, he blesteth his Gift in his Faith: But he that receiveth it unthankfully, and murmureth in his Spirit, he curseth it in the Use or Enjoyment of it. Thus every one shall have his own, *Whatsoever he soweth, that he shall also reap.*

194. And so it is in the Office of teaching: *Whatever a Man soweth that also he reapeth:* For if any Man sow good Seed from the Spirit of Christ, it sticketh in the good Heart, and bringeth forth good Fruit; but in the wicked that are not capable of it, the Anger of God is stirred.

195. If any sow Contentions, Reproaches, Misconstructions, all ungodly People receive it into them; it sticketh in them also, and bringeth forth Fruit accordingly; so that Men despise, revile, slander, and misconstrue one another; out of which [Root] the great *Babel* is sprung and grown; where Men, out of meer Pride and Strife, contend about the History, and the Justification of a poor Sinner in the Sight of God; and thereby make the simple err and blaspheme, insomuch that one Brother despiseth and curseth the other, [and excommunicateth] or casteth him to the Devil, for the History and the Letter's Sake.

196. Such Railers and Revilers fear not God, but raise the great Building of Diffension; and seeing corrupt Lust lieth in all Men in the earthly Flesh still, therefore they raise and awaken Abominations even in the simple Children of God, and make the People of God, as well as the Children of Iniquity, to blaspheme: And so are Master-Builders of the great *Babel* of the World, and are as useful as a fifth Wheel in a Waggon; and beside that, they erect the hellish Building.

197. Therefore it is highly necessary for the Children of God to pray earnestly, that they may learn to know this false Building, and go forth from it with their Minds, and not help to build it up, and so themselves to persecute their Fellow Children of God; whereby they keep themselves back from the Kingdom of God, and are seduced.

198. According to the Saying of Christ to the Pharisees, *Woe unto you Pharisees; for you compass Sea and Land to make one Profelyte; and when he is one, you make him two-fold more the Child of Hell than yourselves;* which truly cometh to pass after the same Manner in these modern Factions and Sects among these Cryers and Teachers of Strife.

199. I desire, therefore, out of my Gifts which are revealed to me from God, that all the Children of God, that intend to be the Members of Christ, faithfully be warned to depart from such abominable Contentions, and bloody Firebrands, and to go forth from all Strife with their Brethren, and to strive only after Love and Righteousness towards all Men.

200. For he that is a good Tree must bring forth good Fruits, and must sometimes suffer Swine to devour his Fruits, and yet must continue a good Tree still, and be always willing to work with God, and not suffer any Evil to master him, and then he standeth and groweth in the Field of God, and bringeth forth Fruit [to be set] upon God's Table, which he shall enjoy for ever. *Amen.*

All that hath Breath praise the Name of the LORD. Hallelujah.

THE FOURTH BOOK.

A

D I A L O G U E

BETWEEN

A SCHOLAR AND HIS MASTER,

CONCERNING

THE SUPERSENSUAL LIFE.

SHEWING

How the Soul may attain to *Divine Hearing* and *Vision*, and what its *Childship* in the *Natural* and *Supernatural Life* is ; and how it passeth out of *Nature* into *God*, and out of *God* into *Nature* and *Self* again ; also what its *Salvation* and *Perdition* are.

1 Cor. ii. 7, 8, 9, 10, 11, 12, 13, 14, 15.

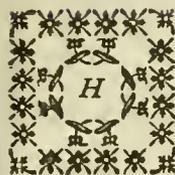
We speak the hidden mystical Wisdom of God, which God ordained before the World unto our Glory: Which none of the Princes of this World knew: For had they known it, they would not have crucified the Lord of Glory. But, as it is written, Eye hath not seen, nor Ear heard, neither hath it entered into the Heart of Man to conceive the Things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: For the Spirit searcheth all Things, yea, the deep Things of God. For what Man knoweth the Things of a Man, save the Spirit of a Man which is in him? Even so the Things of God knoweth no Man, but the Spirit of God. Now, we have received, not the Spirit of the World, but the Spirit which is of God; that we might know the Things that are freely given us of God. Which Things also we speak, not in the Words which Man's Wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual Things with spiritual. But the natural Man receiveth not the Things of the Spirit of God: For they are Foolishness unto him; neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth, or discerneth all Things.

THE
C O N T E N T S

O F

THE FOLLOWING TREATISE IN BRIEF,
DIVIDED INTO EIGHT PARTS.

I. From the 1st to the 7th Question.

 *How Men may come to the Supersensual Life.*

II. From the 8th to the 11th Question.

How Men must and may rule over all Creatures, and can be like all Things.

III. From the 12th to the 24th Question.

How Men may come to continual Repentance, and may subsist in Temptation.

IV. From the 25th to the 35th Question.

How Love and Sorrow stand together in one, and what Love is, what its Power and Virtue, Height and Greatness is, and where it dwelleth in Man. Also the nearest Way to attain it.

V. From the 36th to the 39th Question.

Whither the blessed and damned Souls go when they depart, and how Heaven and Hell is in Man.

VI. From the 40th to the 43th Question.

Where the Angels and Devils dwell in this [World's] Time: How far Heaven and Hell are asunder; and what and whence the Angels and Souls are.

VII. The 44th Question.

What the Body of Man is, and why the Soul is capable of receiving Good and Evil.

VIII. From the 45th to the 57th Question.

Of the perishing of the World, of Man's Body in and after the Resurrection; where Heaven and Hell shall be; of the last Judgement; and wherefore the Strife in the Creature must be.

O F

THE SUPERSENSUAL LIFE,

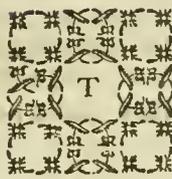
OR

THE LIFE WHICH IS ABOVE SENSE;

I N

A DIALOGUE OR CONFERENCE between a *Scholar* and his *Master*.

SCHOLAR. MASTER.

1.  HE Scholar said to his Master: How may I come to the Superfensual Life, that I may see God, and hear him speak?

I. How Men may come to the Superfensual Life.

Master.

His Master said: When thou canst throw thyself but for a Moment into that where no Creature dwelleth, then thou hearest what God speaketh.

Scholar.

2. Is that near at hand, or far off?

Master.

It is in thee, and if thou canst for a ^a While cease from all thy thinking and willing, ^a Or an Hour, thou shalt hear unspeakable Words of God.

Scholar.

3. How can I hear, when I stand still from thinking and willing?

Master.

When thou standest still from the thinking and willing of Self, then the Eternal Hearing, Seeing, and Speaking, will be revealed in thee; and so God heareth and seeth through thee: Thine own Hearing, Willing, and Seeing, hindereth thee, that thou dost not see nor hear God.

Scholar.

4. Wherewithal shall I hear and see God, being he is above Nature and Creature?

Master.

When thou art quiet or silent, then thou art that which God was before Nature and Creature, and whereof he made thy Nature and Creature: Then thou hearest and seest with that wherewith God saw and heard in thee, before thy own Willing, Seeing, and Hearing began.

Scholar.

5. What hindereth or keepeth me back that I cannot come to that?

* K 2

Master.

Thy own Willing, Hearing, and Seeing: And because thou strivest against that out of which thou art come, thou breakest thyself off with thy own Willing, from God's Willing, and with thy own Seeing thou seest in thy own Willing only; and thy Willing stoppeth thy Hearing with thy own Thinking of earthly natural Things, and bringeth thee into a Ground, and overshadoweth thee with that which thou willest, so that thou canst not come to that which is Supernatural and Supersensual.

Scholar.

6. Being I am in Nature, how may I come through Nature, into the Supersensual Ground, without destroying of Nature?

Master.

Three Things are requisite here. The First is, thou must resign thy Will to God, and sink thyself down to the Ground in his Mercy. The Second is, thou must hate thy own Will, and not do that whereto thy own Will driveth thee. The Third is, thou must submit thyself under the Cross, that thou mayest be able to bear the Temptations of Nature and Creature. And if thou dost thus, God will speak unto thee, and bring thy resigned Will into himself, into the supernatural Ground; and then thou shalt hear what the Lord speaketh in thee.

Scholar.

7. I must forsake the World, and my Life too, if I should do thus.

Master.

If thou forsakest the World, thou comest into that whereof the World is made; and if thou lovest thy Life, and comest to have thy own Power faint, then thy Life is in that for whose Sake thou forsakest it, *viz.* in God, from whence it came into the Body.

Scholar.

II. How Men must and may rule over all Creatures, and can be like all Things.
^a Image like.

8. God hath created Man in and for the natural Life, to rule over all Creatures on Earth, and to be a Lord over all Things in this World, and therefore it is reasonable he should possess it for his own.

Master.

If thou rulest over all Creatures outwardly only, then thy Will and Ruling is in a bestial Kind, and is but ^a an imaginary transitory Ruling, and thou bringest also thy Desire into a bestial Essence, whereby thou becomest infested and captivated, and gettest also a bestial Condition: But, if thou hast left the imaginary Condition, then thou art in the ^b Super-imaginariness, and rulest over all Creatures, in that Ground out of which they are created, and nothing on Earth can hurt thee, for thou art like all Things, and nothing is unlike to thee.

Scholar.

9. O loving Master, pray teach me how I may come the shortest Way to be like all Things.

Master.

With all my Heart: Do but think on the Words of our Lord Jesus Christ, when he said, *Unless ye turn and become as Children, ye shall not see the Kingdom of God.* Now, if thou wilt be like all Things, thou must forsake all Things, and turn thy Desire away from them, and not desire them, nor extend to possess that for thy own which is Something. For, as soon as thou takest something into thy Desire, and receivest it into thee for thy own, then

that Something is the same with thyself, and it worketh with thee in thy Will, and then thou art bound to protect it, and to take Care of it as for thy own Being. But if thou receive nothing into thy Desire, then thou art free from all Things, and rulest over all Things at once. For thou hast received nothing for thy own, and art nothing to all Things, and all Things are also nothing to thee: Thou art as a Child which understandest not what a Thing is; and though thou dost understand it, yet thou understandest it without touching thy Perception, in that Manner which God ruleth and seeth all Things in, and yet nothing comprehendeth him.

Thou didst also desire, that I would teach thee how thou mightest attain it, therefore consider the Words of Christ, who said, *Without me you can do nothing*. In thy own Power thou canst not come to such Rest that no Creature should touch thee, unless thou givest thyself wholly up to the Life of our Lord Jesus Christ, and resignest thy Will and Desire wholly to him, and willest nothing without him, then with thy Body thou art in the World, in the Properties, and with thy Reason under the Cross of our Lord Christ; but with thy Will thou walkest in Heaven, and art at the End from whence all Creatures are proceeded, and to which they go again: And then thou mayest behold all Things outwardly with Reason, and inwardly with the Mind; and rule in all Things, and over all Things with Christ, to whom all Power is given both in Heaven and on Earth.

Scholar.

10. O Master, the Creatures which live in me withhold me, that I cannot wholly yield and give up myself as I willingly would.

Master.

If thy Will goeth forth from the Creatures, then the Creatures are forsaken in thee; they are in the World, and thy Body only is with the Creatures, but spiritually thou walkest with God: And if thy Will leaveth the Creatures, then the Creatures are dead in it, and live only in the Body in the World: And if thy Will do not bring itself into them, they cannot touch the Soul; for St. Paul saith, *Our Conversation is in Heaven*, also, *You are the Temple of the Holy Ghost, who dwelleth in you*: So then, the Holy Ghost dwelleth in the Will, and the Creatures dwell in the Body.

Scholar.

11. If the Holy Ghost dwell in the Will of the Mind, how may I keep myself so, that he do not depart from me?

Master.

Mark the Words of our Lord Jesus Christ; *If you abide in my Words, then my Words abide in you*. If thou dost abide with thy Will in the Words of Christ, then his Word and Spirit abideth in thee: But, if thy Will goeth into the Creatures, then thou hast broken off thyself from him, and then thou canst not any other Way keep thyself, but by abiding continually in resigned Humility, and entering into continual Repentance, so that thou art always grieved that Creatures live in thee: If thou dost thus, thou standest in a daily dying from the Creatures, and in a daily ascending into Heaven in thy Will.

Scholar.

12. O loving Master, pray teach me how I may come into such a continual Repen-

Master.

When thou leavest that which loveth thee, and lovest that which hateth thee, then thou mayest abide continually in Repentance.

III. How Men may come to continual Repentance, and subsist in Temptation.

Scholar.

13. What is that which I must thus leave?

Master.

² Feedeth,
nourisheth,
or preserveth.

Thy Creatures in Flesh and Blood, and all other Things that love thee, love thee because thy Will^² entertaineth them: The Will must leave them, and account them Enemies: And the Cross of our Lord Jesus Christ, with the Reproach of the World, hateth thee, which thou must learn to love, and take for a daily Exercise of thy Repentance; and then thou shalt have continual Cause to hate thyself in the Creature, and to seek the eternal Rest, wherein thy Will may rest, as Christ said, in me you have Rest, but in the World you have Anxiety.

Scholar.

14. How may I recover in such a Temptation as this?

Master.

If every Hour thou dost throw thyself beyond all Creatures, above all sensual Reason, into the meere Mercy of God, into the Sufferings of our Lord, and yieldest thyself thereinto, then thou shalt receive Power to rule over Sin, Death, and the Devil, over Hell and the World, and then thou mayest subsist in all Temptations.

Scholar.

15. Poor Man that I am, what would become of me, if I should attain with my Mind to that where no Creature is?

Master.

His Master said to him very kindly; Loving Scholar, if it were that thy Will could break off itself for one Hour from all Creatures, and throw itself into that, where no Creature is, it would be ever clothed with the highest Splendour of God's Glory, and would taste in itself the most sweet Love of our Lord Jesus, which no Man can express, and it would find in itself the unspeakable Words of our Lord concerning his great Mercy; it would feel in itself, that the Cross of our Lord Christ would be very pleasing to it, and it would love that more than the Honour and Goods of the World.

Scholar.

16. But what would become of the Body, since it must live in the Creature?

Master.

The Body would be put into the Imitation of our Lord Christ, who said, *his Kingdom was not of this World*; it would begin to die from without and from within: From without from the Vanity and evil Deeds of the World, it would be an utter Enemy to all Pride and Insolence: From within, it would die from all evil Lusts and Envy, and would get a Mind and Will wholly new, which would be continually directed to God [and Goodness.]

Scholar.

17. But the World would hate and despise it for doing so; seeing it must contradict the World, and live and do otherwise than the World doth.

Master.

It would not take that as any Harm done to it, but would rejoice that it is become

worthy to be like to the Image of our Lord Christ, and be willing to bear that Cross after our Lord, meerly that the Lord might bestow the Influence of his sweet Love upon it.

Scholar.

18. What would become of it, when the Anger of God from within, and the wicked World from without, should assault it, as happened to our Lord Christ?

Master.

Be that unto it, as unto our Lord Christ, when he was reproached, reviled, and crucified by the World and the Priests, he commended his Soul into the Hands of his Father, and so departed from the Anguish of this World into the Eternal Joy. So also it would get forth from the Reproach and Anguish of all the World, and penetrate into itself, into the great Love of God, and be sustained and refreshed by the most sweet Name JESUS, and see and find in itself a new World springing forth through the Anger of God: Then a Man should wrap his Soul up therein, and account all Things alike, and whether the Body be in ^a Hell, or on Earth, yet his Mind is in the greatest Love of God.

Scholar.

19. But how would his Body be maintained in the World, and how would he maintain those that are his, if he should incur the Displeasure of all the World?

Master.

He getteth greater Favour than the World is able to bestow; for he hath God, and all his Angels for his Friends, they protect him in all Dangers and Necessities: Also God is his Blessing in every Thing; and though sometime it seem as if God would not [bless him] it is but for a Trial [to him] and the Drawing of [God's] Love, that he might the more pray to God, and commit all his Way to him.

Scholar.

20. But he loseth all his good Friends, and there will be none to help him in his Necessity.

Master.

Yes, he getteth the Hearts of all his good Friends into his Possession, and loseth none but his Enemies, who before loved his Vanity and Wickedness.

Scholar.

21. How is it that he getteth his good Friends into his Possession?

Master.

He getteth the Souls of all those that belong to our Lord Jesus to be his Brethren, and the Members of his own Life; for the Children of God are but one in Christ, which one is Christ in all: Therefore he getteth them all to be his Fellow-Members in the Body of Christ, for they have the heavenly Goods common, and live in one [and the same] Love of God, as the Branches of a Tree [spring] from one [and the same] Sap. Also, he cannot want outward natural Friends neither, as our Lord Christ did not want such; for though the high Priests and Potentates of the World would not love him, which belonged not to him, nor were his Members and Brethren, yet those loved him that were capable of his Words: So likewise those that love Truth and Righteousness would love that Man, and associate themselves to him, as *Nicodemus* did to Christ [who came to him] by Night, and in his heart loved Jesus for the Truth's Sake, yet outwardly feared the World, and thus he shall have many Friends that are not known to him.

Scholar.

22. But it is very grievous to be despised of all the World.

Master.

That which now seems hard and heavy to thee, thou wilt afterwards love it most of all.

Scholar.

23. How can it be that I should love that which hateth me?

Master.

Though thou lovest the earthly Wisdom now, yet when thou art over-clothed with the heavenly [Wisdom] thou wilt see that all the Wisdom of the World is but Folly, and that the World hateth but thy Enemy, *viz.* the mortal Life; and when thou thyself comest to hate the Will thereof, then thou also wilt begin to love that despising of the mortal Life.

Scholar.

24. But how may these two stand together, *viz.* that a Man should both love and hate himself?

Master.

In loving thyself, thou lovest not thyself, as thy own, but as given [from] the Love of God, thou lovest the Divine Ground in thee by which thou lovest the Divine Wisdom, God's Works of Wonder, and thy Brethren: But in hating thyself, thou hatest only that which is thy own, wherein Evil sticketh close to thee; and this thou dost, that thou mayest wholly destroy in thee [that which thou callest thine (when thou sayest *I* or *myself* do this or that) this thou wouldest wholly destroy] in thee, that thou mayest become a Ground wholly Divine. Love hateth [Self, or] that which we call *I*, because it is a deadly Thing, and they two cannot well stand together: For Love possesseth Heaven, and dwelleth ^a in itself; but that which I call *I*, possesseth the World, and worldly Things, and also dwelleth in itself; and as Heaven ruleth the World, and as Eternity ruleth Time, so Love ruleth over the Natural Life.

^a Or by.

Scholar.

IV. How Love and Sorrow stand together in one, and what Love is, what its Power, Virtue, Height, and Goodness is, where it dwelleth in Man, also the nearest way to attain it.

25. Loving Master, pray tell me, wherefore must Love and Trouble, Friend and Foe, be together? Would not Love alone be better?

Master.

If Love dwelt not in Trouble, it could have nothing to love, but its Substance which it loveth, *viz.* the poor Soul, being in Trouble and Pain, it hath cause to love its own Substance, and to deliver it from Pain, that itself also might be beloved again: Neither could it be known what Love is, if it had not something which it might love.

Scholar.

26. What is the Virtue, Power, Height, and Greatness of Love?

Master.

Its Virtue is that nothing, [whence all things proceed] and its Power is [in and] through all Things, its Height is as high as God, and its Greatness is greater than God^b, whosoever findeth it, findeth nothing, and all Things.

^b Here is meant the Manifestation of the Deity

in the glorious Eternal Light of the Divine Essence.

Scholar.

27. Loving Master, pray tell me, how I may understand this?

Master.

That I said, its Virtue is that nothing, thou mayest understand thus: When thou art gone forth wholly from the Creature, and art become Nothing to all that is Nature and Creature, then thou art in that Eternal One, which is God himself, and then thou shalt perceive and feel the highest Virtue of Love.

But that I said, its Power is [in and] through all Things, thou perceivest and findest, that in thy own Soul and Body, when this great Love is kindled in thee, it will burn more than any Fire can do. Thou seest also in all the Works of God, that Love hath poured forth itself into all Things, and is the most inward and most outward Ground in all Things: Inwardly in the [Virtue and] Power, and outwardly in the [Figure, Form, or] Shape [of every Thing.]

And that I said, its Height is as high as God, thou mayest understand this in thyself, in that it bringeth thee to be as high as God himself is, as may be seen by our beloved Lord Christ in our Humanity; which Humanity Love hath brought into the highest Throne, into the Power of the Deity.

But that I also said its Greatness is greater than God, that is also true; for Love entereth into that where God dwelleth not, as when our beloved Lord Christ was in Hell, Hell was not God, but Love was there, and destroyed Death. Also, when thou art in Anguish or Trouble, God is not the Anguish or Trouble, but his Love is there, and bringeth thee out of Anguish into God; when God hideth himself in thee Love is there, and maketh him manifest in thee.

Also, that I said, whosoever findeth it, findeth nothing and all Things, that is also True; for he findeth a Supernatural, Supersensual Abyss, having no Ground, where there is no Place to dwell in; and he findeth also nothing that is like it, and therefore it may be compared to nothing, for it is deeper than any Thing, and is as nothing to all Things, for it is not comprehensible; and because it is nothing, it is free from all Things, and it is that only Good, which a Man cannot express or utter what it is.

But that I lastly said, he that findeth it, findeth all Things, is also true; it hath been the Beginning of all Things, and it ruleth all Things. If thou findest it, thou comest into that Ground from whence all Things are proceeded, and wherein they subsist, and thou art in it a King over all the Works of God.

Scholar.

28. Loving Master, pray tell me, where dwelleth it in Man?

Master.

Where Man dwelleth not, there it hath its seat in Man.

Scholar.

29. Where is that in a Man's self where Man dwelleth not?

Master.

It is [in] the Soul, [that is] resigned to the Ground, where the Soul dyeth to its own Will, and willeth no more [of] itself, but only what God will, and there it^a dwelleth: ^a Love. For so much of the Soul as its own Will is dead to itself in, so much Place Love hath taken up therein, for where its own Will sat before there now is nothing, and where nothing is, there the Love of God is working alone.

Scholar.

30. But how may I comprehend it without the dying of my Will?

Master.

* *Viz.* In thy
own Will,

If thou wilt comprehend^a it, it flyeth away from thee, but if thou yieldest thyself wholly up to it, then thou art dead to thyself in thy Will, and Love will then be the Life of thy Nature; it killeth thee not, but quickeneth thee according to its Life, and then thou livest, yet not to thy own Will, but to its Will, for thy Will becometh its Will, and then thou art dead to thyself, but livest to God.

Scholar.

31. How is it that so few find it, when all would so fain have it?

Master.

They all seek it in something, *viz.* in an imaginary Opinion, in Self-Desire, whereto almost all have a peculiar natural Lust [or Inclination] and though Love should proffer itself to them, it would find no Place in them, because the Imaginariness that is in their own Will hath fet itself in the Place thereof; and so the Imaginariness of Self-Lust would have the Love in it, but Love flyeth away, for it dwelleth only in nothing, and therefore they find it not.

Scholar.

32. What is the Office of it in nothing?

Master.

Its Office is to penetrate without Intermision into something, and if it find a Place in something which standeth still, then its Office is to take Possession thereof, and to rejoice therein with its flaming Fire of Love, more than the Sun in this World; and without Intermision to kindle a Fire in something, and to consume the something, and to over-enslave itself therewith.

Scholar.

33. O loving Master! how shall I understand this?

Master.

If it may but kindle a Fire in thee, thou shalt feel how it consumeth [*thyself* which thou callest] *I*, and rejoiceth so exceedingly in thy Fire, that thou wouldst rather suffer thyself to be killed, than to enter again into thy something; its Flame also is so great, that it would not leave thee, though it should cost thy temporal Life, it would go with thee in its Fire into Death; and if thou wentest into Hell, it would break Hell in Pieces for thy Sake.

Scholar.

34. Loving Master, I can no more endure any Thing should divert me, how shall I find the nearest Way to it?

Master.

Where the Way is hardest, there walk thou, and take up what the World rejecteth; and what the World doth, that do not thou: Walk contrary to the World in all Things, and then thou comest the nearest Way to it.

Scholar.

35. If I should walk contrary to every Thing, I must needs be in meer Misery and Unquietness, and I should also be accounted a Fool.

Master.

I do not bid thee do Harm to any, but because the World loveth only Deceit and Vanity, and walketh in false [and wicked] Ways, therefore, if thou wilt act a clean contrary Part to the Ways thereof in all Things, walk only in the right Way; for the right Way is contrary to all the Ways of the World.

But that thou sayest, thou shouldest be in meer Anguish [and Trouble] that indeed will be so, according to the Flesh, and it will give thee Occasion of continual Repentance, and in such Anxiety the Love must willingly kindle its Fire.

That thou sayest also, thou shouldst be accounted a silly Fool is true; for the Way to the Love of God is Folly to the World, but Wisdom to the Children of God: When the World perceiveth this Fire of Love in the Children of God, it saith they are turned Fools, but to the Children of God it is the greatest Treasure, [so great] that no Life can express it, nor Tongue so much as name what the Fire of the inflaming Love of God is, it is ^a whiter than the Sun, and sweeter than any Thing, it is far more ^b nourishing than any Meat or Drink, and more pleasant than all the Joy of this World. Whosoever getteth this is richer than any King on Earth, more noble than any Emperor can be, and more potent and strong than all [Authority and] Power.

^a Orbrighter.
^b Powerful, virtual, or strengthening.

Scholar.

36. Then the Scholar asked his Master further, saying, Whither goeth the Soul when the Body dyeth, be it either saved, or damned?

Master.

His Master answered: It needed no going forth, only the outward Mortal Life with the Body do separate themselves from the Soul, the Soul hath Heaven and Hell in itself before, as it is written, *The Kingdom of God cometh not with outward observation, neither shall they say, Lo here, or Lo there it is, for behold the Kingdom of God is within you*: And whether of the two, viz. either Heaven or Hell, shall be manifested in it, in that the Soul standeth.

IV. Whither the blessed and damned Souls go when they depart, and how Heaven and Hell is in Man.

Scholar.

37. Doth it not enter into Heaven or Hell as a Man entereth into a House, or as a Man goeth through a Hole [Door or Window] into another World?

Master.

No; there is no such Kind of entering, for Heaven and Hell are present every where; and it is but the turning in of the Will either into God's Love, or into his Anger, and this cometh to pass in this Life, according to that of St. Paul, *Our Conversation is in Heaven*; and Christ saith also, *My sheep hear my Voice, and I know them, and they follow me, and I give them the Eternal Life, and none shall pluck them out of my Hand*.

Scholar.

38. How cometh this entering of the Will into Heaven or Hell to pass?

Master.

When the Ground of the Will yieldeth itself up to God, then it sinketh down from itself beyond all Ground and Place where GOD only is manifest, worketh, and willeth,

and then it becometh nothing to itself, as to its own Willing, and so God worketh and willeth in it; and God dwelleth in this resigned Will, whereby the Soul is sanctified, and so cometh into Divine Rest. Now, when the Body is dead, the Soul is throughly penetrated all over with the Love of God, and throughly enlightened with the Light of God, as the Fire throughly enflameth a [bright shining hot] Iron, whereby it loseth its Darknes; and this is the Hand of Christ, where the Love of God throughly inhabiteth the Soul all over, and is a shining Light, and a new Life in it; and then it is in Heaven, and a Temple of the Holy Ghost, and is itself the very Heaven of God in which he dwelléth.

But the ungodly Soul will not, in the Time of this Life, enter into the Divine Resignation of its Will, but goeth on continually in its own Lust and Falsehood, in the Will of the Devil. It receiveth into itself nothing but Wickednes, Lies, Pride, Covetousnes, Envy, and Anger, and yeldeth its Will into them; and so this Vanity also becometh manifest, and working in the Soul, and throughly penetrateth it all over, as Fire doth (a burning hot) Iron; and his Soul cannot come to Divine Rest, for God's Anger is manifested in it. Now, when the Body parteth from this Soul, eternal Grief and Despair beginneth; for it perceiveth and findeth that it is become a meer tormentive Abomination, and is ashamed to strive to enter with its false Will into God; nay it cannot, for it is captivated in the Wrath, and is itself meer Wrath, and hath shut itself up therewith by its false ^a Desire, which it hath raised up in itself: And since the Light of God shineth not in it, and that his Love toucheth it not, it is a great Darknes, and an aking anguishing Source of Fire, and carrieth Hell in itself, and cannot see the Light of God. Thus it dwelleth in itself in Hell, and needeth no entering [into it] for wherein soever it is, it is in Hell; and though it should cast itself many Hundred Thousand Miles from its [present] Place, yet there it is in the same Property, Source, and Darknes [it was in.]

^a Or evil.

Scholar.

39. How cometh it then that a Holy Soul, in this [Life's] Time, doth not perfectly perceive that Light and great Joy, nor a wicked Soul feel Hell, when both of them are in Man, and one of them of Necessity worketh in him?

Master.

The Kingdom of Heaven in the Saints is working and sensible in their Faith, they feel the Love of God in their Faith, by which the Will yeldeth itself up into God: But the natural Life is compassed with Flesh and Blood; and in the Contrariety of God's Anger is compassed with the vain Lust of this World, which continually doth throughly penetrate the outward mortal Life, where the World on one Side, the Devil on the other, and on a third the Curse of the Anger of God in Flesh and Blood, throughly penetrateth and sifteth the Life, whereby the Soul is often in Anguish, when Hell thus assaulteth it, and would manifest itself in the Soul: But the Soul sinketh down into the Hope of Divine Grace, and standeth like a fair Rose in the midst of Thorns, till the Kingdom of this World falleth off from it in the Death of the Body, and then the Soul becometh first truly manifest in the Love of God, having nothing more to hinder it; but the Soul, during the Time of this Life, must walk with Christ in this World, and then Christ delivereth it out of its own Hell by throughly penetrating it with his Love, and standeth by it in Hell, and changeth its Hell into Heaven.

But that thou sayest, why do not the wicked feel Hell in the Time of this Life? I answer, he feeleth it indeed in his false [or wicked] Conscience, but he understandeth it not, for he hath earthly Vanity yet, with which he is enamoured, and in which he taketh Delight and Pleasure; also the outward Life hath yet the Light of the outward Nature, and so the Pain cannot be revealed; but when the Body dieth, the Soul cannot enjoy such

temporal Pleasure any longer, and the Light of this outward World is also extinguished to it, and then it standeth in eternal Hunger and Thirst after such Vanity, as it was in Love withal here [in this Life] yet it can reach nothing but that false Will which it imprinted ^a [in itself] which it had too much of in this Life, and yet was not contented; but then it hath as little of it, which maketh it to be in everlasting Hunger and Thirst after Vanity, Wickedness, and [vile] Lewdness; it would fain do more Evil still, but it hath not wherein or wherewith to perform it, and therefore it performeth it only in itself. And this hellish Hunger and Thirst cannot be fully manifested in it, till the Body dieth, wherewith the Soul hath played the Wanton in Voluptuousness, and which hath ministered to the Soul what it lusted after.

^a Impressed.

Scholar.

40. Heaven and Hell being in us in Strife in this Life's Time, and God being also thus near us, where do the Angels and Devils dwell?

Master.

Where thou dost not dwell as to thyself and thy own Will, there the Angels dwell with thee, and every where all over; but where thou dwellest as to thyself and thy own Will, there the Devils dwell with thee, and every where all over.

Scholar.

41. I understand not this.

Master.

Where the Will of God willeth in any Thing, there God is ^b manifested, and in that Manifestation the Angels also dwell; but where God in any Thing willeth not with the Will of the Thing, there God is not manifested to it, but dwelleth in himself, without the co-operating of the Thing; in that Thing its own Will is without God's Will, and there the Devil dwelleth, and all whatever is without God.

VI. Where the Angels and Devils dwell in this World's Time, how far Heaven and Hell are asunder, and what, and whence the Angels and Souls are:

^b Orrevealed.

Scholar.

42. How far then is Heaven and Hell from one another?

Master.

As [far as] Day and Night, something and nothing [are one from another] they are in one another, and they do cause Joy and Trouble one to another. Heaven is through the whole World, and without the World all over, without being divided or included in a Place, and worketh through the Divine Manifestation but only in itself, and in that which cometh into it, or in that wherein it becometh manifest, and there God is revealed; for Heaven is nothing but a Manifestation of the Eternal One, wherein all worketh and willeth in quiet Love.

Hell also is through the whole World, and dwelleth and worketh also but in itself, and in that wherein the Foundation of Hell is manifested, *viz.* in Self, and in the false [or evil] Will. The visible World hath both Heaven and Hell in it. Man, as to his Temporal Life, is only of the visible World, and therefore during the Time of this Life he seeth not the Spiritual World; for the outward World, with its Substance, is a cover to the Spiritual World, as the Soul is covered with the Body. But when the outward Man dieth, then the spiritual World, as to the Soul, is manifested either in the eternal Light with the holy Angels, or in the eternal Darkness with the Devils.

Scholar.

43. What is an Angel, or the Soul of a Man, that they may be manifested thus either in God's Love, or Anger?

Master.

Or Piece, or Slip, or Graft, or Scion.

They came from one Original, they are a ^a Branch of the Divine Scion of the Divine Will, sprung from the Divine Word, and made an Object of the Divine Love; they are [come] out of the Ground of Eternity, from whence Light and Darknes spring, *viz.* Darknes consisting in the receiving of Self-Desire, and Light consisting in willing the same with God, and there the Love of God is in the Working; but in the receiving of Self in the willing of the Soul, God's Will worketh in Pain, and is a Darknes, that the Light may be known. They [Heaven and Hell] are nothing else but a Manifestation of the Divine Will, either in Light or Darknes, according to the Properties of the Spiritual World.

Scholar.

44. What then is the Body of a Man?

Master.

VII. What the Body of Man is, and why the Soul is capable of receiving Good and Evil.

It is the visible World, an Image and Essence of all that the World is; and the visible World is a Manifestation of the inward Spiritual World, [come] out of the Eternal Light, and out of the Eternal Darknes, out of the spiritual Weaving [Twining, or Connexion;] and it is an Object or Resemblance of Eternity, wherewith Eternity hath made itself visible; where Self-Will and Resigned-Will, *viz.* Evil and Good, work one with another; and such a Substance the outward Man also is; for God created Man of the outward World, and breathed into him the inward Spiritual World, for a Soul and an understanding Life, and therefore in the Things of the outward World Man can receive and work Evil and Good.

Scholar.

45. What shall be after this World, when all Things perish?

Master.

VIII. Of the perishing of the World, of Man's body in and after the Resurrection, where Heaven and Hell shall be, of the last Judgement, and wherefore Strife in the Creature must be.
^b False.

The material Substance only ceaseth, *viz.* the four Elements, the Sun, Moon, and Stars, and then the inward World will be wholly visible and manifest. But whatsoever hath been wrought by the Spirit in this Time, whether Evil or Good, I say, every Work shall separate itself there in a spiritual Manner, either into the [Eternal] Light, or into the Eternal Darknes; for that which is born from each Will penetrateth again into that which is like itself. And there the Darknes is called Hell, and is an eternal forgetting of all Good, and the Light is called the Kingdom of God, and is an eternal Joy, and an eternal Praise in the Saints, that they are delivered from the evil ^b Pain.

The last Judgment is a kindling of the Fire both of God's Love and Anger; in which the Matter of every Substance perisheth, and each Fire shall attract its own into itself, *viz.* the Substance that is like itself, that is, God's Fire of Love draweth into it whatsoever is born in the Love of God, in which also it shall burn after the Manner of Love, and yield itself up into that Substance. But the Pain draweth into itself what is wrought in the Anger of God in Darknes, and consumeth the false Substance, and then there remaineth only the painful [or aking] Will in its own Form, Image, and Figure.

Scholar.

46. What Matter and Form [or Shape] shall our Bodies rise with?

Master.

It is sown a natural, gross, and elementary Body, which in this [Life] Time is like the outward Elements; and in this gross Body there is the subtile Power and Virtue, as in the Earth there is a subtile good Virtue, which is like the Sun, and is one and the same with the Sun; which also in the Beginning of Time did spring and proceed out of the Divine Power and Virtue, from whence all the good Virtue of the Body hath been received. This good Virtue of the mortal Body shall come again, and live for ever in a Kind of transparent, Chrystalline, material Property, in spiritual Flesh and Blood; as also the good Virtue of the Earth [shall] when the Earth also shall be Chrystalline, and the Divine Light shine in every Thing [that hath a Being, Essence, or Substance:] And as the gross Earth shall perish, and not return, so also the gross Flesh of Man shall perish, and not live for ever. But all Things must appear before the Judgement, and in the Judgement be separated by the Fire; yes, both the Earth, and also the Ashes of the human Body: For when God shall once move the spiritual World, every Spirit shall attract its spiritual Substance to itself, viz. a good Spirit and Soul shall draw to itself its good Substance, and an Evil one its evil Substance. But we must here understand such a substantial material Power and Virtue, whose Substance is meer Virtue, like a material ^a Tincture, whose Grossness is perished in all Things.

^a Such a Thing as hath all Figures, Colours, and Virtues, and yet transparent.
^b See the 40 Questions of the Soul, 21 Question, 12 Verse.

Scholar.

47. Shall we not rise again with our visible Bodies, and live in them for ever ^b ?

Master.

When the visible World perisheth, then all that which hath come out of it, and hath been external, shall perish with it; there shall remain of the World only the heavenly Chrystalline Nature and Form, and so there shall remain of Man also, only the spiritual Earth, for Man shall be then wholly like the spiritual World, which as yet is hidden.

Scholar.

48. Shall there be also Husband and Wife, or Children or Kindred in the spiritual Life, or shall one associate with another, as they do in this Life?

Master.

Why art thou so fleshly minded? There will be neither Husband nor Wife, but all will be like the Angels of God, viz. masculine Virgins; there will be neither Son nor Daughter, Brother nor Sister, but all of one kind, all are but One in Christ, (as a Tree and its Branches are one) and yet several Creatures, but God all in all. Indeed there will be spiritual Knowledge of what every one hath been, and what he hath done, but no ^c possessing or Desire of possessing such Things any more.

^c Or receiveth, or using, or enjoying.

Scholar.

49. Shall they all have that Eternal Joy and Glorification alike?

Master.

The Scripture saith, *such as the People is, such is their God*: Also it saith, *With the Holy thou art holy, and with the Perverse thou art perverse*. and St. Paul saith, *In the Resurrection they shall excel one another, and as the Sun, Moon, and Stars*, therefore know, they [the Blessed] shall indeed enjoy Divine Working; but their Virtue and ^d Illumination shall be very different, all according as they have been endued in this [Life] Time, ^e or Illustration.

with Power and Virtue in their painful working. For the painful working of the Creature in this [Life] Time, is the opening and begetting of Divine Power, by which God's Power is made moveable and working. Now, those that have wrought with Christ in this Life Time, and not in the Lust of the Flesh, shall have great Power and excellent Glorification in them, and upon them; but others who have only expected and relyed upon an imputed Satisfaction, and in the mean while have served their belly God, and yet at last have turned and obtained Grace; those, I say, shall not have so great Power and Illumination, so that there will be as great a Difference between them, as is between the Sun, Moon, and Stars, and as is between the Powers of the Field in their Beauty, Power, and Virtue.

Scholar.

50. How shall the World be judged, and by whom?

Master.

With the Divine Stirring [or Motion] by the Person and Spirit of Christ: Christ, by the Word of God which became Man, shall separate from himself, all that belongeth not to Christ; and he shall wholly manifest his Kingdom in that Place where this World is: For the separating Motion worketh all over, through all at once.

Scholar.

51. Whither shall the Devils and all the damned be thrown, when the Place of this World is the Kingdom of Christ, and when it shall be glorified? Shall they be cast out of the Place of this World, or shall Christ have, and manifest his Dominion without the Place of this World?

Master.

Hell shall remain in the Place of this World every where, but hidden to the Kingdom of Heaven, as the Night is hidden in the Day; the Light shall shine for ever in the Darknes, and the Darknes cannot comprehend it. And thus the Light is the Kingdom of Christ, and the Darknes is Hell, wherein the Devils and the wicked dwell; and so they shall be suppressed by the Kingdom of Christ, and made a Foot-Stool, *viz.* a Reproach.

Scholar.

52. How shall all People and Nations be brought to Judgement?

Master.

The Eternal Word of God out of which every spiritual creaturely Life hath come, will move itself at that Hour, according to Love and Anger in every Life which is [come] out of the Eternity, and will draw every Creature before the ^a Judgement of Christ, to be sentenced by this Motion of the Word; the Life will be manifested in all its Works, and every one shall see and feel its Judgement and Sentence in itself: For the Judgement shall immediately, in the Departure of the Body, be manifested in the Soul. The last Judgement is but a Return of the spiritual Body, and a Separation of the World, when the Evil shall be separated from the Good in ^b the Substance of the World, and in the Body, and every Thing enter into its eternal Reservatory, and is a Manifestation of the Mystery of God in every Substance and Life.

^a Or Sentence.

^b Or upon.

Scholar.

53. How will the Sentence be pronounced?

Master.

Here consider the Words of Christ: He will say unto those on his Right-hand, Come, ye blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World. For I was hungry, and ye gave me Meat; I was thirsty, and ye gave me Drink; I was a Stranger and ye took me in; naked, and ye clothed me; I was sick and in Prison, and ye visited me, and came unto me.

Then shall they answer him, saying, LORD, when saw we thee, hungry, thirsty, a Stranger, naked, sick, and in Prison, and ^a ministered unto thee thus?

Then shall the King answer and say unto them, Inasmuch as ye have done it unto one of the least of these my Brethren, ye have done it unto me. ^a Served, or helped.

And unto the wicked on his Left-hand he will say, Depart from me, ye Cursed, into everlasting Fire, prepared for the Devil and his Angels. For I was hungry, thirsty, a Stranger, naked, sick, and in Prison, and ye have not ministered to me.

And they shall also answer him, and say; When have we seen thee thus, and have not ministered to thee?

And he will answer them, Verily, I say unto you, inasmuch as ye have not done it unto one of the least of these, ye did it not to me.

And they shall depart into everlasting Punishment; but the Righteous into Life Eternal.

Scholar.

54. Loving Master, pray tell me why Christ saith, *What you have done to the least of these, you have done it to me; and what you have not done to them, neither have you done it to me.* And how doth a Man this to Christ so, as he doth it to himself*?

* See the latter End of the Answer following.

Master.

Christ dwelleth really and essentially in the Faith of those that wholly yield up themselves to him, and he giveth them his Flesh for Food, and his Blood for Drink; and so possesseth the Ground of their Faith, according to the Inwardness^b of Man, and therefore a Christian is called a Branch of the Vine Christ, and a Christian, because Christ dwelleth spiritually in him, and whatsoever any shall do to such a Christian in his bodily Necessities, that is done to Christ himself who dwelleth in him; for such a Christian is not his own, but is wholly resigned to Christ, and is his peculiar Possession, and therefore it is done to Christ himself. Therefore also whosoever shall withdraw their Hand from such a needy Christian, and will not serve him in his Necessity, they thrust Christ away from themselves, and despise him in his Members. When a poor Person that belongeth to Christ asketh [any Thing] of thee, and thou deniest it him in his Necessity, then thou hast denied it to Christ himself. And whatsoever Hurt any shall do to such a Christian, they do it to Christ himself. When any mock, reproach, revile, or reject, or thrust away such a-one, they do all that to Christ himself; but he that receiveth him, giveth him Meat and Drink, clotheth him, and assisteth him in his Necessities, he doth it to Christ himself, and to the [Fellow] Members of his own Body; nay thus, he doth it to himself if he be a Christian; for we are one in Christ, as a Tree and its Branches are one.

^b Or the inward Man.

Scholar.

55. How then will those subsist in the Day of that Judgement, who torment and vex the poor and distressed, and deprive him of his very Sweat, necessitating and constraining him by Force to be subject to their Wills, and account them their Foot-stool, only that they may domineer and spend his Sweat [Labour and Pains] in Voluptuousness, Pride, and Vain-Glory?

Master.

Those do it to Christ himself; and that which they do belongeth to his severe Sentence and Judgement, for in so doing they lay violent Hands on Christ, and persecute him in his Members. And besides, they help the Devil to augment his Kingdom, and by such pressing and-constraining them, they draw the Poor off from Christ, and make them seek a lewd and unlawful Way to fill their Bellies. Nay, they do the very same which the Devil himself doth; who, without Intermiſſion, resisteth the Kingdom of Christ, [which consisteth] in Love. All these, if they do not turn with their whole Heart to Christ, and minister ^a to him, must go into Hell Fire, where there is nothing but such meer Self [as that which they have exercised over the Poor.]

^a Or serve him.

Scholar.

56. But how will it fare with those, and how will they subsist, that in this Time do so contend about the Kingdom of Christ, and persecute, reproach, slander, and revile one another for it, [viz. for their Religion?]

Master.

All those that have not yet known Christ, and are also but as a Type or Figure of Heaven and Hell, striving with each other for the Victory.

All rising, swelling Pride, which maketh striving about Opinions, is an Image of Self; and whosoever hath not Faith and Humility, nor is in the Spirit of Christ [viz. Love] is only armed with the Anger of God, and helpeth forward the Victory of the imaginary ^b Self, viz. the Kingdom of Darkness, and the Anger of God. For at the Day of Judgement, all Self shall be given to the Darkness, and all their unprofitable ^c Contentions, in which they seek not after Love, but meerly after their imaginary Self, that they may boast themselves in their Opinions, and stir up Princes to Wars, for such imaginary and conceited Opinions Sake, and so by those Images they lay waste and desolate whole Countries of People. All such Things belong to the Judgement which will separate the false from the true, and then all Images or Opinions shall cease, and all the Children of God shall walk in the Love of Christ, and he in us.

^b Or Image like, or graven Image.

^c περιεργα Acts xix. 19.

^d In the Time from the Fall to the Resurrection.

All whosoever in this Time ^d of Strife are not zealous in the Spirit of Christ, and desirous to further Love only, but seek their own Profit in Strife, are of the Devil, and belong to the Pit of Darkness, and shall be separated from Christ: For in Heaven all serve God their Creator in humble Love.

Scholar.

57. Wherefore then doth God suffer such Strife and Contention to be in this Time?

Master.

The Life itself standeth in Strife, that it may be made manifest, sensible, and palpable, and that the Wisdom may be made separable and known, and it maketh the Eternal Joy of the Victory [to be:] For there will arise great Praise in the Saints from hence, that Christ in them hath overcome Darkness, and all Self of Nature, and that they are delivered from the Strife, at which they shall rejoice eternally, when they shall know how the wicked are recompenced. And therefore God suffereth all Things to stand in a Free-Will, that the Eternal Dominion both of Love and Anger, of Light and of Darkness, may be made manifest and known; and that every Life might cause and raise its own Sentence in itself. For that which is now a Strife and Pain to the Saints in their Misery, shall be turned into great Joy to them; and that which hath been a Joy and Pleasure to ungodly Persons in this World, shall be turned into eternal Pain and Shame

to them. Therefore the Joy of the Saints must arise to them out of Death (as the Light ariseth out of a Candle by the dying and consuming of it in its Fire) that so the Life may be freed from the Painfulness of Nature, and possess another World.

And as the Light hath quite another Property than the Fire hath, for it giveth [and yieldeth forth] itself; but the Fire taketh in and consumeth itself; so the holy Life of Meekness springeth forth through Death, when Self-will dieth, and then God's Will of Love only ruleth, and doth all in all. For thus the Eternal One hath attained Feeling and Separability, and brought itself forth again with the Feeling, through Death, in great Joyfulness; that there might be an Eternal Delight in the infinite Unity, and an Eternal Cause of Joyfulness; and therefore Painfulness must now be the Ground and Cause of this Motion (or stirring to the Manifestation of all Things.) And herein lyeth the Mystery of the hidden Wisdom of God.

Every one that asketh receiveth, every one that seeketh findeth, and to every one that knocketh it shall be opened. The Grace of our Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost, be with us all. Amen.

Heb. xii. 22, 23, 24.

Thankye the Lord, for ye are now come to Mount Zion, to the City of God, to the heavenly Jerusalem, to the innumerable Company of Angels, and to the general Assembly and Church of the first born, who are written in Heaven.

And to God the Judge of all, and to the Spirits of just Men made perfect, and to Jesus the Mediator of the New Testament, or Covenant.

And to the Blood of sprinkling, that speaketh better Things than that of Abel. Amen.

Praise, and Glory, and Wisdom, and Thanksgiving, and Honour, and Power, and Might, be unto him that sitteth on the Throne, our GOD, and the Lamb, for ever and ever. Amen.

A
D I S C O U R S E

B E T W E E N

A SOUL HUNGRY AND THIRSTY

A F T E R

THE FOUNTAIN OF LIFE, THE SWEET LOVE OF JESUS CHRIST,

A N D

A SOUL ENLIGHTENED.

S H E W I N G

Which Way one Soul should seek after and comfort another, and bring it in its *Knowledge* into the *Paths* of CHRIST'S *Pilgrimage*, and faithfully set before it as a Looking-Glass, the *thorny Way* of the *World*, in which the fallen Soul walketh, which leadeth into the *Abyss* or *Pit of Hell*.

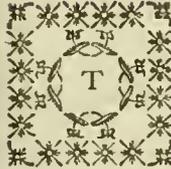
Composed by a Soul that loveth all who are the *Children* of JESUS CHRIST
under the *Cross*.

T H E

W A Y F R O M D A R K N E S S

T O

T R U E I L L U M I N A T I O N .

 HERE was a poor Soul wandered out of Paradise, and came into the Kingdom of this World, and there the Devil met with it, and asked, Whither dost thou go thou Soul that art half blind ?

The Soul said,

I would go see and speculate the Creatures of the World, which the Creator hath made.

The Devil said,

How wilt thou look upon them, when thou canst not know their Effence and Property ? thou wilt look upon the Outside only, as upon a graven Image, and canst not know them thoroughly.

The Soul said,

How may I come to know their Effence and Property ?

The Devil said,

Thine Eyes would be opened [to see them throughly] if thou didst but eat of that from whence the Creatures are come to be *good* and *evil*, and thou wouldst be as God himself is and know what the Creature is.

The Soul said,

I am now a noble and holy Creature, but if I should do so, I should die, as the Creator hath said.

The Devil said,

No, thou shouldst not die at all ; but thy Eyes would be opened, and thou wouldst be as God himself, and receive [or possesse] Good and Evil. Also thou shalt be mighty, powerful, and very great as I am ; all the Subtilty that is in the Creatures would be made known to thee.

The Soul said,

If I had the Knowledge of Nature and of the Creatures, I would then rule the whole World as I listed.

The Devil said,

The whole Ground of that Knowledge lieth in thee. Do but turn thy Will and Desires from God or Goodness into Nature and the Creatures, and then there will arise in

thee a Lust to taste, and so thou mayest eat of the *Tree of Knowledge of Good and Evil*, and so come to know all Things.

The Soul said,

Well then, I will eat of the *Tree of Knowledge of Good and Evil*, that I may rule all Things by my own Power, and be a Lord of myself on Earth, and do what I will, as God himself doth.

The Devil said,

I am the Prince of this World, and if thou wouldst rule on Earth, thou must turn thy Lust towards my Image [Desire to be like me] that thou mayest get the Cunning, Wit, Reason, and Subtilty, that my Image hath. And thus the Devil did present to the Soul, the ^a *Mercury* in ^{*} *Vulcan*, that is, the fiery Wheel of Essence [or Substance] in the Form of a Serpent.

^a The Power that is in the Fire or Root of the Creature, by which it is what it is: by which the ^{*} Smith, Artificer, or Workman doth work.

The Soul said,

Behold, this is the Power which can do all Things—How may I do to have it?

The Devil said,

Thou thyself also art such a fiery *Mercury*, if thou dost break thy Will off from God, and bring thy Desire into this Art, then thy hidden Ground will be manifested in thee, and then thou mayest work in the same Manner also. But thou must eat of that Fruit wherein each of the four Elements in itself ruleth over the other, and are in Strife; the Heat striving against the Cold, and the Cold against the Heat, and so all the Properties of Nature work feelingly, and then thou wilt instantly be as the fiery Wheel is, and so bring all Things into thy own Power, and possess them as thy own.

The Soul did so, and what happened upon it.

And when the Soul broke its Will thus off from God, and brought its Desire into the *Vulcan of Mercury*, viz. the fiery Wheel, there presently arose a Lust to eat of the *Knowledge of Good and Evil*, and the Soul did eat thereof.

^b Or the Artificer in the Fire.

As soon as it had done so, *Vulcan*^b kindled the fiery Wheel of its Substance, and so all the Properties of Nature awoke in the Soul, and exercised their own Lust and Desire.

First then arose the Lust of Pride, to be great, mighty, and powerful, to bring all Things under Subjection at Command, and so be its own Lord without Controul; to despise Humility and Equality, to esteem itself only prudent, witty, and cunning, and account all Folly that is not according to its Way.

Secondly arose the Lust of Covetousness, a Desire of getting, which would draw all Things to itself, into its Possession; for when the Lust of Pride had turned away its Will from God, then the Life of the Soul would not trust God any further, but would take Care for itself, and therefore brought its Desire into the Creatures, viz. into the Earth, Metals, Trees, and other Creatures, and so the kindled fiery Life became hungry and covetous, when it had broken itself off from the Unity, Love, and Meekness of God, and attracted to itself the four Elements and their Essence, and brought itself into Beastiality, and so the Life became obscure, dark, void, and wrathful, and the heavenly Virtues and Colours went out ^c.

^c Like a Candle extinguished.

Thirdly, there awoke a stinging thorny Lust in the fiery Life, viz. Envy, a hellish Poison, and a Property which all Devils have, and a Torment which makes the Life an Enemy to God, and to all Creatures: Which Envy raged furiously in the Desire of Covetousness, as a Sting of Poison in the Body: Envy cannot endure, but hateth

and mischiefeth that which Covetoufnefs could not draw to itfelf, by which the noble Love of the Soul was fmothered.

Fourthly, there awoke in this fiery Life a Torment, like Fire, *viz.* Anger, which would murder and deftroy all that which would not be fubject to this Pride. Thus the Ground and Foundation of Hell, which is called the Anger of God, was wholly manifested in this Soul, and thereby it loft the Paradife of God and the Kingdom of Heaven, and became fuch a Worm as the fiery Serpent was, which the Devil prefented to the Soul in his own Image and Likenefs. And fo the Soul began to rule on Earth in a beftial Manner, and did all Things according to the Will of the Devil, living in meer Pride, Covetoufnefs, Envy, and Anger; and having no true Love towards God any more; but there did arife in the Stead thereof an evil beftial Love of filthy Lechery, Wantonnefs, and Vanity, and there was no Purenefs more in the Heart; for the Soul had left Paradife, and taken the Earth into its Poffeffion, the Mind thereof was only bent upon cunning Knowledge, Subtilty, and getting a Multitude of natural Things: No Righteoufnefs nor Virtue remained in it at all; but whatfover Evil and Wrong it committed, the Soul covered it cunningly and fubtilly under the Cloak of its own Power and Authority [Law] and called it by the Name of Right and Justice, and accounted it good.

The Devil came to the Soul.

Upon this the Devil drew near to the Soul, and brought it on from one Vice to another, for he had taken it Captive in his Effence, and did fet Joy and Pleafure before it therein, and faid to the Soul: Behold now thou art powerful, mighty, and noble, endeavour to be greater, richer, and more powerful ftill. Ufe thy Knowledge, Wit, and Subtilty, that every one may fear thee and ftand in Awe of thee, and that thou mayeft be refpected, and get a great Name in the World.

The Soul did fo.

The Soul did as the Devil counfelled it, and yet knew not that it was the Devil, but thought it was his own Knowledge, Wit, and Underftanding, and that itfelf did very well and right all this while.

Jesus Chrift met with the Soul.

The Soul going on in this Courfe of Life, our dear and loving Lord Jesus Chrift (with the Love and Wrath of God) who was come into this World to deftroy the Works of the Devil, and to execute Judgement upon all ungodly Works; at a Time he met with the Soul, and fpake by a ftrong Power, *viz.* by his Paffion and Death, into the Soul, and deftroyed the Works of the Devil in it, and difcovered the Way to his Grace to the Soul, and fhone upon it with his Mercy, calling it back to return and repent, and then he would deliver it from that monftrous deformed Shape, Vizard, or Image which it had gotten, and bring it into Paradife again.

How Chrift wrought in the Soul.

Now when the Spark of the Love of God, or the Divine Light, was manifested in the Soul, it prefently faw itfelf with its Will and Works to be in Hell, in the Wrath of God, and found that it was a mifhapen ugly Monfter in the Prefence of God, and the Kingdom of Heaven; at which it was fo affrighted, that the greateft Anguifh awoke in it, for the Judgement of God was manifested in it.

What Chrift faid.

Upon this the Lord Chrift fpake into it with the Voice of his Grace, and faid, Repent, and forfake Vanity, and thou fhalt attain my Grace.

What the Soul did.

^a Or Aerial Spirit, or the Reason of the outward Man.

Then the Soul in its ugly mishapen Image, with the defiled Coat of Vanity, went before God, and intreated for Grace, and the Pardon of its Sins, and was strongly perswaded in itself, that the Satisfaction and Atonement of our Lord Jesus Christ did belong to it. But the evil Properties of the Serpent formed in the Astral ^a Spirit, would not suffer the Will of the Soul to come before God, but brought their Lusts and Inclinations thereinto. For those evil Properties would not die to their own Lusts, nor leave or forsake the World; for they were come out of the World, and therefore they feared the Shame of the World in Case they should forsake their worldly Honour and Glory.

But the poor Soul turned its Countenance to God, and desired Grace from God, viz. that God would bestow its Love upon it.

The Devil came to it again.

But when the Devil saw that the Soul thus prayed to God, and would enter into Repentance, he drew near to the Soul, and thrust the Inclinations of the earthly Properties into its Prayers, and disturbed the good Thoughts and Desires which pressed forward towards God, and drew them back again to earthly Things, that they might have no Access to God.

The Soul sighed.

The Will of the Soul sighed after God, but the Thoughts arising in the Mind, that should penetrate into God, were destroyed, scattered, and distracted, so that they could not reach the Power of God. The poor Soul was more affrighted at this, that it could not bring its Desires into God, and began to pray more earnestly. But the Devil with his Desire took hold of the Mercurial-kindled-fiery Wheel of Life; and awakened the Evil Properties so, that evil or false Inclinations arose and went into that Thing, wherein they had taken Pleasure and Delight before.

The poor Soul would very fain go forward to God with its Will, and therefore used all its Endeavours; but all its Thoughts fled away from God into earthly Things, and would not go to God.

The Soul sighed and bewailed itself to God; but it was as if it were quite and clean forsaken, and cast out from the Presence of God. It could not get so much as one Look of Grace, but was in meer Anguish, and also in great Fear and Terrour, and supposed every Moment that the Wrath and severe Judgement of God would be manifested in it, and that the Devil would take hold of it and have it, and so fell into such great Heaviness and Sorrow, that it became weary of all the Joy and Pleasure it took in temporal Things, though it were never so delighted with them before.

The earthly natural Will desired those Things still, but the Soul would willingly leave them altogether, and desired to die to all temporal Lust and Joy, and longed only after its first native Country from whence it came originally. But it found itself to be far from thence, also in great Distress and Want, and knew not what to do, yet resolved to enter into itself, and still stir itself up to pray more earnestly.

The Devil's Opposition.

But the Devil opposed it, and with-held it that it could not bring itself into any greater Fervency or Repentance.

He awakened the earthly Lusts in its Heart, that the Inclinations might still keep their ^b evil Nature, and set them at Odds against the Will and Desire of the Soul. For they would not die to their own Will and Light, but would still maintain their temporal Pleasures, and so kept the poor Soul captive in their evil Desires, that it could

not stir, though it sighed and longed never so much for the Grace of God: For whenever the Soul prayed, or offered to press forward towards God, then the Lusts of the Flesh swallowed up the Rays and Ejaculations that went forth from the Soul, and brought them away from God into earthly Thoughts, that the Soul might not partake of Divine Strength; and then the Soul thought itself forsaken of God, and knew not that God was so near it, and did thus draw it. Also, the Devil drew near it, and entered into the fiery *Mercury*, or fiery Wheel of its Life, and mingled its Desires with the earthly Lusts of the Flesh, and mocked the poor Soul, and said to it in the earthly Thoughts: Why dost thou pray? Dost thou think that God knoweth thee, or regardeth thee? Consider but what Thoughts thou hast in thee in his Presence; are they not altogether evil? Thou hast no Faith or Belief in God at all; how then should he hear thee? He heareth thee not, leave off, wherefore wilt thou thus needlessly torment and vex thyself? Thou hast Time enough to repent at Leisure. Wilt thou be mad? Do but look upon the World, I pray thee, a little, doth it not live in Jollity and Mirth? yet it will be saved well enough for all that. Hath not Christ paid the Ransom, and satisfied for all Men? Thou needest do no more but persuade and comfort thyself that it is done for thee; and then thou shalt be saved. Thou canst not possibly in this World come to have any Feeling of God; therefore leave off and take Care for thy Body, and look after temporal Glory: What dost thou suppose will become of thee, if thou turn to be so melancholy and senseless? Thou wilt be the Scorn of every Body, and they will laugh at thy Folly, and so thou wilt spend thy Days in nothing but Sorrow and Heaviness, which is pleasing neither to God nor Nature. Pr'ythee look on the Beauty of the World; for God hath created thee in the World to be a Lord over all Creatures, and to rule them: Gather Store of temporal Goods beforehand, that thou mayest not stand in Need of the World. And when old Age cometh, or that thou growest near thy End, then prepare thyself for Repentance. God will save thee, and receive thee into the heavenly Mansions. There is no Need of such ado, in vexing, bewailing, and stirring up thyself as thou makest.

The Condition of the Soul.

In these and the like Thoughts the Soul was ensnared by the Devil, and brought into the Lusts of the Flesh, and earthly Desires; and so, as it were, bound with Fetters and great Chains, and did not know what to do. It looked a little back into the World and the Pleasures thereof, but still felt in itself a Hunger after Divine Grace, and would rather always enter into Repentance, and come into Favour with God. For the Hand of God had touched it, and bruised it, and therefore it could rest no where; but always sighed in itself after Sorrow for the Sins it had committed, and would fain be rid of them; but could not get true Repentance, much less the Knowledge of Sin; and yet had such a Hunger and Longing-Desire after Repentance and Sorrow for Sin.

The Soul being thus heavy and sad, and finding no Remedy or Rest, bethought itself where to find a Place to perform true Repentance in, and when it might be free from Business, Cares, and the Hindrances of the World; also by what Means it might obtain the Favour of God. And therefore purposed to betake itself to some private solitary Place, and give over all worldly Employment, and temporal Things; and thought in being bountiful and pitiful to the Poor that God would have Mercy upon it; and sought out all Kind of Ways to get Rest, and to get the Love, Favour, and Grace of God again. But all would not do; for all its worldly Business followed it in the Lusts of the Flesh, and it was ensnared in the Net of the Devil, now, as well as before, and could not get Rest; and though for some little While it was a little cheared with earthly Things, yet presently it fell to be as sad and heavy again; for it felt the

The Way from Darkneſs to True Illumination.

awakened Wrath of God in itſelf, and knew not how that came to paſs; nor what it ailed: For many Times great Fear and Temptations fell upon it, which made it comfortleſs, ſick, and faint with very Fear; ſo mightily did the firſt bruizing it with the Ray or Influence of the Stirring of Grace work upon the Soul. And yet it knew not that Chriſt was in the Wrath and ſevere Juſtice of God, and fought with Satan that Spirit of Error, that was incorporated in Soul and Body; and underſtood not that the Hunger and Deſire to turn and repent came from Chriſt himſelf, by which the Soul was drawn in this Manner; neither did it know what hindered that it could not yet attain to Divine Feeling: It knew not that itſelf was a Monſter, and did bear the Image of the Serpent, in which the Devil had ſuch Power and Acceſs to the Soul, and in which [Image] he had confounded all its good [Deſires] Thoughts [and Motions] and brought them away from God [and Goodneſs] concerning which Chriſt ſaid, *The Devil ſnatcheth the Word out of their Hearts, leſt they ſhould believe and be ſaved.*

An enlightened and regenerate Soul met the diſtreſſed Soul.

By the Providence of God an enlightened and regenerate Soul met this poor afflicted and diſtreſſed Soul, and ſaid,

The enlightened Soul ſaid,

What aileſt thou, thou diſtreſſed Soul, that thou art ſo reſtleſs and troubled?

The diſtreſſed Soul answered,

The Creator hath hid his Countenance from me, ſo that I cannot come to his Reſt, and therefore I am thus troubled, and know not what I ſhall do to get his loving Kindneſs again; for great Cliffs and Rocks lie in my Way to his Grace, that I cannot come to him, though I long after him never ſo much, yet I am kept back, that I cannot partake of his Power, Virtue, and Strength, though I ſigh, and long, and wait for him.

The enlightened Soul ſaid,

Thou beareſt the monſtrous Shape of the Devil, *viz.* the Serpent, and art clothed therewith, in which the Devil hath an Enterance into thee, being in his own Property, and therein he keepeth thy Will from penetrating into God. For if thy Will might penetrate into God, it would be anointed with the higheſt Power and Strength of God in the Reſurrection of our Lord Jeſus Chriſt; and that Uction would then break [in Pieces] that Monſter which is in thee; and thy firſt Image of Paradife would be manifeſted in thee again, and then the Devil muſt loſe his Power in thee, and thou wouldſt become an Angel again. And becauſe the Devil doth envy thee this [Happineſs] he holdeth thee captive in his Deſire in the Luſts of the Fleſh, from which if thou beeſt not delivered, thou wilt be ſeparated from God, and canſt never enter into our Society.

The diſtreſſed Soul terrified.

At this Speech the poor diſtreſſed Soul was ſo terrified and amazed, that it could not ſpeak one Word more, when it perceived it was in the Shape and Image of the Serpent, which ſeparated the Soul from God; and that the Devil was ſo nigh it in that Image, and did mingle evil Thoughts in the Will of the Soul, and had ſo much Power over it thereby, and that it was ſo near Damnation, and ſtuck faſt in the Abyſs, or bottomleſs Pit of Hell, in the Anger of God, that it would have deſpaired of the Grace of God; but that the Power [Virtue and Strength of the firſt Stirring of the Grace of God] that bruized the Soul, upheld it that it deſpaired not: And ſo

the Soul wrestled in itself between Hope and Doubt; whatsoever Hope built up, that Doubt threw down again, and so was in such a continual Disquietness, that at last the World, and all the Glory thereof, was loathsome to it, neither would it enjoy the Pleasures of this World any more; and yet for all this could not come to Rest.

The enlightened Soul came again.

At a Time the enlightened Soul came again to this Soul, and finding it in so great Trouble, Anguish, and Grief of Mind, said to it: What dost thou? Wilt thou destroy thyself in thy Anguish and Sorrow? Why dost thou torment thyself in thy own Power and Will, who art but a Worm, seeing thy Torment increaseth thereby more and more? Yea, if thou shouldst sink thyself down to the Bottom of the Sea, or couldst fly to the uttermost Coasts of the Morning, or raise thyself up above the Stars, yet thou wouldst not be released. For the more thou grievest, tormentest, and troublest thyself, the more painful thy Nature will be, and yet thou canst not come to Rest. For thy Power is quite lost; and as a dry [withered Stick burnt to a] ^a Coal ^a Colewort. cannot grow green and spring afresh by its own Power, nor get Sap to flourish again with other Trees [and Plants]; so thou also canst not reach the Place of God (by thy own Power and Strength) and transform thyself into thy first angelical Image again, which thou hadst. For, in Respect of God, thou art withered and dry (like a withered dry Colewort [or Plant] that hath lost its Sap and Strength) and so art become a dry tormenting Hunger. Thy Properties are like Heat and Cold, continually striving one against the other, and can never agree.

The distressed Soul said,

What then shall I do to bud forth again, and recover my first Life which I had, wherein I was at Rest before I became an Image?

The enlightened Soul said,

Thou shalt do nothing at all but forsake thy own Will, *viz.* that which thou callest *I*, or *thyself*: And thereby all thy evil Properties will grow weak and faint, and ready to die; and then thou wilt sink down again into that One Thing from which thou art sprung originally. For now thou liest captive in the Creatures; and if thy Will forsaketh them, the Creatures, with their evil Inclinations, will die in thee, which for the present stay and hinder thee that thou canst not come to God. But, if thou dost this, thy God will meet thee with his infinite Love, which he hath manifested in Christ Jesus in the ^b Humanity; and that will impart Sap, Life, and Vigour to thee, ^b Or human Nature. that thou mayest bud, spring, and flourish again, and rejoice in the living God, [as a Branch growing upon its true Vine:] And so thou wilt recover also the Image of God, and be delivered from the ^c Image of the Serpent, and then thou shalt come to be my ^c Or Vizard. Brother, and have Fellowship with the Angels.

The poor Soul said,

How can I forsake my Will, that the Creatures which lodge therein may die, seeing I must be in the World, and also have Need of it as long as I live?

The enlightened Soul said,

Now thou hast temporal Honour, and worldly Goods, which thou possessest as thy own [to do what thou wilt with them] also the Pleasure of the Flesh; and thou regardest not what thou doest therein, or how thou gettest them: And though thou seest the Poor and Needy, who wanteth thy Help, and is thy Brother, yet thou helpest him not, but layest heavy Burthens upon him [by requiring more of him than his

Necessities will bear] and vexest him in forcing him to take Pains, and labour for thee, and thou takest Pleasure therein: And besides thou art proud, and insultest over him, and art rough, crabbed, and stern to him, and exaltest thyself above him, and makest small Account of him in Respect of thyself: And then that poor vexed Brother of thine cometh, and sigheth towards God, that he cannot take the Benefit of his Labour and Pains, but is forced by thee to live in Misery: And so with his Sighings and Groanings he raiseth up the Wrath of God in thee, which maketh thy Flame and Unquietneis [or thy unsatisfied Desire] greater and greater. These are the Creatures which thou art in love with, and hast broken thyself off from God for their Sakes, and brought thy Love into them [or set thy Love upon them:] And so they live in thy Love, and thou nourishest and keepest them by thy continual receiving them into thy Desire, for they live in and by thy receiving of them [into thy Mind:] In that thou bringest the Lust of thy Life into them, which are but unclean, filthy, evil Beasts, which, in thy receiving of them in thy Lust, have gotten an Image, and formed themselves in thee. And that Image is a Beast, having four evil Inclinations: First, *Pride*. Secondly, *Covetousness*. Thirdly, *Envy*. Fourthly, *Anger*. And in these four Properties the Foundation of Hell consisteth, which thou carriest in thee, and about thee, and it is imprinted and engraven in thee, and thou art quite taken captive therewith: For these Properties live in thy own Life, and thereby thou art severed from God, neither canst thou ever come to God, unless thou so forsake these evil Creatures, that they may die in thee.

But since thou desirest I should tell thee how to forsake thy own perverse creaturely Will, that the Creatures might die, and that yet thou mightest live with them in the World: I tell thee, that there is but one Way to do it, which is *narrow* and *strait*, and it will be very troublesome and irksome to thee, at the first Beginning, to walk in it, but afterwards thou wilt walk in it chearfully.

Thou must rightly consider, that in the Course of this worldly Life, thou walkest in the Anger of God, and in the Foundation of Hell; and that this is not thy true native Country: And that a Christian should, and must live in Christ, and in his Walking truly follow him; and that he cannot be a Christian, unless the Spirit and Power of Christ so live in him, that he becometh wholly subject to it. Now being the Kingdom of Christ is not of this World, but in Heaven, therefore thou must always be in a continual Ascension towards Heaven, if thou wilt follow Christ; though thy Body must dwell among the Creatures, and use them.

The narrow Way to this perpetual Ascension into Heaven, and the Imitation of Christ, is this: Thou must despair of all thy own Power and Strength (for in and by thy own Power thou canst not reach the Gates of God) and firmly purpose and resolve wholly to give thyself up to the Mercy of God, and also resolve to sink down with thy whole Mind and Reason into the Passion and Death of our Lord Jesus Christ, always desiring to persevere therein, and to die from all thy Creatures therein: Also thou must resolve to turn away thy Mind and Lusts from all receiving of Evil [into them] and not suffer thyself to be held fast by temporal Honour and ^a Profit, and thou must resolve to put away from thee all Unrighteousness, and whatsoever else may hinder thee. Thy Will must be wholly pure, and thou must be in such a Resolution, that thou wilt never return to thy evil Creatures any more, but that thou wilt that very Instant leave them, and separate thy Mind from them, and that thou wilt immediately enter into the sincere Way of Truth and Righteousness, and follow the Doctrine of Christ. And as thou now dost purpose to forsake the Enemies of thy own Nature, so thou must also forgive all thy outward Enemies, and resolve to meet them with thy Love; that there may be no Creature at all, that might be able to take hold of thy Will, and stay thee; but that thy Will may be sincere, and purged from all Creatures. And also, that if it

^a Or Goods.

should be required, thou must be willing and ready to forsake all temporal Honour and Profit for Christ's Sake, and regard nothing that is earthly, to love it, but to esteem thyself in whatsoever State, Degree, and Condition thou art, for temporal Honour, or Riches, and Worldly Goods, to be but a Servant of God, and of thy Fellow-Christians, as a Steward of God in thy Office [which he hath set thee in.]. The lofty Looks and Self-Love must be humbled, brought low, and so destroyed, that no Creature may stay in the Mind, to bring the Thoughts or Imagination to be set upon them.

Also thou must firmly imprint in thy Mind, that thou shalt partake of the promised Grace, in the Merit of Jesus Christ, *viz.* of his outflowing Love [which is in thee] which will deliver thee from thy Creatures, and enlighten thy Will, and kindle it with the Flame of Love, whereby thou shalt have Victory over the Devil. Not as if thou couldst will, or do any Thing, but enter into the Suffering and Resurrection of Jesus Christ, and take them to thyself; and with them assault and break in Pieces the Kingdom of the Devil in thee, and mortify thy Creatures. And thou must resolve to enter into this Way, this very Hour, and never to depart from it, but willingly to submit thyself to God, in all thy Endeavours and Doings, that he may do with thee what he pleaseth.

When thy Will and Purpose is thus prepared, it hath broken through its own Creatures, and is sincere in the Presence of God, and clothed with the Merits of Jesus Christ; and then it may freely go to the Father with the Prodigal Son, and fall down in his Presence, and pour forth its Prayers, and put all its Strength forth in this divine Work, and confess its Sins and Disobedience, and that it hath turned away from God. And that must be done, not with bare Words, but with all its Strength, which is but a strong Purpose, and Resolution to do it; for the Soul itself hath no Strength nor Power to effect it.

And when thou art thus ready, and that thy eternal Father shall see thy coming and returning to him in such Repentance and Humility, then he will inwardly speak to thee, and say in thee, *Behold, this is my Son which I had lost, he was dead, and is alive again*; and he will come to meet thee in thy Mind with the Grace and Love of Jesus Christ, and embrace thee with the Beams of his Love, and kiss thee with his Spirit and Strength; and then thou shalt receive Strength to pour out thy Confession before him, and to pray powerfully. And this now is the right Place where thou mayest wrestle, in the Light of his Countenance; and if thou standest resolutely here, and shrinkest not back, thou shalt see or feel great Wonders: For thou shalt find Christ in thee assaulting Hell, and crushing thy Beasts in Pieces, and that a great Tumult and Misery will arise in thee: Also that thy secret unknown Sins will then first awake, and labour to separate thee from God, and keep thee back; and thou shalt truly find and feel how Death and Life fight against one another; thou shalt also find what Heaven and Hell is. At all which be not moved, but stand resolutely and shrink not; and then at length all thy evil Creatures will grow faint, weak, and ready to die; and then thy Will shall wax stronger, and be able to subdue and keep down the evil Inclinations; and so thy Will and Mind shall ascend into Heaven every Day, and thy Creatures die daily, and thou wilt get a Mind wholly new, and begin to be a new Creature, and be changed into the Image of God again, and be rid of the bestial monstrous Image, Shape, or Vizard. And thus thou shalt come to rest again, and be delivered from thy Anguish.

The poor Soul's Practice.

When the poor Soul began to practise this Course with such Earnestness, it conceived it should get the Victory presently; but the Gates of Heaven were shut against it in its own Strength and Power, and it was, as it were, left and forsaken of God, and received not so much as one Beam, Look, or Glimpse of Grace; and then it thought in itself [and said to itself] Surely thou hast not sincerely submitted thyself to God. Desire nothing at all of God, but only submit thyself to his Judgement [Sentence and Condemnation] that he may kill thy evil Inclinations. Sink down into him beyond the Limits of Nature and Creature, and submit thyself to him, that he may do with thee what he will, for thou art not worthy to speak to him. Upon this the Soul took a Resolution to sink down, and to forsake its own Will; and when it had done so, there fell upon it the greatest Repentance for the Sins it had committed; and it bewailed bitterly its ugly Shape, and was very sorry that the evil Creatures did dwell in it. And because of its Sorrow it could not speak one Word more in the Presence of God; but in its Repentance did consider the bitter Passion and Death of Jesus Christ, *viz.* what great Anguish and Torment he had suffered for its Sake, that he might deliver it out of its Anguish, and change it into the Image of God; and in that Consideration it wholly sunk down, and did nothing but complain of its Ignorance and Negligence, and that it had not been thankful [to its Redeemer] nor had once considered so great Love, but had so idly spent its Time, and not regarded to consider how it might come to partake of that Grace; but in the mean While had formed in itself the Images and Figures of earthly Things, with the vain Lusts and Pleasures of the World, from which it had gotten such bestial Inclinations, that now it must lie captive in great Misery, and for very Shame dareth not lift up its Eyes to God, who hideth the Power [or Light] of his Countenance from it, and will not so much as look upon it. And as it was thus sighing and crying, it was drawn into the Abyss, or Pit of Horror, and as it were at the Gates of Hell, and should there perish. Upon which the Soul was, as it were, bereft of Sense, and wholly forsaken, and thereby did forget all its Doings, as if it would wholly yield itself to Death, and cease to be a Creature any more; and so did yield itself to Death; and desired nothing else, but to die and perish in the Death of its Redeemer Jesus Christ, who had suffered such Torments and Death for its Sake: And in this perishing it began to sigh and pray in itself very inwardly to the Mercy of God, and to sink down into the meerest Mercy of God. Upon this there appeared unto it the amiable Countenance of the Love of God, and penetrated through it as a great Light, by which it grew exceeding joyful, and began to pray aright, to thank the Most High for this Grace, and to rejoice exceedingly, that it was delivered from the Death and Anguish of Hell; and there it tasted of the Sweetness of God, and of his promised Truth. And in that very Instant, all evil Spirits which had afflicted it before, and kept it back from the Grace [Love and inward Presence] of God, were forced to depart from it: And the Wedding of the Lamb was kept and solemnized, with the espousing or contracting of the noble *Sophia* with the Soul, and the Seal-Ring of Christ's Victory was impressed [or printed, or set upon its Substance, or] into its Essence; and it was received to be a Child and Heir of God again.

When this was done, the Soul became very joyful, and began to work in this Power, and to celebrate with Praise the Wonders of God, and thought henceforth to walk continually in this Power, Strength, and Joy; but it was assaulted from without, or outwardly, by the Shame and Reproach of the World; and within, by great Temptation, so that it began to doubt whether its Ground were from God, or no; and

whether it had really and truly partaken of the Grace of God, or no; for the Accuſer [or Satan] went to it, and would lead it out of this Way, and make it doubtful [of its Way] and ſaid to it inwardly :

The Accuſer, or Satan, ſpoke to the Soul, ſaying,

It is not of God, it is but thy Imagination.

Alſo the Divine Light retired in the Soul, and ſhone but in the inward Ground, as Light in the Embers [or Fire raked up in Aſhes,] ſo that Reaſon was folly to itſelf, and thought itſelf forſaken, and the Soul knew not what had happened to itſelf, nor whether it were true, that it had taſted the divine Light of Grace, or not, and yet it could not leave off ſtruggling, for the burning Fire of Love was ſown in it, by which there aroſe in it a great Hunger and Thirſt after the divine Sweetneſs; and now at length began to pray aright, and to humble itſelf in the Preſence of God, and to examine and try its evil Inclinations in its Thoughts, and to put them away: By which the Will of Reaſon was broken, and the evil inbred [innate, or native] Inclinations, were killed and deſtroyed more and more: And this was very woeful to the Nature of the Body; for it made it faint, feeble, and weak, as if had been very ſick, and yet it was no natural Sickneſs that it had, but it was the Melancholy of the earthly Nature of the Body, becauſe its evil Luſts were deſtroyed.

And when the earthly Reaſon found itſelf thus forſaken, and the poor Soul ſaw that it was derided outwardly, and deſpiſed by the World, becauſe it would now walk no more in the Way of the Wicked and Ungodly; and that it was inwardly aſſaulted by the Accuſer [Satan] who alſo mocked it, and continually ſet before it the Beauty, Riches, and Glory of the World, and eſteemed the Soul fooliſh [that embraced them not] which made the Soul think thus with itſelf: *O Eternal God! What ſhall I now do to come to Reſt?*

The enlightened Soul met it again.

While it was in this Conſideration, the enlightened Soul met with it again, and ſaid, What aileſt thou, my Brother, that thou art ſo heavy and ſad?

The diſtreſſed Soul ſaid,

I have followed thy Council, and thereby attained a Ray, Look, or Glimpſe of the Divine Sweetneſs, but it is gone from me again, and I am now forſaken, and outwardly have very great Trials and Afflictions in the World; for all my good Friends forſake me, and ſcorn me, and alſo inwardly I am aſſaulted with Anguiſh and Doubt, and I know not what to do.

The enlightened Soul ſaid,

Now I like thee very well; for now our beloved Lord Jeſus Chriſt walketh in his Pilgrimage ^a on Earth with thee, and in thee, as he did himſelf when he was in this World, being always reviled, ſlandered, and evil ſpoken of, and had nothing of his own; and now thou beareſt his Mark or Enſign. But do not wonder at it, nor think it ſtrange; for it muſt be ſo that thou muſt be tried, refined, and purified. In this Anguiſh and Diſtreſs thou ſhalt have often Cauſe to pray, and hunger after Deliverance, and in thy Hunger and Thirſt thou attraſteſt Grace to thee from within and from without. For thou muſt grow from above and from beneath to be the Image of God again. And as a young Plant is ſtirred by the Wind, and muſt ſtand in Heat and Cold, drawing Strength and Virtue to it from above and from beneath by that ſtir-

^a Or Journey.

The Way from Darknes to True Illumination.

ring, and must endure many a Tempest, and undergo much Danger, before it can come to be a Tree, and bring forth Fruit; for in that Stirring, the Virtue of the Sun cometh to move in it, whereby the wild Properties of that Plant come to be penetrated and tinctured [or qualified] with the Virtue of the Sun, and grow thereby.

And now is the Time wherein thou must behave thyself as a valiant Soldier in the Spirit of Christ, and co-operate with it thyself: For now the Eternal Father by his fiery Power begetteth his Son in thee, who changeth the Fire of the Father [or the Wrath] into the Flame of Love; so that out of Fire and Light, [viz. Wrath and Love] there cometh to be one Essence, Being, or Substance, which is the true Temple of God. And now thou shalt bud forth out of the Vine Christ, in the Vineyard of Jesus Christ, and bring forth Fruit in thy Life, and teaching of others, and shew forth thy Love in Abundance, as a good Tree: For Paradise must thus spring up again in thee, through the Wrath of God, and Hell be changed into Heaven in thee. Therefore be not troubled at the Temptations of the Devil, for he striveth for the Kingdom which he had in thee; and having lost it once, he must be confounded, and depart from thee: And therefore he covereth thee outwardly with the Shame and Disgrace of the World, that his own Shame may not be known, and that thou mayest be hidden to the World. For with thy New Birth [or Regeneration] thou art in the divine Harmony in Heaven. Therefore be patient, and wait upon the Lord, and whatsoever shall befall thee, take it from the Hands of the Lord, as [intended] by him for thy best [Good.] And so the elightened Soul departed from it.

The distressed Soul's Course.

This distressed Soul began its Course now under the patient Suffering of Christ, and entered into Hope in divine Confidence, and from Day to Day grew stronger and stronger, and its evil Inclinations died more and more in it, so that it came to be set in a great [Dominion] or Kingdom of Grace, and the Gates of the divine Revelation, and the Kingdom of Heaven were opened and manifested in it, [viz. in the Soul.]

And thus the Soul (in Faith) returned to its true Rest, and became a Child [of God] again; to which God help us all. *Amen.*

A
T R E A T I S E
O F
THE FOUR COMPLEXIONS,
O R,
A CONSOLATORY INSTRUCTION
F O R
A SAD AND ASSAULTED HEART,
I N
THE TIME OF TEMPTATION.

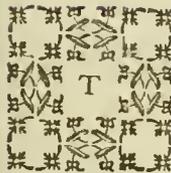
S H E W I N G

Whence SADNESS *naturally* ariseth, and how the affaulting happeneth.

Hereto are annexed some CONSOLATORY SPEECHES exceeding profitable for the assaulted
Hearts and Souls.

T O T H E

R E A D E R.


 HIS useful and instructive Treatise of the blessed *Behmen* on *The Four Complexions*, is very properly annexed to the preceding Description of *The Way to Christ*. For, as the Foundation of the Christianity there taught, is laid in so deep and earnest an Exercise of Repentance, as shakes the Soul of the natural Man to the Bottom, and by that Concussion stirs up and brings to his View the foul Dregs of Corruption, that have hitherto lain there undisturbed: The Horror of this Sight, together with the painful Sense of Guilt and Misery consequent upon it, which the Author calls the Judgement of the Soul or Conscience, proves a very severe Tryal to the young Soldier of Christ at his first Enterance upon the Warfare. And in some Instances it is a *long* as well as *sharp* Process: For it may continue on a Man many Years, as *J. B.* saith in *The Book of Repentance*, if he doth not earnestly and speedily put on the Armour of Christ. This is a very deplorable Condition indeed, and sometimes occurs among us at this Day: But in no Subjects so predominantly, as in Souls environed with the *melancholy Complexion*. Especially if they have defiled themselves with much gross Sin, or taken up erroneous Conceits of their having been originally reprobated by God, or having out-sinned their Day of Grace.

This Extremity of spiritual Distress, of which none can know or conceive the poignant Anguish and Bitterness, who have not in some Degree felt the same, has here a friendly Relief. Every Information is communicated, every Advice given, and every Consolation administered, which the unhappy Case can well require or admit, short of the immediate Operation of the Great, and only Sufficient Comforter himself. To whose joyful Enterance into the afflicted Soul the Way is here opened and cleared, by the Removal of all those Doubts and Fears, which arise from the Soul's Ignorance of its own true Nature and Essence, and of its necessary Subjection during its Abode in the Body, to the Influence of the Astral Powers, and its own natural Complexion: This beneficial Knowledge is in the following little Tract, fundamentally, though briefly, revealed; and that from so Divine a Ground and Authority, and with so satisfactory a Fulness and Conviction, as to leave no Doubt either of its Truth or Worth. This Treatise, being, as is signified at the Head of the last Chapter, *An Universal Mirror or Looking-Glass, wherein every Soul may see itself; and written, just as it was represented by the Light of God's Spirit to the spiritual Understanding of the Author.*

O F

THE FOUR COMPLEXIONS.

The First Chapter.

Of the Causes of Fear or Sadness, and what the Astonishment and Anguish is, about spiritual Things.



L L Sadness and Fear, wherewith a Man terrifies and amazeth himself, is in his inward Man from the Soul. For the outward Spirit, which hath his Original from the Stars and Elements, is not in this Sort troubled; because he liveth in his Mother which bore him. But the poor Soul is with *Adam* entered into a foreign Harbour, *viz.* into the Spirit of this World, wherewith the beautiful Creature is veiled and captivated as in a darksome Prison.

Now, the Spirit of this World hath four Sorts of Lodgings, wherein the precious Jewel is shut up. Of these four there is but one principally manifest to one Man; as it is with the four Elements, which every Man hath in himself, and is himself the same Being, except his Soul, which is not of that Essence, though it lie as a Prisoner in it; and of these four Lodgings, or Images, one only hath the Predominance in his Life. The Names of them are as follow:

1. The CHOLERICK.
2. The SANGUINE.
3. The PHLEGMATICK.
4. The MELANCHOLY.

I. *Of the* CHOLERICK.

1. The *Cholerick Complexion* is of the Fever's Property. It causes a stout Courage, hafty Anger, swelling Pride, Self-Willedness, and Disregard of others. This Image shines after the outward World, in a Side-Light, labours after the Power of the Sun, and will always be a Lord.

II. *Of the* SANGUINE.

2. The *Sanguine Complexion* is, after the Nature of Air, subtile, friendly, cheerful, yet not of a stout Courage. It is mutable, and easily moved from one Thing to another, and receives naturally the stary Properties and Knowledge into her

Essence. It is pure and chaste, and brings great Mystery [of Knowledge] into her Understanding.

III. *Of the P H L E G M A T I C K.*

3. The *Pblegmatick Complexion* is after the Water's Nature and Property, fleshly, rude, and soft, of a feminine Will, of but a reasonable Comprehension, yet holds fast what it hath once attained. Knowledge must be infused into it by Teaching, for she finds it not in her own Root. She takes all in good Part, troubles not herself with Grief, hath a Glance of Light, is neither extremely sad nor merry, but is altogether of a middle and common Temper.

IV. *Of the M E L A N C H O L Y.*

4. The *Melancholy Complexion* being of the Earth's Nature and Property, is as the Earth, cold, frozen, dark, and full of Heaviness; hungry after the Light, and always fearful of the Wrath of God.

For the Earth and Stones are on the Outside of the eternal Essentiality (*i. e.*) are comprehended or captivated in the kindled Desire in the *Fiat*, both according to the Property of the Anger and Love. The Good and Evil are in them mixed one with another. The Good stands in a perpetual Fear of the Evil, which make a perpetual Flight and Pursuit; as it is to be seen in Metals, whose Tincture is good, but the Body altogether earthly, evil, and of an angry, corrosive Nature. Whereupon the Tincture of the Metals, as soon as the malignant starry Influence toucheth it, would fly from the earthly, and uncentre itself from it. Hence comes the Growth of the Metals. For their Tincture drives their Desire out of itself, and desire to fly away; but receives in the Desire such a Corporiety as the Spirit or Desire itself is. Hence ariseth the Metallick Body.

The *Melancholy Nature* is dark and dry. It yields little Corporiety, consumes and corrodes itself inwardly in its own Being, remains constantly in the House of Mourning, and even when the Sun shines in her, yet is she in herself sorrowful. She receives indeed some Refreshment from the Sun's Glance, but in the Dark she is always in Fear and Horror of God's Judgement.

Observe here, further, the Nature of the said Mind.

IF this Complexion hath Predominance in a Man, so that it be his proper Complexion, then doth the poor Soul, as the precious Jewel, inhabit this House; and must, during the Time of this Life (if she hath not yet fully attained the Light of God in herself) help herself with the Glance of the Sun, seeing the Divine Light-Eye was in *Adam* shut up to her in the earthly Property into which she entered. The Soul hath in *Adam* suffered the Complexion, as also the Spirit of the Great World, the Stars and Elements, to enter into her; which, during the Time of this Life, dwell intermixedly the one in the other; the Soul in the Complexion, and the Complexion in the Soul; yet one of them comprehends not the other essentially: The Soul is deeper than the outward Spirit; though in this Life they hang upon each other as in the inward and outward World; neither of which yet is the other; so likewise the outward Spirit is not the Soul.

Know, further, that the Soul is in her Substance a magical Fire-Fountain or Property out of God the Father's Nature; a vehement Desire after the Light, as God the Father from Eternity, with a most intense Longing, desires his Heart, *viz.* the Centre of Light, and in his desiring Will begets him out of the Fiery Property; as the Light is now usually generated out of the Fire.

Now, there can be no Fire, but there must be also a Root there for the Fiery Subsistence, *viz.* the Centre or Image to Nature. This the Soul hath also in itself, and burns forth out of the Image to Nature [or the Natural Complexion] namely, out of the Dark World, which in her Fountain of Desire drives itself on till it reaches the fiery Property; and then it desires the Liberty (*i. e.*) the Light, as in the Book of *The Threefold Life* is fully expressed.

So then the Soul, being a hungry magical Spirit-Fire, desires spiritual Essentiality and Power, wherewith she may nourish and preserve her Fire-Life, and allay the Thirst of her fiery Fountain. Now, it is well known, how that she hath with *Adam* in his Disobedience entered into the Spirit of this World, and eaten of it: Whereupon Christ became a Man in our Essence, that he might bring her again through the Centre, and through God's Fire, into his Light, namely, into the World of Meekness, which in the Person of Christ was actually effected; but our Soul seeing that from the Mother's Womb it remains involved in the Spirit of the Great World in the Complexions, it eats from the very Birth, yea, even in the Mother's Womb, of the Spirit of this World.

The Soul eats Spiritual Meat, namely, of the Spirit of the Image of the Complexions, not altogether their Essence, but magically: It is the kindling of their Fire. The Complexions in the Soul's Fire become soulish [or of a foular Property]. They are as Wood and Fire to each other. Understand by Wood the Complexion, by Fire the Soul. Now the Fire must have Fuel, *viz.* Either the outward Complexion, or a Divine Essentiality of God's Nature: Of one of these must she eat, or dye. But it is not possible for her to perish, seeing she is a Desire, and where there is a Desiring there is also a Being; the Desire maketh a Being to itself.

By this we understand whence ariseth such a Difference in the Wills and Actions of Men.

For of what the Soul eats, and wherein her Fire-Life is kindled, thereafter doth the Life of the Soul exercise her Regimen.

If the Soul goeth out of her Complexion into God's Love-Fire, into the Heavenly Essentiality (which is Christ's Corporeity according to the Angelical Light-World) then she eateth of Christ's Heavenly Flesh, of his Eternal Essentiality, of the Mildness of the Majestick Light; in which the Fire of God the Father, in the Glance [Resplendence of the Light] makes a Tincture in the same Essentiality in the Water-Fountain of Everlasting Life, whereof Christ speaks, saying, that *He would give us such Water to drink.*

Of this Water doth the Soul's Fire eat, as of Divine Heavenly Essentiality, which in the Tincture is converted into Heavenly and Spiritual Blood; whence ariseth in the Soul a Godly Will, wherewith she compels the Body to do that, which, according to its own Inclination, and Spirit of this World, it would not do. In such Souls the Complexion rules not, but remains only in the lower fleshly Nature, and exercises the Regimen as to the outward Body only. The Man enquires after God's Word, and hath always an incessant Longing after God: His Desire is ever to discourse of God; would always gladly taste more of God's Sweetness, but is clouded and hindered by the Complexion; insomuch that he lives in a continual Combat. The Soul fights against the Complexion (for they are here linked together in one Band) and the Complexion against the Soul, it would ever gladly enter into the Soul's Fire, and kindle itself, and obtain a Life in it. For when the Soul eats of God's Word, the Complexion according to the outward Life becomes powerless, and as it were a Captive, though it live in itself.

But the Soul is so stedfast and faithful before God's Love, which alone comes to her Help [in the Combat] that oftentimes when she eats of God's Love and Essence, she induceth a Triumph, and a Divine Taste into the Complexion itself; so that the whole Body begins to be roused up into a Trembling and Height of Joy, as Paradise were now approaching. But this Condition proves not durable, for the Soul is shortly after overshadowed with something of another Nature, which is insinuated into the Complexion by the outward Imagination from the Spirit of the Great World, whereof she makes a Looking-Glass, and begins to contemplate in it with her outward Imagination. Thus goes she out from the Spirit of God, and is oft bemired in the Dirt, were it not that the Virgin Wisdom of God should call her again to Conversion, which is here set down as a Looking-Glass for Souls.

Further of the Complexions.

WHEN the Soul imagines into the Complexion, and eats of it, and turns herself from God's Word and Will, she then doth after the Property of the Complexion. She embraces all whatsoever is injected by the Stars into the Complexion; all that the Spirit of the Great World brings into the Complexion by its Imagination. She empoisons herself, thorough the Desire in the Complexion, in the whole outward Nature, in all that the World doth in Words and Works. Such Matter as this the Desire of the Complexion brings into the Soul-Fire [or its Fuel] and the Soul-Fire burns [or feeds itself] therein. Here we see how all evil Deeds and Works burn in the Fire of God the Father, in which the Soul consists. What is not agreeable to God's Love, that cannot the Love receive. Here find we likewise what, and how, Sin is; how God's Anger is kindled, when in the Burning or Life of the Soul such Abomination as a Man works is brought in to him. Which withholdeth the Soul from God's Love, and maketh the Soul-Fire stark-blind to God's Wisdom and Light.

For the Spirit of God enters not into the Fire-Burning or Life of the Abomination, till the Soul again goes out of it, and bathes itself again in the Water of the Eternal Life, which comes to pass through a serious Repentance. Then is the Soul renewed again in the Fire of God's Mildness, as a new born Child; and begins again to drink of the same Water, and lives in God.

The Second Chapter.

Of the Four Complexions in particular, with their respective Properties; what the Soul and the whole Man doth, and how they are driven, when the Soul kindies her Fire-Life merely from the Complexion and Influence of the Stars.

I. Of the CHOLERICK COMPLEXION.



IF the Soul's Life be clothed [encompassed] with the *Cholerick Complexion*, then is she *fiery, furious, haughty, and fretting*. It makes also to itself a Body of a Temper correspondent, *lean, malignant*, subject to *Fury and Wrath*. And if the Soul imagine therein, then doth she yet more vehemently kindle and enflame the Complexion, the Soul itself being of a Fiery Nature. Then rise up these following Dispositions operative in such a Man, *viz. Anger, Pride, an ambitious Desire, with Power and High-mindedness*, to bring all Men in Subjection under him; he is *an Insulter* over [Despiser of] those that are in Misery, and *a Tyrant* over those that are in Subjection to him; he cares not though he die in Anger, except it come to pass that the Stars hinder it; which, often joining themselves with the Complexion, lay a Bar in the Way, and prevent many Things.

There is great Danger in this Complexion, if the Soul liveth according to the outward Imagination, and the Bond is the harder [stronger] there being one fiery Effence linked to another.

The fierce Devil hath a powerful Approach to this Complexion; for the Fire's Property is his Servant. The Devil is also proud and envious, so is this Complexion. O how hardly is the Soul freed, if she be once thoroughly kindled and enflamed in this Property. The Devil need not assault her with Temptation, she danceth willingly after his Pipe. She is not easily sad, because she hath a fiery Light in her Complexion, and thinks always that it is the Divine Light, and her Ways are holy and good; but, as long as the Soul goes no higher than the Complexion, it is a proud, envious, wrathful, violent, oppressing Will or Spirit.

She desires in her Pomp to make a glorious [Show] out of her fiery Complexion, and in the Height of her Pride and Arrogance will be reputed holy.

O thou Devil in an Angel's Shape, how dark art thou when the fiery Glance of thy Complexion comes to be put out by Death?

II. Of the SANGUINE COMPLEXION.

THE *Sanguine Complexion* is mild, lucid, and chearful, after the Air's Property. It is easy, gentle, lovely, and resembles much the [inward] Life from whence these Properties flew into the outward Man.

If the Soul be clothed with this Complexion, and will fix her Imagination and Life in it, then doth she demean herself friendly, subtile, and desirous to try many Things.. It likewise comes to pass, whatsoever the Constellation models forth she experiments it.

in her Complexion. She is naturally chearful, yet soon amazed at the Terrors of the Fire's Power; but in herself she is great in her own Conceit, and above Advice. The Complexion gives her a sharp Understanding according to the outward Spirit. She doth not ordinarily transgress through Anger. She is seen lifted up into a Height of Spirit, and as soon again cast down; as the Air easily moveable. She must look well to herself; the Devil is much enraged against her, being not able to get much Advantage over her [but] he endeavours to perplex her with a Variety of Imaginations, that she may not fix her Thoughts upon God's Kingdom. He represents strange Things to her Fancy for her to spend her Time in, and she herself delights in various Studies. The Stars inject their Imagination into the Air; and from hence her Fancy is filled with many strange wide-wandering Thoughts.

The Man converses humbly, friendly, candidly, and peaceably with all Men; yet doth the Devil set on his Enemies against him, whence he must suffer much; but glides easily, like the soft Air, through all, and seldom is he troubled with much Sadness.

For he having no fiery Complexion burning within his Heart, the fiery Terrors cannot much corrode his Vitals; only let him be careful to preserve himself from Unchastity and Idolatry, for else by their Means the Devil will find an Ingress into his Complexion.

III. *Of the PHLEGMATICK, or WATERY COMPLEXION.*

WHEN the Soul is clothed with this Complexion, and swells up the Principle of her Life with it, she is of a dull, heavy, swinish, and rude Temper of Life and Conversation; most perverse and careless, of a gross Corporature, slight Understanding, yet capable, through teaching, of any ordinary Skill. If she be not inspirited by the *Lunar* Influence she will prove an arrant Blockhead, yet by the same Influence will become very much inclinable to Wickedness and Injustice.

A Man may make any Thing out of this Complexion. The Watery Spirit takes any Tincture to itself, be it good or bad. This Complexion makes, likewise, a hypocritical Pretense to Holiness, and arrogates to itself the Repute of an honest, righteous Life, but it is not without Mixture, and in this it resembles the glittering Property of the Water. The Soul in this Complexion is not prone to take much Notice of God's Wrath, and the dark World which lies hid in her Centre; but rather bites greedily on the worldly Abomination, and hides herself under the Water-Glance, supposing it to be the Resplendence of the Divine Light.

The Devil can introduce all the Villainy he exercises in Hell itself into this Complexion; and, if the Stars hinder not, and the Soul will give Way to it, he gets as much Advantage here as he doth in the Fire of the Cholerick Complexion. For Sin here is as little regarded, as the Water-Stream that passes away. He hath Power likewise to assault this Soul with Sadness, whensoever she goes about to oppose him: For he darkens the Water-Glance with the Sin's Foulness, which she had brought in, and shuts in the Soul in this dark Prison, that she cannot behold God. But, when the Soul with a strong Resolution storms the Prison-Gates, she delivers herself; the Devil can subsist here no longer. The Complexion is too weak a Hold, the Fire is his stronger Fortrefs.

IV. *Of the MELANCHOLY COMPLEXION.*

The *Melancholy Complexion* resembles the sad Earth, which stands in a perpetual Fear before the Wrath of God which came into her in the Creation.

It gives a moderate Understanding, yet of deep Cogitations.

The Complexion-Chamber stands open, and is capable of much Knowledge if the Way be not blocked up by too much Sadness.

Is the Soul clothed with this Complexion, and takes she her Nourishment from it? Then doth her Fire burn extremely dark: Then is she likewise exceeding sad, esteems not much any worldly Pomp, and is by Reason of the Complexion always in Heaviness. The Devil mightily assaults her, being desirous to throw her headlong into the full Possession of his Kingdom of Darknes.

For he enters there gladly where Darknes hath the Predominance. He makes strange Representations to the Soul, and frightens her with the Thoughts of her own Wickedness, that she may despair of God's Grace. For otherwise the Soul in this Chamber of *Melancholy* is not much serviceable, if she depart not from God's Grace and grow light-minded. But then the bodily Complexion may serve him in the Office of a Robber and Murderer, who regardeth Man, God, and the Devil all alike. For if she once turn aside from God, and give herself over to the Obedience of the Complexion, then all whatsoever the Stars work in the Complexion she puts it in Execution, and the Devil mixes his Imagination therewith.

But while she remaineth in the Combat against the Sadness of the Complexion, there is none among all the four Complexions whereinto less Wickedness is introduced. For she is always in Combat against the Devil, knowing him to be her very near Neighbour. For the Darknes is his Habitation; therefore doth he so willingly assault the *melancholy Soul*: Striving always, either to keep her in the Darknes, or to throw her down headlong from her Hope in God, that she may despair and make away with herself.

For he knows well what the Soul can do, if she once kindle God's Light in her; for then she fires his Garrison over his Head, whereupon he remains in great Ignominy, and his Deceit is made manifest.

There is no Complexion wherein the Devil's Will, with all his sly Suggestions, lie more open to the clearest Discovery (if the Soul be once kindled in God's Light) than in the Melancholy; as they, that in their storming his Fort, have felt his Onsets, well know. For they then in their enlightened Complexion see quickly what a shameless impure Harpy he is. After that, he desires not to come near the Soul, except he finds her secure; *in suo (i. e.)* returning to feast herself in the House of Sin. Then he comes as a fawning Spaniel, so as the Soul knows him not: Strows Sugar upon her Viands, holds forth to her nothing but Shows of Friendliness and Piety, till he can bring her back again out of God's Light into the Complexion, that she feed upon its unwholesome sad making Nourishment.

Oh! how cunningly doth he lay his Nets for the unwary Soul, as a Fowler for the Birds! Oftentimes he frightens her in her Prayer, especially in the Night Time, when it is dark, injecting his Imagination into her, that she thinks God's Wrath now seizes upon her, and will throw her into Hell. Then he makes a Semblance to have Power over the Soul, as if she were his, though indeed he hath not Power to touch one Hair of the Head. Except she, despairing, yield herself over into his Hands, he dares neither spiritually take Possession of her, nor touch her; only he darts his Temptations into her Imagination through the Complexion.

For this is the Reason why he so assaults this Soul, *viz.* because the Complexion-Chamber is dark. For into the Light he cannot intrude his Imagination; it is Man's Sin must give him Entrance. But into this Complexion he finds an easy and most natural Entrance, it being of a Nature so near that of his own most desired Home; because its dark Desire produces Darknes, in which Fear is an Inhabitant by Reason of the wild Earth: Except in this Respect, he hath not one Spark more of Right to, or Dominion in this, than the other Complexions. He can accomplish no more in the Imagination than

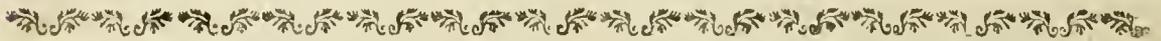
only to affright the Man, and make him faint-hearted. If the Soul through Despair do not give herself over to him, then he induceth the Man at last to make away with himself; for except the Man first cast away himself, he durst not lay Hands on him.

The Soul hath its Free-Will or Choice; and if it withstand the Devil, and refuse Consent, however desirous he be, yet hath he not so much Power as to touch the outward sinful Body. He boasts himself indeed as if he had this Power, but he is a Liar. For had he such Power, he would shew it. But it is not so. Christ hath by his Entrance into Death, and Hell's darkest Dungeons, set open the Gate of Heaven to all Souls; each one hath now a free Entrance. The Devil's strong Cords, wherewith he fast bound the Soul in *Adam*, is broken asunder by the Cross.

O how unwillingly does he hear the Cross mentioned, which seriously applied [in the Work of Mortification] is his most deadly Pestilence.

The Devil is ever objecting to the melancholy Man the Heinousness of his Sins, and thereupon seeks to persuade him there is no Possibility of attaining God's Grace and Favour: Therefore that it only remains (he despairing) for him to stab, drown, or hang himself, or murder another; that he (the Devil) may gain an Approach to the Soul; otherwise he neither dares nor can touch her.

But, if he can so far prevail with the Soul, that she consent to his Suggestion, then is he as a Hangman that binds a Prisoner, and leads him to Execution; yet dares not execute any Thing upon her, till she herself become her own Judge and Executioner.



The Third Chapter.

A Receipt for the Prince of Darknes when he comes in his black Visard to affright the Soul into Despair.

WHEN he sollicit the poor Soul to despair, let a Man at his coming set before him this following Receipt to feed upon.

The Devil is a proud, arrogant Spirit; whom a Man cannot any Ways more vex, so as to make him quit the Place, than by withstanding him with a bold, chearful, and courageous Spirit, without showing the least Fear or Terror at his Approach; for he hath not one Straw of Power to hurt: And likewise by casting in his Dish the Shame of his Fall; of how beautiful an Angel he is now metamorphosed into a black deformed Devil. First, when he comes with his Sin-Register, and makes a Show of his Power and free Entrance he hath gained to assault thee, by no Means dispute with him, give him to that Point no Answer. But when he first assaults the Soul by injecting into her Imagination evil Thoughts [of God] and the Horrour of Sins past, and gives out as if he would now snatch her away with him in a terrible Storm; then bear up against him with a fresh Courage, and say, Whence comest thou, thou foul Spirit? I thought thou hadst been in Heaven among the Angels, but thou, it seems, severed from that Communion, comest hither to boast thyself with the Register-Book of God's Wrath. I thought thou art been a Prince in the Divine Regiment, how comes it thou art cast down from that high Dignity to be his Jailor? Is then such a bright Angel turned down to be a Hangman? Fie on thee, what wilt thou with me? Get thee hence into Heaven to the Angels if thou art

God's Servant. Avaunt hence, thou Executioner of God's Wrath; go to thine own Angels, thou hast nothing to do here. This Receipt he will, I hope, feed on with an Appetite, it is for his Health. Will he not yet begone, but still holds forth the Sin-Register? Then stand before him, and say, read, and take good Notice of these Words: [*The Seed of the Woman shall bruise the Serpent's Head.*] Canst thou not find it? Stay a little and I will light a Candle to help thee. It stands registered in the same Place with *Adam's Fall*, where immediately upon the Denunciation of Judgement from God's Wrath upon Man follows this Sentence of Wrath upon thee, and of Mercy to the fallen Sons of *Adam*, *That the Woman's Seed should crush thy Head.* This is another Receipt which will please him no less than the former.

But if he will not yet be gone, but shall still urge, Thou art a gross Sinner; hast purposely committed this or that heinous Sin, which thou knewest to be an offence, yet would still cover thy Deformities with the outward Mantle of God's Grace; when as the Principle of God's Wrath was indeed kindled in thee, and that therefore thou art now the Devil's Property.

Thus, by the Injections of the Devil's Imagination is the poor Soul often cast into such affrightning Thoughts as these, Thou hast been a heinous Sinner, and for this Cause God hath forsaken thee.

Ne'er will the Devil lay hold on thee and throw thee headlong into the bottomless Pit, (whence she grows exceedingly afraid of him.)

But when he signifies his Approach by these his discomfoting Harbingers, take again a fresh Courage out of Christ's Armoury against him; and say, I have yet something for the Devil in Store, that may, if thou canst use it, help thee to thy Angel's Shape again: Here take it, and say if thou canst, *The Blood of Jesus Christ cleanseth us from all our Sins*; Item, *The Son of Man is come to seek and to save that which was lost.* What wouldst thou give, O Devil, that God might become Man in thee? I have always an open Door of Grace to these saving Promises; but thou hast not so; thou art now, as always, a Liar: Pack hence, thou hast not the least Share in me. If I be a Sinner, the Guilt is principally thine, thou through thy Deceit wroughtest the Sin in me. Take to thee what is thine own, the Sin is thine: The Sufferings and Death of Jesus Christ is mine. He for this purpose became Man, that he might free us from the Guilt and Infection of Sin. Thou wert he that wrought the Sin in me, keep it as thy own Portion; and my Lord Jesus Christ hath wrought in me that Righteousness that is accepted with God; this I will keep to myself. His Death and Passion for Man's Sin is mine: He died for my Sins which I have committed, and is risen up in his Righteousness; and hath received my Soul into his Satisfaction. Christ is in me, and I in him; my Sin is in thee, and thou in Hell.

Mock him further, saying, Go too, thou glorious Angel, that couldst not stand one day in Heaven. Thou wast created an Archangel, but now boasts thyself of the Sin-Register, the filthy Sins of Men's Transgressions.

Take, thou Hangman, my Sins into thy Beggar's Wallet; art thou now become Sin's Servant? Carry them to thy Masters. So shall I be rid of them, and Christ's Merit only remain with me. Christ hath said, *My Sheep are in mine Hand, and no Man can rend them thence from me; the Father, that hath given them me, is greater than all.*

Thou bright Angel! how art thou turned to a Drudge, to bear about that Sack full fraught with Sins! from a Prince to a base Executioner! Get thee hence with thy Load of Sin, and take mine to make up Weight; for it is Men's Sins thou hast most Need of; nor doth ought else belong to thee; in my Soul thou hast not the least Share. Here I stand, devour me if thou canst. But see, I have in me a Sign or Mark, *viz.* the Sign of the Cross, whereon Jesus strangled Sin and Death; destroyed Hell, and bound up the Devil to remain a Prisoner within the Dungeon of God's Wrath. Swal-

low this Recipe with the Rest, and they may perhaps remetamorphose thee into an Angel.

Suffer not by any Means thy Thoughts to dispute with him, neither be terrified at his Presence. Let Nothing make thee despair by Day or by Night. He dares do thee no Harm though thou mockest him never so bitterly, if he giveth thee Cause for it. Otherwise mock him not.

If the inward Anguish or Terrour of the Soul be not accompanied with a Kind of [outward] terrifying Astonishment, then is the Devil not there present; but it is the Soul's Amazement which is affrighted at the inward Risings of the dark Abyss, or awakened Principle of God's Wrath in her. She thinks oftentimes when the melancholy Complexion is kindled by some angry four Influence of the Stars, that the Devil is there, when, indeed, there is no such Matter. When he comes, it is either with vehement astonishing Terrours, or in an Angel's Behaviour, or rather in a flattering Posture, like a fawning Hound. If he comes to thee in the Dark and scares thee, thou being in the Dark, stir not a Foot from thy Place, fly not from him; he is not worthy a Man should do him that Honour. Mock him in the Dark, saying, How, now! Art thou there? I thought thou hadst been an Angel of Light, and dost thou stand as a Thief in those dark lurking Holes? There had Need be provided for thee (who swillest up so greedily the fetid Exhalations of Sin) some other more stinking Abode. Let this when he comes be his Entertainment; but otherwise give him not by causeless Provocation any Occasion of drawing near. A stout-hearted Man, who starts not back for all his Menaces, he doth not lightly assault; especially, if withal he take Courage and deride him; for he is proud, and would be Lord wheresoever he be. If the Man he assaults will not flinch, nor give back his Ground, it much troubles him; he will not stay long there. And if (as most commonly) at his departing he leaves a Stink behind him, then leave the Place for that Time, saying, Fye, thou stinking Hangman, how strong thou smellst of thy own Dungeon? The Draught-house smells not so odiously. Thus, repulsed with Scorn, he will have small Mind to return again in Haste with his Vapours against the manly Soul.

Entertain (as I said) no Dispute with him in thy Mind, for he is not worthy the spending an Argument upon. Fix this one following Sentence in thy Imagination (which will be enough, nor shalt thou in thy greatest Affrightments need more Comfort) *The Blood of Jesus Christ, the Son of God, cleanseth us from all our Sins.* Herein wrap up all thy Thoughts; let, for the Time, no other issue out of thy Heart, let the Devil suggest to thy Imagination what he will, know all what he says is a Lie, but this Sentence is a firm Truth. Hold it fast as thine own, maugre all his sly Suggestions to the contrary.

Make not Provision of many Sayings against the Assaults of Terrour; he is too subtle for thee, and steals the first and best out of thy Heart, that thou forgettest or doubttest of it. Wrap up thy whole Soul and Confidence in one; there is Strength enough in that one to withstand him; thou mayest in its Strength, wilt thou but wrap up thy Soul in it, easily put him to Shame. Neither can he touch thee, nor will he long abide thy Presence. If thou manfully stand thy Ground, and give not back, he becomes a Laughing-stock to his other Agents employed in his Service among Men, and also the holy Angels; therefore he usually takes his Wings, and flies away before he be forced by those tart Scoffings to avoid the Place.

Repeat, therefore, as Need requires, that one Saying thou hast made Choice of, fix it in thy Heart, and from thence strengthen thy Courage against him. The Spirit which lies hid in the holy Oracle will not fail to stand by thee. Though thy Soul tremble before him stand firm (though in the Wrath his own Principle) against him; yea, though thou art in Fear of thy Life, thou shalt suffer no Hurt.

He dare not force thee, nor indeed hath he any Power to touch the Soul during this Life. For Christ hath unlocked the Door of Grace, it now stands wide open to the poor Sinner; while he lives upon Earth this Door of Grace stands open in the Soul.

Christ hath in his Soul broke open the Iron Gate that was fast shut up in God's Wrath. Now all Souls have a Communion and Correspondence with this Soul. They all come from one, and are altogether one Tree with many Branches. His breaking open of that Prison is from him gone forth upon all Souls from *Adam* till the last Men. The Door of Grace stands open to them all. God hath shut it up to none but those that will needs exclude themselves. The Sign or Mark of his Ingress into the Manhood is manifest to all Souls. The same will be a Witness over all ungodly Men in the Judgment Day, which they have despised:

Though our Sins (saith *Esaïas*) *were as Scarlet*, yet stands the Door of Mercy still open, for in the Sinner's Conversion *they shall be made white as the snowy Wool*. The Prophet *Esaïas* further saith, *Can a Mother forget her Child that she take not Pity of the Son of her Womb? She may possibly forget it; but I will not forget you: For I have marked you in mine Hand*; that is, in his Hands pierced through with the sharp Nails, and in his Spear-wounded Side, did he engrave the everlasting Memorial of the Soul of all Souls.

Now, if any Man will not come and rest himself therein, but contemn the Mark of Christ, or suffer the Devil to cover it, he is himself in the Fault. And though he cover it, yet remains it still deeply engraven in the greatest Sinner that lives on Earth. For *Esaïas* says in the Spirit of Christ: *Though a Mother forget her Children* (which she cannot do but with great Grief) *yet shall his Love and Grace never be forgotten*. He forgets not the Souls though never so deeply dyed in the sinful Tincture, for he hath engraven their Character in his own Blood and Death; not of some only, but of the whole Tree, with its Root and Branches; and *As Sin came from One upon All*; so (saith the Apostle) *came Righteousness through Christ upon All*. As the Sin from One pierced through All unto Death, so had the Righteousness out of Christ its Impenetration from One into the whole Stock, with all its Branches, to animate them to a new Life.

But that all Men partake not of this Life the Fault is in their own Will, their Will is free. *God's Will is that all Men should be holpen*, and *Psal. v. Thou art not a God that willest the Evil*. And *Ezekiel, As true as I live, saith the Lord, I will not the Death of a Sinner, but rather that he be converted and live*.

Therefore, let no Soul think the Measure of mine Iniquities is full; God hath forgotten me; I cannot be saved: No it cannot be so. He hath engraven her in his Nail-pierced Hands. She is a Sprig of the great Tree of all Souls, and hath an invisible Commerce and Communion with all, as the Branch with the Tree. While she lives in this World, so long as she is clothed with Flesh and Blood, she remains yet in the Tree.

The Fourth Chapter.

Of the Temptation arising from the Complexion and Influence of the Stars.


 ALL Temptation comes not from the Devil, especially with melancholy Men, but the most Part of that afflicting Sadness which falls so heavy upon them comes from the Imagination of the Soul. Which being necessitated to dwell in dark melancholy Habitations, no Wonder if it be easily surpris'd with Heaviness, so as to think God hath forgotten her, and will have none of her. For the *melancholy Complexion* is dark, and hath no Light of its own, as the other Complexions have; yet this Darkness is not essential to the Soul, but is only her lonesome Tabernacle, during her Pilgrimage here on Earth. Nor doth the Soul's Holiness and Righteousness consist at all in the Complexion, but [is deep rooted, viz.] in the inward heavenly Principle where God dwells: For, as *St. Paul* says, *Philip. iii. Our Conversation is in Heaven.*

Now this Heaven wherein God dwells is not manifested in the outward Complexion, but only in itself, viz. in the second Principle.

It often happens, that the holiest Souls are in this Manner overwhelmed with Sadness, and this not without God's special Permission, to the End they may be proved, and strive the more earnestly after that heavenly Crown of Victory which is given them in this Life as a Pledge of their everlasting Felicity.

For, when the Soul takes Heaven as it were by Storm, and wins her Crown (the Gift of the Holy Ghost) after a constant persevering Stedfastness in the fiery Conflict, her Crown of Triumph is much more noble and precious than that which is not obtained till after the bodily Death. For the Revelation of Jesus Christ saith, *To him that overcomes will I give to sit with me upon my Throne, as I have overcome, and am seated on my Father's Throne; Item, To him that overcomes will I give to eat of the hidden Manna, and will give him a good Testimony, and with the Testimony a new Name writton, which no Man knows but he that receives it.*

But to return to the natural Cause of Sadness in the *melancholy Complexion*.

There often happens a malignant Conjunction of the Stars, or Eclipse of the Sun or Moon; which, if it chance to be in an earthly Sign, and δ poison the δ with his hellish Influence, then does the Influence of this δ mightily terrify this Soul enwrapped in the *melancholy Complexion*. She always imagines it is the fierce Wrath of God is risen up against her, or that it is the Devil is now come to hale her away into Hell. For her Complexion being strongly imbittered with δ his venomous Beams, and finding herself enclosed in a desolate and dark Dwelling, she presently imagines God hath cast her from him, and will have none of her; and this especially when she casts her Imagination into the Complexion by an anxious Search, and so feeds upon δ his poisonous Breath, and blows up her Fire-Life therewith. Then is she filled with a most bitter Anguish and horrible Fear of the Devil, and God's Wrath in her. Then begins she to speculate, and think that God hath not ordained her to Eternal Life in Jesus Christ. Whereupon she becomes so discontented, that she cannot willingly lift up her Eyes and Countenance to God; thinketh herself such a heinous Sinner, that the Door of Grace is wholly shut up against her.

But all this is nothing really but a Phantasy arising from the Complexion disturbed by the Starry Influence, wherewith the Soul plagues herself. For when the Macrocosmick

Spirit hath, in the Constellation's Vehicle, insinuated itself into her, it acts in her like a *Hocus-Pocus*, and fills her Brain with strange Fancies; insomuch that both the deluded Soul is therewith much afflicted, and the outward Spirit inflames itself in the earthly Origination. Whence the central Wheel of Nature whirls so fast about, that the Spirit cannot fixedly lay hold upon and stay the Thoughts, which is properly Madness: With which we often hear how melancholy Men are infested. Which when the Devil sees, he injects likewise his Imagination, torments the Soul yet worse. But he hath no Power to hurt her but by herself; only the same Principle which is the Fountain of Anguish in the Soul, is also the Fountain of his Life [as Devil] and therefore he is most delighted in such a Lodging. Except in this he hath a perfect Abhorrency from the whole Nature of Mankind.

Therefore let no Man, thus tormented with Anguish, imagine within himself in the Assaults of the Complexion, that it comes from God's Wrath, and Want of Mercy in him; which is a mere Fausy of his own Complexion in the Stars. For we daily see that the vilest fatted Swine of the Devil's Herd, that wallow and bathe themselves Day and Night in the Filth of Sin, are not so full of Sadness; not so assaulted with this Kind of Temptation. The Reason is, because they have an outward Light in the Complexion, wherein they dance before the Devil in an Angel's Likeness. So, as long as there is but one little Spark of Light glimmering in a Man's Heart, which desires God's Grace, and would gladly partake of Salvation, the Door of God's Grace stands yet open.

For he who is given over by God, whose Sin is come to the full Measure, he is not at all sollicitous after God, Man, or Devil; but is stone-blind; runs on carelessly in a Course of Lightness without Fear; rests himself upon a customary Practice of some outward Service of God; goes a Beast into the Sanctuary, and comes again a Beast out. There is in him no true Divine Knowledge, but all his Religion is a mere outward Custom and Chimæra of Man's Brain, which he sets up to himself as an Idol, and embraces it as his Holiness.

Hereby may the Melancholy Mind perceive, that God doth not so thoroughly manifest his Wrath in this Life. For, however the Ungodly be punished by God in this Life, he looks at the Punishment not as coming from a Divine Hand, but as a Thing casually befallen him.

But that this troubled Conscience is rather a Subject of God's Pity than Wrath, that of the Prophet *Esaias* doth sufficiently evidence, *A bruised Reed will be not break, and smoking Flax will be not quench.* Item, *Matth. xi. Come to me, all ye that are saddened in Spirit, and I will refresh you.* Now, his Yoke is this: That what in the Course of Nature, or by special Providence, befalls the Soul, be it Temptation, Persecution, Weakness of Body or Spirit, a Man bear it with Patience, and cast himself with a resigned Will into God's free Love and Mercy. The Affliction then cannot hurt the Soul at all, but rather much profits it. For while she sits contentedly in the House of Mourning, she is not in the House of Sin, *viz.* the World's Pride and Voluptuousness. For God holds her hereby fast chained from ranging abroad to immerse herself in the Delights of Sin.

She must be content to remain in Sorrow for a little while, but, alas! what is it! how soon will she be at liberty from her sorrowful Prison, and have the victorious Crown of everlasting Joy set upon her Head. O Eternity, thy Duration is of a vast Extent! What is it for a Soul to be a small Moment of Time in Sadness, and after that to rejoice everlastingly? For God will *wipe all Tears from their Eyes.*

As long as there is in the Soul but one single Spark that breathes after God, God's Spirit is itself present in that Spark. For that a Man is desirous of God, and earnestly labours after him with a longing Thirst, comes in no wise from the now corrupted

Nature of Man, but it is the Impulse of the Father, in his Son Jesus Christ; drawing the Soul towards him. The Holy Ghost is itself the Divine Desire. No Man can desire God without God's Spirit, which is always in such Desire, and holds fast the Will of the Desire in God; whereby the poor Soul is preserved from falling away: For St. Paul saith, *We know not what we should speak before God, when we pray, but the Spirit of God intercedes for us with Groanings which cannot be uttered, according to the good Pleasure of God.*

Why should we then any longer rest in pusillanimous doubting of his Grace and Good Will towards us? He is far more willing at all Times to receive us to Mercy, than we are to come to him.

See how he dealt with the lost Son, who had wasted his Father's Inheritance among the Devil's fatted Swine, and was now become a naked and filthy Swineherd. How, as soon as he saw him returning to him, he fell upon his Neck and kissed him, saying, *This is my dear Son whom I had once lost, but is now come home again; he was dead, but is now again restored to Life!* How he stirred up himself with his whole House and Neighbourhood, to rejoice over his once prodigal Son returned again into his Bosom! According to what Christ in another Place testifies more explicitly, *That there is Joy in Heaven among the Angels of God over one Sinner that repenteth, more than over ninety-nine just Persons that need no Repentance.*

This lost Son is no other than the wretched sinful Man, when he begins to be sensible how great a Sinner he hath been, and thinks of betaking himself to God's Mercy. Then doth our most gracious Father in Christ Jesus go out to meet him; embraces him with the deepest Joy, and both the Angels and holy Souls in Heaven rejoice exceedingly, that a beloved Soul, a dear Brother, is come up to them from out of the House of Sin and Death.

The sorrowful Soul troubles and torments herself, because she cannot presently in the Point of her Desire exultate, or dig up in herself the Fountain of the greatest Joy. She sighs and bewailes her sad Condition, thinks God will have none of her, when she cannot palpably feel his Presence. She sees other Men, who walk along with her in the Way of God's Fear, that yet are chearful enough; and supposing this Chearfulness of their's proceeds only from a Divine Fountain of Love and Light in their Souls, is conceited, that she is not accepted with God, but rather rejected by him; because she does not presently upon her Conversion, which she expected, feel in her Heart the like comfortable Effects of the refreshing Presence of God.

Before the Time of my Enlightening, it went even thus with me. I stood out a hard Conflict before I obtained my precious Crown of Victory, and then did I first learn out this experimental Knowledge, that God dwells not in the outward fleshy Heart, but in the Soul's Centre in himself. Then was I also first aware of it, that it was God which had laid hold on me, and drawn me to him in my first Desire, which before I was ignorant of, thinking the good Desire had been my own Property, and that God was indeed far from me. But afterwards I saw him, and rejoiced at the unspeakable Grace and Love of God, and now write the same for a Caveat; that they by no Means faint or despair, when the Comforter delays his coming, but rather think of that of *David, Heaviness may endure for a Night, but Joy cometh in the Morning.*

Thus hath it fared with many of the chiefest Saints of God. They were forced to strive a long Time for their Crown of Victory. Nor, indeed, is any Man crowned therewith, till he hath passed as a Conqueror through the Combat. It is, indeed, deposited near the Soul; but in the second Principle the Soul stands fixed upon the first Principle, and therefore, if she will have the Crown set upon her Head in the Time of this Life, she must earnestly fight and contend for it. And then if she go not so far as to obtain it in this World, yet she obtains it after this Life, in the laying down of

this earthly Tabernacle. For Christ saith, *Be of a good Comfort, I have overcome the World, and in the World you have Sorrow, but in me Peace.*

The precious Pearl lies in many an assaulted and troubled Spirit, much nearer than in them that think they have already comprehended it. But it hides itself, for where it lies richest and most noble, there will it not easily discover itself, but rather wrap itself close up, as if it would never be communicated. Therefore, let no Soul be hereby terrified or amazed. She therefore hides herself, that the Desire of the Soul, being the more earnestly inflamed after her, may, in the Comprehension, drink deep to assuage her Thirst, and meanwhile knock unweariedly at her Gate, until it be opened unto him. For, says Christ, *Seek, and ye shall find, knock, and it shall be opened unto you; And, My Father will give the Holy Spirit to them that pray to him for it.*

Have a certain assured Confidence upon God's Promise; and however thy misgiving Heart say no, yet let not this affright thee. For to believe is not to be filled with Joy in the fleshly Heart and outward Complexion, that the fleshly Mind and Spirit be so jocund, that the very Heart and Reins leap for Joy. This is not Faith, but these are only some Love Emanations from the Holy Ghost within, a divine Lightening, which hath no Stability, but, after a short Resplendence, disappears. For God dwells not in the outward Heart or Complexion, but in himself, in the second Centre, in the Jewel of the noble Image of God's Likeness which is hidden in this outward World. But the true Faith is, that the Spirit of the Soul with its Will and Desire goes into, and thirsts after that it neither sees nor feels. Here understand that of the Soul in itself precisely considered, stands not in this Time, yet she sends in the subtle Spirit of the Will which hath its Original from her Fire-Life; and in this Spirit of the Will is the precious Pearl received; so that the Soul's Fire now remains in the Desire. For so as the Pearl remains in the Spirit of the Will, so long does the Desire remain in the Soul. For this Pearl is a Spark of the Divine Love; it is the Engine with which the Father draws the Soul unto him in his Love. The Soul must therefore stand fast in her Desire, even when the outward Reason out of the dark Complexion speaks a flat Contradiction, and denies God's Presence there. Were not God present, there could be no Desire or Will after him in the estranged Soul. For, where God is not in the Spirit of the Will, the Soul is as wholly blind and dead as to God, desires not God at all, nor hath any Want or Breathing after him, but lives and disports himself in the Heaven of his own natural Light, and self-pleasing Imaginations; only is a more subtle piercing Understanding than the other Beast of the Field, his Soul's natural Essence being of a higher Gradation than their's. Therefore, by no Means let any troubled Soul suffer the Complexion to fasten such an Imagination as this upon his Heart, that God is not present with her, will have none of her, otherwise the Soul, feeding upon such Imagination, becomes exceeding heavy. It is a very great Sin for the Mind to shape out such a Fancy in the Heart: For by this Means the Soul, which is a noble Creature, out of God's Nature, falls into great Anxiety, and the Phantasy kindles the Soul's Fire with this Jewel, and causes it to burn in the painful Principle.

Dear Soul, think no other, when the anxious Property of thy Complexion, thus kindled by the Stars, begins to move, but that thou then standest as a Labourer in God's Vineyard; thou must not stand idle, but be working; thou dost God herein a great and very considerable Piece of Service. And thy Labour is this, that thou overcome the Temptation by an immoveable Faith, however no Comfort in the outward Heart appear to support it. Be not deceived; it is not Faith to give Assent to what I see and feel; but this is Faith, to trust the hidden Spirit, and believe the Truth of its Words, maugre all the Contradiction of blind Nature; and this so firmly, that I choose sooner to lose my natural Life than distrust his Promise. This is a Faith which wrestles rightly with God, as old *Jacob* did the whole Night, which

though it neither sees nor feels the least Atom of the Thing hoped for, yet rests firm upon the Word of Promise. This Faith does, indeed, overcome God, as it was said to *Jacob*, thou hast wrestled with God and Man, and hast got the upper Hand. If thou ask what Word of Promise I mean, I answer it is this: *My Father will give the holy Spirit to them that humbly and fervently beg it of him.* And this is that which the Mouth of Christ itself hath further delivered, *When he cometh he will lead you into all Truth, for he will take of mine, and will make it known to you.*

Now that thou mayest undoubtedly know that this Temptation and Terrour comes from the Complexion, I will lay before thee an Example of that which happens, especially to the *choleric*, or *fiery* and *melancholy Complexions.*

When thou wakest by Night in a dark Room, thou art seized on with a strange Kind of Amazement and Terrour of Mind, and art subject to imagine, that there is somewhat in the Dark that affrights thee. Whence now proceeds this Fear? Is the Flesh afraid of any Danger to itself? No; sure it would not without the Force of Blows be made to enter as an Ox to the Slaughter-House into that Place of Terrour. But it is the poor Soul, a Prisoner in the Flesh, that is afraid in this Darkness, is ever solicitous and fearful, lest the Devil should lay Hold on her; for she knows that his Dwelling is in the Darkness, and therefore fears he will be catching at her: Whence it is easy to be seen the Fear proceeds from the Imagination of the Soul.

Thus goes it with a poor Soul perpetually mured up in the dark Chamber of the Complexion; she is so extremely out of Heart, that her Thoughts cannot clear up, but must grope in the Dark; ever fearing, because of the Devil and the Wrath of God.

Therefore, a Soul that is locked up in the dark Chamber of a *melancholy Complexion* should not dwell long, or scarce at all, in Speculations about the Wrath of God, nor give itself much to Solitude, but rather spend its Time in godly Conferences. For so the Matter of those, friendly and profitable, yielding sufficient Entertainment to the working Fancy, it is by this Means handsomely diverted from her torturing Cogitations. For no deep Speculation is in this State profitable for her, which seeing she cannot turn it to her Soul's Health and Comfort, it is better she let it alone.

Such a Man must also take Heed of reading such Books as teach the Doctrines of a partial and personal Election and Predestination of Men to Salvation or Damnation.

They all teach with Misunderstanding, and do not explain the Doctrine aright according to the Sense and Declaration of the mystical Language of the Holy Ghost, of which I have given a further and better Explanation in my other Writings.

Neither is it good for him to perplex his Thoughts with the reading of many Books, but rather to adhere solely to the Scriptures, in which he shall find durable and steady Comfort.

But if God hath given him naturally a deep-searching Understanding, in which the Soul cannot cease her perpetual diving to the Bottom of the deep Mystery, let him in God's Fear betake himself in continual Prayer to God, for the opening to him the Centre of Nature, in the finding whereof the Soul will be at Rest. For there she sees the Corner-Stone, on which the grand Fabrick of human Souls is bottomed, and so all Fear and Sadness quickly vanishes away; of which I am able to say by Experience, with soul-cheering and established Light, is attained by him that hath found this Centre. But no self-seeking or self-opiniated Understanding is able by his deepest Searching to find it out. Yet does not God willingly shut it up from any Man; but it must be sought and found in the Fear of God, by a constant Importunity in Prayer; for it is the greatest Treasure in this World: He that finds it hath an easy Egress out of *Babel.*

The *melancholy Complexion* should also with great Care avoid Drunkenness; that the Soul be not overladen and pressed down by the Power of the Earth. For when the Body thus loads itself with Drink, the earthly Fumes of the strong Liquor presently take Possession of the Complexion-Chamber; then does the Soul, entering therein with the Imagination to her great Hurt, feed upon the earthly Property, kindles her Fire therewith, and for a short Time rejoices in it; but the earthly floating Fumes of the Drink, which danced those merry Anticks in his Brain, must ere long vanish into Air; and he, like a Man warmed with a Whisp of Straw, returns a Prisoner to his old frozen Melancholy, which hath contracted itself in a heavy and darker Consistency by the Antiperistasis of a false Light of this momentary Refection. Then stands the poor Soul as most desolate and more than ever forsaken of God; for she loseth, in the Overflowing of the earthly Property, the divine Imagination and Desire; for the Spirit of God will not have his Dwelling in the earthly Imagination. Then ariseth in the Soul a sad despairing Repentance, as if she was accursed of God. The Wrath of God does then set itself against her, as if it would root her up from her very Centre, and throw her into the bottomless Pit of Darknes; then falls the Man into great Heaviness, and it may be for an Easement of his Grief, again associates himself with his Pot-Companions to refresh with them in their sottish Joviality. Thus do these foolish Drunkards, whose Company he is now linked in, add one Day of Sin to another, and plunge his and their own Souls almost irrecoverably into the earthly Darknes and the Wrath of God. I speak it as a most certain Truth, which I have a well-grounded Knowledge of, in the Centre of Nature and deepest Principle of Life.

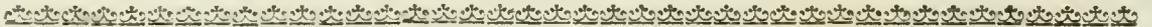
Let the *melancholy Soul* beware also of inflaming itself with Anger: For Wrath is her greatest Poison, and drives her to Madness, which is clearly seen in the Centre. For the Complexion-Chamber is rude and unpolished, like the wild and uncultivated Earth, to which it is best resembled; it is also as the Earth was in the Beginning of the Creation, of itself without Form and void, and hath but a very slender Hold on the great Wheel of Nature. Whence it falls out, that upon a too vehement Excitation of the Fire of Anger, the Wheel of Nature whirls about with such a tumultuous Noise, that it makes the Body of the angry Man even visibly to tremble. Now then the Complexion-Chamber being so empty and void of Substance, the broken Wheel cannot so easily cement again, nor the Thoughts be reduced to an orderly Consistency or Composeness; but all runs about in a Hurly-burly, fierce, fiery driving of Wrath and Fury; so that the Mind cannot fix the Thoughts in any steady Posture of Cogitation, as in mad Men is most apparently seen. Nor is he knowing of what he does, but as the disordered Wheel of the inward Nature moves, so are the tumultuous Motions of the outward Members of the Body: The Devil also slyly delights to fish in these troubled Waters, insinuates his Imagination therewith, aggravates the Madness yet more, and makes it his Instrument to work much Mischief. This Wheel well becometh the outward Spirit; but then the poor Soul also lays Hold on it, and causeth it to make Impressions of great Horrour upon her Spirit. Yet let no Man pronounce any Soul damned, during the Time of this Life, for the heavenly Sign of the Cross remains yet, upon which the Door of Grace standeth wide open. The Soul shut up in the Melancholy-Chamber must likewise carefully preserve herself clear from Covetousness, yea with the greatest Diligence; for it is a Thing no less baneful to her than Anger. For Covetousness is an earthly Desire; the Complexion is also earthly; and this Chamber being, as was said, empty and void, its Desire does naturally attract the earthly Substance into its empty Mansion, and fills it with such dark Matter, wherein the meer Wrath of God, with all Unrighteousness and Falsehood, lies enclosed, with much other Evil of the Nature of the terrene Property, which make the Complexion, being itself an earthly Desire, yet stronger and faster tied to the Earth than before.

Upon which earthly Matter, the Soul, feeding with her Imagination, feels afterwards, upon the awakening of Conscience, the fierce Judgement of God burning in her fiery Vehicle, who is inflamed and made hot by that evil Fewel of Falsehood and Unrighteousness which Covetousness had piled up in Store. Now, the poor Soul finding herself thus burning in God's Wrath, and encompassed only with that vast Congeries of that evil earthly Matter of Falsehood and Unrighteousness, when this Fire is still more and more kindled, cannot but fall into an Excess of Doubting, and despair of the Grace of God.

Know, therefore, of a Truth, that for the *melancholy Spirit*, there is nothing better than to lead a simple retired Life, in a mean Condition, where there is no Temptation to Pride, and where he may live soberly and temperately, not having his Mind charged with a Multiplicity of worldly Cares; which, if he be necessitated to sometimes, he must begin and end all in the Fear of God, and constant Exercise of Prayer, which will carry him on with Profit through all his Employments.

For the *melancholy Chamber* thus prepared is an excellent Council-House. It hath a Door open Heavenward. While it keeps itself in a watchful Posture of Sobriety, it pierces every Whit as deep as the *Sanguine*. But without God's Fear it obtains nothing beyond the shallow Comprehension of the natural Reason. If she stand open, and hath her Nativity in a Sign of which *Saturn* is Lord, she lays a Foundation of the greatest Mischief which hath plagued Mankind, almost from the Beginning of the World. She builds *Babel*, and thereby deceiveth both herself and others; by which, with her native Austerity, she gains Power and Reverence among the Sons of Men.

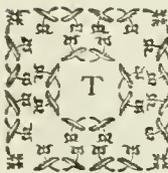
Therefore let a Man that is thus complexioned (however knowing as he thinks of that he hath in Hand) attempt nothing without Prayer. Let him always in the first Place commend his Heart, Thoughts, Mind, Will, and Actions, into the holy Hands of the highest God, to be directed by his Wisdom, to the Performance of his good Pleasure, and pray earnestly that he will be the sole Regent in all his Desires and Undertakings; so may the Complexion, freed from its Delusions by the in-dwelling Wisdom of God, be in his Hand a serviceable Instrument of much Good. Without this, none thus complexioned can in the publick Office perform ought that is good and well-pleasing to God.



The Sixth Chapter.

Of the other Three Complexions. A general Looking-Glass, wherein their several Natures and Properties are represented to the discerning Eye, very briefly described, as it were out of the Light of God's Grace set before the Eyes of my Understanding in the Spirit.

1. Of the CHOLERICK.



THE Man that hath his best Treasure, the noble Soul, inhabiting in the *Cholerick Complexion*, must above all Things exercise himself in Humility; otherwise he stands in very great Danger. He must pour this Water of Humility and Meekness into his Fire, that his noble Image be not therewith inflamed above Measure; for she is full of Pride, Severity, and sudden Anger, and is therefore of all Men feared and highly extolled, but truly loved by few, except the Divine Water from Heaven, *viz.* the noble Humility, descend down and incorporate with her Fire. Then doth her Fire break forth into a glorious,

mild, and harmless Flame, which gives Light and Warmth, and attracts to it the Affections of all Men.

For this Chamber hath a native Lustre of its own in itself, in the outward Nature, but is commonly void of Mildness and Humility, except she hath *Jupiter* or *Venus* Lord of the Ascendant of her Nativity. Yet hath she inveloped under *Venus's* soft Mantle her Devil, which tortures her Day and Night, with strong Temptations to Unchastity. And I tell it now for a Warning, that there is great Danger in this Complexion, yea, much greater than in the *melancholy*. For here comes the Devil in his Angel's Vizard of Light; which, as the natural Proceed of the Fire of the Complexion, tickles the Soul with the pleasing Sense of her native Light, whence she grows high-minded. He represents all Things to her Imaginations, as slightedly to be regarded, and so she swallows down glibly, and without Remorse of Conscience, all his poisoned Baits of Sin, as Swearing, Cursing, light and lascivious Talking, so that to despise and unhallow the holy Name of God in the Soul is a Thing usually practised in this Chamber. The wrathful fiery Essence bears up the Mind, that it can very hardly (especially in a right repentant Abstinence) sink itself down into a divine Temper of true spiritual Love and Meekness. It rather adheres rigidly to its wrathful Principle, will subdue all by Terrour, and make all stand in Awe of him. If withal its Nativity happened to be in an earthly Sign, there is then small Good that may tend to God's Honour to be naturally hoped for from this Complexion.

He, therefore, that hath his most precious Treasure locked up in this Storehouse had need be very circumspect both over his inward Life and outward Actions.

For the poor deluded Soul fixes her Imagination thereupon, and thence rejoicing in the slight Comfort of that natural Light, takes no Notice that she hath still her Residence in God's Wrath in the Hellish Fire; till either it awaken itself in her, or till she come to be bereft of her outward Fire-lustre, by the Death of this Body. Then she appeareth in her native Colours, a proud angry Devil, and must have her Abode in the Eternal Darkness.

Therefore it is good for such a Soul not to labour to purchase to itself any high Degree of worldly Power and Honour; but, if in the Way of divine Providence they fall to her Lot, then not to please her Imagination with reflecting upon the Thoughts of her Greatness: For she hath naturally a proud Fire-eye, easy to be enflamed. An earnest and humble casting down of herself in Prayer before God is her best Security.

This Kind of Soul is easily elevated by her fiery Complexion into the false Complexion of a triumphant natural Joy, which she often mistakes for the lively Emanations of God's Spirit. But it is a gross Error. The Approaches of the Spirit of God, when it reveals itself in the Soul, comes like that still small Voice of God to *Elias*, clad with the greatest Humility and meek Calmness of Spirit. O what a blessed Serenity and divine Triumph doth calm the Fire-Complexion in the Soul at its Appearance there: But it here rather remains in its own inward Centre, and hath very rarely its Outflowings into the outward Skirts of this self-admiring masterly Complexion.

Therefore take Warning, strive diligently after Meekness in Words and Works, so shall not thy Complexion be able to kindle the Fire of Hell in thee. For *God loveth an humble and contrite Spirit.*

Thou art not by thy Complexion at all debarred from Communion with God, provided thou abuse not the Good of it, and beware of the Evil. Be sure thou doest all with a sincere Desire to the sole Honour of God, and crucify thine own Will, and then thy Complexion shall do thee no Harm.

Of the SANGUINE.

THOU mayest live orderly according to this noble Complexion, but let not Hypocrisy take Place in it. By the Largeness of thy Comprehension, thou art capable of great Inventions. Take Heed thou bring not Stubble and Straw into thy sanguine Habitation, and mistake and give it forth for the Holy Ghost. For thou hast in thy Complexion a shining Light; it is but human, however defile it not, nor debase it by the letting in of earthly Vanity.

A sober temperate Life is good for thee. Keep thyself carefully from Drunkenness, lest thou castest thyself wilfully into thine Enemy's Arms. Thou art much inclined to Love; place it upon the right Object, love not Unchastity and Pride.

And though thou art naturally of a pliant, gentle, and humble Disposition, yet mayest thou be easily surprized with Pride. For thou bearest about thee (as the Air and upper Waters) a Receptacle of all the Influences of the Stars and Planets.

If thou wilt enter into the Fear of God, and behave thyself aright therein, thou mayest easily find the great Mystery; yet not of thyself, but through God's gracious Revelation, only thou hast above other Complexions a lightsome Chamber, and an open Door thereunto. Therefore, beware with what Kind of Food thou nourishest thy Soul.

For there is nothing so good by Nature, but it may be converted and abused to Evil, by the letting in that which is evil, to contaminate and commix with it. If Men despise thee, pass it over with Neglect, and trust in God. For this will often happen unto thee from the Wife of this World, by Reason of the candid Simplicity of thy Disposition. Keep well what thou hast, content thyself with the pure Simplicity of the Divine Wisdom, and have no Commerce with the subtle Inventions of the alienated Humanity, lest otherwise to thy Hurt, thou admit a Stranger into thy noble Palace. It is better to suffer here a little Shame, than everlasting Misery hereafter.

If thou shouldest addict thyself to Drunkenness, the Devil would then bring into thy tender House great Misfortune and much Evil. For thy Complexion is most hateful to him, being a Property wherein he can have no Possession, till he hath first infected it by the Introduction of false Imaginations, or some sinful Misuse of the Creature. A private quiet Life is best for thee; but thou art full of wandering Thoughts, and like the Air thou art resembled to, easily takest in all Impressions, and as easily lettest them vanish again.

Take Heed to thy going out, and coming in; mark well what thou lettest out of thy Soul, and what thou takest in, that it be not the Product of a starry Influence, but a genuine Issue of the Deity in thee. Else, if thou be not very watchful, thou mayest be easily misled to the deceiving both of thyself and others.

Of the PHLEGMATICK.

THE Truth and Righteousness were an excellent Medicine in thee, for otherwise thou art full of Lies, and little regardest what thou givest forth, or takest in.

Poor Soul, thou hast a very dangerous Way, and a vast Ocean of Sorrow to pass through. In this Complexion, thou art naturally inclined to a perpetual Defilement of thyself in Sin, both in Words and Deeds. Water hath, indeed, a bright Transplendence and Repercussion of Light; yet it is but a false Mirrour, and such is that of the poor Soul in this Complexion. For the Water receives all Things indifferently into itself, be they good or ill, which it keeps and darkens itself therewith.

In like Manner goes it with this Complexion: She receives all the poisonous Influences of the Stars into her Imagination, and presents them as a Looking-Glass to the poor captive Soul to contemplate in; which false Shadow she mistaking for a Substance, models for herself in Words and Works answerable thereunto.

O what a Treasury of smooth glozing Words hath this Complexion in Store, to sell, like the fresh springing Waters, to every one at an easy or no Cost, yet not unmixed with a concealed Bitterness from the Stars Infection. It makes no Scruple of deceiving with lying Pretences, which are the fair Tapestry its Hypocrisy lies shrowded under.

There is no Deceit seems too much to this Complexion. Lies are her Mantle of Hypocrisy. With a superficial Appearance of Religion she would fain pass for a good Christian and Servant of God, though living in *Babel*.

Thou dost not easily of thyself discover the Unrighteousness of thy own Ways; but, if a Man come before thee with a Spark of a true Light, thou mayest receive it into thy Mirror. The best Council for thee is, that thou know thyself a Man more than ordinarily addicted to Sin, yet mayest well enter into effectual Repentance, if thou wilt pray to God for the Government of thy floating Water by his Holy Spirit, wherewith the depraved Affection and Desire of thy Constellation may be restrained that it possess not the Soul, and drive it on Headlong into Folly.

A temperate Sobriety will also conduce much to thy Health both of Body and Mind; and to stand always upon thy watch, and to be frequent in Prayer, and constant in the Fear of God, will secure thee against all the Evil of thy Nature and Constellation. For he that is wholly actuated by his Constellation, lives no otherwise than a Beast. But when a Man sets up the Fear of God, as a Ruler in his Heart, the Soul then becomes Lord of her outward Inclinations, and compels them all into an Obedience to the divine Light; otherwise the Complexion becomes the Soul's Master and Instructor, which though she cannot govern in her own power, yet she presents before the Soul in her Mirror, the several Effects of the Configurations of the Stars and Elements, wherewith the Soul comes to be bewitched and led into Captivity.

Conclusio totius.

Therefore, let a Man behave himself as becomes a Man, giving the Dominion of his Life to the manly Reason and Light of God shining therein, and not suffer himself to be hurried on by the brutish Instincts of his Complexion, as a Beast to the Slaughter, so may he win the Possession of the highest and eternal Good; let his Complexion be what it will.

For there is no Complexion so noble and pure in Nature, but is capable of Infection from the malignant Impresses of the Stars, and of the Devil, and so the Man in Danger of being thereby led Captive into Sin and Death, if forsaking his true Pilot, he will suffer his Ship to be carried on by every Wind blowing from that Principle.

Therefore, is that of *St. Peter* to all Complexions a most necessary and reasonable Advice.

Be sober, and watch, for your Adversary the Devil goes about, as a roaring Lion, seeking whom he may devour.

Withstand him in the Faith and Fear of God, and be never securely careless of his Temptations.

A
T R E A T I S E
O F
CHRIST'S TESTAMENTS,
BAPTISM, AND THE SUPPER.
IN TWO BOOKS.

I. Of Holy *Baptism*, how it is to be understood in the Ground of it, and why a *Christian* should be *baptised*.

II. Of the Holy *Supper* of the Lord CHRIST, what it is, with the Benefit and *Effects* of it, and how the same may be worthily *participated* of.

And how they are to be *understood*, both according to the Old, and New Testament.

Set forth from the true Theosophical Ground, through the Three Principles of the *Divine Revelation*,

And presented to the Children of God for the Information of their *Understandings*.

By JACOB BEHMEN, the Teutonick Theosopher.

P R E F A C E

T O T H E

R E A D E R.

THESE two little Books of the *Testaments*, the one of *Baptism*, the other of the *Supper*, do the most deeply and plainly treat of those two grand Mysteries of any Book extant since the Apostles Times, and clearly satisfy the Doubts concerning them. This Treatise also shows who is a fit *Administrator* of *Baptism*. And it reconciles the Difference of Opinion about *Transubstantiation*, *Consubstantiation*, and the *Participation* of meer Bread and Wine, and shows how to understand truely the *right* Participation of the true Flesh and Blood of Christ under Bread and Wine. But we must *know* God before we can know his Institutions: And if we know not *who* he is, how can we know that we love him, and that it is not somewhat else which we love instead of him? For it is said by the Apostle *John*, ^a *He that saith he loveth God and hateth his Brother, is a Lyar and the Truth is not in him: For if a Man loveth not his Brother whom he hath seen, how can he love God whom he hath not seen? And he that loveth not, knoweth not God, for God is Love.* ^{1 John iv. 20, 8.} Further the same Apostle says, that ^b *God is Love, and he that dwelleth in Love, dwelleth in God and God in him:* ^{1 John, iv. 15.} And how can any one know this excellent Thing Love, in which ^c *whoever dwells is passed from Death to Life, if he knows not that he has it in him;* and ^e *then how can he either know God, or love him?* ^{1 John, iii. 14.} This Love must be *in us* if we be the Disciples of Christ; nay, there is not any Thing mentioned in the *whole* Bible concerning Heaven and Redemption, but we must have it *in us* while we are in this Life, or else we are not Partakers of it; yea, God has shed abroad his Love *into* our *Hearts*, which is *that Word of Truth* and Life which is *able* to save our Souls, and *does perfectly* save them that ^d *receive it, that is believe.* And it is both shed abroad and received by very many Souls, that neither know what that *Word* is, nor how they *received* it: For Example, when any Man is *troubled* at his doing of *Evil*, and is sorry for it, and wishes from his Heart he had *not* done it, endeavours to have a better *Watch* over himself, resolves never to do the same *again*, desiring Strength to be able to *resist* his doing of Evil any more, being *careful* lest evil Suggestions in his Mind should allure him, and *entice* him to any Evil again, and constantly *walks* thus circumspectly in his whole *Life* to the *End* of his Days; this Man has the Love of God *shed* abroad in his Heart, and has *received* it, else it could not bring forth such *Fruits* of the Spirit: And *he that is so led by the Spirit is the Child of God*, though it may be such a one does not know, if you ask him, what God's Love is, though he dwells in it. The Reason why there is so small a Progress in the *Knowledge* of Christianity, and the true *Institutions* of God, is

^d Yield to it
^e in Obedience
to the Dic-
tates of it.

because Men think to learn those Things by Rote, and not by Heart : And some are so far Enemies to themselves, which is deeply to be lamented, that if they read that the Scripture *says* a Thing, they care *not* what it *means*, or how to *understand* it right, by seeking and finding the Thing out which is spoken of, that they may be sure of the Meaning of what they read in that inestimable Book of God.

The Apostle has directed us to *try or examine all Things, but hold that which is good* : In *outward* Things we are easily persuaded to try before we trust in them ; but concerning *inward* Things we are for the most Part ready to take them upon Trust, and never try or examine whether those *Things* are so or no ; as the noble *Bereans* did, who were commended for *searching* or examining the Scriptures, *to see whether those Things were so or not* ; not whether those *Words* were written, but whether the *Things* mentioned were such, for they had Experience of the Things in Scripture before : But there is a Fear in some, that if we should be so inquisitive, and prying into *Mysteries*, we should run into the Extreme of being *too wise*, which cannot be, *except* in our own Conceit ; for our Saviour says, *be ye wise as Serpents, but innocent as Doves*. And indeed true Wisdom is required to be capable of apprehending the Institutions of God ; and not reading and conceiving only, but *living the Life of Christ*, whereby we shall come to the true Knowledge of Christ within us, who, though from the Beginning of our Existence he has been *knocking* and calling at the *inward Door* of our Hearts, invisibly and without a Form, before our knowing and receiving him ; yet after we have *opened to him*, and heard his Call by yielding our Hearts in Obedience thereunto, he will *get a Form in us*, and *be born in us*, and we shall be regenerated in him, and so we shall often feel him and see him within ; but then we must after that attain *the Stature of a Man in Christ*, and be his Disciples and Scholars, and be *taught* by the Holy Ghost proceeding from him in us, before we can know and understand such Mysteries as his Institutions are : But if we did seek, we *should* find God and Christ in our Hearts ; for though they be in us we find them *not*, because we examine not what, and who they are. And we are discouraged in our seeking, partly because many have sought as we have *accounted* it right, and have not found ; but the Truth is, they have not sought in the *right Place* ; they look to find God any where but in their *Hearts*, and yet he that cannot find him there, shall *never* be able to find him at all ; but *there* whoever seeks shall find him who is the Fountain, from whence all Things flow ; the Scriptures flowed from him, and whatever could possibly have been written, is *bidden in him* : The Prophets and Apostles wrote and spoke what they understood, but God was in their Hearts and Minds, and filled them with the *understanding* of the Holy Spirit : Our Saviour Jesus Christ had not the Spirit by Measure, *for in him dwelled the Fullness of the Deity corporeally* ; and he grew in Understanding till he had the Unction above his Fellows ; from which Understanding in him proceeded those Sayings, on Account of which the People confessed, that *he taught as one having Power, and not as the Scribes and Pharisees* ; who though they were learned in the Scriptures, yet Christ said to them ; *Ye err, not knowing the Scriptures* ; that is, the Meaning of the *Things* expressed in them, *nor the Power of God* ; and he that understands not the *Thing* in his Mind which he would utter, cannot rightly speak nor write of it. The Scriptures are the Writings of Men full of Divine Wisdom and Understanding ; but few other Books are written by such as so much as thought that the *Apostles* had so thorough a Knowledge of what they wrote in Divine Mysteries. Some there are that seem to think that the Writers of the Scriptures had it by such a Kind and Manner of Revelation, as if a Man or Angel should relate and dictate *Words to them*, and they themselves have no more Understanding of it, than their Reason can apprehend upon the bare *hearing of the Words* ; and that is all the Skill some of this Age account possible to be attained in the Mysteries of God : But we are directed by the Apostle

James, who well understood what he said by Experience, that *if we want Understanding we should ask it of God*: And though God be in every one, and every one lives, moves, and has his Being in him, yet unless the Spirit of God moves and *teaches us in our Understandings*, we know him not: Where the Fruits of the Spirit are, in that Man's Heart the Spirit of God *has moved and taught him in his Understanding*: But from that small Measure of Understanding, he is not able *presently* to apprehend the *Mysteries* of that Spirit, and of those Fruits, that is, from whence they spring, how they are begotten and brought forth, and how they grow; nor can they be known but by the *same* Spirit whose Fruits they are. He that has not the Fruits of this Spirit, which are *Holiness, Peace, Righteousness, Joy in the Holy Ghost*, enjoys not the Kingdom of God, nor till we have fought and *found* Peace and Holiness, shall we see God: And except we be *born again* of Water and the Holy Spirit, we cannot enter into the Kingdom of Heaven, although it be * *within us*. Now, can any teach what it is to be born again, and what this Water and Holy Spirit are, but he that *has them*, and has been born again by them? ^{21.} * Luke xvii.

I would wish that Men were diligent to desire such *spiritual Things*, and then God, who dwells in their Hearts, would feel and hear their Desires, and breathe forth his Holy Spirit in them, and *satisfy* their Desires with his Gifts and Graces: And then he would *fill* their Minds and Understandings also with the Knowledge of *all* his Mysteries, and so they would learn in the School of Christ by *Divine Experience* the true Institutions of God.

All the Arts and Trades in the World are *Mysteries*, and are not truly known, but by those that have had *Experience* in them; then how can there be a skilful Dispenser of the Mysteries of God, but by Experience in them; we are able to learn them by Experience, but without it we know no more of them than the very Beasts: The Devils, that far surpass mortal Men in Knowledge, *cannot* know the Mysteries of God, because they cannot experience them; but those of Darkness they *work*, and therefore know them: And we are placed in this World to *work* the Works of God, that we may know what the good and acceptable Will of God is, and therefore we should *work out our Salvation with Fear and trembling*, by Obedience in well-doing; and that will bring us to feel and know the good Spirit of God, which will teach us the Way and Course how to find every Thing, if we search and enquire in that Spirit; therefore let us *endeavour* after that which is holy, and we shall feel and experience what the God of Holiness is; and then we shall clearly understand the Scriptures, and the Writings of all other Men: We shall be able to *discover* what is true and what is false in all the Words and Writings of any Man, in an understanding and demonstrative Manner, to the *convincing* of all Hearers, both in Divine and Natural Things.

It were to be wished, that none were so presumptuous as to *arrogate* to themselves, that they are such as perform the true Institutions of God, unless they have the same Holy Spirit of God *filling* their Hearts, as *they* had of whom it is recorded in the Holy Scriptures, that they performed them right: When they are scarce truly Children of God, let them have a Care that they suffer not others to account of them above what they are, but rather inform them sincerely that they are not such as they take them to be: And let them not take upon them to be called God's faithful Servants, Ministers of God, Preachers of the Word, Elders, Teachers, Pastors, Overseers, Messengers, and Ambassadors of Christ, or Apostles, such as are sent from God; neither should any mention those Texts of Scripture which speak of the true Officers of Christ, as if the same were meant and applicable to themselves, and so urge them, that those Hearers who have not the Ability to discern the Truth in Things that differ, are made confident to maintain stiffly that they mean them, as well as they did the Apostles, Evangelists,

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and other faithful Teachers in those Days. Whereas if they truly examined themselves according to the Scriptures, they should find they ought rather to be esteemed Enemies of God and of his Son Jesus Christ our Lord : But let us press forward in the Ways of Godliness, that we may be at length strong Men in Christ, and enjoy his Institutions *in the Power*, as they were, and are enjoyed in the Spirits and Souls of all the faithful holy People, who have true Understanding and Knowledge in the *Divine* Mysteries by Experience ; such were the Prophets, and Apostles, and the faithful in all Ages.

He, who considers these Books, will find that the *Author* knew and wrote experimentally ; and if we *follow* his Doctrine and Experience, we may attain to the understanding of his *Writings*, which when we have arrived at, we shall *leave* seeking after the most desirable worldly Things, which pass away in a Moment, and press after the Prize of the high *Calling* of God in Christ Jesus.

A

L E T T E R

T O

* CAROL VON ENDERN.

Our Salvation is in the Life of Jesus Christ in us.

“  OBLE Sir, beloved in Christ, with the hearty Desire of the Divine
“ Light in the working Power of the Holy *Ens* in our *Emanuel*, I send
“ over to you the little Book of Christ's *Testaments*, with the Preface to
“ it. It should have been written but *singly* in the three first Sheets, for
“ I would have written it all over again, and had begun with the first
“ Chapter: And I am purposed to bring to the Press this little Book in
“ a more *child-like* Manner, for the better understanding of the *simple*. But because
“ of the high *Sense*, I let the † one be written against the other; seeing you and others
“ exercised Lovers understand this *Sense* well: And so the sublime Understandings may
“ have that which is *high*, and the simple that which is *lowly* in the *Sense*; yet there is
“ one and the same Understanding in them both; though in the lower *Sense* more sim-
“ ple Words might be made use of: And so I commit you to the continual saving Love
“ of *Jesus Christ*.”

Dated at *Gerlitz*, May 7, 1624.

JACOB BEHMEN.

* *Charles of Endern.*

† One on one Side, the other on the other, Verse for Verse.

T H E

A U T H O R ' S P R E F A C E .

S H E W I N G

How the *Testaments* of CHRIST must be fundamentally understood,
rightly participated of, and worthily fed upon.

A LOOKING-GLASS FOR TEACHER AND HEARER.

1.  CHRISTIAN loving Reader, this little Book of the Testaments of Christ, in this present Time, when Men strive only about Opinions, ought well to be considered. Men are wholly and altogether departed from the right understanding, seeing they will maintain Christ's Testaments with Disputing and the Sword.

2. There needs no disputing about it, only an earnest sincere penitent Man, who hath the Faith, understandeth this Testamentary ^a Institution and Participation in the Power of ^a Covenant-Christ, but it is Foolishness to the natural Man, and cannot be apprehended, 1 Cor. ii. 14. ing.

3. There belongeth quite another earnest Sincerity to the true understanding, which is not apprehended by human Reason, and is rightly understood by no Man, unless the Spirit of Christ open it to him in his Heart.

4. There lyeth a fast Seal before it, which no Reason or Art can break up, but only that slain Lamb of the House of Israel, who hath the Key of David, Rev. iii. 7. Chap. iii. 5.

5. Christ's Testaments are to Reason without the Divine Light, a closed Book, but to the true Children of Christ, they are an opened Book. Christ's Testaments are a Seal of the firm and Eternal Covenant of God, wherewith God hath received Man to Grace again after the horrible Defection, and sealed him with the flowing forth of his Love, by his Blood and Death, that we ^b should believe his Word and Promise, which he hath revealed to us in the Holy Scripture ^b Or, might, concerning his Son, with the Redemption from Sin, and heretofore declared by the Prophets.

6. Which Word, in the flowing forth of his Love, is come into our Humanity, and hath assumed a human Soul, also Flesh and Blood, and hath established this Eternal Covenant with his Blood and Death: And so now he giveth his Testament to his faithful Ones for a ^c Pledge, ^c Aufibente. Talent, or Earnest Penny, or Pawn. and so maketh them Branches on the Vine of his Flesh and Blood, so that they are embodied to himself therewith, and made his right Children, in whom HE himself will dwell with his Flesh and Blood, with this Testamentary Pledge: So that thereby they may pray to the Father

with joyful Affiance in true childlike Humility, in the Name of his Son JESUS CHRIST, and so he will give them this Grace, John xvi. 23.

7. This Testament he offereth to us after a twofold Manner: First, through his Word preached, whereby he stirreth and openeth the Hearts of the Hearers, that they enter into true Repentance for their Sins, and so procure themselves this Pledge of his Testaments.

^d Or essential. 8. Secondly, Through the true ^d substantial Participation of his Flesh and Blood, by the Mouth of Faith with Bread and Wine, whereby he sealeth the Faith with his Blood and Death, and thereby openeth the Life's understanding of the inward Divine Hearing; so that the poor fallen Man, (which was dead to the Divine Hearing through Sin) attaineth again the Divine Hearing in his Understanding, and so is converted again, and so entereth into his first Inheritance, which he had in Paradise, and giveth up his Will to God, who reneweth his Heart, ^e Thoughts, and Mind, through his Inspeaking or Inspiration, and continueth and dwelleth in him with his Pledge of this Testament, and powerfully worketh in him in his Faith, and generateth him to be a new Creature; which with its Spirit walketh in Heaven and is a right Image of God, whereby the earthly fleshy Will is daily killed, and the new born Will daily goeth to Heaven, John vi. 56. Phil. iii. 20.

^f Or Senses. 9. Which Heaven in the inward Ground of his Life, is revealed in the Spirit of Christ in him, where the good Angelical ^f Thoughts climb up upon the right Jacob's Ladder, (Gen. xxviii. 12.) and Christ his Lord sitteth above on the Top of it at the Right-hand of God, and daily presenteth them with his human and heavenly Flesh and Blood before the Wrath of God, and the severe Judgement, and is with him in all his Need: Also incloseth his Prayers in himself, and thereby presenteth them before Death, Hell, the Devil, and the Anger of God.

^g Aufbeute. ^h Impregnated, or conceived. ⁱ Darbeut. ^k Celebration. 10. This ^g Publication, both of his Word taught, as it is written in the Bible, and is ^h received in the Sacramental Participation, where he ⁱ proffereth his Word in his Flesh and Blood, a Christian Man should receive, and find himself in this ^k Custom, and unite and tie himself as a Member with the Congregation of Christ; for in Christ we are all but one, as a Tree ^l and its Branches, Gal. iii. 28.

^l Text. in. ^m Or Sacrament. 11. It is not so to be understood, that this Covenant and Testament is given only by an outward hearing of the Word preached, and Participation of Bread and Wine at the ^m Testament, as the present World so erreth in many Hearts: No. it must be a right sincere Earnest with true working Repentance, so that God with the Key of his Love unlocketh and openeth the Hearing and the right Mouth, which shall receive this Testament, so that the poor Soul have a right Hunger and Thirst after it, and bring its Desire, through Christ's Sufferings, dying, Death, and Resurrection to it.

12. Otherwise there is no true Mouth for such Participation. It must be a right, earnest, sincere Purpose, that must put off the defiled Garment, and be willing to pass into a new Life. It must be doing, or it availeth nothing.

13. This Pledge belongeth only to Christ's Children, which so bear and keep the Word in their Hearts, that it bring forth Fruit. There must be great Earnestness both in the Teacher and Hearer; for if any will handle and impart the Covenant of Christ, he must himself be capable of the Covenant and Testament. If the Sheep must bear the Voice of Christ out of the Mouth of any, and follow him, then also the Spirit and Power of Christ must be in that Man's Voice: Else he is but a Hireling, and the Sheep hear not Christ's Voice from his Mouth, but only the Word of Man, John x.

14. So also in like Manner, the Hearer's Ear should be directed to God in true Repentance, that he also may hear the Voice of Christ; not only with outward Ears, but with the Ears of Divine Power, that the Teacher's and Hearer's Power may strike together; that the Spirit of Christ may work ⁿ together with them, and the Heart may find the Teacher's Power, that good Fruit may grow from it. ⁿ Text, Between them.

15. A Teacher should not teach for the Sake of Wages only, but should know and well consider, that he standeth there in Christ's Stead, and that Christ will teach through him, if he be a right ^o Shepherd. ^o Or Pastor.

16. So also the Hearers should incline their Ear to that, and consider that they should there hear Christ's Voice, and receive it with great Earnestness; and not think it is enough to go into the Church, and there sit an Hour, to play the Hypocrite, and hear a Sermon; and remain afterwards as before: No, such going to Church and hearing, is no Service of God: It bettereth them not, if in the Sermon or Preaching they have not heard Christ teach in their Hearts: Going to Church maketh none virtuous, unless he heareth in the Church God's Word working in his Soul.

17. So also it is with the Sacraments; we should not think it is enough to confess and go away, if such a Custom did take away Sins without true Repentance, and that he may sin a-new afterwards: No, it is not so; whosoever is washed, and afterwards defileth himself with the same Mire, he is then as he was before.

18. Christ must absolve thee in thy Soul with his Sufferings and Death, and inspeak or inspire his Satisfaction into thee in thy Soul, else it availeth not. The Priest's Mouth is only an outward Instrument, and co-worketh in his Spirit: But if he be a Hireling, he cannot co-work; but yet the Covenant of God in Christ Jesus worketh in the repentant Heart, and absolveth it.

19. Loving Brethren, both Teacher and Hearer, who handle the Covenant of Christ, have a Care what you do; there is great Earnestness required, that you be not guilty of the Death of Christ: Consider diligently the great severe Earnestness of God, how HE hath instituted this Covenant with so great hard Pain and Anguish, through so great Reproach and Sufferings: It must needs be from a very great Cause, that this Testament was ordained with such severe Earnestness.

20. God requireth of Man again Earnestness, to the receiving this Testament: Not with cold lukewarm Hearts, only to cover over Sin with the Sufferings of Christ, and comfort one's self with it in Impenitency.

21. It is not a Forgiveness from without, which is imputed to Man from without: No, but through Christ's Blood and Death: When the poor Soul penetrateth into that, then the Sufferings, Dying, and Resurrection, together with the Satisfaction, in this Testamentary Covenant is put on to it in the Blood of Christ. This killeth Sin, Death, and Hell, and leadeth the poor Soul to the Father, in Christ.

22. It is not enough for a Man to know that Christ died for Sin, and assenteth to it, and holdeth it for true, and receiveth the Satisfaction as a Work done: No, no, there is no such receiving; but the whole Man must give itself thereinto, and must will to die in Christ's Death to the evil natural own Will, as also to wicked Lusts: And then Christ putteth on him his

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Victory and Satisfaction, and the true heavenly Spirit springeth forth through Christ's Death in his Resurrection, as a fair Flower out of the wild Earth, and there is a true Christian born, who is a Branch on the Vine Christ, John xv.

23. *Now there belongeth no great Art or Skill to this, but only a childlike Simplicity and Humility: The Ploughman is as near it as the Doctor: They must all in the Simplicity of Christ enter into Humility, and come with the lost Son, and the Publican in the Temple; there is no other Way to it.*

24. *There needs no great Speculation about it, with what trimmed Words or Behaviour Man cometh thereto, but we must come only with the Children which yield to the Father under his Rod, and pray for Grace.*

25. *He who hath learned much, and knoweth how to fit himself for it, is no more acceptable to God, than he that knoweth nothing; but yet with his whole Heart and Soul in Sorrow for Sins turneth to him, and hath Faith in the Grace, and a true earnest Purpose and Resolution to be a new Creature.*

26. *This Ground is only therefore brought forth so deeply, that every one that strive about it, might see the true inward Ground, and cease from Strife, and yield himself into the Simplicity and Love of Jesus Christ. Whereby then suddenly the Power of Satan will be diminished, and People and Nations will see that the Christians are the Children of God, if they thus walk in Love, which I wish from my Heart; for which Cause this little Book is written.*

A D V E R T I S E M E N T.

 H E R E the Reader that loves God is to know ; First, that these two little Books were copied from the Author's *Manuscript*, as he wrote them in 1623. And Secondly, that he afterwards in 1624, upon the Desire of some good Friends and Lovers of the Truth, designed (as may be seen in the foregoing Letter to CAROL VON ENDERN) for the better understanding of the simple, to bring them both into a more child-like Form ; but it is done only to Part of the third Chapter of the first Book, and no farther.

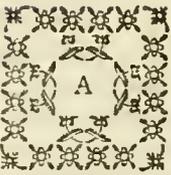
But more particularly, let the Reader take Notice that the Book is printed to the 17th Verse of the third Chapter in double Pages. And if it be well observed, it will *very much* help to the understanding of this, and all his other Writings, because, where the Expression is obscure in the one, it is clearer in the other : And besides, by varying the Expression, all may discern what Latitude the Author's Words may admit of in their *Meaning* in *all* his Books.

Further, it is certain that we may be led by the several Expressions to the true Knowledge of some Part of the Mystery.

But this is not to be attained by outward Hearing or Reading only, but by Experience : Teachers or Hearers that want Experience, are *ordinary* Teachers and Hearers, but not true ones ; for such are *extraordinary* in the Account of our Times : Such Hearers are all they that understand the Word in a feeling and sensible Manner, and bring forth Fruit in their Lives and Conversations, and have the Power of Godliness ; these can teach truly from what they know, though in a weak Measure ; but those that are called ordinary Teachers, that have only a Form of Godliness, and deny the Power of it, cannot teach at all, nor deserve so much as the Name of an ordinary Teacher ; such a one is not so much as a true Hearer. Our Saviour teaches us, that *whoever will do the Will of our Father which is in Heaven, shall know of his Words whether they are of God* : John vii. 17. And if he submits his Doctrine to be examined by every one by this Rule, why should not every Word of all others be examined by the same Rule : Let us thus do, and we shall ordinarily attain that which is indeed extraordinary, even the true Knowledge of spiritual Things, the Things of God, which are impossible to be perceived by the natural Man. And in this Manner you are desired to judge of the Author of this Book, and no otherwise.

The First Chapter.

Of Reason's viewing itself; how it useth to run in a Creaturely Form,
when it considereth of Christ and his Testaments.

1.  L L Strife and *Misunderstanding* concerning Christ's *Person* and his *Testaments* which he left behind him, ariseth from the defected Creaturely Reason, which will be a Mistress of all Things or Beings, and looketh only in the Multiplicity of Beings, and in the Variety and Difference of Beings, and doth but lose itself in such viewing, and breaketh itself off from its Center or Original, and disperseth the ^a Thoughts in the

^a Or, Senses.

Multiplicity of Beings, that they cannot see what their Ground is out of which they are sprung; and so in their Confusion and running out, break themselves off from their *Chaos*, viz. from the Eternal WORD of God, and from the Eternal Divine speaking. In which spoken Word, all Beings, together with *Understanding*, *Reason*, and *Thoughts* consist, and take their Ground and Beginning from it.

2. For if the abyssal, not natural, uncreaturely GOD, viz. the Eternal ONE, speak his WORD no more, and *that speaking should cease*, there would be no Understanding Reason or Thoughts more; also no Nature nor Creature, and all Beings would be an Eternal Nothing: For every Life ariseth from the Exhalation of the Eternal ONE, viz. from the *Abyss*; and there could be no Formability in the Eternal One, according to which, or out of which *something* might be made.

3. For if there be a Formability to a Figure, then there must also have been a Cause from whence the Form were arisen, and God were not one only God, who were without Ground, Time, and Place; for all that hath a Beginning hath a *Ground*; but that which hath no Beginning, is without Ground and Form.

4. Every Beginning goeth out of the Eternal ONE, through the Exhalation of the Eternal ONE, whereby the Eternal ONE bringing itself into Self-viewing, Perceptibility, and Findingsness, to the moving and forming of itself. Every visible and invisible Being, spiritual and corporeal, have taken their Original in the Exhalation of the Eternal ONE, and stand with their Ground therein, for the Beginning of every Being is nothing else but an *Imagination* of the *Abyss*, that the same bring itself by its own Longing into an Imagination, and modelleth and imageth itself, and apprehendeth the Image-likeness, and ^b breatheth it forth from the Eternal One to a viewing of itself.

^b Or, ex-
haleth it.

^c Or, haling. 5. Which ^c Breathing is the Eternal Word of the abyssal Deity; as a speaking forth of the Abyss into a Ground, of the unsubstantial into a substantial: In which the whole Creation, with the speaking forth, as in the Separability of the speaking, hath taken its Beginning, and doth yet *evermore* so take it. And every Life doth consist in that Separability of the speaking, where the imodeled Imagination in the Exhalation parteth itself into Separability. In which parting the Sensibility of the only Life is understood, where the one vieweth itself in the Multiplicity.

The First Chapter.

How Reason useth to view itself in a Creaturely^a Imagelikeness, when it considereth of Christ and his Testaments.

^a Imaginary Manner.

Whence the Strife about Christ's Testaments ariseth; and how the same is an empty unprofitable Thing.

ALL Strife and *Misunderstanding* concerning Christ's *Person, Office, and Being* or Substance, as also concerning his *Testaments* which he left behind him, wherein he worketh ^b *presentially*, ariseth from the defected Creaturely Reason, which runneth on only in an Imagelike Opinion, and reacheth not the Ground of this Mystery, and yet will be a Mistress of all Things or Beings, will judge all Things, and doth but lose itself in such Image-likeness, and breaketh itself off from its Center, and disperfeth the ^c Thoughts, and runneth on in the Multiplicity, whereby its Ground is confused, the Mind disquieted, and knoweth not itself.

^b At present.

^c Inward Senses or Thoughts.

No Life can stand in Certainty, except it continue in its Center, out of which it is sprung.

Seeing then the *Soul* is sprung from God's Word and Will, and yet is entered into its own Lust and Desire to will of itself: In such searching of Self-willing it cannot reach its *first Ground* from whence it sprung; and thereupon it runneth without its Ground in meer Uncertainty, till it return to its *Original* again.

Every Beginning goeth out of the Eternal ONE, *viz.* out of the *Tri-unity* of GOD, through the Exhalation, or speaking of the Unity of GOD. As a Fountain floweth from its Original. Through which flowing forth, the Unity bringeth itself into Self-viewing, Findingness, and Perceptibility, to the forming and imaging of itself. Every visible and invisible Being, both spiritual and corporeal, have taken their Original in the Exhalation of the Divine Power, and are a ^d Reflexion of the separable Will of God, and stand with their Ground therein. For the Beginning of every Being is nothing else but an *Imagination* of the *out-flown Will* of God, which hath brought itself into Separability, Formedness, and Image-likeness; wherein lyeth the whole Creation: And every *Life* doth consist in its Re-exhalation and ^d Reflexion in the same Manner.

^d Or, Resemblance or Antitype.

Seeing then that the human Life is an Out-flowing and Reflexion of the Divine Power, Understanding, and Skill, therefore the same ought to continue in its Original, or else it *loseth* the *Divine* Knowledge, Power, and Skill, and with Self-speculation bringeth itself into *Centers* of its own, and strange imaging, wherewith its *Original* becometh darkened and strange.

6. Also herein is to be understood the Ground of the *Properties*, in that the parting of the only Longing bringeth itself into Desiringness, and ^d incloseth and maketh itself essential or substantial: In which ^e Inclosibility the *seven Forms* of Nature take their Beginning, as is sufficiently declared in our other Writings.

^d Compre-
hendeth.
^e Compre-
hensibility.

7. Therefore say I, the *Cause* that Men dispute and strive about God, about his Word, Essence, or Being, and Will, is, that the *Understanding* hath broken itself off from its *Center* or Ground; which breaking off is nothing else, but that the *Properties* (which are gone forth out of the Eternal out-speaking of the *Word*, into a *Creaturely Life*) have brought themselves into Self-Lust, to the out-speaking of themselves, and in their own self-conceived Lust, have broken themselves off from the Eternal Longing ^{*} towards the Word of the Eternal speaking, and brought themselves into an own Sensibility of Nature, and confused themselves in the Forms of Nature, where all the Thoughts or Senses will dwell and run without the only God in Self-Speculation and *Reason*; and can in no wise come to their *Center* or Ground, except they sink down into themselves in the Speculation, and go again into the Ground out of which they are existed, and fall again into the Eternal speaking Word, and give their own Wills into the Eternal speaking Word, that the same own Will of the *Creaturely Life* may be out-spoken with, and in the Eternal speaking Word in the Separability of the Word.

^{*} Or, after.

8. In which re-out-speaking the *New Regeneration* of the human *Life* and Will is understood. For the human *Life* was in the Beginning of Man, in the *Word* of GOD, and by the Inbreathing of the Word into the *human Body* was manifested, and came into Sensibility, Perceptibility, and Willing. Where then the Willing hath broken itself off from the Word, wherein the *Life* was, *without Creature*, and hath brought itself into a Self-Separability and Visibility of its Perceptibility of the five Senses. In which Sensibility it now at present runneth, and seeketh the Seat of God therein, but findeth only [†] *Measurableness*, and natural and creaturely Formedness: Wherein now it striveth about its own *Center*. For the own Will hath brought itself into an own *Center*, and broken itself off from the Whole, and as to the total it is become as it were *dead*.

[†] *Messichkeit.*

9. Therefore Christ saith, *Unless ye be converted and become as Children, and be new born through Water and the Spirit, ye cannot see the Kingdom of God*, Matt. xviii. 4. John iii. 5, 7. The own Will should go again into its nothing, and then it standeth again in the first *Birth*, and will be again outspoken from the Eternal Word in a Divine Will. For whatsoever it is (whose Living and Willing willeth or runneth without the Eternal speaking Word) that same is without the Eternity, and liveth meerly in the *Time*.

10. But seeing the Soul hath its Original out of the Eternal Word as a Power thereof, therefore it cannot rest in the Being or Essence of Time, but seeketh its own *Mother*, who generated it, and brought it into a creaturely Form, but its going forth, maketh that it cannot find its Mother.

^{*} Distinguish-
able.

11. Therefore all Strife about the *Divine Mysteries* is an unprofitable Thing, and is done from without, without God, in Self-Perceptibility, where the Sensibility vieweth itself in Nature in a creaturely Form. There is no Comprehension or true Understanding or Knowledge of God, except the *image like Reason* forsake itself and sink down with its own Will into its *Center* again, out of which it is gone forth, *viz.* into the Eternal speaking *Word* of God; that it receive that speaking or breathing of God into itself again, and through the Divine Science or *Skill*, speak in a separable and sensible Form: That it be a Dwelling and *Temple* of God, wherein God's Will worketh, governeth, and willeth. Else there is no true Knowledge or Skill concerning God and his Being or Essence.

12. For no *Spirit* knoweth God or his Word and Will, unless God's Word and Will be manifested and stirring in it. Natural Reason without the Light of God seeth only the natural Image-likeness, and goeth on in its own Speculation, and frameth in itself the *Divine Being* or Essence, as if that were just such a Thing. From whence is come

As is to be known by *erroneous Reason*, which ever teacheth concerning GOD, and yet hath no true Understanding: Also it never cometh to Rest whilst it runneth on in strange imaging.

Therefore say I, that this is the only *Cause* that Men dispute and strive about God, his Word, Essence, or Being and Will; that the *Understanding* of Man hath broken itself off from its *Original*, and now runneth on in meer Self-Will, Thoughts, and Images in its own Lust to Selfishness, and imagineth to itself another Ground to the Divine willing, wherein yet there is no *true Knowledge*, nor can be so long till the *Life* returneth into its *Original*, viz. into the Divine Outflowing and Will.

And if this be done, then God's Will speaketh forth the *Divine Power* and Wonders again through the *human* willing. In which Divine speaking the Life may know and comprehend God's Will, and frame itself therein. Then there is true Divine Know-^{Or Image.} ledge and Understanding in Man's *Skill*, when his Skill is continually renewed with Divine Power, and when Divine Skill presseth forth through the Life, in that Kind and Manner, as in the *Beginning* it flowed forth from the Divine Power and Skill.

As Christ hath taught us when he saith, *Unless ye be converted and become as a Child, ye shall not come into the Kingdom of God.* That is, that the Life turn itself again into God out of whom it is proceeded, and forsake all its own Imaging and *Lust*, and so it cometh to the Divine *Vision* again.

All Strife about the *Divine Will* and Being or Essence, whereby Men despise one another, cometh from Self *Image-likeness*, that one Man comprehendeth the Image of another, viz. his *Thoughts*, and yet cannot rightly apprehend them. Where one Man sets himself in the Thought and Mind of another, and bringeth that which is his own thereinto, and compelleth that which is another's into his Meaning, and forcibly sets himself aloft in the Thoughts and Mind of another, and holdeth them for his proper own, and will make a Shew therewith, and therewith domineer in and over the Thoughts and Mind of others: Men must worship and reverence his Thoughts and Mind, and hold them to be the *Word* of God, or ^{the} speaking of God.

Thus Man deludeth himself, and *robbereth God of his Honour*, *taketh his Covenant in his Mouth*, and yet *hateth the Nurture of the Spirit of God*, which therefore reproveth him in his Conscience, that he is but an apostate *Lucifer*, and will compel others into his Image, that they shall hold it for the Word of God.

the Strife amongst the Learned in Reason, so that Men strive and dispute about God, and about his Being or Essence and Will, where each of them holdeth his Imagination for *Divine* and will have his own *Image* which he hath framed in the Imagination of his Reason to be honoured for God; whereas yet it is only a natural Image of Reason: And thus Men strive all the World over about these *Images* of Reason.

13. But a true Man, who standeth rightly in the Image of God, hath no Strife in *Religion*: For he liveth in his first Mother, who hath formed him with Soul, Spirit, and Body, and his whole Substance, into an Image: He co-willeth and acteth with her: He is resigned into her, and yieldeth his Will to her, and she feedeth and *nourisheth* him: Every Property of the true resigned Man is nourished with its Like. As first, the Body out of the *Limus* of the Earth, is nourished from the Earth: Secondly, the Body of the
 * Thoughts. * Senses and *Reason*, which is a spiritual Body, is nourished from its *Astrum* or Constellation and Stars, out of which it hath its Original. Thirdly, But the Soul is nourished in its Principle from the *Word* and Being or *Essence of God*: For it is out of God's Word brought and come into a Body.

14. Now if it bring not itself into its own Imagibility and Willing into *Self-hood*, but bringeth its Will again into the Divine speaking, then it gets its Nourishment from the essential Word of God, *viz.* from the *essential Wisdom* of God: This is its Nutrimēt, from whence it also reacheth and attaineth *Divine Skill*: For every Spirit seeth no other-wise, nor deeper, than only into its essential Imagibility; *viz.* into that Essence wherein it worketh, so that the same hath made it Imagelike through the Imagination: Therewith it formeth itself, and in such Essence vieweth itself, and *so high* also is its Knowledge.

15. Therefore saith Christ: *Except you turn again with your Will and Imagibility, and become as a Child*, who hath no Imagibility in its Imagination, *you shall not see God*. Also, *ye must be new born again, or else ye shall not inherit the Kingdom of God: That which is born of Flesh*, *viz.* of fleshly Image-likeness, *that is Flesh*, and cannot inherit the Kingdom of God: But that which is formed and *generated spiritually*, and through the spiritual Imagination, *that is Spirit*, John iii. 6. *For to be spiritually minded is Life and Peace, and to be fleshly minded, is Death, and Enmity to God*, saith St. Paul, Rom. viii. 6, 7.

16. Into what the Spirit of the Will bringeth itself with its Imagination, so that it impresseth and comprehendeth it, therein also it *imageth* itself into *Being* or *Essence*: For no Spirit can bring any Thing to pass without Being or Essence: If the Eternal One were *not essential*, all would be nothing: And if that ONE had not a Will, there would be no Desire, nor Power, nor Word, nor Essence.

17. Indeed, we acknowledge that the Will of the Abyſs hath brought itself into a Longing and Imagination, of itself; whence *Nature* and *Creature* have their Original: Whence also the natural Life hath its Original; which now also out of the Partibleness of the exhaled Will, hath its *own Will* and Imagination, to form and image itself according to its Longing and *Desire*: As we see such changing in Nature, how Nature imageth itself into so many Kinds and Properties; and how those Image *Properties* do every one desire their Like again.

18. Seeing then we understand in Man, that he especially above all other Creatures desireth and longeth after *three* Properties. As first he longeth according to his ^h apprehensive Understanding, after the *bidden* God: And though indeed he seeth him not with bodily Eyes, yet he desireth him. Secondly, He longeth after his *Astrum* or Constellation, out of which the Mind and rational Life is proceeded; therefore the rational Life longeth again after its Mother. Thirdly, He longeth after the *Stars* or Powers of the Earth and the other *Elements*, and desireth them for his Nourishment; and therefore we know also by this Hunger of his, that he must have his Original out of these *three*: For there is also such a threefold *Spirit* out of such an Original to be understood in him; and

But a true Man inclineth himself to his Original, and forsaketh all Images, and desireth no Self-Imagibility of his *Understanding*, except what God will frame and speak with and through him; and despiseth *none*, but only distinguisheth the true from the false, the good from the evil, and teacheth the Truth with Divine powerful Outflowing and Will.

All Disputation concerning God's Being, or Essence and Will, is performed in the Images of the Senses or *Thoughts* without God: For if any liveth in God, and willeth with God, what *needeth* he dispute about GOD, who, or what GOD is?

But that he disputeth about it, is a Sign that he hath never *felt* it at all in his Mind or Senses, and it is not given to him that God is in him, and willeth what he will. It is a *certain* Sign that he will exalt his own Meaning and Image above others, and that he *desireth* the Dominion.

Men should friendly *confer* together, and offer one another their Gifts and Knowledge in *Love*, and try *Things* one with another, and hold that *which is best*, 1 Thes. v. 21. And friendly *instruct* one another, and not so *stand* in their own Opinion, as if they could not err: Seeing we have a mighty Enemy against us, who suddenly bringeth strange Images into Man's Thoughts, and maketh Men *insult*; whence Sects and Schisms exist.

It lyeth in no Man's Person, that Men should suppose that the Divine Understanding must come *only from such* and such: For the Scripture saith, *Try all Things, and hold that which is good*, 1 Thes. v. 21.

The Touchstone to this Knowledge, is, First, The *Corner Stone* Christ: That Men should see whether a Thing enter out of Love into Love; or whether alone purely the Love of God be sought and desired; whether it be done out of Humility or Pride: Secondly, Whether it be according to the *Holy Scripture* of the Bible: Thirdly, Is it according to the human *Heart* and Soul, wherein the *Book of the Life* of God is incorporated, and may very well be *read* by the Children of God: Where then the true Mind hath its *Touchstone* in itself, and can distinguish all Things: If it be so that the Holy Ghost dwell in the Ground of the Mind, that Man hath Touchstone enough; *that will lead him into all Truth*.

then also such a threefold *Essence* or Substance, wherein his Spirit worketh, where every Operation longeth after its first Mother, and receiveth its Nutriment from her.

19. But seeing the *Soul*, viz. the inward Ground of Man, in *Adam* the first Man, hath with its Longing and Desire out of its first Mother (out of its first Original) viz. out of the Divine *Word* and Will, turned out into the Operation of the Constellation and Elements, and formed itself in that Operation, and plowed itself into a *strange* Imagination, whereby the Divine *Food*, viz. the essential Wisdom of God, is withdrawn; from which, with its longing Desire, it hath broken off itself; thereupon it is wholly blind as to God, and the first *Divine* Essence (wherein God created it) is departed.

20. When the Soul brought its Imagination from that [Divine *Essence* or Substance] out of, and into the *earthly* and Astral Property, then also its Body, wherein the threefold Spirit worketh, became wholly earthly, gross and *bestial*; for into whatsoever the Imagination of the Spirit bringeth itself, such a *Body* also is, through the Impression of the spiritual Desire. As we see in Man, that he hath gotten a gross earthly Body, wherein the Principles now stand in meer Strife, Contrariety, and *Enmity*; from which Pain,¹ Corruptibility, and Death exist: Which yet God did forbid him in Paradise, while he yet stood therein, *that he should not eat of the Knowledge of Evil and Good*, with the Imagination, *else he should fall into such Necessity, Misery, and Death, and die to the Kingdom of Heaven*, as it is also come to pass, *Gen. ii. 17.*

21. When the Soul brought itself into the earthly Imagination, it brought itself into the earthly *Image*, and lost the heavenly Image; whereas it should image itself into the essential *Wisdom*, viz. into the holy heavenly essential *Word*, and take its Nourishment therefrom; then it imaged itself in the outward *Astrum* or Constellation, and in the Serpent's and Devil's *Desire*; whereby in its noble Image it became a Wizard and *Monster* in the Sight of God, and lost its Angelical Form which it had, as also *Paradise*, and the Kingdom of Heaven; and now with its Ground stood in the Impression of *Darkness* in the Anger of God, and must have ever stood in such wizardly Image, if the great Love of God had not come to help it again, and that the Divine Word, viz. its first Mother (its first Original) had not again inspired or spoken the *Grace* into it; so that the same Word would, with its most inward Secrefy and *Love*, give itself again into the Ground of the Soul with a new Well-Spring and Fountain, and bring the Soul a *new* Nourishment into its Life, whereby its natural fiery and painful Property becometh changed into the Image of God again.

^k Adverse. 22. Which great Divine Love would be a *Death* to the ^k contrary Will, as also to the Serpent's and Devil's Poison, and slay the monstrous Image and *false* Imagination, and bring the first Image again into a new Life, which new Life in this introduced Love, should again eat of the essential Wisdom of God, and with its Desire image itself therein, that the true *Divine* Science may be manifested therein again, and might work in a creaturely Life, and so bring itself ¹ together into a creaturely *Imagibility*.

¹ In the Midst. 23. To which *End* also God created Angels and Men, because he would image his Eternal Knowledge with the essential Wisdom in ^m *Forms*, in and with which the Eternal Spirit playeth, and hath thereby erected a *Harmony* of Divine Fullness of Joy, to the endless Solace of such Images, viz. of the Angels and Men, and those who have their *Rise* out of God's Word and Power.

24. And even therefore it is that the Eternal Word of the Divine Exhalation, with the Manifestation of so great Love and *Grace* (which inspired or spake itself again in Paradise

Christ's Testaments are a secret Myſtery, and are proffered to the *Minds* and *Thoughts* that are departed from, and come again to God, where the *Life* bringeth itſelf to God again, and ſo will the *Thoughts* that return to God be firſt fed with *Divine Power* and *Underſtanding*: The ſame afterwards *kindle* the *Life*, that it hungereth after God; to which afterwards is given *Chriſt's Fleſh and Blood* for a ^b *Pledge* and *Seal*, and the *Divine* ^h *Or Pawn*; *Effence* or *Subſtance* will be imprinted therein; whence the *Life* is brought again into its ^{or} *Earneſt*. Original, *viz.* into *God's Power* and *Word*.

A *false Thought* or *Mind* of *Man* is nourished again by its *Likeneſs*, *viz.* from its own *Conjeſture*, or from *Highneſs* of *Mind*, or from the *Subtilty* of the *Serpent*: And theſe it deſireth to exalt, and put into an *Image*; and that *Image* is a *Branch* on the *Tree* of *Satan*.

Now that *Man* which is *fed* from the *Divine Power* and *Spirit* in his *Mind* and *Thoughts*, he is *divinely minded*, and *bringeth forth good Things* out of his *good Heart*.

But that *Man* who is fed in his *Thoughts* from the *Power* and *Will* of the *Fleſh*, he is *fleſhly minded* only.

When *Reason* conſidereth of *Chriſt's Testaments*, and thinketh and conſidereth how yet *Chriſt* can be *preſent* in his *Testaments*, then it thinketh it is done after an ⁱ *image-like* ⁱ *Imaginary* Manner.

And when it knoweth that it is not done in an *image-like* Manner, then it falleth quite from that, and thinketh *HE* is *preſent* only in *Remembrance*: As when his *Word* is *preached*, then he worketh thus only in the *ſame* powerfully; and ſo it thinketh alſo concerning his *Testaments*, that *Chriſt* worketh only ſpiritually *in the Faith*; and that the *Testaments* are *only Signs* or *Symbols*, whereby we ſhould inſtruct ourſelves what he hath done for us, and therewith *only* declare his *Death*, and the *ſhedding* of his *Blood*, and ſhould keep it in *lively Remembrance*, to our *Comfort*.

Thus *Reason* underſtandeth nothing at all of the *Kingdom* of *Chriſt*, much leſs of his *Perſon* or of his *Office*; and in that *Reſpect* *Men* diſpute and ſtrive about it, and will needs attain it with the ſearching of *Reason*; all this attaineth not the true *Underſtanding*: For *Chriſt's Testaments* are *heavenly*, and *Reason* is *earthly* and *worldly*: It ſeeketh *Chriſt* in the *Time* [or that which is *temporary*] and if it find him not therein according to their *Power*, then it ſuppoſeth *HE* is *preſent* only to the ^k *Thoughts*, which ^k *Or Senſes*. caſt themſelves up to *Heaven*: But this will *not* renew the *Life*, and bring it into *God* again: It will *not make* the *New Birth*.

All *Strife* cometh from hence, that *Men* do not underſtand that *Heaven* wherein *Chriſt ſitteth at the Right Hand* of *God*; that he is in this *World*, and that the

after the Fall) is become Man, and hath introduced its essential Love, viz. the essential Wisdom of God, again into our heavenly *Ens* and Substance that was faded as to God; and hath made our Substance, that was faded as to God, *living in him*, with the Introduction of his living Divine Essence: And with this introduced essential Love, which gave itself *in* with the Essence of our Souls, as also into our Flesh and Blood, hath with its Will and Desire *broken* the monstrous Will of the Soul, viz. the self-fixed image-like false Desire, as also the *Devil's* Imagination, which he had introduced into Man; and hath with his Love brought the false Properties into the *Temperature* again; and is become *Death to Death*, which held us captive, so that it must die to its Wrath and ^a Corruptibility in this introduced Love, and suffer the *human Life*, in this Love to spring forth through IT, to a *new* Will and Eternal Life.

^a Fragility.

25. This new introduced Love and Grace hath given itself together into the breaking of the human Life, viz. into the *dying* of Man, in the Person of Christ, and brought the human received Own-will, with itself, into Death, and broken it; and hath suffered the human Image, (which the Own-will, through its Imagination and Desire of Self hood, hath made thus gross and *vile*, and brought it from the first Angelical Image into such a Monster) to hang upon the Cross, and there to be put to Scorn; and so hath borne the *Eternal Scorn* which Man must have borne, as a ^o Spectacle upon the Cross. And there openly made it appear before all Angels and Spirits, how this great Grace of Love would *destroy* the Devil's introduced Desire, and Death also; and with this new introduced Love *spring forth* through Death, and bring forth the human Life through Death, and change the Wrath of the Anger of God into Love, and make Darkness Light, and through this new introduced Love, convert and *transmute* the gross (earthly) human Image into a heavenly Image again.

^o Triumph, or Show.

26. As the Impurity of Gold is changed in the Fire, or much more, as a Man may by the *Tincture* turn Copper, Lead, or gross Iron into Gold; so also is the human Spirit, together with the Body in their *three Principles*, changed into the Divine Power and Property, and through Death brought into an Eternal Life, which consists in Power and Glory in the Will of God.

27. Where now we understand that the human Soul in this transmuted new Birth, and introduced Love, doth again eat of the *essential* Wisdom of God, and with its Will [imageth or frameth] itself in the Divine *Science*, and therein hath Divine Skill and Knowledge: And so by such Resurrection through the Death, (where the Man Christ in the Divine Power is arisen through Death, and hath made Death Life) is become a *Lord over Sin, Death, the Devil, and Hell*, and hath borne all of them in its Resurrection, as a ^p Spectacle on the human Soul and Body, as a Victor over them.

^p Show, or Triumph.

World standeth in Heaven, and Heaven in the *World*, and are in one another, as Day and Night.

The inward Ground of the Word, out of which the *four Elements* are sprung, is the Heaven, *viz.* a spiritual World: In that inward Power Christ ruleth, true God and Man, through the outward World: For where Christ saith, *Matt. xxviii. 18, 20. All Power is given to me in Heaven and on Earth: Also, I am with you always till the End of the World: Also, He shall rule over all his Enemies, till all his Enemies are laid under him as a Footstool,* 1 Cor. xv. 25. Psal. cx. 1. This is to be understood of his inward Kingdom, where, in the *inward* Power he ruleth over the outward earthly, and also the hellish.

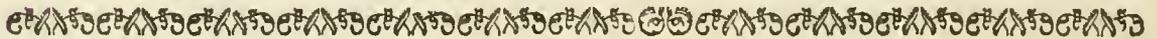
For the outward World is sprung out of the inward spiritual World, *viz.* out of Light and Darknes; which *Fabrick*, before the Office of Christ stood in the Eternal Creator's Office, who from Eternity hath wrought [or effected] Light and Darknes, *viz.* the spiritual World; which *Fabrick* is flown forth and become visible, and brought by God into a Creation, wherein Light and Darknes, *viz.* Good and Evil, rule one with another: Where is understood *Hell* and Pain in the flowing forth of the Eternal Darknes, and the *Light* of Nature, in the flowing forth of the Light; and in that where Evil and Good ruleth alike, is understood the Kingdom of *Nature*, with hot and cold, and all other Properties.

This Dominion hath God given to the *Office* of Christ, that he being both true God and Man, should rule over all the Propriety, and Self-willing of this Kingdom, where Evil and Good rule one in another. As the *Sun* in the visible World ruleth over Evil and Good, and with its Light and Power, and all whatsoever itself is, is present *every where*, and penetrates into every Being, and yet in its image-like Form doth not pluck away to itself with its Efflux, but wholly *giveth* itself into every Being, and yet ever remaineth whole, and nothing of its Being goeth away therewith: Thus also it is to be understood concerning Christ's Person and Office, which ruleth in the inward spiritual World visibly, and in the outward World invisibly, and thoroughly penetrateth into the *faithful Man's Soul, Spirit, and Heart*. As the Fire gloweth through the Iron, and as the Sun worketh through an Herb, so that the Herb becometh solar, [or filled with the Virtue of the Sun, and as it were so converted by the Sun that it becometh wholly of the Nature of the Sun;] so Christ ruleth in the resigned Will, in Soul and Body over all evil Inclinations, over Satan's introduced Lust, and generateth the Man to be a new heavenly Creature, and wholly floweth with itself into him, both as to Divine and human Power, so that the faithful Man becometh a right *Branch on his Vine*, in which, God and Man (as to that same inward New Birth) dwelleth.

28. And here may be rightly mentioned what Christ saith, *John xvii. Father, the Men were thine, but thou hast given them unto me, and now I give them this Victory, viz. the New Life introduced into Death, that Death in them also may be destroyed, that they in my Power may go through Death, and in my Power be also thus transmuted, and through my Resurrection come again to thee; and as I am arisen from the Dead, and have brought their (by me assumed) Humanity, to thee; so that I, as true God and Man in one Person, am one with thee, and have possessed the Throne of Glory: So Father, I will also, that those whom thou hast given me, be where I am, and see my Glory.*

29. Now seeing Christ hath said, *John vi. He is the Bread that is come down from Heaven, that giveth Life to the World, and that we should eat his Flesh and drink his Blood; and that whosoever eateth and drinketh the same, he would remain in them, and they should remain in him; and whosoever eateth not nor drinketh not the same, they have no Life in them: Also, John iv. He would give us the Water of Eternal Life, and whosoever should drink thereof should thirst no more, but it would flow in him to a Fountain of Eternal Life, and Streams of living Water should flow from him.*

30. Therefore here-following I will set down a short fundamental Exposition, what his Testaments, which he left behind him, of *Baptism* and the *Last Supper*, are; what, baptiseth, and is baptised; how it is done, and to what *Profit* and *Effect* it is done; also how the Participation of his *Body* and *Blood* in his Testaments is effected; with what *Mouth* and what *Food* it is; also who partaketh thereof worthily; and how it is with the *Unworthy*.



The Second Chapter.

Of the Institution of Baptism, what it is, who it is that baptiseth, and what is baptised: And how the ^a Water-Baptism is to be understood.

^a Or Baptism of Water.

I. HEN any will kindle a Fire, they must have some Substance that will take Fire; it must be a Substance wherein there is an *Oil* and *Water*, or it burneth not. For if they cast a *Stone*, or the like into the Fire, it will not so burn as to come to a ^r shining Light; so also it is to be understood concerning the Soul, when it brake its Desire off from God's Essence of Love and Meekness; which Divine Meekness in it was a

^r Blazing.

^s Assuaged, or spiritual Oil and Fountain of Water, wherein it ^o allayed its fiery Source, and therein its refreshed.

^t Text.

Impressed.

^u Impression.

^u Or is not of ling [of Light] as a hard Stone which lyeth in the Fire, and yet ^u is not properly the ^a Light Fire. same with Fire, because of the *hard* ^t Compression of the Stone.

Now herein consist the Testaments of Christ, that he offereth himself to the ¹ Faith, that he will give it his Flesh and Blood, and all Grace, and spiritually *dwell* in Man, as the Sun dwelleth in the Plant, and maketh the Fruit ripe and ^m tender.

¹Text, *Glauben.*
Vide Chap. ii.
Ver. 1. on the
second Side.
^m Or supple.

So in like Manner is the poor fallen earthly Man, who perished in Soul and Body, again renewed, and wrought out to be a heavenly *Fruit*; where in the End *only* the Grossness of the Flesh falleth from him, and the Spirit together with the Soul remaineth in Christ, and also here in this Life, according to this indwelling Power, *dwelleth in Heaven*; concerning which St. Paul saith, *Our Conversation is in Heaven*, Phil. iii. 20. But the Body is in the World, and of the World's Essence: And now as the Heaven penetrateth the World, and giveth it Virtue and Power; so also Christ throughly penetrateth the outward Man with his inward ruling Power, and *resisteth* the vain Lust of the earthly Nature.

Therefore say I; *none* understand any Thing of God, except God work it in his Mind and ⁿ *Thoughts*; for all natural Knowledge is outward in the World, and ariseth from its ⁿ *Astrum*, and runneth on in Surmisings, *doubting* whether a Thing be so or no: But the Spirit of Christ *assureth* in the Soul and Spirit of his faithful, and *witneseth in them that they are God's Children*, Rom. viii. 16.

Now how this present essential Participation is effected, and what the Covenant of Grace between God and Man is, both of the *Old* and *New* Testament; what *Baptism* and the *Supper* of Christ are, shall be declared in the following Chapters.



The Second Chapter.

Of God's Covenant after the Fall; what the Fall of Man is, and how God hath bound and united himself with him again. What the Circumcision in the Old Testament, and the Baptism in the New are.

WHEN any will kindle a Fire, they must have some Substance that will take Fire; it must be a Substance wherein there is an *Oil* and *Brimstone*, or it burneth not. For if they cast a Stone, or the like into the Fire, it will not *so* burn as to come to a shining Light; so also it is to be understood concerning the poor Soul when it brake its Desire off from God's Essence of Love and Meekness; which Essence in the Beginning was in it, as a spiritual Oil and Water, and it was as a spiritual Brimstone, wherein the Light of God did burn; then it brought itself into its own Desire, whereby it was shut up as a *hard Stone*, and lost all its Love and Meekness, and was as a burning Brimstone Spirit, which could not be remedied, unless the Oil of Divine Meekness and Love flowed into it again.

2. And yet a Man may understand that there is not only a *hot* Fire in the perished Soul, as a hot burning Fire-Source, but also a *cold* Fire-Source, wherein hot and cold stand in eternal Strife and ^z contrary Will, as the Cause of the true *Fire*, viz. a dark Fire-Source of Anguish, wherein there is always a *Desire* of kindling, and yet no kindling may be effected, because of the strong ^y Compression: And that the Substance of the oily and watery Meekness *is gone*, and is shut up in such a hard and indissoluble Death.

^z Or Opposition.

^y Text. Impression.

3. And this is now that which God said to *Adam*: *The Day when thou shalt eat of the Tree (or Fruit) of the Knowledge of Good and Evil, thou shalt die the Death.*

^e Text. Impression.

4. Thus the poor Soul is *poisoned* through false Imagination, and through its own ^z Compression of its Desire is come to be such a hungry Fire-source, which is only a *shutting in* of the true Life, and a Ground of Darknes, a Source of Enmity and Contrariety, wherein there is no more any true *Ens*, wherein the Life might bring itself into Light.

5. As a hard Stone is shut up, so the Soul was shut up, and was out of the good Love-Life a Poison-Life, after that Manner as out of *Angels* there became *Devils*; which now also are of such a horrible, poisonous, stinking Fire-source in their Essence, and *cannot* attain the kindling of the Light: The Cause is this, that they are become Enemies of the Divine Love; that the Love is to them a Death of their evil Will and Essence, which would slay their false Life in the twinkling of an Eye, if they did but come therein.

^a Text. Impression.

6. This ^a compressed Substance of the Soul, *perished* as to God, and blind as to God, the great Love of God, out of *meer* Grace came again to help, as soon as the Soul together with the Body was thus fallen, and spake in, or breathed in itself again into the *Center* of the Soul, viz. into the compressed, shut up, and vanished heavenly *Ens* of the Soul, viz. into the Source of Meekness which it had, which was no more moveable.

To this flowing into the human Property there must be a Subject, as a *Medium*, or Means, or ^o Antitype, whereby it may be done; whereinto also the human *Faith* entered, and received the Virtue or Power through a *Medium* or Mean.

This *Medium* in the Old Testament is the *Circumcision*, together with the *Sacrifices*; and in the New Testament it is the Holy *Baptism*, and *Supper* of Christ, together with the *Word taught*, whereby the Divine Love and Meekness, as the right ^p anointing Oil of Divine Power is again flown into ^{*} Faith; and so the shut Mouth of the Soul is received into, and comprehended in the Covenant of God, and opened again by the sweet *Grace*, so that it can again eat of the heavenly *Manna*.

^o Resemblance, or Thing of the like Nature.

^p Balsam, or Unction. *Glauben.* See Chap. i. Ver. 28, on the second Side.

What signifieth now this anointing?

Answer. Nothing else, but that as Man is *tinflured* again in Soul and Body, and so thoroughly penetrated and healed, that he is *capable* of the Divine Power again, *viz.* of the Divine Fire of Love; so must his Brimstone Spirit of the wrathful fiery Soul, perished as to God, be remedied again by the Covenant of God, by such an *anointing Oil*; as with the Baptism there is poured into it the *Water* of the Eternal Life of Divine Meekness, and in the Supper is poured into it the *Fire-burning Love* in the Life of our Lord Jesus Christ.

Reason saith: *Cannot God forgive Man his Sin without a Medium?*

Answer. The Matter was not about Forgiveness: The Soul wanted not *only* Forgiveness but a *new Birth*. It had brought itself into Own-will, and quite broken itself off from God's Will, whence the Eternal Darkness existed in it: For the Source of its Life, *viz.* its own *Separator* (understand the *Cause* of its creaturely moving and Life) had lifted up itself, and the Properties of Life were quite gone forth from their *Temperature*, and had brought themselves into a strange burning Fire, *viz.* into an anguishing Heat and Cold, into Eternal Hunger and Thirst, into Horror and *Despair*; where, in the Life of the Body and of the Soul, all Properties were *against* one another, and Man stood in an Eternal *dying* Source: He was become quite blind and dead as to God; and the more he moved himself in his own Ability to apprehend God, the greater was his anxious Source: For the poor Soul was by *Lust* gone into Earthliness, wherein Satan and the Spirit of Error had captivated it, and made it wholly *monstrous*; and now the more it sought Rest therein, the greater was its Pain.

And this now is that which God said to *Adam*: *The Day when thou shalt eat of the Tree of the Knowledge of Good and Evil, thou shalt die the Death*, Gen. ii. 17.

Thus the poor Soul is *poisoned* through false Imagination, and through its own ^q Compression of its Desire, is come to be such a hungry Fire-source, which is only a *shutting in* of the true Life, and a Ground of Darkness, a Source of Enmity and Contrariety, wherein there is no more any true *Divine Ens*, wherein the Life might bring itself into Light.

^q Impression.

As a hard Stone is shut up, so also the Soul was shut up, and out of its good Life there became an evil Life; as out of *Angels* there became *Devils*, which now also are of such a horrible, poisonous, stinking Fire-source in their Essence, and *cannot* attain the kindling of the Light, and are an Enemy of all Love and Truth.

This compressed blind Soul-substance, and *perished* as to God, the great Love of God came again to help instantly after that Fall, and spake itself in again into the *Center* of the Life, as a new Covenant, *viz.* into the Source of Meekness which it had, which Love-source in it was no more moveable.

7. Into this [Soul] the moveable Power spake in itself again to be a new *Center* and *Covenant*, that God would in the Fullness of Time in this inspoken Voice of *Grace*, and in Man's vanished heavenly *Ens* introduce and manifest his living *Ens*, viz. the essential Word of his Power and Wisdom, with the most high Love, viz. the Name JESUS out of JEHOVAH, and therewith make the vanished Essence or Substance of the heavenly Part living and growing again, whereof the Soul should eat, and thereby its anxious Fire-source would be transmuted and changed into a Love Fire.

8. This *inspoken* Grace-Word of the Serpent-Destroyer, that is it now, which the Souls of the holy Children of God *before* the Incarnation of Christ, have kindled, that they believed God and his *Promise* of the fulfilling that was to come: And in *this Faith* have they sacrificed.

9. For their Sacrifices, especially of the first *Fathers after* Adam, were only that they represented an Image or Figure, how the Soul should be sacrificed in the Fire of GOD's Wrath; and how through this inspoken Grace-Ground and Covenant, the Soul should be transmuted in the Fire of ^b God's Wrath, and changed into a Love-Fire, and how it should enter into the Death and dying of its Self-Will with the false Imagination, and should burn away the false Will in the *Fire of Wrath*, and in the Power of this inspoken Grace of the Love and Meekness of God, go forth through the *Fire* into a clear *Light*, and so become a new-born Child, that is no more dark but light: And how the introduced Poison of the Serpent must sever itself therefrom, as the *Smoke* severeth itself from the Fire and Light; so that then the Fire and Light becometh a clearer Glance, and no more shut up, as in the *Wood* it lyeth shut up in the *Essence*.

^b Or God's
Wrath Fire.

10. This Image, Type, or Figure, they set before them with their Sacrifice, and introduced their Imagination thereinto, with the inspoken Grace of *the Seed of the Woman*, and Serpent-Destroyer; that so their *Imagination* might form, mould, or image itself in the Figure of Christ, that so the Spirit of their Will might stand in a ^c modelling, wherein it might work in the Grace.

^c Or Imagining.

11. For without Substance no working can be; therefore they imagined or typified to themselves the *Regeneration*, with the Sacrifices by Fire, and formed or imaged in them the Serpent-Destroyer in the *Fire*, how HE would change God's Fire of Wrath in the Soul's-Fire into a Light and Love-Fire, and how the Enmity would *sever* itself from the Soul; and how the Soul should through Christ's Death (where the Love of God gave up itself into this Fire) be changed into an Angel.

12. By this immodelled Image or Type they pierced with their Desire and earnest Prayer to God; and God's Word of Grace also thus had modelled and inspoken itself in Men: And now there was a Conjunction between God and Man; for the human Desire went with this Image into God, and God's Love-Desire went into this Image of the Serpent-Destroyer; and so the Desire of Man brought this Image of the Imagination into the Sacrifice; and so the Sacrifice was kindled with the holy Fire.

Note. And it was not a common Fire that they had. If thou *Babel*, couldst understand this, it were well for thee, and thou *wert* delivered from the Fables wherein thou runnest on thy Course.

13. *This* holy Fire consumed their Sacrifice through God's Imagination and kindling; to signify how ^d the bestial Image of Man should be *preserved* in the Fire of God, and the *Grossness* of the Element be consumed; and out of the Fire's Consuming should go

^d Or Animal
Image.

And did set into the human perished heavenly *Ens*, his new Grace-Covenant, viz. the Destroyer of the Serpent; that God would in the Fullness of Time, in this inspoken Voice of *Grace* introduce thereinto, and manifest therein his living *Ens*, viz. the living Word of his Power and Wisdom, with the most high Love, viz. the Name JESUS, and therewith make the vanished Essence or Substance living and growing again; from whence the Soul should again eat of the heavenly Substance, whereby its anxious Fire-Source would again be changed into a Love-Fire: Of which *the dry Rod of Aaron*, [mentioned] by *Moses*, which grew again and bare *Almonds*, was a ^r Figure.

^r Text, Bild.
Image, or
Type.

This inspoken Grace-Word of the Serpent-Destroyer, is it now, which the Souls of the holy Children of God, before the Incarnation of Christ have kindled, that they believed God and his *Promise* of the fulfilling that was to come: And in *this Faith* have they sacrificed.

For their Sacrifices, especially of the first *Fathers* after Adam, were only that they represented an Image or Figure, how the Soul should be sacrificed in the Fire of God's Wrath; and how the Soul should through this inspoken *Ground* of Grace and Covenant, in the Fire of God's Wrath be changed into a Love-Fire: How it should enter into Death and a dying to its Self-Will of false Desire: How the false Will should be burned off from it, and in the Power of this inspoken Grace of the Love and Meekness of God, spring up or go forth through the *Fire* into a clear *Light*, and so become a new-born Child, which is no more dark but light; also did live no more in its own Will, but in God's Will: And how the introduced Serpent's Poison in this Transmutation doth sever itself therefrom, in that Manner as the *Smoke* severeth itself from the Fire and Light; whereas then the Fire and Light becometh a clearer Glance, and is no more shut up, as it lyeth in the Essence of the *Wood* shut up: Even as the (Holy) Divine Fire of the Soul was through Sin thus also shut up, which *none* could unshut and kindle, but only the Love of God in this incorporated Grace-Covenant.

This Image, Type, or Figure, they set before them with the Sacrifices [looking] upon the future fulfilling, and introduced their Faith, with the inspoken Grace of *the Woman's Seed* and Serpent-Destroyer; that so their *Faith* might thus form or mould itself in the Figure of Christ, that the Spirit of their Will might stand in the Figure and Image of Christ, that their Faith might work in that incorporated Grace.

For without Substance no working can be; therefore they imagined or typified to themselves the *Regeneration* with the Sacrifices by Fire, and formed or imaged in them the Serpent-Destroyer in the *Fire*; [typifying] how he would change God's Wrath-Fire in the Soul into a Light and Love-Fire; and how the Enmity would sever itself from the Soul; and how the Soul should through Christ's Death, (in which the Love of God would give up itself into this Wrath-Fire) be changed into an Angel.

By this immodelled Image or Type, with their Desire and earnest Prayer they pressed through the Sacrifice to God; and God's Word with the Grace, had thus also with the Covenant modelled itself in Men: And now there was a Conjunction between God and Man; for the human Desire went with this Image through the Sacrifice in the holy Fire into God, and God's Love-Desire went into this Image of the Serpent-Destroyer: For God kindled the Sacrifice with the holy Fire.

And it was not a common Fire that they had in their Sacrifices, though they used Wood and Sacrifices thereto: Yet their Fire was not from a Stone and a Steel, but from the highest Tincture of the Paradisical Ground, from whence the Fire of Life is sprung: If Man could understand it, and did not so run on in Blindness, it were well for him, and he were delivered from *Babel* and Fables.

This holy Fire consumed their Sacrifices through God's Imagination and kindling; and there the human introduced Will, which hangeth to Earthliness, is cleansed, and in the holy Fire purged and ransomed from Sin, upon the future fulfilling. For the

forth the right, true, created, pure, bright spiritual Image in *Adam*, which through this great Love shall be preserved and brought through into *Clarity* by the Fire; in which new Image, the Love itself would be the Fire of Life, that it might *no more* imagine and imprint Falschood.

Note.

14. With such an *Imagination* and *Belief*, or Faith, the first Men *before* Christ's Time, (before he manifested himself in this incorporated Grace-Covenant, and became Man) were apprehended and *taken* into the living Word of God, *viz.* into that Grace, wherein their Soul came into Divine Rest, until at the *fulfilling*, that Christ fulfilled this Process; and arose from Death; and then he also with his Life and Substance in them, *viz.* in their inward Ground of the heavenly Part which vanished in *Adam*, arose; and they *have* put on Christ, as to the Soul and spiritual Substance, and so now wait for their Body out of the *Limus* of the Earth, *viz.* the third Principle, *viz.* the outspoken, formed; substantial, *outward Word*, with its Spirit of the Resurrection at the last Day: As also it is thus to be understood concerning Christians, which here *have* put on Christ.

Note.

15. This Ground of the *holy Fire* began with *Adam* and *Abel*: When *Abel* and *Cain* sacrificed, *God* looked graciously on *Abel's* Sacrifice; for the Image or Type of *Christ* stood with his Imagination of Faith therein; therefore *God* kindled his Sacrifice with the holy Fire, and it was acceptable before him; for *it* was a Conjunction with the Divine Desire. But *Cain's* he looked not graciously on, for he had not *such* Faith or Belief, but stood in the perished Nature's own Lust and Desire, and had imprinted or imaged to himself the Kingdom of *this World*; and therefore the holy Fire would *not* kindle in his Image or Type.

16. For *Cain* stood in the Image of the *perished Adam*, as a right Figure of *Adam* after the Fall: And *Abel* stood in the Figure of the New Regeneration, *viz.* in *Christ's* Figure [signifying] how Christ would with his Sacrifice go into Death: And so the Image of the perished *Adam* stood near *Cain* [signifying] how Christ was come to seek lost Man, and to generate him anew with his Sacrifice.

17. But as the Vanity of Men got the *upperhand*, and their Nature became still more evil and shameful, then was quenched this *understanding* of the holy Fire among them, till the Flood came upon them and destroyed them; which was a Type of the *Baptism* [signifying] how the Water of Eternal Life, *viz.* God's substantial Meekness, would drown and quench that false Fire, *viz.* the false Life of the Soul; and how the Soul would grow up out of the holy Water in the Meekness of God to a *new Life* of Light.

• With.

18. But when God renewed his Covenant with *Abraham*, which was established in Paradise, then HE gave him the Figure of Christ again * in the *Circumcision* [signifying] how Christ with his heavenly Blood would cut off Sin and Vanity from our unclean Birth; and therefore the *masculine* Persons must be circumcised in that same Member, whereby the human Propagation is effected.

Ground out of which this holy Fire came, manifested itself *afterwards* in Man's Life, in the Person of Christ.

Thus stood the Figure in their Sacrifices [to shew] how the earthly Image of Man should be preserved in the Fire of God, and how the *Grossness* of the Elements should be consumed, and out of the consuming of the Fire should go forth the right, true, created, pure, bright, spiritual Image in *Adam*, which in the Fire of God's Wrath, through this holy Fire of the great Love should be brought into *Clarity*: In which new Image the great fiery Love would itself be the Fire of Life, that it might *no more* imagine Falsehood.

With this Faith the first Men *before* Christ's Time, (before Christ manifested himself in this incorporated Grace Covenant, and became Man) were apprehended and *taken* into the living Word of God, *viz.* into the Grace, wherein their Soul came into Divine Rest; *Note*, till Christ *fulfilled* this Type, and arose from Death; and then he also with his Life and Substance in them, *viz.* on their inward Ground of the heavenly Part which vanished in *Adam*, arose, and was manifested, and they put on Christ in Soul and Spirit, and so now wait for their Body out of the *Limus* of the Earth, *viz.* the third Principle of the visible World's Property, *viz.* the formed, outspoken, substantial Word of the Resurrection at the last Day: As also it is thus to be understood concerning Christians.

This Ground of the *holy Fire* began with *Adam*, with *Abel*, and *Cain*: When *Abel* and *Cain* sacrificed, *God* looked graciously on *Abel's* Sacrifice, and kindled it with holy Fire, and *the sweet Smell went up before the LORD*: For the Image or Type of *Christ* in his Faith stood therein, therefore *God* kindled his Sacrifice with holy Fire, and it was acceptable before *God*; for it was a Conjunction with the Divine Desire. But *Cain's* he looked not graciously on; for he had not *such* Faith or Belief, but stood in the perished Adamic Nature of own Lust and Desire, and had imprinted or imaged to himself the Kingdom of *this World*; and therefore the holy Fire would *not* kindle in his Sacrifice.

Cain stood in the Figure of the *perished Adam* after the Fall, and *Abel* stood in the Figure of the New Regeneration; [signifying] how *Christ* would with his Sacrifice go into Death, and die for Man: And so the Image of *Cain* stood *near* [signifying] how *Christ* was come to seek the poor fallen Man, and with his Sacrifice generate him anew.

But as the Vanity of Man got the *upperhand*, and their Nature became still more evil and shameful, then was quenched this *understanding* of the holy Fire among them, till the Flood came upon them and overthrew them; which was a Type of the *Baptism* [signifying] how the Water of Eternal Life, *viz.* *God's* substantial Meekness, would drown and quench that false fiery Life of the Soul; and how the Soul would grow up out of the holy Water in the Meekness of *God* to a *new Life* of Light.

Now when the Time came that *God* renewed his Covenant with *Abraham*, which he had established in Paradise, HE gave him the Figure of *Christ* again ^s in the *Circumcision* ^{With.} and the holy Fire; as is to be seen by the Sacrifices of *Abraham*, Gen. xv. *how the Fire came forth between the Parts, and how at the same Time in a Vision Terror and great Anguish fell upon him*; all which signify the Death of *Christ*, and the Transmutation of Souls.

The Circumcision of the Member of the human Propagation was a Figure [signifying] how the fleshy Man of masculine and feminine *Seed*, should be cut off from the Image created in *Adam* through the Death of *Christ*, with the Anger of *God*; and through the Bloodshed of *Christ* be again brought into the *Eternal* Virginity: Therefore must the *masculine* Persons be circumcised on that same Member, to signify the unclean Birth after a bestial Manner, which is a ^u Vanity in the Presence of *God*; therefore *God* set his ^u Abomination. Grace-Covenant in the Figure of *Christ* on this Member, and so set *Christ* before him, whom he had set up for a Throne of Grace, *that they might walk before him, and that his Anger might not eat them up*, Gen. xvii.

19. Further he sets before him the Figure of Christ by his Son *Isaac*, in calling him to sacrifice and slay his Son on the Wood, how it would go with the human Redemption; how Christ would be a Sacrifice in our received Humanity: And he awakened *again* the holy Fire which devoured his Sacrifice, to signify how God's Love-Fire would swallow up into itself God's Wrath-Fire in Man, and turn it into Divine Love; and thereupon gave him the Promise that the *Seed* of his Covenant, which would through this holy Fire, through the Transmutation, through the dying of Vanity, grow forth in the Love-Fire, *would be so great and so many as the Stars in the Firmament*: Thus would God's Children through the Sacrifice and Death of Christ through this changing, grow forth out of the holy Fire.

^f Reconciliation.

20. This stood in the *Old Testament* in the Figure, and the ^f Atonement was done in the Sacrifice through the holy Fire, which Fire was an Image of the Wrath of God, which would devour in itself the *Sins* together with the *Soul*: For the Father's Property in the Wrath was turned into this ^g Fire-Smoke, and the Son's Property in the Love and Meekness brought itself ^h in the Wrath; for they sacrificed the Flesh of *Beasts*, but yet they brought their Imagination and Prayer into the *Grace* of God, and imaged or imprinted themselves in the Covenant of the Grace of Love.

^g Fire-Noife.

^b Or into.

21. And with this imaging or imprinting they entered into the *Sacrifice*, as into the Fire of God's Wrath and Divine Love, wherein the Atonement was done: And so the Wrath-Fire of their introduced Desire took the earthly Vanity, and consumed it through the bestial Property of the Sacrifice; to signify that Man *outwardly* hath assumed to himself bestial Properties, and awakened them in him through false Lust.

22. Seeing then all such bestial Properties hung to the *Mind* of Man, *viz.* the Animal Soul from the *Constellation*, so that their Prayer and Will were not pure before God; therefore God's Fire-Wrath consumed this bestial Vanity of Man in the *Sacrifice* through bestial Properties, and their immodelled Image or Type of the Grace went with their Prayer into the *holy Fire*; and there was the Soulish-Desire *received* in that same holy Fire, now pierced with the received human Desire, through the Father's Wrath-Fire in the Sacrifice.

^h Atoned.

23. And thus the Children of *Israel* in the Sacrifice and Fire were ⁱ released from their Sins and Vanity in a spiritual Manner, upon the *future* fulfilling, till Christ would come and assume our Humanity, and give up himself to God his Father (as a Sacrifice) into his *Wrath-Fire*, and with the manifested Love-Source in the Name JESUS, turn the Wrath into Love; where then the Wrath swallowed up the human Own-Will, and God's Love-Will, through Christ's Love, grew forth through Death and through the Wrath, and the Humanity went through *Death* into the *Eternal Life*.

24. In this Manner was *Israel* in the Type of Christ, through the Covenant of God, through the Sacrifice and Fire, after a spiritual Manner ransomed from *Sins*; for *Israel's* Faith went through the Sacrifice into the *Covenant* of God, *viz.* into the Grace-Atonement of the Woman's Seed, and God's Imagination went also into his Covenant made with *Adam* and *Abraham*; and there was a Conjunction, and the true Atonement in the Covenant was done through the holy Fire; which holy Fire afterwards in *Christ* manifested itself in the Humanity, and took away the Strength from the Poison of the *Wrath* of God, and turned it into Love, and brake open the strong Impression of Death in the Soul's Fire, and brought the Divine *Love* and Meekness thereto.

25. But when the Time drew near that GOD would manifest his Love-Fire through his Covenant in the Humanity, that the same Fire should be kindled in the human Life, then God *renewed* the Type, and with St. *John* began the *Water Baptism*, and brought his *Covenant* out of the Circumcision into the Baptism.

26. But saith Reason: *What is, or signifieth Water-Baptism? What doth God thereby? Also, What doth it effect?*

And he sets the Figure of Christ forth with his Process near upon *Isaac* [signifying] how the Redemption of Mankind should be effected. How God's Love-Fire should swallow up into itself God's Wrath-Fire in Man, and turn it into Love; and thereupon gave him the Promise, that *this incorporated Seed*, which would through the Transmutation in the Fire, through the dying of Vanity, grow forth in the Love-Fire, *would be so great as the Stars in Heaven.*

But when the Time drew near that GOD would manifest his Love-Fire through his Covenant in the Humanity, that the same Fire should be kindled in the human Life, then he brought his Covenant [typified] with Circumcision, into Water-Baptism, and with St. *John* began the *Water-Baptism*.

But faith Reason: *What is, or signifieth the Water-Baptism? What doth God work thereby?*

* Text. Im-
pressed.

Answer. As is mentioned before: The Soul had so hard ^k compressed itself in its Properties in the wrathful *Anger* of God, that *thereby* it stood in Eternal Death: In it was no Divine *Love-Ens* more manifest or moveable, wherein it might be able to kindle the holy Fire of the *Love* of God; and therefore God sent the Baptism before this holy kindling, and set it in the first Covenant: For when the Word and the Power of the holy Fire became Man, and manifested itself in Christ, then the holy Word in the holy Fire, through the assumed Humanity, *spake* in itself *into* its Fellow-Members, according to the Humanity.

¹ *Eintauchen,*
Soaking, or
steeping.
ⁿ Instituted.

27. Now if this Inspeaking should take Effect in Man, and become *substantial*, then must the Divine ¹ Infusion go before: For as the Word in the Covenant manifested itself in the Humanity, then the meek Love and Grace in the Covenant did *flow forth*; with this flowing forth of the Divine Love was the Covenant set ⁿ and placed in the Water-Baptism: For seeing Man was earthly and elementary, there must also be an elementary *Medium* or Means for that Purpose, wherein the flowing forth of the Divine Love in the Covenant might take hold, that a human natural Substance might be in the Middle, whereinto the *Divine* and also the *human* Imagination might enter, and infuse itself in the Humanity for a new *Ens* or Kindler, wherein the holy Fire might kindle itself in the dry Soul's-Fire.

28. As was done under Circumcision in the Sacrifices, there the beastial *Fat* was a Medium, wherein by such kindling, the human Desire through the Covenant went to meet God, and God's Imagination went into the Covenant: Thus stood the holy Fire in the Covenant, opposite to the Wrath in the Introduction of the human *Desire* in the Sacrifice: God's Imagination in his Love-Fire went into the Covenant, and the human Imagination went also through the Sacrifice in the Fire into the Covenant; for in the Fire was God's *Wrath* met opposite, where through the human Imagination must go into Covenant, and so consume the Sin and Uncleanness in the human Desire, which pierced to God: Thus stood in the Covenant the *Love-Fire*, met opposite to the human Desire; and the same took the human Desire in the Wrath-Fire to it, according to its Purity.

29. As may be seen by *Moses* on Mount *Sinai*, where first the Father's Property in the Covenant out of the Wrath-Fire opened itself, and required Man's Righteousness, that the same should walk before God in full Obedience and Purity, and in *Purity* draw near unto him through the Sacrifice in the Fire; and if not, then he would devour them in the Curse through this Wrath-Fire, which was an Image, Type, or Shadow, [signifying] how the human Vanity should, and must be *purged* through God's Wrath-Fire: But in the same Wrath-Fire stood the Love-Fire, met opposite in the Covenant in the Sacrifice, as an Image of Christ, and quenched the Wrath-Fire, so that the Soul's-*Desire*, with its Prayer and Will, could *pierce through* this Wrath-Fire into God.

30. This Love-Fire, that stood opposite to the Wrath in the Sacrifice, which also the Wrath-Fire kindled, so that it *devoured* the Sacrifice, that is it, which in the Limit of the Covenant in the Seed of the Woman, *awakened* itself with the heavenly Substantiality, *viz.* with the essential Wisdom, and gave itself up into *our* Substance, vanished as to God, yet *heavenly*.

ⁿ Or Sub-
stance.

31. Our Substance, vanished and shut up in Death, was signified by the dry Rod of *Aaron*; which Substance grew in this awakening and introducing of the heavenly *living* Love ⁿ Essence, where God's Substance became Man, in whom the holy Fire *could* burn: For the Divine *Ens*, which vanished in *Adam*, which grew again with such kindling, was the Food of this Love-Fire, as a spiritual *holy* Oil, wherein the Love-Fire could kindle and burn; and that same Love-burning was the new Life of the *Regeneration*.

^o By OTHER
may be
meant other
Men than the
Man Christ
himself.

32. But seeing in ^o OTHER Men there should not be effected *such* a supernatural kindling through the *special* moving of God; [but] that other Men should *all be kindled* through *this* holy Fire out of Christ; therefore went the Covenant through the Water-

Answer. As it is mentioned above: The Soul had so much enraged itself with Wrath in its Properties, that *thereby* it stood in Eternal Death: In it was God's *Love-Essence* no more manifest, wherein it might be able to kindle the holy Fire of God, *viz.* the holy Life; therefore God sent the holy Baptism *before*, and set it in the Covenant. For when the Word, *viz.* the Power of the holy Fire, became Man, and revealed itself in Christ, then Christ with the holy Fire, through the assumed Humanity, *inspake* himself into his Fellow-Members, according to the Humanity.

Now if this Inspeaking should take Effect, and become *substantial*, then must the Divine * Infusion go before: For as soon as the Word manifested itself in the Humanity, * *Eintauchen.* then the meek Love and Grace in the Covenant did *flow forth*; with this flowing forth of the Divine Love in the Covenant, was the Covenant set in the Water-Baptism: Seeing Man was of an elementary earthly Kind, there must also be an elementary *Medium* or Means for that Purpose, wherein the flowing forth of the Divine Love in the Covenant might take hold; that a human natural Substance might be in the Middle, whereinto the *Divine* and *human* Imagination might enter, and ^v infuse itself in the Humanity ^v *Eintauchen.* for an *Ens* or Kindler, wherein the holy Fire might kindle itself in the dry Soul's-Fire.

As was done by the Circumcision and in the Sacrifice, where the beastial *Fat* was a Medium, wherein the human Desire in such kindling with the Covenant went to meet God; and God's Imagination went thus to meet the Covenant in Man. Thus stood the holy Fire opposite to the Wrath, and consumed the Uncleanliness in the human *Will*, that it might pierce to God.

By *Moses* on Mount *Sinai*, we see this Image also, where first the Father's Property in the Fire manifested itself, and required Man's full Obedience to live before God in Holiness, and draw near to him in *Purity* through the Sacrifice; if not, then would he devour them in the Curse through this Fire, which also was an Image, Type, or Shadow, [signifying] how the human Vanity should and must be *purged* through God's Wrath-Fire: But *Israel* could not through the Fire come to Salvation and the Love of God, and through *Moses* go into the promised Land, but through *Jeshua* and *Christ*.

Therefore God brought his heavenly Substance with his Covenant into the Water-Baptism, that there might be a tolerable *Medium*, whereby he might introduce his Love-Essence into our vanished, also heavenly Substance, wherein the holy Fire might *kindle* itself again.

Baptism, with the out-flown Grace *first* into the heavenly *Ens* of Man, *viz.* into the vanished Substance, wherein the incorporated Paradisical Covenant of the Serpent-Destroyer stood, and pierced into the same Covenant.

33. Yet seeing the human Essence, which was become *earthly*, should go together with such piercing in; therefore there must also be such a *Medium* for it, wherein the human Essence can take hold: For in God's Holiness it cannot take hold, for the Will was rent off from that; therefore there must now be a *Similitude*, wherein the Imagination of the human Nature may take hold.

34. For Christ also had *this Similitude*, *viz.* the Elements, received from us Men, that the Divine Imagination might take hold in the *Water*; that so the Divine and human Imagination together, might awaken and kindle the incorporated Paradisical Covenant, in that Manner as a glimmering (*Mother*)-Fire or Tinder-Fire cometh into the Wood and glimmereth.

35. After such a Manner, through the Baptism, was introduced a Divine Mother-Fire of the holy Fire (a holy and Divine glimmering Fire) which destroyed and brake *Sin and Death* to Pieces in the *Inwardness* of Man, *viz.* in the vanished heavenly *Ens*, from which the dry withered Tree of the inward Ground *might* receive a Life again, *viz.* a spiritual *Oil*; in which new spiritual Oil of the *Power* of the Divine Light, the Love-Fire, *viz.* the New Life, should burn.

36. This is now the *Water-Baptism*, to which the Holy Ghost in the inward Ground is the *Hand*, which with the flowing forth of the Divine Love out of Christ's Suffering, Death, and Resurrection, *baptiseth* with his Victory; that is, he infuseth Christ's Humanity, Suffering, Death, and Resurrection, into the inward Ground, and *kindleth* the incorporated Paradisical Covenant with this Fire, that the dry Rod of *Aaron* buddeth forth.

37. For with this Infusion of the Holy Ghost Christ is bestowed upon Man: He is hereby incorporated to *Christ*, and the heavenly *Ens*, which in *Mary* assumed our human *Ens*, with the whole Process of Christ, is put on him, and imprinted in his even heavenly vanished *Ens*, to a new Life which hath overcome Death.

38. As a *Tincture* tinctureth wholly, and thoroughly penetrateth the *Metal*, or as Fire gloweth quite through the Iron; so here it is to be understood concerning those who are *capable* of such Infusion, as shall further be taught.

Even therefore, because the human Essence was become *earthly*, that Man might bear or endure it; for there must be such a *Medium*, wherein the human Essence *can* take hold: For in God's Holiness without a *Medium*, it cannot take hold; the Will was rent off from it.

Therefore *God became Man*, that he might [cause to] flow in us his Deity with the Humanity, that we might comprehend or take hold of him: Also, that the Divine Imagination *might* introduce and awaken itself in Man, and *co-work* with the human [Imagination]; and therefore he assumed the Humanity, that he might work in us with the Deity through the Humanity.

Thus with the Water-Baptism was a glimmering Mother-holy Fire *imprinted in God's Love for a Subject* or Object of Divine Imagination or working, whereby Death, according to the *Inwardness* of Man, would be broken to Pieces, and a New Life spring forth: As Fire in Wood beginneth to glimmer, so was this *Infusion* or baptising, an ² anointing ² OrUnction. of the Holy Spirit for a new Life's *Oil*, wherein the Divine Light *might* kindle itself.

This is now the Ground of the *Water-Baptism*, to which the Holy Ghost in the inward Ground is the *Hand*, which with the flowing forth of the Divine Love out of Christ's Suffering, Death, and Resurrection, *baptiseth* with his Victory; that is, he infuseth Christ's Humanity, Suffering, Death, and Resurrection into Man, and kindleth the incorporated Paradisical Covenant with this Fire, that the dry Rod of *Aaron* cometh to *bud forth* again.

For with this Infusion of the Holy Ghost Christ is *bestowed* upon Man: He is hereby incorporated to *Christ*, and the heavenly *Ens*, which in *Mary* assumed our human *Ens*, with the whole Process of Christ, is put on, and imprinted in him to a new Life.

As a *Tincture* tinctureth the *Metal*, or as Fire gloweth through the Iron; so here also it is to be understood concerning those that are *capable* of this Infusion, as it followeth further.

The Third Chapter.

A briefer and more fundamental Instruction, how Man is baptised by the Holy Ghost, with Christ's Suffering, Death, and Resurrection, in Body and Soul.

1. HEN God would introduce his Covenant with the Circumcision into the *Water-Baptism*, then the Word of the inspoken Grace, wherein the holy Fire of God was, first *beforehand* became a Man, and assumed first beforehand the Woman's Seed, as *our Soul* and Humanity, that he *might* baptise us with the living Covenant, which was become a Man.

2. For the Body of Man, to which the Baptism was *necessary*, was out of the Elements: And now if it should be baptised, the Covenant must first beforehand give itself into an elementary *Medium*, as in the Humanity of Christ, and sanctify that *Medium*, that Man might through this *Medium* be baptised.

3. For it was not to be done *only* for the heavenly Substance of Man, which vanished in *Adam*, in which the Covenant in Paradise incorporated itself, that it *alone* should be baptised: No; but also for the Soul, and for the Body, out of the *Limus* of the Earth.

4. The *whole* Man *needed* the Baptism: All the three Principles of all the *three* Worlds in Man, must be baptised, *viz.* the *first* Principle is the Eternal Nature, *viz.* the true Soul's Life, that came out of the Word of the Inspeaking, into the Body: The *second* Principle is the true Eternal Spirit, *viz.* the holy Power of the Light and Love (which I call in this little Book the heavenly vanished *Ens* and Substance in *Adam*) wherein *Adam* vanished, *viz.* the Soul's-Will departed out from it: The *third* Principle is the Atral Animal Soul, *ex Spiritu Mundi*, out of the Spirit of the World, with its Body out of the *Limus* of the Earth, *viz.* the whole outward visible Man.

5. This *threefold* Man was wholly fallen; for as the Divine Light in the Spirit of the second Principle went out, he was *quite* blind as to God, and dead as to Paradise: In this must a Divine Love-*Ens* be infused again; in which Love-*Ens*, the Divine Fire and Light might again kindle to a new Life; but if this must be done, then must the holy Fire first *beforehand* manifest itself with the Covenant in the threefold Humanity, as in Christ's Humanity, that God's Spirit might baptise us out of, with, and *through*, this threefold Humanity; that each Principle in us might be baptised with its Like or Similitude. *For the Holy Ghost baptiseth through Christ to the Forgiveness of Sins.*

6. The holy Fire of the Divine *Power* in Christ baptiseth his Temple *in us*, which the holy Fire, *viz.* the Divine Life *in us*, would possess, *viz.* the vanished *Ens* of the heavenly World's Substance, the Spirit of *Understanding*, or of *Power*, *viz.* the second Principle, or Angelical Body out of the Angelical World's Substance, to which Substance Christ *afterwards* giveth his most holy spiritual Flesh for Food, in which he himself dwelleth: This Divine Love in the holy Fire baptiseth this Spirit; for it is an *Ens* of the holy Fire, wherein it burneth or liveth: And the first Principle, *viz.* the fiery Soul out of the Divine Science of the separable speaking Word, out of the Father's Property, is baptised with the *fiery Spirit* of the Father's Property, as with the Fire-burning Love.

The Third Chapter.

A briefer and more fundamental Instruction, how Man is baptised by the Holy Ghost, with Christ's Suffering, Death, and Resurrection, in Body and Soul.



WHEN God would introduce his Covenant with the *Water-Baptism* into the Humanity, then was the inspoken Grace-Word of the holy Fire of God, *viz.* the fiery Love, first *beforehand* become Man, and took first beforehand the Woman's Seed on him, *viz.* our Soul, Spirit, and whole Humanity, that he *might* baptise us with the living Covenant, which was God and Man.

For the Body of Man, to which the Baptism was *necessary*, was out of the Elements: And now if it should be baptised, the Covenant would first beforehand give itself into an elementary *Medium*, as in the Humanity of Christ, and sanctify the *same*, that Man might through this *Medium* be baptised.

For it was not to be done *alone* for the heavenly Substance which vanished in Paradise; in which Substance, as in the most inward Ground of the Humanity, the Covenant in Paradise incorporated itself, that the *same* Ground *alone* should be baptised: No; but also for the Soul and for the Body, out of the *Limus* of the Earth.

The *whole* Man *needeth* the Baptism: All the three Principles, *viz.* all the *three* World's Properties in Man must be baptised: The *first* Principle is the Eternal Nature, the *Mysterium Magnum*, the Great Mystery, out of which the visible World is sprung forth; a Ground of the true Eternal Soul, which through God's Inbreathing came into the Body: The *second* Principle is the true Eternal Spirit, *viz.* the holy Light's-Power, (which Power I call in this little Book the heavenly *Ens* or Substance vanished in *Adam*) which vanished in *Adam* with the Fall, as the Soul's-Will departed out therefrom into Earthliness, and brake its Will off therefrom: The *third* Principle is the Man from the outward World's Substance, *viz.* the Astral Soul with its Body, out of the *Limus* of the Earth, *which standeth in the four Elements.*

This *threefold* Man was wholly fallen; for as soon as the Light in the Spirit of the second Principle, went out, he was *quite* blind as to God, and dead as to Paradise: In this must a Divine Love-*Ens* be infused or imprinted again, wherein the Divine Fire and Light might kindle itself to a new Life; and therefore the holy Fire of the *great Love of God* in the Covenant must manifest itself in the Humanity of Christ, that God's Spirit might baptise us out of, with, and *through*, this threefold Humanity; that each Principle in us might be baptised with its Like or Similitude. *For the Holy Ghost baptiseth through Christ, to the Forgiveness of Sins.*

How is this Baptism of the Holy Ghost effected?

Answer. God's holy Fire of the Divine Love-Power in Christ Jesus baptiseth his Temple *in us*, which the holy Fire-Life, God's Spirit, will possess, *viz.* the vanished *Ens* of the heavenly World's Substance, the Spirit of Power and *Understanding*, the second Principle or Angelical Ground; to which Ground Christ *afterwards* giveth his holy spiritual Flesh for Food, wherein the true ^b express Image of God doth consist: The Divine Love ^b Own *very* and Sweetness in the holy Fire baptiseth this Spirit, for it is an *Ens* of the holy Fire ^b reflect *Image.* wherein it burneth or liveth: And the first Principle, *viz.* the fiery Soul, out of the Divine Science of the separable Eternal-speaking Word, out of the Father's fiery Substance, is baptised with the *fiery Spirit* of the Father's Property, as with the Fire-burning Love.

7. Thus to be understood : The Soul is of the Father's Property, and in this Baptism, with his Infusion into the Soul, he giveth it to the Son in his Love-Fire : The Father's Property in the Fire taketh hold on the Soul, first with *the Law of Nature*, with his strict Righteousness, with the Eternal Birth of the Fire-Ground, whereby the hard ^p compressed Soul in that Infusion of the Fire is moveable, and its hard ^p Compression of the *false* magnetick Desire is broken in funder and opened, in that Manner as a Man strikes up Fire.

8. Thus now the Divine Light of the great Love is in the opened Name JESUS, out of JEHOVAH, in the *Center* of the Father's Fire : When the Father's Fire unlocketh the fiery Soul, then the Light of the Divine Love *can* shine into it, and introduce the Love *Éus* into it ; for so soon as the Wrath-Fire unlocketh the Soul, *instantly* it receiveth the Love-Fire of the Son, and goeth into it ; as Fire gloweth through Iron, or as a *Tincture* penetrateth Metal.

9. And thus is the Soul *given* from the Father to the Son ; and thus *the Son giveth it* the Love-Fire, *viz.* the *Eternal Life* : For if the Father's Property did not move together in the shut-up Soul, then the Soul would remain in its Impression in Eternal Death, and the Light *could not* be manifested in it.

10. The ^q shrill sounding and kindling of the Father's Fire is the Fountain of human *Repentance*, where Man trembleth before Sin ; for in the Fire-Glance is the *false* compressed Vanity of *Sins* in the Darknes of the Soul manifest ; and the Love-shining in of the Son, is the meek Love-Oil that uniteth and tempereth the *Contrition* or shrill sounding, again.

11. For *the Son is in the Father, and the Father in the Son*, and they baptise with Fire: The Father with Fire, and the Son with ^r light, after that Manner as Fire is struck ; so that the meek Light-Glance is manifested out of the Fire ; and so the Fire Burning is *wholly turned*, and grows into a Light Glance : The Father's Fire with its *Terror* consumeth the Vanity in the Soul, and the Son's *Love* healeth it again.

Thus is the *Baptism* according to the *inward* Ground of Man's Soul and Spirit, to be understood.

Understand this thus: The Soul is of the Father's Property, according to the fiery Omnipotency; and in this Baptism, in which the Father co-baptiseth, *he giveth it to the Son* in his Love-Fire: Understand, the Soul is of the Father's Fire become a Wrath-Fire; this Wrath-Fire with his Infusion, he giveth to his Fire-burning-Love: The Father's Property in the Fire taketh hold on the Soul, first with *the Law of Nature*, as with his strict Righteousness of the Eternal Birth of the Fire-Ground, whereby the hard ^c compressed dead Soul, in that same ^d Infusion of the Fire of the Divine Life, is moveable, and its hard ^c Compression of the *false magnetick Desire* is broken in sunder ^d and opened, in that Manner as a Man strikes up Fire: Thus a new Fire of God is kindled, which ^e Commotion or shrill Sounding is also the Ground of Repentance.

^c Impressed.
^d Eintauschen.

^e Trembling
or Contri-
tion.

Now when the Father's Fire is stirred and kindled, then shineth the Divine Light of the great sweet Love in the opened Name JESUS, out of the holy Name JEHOVAH, in the *Center* of the Father's Fire, out of the Unity of God, as the Beams of Divine Grace in the Soul: For the Soul is with this Glimpse unlocked; and then *suddenly* the Light of Love taketh in the unlocked Ground, and filleth it with the Substance of Love.

And thus the Son, *viz.* the Love of the Father, receiveth the Soul, and sanctifieth it, and thoroughly penetrateth it, as Fire thoroughly penetrateth the Iron. And that is it which Christ saith: *Father, the Men were thine, and thou hast given them unto me; and I give them the Eternal Life.* Also: *This is the Eternal Life, that they rightly know thee, Note. Father, that thou art the true God, and whom thou hast sent, Jesus Christ,* John xvii. 3, 6.

And in this in-shining and in-dwelling Light is the New Birth, and God is comprehended and known in the Spirit; whereupon followeth instantly *the true Faith*, which willeth nothing but what God will; for thus is Christ *the Light of the Little World*, *viz.* of *Man*, and giveth the Eternal Light-Life of God to the Soul.

And thus the Soul liveth in the Father, and yet with the Son's Office is governed and sanctified, and its anxious Fire-Life is a meer Love-burning: But the Father's *Concussion* or shrill Sounding is necessary, that the Soul's Fire-Source may be touched, that the Soul may find what it is; for it is thereby brought into continual *Repentance* and Humility, when the Beam of God's Wrath often toucheth it, that it consider its Fall, and is at *no Time secure*; (for it hath a great Enemy *near it* in its Flesh and Blood, *viz.* Satan's Poison) that it may no more run on in its own Will, as formerly: For the Soul in this Beam of Wrath trembleth before *Sin*; and so *Sin* is manifested in the Light; and then comes Sorrow and Lamentation over *Sin* in a Heap. And thus standeth this precious Figure in the inward Ground; for where the own Will of *Sin* is *shaken* through Repentance, there the holy-anointing Oil of Love penetrateth instantly, and healeth these Wounds. Thus the Father baptiseth with Fire to Repentance, and the Son with Love, to *Sanctification*; and the Holy Ghost manageth the Office, who baptiseth with a New Life; for the whole Holy *Trinity* baptiseth according to the Divine Manifestation; for without and beyond the Manifestation there is only one triune God, in one only good ^f Being and Will, whereof a Man *cannot* say, the Father is Wrath, this or that, but is the triune good Being: But according to his Manifestation, out of which the Souls and Angels, together with every heavenly and hellish Being is sprung (*viz.* after the Manner of the *Mysterium magnum*, the Great Mystery); from hence ariseth his Wrath or Fire-Source, and that from Eternity in Eternity.

^f Substance,
or Essence.

Note: Thus now a Man may understand the Baptism according to the *inward* Ground, according to Soul and Spirit, *viz.* the Father baptiseth with the Concussion or shrill Sounding to Repentance with Fire; in which Fire, the bitter suffering and dying of Jesus Christ is impressed into the poor Soul; for the Wrath-Fire, which holdeth the Soul captive, is overcome and softened with *Love*; and this is impressed in the Soul as a

* *Text. With.* 12. The Third Property: Of the Third Principle ' in the Water-Baptism, wherewith the *Body* of the *outward* World's Substance, as also the Spirit of the Constellation in Man is baptised, is thus to be considered: By the *Water*, viz. by the Element of the Body of Christ, the right Adamical Man (which was created in *Adam* as to the Body, understand, out of the outward World's Substance) is *baptised*; for here the Holy Ghost baptiseth, who goeth forth from the Father and the Son, his going forth is the Formation of the World; and the World is the outspoken, formed Word, and the *Spirit of God* it is that hath formed it.

13. For *He* is to be understood in all the *three* Worlds, in each World according to their Property: As in the Father's Wrath according to the Darknes, he is the Flame of *Painfulness*, and in the Eternal Light, he is the *Love-Flame* of God; and in this World in *Spiritu Mundi*, in the Spirit of the World he is the *Former* and Workmaster of every Thing, in every Thing according to its Property: As the *Separator* of the Thing is, so also is the outflown Spirit out of the outspoken Word in every Thing.

14. For in the outward World's Substance is *not* to be understood, that the Spirit of its Substance is called *God*; but it is the outflown Spirit in the outspoken Word of God, which with its *Ground* standeth in the Word of God.

15. The outflown Spirit of the outward creaturely and natural Life, is flown forth out of God's Love and Wrath, out of *Light* and *Darknes*, viz. out of the first and second Principle, as out of the Eternal Nature, out of the *speaking* of the Word, and standeth with its Ground in God's speaking; for the Eternal Word * *exhalet* itself with that Spirit into a creaturely Life.

* Or, breatheth forth that outspoken Spirit.

16. It (that same exhaled Spirit) is the *outward* creaturely Life in every Creature, according to its Property.

It is the Soul of the *outward* World, viz. the inceptive Soul, a Life of the four Elements.

Its Power is a fiery and lightish *Constellation*. What the whole outward Constellation is in itself in its Power, the same is that [Spirit] alone in itself; yet as a shut up Constellation that lyeth in the *Temperament*, and yet unfolds itself in every Life, and maketh itself separable, according to the Life's Property.

* *Text. By.* ' In the Temporary Creatures with a Temporary Property, and in ' the Eternal with an Eternal Property.

In Man with a temporary and [fragile] corruptible Property, and also with an Eternal.

Which *Eternal* hangeth to the Eternal exhaled Word (to the Eternal exhaling) wherein Man *at the last Day*, according to the visible Image, shall arise and come again, out of the Corruptibility, and be *presented* before God's Judgement (before the Judgement) and be put upon the great * *Fire's-Proba*, where the *Mortal* shall separate itself from the *Eternal*.

* Or, fiery Tryal.

Victory: And the Son baptifeth with the holy anointing Oil of God's Love, and healeth the poor shaken Soul again: And the true Comforter, the Holy Ghost, which goeth forth through Christ's Death, through Christ's Refurrection, through the Father in the Son, he baptifeth with a *new Life*, and *giveth* true Faith and Understanding, that we receive and know this.

The Third Property of the Third Principle, with the Water-Baptifm, wherewith the *Body* of the *outward* World's Substance, as also the outward Life is baptifed, that is considered as followeth: *viz.* by the Element of the Body of Christ, the right Adamical Man, *out of the Elements* which was created in *Adam*, understand the outward World's Substance, is *baptifed*: For here the Holy Ghost baptifeth, who goeth forth from the Father and the Son, his going forth is the Formation of the World; and the World is the outspoken formed Word, and *the Spirit of God* it is, that formed *that outspoken Word*.

He is to be understood in all *three* Principles or Worlds, in each World according to their Property. As First, in the Father's Wrath according to the Darknefs, He is the Flame of *Painfulness*: And Secondly, in the Eternal Light, he is the *Love-Flame* of God: And Thirdly, in this World, in *Spiritu Mundi*, in the Spirit of this World, he is the *Former* and Workmaster of every Thing, in every Thing according to its Property: As the *Separator* or *Archæus* of the Thing is, from whence it arifeth, fo also is the outflown Spirit out of the outspoken Word, in every Thing.

And it is *not* to be understood that the Spirit of the outward Substance is called *God*, but it is the outflown Spirit in the outspoken Word of God, which with its *Ground* standeth in the Word of God.

The *outflown* Spirit of the outward-natural and creaturely Life, is flown forth out of God's Love and Wrath, out of *Light* and *Darknefs*, *viz.* out of the first and second Principle, out of the Eternal Nature, out of the speaking of the Word; for the Eternal Word hath *breathed* itself with that Spirit into a creaturely, image-like Life.

It is the Soul of the *outward* World; a Life of the four Elements. Its Power is as a fiery and lightish *Constellation*: What the whole outward Constellation is in itself in its Power, the same is that [Spirit] every where alone in itself; yet as a shut up Constellation that lyeth in the *Temperament*, and yet unfoldeth itself in every Life, and maketh itself separable, according to every Life's Property.

Note.

Courteous Reader, this is what our Author, blessed in the Spirit of the high Knowledge, indeed readily began, to bring to the easier understanding for the simple, but hath not finished it; for * A. † O. 1624, in his Jubilee-Year, or 50th Year of his Age, he went, * *Ann.* according to the Mystery again, into his Grave, or magick and mental Principle.

17. Understand us now here rightly thus, concerning the Baptism of *this outward Spirit*: The inward holy Spirit of Divine Love kindleth the outflowm Spirit, and anointeth it with Divine *Power*: For the Humanity of Christ, according to our outward Spirit, was anointed of the Holy Ghost; and that same outward Spirit of Christ, which in Christ's Person, in the Elements of the Body ruled after a *human* Manner, that in the Covenant of his Testament in the Water-Baptism, anointeth the inward Ground of the *Water*; and the anointed Power in the Water, in the Word of the Covenant, anointeth *the true Man*, which in *Adam* was created out of the *Limus* of the Earth; and so also it anointeth the *Spiritus Mundi*, the Spirit of the World, *viz.* the right ² *Astral Soul*, which at the last Day shall come again and be *tryed*.

² Note.

18. Now understand us dearly and well; it availeth us much: This anointing of Water-Baptism, is *anointed* with Christ's Suffering, Death, and Resurrection; it is anointed with Christ's shedding of his Blood, with which heavenly Blood, he changed God's Wrath into Love, and *besprinkled* Death in the human Property, wherewith he anointed the Earth, when he *shed forth this his Blood* upon, and into it. Note also: It was anointed therewith, when Christ *yielded* his anointed Life of the outward Humanity received from us, in his Death, into this *Spiritus Mundi*, this Spirit of the World *again*, and anointed that also with his anointing in his Death, *viz.* where his outward mortal Soul, received from us (which died on the Cross, and yielded itself into *the Hand of God*, as into his outspoken Word) went out of the Body into the Elements. Also: It is anointed therewith, where this his ³ outward Soul with the Eternal Soul, *wherein* the Holy Ghost was, *penetrated* through Death and Hell. And also therewith, where the Holy Ghost in the Word, received this his dead Astral Soul out of Death, and *brought it* through Death, with his Resurrection, into Eternal Life; where God's Love anointed it with the Eternal Life.

³ Outward and inward Soul.

19. This anointing of Christ is understood in the Water-Baptism, as in the Covenant of God; for God anointeth in the Humanity of Christ, the *Elements* of the Body, together with the *mortal* and *immortal* Soul, and bringeth Christ with this anointing into Death, and into the Wrath; and through Death into the Eternal Life: And this anointing (wherewith Christ hath overcome God's Wrath, Sin, Death, the Devil, and Hell) hath God with his Covenant of the Old Testament *ordained* in the Water-Baptism, and offereth it now to every Man.

20. And so now, if a Man desireth it, and inclineth himself to it, as a Man, and *not* as a Beast; then the Holy Ghost *baptiseth* the inward Ground, *viz.* his Temple, which himself possesseth, *viz.* the true Eternal Spirit, together with the Eternal Soul: And the anointing of Christ, out of his Humanity received from us, anointeth and baptiseth *in us* the true first Man created in *Adam* out of the *Limus* of the Earth, together with the *mortal Soul* (yet that a Man may understand the Ground herein, *is that*) which shall *arise*, and *live eternally*.

21. This is done through Christ's Suffering, Death, and Resurrection in his bloody ² *Conflict*, *viz.* the *Victory* of his Death is the Hand that baptiseth. Note: The right Man is baptised unto *Life*, and the Serpent-gross earthly Man is baptised with Christ's *Death* and dying; so that he shall die, and leave all his evil Lusts and Desires to the Death of Christ, that it may kill it, and bring a New Will out of the Death of Christ, out of Soul and Body.

² Or, Fight, or-Combat.

22. *The evil Man*, *viz.* that Serpent-Monster, is taken with this Baptism (*viz.* where the Hand of God, *viz.* his speaking Word itself, taketh and baptiseth) and is *buried* with Christ in his Death, and in that *Hell*, into which Christ in his dying entered: Understand, into the Darkness of God's Wrath, *viz.* into the *Abyss of the Humanity*: And this anointing in the Baptism bindeth and uniteth itself with the true Adamical first

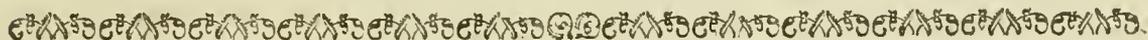
Body, which was before the Fall of *Adam*, and generateth, through Christ's Victory a new Will in Soul and body, which *obeyeth* God.

23. Thus then according to this anointing, the true Man standeth in the anointing of Christ, and the Serpent-Monster standeth in God's *Wrath*, and yet during this Time [of Life] dwell in one Body, but each in its Principle, *viz.* in its own Property; concerning which *St. Paul* saith, *Rom. vii. 20, 25. Now if I sin, it is not I, but Sin* in the evil Flesh *that doth it*: Also, *So then I now serve God with the Mind* of the anointed Ground, *and with the Mind* of the false *Flesh I serve the Law of Sin.*

24. And saith further, *Rom. viii. 1. 28. Now then there is no Condemnation to them that are in Christ Jesus* in his anointing, *which according to this Purpose* of God, *are called* in the Word, or are thus comprehended in the calling in the anointing; where he then meaneth the right anointed Man, which in this Time [of Life] sticketh hidden in the * Scales of the earthly Body, as fine Gold in a gross Stone, and yet according to the anointing *dwelleth in Heaven*; as *St. Paul* also saith, *Phil. iii. 20. Our Conversation is in Heaven*: Also, *Rom. vi. 15. Gal. ii. 17. Shall we then that belong unto Christ, be yet Sinners? That be far from us*: Where he meaneth the anointed Ground, and *not* the bestial Monster of Earthliness, full of evil Inclinations, which standeth in the *Wrath* of God, the *Condemnation*; and shall not inherit the Kingdom of God, which yet in this [Life] Time, *hangeth* to the right anointed Man.

* *Viz. Shell.*

25. The anointed Ground is the Christian, and not the outward gross Beast: The *anointing* it is, which daily breaketh the Head of the Monster, the Serpent, *viz.* the evil earthly Will, where the Strife in Man is; where one Property willeth Evil and the other Good, and that which overcometh, driveth Man on to work: *Therefore shall and must Man's Works be judged*, and every one be gathered into his Barn, *viz.* that which is done in the Power of the anointing, into the *Kingdom of God*; and that which is done in the Power of the Monster, the Serpent, into *Damnation*, into the Darknes of *Wrath* and *Death*.



The Fourth Chapter.

Of the outward Water-Baptism by Man's Hand: Who is worthy to perform such Baptism? And what baptised Infant doth worthily receive this Baptism; how it goeth with the unworthy Hand, as also with the unworthy baptised Infant.

In this Time highly necessary to be considered.

1.  **W**HEN God established the Testament of his holy Covenant of Grace in Paradise, out of the Type and Sacrifices, and would ordain the Circumcision into Water-Baptism, then he bringeth forth a *Branch* out of his Covenant in a human Manifestation, and began the Water-Baptism thereby; as is clearly to be seen in *John the Baptist*, who was proclaimed by the Angelical Message or Embassy, and moreover of the *Stock* of the High Priests.

2. His Incarnation, or becoming Man, came not from the Will of the Flesh; for his Father *Zachary*, and Mother *Elisabeth*, which were ancient People full of Days, who-

were clearly dead in the fleshly Sperm or Seed; where the Ability of Man was clearly gone: The Seed of *Zachary* and *Elisabeth* was raised up through the *moving* of the Holy Ghost, out of the Paradisical Grace-Covenant, in their now quite vanished spermatick Property.

3. Indeed, he came out of the human Ground, but not out of human *Ability*; for the anointing in the Covenant awakened it, so that their Sperm, above the Course and Power of Nature's own Ability, was unlocked; which *Holy Ghost* raised up a Seed out of the human Sperm, and to that Purpose chose ^a it in its first Beginning.

^a The Seed.

4. But the anointing of *John* was done in *Mary's* Salute, when she came to old *Elisabeth*; and the Divine anointing stirred in her (understand in *Mary*) out of *Christ's* Incarnation or becoming Man: When *Mary*, full of this anointing, saluted *Elisabeth*, then the Incarnation of *Christ*, diffused with the anointing through the Salute of *Mary* in *John* in the Mother's Womb; and not only in *John*, but also in his Mother *Elisabeth*; so that she was full of this anointing, and both the Mothers prophesied in the Spirit of this anointing.

5. And this is the Baptism of *John*, when as he was anointed with the Incarnation of *Christ*, out of *Christ*, and received the Baptism of the Holy Ghost out of the Covenant in the Mother's Womb; so that he should be a *Forerunner* and *Declarer*, *that the Time* of the anointing and fulfilling of the Covenant of God *was at hand*: That God hath introduced his Covenant of the anointing of Grace into the Humanity, and that the Covenant is become a Man; that God will henceforward shed forth his anointing through the Humanity of *Christ*, through an elementary *Medium* or Means, that consisteth no more in *Fire*, as in the Old Testament, but in Love and Meekness of *Water*; so that *the Time of Grace is at hand*, wherein God hath given his anointing into the Humanity.

6. And then we see that God there began no new Covenant, but only a new *Ordinance*; for *John* suffered himself to be circumcised, as also *Christ*: *John* took the *Power* and Calling out of the Covenant of the Circumcision, out of the Sacrifices of *Fire*, and by the Command of God, brought them into the *Water Baptism*; to signify, that henceforward Sin should be drowned by the Death of *Christ* in his Love and Meekness, and no more burn in the *Fire*, as was done by *Israel* in the Type.

7. Moreover, we see by *John*, that he did not yet baptise with the Forgiveness of Sins, but with *Repentance*, viz. with the Spirit of the anointing to Repentance, which foundeth through the Hearts of Men, and *prepareth the Way* for the Spirit of *Christ*, which *unlocketh the Doors* of Mens Hearts and Souls, *that* after ^b him, *the King of Glory might enter in* at those opened Gates; concerning which *David* saith, *Open the Gates wide for the King of Glory; that the King of Glory, viz. Christ, may enter in*, Psal. xxiv. 7, 9. And as *John* witnesseth, *He baptised with Water to Repentance and Forgiveness of Sins, yet he is not Christ, but after him cometh he that hath the Fan in his Hand, who will baptise with the Fire of the Spirit*, Luke iii. 16, 17.

^b Viz. *John* the Baptist.

8. Also we see in *John*, that he must be the Son of a Priest, who was conversant about Circumcision and Sacrifices: He must come out of the Law of the Covenant, and suffer himself to be circumcised, and put on the Covenant, that he might with the Spirit of the Covenant and of Circumcision, begin the *Water-Baptism*, viz. the *Ordinance* of Grace and Forgiveness: For Sin should be destroyed now no more by *Fire*, but by Love, which God manifested in the Covenant through *Christ*; it [Sin] should be drowned and changed by God's Meekness.

^c The Absolution from Sins.

9. Therefore also, God ordained for this destroying of Sins, this Means of the *Water-Baptism*, to signify, that Sin should be *drowned* in the Blood of *Christ*, in his Love and Grace; and that Man should *henceforth* have an open Gate of Grace to God in the Love and Meekness, so that now with the repentant Sorrow for Sins, with the ^c forsaking of Sins, he *may enter* through this Gate into Grace.

10. And we see here in *John*, the Beginner of the Water-Baptism, what Man is *worthy* to baptise with this new Grace Covenant, *viz.* such a one, as also beforehand, hath been baptised with this Grace, as *John* was by Christ, who was baptised even in his Mother's Womb; for Flesh and Blood *without* this anointing, cannot baptise: For this Might standeth not in the ^d Authority of Man, but in Christ's ^d Authority.

^d Or, Power.
Note.

11. A *Christian*, in whom is the anointing of Christ, baptiseth with the anointing of Christ; for the Holy Trinity baptiseth with the Grace-Covenant of the *anointing*, with Christ's Incarnation or becoming Man; with his Suffering, Death, and Victory: Now, will any baptise, they must not *only* baptise with the Hand and Water-Baptism, but also with the *Faith* of the anointing.

12. An unfaithful, or unbelieving Baptiser, doth no more in this high Work of the Baptism, than the Font-Stone [or *Basin*] doth, which holdeth the Water; for though he sprinkle or pour Water, and useth the Words of Christ, yet he effecteth nothing therewith, but is dumb [or *dead*] in the working, except the Covenant of Christ worketh and baptiseth: He is but meerly a *Medium* or Means, like a workless [*inanimate*] ^e Substance, that doth not itself work together in this Covenant, but only doth the Work; in which Work God worketh in respect of his Covenant.

^e Or, Thing.

13. Not so to be understood, as if the Work by the unworthy Hand were therefore *wholly* ^f powerless: No; the Covenant of God ^g severeth not itself for the unworthy Hand's Sake, which is but a *Medium* or Means; for the faithful Parents, which stand in the anointing of this Covenant, and have put on the Covenant, they have the anointing also in their *Seed*, and generate Children out of the Property of their Bodies and Souls: Now, if they be baptised in Body and Soul, and have put on the anointing of Christ, ^{*} wherefore then, not also the *Eus* of their Bodies? If they be *the Temples of the Holy Ghost* (*who dwelleth in them*); and eat Christ's Flesh and drink his Blood, so that Christ is in them, and they in Christ; as Christ saith, *John* vi. 56. wherefore then not also the Fruit of their Bodies? For Christ saith indeed, *Matth.* vii. 18. *A good Tree cannot bring forth bad Fruit, and a bad Tree cannot bring forth good Fruit: If the Eye of the Spirit be Light, then is the whole Body Light: If the Leaven be holy, then is the whole Lump holy,* *Matt.* vi. *Rom.* xi.

^f Or, ineffectual.
^g Absenteth, or withdraweth.

^{*} Therefore all baptized Infants ought to be communicants.

14. *John* was baptised in the Mother's Womb through the Spirit of Christ out of *Mary's* Voice, as also his Mother *Elisabeth*: And we see clearly how it came to pass; for as *Elisabeth* heard the Spirit of *Mary*, the Holy Ghost moved in her, and also in her Fruit alike; they received the Baptism of Christ out of his Humanity alike, the Mother with the Son; wherefore then not also *now*, at present, in holy Parents, in whom the anointing is? *For such as the Tree is, such is also its Fruit*: But the Covenant in the Baptism is therefore, that every one should *themselves* with their own Will, as a particular Branch on a Tree, and as a Life of their own, put on the Covenant of Christ, as through the outward *Medium* or Means ordained thereunto.

15. Not to understand that a Child of honest anointed Parents, which hath attained Life, though it die *before* the Baptism, that it is *not* in the anointing of Christ: It hath indeed put on the anointing of its Parents, for it is existed out of their Substance, out of their *baptised* Soul's and Body's Substance, and only needeth, if it liveth, to enter into the Image of the *visible* Covenant, as a Life of its own; and with its Will give itself up into that which it inheriteth from its Parents: But seeing a Child *understandeth not* this, therefore the Parents do it with *their* Faith; and every one of those that are called to that Work, *viz.* the ^h *Witnesses*, or God-fathers and God-mothers, who in their Faith's-Desire with their Prayer, ⁱ recommend the Child to the Covenant of Christ, and *present* it in the Covenant of Christ to the Holy Trinity, and desire the Covenant to be ^j upon this Child.

^h *Patren.*
Gossips.
ⁱ Transfer, or deliver over.

16. All these, both the Parents and Standers-by, *viz.* the faithful Baptiser and Witnesses, *work* with their Faith in the Property of the Child, and reach out to it with their Faith, the Covenant of Christ: For the Will of their Faith taketh the Child's Will, being *without* Understanding, into their Faith's Desire, and so bear the Child's Will in their Will, with their anointing into the Covenant of Christ, *viz.* before the Holy Trinity.

17. When the Baptiser sprinkleth or poureth the Water upon the Child, then is his Faith together in the Water, and fasteneth itself in the *Words* of Christ, who saith, *Matth.* xxviii. 19. *Go hence into all the World, baptising all Nations in the Name of the Father, Son, and Holy Ghost:* Upon Christ's *Command* they baptise Men; the Baptiser baptiseth with the Hand and with Faith, and the Parents, together with the Witnesses, baptise with their Faith's Desire, with the anointed *Will*: They infuse it into Christ's Covenant, and Christ infuseth himself therein, with his Blood, Death, and Victory, *viz.* with the Victory of his Death; and kindleth the Faith's-*Ens* of the Child with his Love-Fire.

18. Thus the Grain of Mustard-Seed of the Love-Fire soweth itself into the Child's Soul's and Body's *Ens*, as a glimmering ^k Mother of Divine Love; which Mother afterwards, when the Child getteth Understanding of its *own*, is more kindled through Faith, Repentance, and Prayer, and becometh a high shining Light; and when afterwards the Mouth of *Faith eateth Christ's Flesh, and drinketh his Blood*, then this holy Mother Love Fire attaineth the holy Oil to the burning of its Life.

19. With the Baptism is implanted the Humanity of Christ according to the holy Love-Water, *viz. the Water of Eternal Life*, in which Water the holy Fire may burn: And with the Supper is participated the holy Tincture in the Blood and Flesh of Christ, *viz. the true Love-Fire burning, a spiritual anointing Oil* out of the Divine Fire and Light, which the Water of Love kindleth, *viz. the Baptism-Covenant*: And though a Child be born of *holy* Parents, and in the Mother's Womb be clearly in this Covenant, yet it ought also to put on this Covenant in its *own self-subsisting* Person, in its own Life's Will; for this Cause, that in the Flesh Sin and Uncleanness is together propagated and inherited, and therefore it should itself put on this Covenant; for it ought, and must itself with the Covenant of Grace *break the Head of the Serpent* in the Flesh, and therefore it ought also itself to put on Christ with his Victory: For Christ now offereth himself to itself; it ought therefore in its own Person to receive him with its own Will, and give its *own* Will up to him.

20. For the Baptism is nothing else but a Marriage or Contract with God in ^l Christ's Blood and Death, wherein Christ bindeth himself to Man with his Victory and Resurrection, and placeth Man *therein*: And Man in the Baptism giveth up his Adamical averse Will to the *Death of Christ*, and desireth to die to his own Will in the Death of Christ, and to rise again through Christ's Resurrection out of Christ's Death, with, and in Christ, to a *new* Will, and to live and to will with Christ; for we are, through the Baptism with Christ's Victory, planted anew in *the Word of God*: For Man is the outspoken imaged Word of God, which hath brought his Will in *Adam* from the speaking of God into an own Will and speaking, and is become treacherous to the *Word* of God; and with the Baptism the imaged Word promiseth and *incorporateth* itself again with the Eternal speaking of God, that it will speak and will according to God, *viz. God's Righteousness and Truth*.

21. The Baptism is an *Oath* which Man sweareth ^m to God, when he renounceth the Devil and his Kingdom, and giveth up himself to God for his proper own, *viz.* for a *Temple* of God: And though a Child understandeth *not* this, yet the Baptiser, as also the Parents and Witnesses *should* understand it, and introduce their Faith into the Child's Will; and so with their introduced Will in the Child's Will, together plunge or sink

^k Hatcher, Breeder, or Ember.

Note.

^l Text. *Auff*, upon.

^m In or into.

themselves down with this Oath into God's Covenant, through the *Word* of Christ upon his Command in the Water-Baptism, and apprehend the Command of Christ *in* themselves, *viz.* in their Faith; and so in their *Understanding* enter into the Covenant with the Child's ^a Not-understanding, and in the Stead, and with the Will of the Child, in their Will, make such a Promise to God: For this the *Parents* may, and ought especially to do, seeing the Child is sprung out of their Life and Substance, as the Branch out of the Stock, ^o so they have *also Power* to comprehend the Will of the Child in the Will of their Faith, and with the Will of the Child to give up, and bind or unite *it* unto God.

^a Or Ignorance.

^o Thus.

†

22. Moreover the *Baptiser* hath this in his Power, who upon the Command of Christ standeth there in Christ's Stead, and bringeth in his Mouth the Command of Christ, and baptiseth with *his Hand*, upon the Command of Christ: Such a one should be the *Anointed of Christ*, and enter into that Work *through the Door of Christ*, or he is but as a Piece of Wood, or Clod of Earth, standing by as an earthly *Medium*, and himself doth *not* baptise together with his Faith, but is only an outward Instrument of the Covenant, as the Axe wherewith the Carpenter heweth; though indeed, he is not *altogether* as the Axe that cutteth, but as the *Hand* that holdeth the Axe: He neither cutteth nor worketh in the Work of the Spirit, but is only the outward Instrument, and doth only an outward Thing: He reacheth not the Covenant, but only the Water, and bringeth a *dead Word* in his Life; but the Office of Christ is in the Command.

23. The *living Word* in the Covenant which there baptiseth, hath not its Original out of the Power of the wicked Mouth, but out of the *Command* in the Covenant: The wicked Mouth bringeth the outward *literal* Word, as a Minister thereof, but the Covenant bringeth the *living* Word in *Power*: If the Parents and Witnesses be faithful, they reach forth the Child with their Faith to the Covenant, and the wicked Baptiser with his Mouth and Hand is but an Instrument to it, in that Manner and Way as a Clock striketh and soundeth, and yet hath no Life, but giveth Notice and Understanding to the *Living* what it meaneth: Or as a wicked Man in a Show of Holiness, nameth and acknowledgeth the holy Name of God before a *holy* Person, where instantly the holy Name of God is thereby stirred, and becometh working in the *Heart* of the holy Man that heareth it, and yet the Hypocrite in his Knowledge *neither* understandeth it, *nor* findeth it; and this stirring of the good *Heart* doth not proceed out of the wicked Mouth, and enter into the holy Heart, but it proceedeth out of the *Name* of God.

24. Thus also the holy Name baptiseth by the *wicked* Baptiser, and not the evil Mouth, but he must be an Instrument, that pronounceth the holy Name, which worketh not from his pronouncing, but from the *Name and Covenant*, through the faithful Parents and Witnesses Introduction of their Faith: For the *Covenant is itself a Faith* [or believing-Note.] *viz. God's Word and Mouth*: The Covenant baptiseth them all that give themselves up into it, whether worthily or unworthily, whether the Faith of the Baptiser and of the Parents and Witnesses be there or not, but with great Difference, as the Scripture saith; *With the holy thou art holy, and with the perverse thou art perverse*, Psal. xviii. 26. Also, *Such as the People are, such a God they have*: And as St. Paul saith of the Supper, *Therefore they received it to Judgement, because they distinguish not the Lord's Body*.

25. For where God's *Love* is present, there his *Wrath* is also present: Where Light is, there is also Fire: The *Ens* of Faith presseth only through the Fire forth into Light: The Covenant standeth firm; the Child is baptised with the Covenant, the Covenant receiveth it, although there were *only* a wicked Baptiser, and also such Witnesses without Faith: But as the Mouth is, such is also the Food in the Mouth, as the Lord saith by the Prophet; *Wherefore doth the Wicked take my Covenant into his Mouth, and bateth ^p to ^p Nurture, be reformed?* Psal. l. 16, 17. *Men should not misuse the Name of God; for the Lord will ^{or} Chastise ^{ment.}*

not leave him unpunished that misuseth it, Deut. v. 5. He will not cast the Pearl before Swine, Matth. vii. 6. The wicked Man that draweth near to his Covenant, is to God in his Covenant a good Savour to the Condemnation of Death, and the holy is a good Savour to Life, 1 Cor. ii. 15, 16.

26. What else can be, if there are evil Parents without Faith, but that they also beget wicked Children; for as the Stock is, so also is the Fruit: And now if they convert not, and through true earnest Repentance and Prayer, incorporate their Fruit to Christ, and send them with Faith to this Covenant, but indeed invite such wicked Witnesses or Gossips, without Faith thereunto, and there be also a wicked Baptiser, who shall baptise here? Shall the Love of God in the Covenant of Grace baptise? May it not be, as St. Paul saith of the Supper, *That the Wicked receive it unto Judgement?* Now if a Man make a Mock of the Covenant, how will God's Glory appear among the Scorners? There it is rightly said, *With the holy thou art holy, and with the perverse thou art perverse*: If the Seed be ^a bad, though a Man cast it into good Ground, yet there groweth bad Fruit from it, for it draweth from the good Ground, an *Eus* of its own *Likeness* to itself.

^a Or false.

27. How then may it go there, where a Child springeth from Parents that are quite wicked, and also wicked Witnesses are only called to it, which stand there only for State and Pride, or for human Favour, which are also *for such Causes* called to it; whereas there is no Faith nor *Good-will*, much less an earnest Prayer, but only an *earthly Lucifer* standeth before the Covenant of Christ, and the Baptiser is also a *dead Person*, who awakeneth here the holy Covenant? As the Faith is that moveth or stirreth the Covenant, such is also the *Manifestation* of the Covenant, and so is also the Baptism.

Christ saith, *Suffer little Children to come unto me, for of such is the Kingdom of God*, Matth. x. 14. Chap. xix. 13. but he meaneth Children, not Wolves and Beasts: He biddeth *them to come to him*, and *not to bring them to him* in the Devil's Pride and State, with stately, high-minded, false unfaithful People, which do but despise the Humility of Christ, and scorn Love; it must be in *Earnest*, if a Man will enter through the Wrath of God into Love.

29. *Reason saith thus*: What is it to the Child that is begotten of wicked Parents, and is brought by evil People to the Covenant of Christ?

Answer. Yes, indeed; what is it to God, who *willeth not the Death of a Sinner*, that wicked Parents beget wicked Children, and that a Man doth but scorn his Covenant of Grace; shall he *therefore* cast the Pearl before Swine? The Parents indeed, know very well, that God saith, *He will punish the Sin of the Parents on the Children unto the third and fourth Generation*, Deut. v. 9. Shall he then pour his Love into their wicked *Wills*, when as indeed they do *not desire* the Love, nor is there any Earnestness there, but merely the Performance of a *Custom*, and they do it only with an hypocritical Show without Earnestness, and withal make use of *such* People about it, which do but scorn the *Simplicity of Christ* with their Pride.

30. To be conversant with the Testaments and Covenant of Christ, and to make use of them, will require great Earnestness, not only in *Show* but in *Power*: For the Covenant of God in Christ is made through his Blood and Death; and to that End, that whosoever will partake of this Covenant and Testaments, should *convert with his Will*, and enter into Repentance, and die to the inherited false Lust in the Covenant, through Christ's Death, and be *new born* out of the Covenant of these Testaments.

31. For the Baptism consisteth not *alone* in Water, but in the Word of God, and in the Faith: The Water is but a *Medium*, wherein the Word of God and the Faith, taketh hold and worketh, and without the Word of God and Faith there is *no* Baptism; the Faith of Man must take hold on the promised Word, and in the Water these two, *viz.* the Faith and the Word of God bring themselves into *one Substance*, and that spiritual Substance is the Baptism, which is understood under Water. Now if there be no Faith

^a Or Essence.

at this Work, then is the Word without *human* Substance, only in itself according to, and in the Covenant, and that baptiseth Man according to the Man's Property, but Faith in the Grace apprehendeth the Grace in the Covenant and Word, and *bringeth itself* with the Covenant *into* the Water; and so then the Word of God and the Faith and the Water *baptise* alike.

32. For the outward elementary Water is *not* the Ground of the Baptism; but the spiritual Water, which is united and tyed with the Word in the Covenant, and with the Faith: For *the Word* poureth itself forth in a Water-Source of Life in 'great Meekness and Love, and the *Faith* taketh hold of this promised Word of Grace in the Covenant: This Grace in the spiritual Water, comprehendeth itself with the elementary Water, after the Manner as the invisible World hath made itself visible with this World's Substance, *viz.* with the Elements: And as the *invisible* Word of God worketh by the *visible*, and as the visible Substance of the Elements shall again go into the invisible: Thus also in the Baptism Covenant, the invisible Element, *viz.* the *heavenly* Substance, uniteth itself with the visible Elements of *Man's* Body, *viz.* the Substance of Eternity with the Substance of Time; the Eternal speaking Word of Divine Love with the outspoken 'imaged Word of the Humanity.

* Text. *Eine.*

* Or formed:

33. For the pure Element, according to the holy spiritual World, out of which the four Elements are sprung forth, is that which baptiseth *through* the four Elements of Man's Body: The true Man created in *Adam*, which *sicketh* in the gross Husk of the four Elements, that is baptised to Eternal Life; for the pure Element soaketh or *infuseth* itself again into the vanished Image of Man, which Image was out of the pure Element, but vanished in *Adam*; and to that End God hath "ordained his Covenant in "the Water-Baptism: And there belongeth now *Faith* to it, and *Repentance* to this receiving: For Repentance is an unlocking or stirring of the hidden shut up Things of Man, whereby the inward spiritual *Desire*, *viz.* the spiritual Mouth to such receiving is opened; and Faith is the opened Mouth which taketh in the holy Element.

* Or instituted.

34. And although a Child *without* Understanding cannot do this, yet those with their Faith should do it, who baptise, and the *rest that are present* at the Baptism; for their Faith must comprehend itself in the Child's Will, for the Child hath *not yet* a willing, neither to Good nor Evil, but their Faith comprehendeth itself in the Child's *Life*, *viz.* in Soul and Spirit; which may well be, being *all Souls* have their Original from One, and so they are in the *Centre* one only Ground, *viz.* in the Word of God, out of which the Soul hath taken its Original, and wherein they *all stand together* in the Ground, for this comprehending in [the Child] is nothing else but to introduce their *Love-Will* into the Child: And although a Man cannot do that in his *own Power* and Might, yet if the Will of Man comprehendeth itself in *God's Word* and Promise, and taketh hold of the promised *Grace*, together with the Command that we should do this Thing, then is the *Possibility* there: For the promised Word giveth and worketh the Ability in Man's Will, and giveth the *Deed*; God's Will taketh Man's Will resigned up to him, and *doth* it through his Might *with* Man's Will.

35. Therefore say I, it is a dangerous Thing to baptise Children *without* the Faith of the Parents, and of them that baptise, and the *rest that are present* to the Work: The Scripture saith, *Heb. xi. 6. Without Faith it is impossible to please God*: But this Faith is not a History or Knowledge, that a Man only give *Assent* to it, and believe that it is God's Work: *No*; it is an earnest, desireful *co-working*, a *pressing in* to the promised Grace, an earnest Consideration of our inherited Sin, and of the great Earnestness of God, and how he through this *Grace-Covenant* receiveth us again as Children, and poureth his Grace into us *with this Work*.

36. Those that are *present* should with great Humility and * Inversion to God, with * Turning earnest Prayer, apply themselves to this Covenant, and well consider what they there into God.

purpose to do, for they stand even before the Covenant of the Holy Trinity, before God's open Face, and have to deal with God and Man, and should well imprint in them the bitter Sufferings and dying of Jesus Christ: Into which a Child is baptised, of which they are *co-working* Witnesses according to the Faith; and not stand before this Covenant, as a *Whore before a Glass*, with proud Hearts, as if it were a worldly Honour which a Man should make use of about it: Such People which have *no* Understanding and Faith towards it, and only come to it with proud Hearts, are not ^y profitable to this Covenant, but a *Hinderance*; they hinder others, who gape upon the Pride and Bravery, and therewithal forget the Earnestness.

^y Or, Fur-
therance.

37. And although Baptism *may* be performed without such Persons, through the Parents and the Baptiser's Earnestness and Prayer; yet the Christian Church hath so ordained, that living *Witnesses* should be present, which with their Prayer attend this Earnestness, and it was well ordained: But it is come to such a Misuse, that it were *many Times better* that *such* Children of Infidelity were not present; for the Devil belongeth not to this Work: Now, if the Devil have the chief Dominion in a Man, what is then such a Man profitable at it? as is mentioned before: The Font-Stone or Basen, and the unfaithful *Stander-by*, is one as good as the other; but that the *proud* Man is a *Hinderance* to others.

^z Or, Signi-
fication.

38. The Baptism is a *substantial* working, not a meer Sign or ^z Symbol of the Testament of Christ: The Holy Ghost baptiseth the Soul and the Spirit, from Christ's Blood and Death, with his Victory; and the holy Element of the spiritual Water baptiseth the *Body* of the four Elements to the Resurrection of the Dead, and baptiseth *the Serpent's* *Ens*, and awakened introduced Poison to die [or for dead].

Note.

* Text. *Ist.*

Note.

39. It is a substantial working Infusion of the Covenant of God; therefore, if the Infant baptised should worthily receive it, there must be Earnestness: A *Christian*, who is a Christian in Christ, in whom Christ worketh, liveth, and ^{*} dwelleth, *he* should baptise; for *he must enter into this Sheepfold by the Door of Christ*, viz. through Christ's Spirit, and not climb up *otherwise*, else he is a *Thief and a Murtherer*, and cometh only that he may rob and steal the Honour of Christ, and deceive Men; he should be a *true Shepherd*, and not a *Hireling*: Here availeth no babbling and making a Show, but there must be Earnestness; for it is an Earnestness with God: All *Jangling* and Disputation about this Work, is an unprofitable Thing, and moreover hurtful; Men should lay hold of it with Earnestness, and follow the Command of Christ, and believe what Christ hath said.

Note.

40. There belongeth no more to this Work but Faith and Water, and earnest Prayer in true Repentance, with such a Will, that one Man *would help* to release another from Death, the Devil, and Hell, and (help) to introduce him with himself into the Kingdom of God; that is the whole Process that belongeth hereunto: *Every one that is a true Christian in Christ*, is worthy to be a *Stander-by*, and present at this Work; but he that is not such a one, is unworthy, whether he be *Baptiser* or *Stander-by*, *one as well as the other*; there is no *Respect of Persons with God*: In Christ we are ONE, *he is the Stock, we are the Branches*: He worketh his Work through his Fellow Members, as the Stock of the Tree generateth its Fruit through its Twigs and Branches: The Stock useth no strange Tree for its Twigs; so also Christ only useth *his Members* to his Work of his Fruit.

END OF THE FIRST LITTLE BOOK CONCERNING THE HOLY BAPTISM.

THE SECOND BOOK

CONCERNING

The Holy Supper of our Lord Jesus Christ.

WHAT KIND OF PARTICIPATION IT IS,

AND

HOW THAT IS TO BE UNDERSTOOD.

Also concerning the Contention of the Learned about Christ's Cup:
What they do about it; also what is to be held concerning it.

Wherein *Babel*, the great City upon Earth, with her Form and Wonders, together with the Antichrist, standeth quite naked and manifest.

To the Comfort of the simple Children of Jesus Christ, and to the building up of the true Christian Religion, in this confused troublesome Time.

All very earnestly and sincerely discovered from the Knowledge of the
Great Mystery.

1 Cor. ii. 28.

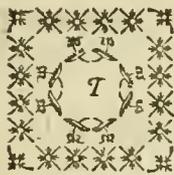
Let a Man examine himself; and so let him eat of this Bread, and drink of this Cup.

A N

INTIMATION

O R

INSTRUCTION TO THE READER.

 *HOUGH indeed I here dive and search sublimely and deep, and set it down very clearly, yet the Reader must be told thus much, that without the Spirit of God, it will be a Mystery to him, and not apprehended.*

Therefore let every one look well to it what he judgeth, that he fall not into the Judgement of God, and be captivated by his own Turba, and that his own Reason distract him: This I say, meaning well, and give it to the Reader to ponder [in his Mind].

JACOB BEHMEN, of Old Seidenberg.

THE
C O N T E N T S
OF THE
CHAPTERS of the SECOND BOOK,
CONCERNING THE
HOLY SUPPER of JESUS CHRIST.

C H A P. I.

*O*F the Ground of the Old Testament; how this Testament was clearly in the Type among the Jews.

C H A P. II.

*O*f the Supper of the New Testament; how the Type is come into Essence [or Substance].

C H A P. III.

*H*ow the Disciples did eat and drink the Flesh and Blood of Christ.

C H A P. IV.

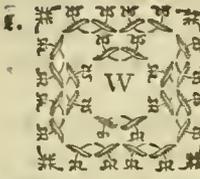
*O*f the Difference in the Participation of it; what the Wicked receive with this Testament; and how a Man should so prepare himself, that he may be truly worthy.

C H A P. V.

*O*f the Contention and Strife in the high Schools or Universities, about Christ's Testaments; how that Strife that hath filled the Face of the Earth, is a vain and very hurtful Thing and ariseth in the Anger of God, from the Devil's Desire and Will, whereby all brotherly Love and Unity is destroyed, the highly precious Name of GOD blasphemed, and the HOLY GHOST in his Divine Wonders is judged and despised by Reason.

The First Chapter.

Of the Ground of the Old Testament; how this Testament was clearly in the Type among the Jews.

1.  WHEN God sent *Moses* to *Pharaoh*, and commanded him to let the Children of *Israel* go into the Wilderness and sacrifice to him; and *Pharaoh* would not do it, then God sent great Plagues and Punishments upon him; and lastly, the ^a *destroying Angel*, which slew all the first-born in ^a *Stifling*. *Egypt*; and there he commanded *Israel* the *Passover*, or to slay and eat the *Paschal-Lamb*, viz. a *Lamb of a Year old*, and besprinkle the *Doors and upper Posts with the Blood thereof*, that the *slaying Anger* should there ^b *pass over*, and ^b *Pass by*. kill none in the House, *Exod. ii. 12.*

2. Which was a *Type* of the *New Testament*, [shewing] how the *Posts and Doors* of our *Life* should be sprinkled with the *Blood* of the *Lamb Christ*, that *God's Anger* in *Soul and Body* may not swallow us up into his *Wrath*: And as *they must eat up that Lamb wholly or quite*, and leave nothing over, so would the *Lamb Christ* give himself in his *Testament wholly* for *Food* to his *Christendom*, and not divided; and would besprinkle the *Posts* of our *Life* with his *Blood of Love*, that the *destroying Angel* in *God's Anger* might not take hold of us and slay us.

3. Also we have an *Image* or *Similitude* thereof in the *unleavened Cakes*, which they must *bake and eat*, [shewing] that they should through this *Paschal Lamb's Figure*, which signified *Christ*, be a *new* and sweet ^c *Lump*, when they should eat the right *Paschal* ^c *Dough*. *Lamb, Christ*, in his *Testament*; all which was a *Figure* of the *New Regeneration*; [signifying] how the same should be borne through the *right Paschal Lamb, Christ*, *1 Cor. v. 7.* and how the same (*New Birth*) would eat the *sweet Food* of the *Divine Grace*.

4. This is a powerful *Figure* of the terrible *Fall* in *Adam*, and then in the *New Birth* or *Regeneration* in *Christ*; for in *Adam* the *first Birth*, viz. the *first Angelical Life*, was slain by *God's Anger*, and by the *Grace-Covenant* in *Christ*, was the same brought back again, and spoken [or inspired] into *Adam* and *Eve*: Thus now the *Spirit of God* signifieth by this *Figure* of *Moses* in *Egypt*, how that same inspired *Grace* should be fulfilled with heavenly and *Divine Substance*; and also how *Man* should be ^d *marked* and sprinkled ^d *Smeared, or streaked.* by that *Mark*, viz. by the *Blood* of the *Lamb of God*; and how *God* would give him the *sweet Substance* of his *sweet Love* for *Food*, whereby the natural *foulish Fire-Life* should be again quickened, and attain a *Divine Ens* in his *Life's Essence*, and thereby be transmuted and changed again into the *Angelical Image*.

5. Also we see this *Image* very clearly in the *Sacrifices* of *Israel*; how they must slay and sacrifice *Beasts*, and burn the *Fat*: For when *God* gave the *Law* to *Moses*, that *Israel* should live in full *Obedience* in the *Covenant* of this *Law*, then he gave him also the *Figure*, [shewing] how this *Law* should be fulfilled, and how *Man* should be ^e *atoned* ^e *Released, or reconciled.* from *Sin*, and from the *Anger* of *God*; as we may clearly see this in the ** third Book* of *Moses*, in the eighth *Chapter*, where the *Image* of the *Reconciliation* or *Atonement* ^e *standeth*. ^e *Levit. viii. 14, to 21.*

Where it standeth thus:

^f *And Moses caused an Heifer to be brought for a Sin-Offering, and Aaron with his Sons* ^f *Sacrifice, laid their Hands upon his Head: There it was slain; and Moses took the Blood, and with his*

3 Cleanfed it from Sin. *Finger put it round about upon the Horns of the Altar, and 2 cleansed the Altar, and poured out the Blood at the Foot of the Altar, and sanctified it, so that he made an Atonement on it : And took all the Fat upon the Inwards, and the Caul upon the Liver, and the two Kidneys with the Fat on them, and burned it upon the Altar : But the Heifer, with his Hide, Flesh, and Dung, he burned with Fire without the Host, as the Lord had commanded him : And brought a Weather or a Ram for a Burnt-Sacrifice; and Aaron with his Sons laid their Hands upon his Head, and it was slain there : And Moses sprinkled the Blood round about upon the Altar, and cleve the Ram in Pieces, and burned the Head, the Pieces, and the Rump; and washed the Inwards and the Legs with Water, and so burned the whole Ram upon the Altar; this was a Burnt-Sacrifice for a sweet Savour, a Fire to the Lord, as the Lord had commanded him, Levit. viii. 14, 15, 16, 17, 18, 19, 20, 21.*

6. This is a true Figure of the Sacrifice of *Christ with our assumed Humanity*; how he hath offered our Humanity, through the Sacrifice of his Body, to the Anger of God; and how God in this Sacrifice, hath smelled his sweet Love in the Humanity of Christ, and reconciled his Wrath in the Fire.

7. The Figure of Christ standeth thus :

• Levit. viii. 10, 11, 12. *When Moses should make this Sacrifice, he took first the anointing Oil, and anointed the Dwelling-place, and all that was therein, and sanctified it, and sprinkled therewith seven Times upon the Altar, and anointed the Altar, and all its Implements, the Laver with its Foot, so that it was sanctified; and poured the anointing Oil upon Aaron's Head, and anointed him, so that he was sanctified.*

Moses standeth here in the Figure of *God*, and *Aaron* standeth in the Figure of *Christ*, according to our Humanity, and the *Heifer* standeth in the Figure of the earthly, perished *Adam*, according to his bestial Property; and the *Ram* standeth in the Figure of the true *Man* created in *Adam* [shewing] how the same should be offered up to God again in the Humanity of Christ: *Moses* anointed *Aaron*; that is, God anointed our Humanity in Christ with his highest Love, viz. with the substantial Wisdom, and Divine Substance in the Name JESUS.

8. And that is it, that *Moses* first anointed the Tabernacle, which signifieth the *Body of Mary*, in which GOD became MAN, and therefore the *Angel* called her the *Blessed among all Women*, Luke i. 28. For God first sanctified the Tabernacle, and sprinkled with his anointing Oil of Love upon all the seven Properties of the natural Life; which *Life* in the Humanity of Christ, the *Altar of Moses* signified, which God anointed, when JESUS assumed Man's Life: The *Laver*, with its Foot, signifieth, how God hath anointed the human Hand or *Desire*, in the Humanity of Christ, with which he should do Wonders: The anointed *Head of Aaron* signifieth, how the Humanity of Christ, viz. our human *Science*, should be anointed with the Holy Ghost.

9. This God set forth by *Moses* in the *Type*; for when *Moses* had anointed *Aaron*, together with the Tabernacle and the Sons of *Aaron*, and established the whole Business, then he caused a *Heifer* to be brought for a Sin-Offering; which *Heifer* signified the gross earthly *Man*, impressed through *Adam's* Lust: On this *Heifer* must *Aaron* and his Sons lay their Hands upon his Head, which signifieth, how God in Christ, and then the *Priests* or *Pharisees* would lay their Hands upon our, in Christ assumed, mortal *Humanity*, and slay, that is, put to Death, our Humanity, according to this World's Substance; and how his human Blood should be sprinkled round about on the Horns of the holy Altar, with the *Finger* of God, viz. as with the laying hold of God's Anger; and how God would thus cleanse his Altar in the Humanity; upon which Altar, viz. the human *Life*, should holy Sacrifices be offered to God again.

10. But that *Moses* did burn the Fat of the Liver and Kidneys upon the Altar, signifieth, that our true *Adamical Man* out of the *Limus* of the Earth, according to its right inward Ground, should not be cast away, or thrust out from God, but be kindled in the

Fire of God's Anger with the Fire of Love, and be offered to God. As this then was done in the Humanity of Christ, when he sacrificed our Humanity to the Anger of God, but yet did introduce it with his *Love* through Death into *Life*, as out of the Fire there springeth up a clear Light, as out of the Fire dying a new Life, which consisteth in Power and Love.

11. But that *Moses* did burn with Fire the Heifer, with his Hide, Flesh, and Dung, without the Host, and only sprinkled the Blood of the Heifer upon the Horns of the Altar, and kindled the Fat, it signifieth, that the gross *beastial* Body of our Flesh, with Skin and Bones, shall not come upon God's Altar, and inherit the Kingdom of God; but it shall be consumed with the essential Fire of the Earth, without the holy Fire of God: As *Moses* must burn the Heifer without the Host, so also should and must, the gross *beastial* Man be burned up without the City of God, viz. in its own Principle, by that same Nature-Fire, as it is done before our Eyes: But this earthly Man's Blood, wherein the Astral Soul liveth, should be sprinkled upon the Horns of the Altar; which signifieth the right Man created in *Adam* out of the *Limus* of the Earth with the right *Astrum*, whose Blood or Power shall come again at the last Day: That same Blood was in Christ's Humanity, with the Inclusion of the heavenly Blood, sprinkled upon the Horns of the Altar in his suffering and dying on the Tree of the Cross; for a Sign, that our Blood, after a right human Manner, is with Christ come upon God's Altar; and that God in Christ hath therewith marked us in the Eternal heavenly Altar.

† Note.

12. But that the other Blood must be poured at the Foot of the Altar, signifieth, that our human Blood, wherein our outward human Life consisteth, which here dyeth, is in its dying poured out at the Foot of the Altar, viz. into the [four] Elements, and reserved to the bringing again of the first true Man, that the right Life shall be kept at the Foot of the Altar, that is, in its own Principle, as in *Mysterio magno*, in *Spiritu Mundi*, in the Great Mystery, in the Spirit of the World, till God shall purge this Altar of the four Elements, and bring forth again the same pure Virtue and Power of the Blood, together with the Elements, and bring them into the Temperature; and so then the human Blood shall again come to the Soul, according to the Property of the spiritual World.

13. For this Cause must *Moses* and *Aaron* in the Figure, pour out the Heifer's Blood at the Foot of the Altar: For God had not to do about the Blood of Beasts; but he set forth the Figure of Man's Restoration, and signifieth under it, that we Men, according to the outward gross earthly Man, were but such Beasts, which gross *beastial* Property had swallowed up the true Man into itself: Thus he signifieth, how he would with his Power bring again and new generate that same inward devoured Ground: And as the Power and Virtue of our *Mumia*, of the oily Property shall be kindled again through the Fire of God, as *Moses* kindled the Fat, so shall the Power of the inward Ground, here even in the Time of this Life, be kindled with the Divine Fire, and burn upon God's Altar, which through the *Unction* or anointing of the Spirit of God, should be done in us: Even as *Moses* kindled the Fat, so should also the Spirit of Christ kindle our inward Ground, even in this [Life's] Time; and when this comes to be done, then should the Heifer, viz. the Beast-Man be slain; that is, he should be daily mortified, and with his Will and *beastial* Desire be cast forth without the Host of God; for he is but Earth and a Beast, and not fit for the Kingdom of Heaven, John vi.

14. But the Ram now signifieth the right anointed Man in the Humanity of Christ, as also our inward Ground, which, with Christ's anointing in us, becometh living again. As God through *Aaron's* Sons, viz. through the High-Priest, would lay the Hand of his Anger upon it, and slay it, that our human Will might be slain; so shall in this slaying the Blood of this Ram, viz. the right Humanity, be sprinkled every where upon the Altar of God, and the human Will shall be split in Pieces, and quite forsake the

own Will, and the *Head*, viz. the human Senses or *Thoughts*, be kindled with God's Fire: Even as *Moses* kindled the Head of the Ram, as also the Pieces and the Rump, so must also our Humanity in Christ, be washed with the Water of Love, and afterwards be sacrificed upon the Altar of God, viz. on the Tree of the Cross.

Note. 15. *Note.* But that the Ram must be kindled with Fire, and be offered to the Lord for a *sweet Savour to the Lord*; therein lyeth the Great Mystery: The Ram is the right Man created in *Adam*, which Christ, as the Word, or the Power of God, took on him from our Adamical Humanity, in the Body of *Mary*; and signifieth by the Ram, that God in Christ would thus anoint our right Adamical Humanity with the holy anointing Oil, and bring it to God again.

16. But seeing the human Will was departed from God, and had brought itself into the earthly bestial Lust; therefore should this Ram, viz. the Humanity of Christ, be kindled with God's Fire of Anger: For the Anger of God was become manifest in the Humanity; and therefore God anointed first the Humanity with the Spirit of his Love in Christ's Humanity, and afterwards offered this Ram, viz. the right Adamical Humanity to the Fire of God, that in the anointing of the Love-Oil, the Anger-Fire might be kindled; and the Anger-Fire, in the anointing of the Love, viz. through the Oil of its holy Substance, be transmuted, and wholly turned into a Love-burning.

17. For our human Soul was become an Anger-Fire, viz. an *Enmity* against God; and therefore thus God reconciled it in the Love of its Substance; that is, God's Anger in the human Life was thus reconciled; for God's Power smelled, or thus drew, in the Fire, the human Life again into the Eternal Word, viz. into God. God's Anger-Fire was the *Mouth* which received the human Life again into it, and swallowed up the human averted Will into itself.

18. But when this great Love had given up itself into the human Life of Christ, then was God's Anger-Fire, with its devouring in the Soul's Fire, turned into meer Love, viz. wholly into a Love-Fire; and thus *Death* in the Fire of God's Anger, which holdeth the Soul captive with its Impression, wherein the Soul was a Darknes, viz. a dark Fire, was broke open, and again turned into the Light-Life.

19. And that is it which God with this Sacrifice sets forth in a Type of the coming of Christ; for *Moses* saith, *This was a sweet Savour to the Lord*: Now God doth not favour the bestial Life; for that shall not inherit the Kingdom of God: God's Business which he had to do by *Moses*, was not about the Ram and the Heifer, but he set forth the Humanity under them before him: God's Imagination went into the Humanity in his inspoken Grace-Covenant, viz. in that inspoken Grace Word of Love, which stood as a Goal or Limit in Man, even unto *Mary*, where it manifested itself in the Humanity: Into this went God's Imagination, and Man's Imagination went into the Type, viz. into the Sacrifice in the Fire: Thus went also the incorporated Grace Covenant with Man's Imagination into the Sacrifice of the Fire, as into the Type [signifying] how Christ should reconcile God's Anger in the Humanity.

20. And thus was the human Will in the Type of Christ ransomed in the Fire; for the incorporated Grace-Covenant, went with the human Desire, in their Prayer (which through this Sacrifice in the Fire pressed into God) together into the Fire of the Sacrifice, and reconciled (that is, destroyed) the earthly bestial Property of the human Will in the Fire, with the Love: For with the Fire God formed an Image before him, as a Substance; in which Fire Substance God's Fire imaged itself, and reconciled the elementary Fire in Man: His Eternal Love-Fire savoured the human Will, through the incorporated Grace, through that Medium of the Fire; for *Moses* had holy Fire, wherewith he kindled the Sacrifice.

21. Thus was the elementary Fire of Man reconciled in the holy Fire, and yet must a bestial Medium, viz. Beasts Flesh, come into the holy Fire of *Moses*, seeing Man was

become bestial: That the bestial Kind be burned away in the holy Fire through the Father's Anger Fire; and that God's Love-Fire might kindle the human Soul-Fire in its introduced Desire in the Sacrifice: And so God's Desire in the Word *smelled* Man's Desire through the Fire; for in the Fire the bestial Vanity of Man's Will burned away in the Anger-Fire: And so then the clear human Will pressed into God's Love Fire as a *sweet Savour*; for the incorporated Paradisical inspoken Grace, pressed with the clear Will of Man, into God.

22. And that is it which *Moses* saith, *It was a Sacrifice of a sweet Savour unto the Lord*: For God desired to smell nothing there, but only Man's Will, *viz.* the human Life, which before the Times of the World, was in the Word of God; indeed without Creature, but yet in *Power*, which was inbreathed to the created Image: That same did God smell through the Sacrifice in the *Ens* of Christ, *viz.* through the inspoken Grace, and reconciled the averted Will through the Grace in the Fire, so that the human Will became *Divine* again, and brought (1) the human Life's Fire, and (2) God's Love-Fire, into one Fire, as into *one* Life's burning; and that was a right Sacrifice of Reconciliation, or Sin-Offering, when Sin was offered to the Fire of God's Anger, to be *consumed*.

23. And thus also the bestial *Flesh*, which they offered and eat afterwards, was sanctified to Man: For God's Imagination in the Covenant went thereinto; therefore *Moses* calleth it *holy Flesh*; also, *holy Bread*, such was the *Shew-Bread*, 1 Sam. xxi. 6. Matth. xii. 4. All which stood in the Type [signifying] how that same *incorporated* Power of the Grace-Covenant, would manifest itself with heavenly Substance in Christ, and give it for Food of the human Soul, *viz.* to the Soul's-Fire; in which Food, the Soul's Fire should be *turned* into a Love-Fire.

24. For in the Old Testament this sweet Grace Covenant gave itself into the Sacrifice of the fiery Soul's Desire, for Food, as to the Soul's Mouth in the Fire: For the Soul *viz.* the soulish Faith's *Mouth*, did in the Sacrifice of Fire, eat of this sweet Grace, *not* in the Substance, but in the Power, upon the fulfilling that was to come, till the Power was manifested in the *Flesh*: But their Body did under it, eat of the blessed Bread and *Flesh*, wherein also the *Power* of the Grace, *viz.* the Imagination of the Covenant was. Thus the *Jews did eat Christ's Flesh and drink his Blood* in the Grace *Ens*, *Notes* in the Power, in the Type, where the Power was not yet *Flesh* and *Blood*; but yet that same Word of Grace, which afterwards became Man, was *therein*.

25. But when the Time came, and was fulfilled, that the same incorporated Word of Grace (which received their Soul in the Faith's-Desire in the fiery Essence) *became Man*, then it gave itself into this Faith's Mouth, *viz.* of the fiery soulish Essence, according to the Divine and human Property, for Food: Of which we will here following write more at large, and set down the true Ground, how *Christ's Flesh and Blood is to be eaten. and drunk*; not out of a Conceit or Opinion, but out of the Ground of the *Scripture*, and true certain Knowledge through God's Grace.

The Second Chapter.

Of the Supper of the New Testament ; how the Type is come into Substance.

1. HEN the Time was fulfilled that this Grace-Covenant should manifest itself, and assume the Humanity with Soul and Body, then the *Type* ceased ; for the Anger-Fire of God in the Soul and in the Flesh of Man, was together ^a imprinted in the substantial Word, viz. in the Divine *Ens* ; which Divine *Ens*, out of the Divine Power, assumed also the Divine *Ens* of *Adam*, which vanished as to the Kingdom of Heaven, viz. to the holy working Fire, when the Soul imaged itself into Earthliness, and made it living, that is, burning in itself again, through the *holy* Fire, where then the Divine Sacrifice in the Fire was manifested in the Humanity.

^a Or, immo-
delled.

2. For the Soul was of the Father's Property, according to his Fire's Might, and was become a meer Fire of *Anger* : *This the Father gave to the Son*, as to the manifested Grace-Covenant, and brought the Father's Anger-Fire in the Soul, into the Son's Love-Fire, so that the Father's Anger-Fire and the Son's Love-Fire, in the *human* Substance stood in one Ground : The Love-Fire became substantial, that is, a heavenly Flesh, and gave itself to the Anger-Fire of the Father in the human *Life's* Property, for Food to a Fire-burning, after the Manner as a Man putteth a pleasant oily Balsam to a Fire, and then the Fire in its burning giveth forth out of itself a pleasant Smell and Virtue out of this Balsam Oil.

3. Thus the Father now *smelled this pleasant Savour* in the Humanity in the Soul's Fire, which Savour he *formerly* smelled in the Sacrifice in the *Type* ; for Christ was now the right High-Priest, which offered to God his Father the acceptable Sacrifice of the sweet Savour in the Humanity, and reconciled the Anger in the Humanity : The *Altar* of God, upon which *Moses* sacrificed, was now in the Humanity of Christ, who offered up to God the sweet Humanity out of the heavenly *Ens*, with the Adamic Humanity into his Anger-Fire, which burned in the Adamic Humanity : Sin in the Adamic Flesh was destroyed through the sweet heavenly Flesh, viz. through the substantial Word of Love, through JESUS, viz. God's greatest *Sweetness*.

4. God brought the Sacrifice of *Moses*, viz. the Reconciliation in Fire, into the Humanity, and made of *Moses*, Christ, viz. the right High-Priest, who with his holy Blood besprinkled the Altar, viz. the *Fire-Life*, as *Moses* did with the Blood of Beasts in the *Type*.

5. And we see this eminently in *the Supper* of Christ, which, when at last he would enter into his Sufferings, and kill Sin in our Humanity, with the substantial Love-Fire in his Blood, then at last *he eat the Paschal Lamb with his Disciples* : For he had given himself up into the *Type* with his Grace-Covenant, with the heavenly Flesh, and would fulfil the *Type* with the Flesh of Love, and bring forth the Adamic Humanity through Death, viz. through God's Anger, through the Inclosure of the Adamic Life into God's Love-Fire, and *break open the Prison of Death*.

6. So now in the *Type* of the Paschal Lamb he began the New Testament, viz. the *fulfilling* of these *Types*, and led his Disciples to the Sacrifice of the New Testament, viz. to the Altar of God, in his Flesh and Blood, that they should eat the fulfilling of the Old Testament in the Sacrifice of the New Testament ; for he brought the Old

Testament, *viz.* the *Figure*, into the New, *viz.* into his Flesh and Blood, which was *the Sacrifice of Reconciliation for the Sins of the World*; and gave them the ^b Atonement in his ^b Or, Reconciliation. Flesh to eat, and in his Blood to drink.

7. For the Reconciliation should be no more done in Fire, where the Father's Anger burned away the Vanity in Man's Faith; but it should be done in the Love-Fire, in *the Flesh of Christ*: They should now with their Faith's Desire, *viz.* with the fiery Life's Mouth of the Soul, eat and drink the Reconciliation with Christ's Flesh and Blood: *No more* with Faith in the Type, but in Substance; no more in Power without Substance, but with substantial Divine and human Power, wherein the *Humanity of Christ himself* should be the Paschal Lamb: Not Deity without Humanity, but Deity and Humanity alike.

8. For *the Paschal Lamb must be eaten quite up*, and so also he would not give them only a Piece of his Humanity, but (note) gave himself to them wholly and altogether, into their Soul's Fire-Mouth, *viz.* into the Faith's-Desire: The Soul's fiery Mouth was now the Fire of God, which devoured the Sacrifice, as common Fire devoureth Oil, and giveth a clear Light out of its consuming: Thus also Christ gave to his Disciples, *viz.* to their Faith's *Desire*, understand, to the fiery Mouth of the Soul, as to the true Life; his heavenly Body and his heavenly Blood, in that Manner and Way, as the heavenly *Ens* in the Limit of the Covenant gave itself into *Mary*, into the vanished *Ens*, and became one Person, wholly undivided.

9. *Note*: He gave his *whole* heavenly Humanity to them into their Adamical Humanity; understand, to the Paradisical Ground: For every Life desireth an *Ens* of its Likeness; *viz.* every Fire desireth an *Ens* for its burning, which is like that Fire.

10. The foulish Fire-Life was become dark through the Impression of Death, and therefore needed a Light *Ens* out of the Divine Light, as a Substance of Light; as a holy anointing Oil, wherein the dark painful Soul's Fire changeth itself into a Light and Love-Desire: This now conceived upon Christ's *Altar*, *viz.* out of Christ's *Humanity*, the substantial Love, *viz.* the substantial Wisdom of God; that same Fire in this Substance, was the *Name* and the Power JESUS, *viz.* God's greatest *Holiness*, which changeth the Soul's Fire into a Light: Whence Christ said, *He was the Light of the World*, John viii. 12. For in his Power hath the Soul attained Eyes of Divine Light, so that it beholdeth God again.

11. And as a Man giveth Oil to a common Fire, out of which ariseth a Light; so in like Manner is to be understood concerning the dark Soul's Fire, which receiveth into itself Christ's heavenly *Ens* of the Divine substantial Love in this Testament, and kindleth again the vanished even heavenly *Ens* in *Adam*, and burneth in its Likeness: Wherein *the Kingdom of Heaven*, *viz.* the *City of God* is again unlocked, where the Divine Light in that same unlocked Paradisical Ground shineth again; which is the *City of God in Man*, where the Holy Ghost dwelleth; of which Christ saith, *He that eateth my Flesh and drinketh my Blood, he continueth in Me, and I in him*, John vi. 56.

12. In this Paradisical unlocked Ground, Christ, *viz.* the Divine Love-*Ens*, continueth dwelling in the Light: For the Power in the Light is the Divine *Ens*, *viz.* the supernatural heavenly Flesh, a Tincture of Life; which Tincture tinctureth the Soul, and giveth the heavenly Fire-Glance to the Soul's-Fire: But yet that a Man may rightly understand it: The Soul is the Father's Fire, which receiveth into itself (*viz.* into its fiery Desire) the Son's *substantial* Love, *viz.* the holy Love-Fire, which hath turned itself into the human Tincture, *viz.* into Flesh and Blood; understand, into that same human Life's Power: Thus is the changing of the Soul's Will effected.

13. Thus we see first this Figure in *Moses's* Sacrifice of Reconciliation, that the Soul, *viz.* the Faith's Desire of the Soul brought itself into the Sacrifice, as into a *Substance*, and with the Substance went into the Fire, where the Reconciliation through Fire, was

made in the introduced *Covenant* of the Love-Fire, in that Manner and Way, as the substantial Love of Christ should give itself up into the Soul's-Fire, wherein God's Anger did burn, for Food and Reconciliation. Secondly, We see also by *Moses*, not only how the Soul is ransomed from Sin through Fire, and with the Love in the Covenant, became fed with the holy Fire of Grace, but they *blessed also the Bread and Flesh* through the Reconciliation of the Grace-Covenant, and did eat the same, *viz.* the holy Bread and Flesh, as God also commanded them.

14. Which signifieth the oral eating and drinking of the substantial Grace; where not only the Soul is fed, but (note) also the right Adamical Man, *which shall arise* from Death again: For the Earth was cursed through Man's Sin, and Man must from the Curse of God's Anger eat of the earthly Fruit: But with this Sacrifice and Blessing of the Covenant, God erecteth now a *new Blessing*, so that *Israel* did eat of the blessed Fruit again, where the Grace pressed through the Curse again, as the Sun presseth and penetrateth through Water.

15. All which was a *Type* of the Testament of Christ, which would not only feed the Soul with substantial fiery Love; but (note) also the right Adamical *Body*; and that when he would ordain his New Testament under *Bread and Wine*, [signified] how the inward Grace of Love would press through the outward Man, as the Sun penetrateth through the Water, or as Fire penetrateth through Iron.

16. And by the oral eating and drinking of his New Testament is signified the Paschal Lamb in the Old Testament, where the Grace-Covenant of the Divine Blessing *gave itself* into a visible elementary Substance, *viz.* into a *Medium*, wherein the human Body received the Grace: And it points at the New Testament, where Christ, *viz.* the substantial Grace, would with his Love, with the Power of his Flesh and Blood, of Divine and human Property, *give himself* into his Fellow-Members the Christians, through an elementary *Medium* of blessed Bread and Wine for Food and Drink; where-through, the accursed Body out of the *Limus* of the Earth (which hath eaten the Curse into itself) is blessed again.

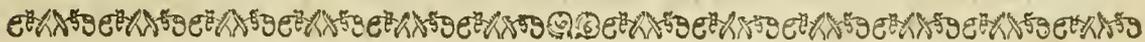
17. This we see clearly by the Last Supper of Christ, that Christ, with the Institution of the New Testament, would *not* ordain any strange or *new Thing*, but only fulfil the Old Testament; and with the substantial Grace, which in his Soul and Flesh was become MAN, give himself up into the Covenant of the Old Testament; and himself be the *fulfilling*, *viz.* the Paschal Lamb, and the holy Bread and Flesh, where-through our right Adamical Man is to be blessed: *For he first eat the Paschal Lamb with his Disciples*, and incorporated himself with them in the Covenant of the Old Testament, *and washed their Feet for them*: Afterwards *he took the Bread, gave Thanks, and brake it, and gave to them*, and said, *Take and eat; that is my Body, which is given for you*: In like Manner also *he took the Cup after the Supper and gave Thanks, gave to them, and said, Drink ye all thereof; that is my Blood of the New Testament, which is shed for many for the Forgiveness of Sins*: *I say unto you, I will now henceforth drink no more of this Fruit of the Vine, till at the Day that I will drink it new with you in my Father's Kingdom*, Matth. xxvi. Mark xiv. 1 Cor. xi. 23.

18. This is now the true Ground, and *signifieth*, First, How the sweet Grace of God's Covenant hath given itself up into our Humanity; and, Secondly, How that same Grace-Covenant (which in the Old Testament with the Sacrifices and Paschal Lamb, gave itself to *Israel* under that same Food for a Blessing) doth now with the assumed Humanity give itself to Man also under a *Medium*, *viz.* under Bread and Wine, to be eaten and drank: And, Thirdly, How he would not take away the first Covenant, and begin some new Thing; but how he *himself* would be that very Grace-Covenant, and now present himself as a Man, and now give himself *into* Man after a Divine and human Way; that as they had participated of him heretofore, with his Grace in the Covenant,

in the Sacrifice, in a spiritual Way *in Power*, through a *Medium*, so now they should participate of him also in a corporeal and spiritual Way, through the *Medium* of Bread and Wine, and substantially participate of that same incorporated Grace in the Covenant.

19. For the Cause was this: That he would give himself to them to be participated both in a human and also in a Divine Property, alike; that they should participate of the Grace (which had given itself into the Humanity, and slain Death, and opened the human Life again, and brought it through Death) in a *new human Life*: That the same new Life, out of Christ's Death and Resurrection, might unlock even their Life, which was shut up in Death; therefore he gave this new unlocked human Life of his assumed human Life, with his Flesh and Blood, even under an *elementary Medium*, that the Faith might conceive it through a *Medium*.

20. Therefore there must be a *Medium*, that (first) God's Imagination of his Love, and (secondly) Man's Faith's Desire might come together, and take hold one of another by a *Medium*; for as the Participation of the Old Testament was done in a spiritual Way, so now it should be both in a substantial and spiritual Way *alike*: For the Deity hath now presented the Paschal Lamb in the Humanity of Christ; and God's Imagination (which went formerly into the Sacrifice) went now into the Humanity of Christ; and the Imagination of the Humanity of Christ went with Divine Power into the *Medium* of Bread and Wine, and through the same, in the Participation thereof, *into the human Life*.



The Third Chapter.

How the Disciples of Christ have eaten and drunk Christ's Flesh and Blood; and how that is properly to be understood.

1. REASON should here go out from the Imagelike-ness to that which is un-imagelike, and forsake the *Folly* which Men strive for, for it was not imagelike Participation, but is understood under an imagelike one; Christ gave *not* his Disciples the imaged *creaturely outward* palpable fleshly Humanity, as some Piece thereof: No, that is not consistent; for he *sat by them at the Table*, and did not rend the imaged Substance of his Body, but he gave them the spiritual Humanity, *viz.* the Power and Virtue of his Body and Blood, his own *Mumia*, wherein the Divine and human Power is understood: Which *Mumia* is a true human Substance of Flesh and Blood, and is a spiritual Flesh, out of which the visible Image groweth, and is wholly *one* with the visible Image.

2. See a Similitude in the Sun, which *standeth* in its Orb, but preffeth with its Lustre, Power, and whole Substance, with all whatsoever it is in Essence, Power, and Substance, forth out of itself into the *whole World*, and giveth itself to every Element, Substance, and Creature, to all Herbs and Trees, also to every creaturely Life, and worketh in all Things whatsoever it will receive, and yet teareth not itself, when it goeth forth from itself, and *giveth itself* to the other Creatures, it continueth always whole, and goeth not away from its Substance.

3. So is also the Supper of Christ to be understood; as we see a Similitude of it in the Herbs and Grasse of the Earth, which neither doth, nor can do any Thing *without* the Power of the Sun, it setteth the Jaws of its Essence wide open towards the Sun's Power and Virtue; that is, it hungereth only after that, and into that Hunger the Sun shineth in, and kindleth *the Spirit*, viz. the Brimstone, Salt, and Oil of the Herb; and as soon as that is done, that the Sun's Virtue findeth or perceiveth itself in the Brimstone, Salt, and Oil of the Herb, then it *worketh* therein, whence the Herb attaineth a perceptible Warmth, and conceiveth and impresseth the Sun's Virtue in itself, so that the Sun's Virtue and Power becometh *substantial* in the Herb, and groweth with the Herb, and tinctureth the same, whereby the Herb becometh sunny or solar, and worketh, to [the bringing forth] Fruit.

4. So in like Manner we are to understand concerning Christ's Testaments: For he is the Sun of Life, and *the Light of the World*, John viii. 12. He, according to the Deity, is the Eternal Speaking Word, viz. the Power and Virtue of the Deity, the Power of the Divine Light, and according to the Humanity, he is the formed out-spoken Word, which is wholly one with the Eternal Speaking Word: For he hath *introverted* our received Humanity with the Eternal Word, viz. turned the outward inward, viz. the Substance of Time; and turned the inward outward, viz. the Substance of the Eternity; and is with the Divine Substance, through our human Substance received from us, become pressing forth; as the Sun presseth forth from itself, and giveth forth itself, so the Divine Substance giveth itself forth through the human: *Note*: The Divine Substance bringeth the human forth with itself; for the Divine Desire goeth forth towards the human Essence; and the human Essence goeth in towards the Divine out-pushing Delight or Desire.

5. *Note*: But, being the Divine Power and Virtue excelleth the human, therefore is the human *brought forth* through the Divine Power, so that the human Power and Virtue giveth itself, together with the Divine, through the Divine Power: For the human Power and Virtue is a *Perception* or Invention of the Divine, wherein the Divine findeth itself in something, viz. in the formed Substance of the Word of Power, wherein the Divine Power loveth itself, as in its perceptible Substance, as the Soul loveth itself in its Body.

6. *Note*: And thus hath God poured his Love through the human Substance in the Humanity of Christ, *into the Disciples* of Christ, with the human Substance, in that Way and Manner, as the Sun's Power and Virtue *in Spiritu Mundi*, in the Spirit of the World; as with the Effluence of the Power and Virtue of the Stars, mingleth itself with the *spiritual* Brimstone, Salt, and Oil, in the upper Elements, so that it comprehendeth their Power and Virtue in its Glance, and giveth itself to them; and it (the Power) giveth itself into the Sun's Power and Virtue, and [so they] work together, whereby *the Light of Nature* is unlocked, and with such working give themselves into the Earth, Herbs, Trees, and all Creatures: So that in an Herb or Tree such a *Virtue* doth exist; whence the Vegetation or budding forth of Creatures doth exist: Where always in such Growing or Life, a Man is to understand (1) an elementary substantial Power and Virtue; and then (2) a super-elementary sunny or solar and starry or atral Power and Virtue, where the sunny and starry, with their strong Power *preys forth* with the elementary.

7. *Note*: Now we see in Herbs and all Things that grow out of the Earth, when they take hold of and *eat* this Power and Virtue of the Sun and Stars in them, that they do not rend themselves, and make or use a severed Mouth to do it withal; but the Essence of their *Desire* (viz. even the natural Brimstone, Salt, and Oil in the Herb) is the *Mouth* which taketh hold and eateth in itself the Influence of the upper Elements of the Sun and Stars: Thus also in like Manner it is to be understood concerning Christ's

Disciples and *all other Men*: They *have* eaten and drunk Christ's Flesh and Blood, under Bread and Wine, as through a *Medium*, with the essential d-sirous Faith's Mouth; not with a circumscribed creaturely Comprehension, but with the Faith's *Desire*.

8. *Note*: Yet that a Man may rightly understand it [he is to know] (1) the *outward* Mouth with its Comprehension, apprehendeth the outward elementary Substance, Bread and Wine: The mortal transitory Substance of Man, *viz.* the gross *Flesh* (which shall not, nor *cannot inherit the Kingdom of Heaven*, John vi. 63. 1 Cor. xv. 50.) that apprehendeth and eateth Bread and Wine, for Bread and Wine is also an earthly *transitory* Substance, *which goeth into the Belly, and out from thence again*, as all natural Food, *Matth.* xv. 17. And (2) the *right true Man*, which was created in *Adam*, which before the bestial Grossness was a right Man, and Image of the visible World, according to its *inward* spiritual Ground; the same eateth Christ's Flesh, which is even such spiritual substantial Flesh, with the essential Desire: *Note*, Understand the Flesh that he took on him in *Mary*, *viz.* *our human*, but *not* the outward Ground of the corporal four Elements, but the inward holy Element, *viz.* the Ground out of which the four Elements proceed: Not Fire, Air, Water, and Earth, but the Eternal pure Element, which is a *Substance* of Paradise, which is hidden in the four Elements, understand, the Substance of Eternity, out of which Time is gone forth into a visible Substance; that same Flesh, as a spiritual *Mumia*, out of which, Man, as to the visible Body, hath taken its Original *in Verbo Fiat*, in the Word *Fiat*, which in *Adam* became blind as to the Kingdom of Heaven, when he went with the Desire into the four elementary Grossness; which fleshy Substance in Christ's becoming Man, was *filled* with heavenly living Substance, and made living again: *Note*, That is it which the right Adamical Man eateth, which sticketh hidden in the gross Shell of the four Elements; and in that Substance, the right Man *eateth* Christ's Passion, Dying, and Death; which Death of Christ is in his Victory become an Eternal Life; which Life, so risen out of the Death of Christ, breaketh our earthly evil Will, and is become a *Death to our Death*, which the outward Nature *boldeth* for a Life.

9. *Note*: *Note*: And here is Christ's Passion and dying *put on* to Man, altogether essentially, ^a operatively, which Life's Death of Christ swalloweth up our Death, wherein ^b the Body when it here dieth according to the four elementary Substance, *resteth*; and ^c the four elementary becometh Dust and Ashes: This same Power and Virtue of the true Humanity resteth in its Principle to the coming again of the *corporeal* Substance. ^d *Workingly, effectually.*

10. But (2) the Soul which is a spiritual Fire, in its Desire, as with the true Faith's Mouth, eateth the supernatural *substantial* Love of the Name JESUS; which (Name) is become a substantial Power and Virtue, *viz.* the supernatural Wisdom of God, wherein the *whole Deity* is understood workingly.

11. The Soul's Mouth eateth of this holy Substance, whereby the Soul is turned into a Love-fire-burning, for the Love of Christ giveth *Ens* and Substance to the Soul's Fire; the fiery Life of the Soul taketh this Love Substance into its Essence, and by this Love-burning the Temple ^b Soph-JAH is again *unlocked*, *viz.* the substantial holy powerful-Light, the true Spirit which vanished in *Adam*: As a Light goeth forth out of Fire, so ^c through the Soul's-Fire, another Principle, *viz.* the Property of the *Divine* Power and Virtue goeth forth; and in that out-going Power and Virtue dwelleth the supernatural *unsubstantial* God in Trinity: For this is the Divine Principle where God in Man dwelleth, worketh, and willeth, wherein the Divine Light is understood, which ^d *diffuseth* ^e *Penetrateth.*

12. *Note*: Understand it aright thus: Man standeth in three Principles, *viz.* in three Beginnings: (1) The *visible Man* is the visible World, which is outward and inward, *viz.* a transitory and an untransitory, *viz.* the pure Element, and the Efflux, *viz.* the four Elements. (2) The *gross Man*, with outward Flesh and Blood, is the four-ele-

mentary Body, and the spiritual Body in the *Quintessence*, or fifth Essence, is the holy Element which is hidden in the four, which is neither hot nor cold, neither dry nor moist: But the *soulisb Ground* is not the Element; it is grounded in the Eternal Word, where the fiery Word of the Father's Property hath inbreathed itself into the created Body, as another Principle of an Eternal Nature.

13. Now the third (3) *supernatural Ground* of Man is the true Spirit; understand, the substantial Light, the substantial Wisdom, which with the Soul's breathing in came into Man, but yet vanished when the Soul brought itself from the breathing Word into own Will, into the visible Substance, with the Desire; for the Soul's Fire-Life out of the Father's Property, could no more attain that; therefore was this Ground *vanished* as to the Creature, and not in God, but only to the creaturely Soul.

^d Dale, or Valley.

14. And when this holy Ground of the Soul and Body was hidden, then was Soul and Body in a dark ^d *Dungeon*, full of Pain and Torment: For God was hidden to it, and instantly the Principles, according to their Properties, began to qualify and operate; as (1) The *Soul* according to the Anger Property of God the Father, which as to the Light shining in it, was hidden: And (2) The *outward Body* began to qualify in the four Elements, *viz.* in hot and cold, and in all other Properties of the Stars Power and Virtue, and every awakened Property impressed itself into a Substance, whence the Body became gross, hard, and bestial, and the true Image of God a *Wizard* and Monster: And that is the Sin, for the Sake of which God's Power and Virtue went *again* into the Humanity, and received the Humanity, and overflowed into us again his Divine Power and Virtue, through, and in a right Humanity.

15. Seeing then Man standeth in Three Principles, as an Image according to Time and Eternity of the visible and invisible Substance, and that *Christ*, true GOD and MAN, hath also put on to himself the visible and invisible Substance in one undivided Person, so also is the *Participation* of his Substance in his Testaments to be understood, as that every Principle in Man eateth and drinketh of its Likeness again; *viz.* Note: (1) The *outward right* Adamical Image out of the *Limus* of the Earth eateth again of the same Humanity of Christ which he received from Man; and (2) The *Soul* eateth of the Divine Love-Fire; and (3) the *heavenly Divine Substance* vanished in *Adam*, eateth of the substantial Wisdom, and yet wholly unsevered through one only Faith's Mouth alike: But note: (4) The *gross Beast* of the gross Flesh, which is but a Husk, receiveth only the outward Husk of the Testament, *viz.* Bread and Wine, and under them the *Judgement* of God, that breaketh and killeth the Lust of the Body of this Grossness; therefore *Man should distinguish the Body of the LORD, and his Blood*, from the animal Man [that is] without Faith, which receiveth only the Judgement under Bread and Wine; for as the Mouth is, so is also the Food in the Mouth.

16. Christ said, *John vi. My Flesh is the right Food, and my Blood is the right Drink: Also, I am the Bread that is come from Heaven, that giveth Life to the World: He that eateth my Flesh, and drinketh my Blood, he continueth in me, and I in him; but he that eateth not the Flesh of the Son of Man, he hath no Life in him: Then the Jews contended one among another, and said, How can this Man give us his Flesh to eat? and were offended at this Saying: But he said, My Words are Spirit and Life.* Note: To signify that we should believe his Words; and he that comprehendeth and receiveth his Word in himself, he comprehendeth in himself *that Word* which is become Flesh and Blood; which Word is become a true human Substance, and that the Faith's Mouth comprehendeth in itself, *viz.* the right Hunger or *Desire* of the right true Humanity, after a spiritual Way and Manner. Note: As the Word of the Divine Power is become Man, so is it also comprehended by the Faith, and is Man *in his Members* alio.

17. That same spiritual substantial Word taketh on it our Humanity, understand the spiritual Humanity, and giveth itself *into* the same, and worketh and dwelleth therein

substantially after a spiritual Manner, as he *dwelled* and wrought in the Body which he received from *Mary*; where Men saw on him outwardly our Flesh and Blood, *viz.* the spiritual World's Substance, and yet in the visible was the invisible Substance; of which he said, *John* iii. 13. *He was therewith come from Heaven.*

18. Thus also that same invisible spiritual Substance of Christ, which hath united and introverted itself with our Humanity, into our Faith's Desire; in that Manner as a *Spark* of Fire falleth into *Tinder*, and kindleth the *Tinder*, and consumeth the Substance of the *Tinder*, and maketh it altogether *Fire*; so also the substantial Power and Virtue of Christ consumeth in his *Tinder*, *viz.* in the *human* spiritual Ground; in the Mind, Thoughts * and Will, all evil Influxes in Thoughts and Will, whether they were from the Desire of the earthly Flesh, or from the Devil, and from the Lust of the World cast thereinto; yet that same spiritual Fire *consumeth* all, for it taketh in the Life of Man, and ruleth it. * Senses.

19. It is a Light, *viz.* a spiritual Oil in the Life of Man, wherein the true spiritual Life, *viz.* the soulish Life burneth, and *without* this spiritual Oil there is no true Light or Life in Man, but only an Astral Light; and the true Soul standeth in the dark Dungeon in its Essence, and helpeth itself with the Astral Light of the *Sun*, in which Regard it hath also vain earthly Desires and Lust in it.

20. But that Soul which attaineth this *holy* anointing Oil of Christ in itself, turneth its Longing and Desires away *from the Vanity of the World*, into God's Word and Power, and is as a new young Child, that lyeth in the Mother's Womb, and suffereth the Mother to nourish it: Thus it hangeth to Christ's Essence, Substance, and Power, and eateth of the Stock of the Vine Christ, *as the Branch eateth of the Stock of the Vine*, *John* xv.

21. Reason should understand us right: It is not so to be understood, that Christ hath with his Flesh and Blood, with the gross *mortal* Flesh and Blood, introverted himself into Man, which Flesh and Blood is of no Profit, but is only as a Receptacle or Shell of the right spiritual Man: Much *less* doth the *Divine* Substance mingle itself with Bread and Wine; so that when I behold the blessed Bread and Wine, and receive it into the earthly mortal Mouth, I should think that I comprehended Christ's Flesh and Blood with my *fleshy* Mouth, as I comprehend Bread and Wine therewith.

22. No: That cannot be; Bread and Wine is but a *Medium* or Means thereunto, even as the earthly Mouth is a *Medium* or Means of the Spirit: The spiritual Faith's Mouth of Man comprehendeth Christ's Flesh and Blood under Bread and Wine; *not inherent* in Bread and Wine: For Bread and Wine changeth *not* itself into Christ's Flesh and Blood, but it is a Means thereto ordained; which *Medium* belongeth to the visible Man, through which *Medium* the invisible giveth itself into the invisible and spiritual Man.

23. In Bread and Wine *two* Properties are understood, as (1) The gross elementary earthly Substance, that belongeth to the mortal Man; and then (2) the Power and Virtue therein, wherein the Tincture of the Bread and Wine lyeth, which (*Tincture*) is above the elementary Substance, wherein the four Elements lye in the *Temperature*, which is a heavenly Paradisical Power and Virtue; that same Tincture of Bread and Wine is the *true Medium* wherewith Christ, the human Tincture, giveth himself as into the human Life: For *Man liveth not* * *from the four Elements only*, *Matth.* iv. 4. The ^c By Bread gross Food which entereth into the Mouth, doth not *alone* sustain Life, but the inward ^e only. Power and Virtue, *viz.* the *Quintessence*, or fifth Essence, wherein the Tincture lyeth as a spiritual Fire.

24. The elementary Food * produceth only mortal Flesh, and giveth a Source or ^e Worketh, Moving of the mortal Life; but the spiritual Man taketh his *Nutrimēt* from the ^e or effecteth. Tincture, for itself is a Tincture, *viz.* a spiritual Fire: Therefore Christ *poureth* or overfloweth his heavenly Flesh and Blood, *viz.* the holy anointing Oil, into the Life of

Man, through and with the Nutriment of the true Life, *viz.* through the *Tincture* of Bread and Wine: Not to understand that the Tincture of Bread and Wine is able to apprehend such a Thing, but it is only a *permissive Medium* thereunto, as the outward Mouth of a Man is but a *Medium*, where-through the Power and Virtue of the Tincture in the Food is overflowed into the spiritual Man: And, because in Bread and Wine there lyeth the *highest* Tincture, which is nearest to the Life of Man, which most of all sustaineth the Life of Man, *therefore also* hath Christ ordained this Testament under it.

25. But (1) we should *not* be earthly-minded, and suppose, that after the Bread and Wine is blessed with the Words of Institution, that then Christ's Flesh and Blood is *inherent* in the Bread and Wine, and that every wicked Man may partake of it without the right Mouth: No; if that were so, then could Bread and Wine comprehend the Divine Power and Virtue in its own Capacity, and Christ's spiritual Flesh and Blood were become Bread and Wine, and it would *no more* continue to be as Christ said, *My Words are Spirit and Life*, John vi. 63.

26. Man's spiritual Mouth taketh with the Faith Christ's Words and Life, which Words are a Power of his Flesh and Blood, where the Divine Word *is become* a human Substance: That same human and Divine substantial Word is given to Man with the *Tincture* of Bread and Wine, as through a *Medium*, that there may be a *visible* Sign of what is done in the inward Ground.

27. Note, note: (2) We should not *depend* on this Means or Medium *alone*, and think that Christ's Flesh and Blood is only and alone participated in this Use of Bread and Wine, as Reason in this present Time miserably erreth therein: No, that is not so; Faith, when it hungereth after God's Love and Grace, always eateth and drinketh of Christ's Flesh and Blood, through the *Medium* or Means of the blessed Food, and without the *Medium* or Means of the Food: Christ hath not *bound* himself to Bread and Wine *alone*, but hath bound himself to the *Faith*, that he will be in Man; he will continue in him, and Man shall continue in Christ: His powerful living Word would continue substantially in the Faith, of which Substance the Faith may always (as also it *ever* might) eat; for it is the Faith's Nutriment, wherein the Faith doth subsist, and is a Substance: Note, The Faith in *such* Participation becometh a Substance, *viz.* a spiritual Flesh and Blood of Christ, in which the Living GOD in Trinity, dwelleth, worketh, and willeth.

28. The *substantial Faith* in Man is *Christ* himself, who continueth in Man, who is the Life and Light of Man; that is, *the Temple of the Holy Ghost, who dwelleth in us*; as Paul saith, *Know ye not that ye are the Temple of God, that the Spirit of God dwelleth in you?* Also, *The Temple of Christ is holy, which ye are*, 1 Cor. iii. 16, 17. Also, *Shall we that belong unto Christ, be yet Sinners? that be far from us; then were Christ a Servant of Sin*, in us, Galat. ii. 17. This same substantial Faith is also *the Branch on the Vine* of Christ, which Power and Virtue penetrates through the whole Man (as the Sun doth an Herb) and killeth the Lust and Works of the Flesh.

29. The mortal Flesh is not the substantial Faith; that Flesh comprehendeth *not* Christ's Flesh and Blood, but suffereth it as a gross Stone suffereth the Tincture of Gold; and as fine Gold lyeth and groweth in the gross Stone, so also the Love of Christ groweth in the true Life of Man, and penetrateth through the Life, as Fire doth through Iron: Not that such Power stood in Man's Life, that it could receive the Substance of God *in its own* Power and Virtue; No, it is given him of *Grace*; as the Sun of its own Will giveth itself to the Herb: And the Herb cannot therefore say, I am the Sun, because the Sun worketh within it: So also can Man *not* say, I am Christ, because that Christ dwelleth and worketh in him as in his express Image: But the Creature is the passive wherein the Creator dwelleth and worketh.

30. We are Members of Christ according to his Humanity, and are therefore called *Christians*, because Christ dwelleth and worketh in us, in that we are in our Life his Twigs and Branches, in those in whom he bringeth forth Fruit through his Power and Virtue: O little Children, it is a great Mystery! Note, note: The *Use* of this Testament, where we especially under Bread and Wine should partake of Christ's Flesh and Blood, is *therefore* ordained, that so we should come together, and at of one Bread, drink of one Cup, and thereunder receive Christ; that we should *instruct* one another, what he hath done for us, and declare his suffering Death and Blood shedding one *among* another, and *teach it to our Children*, and should *bind* ourselves therewith in Love, and exhort one another, that we in Christ are Members of one Body; that we in Christ are all but One.

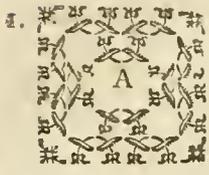
31. Even as the One only Christ giveth himself into us *all in common*, to be one only Life, and loveth us all in his one only Humanity, and reacheth forth that ~~same~~ Humanity with his great Love and Grace to us all in common ~~under~~ one Bread and Wine, and so bindeth himself to us in one only ~~participation~~: Thus should we also in *such coming together* and Participation, as members of one Body, *bind* ourselves together *in true Love* and Faithfulness, and seriously consider, that in such Participation, we are all but one in Christ; for we partake all of one only Christ, and in that same one Christ we are one only Body, which is Christ in his Members: O little Children, what a Depth of Mystery is this, if we did rightly consider it! Satan in the Anger of God, hath rent us asunder, and made us *at Odds*, so that we have *opposite* Thoughts; and here cometh Christ with his Love, and maketh us all in himself, one only Man again, which is he himself in us; so that *all of us* together are become Branches rooted in his Tree, which he himself is; and *all* live from his Virtue and Substance, and stand in one Stock, which is himself.

32. Therefore we should rightly consider this, and not with unworthy Hearts and Mouths draw near to this *Communion*, and suppose it is enough that we partake of Bread and Wine: No; it is a brotherly, memberly *Band* and Covenant; we bind ourselves therewith in Christ to be one only Man, and that same one only Man, is every one himself in Christ: Therefore our Purpose in coming together should be, that we, as Members of one Body, will *bind* ourselves fast with such Participation, and forsake Satan with his opposite Will, and *heartily love* one another, *as Christ hath loved us, and hath given his Life into Death for us.*

33. To this End is this Testament of Participation under Bread and Wine ordained: Not to understand, as it were, a Participation apart and asunder, whereof a Christian without the Use of this *could not* partake; for if we are in Christ, and he himself be in us, and is our Life and Light, and we thus rooted in him in the substantial Faith; which Faith's Substance he himself is; wherefore should not then *that same* Life's Desire be able *always*, if it but turn itself thereinto, to eat thereof: This Ordinance is only a member-like *Band* of Love; that we might thereby instruct one another what Christ hath done for us, till he shall *visibly* come to us again in his assumed Imagelikeness; and as our right High Priest be *ever* with us and *in us.*

The Fourth Chapter.

Of the Difference of such Participation, what the Wicked receive by this Testament; and how a Man should rightly prepare himself for it, that he may be rightly worthy.

1. S is above-mentioned, it lyeth not in the Conceit or Supposition that one need only draw near with the *Body* to such *Communion*, and think, when I have participated of Bread and Wine with others, then I have received the true Testament of Christ, whereby my Sins are forgiven me: No; St. Paul saith, *He that distinguisheth not the Body of the LORD from Bread and Wine, he receiveth it to his own Judgement.* 1 Cor. xi. 29. Bread and Wine cannot apprehend this Testament, much less the faithless, who come to it only out of Custom, and that he will have the *Name* of a Christian.

2. So also it standeth *not* in the Priest's Power, with his Blessing to bring the Body and Blood of Christ into Bread and Wine; but it standeth in the Divine Institution, which Institution is *hidden* from the wicked Mouth, and it is done to him as to *Judas*, who, though indeed he also eat and drank of the Bread and Wine of the Supper, and was invited to the Testament, yet he did *not* receive Christ's Flesh and Blood, *viz.* the Love of God, *for after the Supper Satan went into him*; which is as much as to say, the Power and Virtue of the Testament touched him, so that his inward false Faith's Mouth was thus stirred and opened; but as his Faith's Mouth, so was also the Testament in his Participation, as the Scripture saith, *With the holy thou art holy, and with the perverse thou art perverse,* Psal. xviii. 26, 27.

3. He received the Testament of Christ, but [it was] the *Judgement only*; which Judgement in the Holy or Saints, killeth the earthly Will of the Serpent; that is, when the Soul is capable of the holy Power and Virtue, so that it hath a Mouth of Faith, which receiveth the Love in the Testament, then it receiveth also *herewith* in like Manner Christ's Suffering, Death and Resurrection, which killeth Sin in the Soul and Flesh; but the wicked Mouth is not capable of the Love; therefore it receiveth *only* Christ's Suffering and Death, and *not* his Resurrection, for with his false Opinion he layeth his Desire, *viz.* the false Faith's Mouth to Christ's Flesh and Blood, and *killeth Christ* in this Participation in his Testament, *in himself*: He is thereby guilty of the Death of Christ; for with his false Participation and false Faith's Desire, he toucheth the severe Judgement of God in Christ's Agony, Wounds, and Death.

4. Therefore, in that he is only capable of the Judgement, the *Judgement* of God, which killed Christ for our Sin's Sake, in this Testament is moveable in the Soul and Property of the Wicked; which Judgement toucheth or stirreth Christ's Wounds and Death in his Testament, in this Participation of false Property; for the false *Serpent's* ^aOr pierceth. *Seed* with this Touch ^a *stingeth Christ in the Heel*: For Christ offereth the Soul his Testament, and would slay the Serpent; but while Satan hath the chief Dominion in the Soul, he will not receive it, but through the Soul's Essence casteth his false poisonous ^bOr against. *Rays* ^b upon the Wounds of Christ, and desireth to kill Christ.

5. Understand: He desireth to poison and *infect* that Ground in Man, where Christ's Blood and Death, with his Resurrection, should be possessed, and stirreth itself so much the more in the false Soul, *as* he did in *Judas*; when he received this Testament, then he was stirring in *Judas*, and took his Life in: Therefore, saith the Scripture, *After the Sop, Satan entered into him,* John xiii. 27. For his false Heart had stirred the Judgement

of God, therefore it came also into him, for it was *within* him aforehand, but not manifest, till he touched the Covenant in the Testament; so it went with him as with *Uzza*, who unworthily touched the Ark of God, 2 Sam. vi. 6, 7. 1 Chron. xiv. 9, 10. which a wicked Man ought to observe, that he do not *without* Repentance for his Sins touch this Testament, else he layeth his Hand of false Property on Christ's Wounds, Agony, and Death, and will in the End receive *Judas's Wages* therefrom.

6. It is *not* so to be understood, as if the Wicked, who applyeth himself with others to the Covenant of the Testaments of Christ, did receive nothing, as also is to be understood in *Baptism*; for the Testament standeth firm, the Institution continueth in Power and Virtue; for the *Faithless* doth not take away the Covenant and Power: The Covenant goeth with such Participation and *Use* into all; but as the Mouth is, such also is the Participation: God's great Love and Grace, *viz.* the substantial Love, giveth not itself into the *wicked* Soul, but the Process of Christ, with his Pain, ° Agony, Scorn and Death, goeth into the wicked Soul, for therein the Man-Devil, *viz.* the wicked Heart, pierceth Christ in his Wounds, and maketh itself guilty of the Death of Christ, ^{c Or, Anguish.}

7. The Wicked indeed *participateth* on Christ's going into Hell, on his Anguish, and Death, but he is not capable of his Resurrection, wherein Christ ruleth over Death and Hell: For his wicked Will *desireth not* to die in Christ's Death with Christ, to his Wickedness and false Matters and Conversation, but desireth only to arise and live with Sins in Christ's Spirit; he will rule in the Resurrection of Christ with his earthly *Lucifer*, therefore he treadeth the Death of Christ with the Feet of his false Desire, and doth the same which the *Pharisees* did to Christ; therefore it were better for him not to boast himself to be a Christian, and that he did not touch or *meddle* with Christ's Testament.

Of the Ground of Absolution. What the Forgiveness of Sins is.

8. THE false Conceit and gross ^d Misunderstanding, when Men *teach*, Christ's Testaments destroy Sin, needs yet a more ^e acute Exposition, that the wicked Man may not thus hide himself under it, and so cover himself with Christ's Purple Mantle, and wear it as a *Badge* upon him in Falsehood: Christ's Blood-shedding, as when he destroyed God's Anger therewith, and turned the Anger into Love, *is that* which destroyeth Sin: He that worthily participateth of Christ's Blood-shedding, in him Sin is destroyed through his Victory and Resurrection with his Blood and Love; He that cometh to it with a *penitent* Heart for his by-passed Sin, and is angry at it, and hath a strong Purpose in himself, *no more* to enter into it, he layeth hold with the Faith on the Testamentary Grace. ^{d Or, Ignorance.} ^{e Or, sharp.}

9. It is false for one to *defer* his Repentance till the Participation of the Testament of Christ [and then to think] that the same will take away his Sin: There is no Forgiveness of Sins, either by *Testament* or *Absolution*, unless a Man convert from Sin, and be *renewed* through earnest sincere Repentance, and turning in to the Grace of God in Faith on Christ in the Holy Ghost; that he taketh up *another* Will and Resolution to go out from Falsehood and Wickedness.

10. For the Forgiveness of Sins in Christ's Testaments, and *without* the Use of them is nothing else but this: When Christ in the converting Sinner ariseth from Man's Death, into Man's Faith; and a new obedient Will ariseth out of his Death, and becometh a Light in Man's Life, so that the Eternal Night is turned into a clear Day, *then* Sin is forgiven: For if the Eternal Day of Love dawneth, then is the Night of the Eternal Darkness of God's Anger turned into Love, and there is *the Wedding of the Lamb* rightly kept; and not with the unworthy Heart, which, without Repentance and forsaking of

its Sins, *runneth* to the Testament, and supposeth that its Sins are forgiven through the *laying on* of the Priest's Hand, and Participation of the Testaments.

11. The Priest hath *no* Power to forgive Sin, it standeth not in his own Might and Power; the Might is in the *Ordinance* of Christ: Christ in Man, and so far also as he is in the Priest himself, *forgiveth* Sin to the repenting Conscience: The Absolution is but a *Medium*, viz. an outward Sign thereof, that we should receive one another in Love and hearty Forgiveness, and bind and reconcile ourselves in the Love of the Bands of Christ, in his *Bride*, and in Love receive one another into the *Communion* of the Body, viz. *of the Bride of Christ*.

12. The *Minister* of Christ taketh the faithful penitent Man, through an outward-
 f Church. Absolution, in Christ's Stead, into the f Communion or *Congregation* of Christ: He is
 e Workingly. with his Absolution a *Medium* or Means, of that which Christ himself through his Ab-
 solution doth e effectually in the inward Ground; and so Man is through such a *Medium*
 outwardly confirmed: But if there be no Faith and Conversion there, but *only* a Custom,
 then there is also no Absolution; for the Priest's Absolution without Christ's co-working,
 is powerless and dead; for the Power sticketh *not* barely in the outward Ordinance and
 in the Priest, but in the Communion of the Saints in Christ, viz. in the *Bride of Christ*,
 the same taketh the repenting Man into their member-like Fraternity, in the *Faith* of
 that which is to come, the Spirit of Christ in his Members receiveth him.

13. A wicked Priest, in whom the Spirit of Christ is not, *cannot* absolve him, nor receive him; but the Office of Christ through the Word of his Promise, receiveth him: A false Priest is but an outward workless Instrument as to himself, and doth no more with this, than the wicked Priest with the *Water-Baptism*, which only poureth the Water, and speaketh the Words without co-working: But the Spirit of the Office looketh not upon the *unworthy Minister* of the Office, but upon those that come to the Office with Faith: He absolveth him through his Office, and receiveth him with the *Bride of Christ*, in whom he worketh, into the Church or *Congregation*, and not by a wicked *Pharisee*, who himself is not capable of the Office, and only sitteth there as an *Idol*, which Man worshippeth, and is himself but a *Devil* full of Falsehood, and attributeth that to himself, which he himself *hath not*.

14. There must be Earnestness used in going about with such an Office of the Power of God, or else Christ is but mocked therein: Therefore no Man should *rely* upon the Ordinance, and think that the Ordinance absolveth him, or that for the Ordinance and
 * This is the Institution Sake of Christ he *receiveth* the Testament: * If any will receive Christ into
 Opus operatum himself for a Lodger, he must then bring the Temple of Christ, wherein Christ absolveth
 by which him, with him into the Ordinance: The Absolution is but a receiving into the *Communion*
 many do de- of the Members of Christ: The Priest receiveth him outwardly with the Congregation,
 ceive them- and Christ receiveth him in the *Faith*, and bindeth himself workingly with him; which
 selves. cannot be done without Faith and earnest turning into God: And now as Christ worketh inwardly in him, so also the Congregation or *Church*, viz. the *Bride of Christ*, work *memberally* in him with their *Prayers*, and they all are but one in Christ.

15. But it is a Snare of the Devil, that the Wicked think that he is a Sinner indeed, but he will at last go to the Office of Christ, to the Communion of Saints; and *will be absolved* and *receive* Christ's Testament, that his Sins may once be forgiven him, and then will sin anew, when his old Sin is done away: As it cometh to pass that many *begin to bang their Heads a little*, and make a *Show*, and presently afterwards enter into their old Custom again, into all Abominations and Blasphemy: *These crucify Christ*, and b pierce him in his Wounds; and it goeth with such a one as with *Judas*, who, after he had eaten, Satan entered into him; it were better he continued altogether from it, so long as it is not with him in Earnestness, if that he thinketh to be and remain a true Christian.

b Note:

Of true Christianity. What a right Christian is.

16. CHRISTIANITY is not a *bare Conceit* that a Man need only to acknowledge with the Mouth, and believe that Christ died for us, and hath satisfied for Sin; that a Man need only to give Assent to the Gospel, and hold the History of what was done by Christ to be true; and that a Man need *only and barely* to go to his Testament, and there receive the Grace which he left behind him, and comfort himself therewith, and account it as a Merit and *imputed Grace*: It is not *enough* for a Man to hear Sermons preached, and to be baptised to Christ, and go to the Supper, so that a Man do but keep the Custom: This by far maketh *no* Christian; it must be Earnestness; none is a Christian, unless Christ *live* and work in him; as Christ himself saith, *Without me ye can do nothing*, John xv. 5. Also, *He that gathereth not with me, scattereth*, Matth. xii. 30.

17. A Christian must be one Spirit *in* and with Christ, and will and work in the Power of Christ: It is a living active working Grace in a Christian; a continual burning Fire, a *feeling Power* and Virtue, which though it be often covered with the Lust of the Flesh, and the *Vanity* of the World, yet it ¹ glimmereth and burneth in the Heart, as a Fire, ¹ Gloweth, and reproveth the Flesh, and the vain Lust of Untruth, rejecteth the false Way, and willeth it not: That same *inward Fire is the Spirit of Christ*, which without ceasing breaketh the Head of the Serpent, *viz.* the Lust of the Flesh: The Flesh hath the Will of this World; but that same kindled Ground hath *the Will of God*: If any be a Christian, then he will hate and be angry at the Will of the Flesh; he will be an Enemy to his evil fleshly Lust, and constantly complain and hold himself to be *unworthy*, and continually with his inward Will of the Soul, sink himself into the ^k meetest Grace, into God's ^k Purest. Note Mercy, and *not* say of himself, *I am a right Christian*; but will continually press with his Desire into God's Mercy, and fly to Grace, that he might be but a right Christian, and will account himself in all his Conversation always *too unworthy* of such Grace, and in continual resigned Humility with Weeping and Prayer, only press into Grace; his whole Life will be a *continual* Repentance, and [he will] evermore desire to apprehend Grace, as it hath apprehended him.

18. A right Christian is *affrighted* at Sin, when the Lust of the Flesh would work Sin: Also, when he seeth others work Sin, then he *groaneth* in himself at it, and wisheth that such Evil were not committed: It is an Abomination to him in his Eyes; he loveth *Truth* and *Righteousness*, and hateth the false Way: And although the earthly Flesh often unawares without any Purpose of Will, falleth upon him with a sudden false Lust, and *many Times* bringeth him to fall, as hath been with *David* and *Solomon*, and *many Saints*, and *is still* done, yet such a Man, in whom the Spirit of Christ is, doth not *lie in Sin*; but the inward Ground, *viz.* the incorporated Grace in the the Spirit of Christ, cometh *quickly* with God's ¹ severe Righteousness, in the Anger, and entereth into him in the ¹ Strict. Conscience; as the Prophet *Nathan* entered into *David's* Conscience, and touched his Conscience, and awakened the fire of Anger: When *David* suddenly began with great Sorrow to repent and acknowledge his Sin, and entered into such earnest Repentance, that *he would receive no Comfort from all his Friends*, and would not suffer his Ears to be filled with Comfort, and the Tickling of Grace, till he felt the Grace of the Lord *in his Conscience*; no Flattery would *set his Heart at Peace*, till the Lord spake unto him with his Grace, 2 Sam. xii. 7.

Of the worthy Preparation to the Holy Testament of Christ.

19. IF any will call himself a Christian, and comfort himself with the Merits of Christ, and approach to his Testament, and worthily receive the same, let him consider his *Ways* well, and look to his *Heart*, and see how it is framed. 1. Whether he standeth in such a Desire as to be *willing to die* wholly from Vanity. 2. Whether it be in his Purpose to *go out* from all Falseness, Unrighteousness, Lying, and Deceit; and that he be resolved never to enter into them again. 3. Whether he desire the Grace of God in Christ, with a clean *pure* Will. 4. Also, whether he is *sorry* for his Sin. 5. Whether he find and feel such a Will in himself, that from henceforth he will *wholly* go forth from his former Sins and Blasphemies. 6. And also, whether he be so minded, that he will yield up his *whole Heart* and Will to God's Mercy. 7. Also, whether he findeth, feelth, and knoweth a *Place* in himself where he will lay up this high Testament, *viz.* the Flesh and Blood of Christ, with his Grace. 8. Also, whether or no he hath made *Room* in his Heart and whole Soul for the Spirit of Christ, that he may there enter in as a living Conqueror over Death and Hell, and may erect his kingly *Palace* in his Heart and Soul. 9. And whether he be *capable* of this, where Christ saith, *We will come unto you, and make our Dwelling in you*, John xiv. 23. 10. Also, whether the Temple of the Holy Ghost in him be swept and *purged* with right Repentance. 11. Also, whether there be a right *Mouth* in him, that can rightly receive Christ's holy Flesh. 12. Also, whether the *Essence* of his Life be so framed, that Christ with his Substance and with his Love may *continue* therein? For Christ saith, *He that eateth my Flesh and drinketh my Blood, continueth in Me, and I in him*, John vi. 56. 13. Also, whether he find in his *Mind* that the Stream of the Living Waters of *Divine Love* flow from him; that he love his God, and his Brother and Neighbour, as himself. 14. Also, whether he wisheth and desireth to do *Good to his Enemies*. 15. Whether he accounteth any Thing in this World as *his own*, of which he saith, *This is mine own only*. 16. Or whether in that which he hath and possesseth, he accounteth himself but a *Servant* of God, and a *Steward* to him and his Brother therein; and consider that he is but an *Officer* and *Servant* of God in his State and Condition, and in his temporal Goods; that *none* of it is his own, but God's and his Brother's? 17. Also, whether he trusteth God in his Conversation, and keep and esteem his *Life* as his Lord Christ did; who was but a *Pilgrim* in this World, and had nothing for his own; and also willingly left his *Life* for his Brethren? 18. Also, whether he findeth a *Sparkle* of such a Will in himself?

20. Now if he find *all* this in himself, then he is rightly worthy and very fit for such a Testamentary Participation: *But if not*, and yet findeth such a *Hunger* in himself, that he would willingly be and will so, then he is *in the drawing of the Father* to the Grace in Christ, then he should *not* long *parly* with Reason, and frame *Doubts* in himself, but should that very Hour enter into such an earnest Purpose, that he will enter into earnest sincere Repentance, and continually fly to the Grace of God in Christ, and pray, that he will give him such a *Heart* and Will, and not *attribute* to himself, as if he would attain it in his own Power and Virtue, but barely and meerly sink into the most pure Grace, into the Mercy of God, and be in himself as a young Child, which only hath a *Desire* after the Mother's Milk, that *cannot* help himself, but flyeth to the Mother for her to help him.

21. His going to the Communion of Saints should be in *Humility*; with a right Reconciliation with all those whom he hath wronged, or who have wronged him, and should forgive *all his Enemies*, and wish the same to them which he desireth for himself: With

the Fear of God, and a penitent Heart, in a right earnest Purpose, he may approach thereto, and bring no *own* Desire to the Testament of Christ, nor Willing to apprehend and comprehend such Grace by his own Ability, but only sink himself down, and wholly give himself up into the Grace as unworthy; and cast himself upon the Grace, to do with him what it will; and not at all *will* to desire the Spirit of *Divine* Joy; understand, as a Propriety; but give himself up to it, and sink down in the Grace, that the same (Spirit of Grace) may be in him *how* and when it will.

22. *The Heart and Mind should say in itself before the Testament of God, thus :*

O thou great Grace of God, I, unworthy sinful Man, come to thee upon thy Call, whereas thou hast bidden us poor Men to come and thou wilt refresh us, Matth. xi. 28. Be it done unto me according as thou sayest, how thou wilt; I give up myself herewith wholly and altogether, do thou with me, poor unworthy Man, according to thy Grace, how thou wilt; I will eternally be thy own: Break now my Will, and govern it with thy Will; I can and am able to do nothing, but sink now wholly and altogether into thy Grace.

23. Such a Man as so wholly giveth himself up to God, and continueth standing in such Resignation with his *Will*, he will in the End, when the Grace moveth in him, find and *feel* what Grace and Divine Love is: When the Divine Fire is kindled in his *Life*, then he will feel and taste what Christ in him is, and find quickly how he is become another Man of other Thoughts and Will.

24. And *then* he is a Christian, when Christ's Love-Fire striveth with God's Anger in the Conscience, and it will be set before that Man in Christ's Process in this World, that he must *follow* after *Christ* in his Suffering, Anguish, Pain, Scorn, and Persecution, and must take the *Cross* of Christ upon him, and be *conformable to Christ's Image*; where there is inwardly Strife against Sin, and fleshly Lusts that are in him, so that he despiseth himself and hateth the evil Lust; and outwardly he hath Contempt, Scorn, Trouble, and Misery: Whereas the World accounteth him for a Stranger and a *Fool*, where Reason looketh upon itself as foolish, and he himself, as to the Matters and Conversation of this World will be a Fool, and hateth *every Thing which his Flesh loveth*: Where there is none that flattereth him, but all his good Friends shun him and withdraw themselves, except only a *few* of the Children of God, who take Notice of it, and whom God *sendeth* him for his Comfort: Then he may think that he at that Time with Christ hangeth to the Cross, and he so behaveth himself, that he would willingly *even die* with Christ, for the Profession Sake of the Truth, in *Hope* that he also in Christ's Victory and Overcoming, shall *arise* with Christ, and live eternally in Christ.

25. This is a Christian, and worthy for *the Communion of Saints*, who is entered into this Process, and converseth therein: All others who go out of Custom, and account Christ's Testament for an outwardly *imputed* Grace, and as a Work done believingly, appropriate it to himself, and will receive it as a Gift, but will *not* be new born, and be another Man of other Thoughts and Will, and keep the defiled Cloak of Sin in the *Conscience* in him, and pass quickly again into the old Footsteps: All these are unworthy, and unfit, and incapable of the Testament, and receive it *only* unto Judgement, as before is mentioned.

The Fifth Chapter.

Of the Contention, Disputation, and Strife of the Learned about Christ's Testaments: What they effect therewith, and what is to be held concerning it.

1.  OT out of an Affection to meddle with any one in his good Conscience, will I add this Chapter, but for the Comfort of the *simple* Children of Christ, which Men so lead into Error, and shut them up in Opinions, and seduce them from the true Understanding in Contention, and make of Christ's Testaments a meer *Den of Murther*, and bind and shut up the Conscience in Snares and Bands, to whom I will signify what they should hold concerning the contentious Disputation of the *Learned* in Reason, and what they set-up thereby.

2. Christ's Testaments are nothing else but a Bond and Covenant between God and Man; a *memberlike* Union of the Children of Men, where God with the Humanity of Christ hath bound himself with Man again after their Fall, to be their loving God: Now all that *without* this memberlike Bond and Covenant of Love, contend and dispute about Conceits and Opinions about Knowledge, that goeth into own self without Christ, and there is no true *Understanding* in any such; *for none knoweth Christ, but the Father only, and those to whom the Father will reveal him*, Matth. xi. 27.

3. Now if Christ be revealed to and in Man, then he hath no contentious Disputation, nor Strife with any Man about *that* Knowledge and Skill, but he is *lowly*, and accounteth himself unworthy of any such Knowledge; he despiseth none *for the Difference* Sake of his Gifts, but is in Love with all Men, and letteth every Man have his own, and giveth to his Neighbour only his Love-Will, and considereth how he may be a *Member* of Christ, and of his Brethren and Sisters.

^a Matters.

4. But that Men *run into so many* Opinions, and strive, and contend, and dispute about them, and despise one another for the *Letter* Sake, and scorn and give them to the Devil: There the simple Christian is to know, that in all such Strife there is *no true* Understanding, but meer Pride and *Antichristian* ^a Doings, or miserable confounding of the Words of Christ, where nothing ariseth from it but Dis-union, Unsafety, Enmity, and nothing else is effected therewith but the *Devil's* Will.

5. And that is, because they give out themselves to be *Teachers* of the Kingdom of Christ, and yet are *not sent* or known of God; they take their Matter from all others, and exchange Words and Letters, and contend and dispute about the Art, how Men may artificially set Letters together, and make Opinions, which Composure is most artificial, and compel the *Consciences* into that Art; but they themselves *understand not* what they do: Their Knowledge sticketh barely in the *Letters*, and yet have not the *living* Word CHRIST in them, who giveth *Testimony* to the literal Word: Had they Christ in Love in them, then they would impart that same Love, and would show Men Christ in themselves, and would so walk that *Men might see* they were Christ's Children: But while they only contend and dispute, and will not so love and live themselves, it is false, and but an hypocritical Show.

6. But that this is true, let Men look upon their Supposition about which they contend: One Heap of them saith, *Christ is substantially under Bread and Wine*. Also, *Bread and Wine is changed into the Testament of Christ, and there is a Change of the Bread and*

Wine; and so will receive Christ into the bestial and mortal Man, which Beast yet is not profitable ^b as to Holiness: The other Party saith, *It is only a Sign and Signification of the Body of Christ, that he was broken or died for us*; and denieth the ^c present substantial Participation, and understand nothing concerning Man, what, and how he is, what he wanteth and standeth in need of, that he may attain the Salvation of God again. The third Party will handle the Matter best, and keep to the Words of the Institution, but say, *That Christ is participated with and under Bread and Wine; that is, Christ's Flesh and Blood is eaten and drunk under Bread and Wine*; but yet have no Understanding how that comes to pass, what is in Man that is capable of such a Gift, and *will know nothing of the inward Ground and right Adamical Humanity, and deny also moreover the substantial inhabiting of Christ, and is as far from understanding as either of the other two: Neither will they know how the Participation is wrought, but depend barely on the dead Letter, but lay about them, lash and thunder, with Railing, Scorn, Heresy, and Blasphemy.*

7. Every Party striveth only about a literal Image, and will have Christ bound to their ^d imagelike Opinion, and will be Patron of that Image, and do it upon no other ^d Imaginary Ground, but that they will attain, Glory, Honour, and high Esteem by it; which may be known, in that they all of them *disgrace* and contemn one another, that each of them may but maintain his ^d imagelike Opinion, and be called and esteemed ^e Lords of the Mysteries of Christ; and yet in their Hearts respect nothing ^f but the earthly Lucifer, with temporary Honour and Self-Will; and will be ^f worshipped as Christ: Every Party would have it so, that Men should worship their Image, *viz.* their framed literal Opinion.

8. With Christ's Testaments they distinguish their Images, and make them a Sect therewith, and cry, *Here is the Church of Christ; there is Heresy and Seduction*; cleave unto me, *here is Christ*; and therewith imbitter the Hearts of Kings and Princes, as also the Minds of the People, so that one Brother, for an image-like Opinion Sake, despiseth, disgraceth, slandereth, and blasphemeth another, and accounts him, and cryeth out upon him for devilish, and will raise Wars and Bloodshed, and Desolation of Land and People, for the Sake of such *Idol Images*; all which are a meer empty Shell without Fruit, and belong to the fiery World for Separation.

9. Men have brought it to this Pass, that the People *think* they are saved, if they do but cleave to the Opinion [of such Men] and allow it: Whether they understand it or no, when they do but honour a Sectarian Name thereby, and hold the Patron of their Opinion to be right; so that when one heareth the Name of him, he cryeth, *Yes, yes, that is right*; and yet knoweth not what it is: So altogether have Men blinded and seduced the simple, that Men look only upon Men's Names, and think Christ is in the Opinion; and that which is yet worse, Men so compel the People with Power into such image-like Opinions, and have so blinded Men, that they forsake even Body and Goods for an Opinion Sake, which yet they understand *not* in the Ground of it, and persecute, hate, and kill one another for it.

10. Every one of them cryeth, Men will *take away* the true Doctrine, *viz.* the true Faith, *from them*, and yet they have it not, neither is it in their Opinion; thus altogether is the World filled and blinded with Opinions: Men suppose, if a Man use but Christ's Testaments according to the Opinion of his Patron, then there is Blessedness and Salvation therein, else there can be *no* Salvation: And whosoever imagineth not according to the same Opinion, and hangeth and cleaveth to them, cannot be saved; also he is no true Member of the right Christendom.

11. Men do so miserably contend about such image-like Opinions, that the Churches are made nothing else but meer Houses of contentious Disputation, and spiritual Dens of Murther; which Murther in the End comes to Wars and Bloodshed, and meer Disgrace

and Dishonour done to Christ for his holy Gifts and Testaments Sake ; and nothing else in Truth is thereby erected, but as Israel danced about the golden Calf, and made an Idol Calf to be their God, and joined in their own Handywork, viz. in their Idol Image, and lost their God ; and therefore also the finger of God was wrath against them, and devoured them all in the Wilderneys, so that such Idol and Image Servants could not come into the promised Land.

12. Loving Brethren, contend not about Opinions ; all contentious Disputation is an Image of an Idol : Christ hath, concerning his Omnipresence, told us of no Opinion, where he saith, *He will be with us every Day to the End of the World*, Matth. xxviii. 20. He saith not, *in such or such an Opinion*, but where he signifieth his Presence, he saith thus : *As the Lightning goeth forth and shineth to the going down thereof, so shall also the ever enduring coming of the Son of Man be*, Matth. xxiv. 27. And saith, *The Kingdom of God is inwardly within you*, Luke xvii. 21.

13. Christ's Light and Power riseth up in his Children in the inward Ground, and shineth to them through the whole Course of their Life, and in that Well-Spring of Light is the Kingdom of God in Man : Now if he have not this, let him contend and dispute as much as he will, yet he will bring it into him by no Opinion ; but if he hath it, out of the same Well-Spring flow even Streams of Love ; it needeth no Opinion, let him only look that Christ's Kingdom be born in him, that Christ be Man in him ; else he is no Christian, be he how he will for Opinion, he must stand as a Branch in the Vine of Christ, John xv. The Opinion helpeth him not, but the true Faith, which through the breaking forth of Love is active, and worketh good Works, Gal. v. 6. if he have not the Works of Love, then he hath also no Faith : The Opinion maketh no Salvation, but is Babel, a Confusion of the Tongues of the one only Love : None is a Christian, unless he love his Neighbour, and desireth to do him good.

¶ Or, Child-like.

14. The outwardly imputed Grace, without the innate [¶] filial Grace, is all false ; when Christ worketh in a Man. then he is a Christian, and then the Sufferings, Merits, and Satisfaction of Christ avail him : When he hath him in himself for an Advocate, who hath done it, that he do it also in him, and attracteth his Merits in him, then is the Kingdom of God in that Merit, otherwise all imagelike Opinions are false : No Work pleaseth God but what he himself worketh in Man through his Spirit ; therefore let us be the Children of Christ, and not the Children of Images.

15. Christ hath imparted his Kingdom to us in his Testaments ; he that will receive it must be his Child, else there is no Inheritance : To work Repentance is better than to desire to know much : Is not the Knowledge given from God to a Man ? Then he will not [be able to] understand the Ground of the Divine secret Mystery, but if it be given him, he need no Image : To continue in the Humility and Simplicity of Christ, and to cleave to his Love and Grace, without despising of any one, is good Christianity : All whatsoever speaketh of itself is Babel ; in Christ we are all Members, and all one. Amen.

THE END OF THE SECOND LITTLE BOOK CONCERNING THE HOLY SUPPER.

A N

ALPHABETICAL TABLE

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F I N I S:

THE

WAY TO CHRIST

DISCOVERED AND DESCRIBED

IN THE FOLLOWING TREATISES.

- | | | |
|--------------------------|--|-------------------------------|
| I. Of TRUE REPENTANCE. | | III. Of REGENERATION. |
| II. Of TRUE RESIGNATION. | | IV. Of the SUPERSENSUAL LIFE. |

Written in the *German* Language, *Anno*. 1622;

By JACOB BEHMEN, the Teutonic Theosopher.

Jesus answered and said, I thank thee, O Father, Lord of Heaven and Earth, because thou hast hid these Things from the wise and prudent, and hast revealed them unto Babes.

Even so, Father, for so it seemed good in thy Sight. Matt. xi. 25, 26.

Ye see then your Calling, Brethren; how that not many wise Men after the Flesh, not many mighty, not many noble are called.

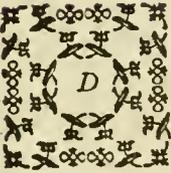
But God hath chosen the foolish Things of the World to confound the wise; and God hath chosen the weak Things of the World to confound the Things which are Mighty.

And base Things of the World, and Things which are despised hath God chosen, yea, and Things which are not, to bring to nought Things that are.

That no Flesh should glory in his Presence. 1 Cor. i. 26, 27, 28, 29.

THE
AUTHOR'S PREFACE

TO THE
READER.

 *EAR* Reader, if thou wilt use this Book aright, and art in good Earnest, thou shalt certainly find the Benefit thereof. But I desire thou mayest be warned, if thou art not in Earnest, not to meddle with the dear Names of God, in and by which the most High Holiness is invoked, moved, and powerfully desired, lest they kindle the Anger of God in thy Soul. For we must not abuse the Holy Names of God. This little Book is only for those that would fain repent, and are in a Desire to begin. Such will find what Manner of Words are therein, and whence they are born. Be you herewith commended to the Eternal Goodness and Mercy of God.

AUTHORS' PREFACE

TO THE

READER

The authors of this work have the honor to inform the public that the same has been revised and corrected by the authors, and is now published in a new and improved edition. The alterations made are of a nature to render the work more complete and useful than ever before. The authors are sensible that the public will be pleased to see the work in this improved state, and they trust that it will be found to contain many valuable additions and corrections. The authors are also sensible that the public will be pleased to see the work in this improved state, and they trust that it will be found to contain many valuable additions and corrections.

THE FIRST BOOK.

OF

TRUE REPENTANCE:

SHEWING

HOW MAN SHOULD STIR UP HIMSELF

IN

MIND AND WILL,

AND

WHAT HIS EARNEST CONSIDERATION AND PURPOSE SHOULD BE.

JOHN iii. 3, 4, 5, 6, 7, 8.

Jesus said unto Nicodemus, *Verily, verily I say unto thee, Except a Man be born again, he cannot see the Kingdom of God.*

Nicodemus saith unto him, *How can a Man be born when he is old? Can he enter the second Time into his Mother's Womb and be born?*

Jesus answered, *Verily, verily, I say unto thee, Except a Man be born of Water, and of the Spirit, he cannot enter into the Kingdom of God.*

That which is born of the Flesh, is Flesh; and that which is born of the Spirit, is Spirit.

Marvel not that I said unto thee, Ye must be born again.

The Wind bloweth where it listeth, and thou hearest the Sound thereof, but canst not tell whence it cometh, and whither it goeth: So is every one that is born of the Spirit.

MATT. xxvi. 26.

What is a Man profited, if he should gain the whole World, and lose his own Soul? or, What shall a Man give in Exchange for his Soul?

TRUE REPENTANCE.

How Man must stir up himself in Mind and Will; and what his Consideration and earnest Purpose must be, when he will perform powerful and effectual Repentance: And with what Mind he must appear before God, when he would ask, so as to obtain, Remission of Sins.

1. HEN Man will enter upon *Repentance*, and with his Prayers turn to God, he should, before he beginneth to pray, seriously consider the State of his own *Soul*. How it is wholly and altogether turned away from God, become *faithless* to Him, and only bent upon *this temporal, frail, and earthly Life*; bearing no sincere Love towards God and its Neighbour, but wholly lusting and walking contrary to the Commandments of God, and seeking *itself* only, in the temporal and transitory *Lusts of the Flesh*.

2. In the next Place, he should consider that all this is an *utter Enmity* against God, which Satan hath raised and wrought in him, by his *Deceit* in our *first Parents*; for which Abomination's Sake we must suffer Death, and undergo Corruption with our Bodies.

3. He should consider the *three horrible Chains* wherewith our *Souls* are fast bound during the Time of this earthly *Life*.—The *first* is the severe *Anger* of God, the *Abyss* and *dark World*, which is the *Centre, Root, or constitutive Principle* of the *Soul's Life*. The *second* is the *Desire of the Devil* against the *Soul*, whereby he continually sitteth and tempteth it, and without Intermiſſion ſtriveth to throw it from the Truth of God into his own *evil Nature* and *Element*, viz. into *Pride, Covetousness, Envy, and Anger*; and with his *Desire*, bloweth up and kindleth those *evil Properties* in the *Soul*; whereby its *Will* turneth away from God, and entereth into *Self*. The *third* and *most hurtful Chain* of all, wherewith the poor *Soul* is tyed, is the corrupt and altogether vain, earthly, and mortal *Flesh and Blood*, full of evil *Desires* and *Inclinations*.

Here he must consider that he lies *close Prisoner* with *Soul* and *Body* in the *Mire* of *Sins*, in the *Anger* of God, in the *Jaws of Hell*; that the *Anger* of God burneth in him in *Soul* and *Body*, and that he is that very loathsome *Keeper of Swine*, who hath spent and consumed his *Father's Inheritance*, namely, the precious *Love* and *Mercy* of God, with the fatted *Swine* of the *Devil* in earthly *Pleasures*, and hath not kept the dear *Covenant* and *Atonement* of the innocent *Death* and *Passion* of *Jesus Christ*; which *Covenant* God of mere *Grace* hath given or put into our *Humanity*, and reconciled us in *him*. He must also consider that he hath totally forgotten the *Covenant* of holy *Baptism*, in which he had promised to be faithful and true to his *Saviour*, and so wholly defiled and obscured his *Righteousness* with *Sin*, (which *Righteousness* God had freely bestowed upon him in *Christ*), that he now stands before the *Face* of God, with the fair *Garment* of *Christ's Innocency* which he hath defiled, as a *dirty, ragged, and patched Keeper of Swine*, that hath

Of True Repentance.

continually eaten the *Husks* of *Vanity* with the *Devil's Swine*, and is not worthy to be called a *Son of the Father*, and *Member of Christ*.

4. He should earnestly consider that *wrathful Death* awaiteth him every Hour and Moment, and will lay hold on him in his *Sins*, in his *Garment* of a *Swine-herd*, and throw him into the Pit of *Hell* as a *forsworn Person* and *breaker of Faith*, who ought to be reserved in the dark-Dungeon of *Death* to the *Judgement* of God.

5. He should consider the earnest and severe *Day* of God's *final Judgement*, when he shall be presented living *with his Abominations* before God's *Tribunal*. That all those whom he hath here offended or injured by Words and Works, and caused to do Evil, (so that by his *Instigation* or *Compulsion* they also have committed Evil), shall come in against him, cursing him before the *Eyes* of *Christ* and of all holy *Angels* and *Men*. That there he shall stand in great *Shame* and *Ignominy*, and also in great *Terror* and *Desperation*, and that it shall for ever grieve him to reflect that he hath fooled away so *glorious* and *eternal* a State of *Salvation* and *Happiness*, for the *Pleasure* of so *short* a Time; and that he had not taken *Care* in that *short Time* to secure to himself a *Share* in the *Communion of the Saints*, and so to have enjoyed with them *Eternal Light*, and *Divine Glory*.

6. He must consider that the ungodly Man loseth his *noble Image*. God having created him in and for His *Image* or creaturely Representation, and gets instead thereof a *deformed* or *monstrous Shape*, like a *hellish Worm* or *ugly Beast*. Wherein he is an *Enemy* to God, *Heaven*, and all holy *Angels* and *Men*, and that his *Communion* is, and will be for ever, with the *Devils* and *hellish Worms* in horrible *Darkness*.

7. He must earnestly consider the eternal *Punishment* and *Torture* of the *damm'd*; how that in eternal *Horror* they shall suffer *Torments* in their *Abominations* which they had committed here, and may never see the *Land* of the *Saints* to all *Eternity*, nor get any *Ease* or *Refreshment*, as appears by the Example of *Dives* the rich Man.

All this a Man must earnestly and seriously consider, and remember also that God had originally created him in such a fair and glorious *Image*, even in *his own Likeness*, in which *he himself* would dwell. That he created him out of his *Goodness*, for Man's own eternal *Bliss* and *Glory*, to the End that he might dwell with the holy *Angels* and *Children* of God in great *Happiness*, *Power* and *Glory*; in the *Eternal Light*; in the *praiseful* and *melodious Harmony* of the *Angelical* and *Divine Kingdom of Joy*. Where he should rejoice continually with the *Children* of God, without *Fear* of any End. Where no *evil Thoughts* could touch him, neither *Care* nor *Trouble*; neither *Heat* nor *Cold*. Where no *Night* is known; where there is no *Day* or limited *Time* any more, but an *everlasting Blessedness*, wherein *Soul* and *Body* tremble for *Joy*. And where he himself should rejoice at the infinite *Wonders* and *Virtues* appearing in the *Brightness* of *Colours*, and the *Variety* of *Splendor* opened and displayed by the *Omnipotent Powers* and *Glories* of God, upon the new *crystalline Earth*, which shall be as *transparent Glass*. And that he doth so wilfully lose all this *Eternal Glory* and *Happiness* for the *Sake* of so *short* and *poor* a *Time*, which even in this State of *Vanity* and *Corruption*, in the *evil Life* of the *voluptuous Flesh*, is full of *Misery*, *Fear*, and utter *Vexation*; and wherein it goeth with the *Wicked* as with the *Righteous*, as the one must die, so must the other; only the *Death* of the *Saints* is an *Entrance* into the *Eternal Rest*, while the *Death* of the *Wicked* is an *Introduction* into the *Eternal Anguish*.

8. He must consider the *Course* of *this World*, that all *Things* in it are but a *Play*, wherewith he spends his *Time* in such *Unquietness*; and that it goes with the *Rich* and *Mighty* as with the *Poor* and the *Beggar*. That all of us equally live and move in the *four Elements*; and that the *hard-earned Morsel* of the *Poor* is as *relishing* and *favoury* to him in his *Labour*, as the *Dainties* of the *Rich* are to him in his *Cares*. Also, that all of us subsist by one *Breath*, and that the *rich Man* hath nothing but the *Pleasures of the*

Palate and the *Lust of the Eye*, for a little while more than his poor Neighbour, for the End of both is the same. Yet for this short-lived *Lust's* Sake, many foolishly forego so inconceivable a Happiness, and bring themselves into so extreme and eternal Misery.

In the deep Consideration of these weighty Truths, Man shall come to *feel* in his *Heart* and *Mind*, especially if he at the same Time represent and set before his Eyes *his own End*, a hearty *sighing* and *longing* after the *Mercy* of God, and will begin to bewail his committed Sins; and to be sorry he has spent his Days so ill, and not observed or considered that he stands in this World as in a *Field*, in the growing to be a *Fruit* either in the *Love* or in the *Anger* of God. He will then first begin to find in himself that he has not yet laboured at all in the *Vineyard* of Christ, but that he is a *dry fruitless Branch of the Vine*. And thus in many a one, whom the *Spirit* of Christ touches in such a Consideration, there arises abundant *Sorrow*, *Grief of Heart*, and *inward Lamentation* over the Days of his Wickedness which he hath spent in Vanity, without any working in the *Vineyard* of Christ.

Such a Man, whom the *Spirit* of Christ thus brings into *Sorrow* and *Repentance*, so that his *Heart* is opened both to know and bewail his Sins, is very easily to be helped. He needs but to draw to himself the *Promise* of Christ, *viz. That God willeth not the Death of a Sinner*, but that he wisheth them *all to come unto him, and he will refresh them*; and, that *there is great Joy in Heaven for one Sinner that repenteth*. Let such a one but lay hold on the *Words* of Christ, and wrap himself up into his *meritorious Passion and Death*.

But I will now speak to those who feel indeed in themselves a *Desire to repent*, and yet cannot come to *acknowledge* and *bewail* their committed Sins. The *Flesh* saying continually to the Soul, *Stay a while, it is well enough*; or *it is Time enough To-morrow*; and when *To-morrow* is come, then the *Flesh* says again, *To-morrow*; the Soul in the mean while, *sighing* and *fainting*, conceiveth neither any true *Sorrow* for the Sins it hath committed, nor any *Comfort*. Unto such a one, I say, I will write a *Process* or *Way*, which I myself have gone, that he may know what he must do, and how it went with me, if peradventure he be inclined to enter into and pursue the same; and then he will come to understand what he shall find here afterwards written.

A Process of Repentance; or Way to Conversion.

WHEN any Man findeth in himself by the former or any other Considerations, pressed home upon his Mind and Conscience, a *Hunger*, or *Desire to repent*, and yet feeleth no true *Sorrow* in himself for his *Sins* which he hath committed, but only an *Hunger*, or *Desire* of such *Sorrow*; so that the poor captive Soul continually *sighs*, *fears*, and must needs *acknowledge itself guilty* of Sins before the *Judgement* of God. Such a one, I say, can take no better Course than this, namely, to wrap up his *Senses*, *Mind*, and *Reason* together, and make to himself instantly, as soon as ever he perceiveth in himself the *Desire to repent*, a mighty strong *Purpose* and *Resolution* that he will *that very Hour*, nay, *that Minute*, immediately enter into *Repentance*, and go forth from his wicked Way, and not at all regard the Power and Respect of the World. Yea, and if it should be required, would forsake and disesteem all Things for true *Repentance* Sake; and never depart from that *Resolution* again, though he should be made the Fool and Scorn of all the World for it. But that with the full Bent and Strength of his Mind, he will go forth from the Beauty and Pleasure of the World, and patiently enter into the *Passion and Death* of Christ in and under the *Cross*, and set all his Hope and Confidence upon the Life to come. That even *now* in Righteousness and Truth he will enter into the *Vineyard* of Christ, and do the Will of God. That in the *Spirit* and *Will* of Christ he will begin and finish all

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his Actions in this World; and for the Sake of Christ's Word and Promise, which holds forth to us an *heavenly Reward*, willingly take up and bear every Adversity and Cross, so that he may but be admitted into the *Communion* or *Fellowship* of the Children of Christ, and in the *Blood* of the *Lamb* Jesus Christ, be incorporated and united unto his *Humanity*.

He must firmly imagine to himself, and wholly wrap up his Soul in this Persuasion, that in such his Purpose he *shall* obtain the *Love* of God in Christ Jesus, and that God will give unto him, according to his faithful Promise, that noble Pledge, the *Holy Ghost*, for an *Earnest*; that, in the *Humanity* of Christ, as to the *heavenly Substance*, he shall be born again in himself, and that the *Spirit* of Christ will renew his Mind with his *Love* and *Power*, and strengthen his weak Faith. Also that in his *divine Hunger* he *shall* get the *Flesh* and *Blood* of Christ for *Food* and *Drink*, in the Desire of his Soul, which hungereth and thirsteth after it *as its proper Nutriment*; and with the *Thirst* of the Soul drink the *Water of Eternal Life* out of the sweet *Fountain* of Jesus Christ, as Christ's most true and stedfast Promise is.

He must also wholly and firmly imagine to himself, and set before him, the great *Love* of God. That *God willeth not the Death of a Sinner*, but that *he repent and believe*; that Christ calleth poor Sinners very kindly and graciously to himself, and will *refresh* them; that *God hath sent his Son into the World, to seek and save that which is lost*, viz. the poor repentant and returning Sinner; and that for the poor Sinner's Sake *he hath given his Life unto Death*, and died for him in our *Humanity* which he took upon him.

Furthermore, he must firmly persuade himself that God in Christ Jesus will much more readily hear him and receive him to Grace, than he come; and that God in the Love of Christ, in the most dear and precious Name JESUS, *cannot will any Evil*. That there is no *angry Countenance* at all in *this Name*, but that it is the *highest and deepest Love* and *Faithfulness*, the *greatest Sweetness* of the Deity, in the great Name JEHOVAH, which he has manifested in our *Humanity*, corrupted as it is, and perished as to the *heavenly Part*, which in *Paradise* disappeared through Sin. And he was therefore moved in his *Heart* to flow into us with his *sweet Love*, that the *Anger* of his Father, which was kindled in us, might be quenched and turned into *Love* by it. All which was done for the poor Sinner's Sake, that he might obtain an open Gate of Grace again.

In this Consideration he must firmly imagine to himself that this very Hour and Instant he standeth before the Face of the *holy Trinity*, and that God is really present within and without him, as the holy Scripture witnesseth, saying, *Am not I he that filleth all Things?* And in another Place, *The Word is near thee, in thy Mouth, and in thy Heart.*— Also, *We will come unto you, and make our Abode with you.* And, *Behold, I am with you always, even to the End of the World.* And again, *The Kingdom of God is within you.*

Thus he must firmly know and believe, that with, and in his *Interior* he standeth really before the Face of Jesus Christ, even before the *holy Deity*, on whom his Soul hath turned its Back; and must resolve that he will this very Hour turn the Eyes and Desire of his Soul towards God again, and with the poor, *lost*, and *returning Son*, come to the *Father*. He must, with the Eyes of his Mind cast down in Fear and deepest Humility, begin to *confess his Sins* and Unworthiness before the Face of God in Manner following:

A short Form of Confession before the Face of God.

Every one, as his Case and Necessity requires, may order and enlarge this Confession as the Holy Ghost shall teach him. I will only set down a short Direction.

O THOU great unsearchable God, LORD of all Things ; Thou, who in Christ Jesus, of great *Love* towards us, hath manifested thyself with thy *holy Substance* in our Humanity : I, poor unworthy sinful Wretch, come before thy Presence, which thou hast manifested in the *Humanity* of Jesus Christ, though I am not worthy to lift up mine Eyes to thee, acknowledging and confessing before thee, that I am guilty of Unfaithfulness, and breaking off from thy great *Love* and *Grace*, which thou hast freely bestowed upon us. I have left the *Covenant*, which of mere *Grace* thou hast made with me in *Baptism*, in which thou didst receive me to be a Child and Heir of Eternal Life, and have brought my *Desire* into the Vanity of this World, and defiled my Soul therewith, and made it altogether *bestial* and *earthly*. So that my Soul knoweth not itself, because of the *Mire* of *Sin* ; but accounteth itself a strange Child before thy Face, not worthy to desire thy *Grace*. I lye in the *Guilt* and *Filth* of Sin, and the Vanity of my corrupt *Flesh*, up to the very Lips of my Soul, and have but a *small Spark* of the *living Breath* left in me, which desireth thy *Grace*. I am dead in Sin and Corruption, so that in this woeful Condition I dare not lift up mine Eyes to thee.

O God in Christ Jesus, thou who for poor Sinners Sakes *didst become Man* to help them, to thee I complain ; to thee I have yet a *Spark of Refuge* in my Soul. I have not regarded thy purchased *Inheritance*, which thou hast purchased for us poor Men, by thy bitter *Death*, but have made myself Partaker of the Heritage of Vanity, in the *Anger* of my Father in the Curse of the Earth, and am ensnared in Sin, and half dead as to thy Kingdom. I lye in Feebleness as to thy Strength, and the *wrathful Death* waiteth for me. The *Devil* hath poisoned me, so that I know not my Saviour : I am become a *wild Branch* on thy *Tree*, and have consumed mine *Inheritance* which is in thee, with the *Devil's Swine*. What shall I say before thee, who am not worthy of thy *Grace* ? I lye in the *Sleep of Death* which hath captivated me, and am fast bound with *three strong Chains*. O thou *Breaker-through-Death*, assist me, I beseech thee ; I cannot, I am able to do nothing ! I am dead in myself, and have no Strength before thee, neither dare I for great Shame lift up mine Eyes unto thee. For I am the defiled *Keeper* of *Swine*, and have spent mine *Inheritance* with the false adulterous Whore of Vanity in the Lusts of the *Flesh* ; I have fought *myself* in my own Lust, and not *thee*. Now in myself I am become a Fool ; I am *naked* and *bare* ; my *Shame* stands before mine Eyes ; I cannot hide it ; thy Judgment waiteth for me. What shall I say before thee, who art the Judge of all the World ? I have nothing to bring before thee.—Here I stand *naked* and *bare* in thy Presence, and fall down before thy Face bewailing my Misery, and fly to thy great Mercy, though I am not worthy of it ; yet receive me but in *thy Death*, and let me but die from my *Death* in *thine*. Cast me down, I pray thee, to the Ground in my innate *Self*, and kill this *Self* of mine through *thy Death*, that I may live no more to *myself*, seeing I in *myself* work nothing but *Sin*. Therefore, I pray thee, cast down to the Ground this wicked *Beast*, which is full of *false Deceit* and *Self-desire*, and deliver this poor Soul of mine from its heavy Bonds.

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O merciful God, it is owing to thy Love and Long-suffering that I lye not already in Hell. I yield myself, with my whole *Will, Senses, and Mind*, unto thy Grace, and fly to thy Mercy. I call upon thee through *thy Death*, from that small *Spark of Life* in me encompassed with *Death and Hell*, which open their Throat against me, and would wholly swallow me up in *Death*; upon thee I call, who hast promised that *thou wilt not quench the smoking Flax*. I have no other Way to thee but by *thy own bitter Death and Passion*, because thou hast made our Death Life by thy *Humanity*, and broken the Chains of *Death*, and therefore I sink the Desire of my Soul down into *thy Death*, into the Gate of *thy Death*, which thou hast broke open.

O thou great *Fountain* of the *Love* of God, I beseech thee, help me, that I may die from my Vanity and Sin in the *Death of my Redeemer*, Jesus Christ.

O thou *Breath* of the great *Love* of God, quicken, I beseech thee, my weak *Breath* in me, that it may begin to *hunger and thirst* after thee. O Lord Jesus, thou *sweet Strength*, I beseech thee give my Soul to *drink* of thy *Fountain of Grace*, thy *sweet Water* of *Eternal Life*, that it may awake from *Death* and *thirst* after thee. O how extreme fainting I am for Want of thy *Strength*! O merciful God, do thou turn me, I beseech thee; I cannot turn myself. O thou *Vanquisher of Death*, help me, I pray thee, to wrestle. How fast doth the Enemy hold me with his *three Chains*, and will not suffer the *Desire* of my Soul to come before thee! I beseech thee come and take the *Desire* of my Soul into thyself. Be thou my drawing to the Father, and deliver me from the Devil's Bonds! Look not upon my *Deformity* in standing *naked* before thee, having lost thy *Garment*! I pray thee, do but thou clothe that *Breath* which yet liveth in me and panteth after thy *Grace*; and so shall I yet see *thy Salvation*.

O thou *deep Love*, I pray thee take the *Desire* of my Soul into thee; bring it forth out of the Bonds of *Death* through *thy Death*, in thy *Resurrection*, in thee. O quicken me in thy *Strength*, that my *Desire* and *Will* may begin to spring up and flourish anew. O thou *Vanquisher of Death* and of the *Wrath* of God, do thou overcome in me *Self*; break its *Will* and bruise my Soul, that it may fear before thee, and be ashamed of *its own Will* before thy *Judgement*, and that it may be ever obedient to thee as an *Instrument* of thine. Subdue it in the Bonds of *Death*; take away its *Power*, that it may will nothing without thee.

O God the Holy Ghost in Christ my Saviour, teach me, I pray thee, what I shall do, that I may turn to thee. O draw me in Christ to the Father, and help me, that now and from henceforward I may go forth from Sin and Vanity, and never any more enter into them again. Stir up in me a true Sorrow for the Sins I have committed. O keep me in thy Bonds. and let me not loose from thee, lest the Devil sift me in my wicked *Flesh and Blood*, and bring me again into the *Death of Death*. O enlighten thou my Spirit, that I may see the *divine Path*, and walk in it continually. O take *that* away from me, which always turneth me away from thee; and give me *that* which always turneth me to thee; take me wholly from *myself*, and give me wholly to thyself. O let me begin nothing, let me will, think, and do nothing without thee. O Lord, how long! Indeed I am not worthy of that which I desire of thee, I pray thee let the *Desire* of my Soul dwell but in the Gates of thy Courts; make it but a *Servant* of thy Servants. O preserve it from that horrible Pit, wherein there is no Comfort or Refreshment.

O God in Christ Jesus! I am blind in myself, and know not myself for Vanity. Thou art hidden from me in my *Blindness*, and yet thou art near unto me; but thy *Wrath* which my *Desire* hath awakened in me, hath made me dark. O take but the *Desire* of my Soul to thee; prove it, O Lord, and bruise it, that my Soul may obtain a *Ray* of thy sweet *Grace*.

I lye before thee as a dying Man, whose Life is passing from his Lips, as a *small Spark* going out; kindle it, O Lord, and raise up the *Breath* of my Soul before thee. Lord,

I wait for thy Promise, which thou hast made, saying, *As I live, I will not the Death of a Sinner, but that he shall turn and live.* I sink myself down into the *Death* of my Redeemer Jesus Christ, and wait for thee, whose Word is Truth and Life. *Amen.*

In this, or the like Manner, every one may *confess his Sins*, as he himself findeth on examining his Conscience, what Sins he hath brought his Soul into. Yet if his *Purpose* be truly earnest, to use a Form is needless, for the *Spirit of God*, which at that Instant is in the *Will of the Mind*, will itself make the Prayer for him, in his *Interior*. For it is the *Spirit of God* which in a true earnest *Desire* worketh *Repentance*, and *intercedeth for the Soul before God*, through the *Death* of Christ.

But I will not hide from the beloved Reader, who hath a *Christian Intent*, how it commonly useth to go with those who are in such a firm *Purpose* and *Resolution*; though, indeed, it goeth otherwise with one than with another, according as his *Purpose* is more or less earnest and strong. For the *Spirit of God* is not bound, but useth divers Ways or Processes accordingly as he knoweth to be fittest for every one. Yet a Soldier who hath been in the Wars can tell how to fight and instruct another that may happen to be in the like Condition.

Now when such a Heart with strong *Resolution* and *Purpose* doth thus come before God, and enter into *Repentance*, it happeneth to it as to the *Canaanitish Woman*; that is, it seems as if God would not hear. *The Heart remaineth without Comfort*; its Sins, Follies, and Neglects, also present themselves before it, and make it feel itself *unworthy* of any. The Mind is as it were *speechless*; the Soul *groaneth* in the Deep; the Heart receiveth nothing, nor can so much as pour forth its *Confession* before God; but it is as if the Heart and Soul were quite shut up. The Soul would fain go towards God, but the Flesh keepeth it captive: The Devil too shuteth it up strongly, and representeth to it the Way of *Vanity* again, and tickleth it with the *Lusts of the Flesh*, and saith inwardly to it, *Stay awhile; do this or that first; get a Sufficiency of Money or Goods beforehand, that thou mayest not stand in Need of the World, and afterwards enter into Repentance and an holy Life; it will be Time enough then.*

O how many hundreds perish in such a Beginning, if they go back again into *Vanity*; and become as young *Grafts* broken off with the Wind, or withered by the Heat!

Beloved Soul, mark: If thou wilt be a *Champion* in thy Saviour Christ against Death and Hell, and wouldst have thy young *Graft* grow, and become a *Tree* in the Kingdom of Christ, thou must go on, and stand fast in thy first earnest *Purpose*. It is as much as thy paternal Inheritance is worth, and thy Body and Soul too, whether thou becomest an Angel in God, or a Devil in Hell. If thou wilt be crowned, thou must fight; thou must overcome in Christ, and not yield to the Devil. Thy *Purpose* must stand firm, thou must not prefer temporal Honour and Goods before it. When the Spirit of the Flesh says, *Stay awhile, it is not convenient yet*; then the Soul must say, *Now is the Time for me to go back again into my native Country, out of which my Father Adam hath brought me. No Creature shall keep me back, and though thou earthly Body shouldst thereby decay and perish; yet I will now enter with my Will and whole Desire, into the Rose-Garden of my Redeemer Jesus Christ, through his Suffering and Death into him, and in the Death of Christ subdue thee, thou earthly Body, that hast swallowed up my Pearl from me, which God gave to my Father Adam in Paradise. I will break the Will of thy Voluptuousness, which is in Vanity, and bind thee as a mad Dog with the Chain of my earnest Purpose; and though hereby thou shouldst become a Fool in the Account of all Men, yet thou must and shalt obey the firm Resolve of my Soul. Nothing shall unloose thee from this Chain, but the temporal Death. Whereunto God and his Strength help me.*

A short Direction how the poor Soul must come before God again, and how it must fight for the noble Garland; what Kind of Weapons it must use, if it will go to War against God's Anger, against the Devil, the World and Sin, against Flesh and Blood, against the Influence of the Stars and Elements, and all its other Enemies.

BELOVED Soul, there is *Earnestness* required to do this, and not a bare Recital of Words only! No, the *earnest resolved Will* must drive on this Work, else nothing will be effected. For if the Soul will obtain the *triumphal Garland* of Christ from the *noble Sophia*, or *Divine Wisdom*, it must wooe her for it in great Desire of Love. It must intreat her in her most *holy Name* for it, and come before her in most *modest Humility*, and not like a *lustful Bull* or a *wanton Venus*. For so long as any are such, they must not seek these Things; for they shall not obtain them, and though something should be obtained by those who are in such an *impure State*, it would be no more than a *Glimpse* of the *true Glory*. But a *chaste* and *modest Mind* may prevail so far as to have the Soul in its noble Image, which died in *Adam*, quickened in the *heavenly Corporality* as to the *inward Ground*, and the precious *Garland* set upon it. Yet if this should come to pass, it is taken off again from the Soul, and laid by, as a *Crown* useth to be, after a King is once crowned with it; it is then laid by and kept. So it cometh to pass also with the *heavenly Garland* or *Gift*. It is taken from the Soul again, because the Soul is yet encompassed with the *House of Sin*; so that if it should unhappily fall again, its *Crown* might not be defiled. This is spoken plainly enough for the Children that know and have tried these Things: None of the Wicked are worthy to know more about them.

The Proceſs, or Way.

A MAN must bring a *serious Mind* to this Work. He must come before God with *sincere Earnestness*, *deep Humility*, and *heartly Sorrow* for his Sins, and with a *deliberate* and *firm Resolution*, not to enter any more into the old *broad Way* of *Vanity*. And though the whole World should account him a Fool, and he should lose both Honour and Goods, nay, and the temporal Life also, for the Sake of his *new Choice*, yet he must resolve firmly to abide by it.

If ever he will obtain the *Love* and *Marriage* of the *noble Sophia*, he must make such a *Vow* as this in his *Purpose* and *Mind*. For Christ himself saith, *He that forsaketh not Wife and Children, Brethren and Sisters, Money and Goods, and all that he hath, and even his earthly Life also, to follow me, is not worthy of me*. Here Christ meaneth the *Mind* of the *Soul*; so that if there were any Thing that would keep the *Mind* back from it, though it should have never so fair and glorious a Pretence or Shew in this World, the *Mind* must not regard it at all, but rather part with it than with the *Love* of the *noble Virgin Sophia*, in the *Bud* and *Blossom* of Christ, in his tender *Humanity* in us as to the *heavenly Corporality*. For this is the *Flower* in *S Sharon*, the *Rose* in the *Valley of Jericho*, wherewith *Solomon* delighted himself, and termed it his *dear Love*, his *chaste Virgin* which he loved; as indeed all other Saints before and after him did; whosoever obtained her, called her his *Pearl*.

After what Manner to pray for it, you may see by this short Direction following: The Work itself must be committed to the *Holy Ghost*, he formeth and frameth the Prayer for the Soul, in every Heart wherein he is sought.

The P R A Y E R.

I, a poor unworthy Creature, come before thee, O *great* and *holy* God, and lift up mine Eyes to thee. Though I am not worthy, yet thy great Mercy, and thy faithful Promise in thy Word, have *now* encouraged me to lift the Eyes of the *Desire* of my Soul up to thee. For my Soul hath *now* laid hold on the Word of thy Promise, and received it into itself, and therewith cometh to thee. And though it is but a *strange Child* which *was* disobedient unto thee, yet *now* it desireth to be obedient; and doth *now* infold itself with its *Desire* into that *Word* which became *Man*, which became *Flesh and Blood*, and hath broken Sin and Death in my Humanity. Which hath changed the *Anger* of God into *Love* into the Soul, hath deprived *Death* of his Power, and *Hell* of its Victory over Soul and Body; and hath opened a Gate for my Soul to the clear Face of thy Strength and Power. O *great* and most *holy* God, I have brought the *Hunger* and *Desire* of my Soul into this most *holy Word*, and now I come before thee, and in my *Hunger* call unto thee, thou *living Fountain*, through thy *Word* which became *Flesh and Blood*. Thy *Word* being made the Life in our *Flesh*, I receive it firmly into the *Desire* of my Soul as my own Life; and I pierce into thee with the *Desire* of my Soul through the *Word* in the *Flesh* of Christ; through his holy Conception in the *Virgin Mary*, his Incarnation, his holy Nativity, his Baptism in *Jordan*, his Temptation in the *Wilderness*, where he overcame the Kingdom of the Devil and this World in the *Humanity*. Through all his Miracles, which he did on Earth; through his Reproach and Ignominy, his innocent *Death* and *Passion*, the shedding of his Blood, wherein God's Anger in Soul and *Flesh* was drowned. Through his Rest in the Sepulchre, when he awaked our Father *Adam* out of his Sleep, who was fallen into a dead Sleep as to the Kingdom of Heaven. Through his Love, which pierced through the *Anger* and destroyed *Hell* in the Soul. Through his Resurrection from the Dead, his Ascension, the sending of the *Holy Spirit* into our Soul and Spirit, and through all his Promises; one of which is, *that thou, O God the Father, wilt give the Holy Spirit to them that ask it, in the Name and through the Word which became Man.*

O thou Life of my *Flesh* and of my Soul in Christ my Brother, I beseech thee in the *Hunger* of my Soul, and intreat thee with all my Powers, though they be weak, to give me what thou hast promised me, and freely bestow upon me in my Saviour *Jesus Christ*, his *Flesh* for *Food*, and his *Blood* for *Drink*, to refresh my poor hungry Soul, that it may be quickened, and strengthened in the *Word* which became *Man*, by which it may long and hunger after thee aright.

O thou deepest Love in the most sweet Name JESUS; give thyself into the *Desire* of my Soul. For therefore thou hast moved thyself, and according to thy great Sweetness manifested thyself in the human Nature, and called us to thee, us *that hunger and thirst after thee*, and hast promised us *that thou wilt refresh us*. I now open the Lips of my Soul to thee, O thou sweet Truth; and though I am not worthy to desire it of thy Holiness, yet I come to thee through thy bitter *Passion* and *Death*; thou having sprinkled my Uncleaness with thy *Blood*, and sanctified me in thy *Humanity*, and made an open Gate for me through *thy Death*, to thy sweet Love in thy *Blood*. Through thy five holy Wounds, from which thou didst shed thy *Blood*, I bring the *Desire* of my Soul into thy Love.

O Jesus Christ, thou Son of God and Man, I pray thee receive into thyself thy purchased Inheritance, which thy Father hath given thee. I cry within me, that I may enter through thy holy *Blood* and *Death* into thee. Open thyself in me, that the Spirit of my Soul may reach thee, and receive thee into it. Lay hold on my Thirst in me with thy

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Thirst; bring thy Thirst after us Men, which thou hadst upon the Cross, into my Thirst, and give me thy *Blood* to drink in my Thirst. That my Death in me which holdeth me captive, may be drowned in the *Blood* of thy Love, and that my extinguished or suppressed Image, which as to the Kingdom of Heaven disappeared in my Father *Adam* through Sin, may be made alive through thy powerful *Blood*, and my Soul clothed with it again as with the new Body which dwelleth in Heaven. In which Image thy holy Power and *Word* that became Man dwelleth, which is the *Temple of the holy Spirit*, who dwelleth in us according to thy Promise, saying, *we will come to you, and make our Abode with you.*

O thou great Love of Jesus Christ, I can do no more than sink my *Desire* into thee; thy *Word* which became Man, is Truth; since thou hast bidden me come, now I come. Be it unto me according to thy Word and Will. *Amen.*

A Warning to the Reader.

BELOVED Reader, out of Love to thee, I will not conceal from thee what is here earnestly signified to me. If thou lovest the *Vanity* of the *Flesh* still, and art not in an earnest Purpose on the Way to the *new Birth* or *Regeneration*, intending to become a *new Man*, then leave the above-written Words in these Prayers un-named; else they will turn to a *Judgement* of God in thee. Thou must not take the holy Names in vain, thou art faithfully warned: They belong to the *thirsty* Soul. But if thy Soul be in earnest, it shall find by Experience what Words they are.

A Direction how the Soul must meet its Beloved, when she knocketh in its Center, or Shut-Inner-Chamber.

BELOVED Soul, if thou wilt be earnest without Intermission, thou shalt certainly obtain the Favour of a *Kiss* from the *noble Sophia* (or *divine Wisdom*) in the holy Name JESUS; for she standeth ever before the Door of the Soul, *knocking*, and warning the Sinner of his wicked Way. Now if he once thus desireth her Love, she is ready for him, and *kisseth* him with the Beams of her sweet Love, from whence the Heart receiveth Joy. But she doth not presently lay herself in the *Marriage-Bed* with the Soul, that is, she doth not presently awaken the *extinguished heavenly Image* in herself, which disappeared in *Adam* in *Paradise*. No, there might be Danger to Man in that; for if *Adam* and *Lucifer* fell, having it manifested in them, the same may easily happen to Man, who is still so strongly enthralled in *Vanity*.

The Bond of thy Promise must be firm and stedfast. Before she will *crown* thee, thou must be tempted and tryed: She taketh the Beams of her Love from thee again, to see whether thou wilt prove faithful; also she letteth thee stand as it were aloof, and answereth thee not so much as with one Look of her Love. For before she will *crown* thee thou must be *judged*, that thou mayest taste the bitter *Potion of Dregs*, which thou hast filled for thyself in thine Abominations. Thou must come before the Gates of *Hell* first, and there shew forth thy Victory for her in her Love, in that Strength wherewith she upheld thee in Opposition to the Devil's malign Influence.

Christ was tempted in the Wilderness; and if thou wilt put on him, thou must *go through* his whole Progress or Journey, even from his Incarnation to his Ascension. And though thou art not able, nor required to do that which he hath done; yet thou must enter wholly into his *Process*, and therein die continually from the Corruption of the Soul. For the *Virgin Sophia* espouseth not herself to the Soul, except in this Property, which springeth up in the Soul through the *Death* of Christ, as a new Plant standing in Heaven.

The *earthly Body* cannot comprehend her in his Life-time, for it must first die from the corruptible Vanity; but the *heavenly Image* which disappeared in *Adam*, viz. the true *Seed of the Woman*, wherein God became Man, and into which he brought his living Seed, the *heavenly Substantiality*, is capable of the *Pearl*, after the Manner wherein it came to pass in *Mary*, in the *End or Fulfilling* of the Covenant.

Therefore take heed what thou doest: When thou hast made thy Promise, keep it; and then she will *crow*n thee more readily than thou wouldst be *crow*ned. But thou must be sure when the Tempter cometh to thee with the Pleasure, Beauty, and Glory of the World, that thy Mind reject it, and say, *I must be a Servant and not a Master in the Vineyard of Christ; I am but a Steward of God in and over all that I have, and I must do with it as his Word teacheth me; my Heart must sit down with the simple and lowly, in the Dust, and be always humble.* Whatsoever State and Condition thou art in, *Humility* must be in the Front, or else thou wilt not obtain the *noble Virgin* in *Marriage*. The Free Will of thy Soul must stand the Brunt as a Champion; for if the Devil cannot prevail against the Soul with Vanity, nor catch it with that Bait, then he cometh with its *Unworthiness* and *Catalogue of Sins*. And there thou must fight hard, and the *Merits* of Christ must be set in the Front, or else the Creature cannot prevail against the Devil. For in this Conflict it goeth so terribly with many a poor Sinner, that *outward Reason* thinketh him to be distracted, or possessed by an *evil Spirit*. The Devil defendeth himself so horribly in some, especially if he hath had a great *Fort of Prey* in them, that he must be stoutly assaulted before he will depart and leave his *Castle*. In this Kind of Combat *Heaven* and *Hell* are fighting one against the other.

Now if the Soul continue constant, and getteth the Victory over the Devil in *all* his Assaults, disesteeming all temporal Things for the Love of its *noble Sophia*, then the *precious Garland* will be set upon it for a Token or Ensign of Victory.

Here the *Virgin*, (which manifesteth herself in the dear Name of JESUS CHRIST, the *Treader upon the Serpent, God's Anointed*) cometh to the Soul, and kisseth it with her sweetest *Love* in the *Essence* most inwardly, and impresseth her *Love* into its *Desire* for a Token of Victory. And here *Adam* in his *heavenly Part* riseth again from *Death* in Christ. Of which I cannot write; for there is no Pen in this World that can express it: It is the *Wedding of the Lamb*, where the noble *Pearl* is sown with very great Triumph; though in the *Beginning* it be *small as a Grain of Mustard-Seed*, as Christ saith.

Now when the *Wedding* is over, the Soul must take heed that this *Pearl-Tree*, or *Tree of Faith* spring and grow, as it hath promised the *Virgin*; for then the Devil will presently come with his furious Storm, the ungodly People, who will scoff at, contemn, and cry down this Way for *Madness*; and then a Man must enter into the Process of Christ, under his *Cross*. Here it will appear indeed and in Truth, what Sort of a *Christian* he is. For he must suffer himself to be proclaimed a *Fool* and ungodly *Wretch*; nay, his greatest *Friends*, who favoured him, or flattered him in the Lusts of the Flesh, will now be his *Enemies*, and though they know not why, will *bate* him. Thus it is that Christ hideth his *Bride* wholly under the *Cross*, that she may not be known in this World: The Devil also striveth that these Children may be *bidden* from the *World*, lest haply many such *Branches* should grow in that Garden which he supposeth to be his.

This I have set down for the Information of the Christian-minded Reader, that he may know what to do, if the same should befall him.

A very earnest Prayer in Temptation,
*Against God's Anger in the Conscience; and also against Flesh and
 Blood, when the Temptation cometh to the Soul, and wrestleth with it.*

MOST deep *Love* of God in Christ Jesus, leave me not in this Distress. I confess I am guilty of the Sins which now rise up in my *Mind* and *Conscience*; and if thou forsake me, I must perish. But hast thou not promised me in thy Word, saying, *If a Mother could forget her Child*, which can hardly be, yet thou wilt not forget me? Thou hast set me as a *Sign* in thine Hands, which were pierced through with sharp Nails, and in thy open Side whence *Blood* and *Water* gushed out. Poor Wretch that I am! I am caught in thy *Anger*, and can in my *Ability* do nothing before thee; I sink myself down into thy *Wounds* and *Death*.

O great Mercy of God, I beseech thee deliver me from the Bonds of Satan. I have no Refuge in any Thing, but only in thy *holy Wounds* and *Death*! Into thee I sink down in the *Anguish* of my *Conscience*, do with me what thou wilt. In thee I will now live or die, as pleaseth thee, let me but die and perish in thy *Death*; do but bury me into thy *Death*, that the *Anguish* of *Hell* may not touch me. How can I excuse myself before thee, that knowest my *Heart* and *Reins*, and settest my Sins before mine Eyes? I am guilty of them, and yield myself unto thy *Judgement*; accomplish thy *Judgement* upon me, through the *Death* of my Redeemer Jesus Christ.

I fly unto thee, thou righteous Judge, through the *Anguish* of my Redeemer Jesus Christ, when he did sweat the bloody Sweat on the *Mount of Olives* for my Sake, and was scourged by *Pontius Pilate* for me, and suffered a Crown of Thorns to be pressed upon his Head, so that his *Blood* came forth.

O righteous God, hast thou not set him in my Stead? He was innocent, but I guilty, for whom he suffered, wherefore should I *despair* under thy *Wrath*? O blot out thy *Anger* in me through his *Anguish*, *Passion* and *Death*; I give myself wholly into his *Anguish*, *Passion* and *Death*; I will stand still in his *Anguish* and *Passion* before thee; do with me what thou pleasest, only let me not depart from his *Anguish*. Thou hast freely given me his *Anguish*, and drowned thy *Wrath* in him: And though I have not accepted it, but am departed from him and become faithless, yet thou hast given me this precious Pledge in my *Flesh* and *Blood*. For he hath taken my *Flesh* and *Soul* upon his *heavenly Flesh* and *Blood*, and hath satisfied the *Anger* in my *Flesh* and *Soul* in him, with his *heavenly Blood*. Therefore receive me now in his *Satisfaction*, and put his *Anguish*, *Passion* and *Death* in thy *Wrath*, which is kindled in me, and break thy *Judgement* in me in the *Blood* of his *Love*.

O great *Love*! in the *Blood* and *Death* of Jesus Christ, I beseech thee break the strong *Fort* of *Prey* which the Devil hath made and built up in me, where he resisteth me in the Way of thy *Grace*. Drive him out of me, that he may not overcome me; for no one living can stand in thy Sight, if thou withdraw thy Hand from him.

O come, thou *Breaker-through* the *Anger* of God, destroy its Power, and help my poor Soul to fight and overcome it. O bring me into Victory, and uphold me in thee; break in Pieces its Seat in my Vanity, that is kindled in my Soul and *Flesh*. O mortify the Desire of my Vanity in *Flesh* and *Blood*, which the Devil hath now kindled by his false Desire, by *hellish Anguish* and *Desperation*. O quench it with thy *Water* of *Eternal Life*, and bring my *Anguish* forth through thy *Death*, I wholly sink myself down into thee; and though Soul and Body should this Hour faint and perish in thy *Wrath*, yet I will not let thee go. Though my Heart saith utterly, *No, no*, yet the Desire of my Soul

shall hold fast on thy Truth, which neither Death nor the Devil shall take away from me; for the *Blood of Jesus Christ the Son of God cleanseth us from all our Sins*. This I lay hold on, and let the *Anger of God* do what it will with my Sin, and let the Devil roar over my Soul in his *Fort of Prey*, which he hath made, as much as he will: Neither the Devil, Death, nor *Hell* shall pull me out of my *Saviour's Wounds*. Thou must at length be confounded in me, thou malicious Devil, and thy *Fort of Prey* must be forsaken, for I will drown it in the *Love of Jesus Christ*, and then dwell in it if thou canst. *Amen*.

An Information in Temptation.

BELOVED Reader, this is no *jesting Matter*; he that accounteth it so, hath not tried it, neither hath he yet passed the *Judgement*; but his *Conscience* is still *asleep*; and though it should be deferred to his latter Days, which is very *dangerous*, yet he must pass through this *Judgement*, or *fiery Tryal*. Happy is he that passeth through it in the Time of his *Youth*, before the Devil buildeth his *Fort of Prey* strong; he may afterwards prove a *Labourer* in the *heavenly Vineyard*, and sow his *Seed* in the *Garden of Christ*; where he shall reap the *Fruit* in due Time. This *Judgement* continueth a long while upon many a poor Soul; several Years, if he doth not *earnestly* and *early* put on the *Armour of Christ*, but stayeth till the *Judgement of Tribulation* first drive him to *Repentance*. But to him that cometh of himself, of his own *earnest Purpose*, and endeavoureth to depart from his evil Ways, the *Temptation* or *Tryal* will not be so *hard*, neither will it continue so *long*. Yet he must stand out *valiantly*, till *Victory* be gotten over the Devil; for he shall be *mightily* assisted, and all shall end in the *best* for him; so that afterwards when the *Day breaketh* in his Soul, he turneth it to the great *Praise and Glory of God*, that his grand Enemy and Persecutor was overcome in the *Conflict*.

S H O R T P R A Y E R S.

When the noble Sophia (or Eternal Wisdom) kisseth the Soul with her Love, and offereth her Love to it.

O MOST *gracious* and *deep Love* of God in Christ Jesus! I beseech thee grant me thy *Pearl*, impreis it into my Soul, and take my Soul into thy Arms.

O thou sweet *Love*! I confess I am *unclean* before thee. Take away my *Uncleanness* through thy Death, and carry the *Hunger and Thirst* of my Soul through thy Death in thy Resurrection, in thy *Triumph*! Cast my whole *Self-hood* down to the Ground in thy Death; take it captive, and carry my *Hunger* through in thy *Hunger*.

O highest *Love*! hast thou not appeared in me? Stay in me, and inclose me in thee. Keep me in thee, so that I may not be able to depart from thee. Fill my *Hunger* with thy *Love*; feed my Soul with thy *heavenly Substance*; give it thy *Blood* to drink, and water it with thy *Fountain*.

O great *Love*! awaken my *disappeared Image* in me, which, as to the Kingdom of Heaven *disappeared* in my Father Adam. By that *Word* which awakened the same *Image* in the *Seed of the Woman* in Mary; quicken it, I beseech thee.

O thou *Life and Power* of the Deity, who hast promised us, saying, *We will come to you, and make our Abode in you*. O sweet *Love*! I bring my Desire into this Word of thy Promise. Thou hast promised also, that *thy Father will give the Holy Spirit to those that ask him for it*; therefore I now bring the Desire of my Soul into that thy Promise, and I

Of True Repentance.

receive thy Word into my *Hunger*. Increase thou in me my *Hunger* after thee. Strengthen me, O sweet *Love*, in thy Strength : Quicken me in thee, that my Spirit may taste thy Sweetness. O do thou believe by thy Power in me, for *without thee I can do nothing*.

O sweet *Love* ! I beseech thee through that *Love* wherewith thou didst overcome the *Anger* of God, and didst change it into *Love* and *Divine Joy* ; I pray thee also change the *Anger* in my Soul by the same great *Love*, that I may become obedient unto thee, and that my Soul may love thee therein for ever. O change my Will into thy Will ; bring thy Obedience into my Disobedience, that I may become obedient unto thee.

O great *Love* of Jesus Christ, I humbly fly to thee ; bring the *Hunger* of my Soul into thy *Wounds*, from whence thou didst shed thy Holy *Blood*, and didst quench the *Anger* with *Love*. I bring my *Hunger* into thy open Side, from whence came forth *Water* and *Blood*, and throw myself wholly into it ; be thou mine, and quicken me in thy *Life*, and let me not depart from thee.

O my noble *Vine*, I beseech thee give *Sap* to me thy *Branch* ; that I may *bud* and *grow* in thy Strength and *Sap*, in thy *Essence* ; beget in me *true* Strength by thy Strength.

O sweet *Love*, art thou not my *Light* ? Enlighten thou my poor Soul in its close Prison, in *Flesh* and *Blood*. Bring it into the right Way. Destroy the Will of the Devil, and bring my Body through the whole Course of this World, through the Chamber of Death, into thy Death and Rest ; that at the last Day it may arise in thee from thy Death, and live in thee for ever. O teach me what I must do in thee : I beseech thee be thou my *willing, knowing, and doing* ; and let me go no whither without thee. I yield myself wholly up to thee. *Amen.*

A P R A Y E R

*For obtaining the Divine Working, Protection, and Government ;
shewing also how the Mind should work with and in God, in Christ
the Tree of Life.*

O THOU *living Fountain*, in thee I lift up the Desire of my Soul, and cry with my Desire to enter through the *Life* of my Saviour Jesus Christ into thee.

O thou *Life* and *Power* of God, awaken thyself in the *Hunger* of my Soul with thy Desire of *Love*, through the *Thirst* which Jesus Christ had upon the Cross after us Men, and carry my weak Strength through by thy mighty Hand in *thy Spirit* ; be thou the *Working* and *Will* in me with thine own Strength. Blossom in the Strength of Jesus Christ in me, that I may bring forth Praise unto thee, the true Fruit of thy Kingdom : O let my Heart and Desire never depart from thee more.

But I swim in Vanity in this Valley of Misery, in this outward earthly *Flesh* and *Blood* ; and my Soul and *noble Image*, which is according to thy Similitude, is encompassed with Enemies on every Side ; with the Desire of the Devil against me, with the Desire of Vanity in *Flesh* and *Blood* ; also with all the Opposition of *wicked Men* who know not thy Name. And I swim with my *outward Life* in the *Properties* of the *Stars* and *Elements*, having my Enemies lying in wait for me every where, *inwardly* and *outwardly*, together with Death the Destroyer of this vain Life. I fly therefore to thee, O holy *Strength* of God, seeing thou hast manifested thyself with thy *loving Mercy* in our Humanity, through thy holy Name JESUS, and hast also given it to be a Companion and Guide in us. I beseech thee let his Angels that minister to him, attend upon the Souls of me and mine, and encamp themselves about us, and defend us from the *fiery Darts* of the Desire of that *wicked One*, which he shooteth into us daily by the *Curse* of the *Anger*

of God which is awakened in our earthly Flesh. Keep back by thy Divine Strength the malignant Influence of the *Stars* in their Opposition, wherein the wicked Enemy of Mankind mingleth himself with his Desire and Imagination, in order to poison us in Soul and Flesh, and to bring us into *false* and *evil* Desires, as also into *Infirmity* and *Misery*. Turn away these evil Influences by thy holy Power Jesus, from our Souls and Spirits, that they may not touch us; and let thy good and holy Angel stand by us to turn away their noxious Effects from our *Bodies*.

O great *Love* and sweet *Strength* JESU, thou Fountain of *divine Sweetness*, flowing out of the great Eternal Name JEHOVAH, I cry with the Desire of my Soul to come into thee. My Soul cryeth to come into that Spirit, from which it was *breathed* into the Body, and which hath formed it in the *Likeness* of God. It desireth in its *Thirst* to get the sweet *Fountain* which springeth from JEHOVAH into itself, to *refresh* God's *Breath of Fire*, which itself is, that so the sweet *Love* of JESUS may rise in its *Breath of Fire*, through the *Fountain* JESUS springing out of JEHOVAH; that CHRIST the *Holy One* may be manifested, and become *Man* in my *disappeared Image* of *heavenly spiritual Corporality*, and that my poor Soul may receive its beloved *Bride* again into its Arms, with whom it may rejoice for ever.

O IMMANUEL! thou *Wedding-Chamber*, God and Man, I yield myself up into the Arms of thy Desire towards us, *in us*; it is *thyself* whom I desire. O blot out the *Anger* of thy Father with thy *Love* in me, and manifest thy *Strength* in my *Weakness*, that I may overcome and tame the *Evil* of *Flesh and Blood*, and serve thee in *Holiness* and *Righteousness*.

O thou great and most holy Name and Majesty of God, JEHOVAH, which hast stirred thyself with thy most *sweet Power* JESUS, in the *Limit* of the *covenanted Promise* to our Father *Adam*, in the *Woman's Seed*; in the *Virgin Mary*, in our *disappeared heavenly Humanity*, and brought the *living Essentiality* of thy Holy Power in the *Virgin Wisdom* of God into our Humanity, which was *extinguished* as to thee; and hast given it to us, to be our *Life*, *Regeneration*, and *Victory*; I intreat thee with all my Strength, beget a *new* holy Life in me, by thy *sweet Power* JESUS, that I may be in thee and thou in me; that so thy Kingdom may be made manifest in me, and the *Will* and *Conversation* of my Soul may be in Heaven.

O great and incomprehensible God, thou who fillest all Things, be thou my Heaven in which my *new Birth* in CHRIST JESUS may dwell: Let my *Spirit* be the stringed Instrument, Harmony, Sound, and Joy of *thy Holy Spirit*. Strike the Strings in me in thy *regenerate Image*, and carry through my Harmony into thy Divine Kingdom of *Joy*, in the great *Love* of God, in the *Wonders* of thy Glory and Majesty, in the *Communion* of the Holy Angelical Harmony. Build up the Holy City *Zion* in me, in which as Children of Christ we all live together in *one City*, which is Christ in us. Into thee I wholly plunge myself, do with me what thou pleasest. *Amen*.

A P R A Y E R

To be used by a Soul in Tribulation under the Cross of Christ, when it is assaulted by its outward Enemies, who persecute and hate it for being in the Spirit of Christ, and slander and reproach it as an Evil-Doer.

POOR MAN that I am! I walk full of Anguish and Trouble in my Return towards my native Country, from whence I wandered in *Adam*, and am going back again through the *Thistles* and *Thorns* of this troublesome *World*. O God my Father, the

Of True Repentance.

Briars tear me on every Side, and I am afflicted and despised by my Enemies. They scorn my Soul, and revile it as an *Evil-Doer*, who hath broken Faith with them; they deride my walking towards thee, and account it *foolish*. They think I am *senseless*, because I walk in this *straight and thorny Path*, and go not along with them in their *hypocritical broad Way*.

O Lord JESUS CHRIST I fly to thee under the *Cross*; O dear *Immanuel* receive me, and carry me into *thyself* through the Path of thy Pilgrimage, in which thou didst walk in *this World*; namely, through thy *Incarnation, Poverty, Reproach, and Scorn*; also through thy *Anguish, Passion, and Death*. Make me conformable unto *thy Example*; send thy good Angel along with me, to shew me the Way through the horrible thorny Wilderness of *this World*. Assist me in my Misery; comfort me with that Comfort wherewith the Angel comforted thee in the Garden, when thou didst pray to thy Father, and didst sweat great Drops of Blood. Support me in my Anguish and Persecution, under the Reproach of the Devils, and all wicked Men, who know not thee, and refuse to walk in thy Paths. O great *Love* of God, they know not thy Way, and do this in Blindness, through the Deceit of the Devil. Have Pity on them, and bring them out of their *Darkness* into thy *Light*, that they may learn to *know themselves*, and how they lie Captive in the *Filth and Mire* of the Devil, in a *dark Dungeon* fast bound with *three Chains*. O great God have Mercy upon *Adam* and his Children, redeem them in Christ *the new Adam*.

I fly to thee, O Christ, God and Man, in this Pilgrimage and Journey which I must take through this *dark Valley*, despised and troubled on all Sides, and accounted an ungodly wicked Man. O Lord, it is thy *Judgement* upon me, that my *Sins* and *inbred Corruption* may be judged in this earthly Pilgrimage before thee; and I, as a *Curse*, be made an open Spectacle on which thy *Anger* may satiate itself, and thereby may take the *eternal Reproach* away from me. It is the Token of thy *Love*, by which thou bringest me into the *Reproach, Anguish, Suffering, and Death* of my Saviour Jesus Christ, that so I may *die* from *Vanity* and spring up in *his Spirit* with a *new Life*, through his *Reproach, Ignominy, and Death*.

I beseech thee, O Christ, thou *patient Lamb* of God, grant me *Patience* in this my *Way* of the *Cross*, through all thy *Anguish and Reproach, thy Death and Passion, thy Scorn and Contempt* upon the *Cross*, where thou was despised in my Stead; and bring me therein, as a *patient Lamb* to thee, into thy Victory. Let me live *with thee in thee*; and do thou convert my Persecutors, who (unknown to themselves) by their reproaching sacrifice my *Vanity* and *inbred Sins* before thy *Anger*. They know not what they do; they think they do me Harm, but they do me Good! they do that for me which I should do myself before thee; for I should daily lay open and acknowledge my *Shame* and *Vileness* before thee, and thereby *sink* myself down into the *Death* of thy *beloved Son*, that my *Shame* might die in his *Death*; but I being too negligent, weary, faint, and feeble, therefore thou usest these mine *Enemies* in thine *Anger*, to open and discover my *Vileness* before thee, which thy *Wrath* taketh hold of, and *sinketh* it down into the *Death* of my Saviour.

O merciful God, my *vain Flesh* cannot know how well thou intendest towards me, when thou sufferest mine *Enemies* to take my *Vileness* from me, and sacrifice it before thee. My *earthly Mind* supposeth that thou afflictest me for my *Sins*, and I am extremely perplexed at it; but thy *Spirit*, in my *inward new Man*, telleth me that it is of thy *Love* towards me, and that thou intendest Good to me by it. When thou sufferest my *Enemies* to persecute me, it is best for me that they perform the Work in my Stead, and unfold my *Sins* before thee in thy *Anger*, that it may swallow up the Guilt of them, so that they may not follow me into my *native Country*; for mine *Enemies* are *strong and mighty* still in thy *Anger*, and therefore can do it better than I that am feeble and fainting already in the *Will of Vanity*. This thou knowest full well, O thou righteous God.

I beseech thee therefore, O righteous God, since thou usest them as *Friends* to me, to do so good an Office for me, though my *earthly Reason* knoweth it not, that thou wouldst make *them* also to understand and follow my Course, and send *them* such *Friends* in turn; but first bring them to the *Light*, that they may *know* thee, and give thee Thanks.

O merciful God in Christ Jesus, I beseech thee out of thy deep *Love* towards us poor Men, which thou hast manifested in me in the *hidden Man*, call us all *in* thee, *to* thee. O stir thyself in us yet once again in this last Trouble; thy *Anger* being kindled in us, do thou resist it, lest it swallow us up wholly both *Soul* and *Body*.

O thou *Dawning of the Day-spring of God*, break forth *to the full!* Art thou not already risen? Manifest thy *holy City Zion*, thy *holy Jerusalem*, in us.

O great God! I see thee in the Depth of thy *Power* and *Strength*. Awaken me wholly in thee, that I may be quickened in thee. Break off the *Tree* of thy *Anger* in us, and let thy *Love* spring forth and bud in us.

O Lord, I lie down in thy *Sight*, and beseech thee not to rebuke us in thine *Anger*. Are we not thy *Possession* which thou hast purchased? Forgive all of us our *Sins*, and deliver us from the Evil of thy *Wrath*, and from the Malice and Envy of the Devil; and bring us under thy *Cross* in *Patience* into *Paradise* again. *Amen.*



Here followeth a Prayer or Dialogue between the poor Soul and the noble Virgin Sophia, in the inward Ground of Man, viz. between the Spirit of Christ in the New Birth, out of his Humanity in us, and the Soul; shewing how great a Joy there is in the Heaven of the New regenerate Man; and how lovingly and graciously the noble Sophia presenteth herself to her Bridegroom the Soul, when it entereth into Repentance, and how the Soul beaveth itself towards her, when she appeareth to it.

The Gates of the Paradifical Garden of Roses.

This is understood by none but the Children of Christ, who have known it by Experience.

WHEN Christ the *Corner-stone* stirreth himself in the *extinguished Image* of Man, in his hearty *Conversion* and *Repentance*, then *Virgin Sophia* appeareth in the stirring of the Spirit of Christ in the *extinguished Image*, in her *Virgin's Attire* before the Soul; at which the Soul is so amazed and astonished in its *Uncleanness*, that all its *Sins* immediately awake init, and it *trembleth* before her; for then the *Judgement* passeth upon the *Sins* of the Soul, so that it even goeth back in its *Unworthiness*, being *ashamed* in the Presence of its *fair Love*, and entereth into *itself*, feeling and *acknowledging* itself utterly *unworthy* to receive such a *Jewel*. This is understood by those who are of *our Tribe*, and have *tasted* of this *heavenly Gift*, and by none else. But the noble *Sophia* draweth near in the *Essence* of the Soul, and *kisseth* it in friendly Manner, and *tinctureth* its *dark Fire* with her *Rays of Love*, and shineth through it with her bright and powerful *Influence*. Penetrated with the strong Sense and Feeling of which, the Soul skippeth in its *Body* for great Joy, and in the Strength of this *Virgin Love* exulteth, and praiseth the great God for his blessed Gift of *Grace*.

I will set down here a short Description how it is when the *Bride* thus embraceth the *Bridegroom*, for the Consideration of the Reader, who perhaps hath not yet been in this *Wedding-Chamber*. It may be he will be desirous to follow us, and to enter into the *Inner Choir*, where the Soul joineth Hands and danceth with *Sophia*, or the *Divine Wisdom*.

I.

When that which is mentioned above cometh to pass, the Soul rejoiceth in its Body, and saith,

PRAISE, Thanksgiving, Strength, Honour, and Glory, be to thee, O great God, in thy *Power* and *Sweetness*, for that thou hast redeemed me from the *Anguish* of the *fiery Driver*. O thou *fair Love*! my Heart embraceth thee; where hast thou been so long? Methought I was in *Hell* in the *Anger* of God. O gracious *Love*! abide with me, I beseech thee, and be my Joy and Comfort. Lead me in the right Way. I give myself up into thy *Love*. I am *dark* before thee, do thou *enlighten* me. O noble *Love*, give me thy *sweet Pearl*; put it I pray thee into me.

O great God in Christ Jesus, I praise and magnify thee now in thy Truth, in thy great Power and Glory, for that thou hast *forgiven me my Sins*, and filled me with thy *Strength*. I shout for *Joy* before thee in my *new Life*, and extol thee in thy *Firmament* of Heaven, which none can open but thy *Spirit* in thy Mercy. My Bones rejoice in thy *Strength*, and my Heart delighteth itself in thy *Love*. Thanks be to thee for ever, for that thou hast delivered me out of *Hell*, and turned *Death* into *Life* in me. O *sweet Love*! let me not depart from thee again. Grant me thy *Garland of Pearl*, and abide in me. O be my *own proper Possession*, that I may rejoice in thee for ever.

Upon this Virgin Sophia saith to the Soul,

MY noble *Bridegroom*, my *Strength* and *Power*, thou art a thousand Times welcome. Why hast thou forgotten me so long, that I have been constrained in great Grief to *stand without the Door* and *knock*? Have I not *always* called thee and intreated thee? but thou hast turned away thy Countenance from me, and thine Ears have declined my Intreaties. Thou couldst not see my *Light*, for thou didst walk in the *Vally of Darknes*. I was *very near* thee, and intreated thee *continually*, but thy *Sinfulness* held thee Captive in *Death*, so that thou knewest me not. I came to thee in great *Humility*, and called thee, but thou wert *rich* in the Power of the *Anger* of God, and didst not regard my *Humility* and *Lowliness*. Thou hast taken the Devil to be thy *Paramour*, who hath defiled thee thus, and built up his *Fort of Prey* in thee, and turned thee quite away from my *Love* and *Faith* into his *hypocritical Kingdom of Falshood*; wherein thou hast committed much *Sin* and *Wickedness*, and torn thy *Will* off from my *Love*. Thou hast broken the *Bond of Wedlock*, and set thy *Love* and *Affection* upon a *Stranger*, and suffered me thy *Bride*, whom God did give thee, to stand alone in the *extinguished Substance*, without the Power of thy *fiery Strength*. I could not be *joyful* without thy *fiery Strength*, for thou art my *Husband*; my shining *Brightness* is made *manifest* by thee. Thou canst *manifest* my hidden *Wonders* in thy *fiery Life*, and bring them into *Majesty*; and yet without me thou art but a *dark House*, wherein is nothing but *Anguish*, *Misery*, and *horrible Torment*.

O noble *Bridegroom*, stand still with thy Countenance towards me, and give me thy Rays of *Fire*. Bring thy *Desire* into me, and *enkindle* me thereby, and then I will bring the Rays of my *Love*, from my *Meekness* into thy *fiery Essence*, and be united with thee for ever.

O my *Bridegroom*, how well am I, now I am in *Union* with thee? O *kiss* me with thy *Desire* in thy *Strength* and *Power*, and then I will shew thee all my Beauty, and will re-

joice and solace myself with thy sweet *Love* and shining *Brightness* in thy *fiery Life*. All the holy Angels rejoice with us, to see us *united* again. My dear *Love*, I now intreat thee to abide in my *Faith*, and do not turn thy Face away from me any more. Work thou thy *Wonders* in my *Love*, for which Purpose God hath created thee and brought thee into Being.

II.

The Soul saith again to its noble Sophia, its Love, that is born again in it,

O my noble *Pearl*, and opened *Flame of Light* in my anxious *fiery Life*, how thou *changeest* me into thy *Joy*! O beautiful *Love*, I have broken my *Faith* with thee in my Father *Adam*, and with my *fiery Strength* have turned myself to the *Pleasure* and *Vanity* of the *outward World*. I have fallen in *Love* with a *Stranger*, and had been constrained to walk in the *Valley of Darkness* in this *strange Love*, if thou hadst not come into the *House of my Misery*, in thy great *Faithfulness*, by thy piercing through and destroying *God's Anger*, *Hell*, and dark *Death*, and restored thy *Meekness* and *Love* to my *fiery Life*.

O sweet *Love*! thou hast brought the *Water of eternal Life* out of the *Fountain of God*, with thee into me, and *refreshed* me in my great *Thirst*. I behold in thee the *Mercy of God*, which was hidden from me before by the *strange Love*. In thee I can *rejoice*; thou *changeest* my *Anguish of Fire* into great *Joy* in me. O amiable *Love*, give me thy *Pearl*, that I may continue in this *Joy* for ever.

Upon this the noble Sophia answereth the Soul again, and saith,

MY dear *Love* and faithful *Treasure*, thou highly rejoicest me in thy *Beginning*. I have indeed broken into thee through the deep *Gates of God*, through *God's Anger*, through *Hell* and *Death*, into the *House of thy Misery*, and have graciously bestowed my *Love* upon thee, and delivered thee from the *Chains and Bonds* wherewith thou wert fast bound. I have kept my *Faith* with thee, though thou hast not kept thine with me; but thou desirest now an exceeding great Thing of me, which I cannot willingly trust in thy *Hands*. Thou wouldest have my *Pearl* as thy *proper own*. Remember, I pray, O my beloved *Bridegroom*, that thou didst carelessly lose it before in *Adam*; and thou thyself standest yet in great *Danger*, and walkest in two dangerous *Kingdoms*; for in thy original *Fire* thou walkest in that *Country* wherein God calleth himself a *strong jealous God*, and a *consuming Fire*. The other *Kingdom* which thou walkest in, is the *outward World*, wherein thou dwellest in the vain corrupt *Flesh and Blood*, and where the *Pleasures of the World* and the *Assaults of the Devil* beset thee every *Hour*. Thou mayest perhaps in thy great *Joy* bring *Earthliness* again into my *Beauty*, and thereby *darken my Pearl*; or thou mayest possibly grow proud, as *Lucifer* did, when he had the *Pearl* in his Possession, and so turn thyself away from the *Harmony* of *God*, as he did, and then I must be deprived of my *Love* for ever afterwards.

No. I will keep my *Pearl* in myself, and dwell in the *Heaven* in thee, in thy *extinguished*, but now in me, *revived, Humanity*; and reserve my *Pearl* for *Paradise*, until thou puttest away this *Earthliness* from thee, and then I will give it thee to possess. But I will readily present to thee my *pleasant Countenance*, and the *sweet Rays of the Pearl*, during the *Time of this Earthly Life*. I will dwell with the *Pearl* itself in the *inner Choir*, and

Of True Repentance.

be thy faithful loving *Bride*. I cannot espouse myself with thy *earthly Flesh*, for I am a *heavenly Queen*, and *my Kingdom is not of this World*. Yet I will not cast thy *outward Life* away, but refresh it often with my *Rays of Love*; for thy *outward Humanity* shall return again. But I cannot admit to my Embraces the *Beast of Vanity*, neither did God create it in *Adam* with a Purpose to have it so *gross and earthly*. But in *Adam* thy Desire, through the Power of its strong Lust, formed this *beastial Grossness*, from and with all the *Essences* of the *awakened Vanity* of the *earthly Property*, wherein *Heat and Cold, Pain and Enmity, Divison and Corruption* subsist.

Now, my dear *Love and Bridegroom*, do but yield thyself up into *my Will*; I will not forsake thee in this earthly Life in thy Danger. Though the *Anger* of God should pass upon thee, so that thou shouldst grow *affrighted and disheartened*, or shouldst think that I had *deserted* thee, yet I will be with thee and preserve thee, for thou thyself knowest not what thine Office is. Thou must in this Life's Time *work and bear Fruit*. Thou art the *Root* of this *Pearl-Tree*; *Branches* must be produced out of thee, which must all be brought forth in *Anguish*. But I come forth together with thy *Branches* in their *Sap*, and produce *Fruit* upon thy *Boughs*, and thou knowest it not; for the Most High hath so ordered, that I should *dwell with and in thee*.

Wrap thyself up therefore in *Patience*, and take Heed of the *Pleasure of the Flesh*. Break the Will and Desire thereof; bridle it as an *unruly Horse*; and then I will often visit thee in the *fiery Essence*, and give thee my *Kiss of Love*. I will bring a *Garland* for thee out of *Paradise* with me, as a *Token* of my *Affection*, and put it upon thee, and thou shalt rejoice in it. But I give thee not my *Pearl* for a Possession during this Life's Time. Thou must continue in *Resignation*, and hearken what the Lord playeth on his Instrument in thy *Harmony* in thee. Moreover, thou must give *Sound and Essence* to thy *Tune*, out of *my Strength and Virtue*, for thou art now a *Messenger of his Word*, and must set forth *his Praise and Glory*. For this Cause it is that I have contracted myself *a-new* with thee, and set my *triumphal Garland* upon thee; which I have gotten in the *Battle* against the Devil and Death. But the *Crown of Pearl* wherewith I *crowned* thee, I have laid aside for thee. Thou must wear *that* no more till thou art become *pure* in my Sight.

III.

The Soul saith further to the noble Sophia,

O thou fair and sweet *Consort*, what shall I say before thee? Let me be wholly committed unto thee, I cannot preserve myself. If thou wilt not give me thy *Pearl*, I submit to thy Will; but give me thy *Rays of Love*, and carry me safely through my *Pilgrimage*. Do thou awaken and bring forth what thou wilt in me; I will from henceforth be thy own. I *will or desire* nothing for myself, but what thou thyself *wilt* through me. I had fooled away thy sweet *Love*, and broken my *Faith* with thee, whereby I was fallen into the *Anger* of God. But seeing that of *Love* thou didst come to me into the *Anguish of Hell*, and hast delivered me from *Torment*, and received me again for thy *Consort*, I will now therefore break *my Will* for thy *Love's Sake*, and be obedient unto thee, and wait for thy *Love*. I am satisfied now that I know thou art with me in all my *Troubles*, and wilt not *forsake* me.

O gracious *Love*, I turn my *fiery Countenance* to thee. O *fair Crown*, take me quickly into thee, and bring me forth from *Unquietness*: I will be thine for ever, and never depart from thee more.

The noble Sophia answereth the Soul very comfortably, and saith,

MY noble *Bridegroom*, be of good Comfort. I have betrothed thee to me in my highest *Love*, and contracted myself with thee in my *Faithfulness*. *I will be with thee and in thee always to the End of the World. I will come to thee and make my Abode with thee, in thy inner Chamber.* Thou shalt drink of my *Fountain*; for now I am thine, and thou art mine, the *Enemy* shall not separate us. *Work thou in thy fiery Property*, and I will put my *Rays of Love* into thy *Working*. And so we will plant and manure the *Vineyard* of Jesus Christ. Afford thou the *Essence of Fire*, and I will afford the *Essence of Light*, and the *Increase*. Be thou the *Fire*, and I will be the *Water*, and thus we will perform that in *this World* for which God hath appointed us, and serve him in *his Temple*, which we ourselves are. Amen.

To the R E A D E R.

BELOVED Reader, count not this an *uncertain Fiction*; it is the *true Ground, Sum, and Substance* of all the *Holy Scriptures*. For the *Book of the Life of Jesus Christ* is plainly set forth therein, as the *Author* of a *Certainty* knoweth; it being the *Way* that he himself hath gone. He giveth thee the *best Jewel* that he hath. God grant his *Blessing* with it. An heavy *Sentence* and *Judgement* are gone forth against the *Mocker* of this. Be thou therefore warned, that thou mayest *avoid* the *Danger*, and *obtain* the *Benefit*.

A M O R N I N G P R A Y E R,

Commending ourselves to God when we rise, before we suffer any other Thing to enter into us.

BLESS me, O God, the Father, Son, and Holy Ghost, thou only true God. I thank thee through Jesus Christ our Lord and Saviour, for thy Preservation of me, and for all other Benefits. I now commend myself, both Soul and Body, and all that thou hast set me to do in my *Employment* or *Calling*, into thy Protection. Be thou the Beginning of my *Conceptions*, my *Undertakings*, and all my *Doings*. Work thou so in me, that I may begin all Things to the Glory of thy Name, and accomplish them in thy Love for the Good and Service of my Neighbour. Send thy holy Angel along with me, to turn the Temptations of the Devil and corrupt Nature away from me. Preserve me from the Malice of evil Men, make all my Enemies reconcileable to me, and bring my *Mind* into thy *Vineyard*, that I may labour in my Office and Employment, and behave as thy obedient Servant therein. Bless me, and all that I am to go about and do this Day, with the Blessing of thy *Love* and *Mercy*. Continue thy *Grace* and *Love* in Jesus Christ upon me, and give me a Mind cheerfully to follow thy Leadings and execute thine Appointment. Let thy *holy Spirit* guide me in my Beginning, and my Progress, on to my last End, and be the *willing, working, and accomplishing* of all in me. Amen.

AN EVENING PRAYER,

When we have finished our daily Employment, and are going to Rest.

I LIFT my *Heart* to thee, O God, thou *Fountain of Eternal Life*, and give thee Thanks through Jesus Christ thy beloved Son, our Lord and Saviour, for having protected and preserved me this Day from all *Mischief* that might have befallen me. I commend to thy Disposal my *Condition* and *Employment*, together with the *Work* of my Hands, and humbly repose them on thee. So fill my Soul with thy Spirit, that neither that *grand Enemy* the Devil, nor any other *evil Influence* or *Desire*, may find *Harbour* therein. Let my Mind only *delight* in thee in thy *Temple*, and let thy *good Angel* stay with me, that I may *rest* safely in thy Power, and under thy Protection. *Amen.*

Rev. xxi. 6. *I am Alpha and Omega, the Beginning and the End. I will give unto him that is a-thirst, of the Fountain of the Water of Life freely. He that overcometh shall inherit all Things, and I will be his God, and he shall be my Son.*

THE SECOND BOOK.

OF
TRUE RESIGNATION.

SHEWING

How Man must daily die to his own Will in Self; how he must bring his Desire into God, and what he should ask and desire of God.

LIKEWISE

How he must spring up out of the dying sinful Man, with a new Mind and Will through the Spirit of CHRIST.

ALSO

What the Old and New Man are, and what each of them is in Life, Will, and Practice.

Matt. xvi. 24. Mark viii. 34. Luke ix. 23. John xii. 26.

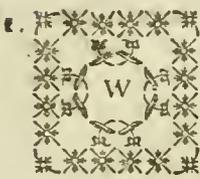
Christ saith, He that will follow me, let him deny himself, and take up his Cross and follow me.

Matt. xix. 27. Mark x. 28. Luke xviii. 28.

Peter saith to Christ, Behold, we have forsaken All, and followed Thee.

TRUE RESIGNATION.

The First Chapter.


 WE have a clear Example in *Lucifer*, and also in *Adam* the first Man, of what *Self* doth, when it getteth the *Light* of *Nature* to be *its own*, and may walk with the *Understanding* in *its own* Dominion. We see also in Men learned in Arts and Sciences, that when *they* get the *Light* of this *outward World* or *Nature* into the Possession of their *Reason*, nothing cometh of it but *Pride of themselves*. And yet all the World so vehemently desireth and seeketh after this *Light* as the *best Treasure*; and indeed it is the *best Treasure* *this World* affordeth, if it be rightly used.

2. But while *Self*, viz. *Reason*, is captivated and fast bound in a close and strong Prison, that is to say, in the *Anger* of God, and in *Earthliness*; it is very dangerous for a Man to make Use of the *Light of Knowledge* in *Self*, as it were in the Possession of *Self*.

3. For the *Wrath* of the Eternal and Temporary *Nature* will soon take Pleasure in it, and then *Self* and a Man's own *Reason*, will rise up in *Pride*, and depart from the true *resigned Humility* towards God, and will no longer eat of the *Fruit of Paradise*, but of the *Property of Self*, viz. of that Dominion of *Life*, wherein *Good* and *Evil* are mixed, as *Lucifer* and *Adam* did. Who both entered with the *Desire* of *Self* back again into the *Original*, out of which the *Creatures* were brought forth, and into the *Condition* of the *Creatures*; *Lucifer* into the *Center* and *wrathful Nature*, into the *Matrix* or *Womb* which bringeth forth *Fire*, and *Adam* into the *earthly Nature*, into the *Matrix* of the *outward World*, viz. into the *Lust* after *Good* and *Evil*.

4. This happened to them both, because they had the *Light* of *Understanding* shining in *Self*, in which they could behold *themselves*, whereby the *Spirit* of *Self* went into the *Imagination*, (viz. into a *Desire* to get the *Center*,) that they might exalt themselves in *Might*, *Power*, and *Knowledge*. Now when *Lucifer* sought after the *Mother of Fire* in his *Center*, and thought to reign therewith over the *Love of God*, and *all the Angels*; and when *Adam* also desired to try in the *Essence* what the *Mother* or *Root* was from whence *Evil* and *Good* did spring, and purposely brought his *Desire* thereinto, in order to become *knowing* and full of *Understanding* thereby: Both *Lucifer* and *Adam* were captivated in their evil or false *Desire* in the *Mother*, and broke off themselves from *Resignation* which proceeds from God, and so were caught by the *Spirit* of the *Will*, by the *Desire* in the *Mother*. Which *Desire* immediately got the *Dominion* in *Nature*; and so *Lucifer* stuck fast in the *wrathful Source* of *Fire*, and that *Fire* became manifest in the *Spirit* of his *Will*, whereby the *Creature* in its *Desire* became an *Enemy* to the *Love* and *Meekness* of God.

5. *Adam* in like Manner, was immediately caught by the *earthly Mother*, which is *Evil* and *Good*, created out of the *Love* and *Anger* of God, and compacted into *one Sub-*

stance. Whereupon the *earthly Property* instantly got the *Dominion* in *Adam*, and from thence *Heat* and *Cold*, *Envy* and *Anger*, and all *Malice* and *Contrariety* to *God* became manifest, and bore *Rule* in him.

6. But if they had not brought the *Light of Knowledge* into *Self*, then the *Glass* of the *Knowledge* of the *Center* and of the *Original* of the *Creature*, viz. of the *Power* which it had in *itself* had not been manifested; from whence the *Imagination* and *Lust* did arise.

7. As also we often see at this *Day* how the same *Error* bringeth *Danger* upon the *enlightened Children of God*; in whom when the *Sun* of the great *Presence* of *God's Holiness* shineth, by which the *Life* passeth into *Triumph*, and *Reason* then beholds *itself* therein as in a *Glass*, and the *Will* goeth on in *Self*, in its own searching, and will try what the *Center* is out of which the *Light* shineth, and will of its own *Motion* and *Strength* force *itself* into it, how that from thence arise abominable *Pride* and *Self-Love*; so that its (the *Creature's*) own *Reason*, which is but a *Mirror* or *Glass* of the *Eternal Wisdom*, supposeth *itself* to be *greater* than it is; and then whatsoever it doth, it thinketh *God's Will* doth *in* and *by* it, and that he is a *Prophet*; though it is moved only by *itself*, and goeth on in *its own Desire*, in which the *Center of Nature* presently riseth up, and entereth into that *false Desire* of *Self* against *God*, and so the *Will* entereth into *Self-Conceit* and *Exaltation*.

8. Then the subtle *Devil* insinuateth himself into the *Creature*, and sitteth the *Center of Nature*, and bringeth *evil* or *false Desires* into it, so that a *Man* becometh as it were *drunken* in *Self*, and still persuades himself that he is driven by *God*, by which Means the *good Beginning*, wherein the *divine Light* shone in *Nature*, cometh to be spoiled, and so the *Light* of *God* departeth from him.

9. Yet the *outward Light* of the *outward Nature* still remaineth shining in the *Creature*; for its own *self* throweth *itself* thereinto, and supposeth that it is the *first Light of God*; but it is not so. And into this *Self-Exaltation* in the *Light* of its *outward Reason* the *Devil* throweth himself again, (though in the *first Light*, which was *divine*, he was forced to depart) returning with a *seven-fold Desire*, of which *Christ* spake, saying, *When the unclean Spirit departeth out of a Man, he wandereth through dry Places seeking Rest, and findeth none; and then he taketh to himself seven Spirits worse than himself, and returneth to his first House; and finding it swept and garnished, he dwelleth therein, and so it is worse with that Man than it was before.*

10. This *House*, that is thus *swept* and *garnished*, is the *Light of Reason in Self*. For if a *Man* bringeth his *Desire* and *Will* into *God*, and goeth on in *Abstinence* from *this wicked Life*, and heartily *desireth* the *Love of God*, then *that Love* will manifest *itself* to him with its most friendly and chearful *Countenance*, by which the *outward Light* also is kindled. For where the *Light of God* is kindled, there *all* will be *Light*; the *Devil* cannot stay there, but must depart thence; and then he searcheth through the *Mother* of the *Original of Life*, viz. the *Center*, but it is become a *dry feeble Place*. For the *Anger* of *God*, viz. the *Center of Nature*, is in its own *Property* altogether *feeble*, *barren*, and *dry*, and cannot get the *Dominion* in its own *wrathful Principle*. *Satan* searcheth though these *Places* to find an *open Gate* to enter with his *Desire*, and so to sift the *Soul* that it might come to exalt *itself*.

11. And now if the *Spirit* of the *Will* of the *Creature* throweth *itself* with the *Light of Reason* into the *Center*, viz. into *Self*, and entereth into *Self-Exaltation*, then it goeth forth again from the *Light of God*, and presently the *Devil* findeth an *open Gate* for him to enter in at, and a *garnished House* to dwell in, viz. the *Light of Reason*. Then he taketh to himself the *seven Forms* of the *Property of Life in Self*, viz. the *Flatterers* which are departed from *God* into *Self*; and there he entereth and putteth his *Desire* into the *Lust of Self* and *evil Imaginations*, wherein the *Spirit* of the *Will* beholdeth *itself* in the *Forms* of the *Properties of Life* in the *outward Light*, and then the *Man* sinketh into himself as if he were drunk, and the *Stars* lay hold on him, and bring their strong *Influ-*

ences into him, (into outward Reason) that he might seek the Wonders of God there, that so they may manifest themselves therein. For *all Creatures groan and long after God.* And though the Stars cannot apprehend the *Spirit* of God, yet they had rather have a *House of Light* wherein they may rejoice, than a *House shut up*, wherein they can have no Rest.

12. Thus such a Man goeth on as if he were drunk, in the *Light* of the *outward Reason*, which is called the *Stars*, and apprehendeth great and wonderful Things, and hath a continual Guide, therein. And then the Devil presently watcheth to see if any Gate standeth open for him, through which he may kindle the *Centre of Life*, that so the *Spirit* of the *Will* may mount aloft in *Pride*, *Self-Conceit*, or *Covetousness*; (from whence *Self-Arrogancy* ariseth, the *Will* of *Reason* desiring to be *honoured*;) for it supposeth it hath attained the Sum of 'all Happiness, when it hath gotten the *Light of Reason*, and can judge the *House of hidden Mysteries* that is shut up; which nevertheless God can easily unlock. The deluded Man thereupon supposeth that now he hath reached the *Mark*, and that *Honour* is due to him, because he hath gotten the *Understanding of Reason*, and never considereth that the Devil maketh himself merry with his Desire in his *seven Forms of Life* of the *Centre of Nature*, nor what abominable Error he setteth up.

13. From this Understanding of Reason false *Babel* is brought forth in the Christian Church on Earth, wherein Men rule and teach by the Conclusions of Reason, and have set the Child which is drunk in its own Pride and Self-Desire, as a fair Virgin upon the Throne.

14. But the Devil is entered into its *seven Forms of Life* of the *Centre*, viz. into its own self-conceited *Reason*, and continually bringeth his Desire into this trimmed Virgin, which the Stars receive. He is her Beast on which she *rideth*, well adorned with her own Powers of Life, as may be seen in the *Revelation* of *St. John*. Thus hath this Child of *Self* taken into its Possession the outward Glance of Divine Holiness, viz. the *Light of Reason*, and supposeth itself to be the fair Child in the House, though the Devil hath his Lodging within it all the while.

15. And thus it is with all those who have been once enlightened by God, and afterwards go forth again from *true Resignation*, and wean themselves from the pure Milk of their Mother, viz. *true Humility*.

The Second Chapter.

3. ERE Reason will object and say, *Is it not right for a Man to attain the Light of God, and also the Light of the outward Nature and Reason, that he may be able to order his Life wisely, as the Scripture directeth?*

2. Yes, it is very right; nothing can be more profitable to a Man, neither is he capable of any Thing better; nay, it is a *Treasure* above all earthly *Treasures* for a Man to have the *Light* of God and of *Time*, for it is the *Eye* of *Time* and of *Eternity*.

3. But mark how thou oughtest to use it; when the *Light* of God first manifesteth itself in the Soul, it shineth forth as Light from a Candle, and kindleth the *outward Light* of *Reason* immediately; yet it yieldeth not itself wholly up to *Reason*, so as to be under the Dominion of the *outward Man*. No, the *outward Man* beholdeth himself in this

through-joining Lustre, as he doth his Likeness in a Looking-Glass, whereby he presently learneth to know himself, which is good and profitable for him.

4. Now when he doth so, *Reason*, which is the *creaturely Self*, cannot do better than to behold itself in the *Self* of the *Creature*, and not enter with the Will of the Desire into the Centre in seeking itself. If it doth, it breaketh itself off from the *Substance* of God, (which riseth together with the *Light* of God, of which the Soul ought to eat, and refresh itself therewith,) and eateth of the *outward Substance* and *Light*, and thereby draweth the *Venom* into itself again.

5. The Will of the Creature ought to sink wholly into itself with all its Reason and Desire, accounting itself an unworthy Child that is no whit worthy of this so high a *Grace*; nor should it arrogate any Knowledge or Understanding to itself, or Desire of God to have any Understanding in its *creaturely Self*; but sincerely and simply sink down into the Grace and Love of God in Christ Jesus, and desire to be as it were dead to itself and its own Reason, in the Divine Life, and wholly resign itself to the Spirit of God in Love, that he may do how and what he will with it, as with his own Instrument.

6. Its own Reason ought not enter upon any Speculation in divine or in the Ground of human Matters; nor to will and desire any Thing but the *Grace* of God in Christ. And as a Child continually longeth after the Breasts of the Mother, so must its Hunger be continually entering into the *Love* of God, and not suffer itself to be broken off from that Hunger by any Means. When the outward Reason triumpheth in the Light, saying, *I have the true Child*, then the Will of the Desire must bow itself down to the Earth, and bring itself into the deepest Humility and most simple Ignorance, and say, *Thou art foolish, and hast nothing but the Grace of God*. Thou must wrap thyself up in that Belief with great Humility, and become nothing at all in thyself, and neither know nor love thyself. All that thou hast, or is in thee, must esteem itself as nothing but a *mere Instrument* of God; and thou must bring thy Desire only into God's Mercy, and go forth from all thy own knowing and willing; and esteem it as nothing at all, nor ever entertain any Will to enter into it again.

7. As soon as this is done the natural Will becometh weak and faint, and then the Devil is not able to sift it thus any more with his evil Desire, for the Places of his Rest become very *powerless, barren and dry*; and then the *Holy Spirit* proceeding from God, taketh Possession of the *Forms of Life*, and maketh his Dominion prevail. He kindleth the *Forms of Life* with his *Flames of Love*, and then the high Knowledge of the Centre of all Things ariseth, according to the inward and outward Constellation or Complexion of the Creature, in a very subtle drying Fire, attended with great Delight. Whereupon the humbled Soul presently desires to sink down into that *Light*, and esteems itself to be nothing, and quite unworthy of it.

8. And thus its own Desire pierceth into that *nothing*, viz. (into that wherein God createth) and doth what God will therein, and the Spirit of God springeth forth through the Desire of the *resigned Humility*, and so the *human Self* immediately followeth the *Spirit of God* in Trembling and humble Joy; and thus it may behold what is in Time and Eternity, for *All* is present before it.

9. When the Spirit of God riseth up as a Fire and Flame of Love, then the Spirit of the Soul descendeth, and saith, *Lord, Glory be to thy Name, not to me; thou art able to take to thyself Virtue, Power, Strength, Wisdom, and Knowledge; do as thou wilt, I can do nothing, I know nothing; I will go no whither but whither thou leadest me as thy Instrument; do thou in me and with me what thou wilt*.

10. In such an humble and total Resignation the Spark of Divine Power falleth into the Centre of the *Forms of Life*, as a Spark into Tinder, and kindleth it, viz. the Fire of the Soul, which *Adam* made to be a dark Coal in himself, so that it glimmereth. And when the Light of Divine Power hath kindled itself therein, the Creature must go on as

an Instrument of God's Spirit, and speak what the Spirit of God dictateth to it; and then it is no more in its own proper Possession, but is the Instrument of God.

11. But the Will of the Soul must without ceasing, in this *fiery-driving*, sink into nothing, *viz.* into the *deepest Humility* in the Sight of God. For no sooner doth the Will of the Soul in the least Measure go on in *its own Speculation* or *Searching*, but *Lucifer* layeth hold of it in the Centre of the *Forms of Life*, and sitteth it, so that it entereth into *Self*. It must therefore continue close to *resigned Humility*, as a Well doth to its Spring, and must suck and drink of God's Fountain, and not depart from the Ways of God at all.

12. For as soon as the Soul eateth of *Self*, and of the *Light* of *outward Reason*, it goeth on in its own Opinion; and then its Doings, which it sets forth for Divine, are but from the *outward Constellation*, or *Influence* of the *Stars*, which presently layeth hold on the Soul, and maketh it dry. And then the Soul goeth on in Errors, till it yield itself up again into Resignation, and acknowledging itself a-new to be a *defiled Child*, resisteth Reason, and so getteth the Love of God again. Which is harder to do in that Case than it was at first; for the Devil bringeth in strong Doubts now, and will not easily leave his *Fort of Prey*.

13. This may be seen clearly in the Saints of God from the Beginning of the World. For many who have been driven by the Spirit of God, have yet oftentimes departed from Resignation into *Self*, *viz.* into their own Reason and Will, in which Satan hath cast them into Sins, and into the Anger of God; as appeareth by *David* and *Solomon*, also by the Patriarchs, Prophets, and Apostles; who have oftentimes committed great Errors when they have departed from Resignation into *Self*, *viz.* into their own Reason and Lust.

14. Therefore, it is necessary for the Children of God to know how to behave themselves when they will learn the Way of God. They must beat down and cast away their very Thoughts; and desire nothing, nor have the least Will to learn any Thing, unless they find themselves to be in *true Resignation*; so that God's Spirit leadeth, teacheth, and guideth Man's Spirit, and that the human Will which is attached to itself, be wholly broken off from its own Lust, and resigned to God.

15. All Speculation in the Wonders of God is very dangerous, for the Spirit of the Will may soon be captivated therewith, unless the Spirit of the Will goeth or walketh after the Spirit of God, and then it hath Power in the *resigned Humility* to behold the Wonders of God.

16. I do not say that a Man should search and learn nothing in *natural Arts* and *Sciences*. No; such Knowledge is useful to him; but a Man must not begin with his own Reason. Man ought not only to govern his Life by the *Light* of *outward Reason*, which is good in itself, but should sink with that Light into the *deepest Humility* before God, and set the Spirit and Will of God foremost in all his searching, so that the *Light* of *Reason* may see and know Things through the *Light* of God. And though *Reason* may be very wise in its own Sphere, and help a Man to much Knowledge, yet must it not arrogate such Wisdom and Knowledge to itself, as if they were in its own Possession, but give the Glory thereof to God, to whom alone all Wisdom and Knowledge belongeth.

17. For the more deeply *Reason* sinketh itself down into *simple Humility* in the Sight of God, and the more unworthy it accounts itself in his Sight; the more truly it dieth from *Self-desire* and the more thoroughly the *Spirit* of God penetrateth it, and bringeth it into the highest Knowledge, so that at length it may come to behold the great Mysteries and Wonders of God. For the *Spirit* of God worketh only in *resigned Humility*, in that which neither seeketh nor desireth itself. The *Spirit* of God taketh hold of whatsoever desireth to be simple and lowly before him, and bringeth it into his Wonders: He hath Pleasure only in those that fear and bow themselves before him.

18. For God hath not created us for ourselves only, but to be Instruments of his Wonders, by which he desireth to manifest his Wonders. The resigned Will trusteth

God, and expecteth all Good from him alone; but *Self-Will* ruleth itself, for it is broken off from God. All that *Self-Will* doth is Sin, and against God; for it is gone out of that Order wherein he created it, into Disobedience, and desireth to be its own Lord and Master.

19. When a Man's *own Will* dieth from itself, then it is free from Sin, for it desireth nothing but that which God desireth of his Creature; it desireth only to do that for which God hath created it; and that which God will do by it; and though it is and must be the Doing, yet it is but the Instrument of the Doing, by which God doth what he will.

20. For this is the true Faith in Man, *viz.* to die from himself; that is, from his own Desire; and in all his Undertakings and Designs to bring his Desire into the Will of God, and arrogate the doing of nothing to himself, but esteem himself in all his Doings to be but a Servant or Minister of God, and to think that all he doth, and undertaketh, is for God. For in such a Disposition the Spirit of God leadeth him into true Uprightness and Faithfulness towards his Neighbour. For he thinketh thus with himself, *I do my Work not for myself, but for God, who hath called and appointed me to do it; I am but a Servant in his Vineyard.* He listeneth continually after the Voice of his Master, who within him commandeth him what he shall do. The Lord speaketh in him, and biddeth him do what he would have to be done by him.

21. But *Self* doth what *outward Reason* from the Stars commandeth, into which Reason the Devil flyeth with his Desire. *All whatever Self doth is without the Will of God,* and is done altogether in the Phantasy, that the Anger of God may accomplish its Pastime therewith.

22. *No Work done without the Will of God can reach the Kingdom of God;* it is all but an unprofitable Imagery, or self-wrought Work, in this great Agitation of Mankind. *For nothing is pleasing to God, but what he himself doth by the Will, as his Instrument.* For there is but one only God in the Essence of all Essences, and all that which worketh with him in that Essence, is one Spirit with him; but that which worketh in itself, in its own Will, is in itself only, and not in his Dominion. It is indeed under that universal Dominion of Nature, whereby he holdeth subject to him every Life evil and good, but not under that special Divine Government in himself, which comprehendeth the good only. *Nothing is Divine which walketh and worketh not in the Will of God.*

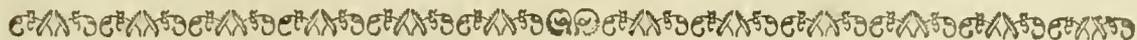
23. Christ saith, *Every Plant which my heavenly Father hath not planted, shall be rooted out and burned in the Fire.* All the Works of Man, which he hath wrought without the Will of God, shall be burnt up in the last Fire and given to the Wrath of God, *viz.* to the Pit of Darkness to recreate itself withal. For Christ saith, *He that is not with me is against me; and he that gathereth not with me scattereth.* Whosoever worketh, and doth it not in a resigned Will with Confidence in God, doth but make desolate and scatter; it is not acceptable to God. For nothing is pleasing to him but that which he willeth with his Spirit, and doth by his own Instrument.

24. Therefore, whatsoever is done by the Conclusions of *human Self* in Matters of Religion, is a mere Fiction. It is *Babel*, and but a Work of the Stars, and of the outward World, and not acknowledged by God to be his Work. It is only the Play of the wrestling Wheel of Nature, wherein Good and Evil wrestle one with the other; what the one buildeth the other destroyeth. And this is the great Misery of the vain Turmoylings of Men, the Issue whereof must be left to the Judgement of God.

25. Whosoever therefore stirreth or laboreth much in such Turmoylings, worketh but for the Judgement of God; for no whit of it is perfect and permanent. It must all be separated in the Putrefaction. For that which is wrought in the Anger of God will be received thereby, and kept in the Mystery of its Desire to the Day of God's Judgement, when Evil and Good shall be severed.

26. But if a Man turn and go forth from himself, and enter into the Will of God, then also that Good which hath been wrought in and by him, shall be freed from the

Evil which he hath wrought. As *Isaiab* saith, *Though your Sins be as red as Scarlet, yet if ye turn and repent, they shall become as Wool, yea, as white as Snow.* For the Evil shall be swallowed up in the Wrath of God into Death, and the Good shall spring forth as a Sprout out of the wild Earth.



The Third Chapter.

1.  **WHOEVER** therefore intendeth to do any good and perfect Work, wherein he hopeth eternally to rejoice, let him depart from *himself*, viz. from his own Desire, and enter into Resignation, into the Will of God, and work with God. And then though the earthly Desire of *Self* in Flesh and Blood cleaveth to him, yet if the Will of the Soul doth not receive that Desire into it, *Self* cannot perform any Work. For the resigned Will continually destroyeth the Substance of *Self* again, so that the Anger of God cannot reach it. And if it should happen to reach it sometimes, as may be the Case, yet the resigned Will prevaileth with its superior Power, and then it beareth the Figure of a victorious Work in the Wonders, and may inherit the *Filiation* or *Childship*. Therefore it is not good to speak or do any Thing, when Reason is kindled in and by the Desire of *Self*. Because that Desire springeth from, and worketh in, the Anger of God; by which a *Man would suffer Loss*. For his Work is brought into that Anger, and kept there to the great Day of God's Judgement.

2. Every evil or false Desire, whereby a Man deviseth how to gather to himself by Craft much worldly Gain from his Neighbour to his Neighbour's Hurt, is taken into the Anger of God, and belongeth to the Judgement. Wherein *all Things shall be made manifest*, and every Power and Essence, every Cause and Effect, both in Good and Evil, shall be presented to every one in the Mystery of the *Revelation*.

3. *All evil Works, done purposely, belong to the Judgement of God.* But he that turneth from the Will, goeth out from the Power of them, and those his Works belong to the Fire. *All Things shall and must be made manifest in the End.* For therefore God brought his working Power into Essence or Substance, that his Love and Anger might be made manifest, and become a Representation of his Deeds of Wonder, to his Glory.

4. And every Creature ought to know that it should continue in that Condition wherein it was created; otherwise it runneth on in Contrariety and Enmity to the Will of God, and bringeth itself into Pain. For every intelligent Creature that hath lost its Place or State wherein God first created it, is in Disorder and Misery, till it recovereth the same. A Creature which is created out of Darkness hath no Pain in the Darkness; as a venomous Serpent hath no Pain from its Venom. The Venom is its Life; but if it should lose its Venom, and have some good Thing instead thereof brought into it, and be made manifest in its Essence, that would be Pain and Death to it. Thus Good is Torment to a Being whose Nature is evil, and Evil is in like Manner Pain and Death to the Good.

5. Man was created of, for, and in *Paradise*; of, for, and in the *Love* of God; but if he bring himself into Anger, which is as a poisonous Pain and Death, then that contrary Paradisical Life of *Love* is a Pain and Torment to him.

6. If the Devil had been created out of the wrathful *Matrix*, for and in Hell, and had not had the *Divine Ens* or Essence, he could have no Pain in Hell. But he being created for and in Heaven, and yet having stirred up the Source or Property of Darkness in

himself, and thereby brought himself totally into Darknes, therefore the Light is now a Pain to him, that is, it causeth an everlasting Despair of God's Grace, and a continual Enmity to God, because God cannot endure him in *himself*, but hath cast him out. Therefore the Devil is angry and wrathful against *his own Mother*, of whose Essence and Substance he hath his Original, *viz.* the *Eternal Nature*, which keepeth him Prisoner in his own Place, as a Revolter or fallen Spirit, and sporteth in him with its Property of Anger. And, seeing he would not bear his Part in promoting the Divine Joy, in and for which he was created, therefore he must now do the contrary, and be an Enemy to all Goodness. For, of *God, and in him, are all Things*; *Darknes and Light, Love and Anger, Fire and Light*; but he calleth himself God, only as to the Light of his Love.

7. There is an eternal Contrariety between Darknes and Light; neither of them comprehendeth the other, and neither of them is the other; and yet there is only one Essence, Being, or Substance, wherein they both subsist. But there is a Difference in Quality and Will; yet the Essence or Substance is not divided, but a Principle maketh the Division. So that the one is a *nothing* in the other, and yet it is there, but not manifest in the Property of that Thing wherein it is.

8. For the Devil continued in his own Dominion or Principality, not indeed in that wherein God created him, but in the aking painful Birth of Eternity, in the Centre of Nature and Property of Wrath, in the Property which begetteth Darknes, Anguish and Pain. Indeed he is a Prince in the Place of this World, but in the first Principle, in the Kingdom of Darknes, in the Pit or Abyss.

9. Not in the Kingdom of the Sun, Stars, and Elements; he is no Lord or Prince there, but in the wrathful Part, *viz.* in the Root of the Evil of every Thing; and yet he hath not Power to do what he pleaseth with that.

10. For there is some Good in every Thing, which holdeth the Evil captive and shut up in the Thing; but he can walk and rule only in the evil Part or Property; when it stirreth up an evil Desire in itself, and bringeth its Desire into Wickednes. This indeed the inanimate Creatures cannot do; but Man can do it through the inanimate Creature, if he bring the Centre of his Will, with the Desire out of the Eternal Centre into it, which is the Ground of Inchantment and false Magic. The Will of the Devil can also enter into that Evil whereinto Man bringeth the Desire of his Soul, which is born also out of the Eternal Nature.

11. For the Original of the Soul and of Angels, out of the Eternal Nature is the same. But the Devil hath no further Power over the Time, or temporary Condition of this World, than in the *great Turba*, or *Turba magna*, the *Curse*; wheresoever that kindleth itself in the eternal and temporal Wrath, there he is busy, as in Wars, Fighting, and Strife, as also in great Tempests without Water. In the Fire he proceedeth as far as the *Turba* (Mischief or Hurt) goeth in great Showers or Tempests of Thunder, Lightening and Hail; but he cannot direct them, for he is not Lord or Master in them, but Servant only.

12. Thus the Creature stirreth up with its Desire, Good and Evil, Life and Death. The human Angelical Desire standeth in the Centre of the eternal Nature which is without Beginning; and wherein it kindleth itself, whether in Good or Evil, it accomplisheth its Work in that.

13. Now God created every Thing for and in that wherein it should be; the Angels for and in Heaven, and Man for and in Paradise. If therefore the Desire of the Creature goeth forth from its own Mother, then it entereth into the contrary Will and into Enmity, and it is tormented with the Contrariety therein, and so a false Will ariseth in a good; and then the good Will entereth into its nothing again, *viz.* into the End of Nature and Creature, and so leaveth the Creature in its own Evil or Wickednes, as appeareth by *Lucifer* and also by *Adam*; and had not the Will of the Love of God met

with *Adam*, and of meer Mercy entered into the Humanity or human Nature again, there could be no good Will in Man.

14. Therefore all Speculation and Enquiry about God's Will is a vain Thing, unless the Mind be converted. For when the Mind standeth captivated in the Self-Desire of the earthly Life, it cannot comprehend what the Will of God is; it runneth on but in Self, from one Way into another, and yet findeth no Rest; for Self-Desire evermore bringeth Disquiet. But when it sinketh itself wholly into the Mercy of God, desiring to die from itself, and to have God's Will for a Guide to the Understanding, so that it acknowledgeth and esteemeth itself as nothing, and willeth nothing but what God willeth, then shall it both know and do the Will of God. And if the Desire of Anger in the earthly Flesh should go along or join with the Devil's Imagination, and assault the Will of the Soul, yet the resigned Desire cryeth to God and saith, *Abba, loving Father, deliver me from Evil*: And then, though the earthly Will should grow too strong in the Wrath of God by the Infection of the Devil, the Desire of Anger would work but in or upon itself. According to what St. Paul saith, *Now if I sin, I do it not, but Sin that dwelleth in my Flesh*: Also, *Now I serve the Law of God in my Mind, but in my Flesh the Law of Sin*. Paul meaneth not that the Will of the Mind or Soul should consent to the Will of the Flesh; but Sin is so strong in the Flesh, *viz.* the awakened Anger of God in Self, that oftentimes the Mind is brought into Lust as it were by Force, through the evil Incitements of the wicked, or else by beholding worldly Pomp and Glory; so that it absolutely beareth down the resigned Will, and ruleth by Force.

15. Now when Sin is wrought in the Flesh, then the Wrath sporteth itself therewith, and catcheth at the resigned Will; and then the resigned Will cryeth to God for Deliverance from the Evil, and prayeth that God would remove the Guilt away from it, and bring Sin into the Centre, *viz.* into Death, that it might die.

16. And St. Paul saith further, *Now there is no Condemnation to those that are in Christ Jesus, who are called according to the Purpose of God*; that is, those who in that Purpose of God in which he first called Man, are again called in the same Calling, to stand again in that Purpose of God, wherein he originally created Man to be his Image and Likeness.

17. So long as Man's own Will standeth in Self, so long it is not in the Purpose and Calling of God; it is not called, for it is gone forth from its original right Place; but when the Mind turneth itself back again into the Calling, *viz.* into Resignation, then the Will is in the Calling of God, that is, in the Place for and in which God created it, and then it hath Power to become the Child of God again; as it is written, *He hath given us Power to become the Children of God*.

18. The Power which he hath given us is his Purpose, for and in which he created Man in his Image. This God hath brought again into the human Nature, and hath given Power unto that Power to break the Head of Sin in the Flesh, namely, the Will and Desire of the Serpent; that is, the resigned Will in Christ treadeth upon the Head of the Desire of the sinful Will of the Serpent, and killeth again the Sins which were committed. This Power that is given becometh a Death to *Death*, and the Power of Life to *Life*.

19. Therefore no Man can make any Excuse, as if he could not *will*. Indeed, while he sticketh fast in himself, in his own Desire, and serveth only the Law of Sin in the Flesh, he cannot. For he is kept back, as being a Servant of Sin; but when he turneth the Centre of his Mind away, and directeth it into the Will and Obedience of God, then he can.

20. Now the Centre of the Mind is come out of Eternity, out of God's Omnipotence; it can bring itself into what it will, and whither it will. *For that which is out of the Eternal, hath no Law*. But the Will hath a Law to obey God, and is born out of the Mind, and must not rend itself away from that out of which God created it.

21. Now God created the Will of the Mind for and in Paradise, to be a Companion with him in the Kingdom of Divine Joy. It ought not to have removed itself from thence; but since it hath removed itself from thence, God hath brought his Will again into the Flesh, and in his new-brought-in Will hath given us Power to bring our Wills into it, and to kindle a new Light therein, and so to become his Children again.

22. God hardeneth no Man; but Man's own Will, which goeth on in the fleshly Life of Sin, hardeneth his Heart. The Will of Self bringeth the Vanity of this World into the Mind, which is thereby shut up, and continueth so.

23. God, so far as he is called God, and is God, cannot will any Evil; for there is but one only Will in God, and that is Eternal Love, a Desire of that which is his Like, *viz.* Power, Beauty, and Virtue.

24. God desireth nothing but what is like his own Desire: His Desire receiveth nothing but what itself is.

25. God receiveth no Sinner into his Power and Virtue, unless the Sinner go forth from his Sins, and enter with the Desire into God. And then, *he will not cast out those that so come unto him.* He hath given to the Will an open Gate in Christ, saying, *Come unto me all ye that are heavy laden with Sins, and I will refresh you; take my Yoke upon you,* that is, *the Cross of the Enmity in the Flesh.* This was the Yoke of Christ, which he had to bear for the Sins of all Men. This Cross or Yoke the resigned Will must also take upon itself in the evil earthly sinful Flesh, and bear it after Christ in Patience and Hope of Deliverance. It must also continually *break the Head of the Serpent,* in and through Christ's Will and Spirit, and kill and destroy the earthly Will in God's Anger, not letting it *rest on a soft Bed* when Sin is committed, and thinking to *repent* one Time or other.

26. No, no, the earthly Will groweth strong, fat, and wanton upon this *soft Bed*, but as soon as the Light of God shineth in thee, and sheweth Sin to thee, the Will of thy Soul must sink itself down into the Passion and Death of Christ, and wrap itself up close therein. It must take the Passion of Christ into its Possession, and be a Lord over the Death of Sin by the Death of Christ, and kill and destroy it in the Death of Christ.

27. The Will of Sin must die, though it be never so unwilling. Be at Enmity therefore with the voluptuous earthly Flesh; give it not what it would have; let it fast and suffer Hunger till its tickling ceases. Account the Will of the Flesh thine Enemy, and do not what the Desire in the Flesh willeth, and then thou shalt bring a Death upon the *deathful Property in the Flesh.*

28. Regard not any Scorn of the World, as considering that it doth but scorn thine Enemy, and that is become a Fool to it. Nay, do thou thyself account it thy Fool, which *Adam* caused thee to possess, and made to be thy false Heir. *Cast out of the House the Son of the Bond-Woman,* that *strange Child* which God did not give to be in the House of Life in *Adam* at the Beginning; *for the Son of the Bond-Woman must not inherit with the Son of the Free-Woman.*

29. The *earthly Will* is but *the Son of the Bond-Woman.* For the Four Elements should have been Man's servants, but *Adam* hath brought them into the *Sonship*, or adopted them into himself. Therefore God said to *Abraham*, when he had opened the Covenant of the promise in him; *Cast out the Son of the Bond-Woman, for he shall not inherit with the Son of the Free.* This *Son of the Free* is *Christ*, which God of his Grace hath brought again into the Flesh for us, namely, a new or renewed Mind, wherein the Will, *viz.* the Eternal Will of the Soul, may draw and drink the *Water of Life*, of which *Christ* speaketh, saying, *Whosoever shall drink of this Water that I will give him, it shall spring up in him, and be a Fountain of eternal Life.* This Fountain is the Renovation of the Mind or Will of the Soul.

30. Therefore I say that all Fictions and Devices to come to God by, let them have what Name soever they will, which Men contrive and invent for Ways to God, are but lost Labour and vain Endeavours, without a new Mind. There is no other Way to God, but a new Mind, which turneth from Wickedness, and entereth into Repentance for the Sins it hath committed. Which goeth forth from its Iniquity and willeth it no more; but wrappeth its Will up in the Death of Christ, and with all Earnestness dieth from the Sin of the Soul in the Death of Christ, so that it willeth Sin no more.

31. And though all the Devils should press hard upon it, and enter with their Desire into the fleshly Mind, yet the Will of the Soul must stand still and hide itself in the Death of Christ, willing and desiring nothing but the Mercy of God.

32. No hypocritical Flattery, or outward comforting ourselves availeth at all; as when Men will cover Sin and Iniquity in the Flesh with the Satisfaction of Christ, and remain in Self still. Christ saith, *Except ye turn and become as Children, ye shall not see the Kingdom of God.* The Mind must become as wholly new, as in a Child that knoweth nothing of Sin. Christ saith also, *Ye must be born anew, or else ye shall not see the Kingdom of God.* There must arise a Will wholly new in the Death of Christ. It must be brought forth out of Christ's Incarnation or entering into the Humanity, and rise in Christ's Resurrection.

33. Now before this can be done, the Will of the Soul must die in the Death of Christ; for in *Adam* it received the *Son of the Bond-Woman*, viz. Sin into it. This the Will must cast out, and the poor captive Soul must wrap itself up in the Death of Christ earnestly with all the Power it hath, so that the *Son of the Bond-Woman*, viz. the Sin that is in it may die in the Death of Christ.

34. In very deed Sin must die in the Will of the Soul, or else there can be no Vision of God. For the earthly Will, in Sin and the wrathful Nature, shall not see God. It is the regenerated Nature only that is capable of the Divine Vision or Enjoyment. The Soul must put on the Spirit and Flesh of Christ; it cannot inherit the Kingdom of God in this earthly Tabernacle. For the Kingdom of Sin hangeth to it outwardly, which must putrify in the Earth, and rise again in new Power.

35. Hypocrisy, Flattery, and verbal Forgiveness, avail nothing. We must be Children, not by outward Imputation, but by being born of God from within, in the *new Man*, which is resigned in and to God.

36. All such Flattery of ourselves by saying, *Christ hath paid the Ransom, and made Satisfaction for Sin*, and that *he died for our Sins*, if we also do not die from Sin in him, and put on his Merit in new Obedience, and live therein, is a false and vain Comfort.

37. He that is a bitter Enemy and Hater of Sin, can and may comfort himself with the Sufferings of Christ. He that doth not willingly see, hear, or taste Sin, but is at Enmity with it, and would willingly always do that which is well and right, if he knew but what he ought to do; such a one hath indeed put on the Spirit and Will of Christ, and is his true Disciple.

38. But the outward Flattery of being accounted a Child of God by Imputation or external Application, is false and vain. The Work done in, or by, the outward Flesh only, doth not make the Child of God; but the working of Christ in the Spirit maketh, and indeed is, the Child of God. Which inward working is so powerful that it shineth forth as a new Light in the outward Life; and proveth itself to be the Child of God by its external Conduct and Actions.

39. For if the Eye of the Soul be Light, then the whole Body is Light in all its Members. Now if any boast himself to be the Child of God, and yet suffereth the Body to burn in Sins, he is no true Child, nor capable of the Inheritance; but lieth bound by the Chains of the Devil in gross Darkness. And if he doth not find in himself an earnest and sincere Desire of Well-doing in Love, then his Pretence to the Childship is but an

Invention of Reason proceeding from Self. He cannot see God, unless he be born a-new, and shew forth by his Power and Life, that he is his true Child. For there is no Fire but hath Light in it; and if the Divine Fire be in the Mind, it will shine forth, and the Mind will do that which God will have to be done.

40. But perhaps thou wilt say, *I have a Will indeed to do so; I would willingly do it, but I am so hindered that I cannot.*

41. Nay, thou vile Man, God draweth thee to be his Child, but thou wilt not; the soft Cushion in Evil is dearer to thee than to be so readily parted with. Thou preferrest the Joy of Wickedness to the Joy of God. Thou art wholly swallowed up in *Self* still, and livest according to the Law of Sin, and that hindereth thee. Thou art unwilling to die from the Pleasure of the Flesh, and therefore thou art not in the *Filiation*. God draweth thee to it, but thou thyself wilt not.

42. O how fine a Thing would *Adam* think it, if he might be taken into Heaven with this Will of the voluptuous Flesh about him, and have the Child of Wickedness, that is full of Deceit, set upon the Throne of God. *Lucifer* also would fain have had it so, but he was spewed out.

43. It is a troublesome Thing to mortify the evil Will; none are willing to do it. We would all gladly be the Children of God, if we might be so with this rough Garment of fallen Nature about us. But that cannot be. This World passeth away, and the outward Life must die; what Good can the Adoption in the mortal Body of Flesh and Blood only do me?

44. If we would inherit the *Filiation*, we must also put on the *new Man* which can inherit it, as being like the Deity. God will have no Sinners in Heaven, but only such as are born a-new and become Children, and so have put on Heaven.

45. Therefore it is not so easy a Matter to become a Child of God, as Men imagine. Indeed, it is not a troublesome Thing to him that hath put on the *Filiation*, whose Light shineth; for it is Joy to such a one. But to turn the Mind and destroy *Self*, there is a strong and continued Earnestness requisite, and such a stout and steady Purpose, that if the Body and Soul should part asunder by it, yet the Will would persevere constantly, and not enter again into *Self*.

46. A Man must wrestle till the dark Centre that is shut up close, break open, and the Spark lying hid therein kindle; and from thence the *noble Lily-Branch* sprouteth, as from the *divine Grain of Mustard-Seed*, as Christ saith. A Man must pray earnestly, with great Humility, and for a while become a Fool in his own Reason, and see himself void of Understanding therein, until Christ be formed in this new Incarnation.

47. And then when Christ is born, *Herod* is ready to kill the Child, which he seeketh to do outwardly by Persecutions, and inwardly by Temptations, to try whether this *Lily-Branch* will be strong enough to destroy the Kingdom of the Devil, which is manifested in the Flesh.

48. Then this Destroyer of the Serpent is brought into the Wilderness, after he is baptized with the Holy Spirit, and tempted and tried whether or not he will continue in Resignation to the Will of God. In which Temptation he must stand so fast, that if Need require, he would leave all earthly Things, and even the outward Life, to be a Child of God.

48. No temporal Honour must be preferred before *Filiation*. But he must with his Will leave and forsake it all, and not account it his own, but esteem himself as a Servant only in it, who is to obey his Master. He must leave all worldly Propriety. We do not mean that he may not have or possess any Thing; but his Heart must forsake it, and not bring his Will into it, nor count it his own. For if he setteth his Heart upon it, he hath no Power to serve them that stand in Need with it.

50. *Self* is but a Slave to its temporal Possessions, but *Resignation* ruleth over all that it hath. *Self* must do what the Devil will have it do in *fleshy Voluptuousness* and *Pride of*

Life; but *Resignation* treadeth it all under with the Feet of the Mind. *Self* despiseth that which is *lowly* and *simple*; but *Resignation* sitteth down with the *lowly* in the Dust. It saith, *I will be simple in myself, and understand nothing, lest my Understanding should exalt itself and sin. I will lie down in the Courts of my God at his Feet, that I may serve my Lord in that which he commandeth me. I will know nothing of myself, that the Will and Power of my Lord may lead and guide me, and that I may only do what God doth through me, and will have done by me. I will sleep in myself until the Lord awaken me with his Spirit; and if he will not, then will I look up to him in Silence, and wait his Commands.*

51. Beloved Brethren: Men at this Time boast much of Faith; but where is it to be found? The modern Faith is but the History. Where is that Child which believeth that Jesus is born? If that Child were in Being, and did believe that Jesus is born, it would also draw near to the sweet Child Jesus, and receive him and nurse him.

52. Alas! the Faith of this Day is but historical, a mere Assent to the Matter of Fact that Jesus Christ lived and died; that the *Jews* killed him; that he left this World, and is not King on Earth in the outward Man; but that Men may do what they list, and need not die from Sin, and their evil Lusts. All this the wicked Child *Self* rejoiceth in, that it may fatten the Devil by living deliciously.

53. This sheweth plainly that true Faith was never weaker since Christ's Time, than it is now. When nevertheless the World cryeth aloud, and saith, *We have got the true Faith*; and contend about a Child, with a Contention, than which there was never worse, since Men were on Earth.

54. If thou art truly *Zion*, and hast that new born Child which was lost and is found again, then let it be seen in Power and Virtue. Let us all openly see the sweet Child Jesus brought forth by thee, and that thou art his Nurse. If not, then the Children in Christ will say, thou hast found nothing but the Cradle of the Child, that is, the History.

55. Where hast thou the sweet Child Jesus, thou that art so exalted with the History, and with thy false and seeming Faith? O how will the Child Jesus visit thee one Day in the Father's Property, the Property of Anger, in thy own *Turba* which thou hast fatted! It calleth thee now in Love, but thou wilt not hear, for thine Ears are stopped with Covetousness and Voluptuousness. Therefore the Sound of the Trumpet shall one Day alarm thee with the hard Thunder-clap of thy *Turba*, and rouse thee up, if haply thou wilt then seek and find the sweet Child Jesus.

56. Beloved Brethren, this is a Time of seeking, of seeking and of finding. It is a Time of Earnestness; whom it toucheth, it toucheth home. He that watcheth shall hear and see it; but he that sleepeth in Sin, and saith in the fat Days of his Belly, *All is Peace and quiet, we hear no Sound from the Lord*, shall be blind. But the Voice of the Lord hath founded in all the Ends of the Earth, and a Smoke riseth, and in the Midst of the Smoke there is a great Brightness and Splendor. *Hallelujah. Amen.*

Shout unto the Lord in Zion, for all Mountains and Hills are full of his Glory: He flourisheth like a green Branch, and who shall kinder it. Hallelujah.

THE THIRD BOOK.

OF

REGENERATION,

OR THE

NEW BIRTH.

SHEWING

How he that *earnestly* seeketh *Salvation*, must suffer himself to be brought out of the *confused* and *contentious Babel*, by the *Spirit of CHRIST*, that he may be *born a-new* in the *Spirit of CHRIST*, and live to *Him* only.

Rev. xviii. 4.

Come out of Babylon, my People, that ye be not Partakers of her Sins, and that ye receive not of her Plagues; for her Sins have reached unto Heaven, and God hath remembered her Iniquity.

THE
AUTHOR'S PREFACE

TO THE
READER.

 *HOUGH I have in my other Writings set down a clear Description of Regeneration, or the New Birth, from the Ground thereof; yet because every one hath them not, neither hath every one the Capacity to understand them; I have therefore, as a Service to the simple Children of Christ, here set down a short Sum concerning the New-Birth.*

But if any desire to search the deep Ground from whence all floweth, and have the Gift to understand it, let him read

I. *The Three Principles of the Divine Essence.*

II. *The Threefold Life of Man.*

III. *The Forty Questions of the Original Essence, Substance, Nature, and Property of the Soul.*

IV. *The Incarnation and Birth of Jesus Christ the Son of God; also of his Suffering, Death, and Resurrection.*

V. *The Six Points treating of the Three Worlds how they are in one another as one; and yet make Three Principles, viz. Three Births or Centers.*

VI. *The Mysterium Magnum, which is an Interpretation upon Genesis.*

And in them he shall find all that he can ask, and that as deep as the Mind of Man is able to reach. I have written this for the true Israelites, that is, for the hungry and thirsty Hearts that long after the Fountain of Christ, who are my Fellow Members in the Spirit of Christ: But not for the Ishmaelites and Scorners, for they have a Book within them, wherewith they vex, persecute, and suppress the Children of Christ that are under the Cross; and yet, though it be unwillingly and unwittingly to themselves, they must be Servants to such Children of Christ.

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R E G E N E R A T I O N .

The First Chapter.

Shewing how Man should consider himself.

1. CHRIST said, *Except ye turn and become as Children, ye shall not see the Kingdom of God.* Again, he said to Nicodemus, *Except a Man be born again, of Water and of the Spirit, he cannot enter into the Kingdom of God; for that which is born of the Flesh is Flesh, and that which is born of the Spirit is Spirit.*

2. Also the Scripture positively declareth, that *the fleshly natural Man receiveth not the Things of the Spirit of God, for they are Foolishness unto him, neither can he know or conceive them.*

3. Now seeing that all of us have Flesh and Blood and are mortal, as we find by Experience, and yet the Scripture saith, that *We are the Temples of the Holy Ghost, who dwelleth in us,* and that *the Kingdom of God is within us,* and that *Christ must be formed in us;* also, that *He will give us his Flesh for Food, and his Blood for Drink:* And that, *Whosoever shall not eat of the Flesh of the Son of Man, and drink his Blood hath no Life in him.* Therefore we should seriously consider what Kind of Man in us it is, that is capable of being thus like the Deity.

4. For it cannot be said of the mortal Flesh that turneth to Earth again, and liveth in the Vanity of this World, and continually lusteth against God; that it is the Temple of the Holy Ghost; much less can it be said that the New-Birth cometh to pass in this earthly Flesh, which dyeth and putrieth, and is a continual House of Sin.

5. Yet seeing that it remaineth certain that a true Christian is born of Christ, and that the New-Birth is the Temple of the Holy Ghost which dwelleth in us, and that the New Man only, that is born of Christ, partaketh of the Flesh and Blood of Christ; it appeareth that it is not so easy a Matter to be a Christian.

6. And that Christianity doth not consist in the mere knowing of the History, and applying the Knowledge thereof to ourselves, saying that *Christ died for us, and hath destroyed Death and turned it into Life in us, and that he hath paid the Ransom for us, so that we need do nothing but comfort ourselves therewith, and stedfastly believe that it is so.*

7. For we find of ourselves that Sin is living, lusting, strong, and powerfully working in the Flesh, and therefore it must be somewhat else, which doth not co-operate with Sin in the Flesh, nor willeth it, that is the New-Birth in Christ.

8. For St. Paul saith, *There is no Condemnation to them that are in Christ Jesus.* And further, *Should we that are Christians be yet Sinners? God forbid, seeing we are dead to Sin in Christ.*

9. Besides, the Man of Sin cannot be the Temple of the Holy Ghost; and yet *there is no Man that sinneth not, for God hath shut up all under Sin.* As the Scripture saith, *No one living is righteous in thy Sight, if thou imputest his Sins to him. The righteous Man falleth seven Times a Day;* and yet it cannot be meant that the righteous falleth and sinneth, but his mortal and sinful Man. For the Righteousness of a Christian in Christ cannot sin.

10. Moreover, St. Paul saith, *Our Conversation is in Heaven, from whence we expect our Saviour Jesus Christ.* Now, if our Conversation be in Heaven, then Heaven must be in us; Christ dwelleth in Heaven; and then if we are his Temple, that Temple Heaven must be in us.

11. But for all this, seeing Sin tempteth us within us, whereby the Devil hath within us an Access to us, therefore Hell also must be in us too, for the Devil dwelleth in Hell; wheresoever he is, he is in Hell, and cannot come out of it. Yea, when he possesseth a Man, he dwelleth in Hell, *viz.* in the Anger of God in that Man.

12. Therefore we ought to consider well what Man is, and how he is a Man; and then we shall find that a true Christian is not a mere historical *new Man*, as if it were enough for us outwardly to confess Christ, and believe that he is the Son of God, and hath paid the Ransom for us. For Righteousness availeth nothing, imputed from without, that is, by believing only that it is so imputed. But it is an inherent Righteousness born in us, by which we become the Children of God, that availeth.

13. And as the earthly Flesh must die, so also the Life and Will must die from Sin, and be as a Child that knoweth nothing, but longeth only after the Mother which brought it forth. So likewise must the Will of a Christian enter again into its Mother, *viz.* into the Spirit of Christ, and become a Child in itself in its own Will and Power, having its Will and Desire inclined and directed only towards its Mother. And a new Will and Obedience in Righteousness, which willeth Sin no more, must rise from Death out of the Spirit of Christ in him.

14. For that Will is not born a-new, which desireth and admitteth Vanity into itself; and yet there remaineth a Will which longeth after Vanity, and sinneth, even in the *new-born* or *regenerate* Man. Therefore the Image or Nature of Man should be well understood, and how the *New-Birth* cometh to pass; seeing it is not wrought in the mortal Flesh, and yet is wrought truly and really in us, in Flesh and Blood, in Water and Spirit, as the Scripture saith.

15. We should therefore rightly understand what Kind of Man it is in us, that is the Member of Christ, and Temple of God who dwelleth in Heaven. And then also what Kind of Man it is that the Devil ruleth and driveth; for he cannot meddle with the Temple of Christ, nor doth he care much for the mortal Flesh; and yet there are not *three* Men in one another, for all make but *one* Man.

16. Now if we will understand this rightly, we must consider Time and Eternity, and how they are in one another; also Light and Darknes, Good and Evil; but especially the Original of Man.

This may be thus apprehended.

17. THE outward World with the Stars and four Elements, wherein Man and all Creatures live, neither is, nor is called God. Indeed God dwelleth in it, but the Substance of the outward World comprehendeth him not.

18. We see also that the Light shineth in Darknes, and the Darknes comprehendeth not the Light, and yet they both dwell *in* one another. The four Elements are also an Example of this, which in their Original are but *one* Element, which is neither hot nor

cold, nor dry, nor moist; and yet by its stirring separateth itself into Four Properties, *viz.* into Fire, Air, Water, and Earth.

19. Who would believe that Fire produceth or generateth Water? And that the Original of Fire could be in Water, if we did not see it with our Eyes in Tempests of Thunder, Lightening, and Rain; and did not find also, that in living Creatures, the essential Fire of the Body dwelleth in the Blood, and that the Blood is the Mother of the Fire, and the Fire the Father of the Blood.

20. And as God dwelleth in the World, and filleth all Things, and yet possesseth nothing; and as the Fire dwelleth in Water, and yet possesseth it not: Also, as the Light dwelleth in Darknes, and yet possesseth not the Darknes; as the Day is in the Night, and the Night in the Day, Time in Eternity, and Eternity in Time; so is Man created according to the outward Humanity; he is the Time, and *in* the Time, and the Time is the outward World, and it is also the outward Man.

21. The inward Man is Eternity, and the Spiritual Time and World, which also consisteth of Light and Darknes, *viz.* of the Love of God, as to the Eternal Light, and of the Anger of God as to the Eternal Darknes; whichsoever of these is manifest in him, his Spirit dwelleth in that, be it Darknes or Light.

22. For Light and Darknes are both *in* him, but each of them dwelleth in itself, and neither of them possesseth the other; but if one of them entereth into the other, and will possess it, then that other loseth its Right and Power.

23. The *passive* loseth its Power; for if the Light be made manifest in the Darknes, then the Darknes loseth its Darknes, and is not known or discerned. Also on the contrary, if the Darknes arise in the Light and get the upper-hand, then the Light and the Power thereof are extinguished. This is to be observed also in Man.

24. The Eternal Darknes of the Soul is Hell, *viz.* an aching Source of Anguish, which is called the Anger of God; but the Eternal Light in the Soul is the Kingdom of Heaven, where the fiery Anguish of Darknes is changed into Joy.

25. For the same Nature of Anguish, which in the Darknes is a Cause of Sadnes, is in the Light a Cause of the outward and stirring Joy. For the Source or Original in Light, and the Source in Darknes are but one Eternal Source, and one Nature, and yet they, *viz.* the Light and Darknes, have a mighty Difference in the Source; the one dwelleth *in* the other and begetteth the other, and yet is not the other. The Fire is painful and consuming, but the Light is yielding, friendly, powerful, and delightful, a sweet and amiable Joy.

26. This may be found also in Man; he is and liveth in *three Worlds*; the First is the *Eternal dark World*, *viz.* the Centre of the Eternal Nature, which produceth or generateth the Fire, *viz.* the Source or Property of Anguish.

27. The Second is the *Eternal light World*, which begetteth the Eternal Joy, which is the Divine Habitation wherein the Spirit of God dwelleth, and wherein the Spirit of Christ receiveth the human Substance, and subdueth the Darknes, so that it must be a Cause of Joy in the Spirit of Christ in the Light.

28. The Third is the *outward visible World* in the four Elements and the visible Stars; though indeed every Element hath its peculiar Constellation in itself, whence the Desire and Property arise, and is like a Mind.

29. Thus you may understand that the Fire in the Light is a Fire of Love, a Desire of Meeknes and Delightfulness; but the Fire in the Darknes is a Fire of Anguish, and is painful, irksome, inimicitious, and full of Contrariety in its Essence. The Fire of the Light hath a good Relish or Taste, but the Taste in the Essence of Darknes is unpleasent, loathsome, and irksome. For all the Forms or Properties in the Eternal Nature, till they reach to Fire, are in great Anguish.

The Second Chapter.

How Man is created.

30.  **H**ERE we are to consider the Creation of Man. *Moses* saith, *God created Man in his Image, in the Image of God created he him.* This we understand to be both out of the eternal and temporal Birth; out of the inward and spiritual World, which he breathed into him, into the created Image; and then out of the Substance of the inward spiritual World, which is holy.

31. For as there is a Nature and Substance in the outward World; so also in the inward spiritual World there is a Nature and Substance which is spiritual; from which the outward World is breathed forth, and produced out of Light and Darkness, and created to have a Beginning and Time.

32. And out of the Substance of the inward and outward World Man was created; out of, and in the Likeness of the Birth of all Substances. The Body is a *Limbus* (an Extract or a Kind of Seed, which containeth all that which the Thing from whence it is taken hath) of the Earth, and also a *Limbus* of the heavenly Substance; for the Earth is breathed forth out-spoken, or created out of the dark and light World. In the Word *Fiat* (or creating Word) *viz.* in the eternal Desire Man was taken out of the Earth, and so created an Image out of Time and Eternity.

33. This Image was in the inward and spiritual Element, from whence the four Elements proceed and are produced. In that one Element was Paradise; for the Properties of Nature from the *Fire-dark-and-light-World* were all in Harmony and Agreement in Number, Weight, and Measure. One of them was not manifested more eminently than another; therefore was there no Frailty therein. For no one Property was predominant over another, neither was there any Strife or Contrariety among the Powers and Properties.

34. Into this created Image God breathed the Spirit and Breath of Understanding out of the *three Worlds*, as one only Soul, which, as to its original Principle or Essence, is, or consisteth in, the inward *dark Fire-World* of the eternal spiritual Nature; according to which God calleth himself a *strong jealous God*, and a *consuming Fire*.

35. And this now is the eternal creaturely great Soul, a magical Breath of Fire, in which Fire consisteth the Original of Life, from the great Power of Separation. God's Anger, or the eternal Darkness, is in this Property, so far as Fire reacheth without giving Light.

36. The second Property of the Breath of God is the Spirit of the Source of Light, proceeding from the great fiery Desire of Love, from the great Meekness; according to which God calleth himself a *loving, merciful God*; in which consisteth the true Spirit of Understanding, and of Life in Power.

37. For as Light shineth from Power, and as the Power of Understanding is discerned in the Light, so the Breath of the Light was joined to the Breath of the Fire of God, and breathed into the Image of Man.

38. The third Property of the Breath of God was the outward Air with its Constellation or *Astrum*, wherein the Life and Constellation of the outward Substance and Body did consist. This he breathed into his Nostrils; and as Time and Eternity hang together, and as Time is produced out of Eternity, so the inward Breath of God hung to the outward.

39. This threefold Soul was at once breathed into Man; and each Substance of the Body received the Spirit according to its Property. The outward Flesh received the outward Air and its Constellations, for a rational and vegetative Life, to the Manifestation of the Wonders of God; and the Light Body or Heavenly Substance received the Breath of the Light of the great Divine Powers and Virtues; which Breath is called the Holy Ghost.

40. Thus the Light pierced through the Darknes, *viz.* through the dark Breath of Fire, and also through the Breath of the outward Air and its Constellation or *Astrum*, and so deprived all the Properties of their Power, that neither the Anguish of the Breath of Fire in the inward Property of the Soul, nor Heat nor Cold, nor any of all the Properties of the outward Constellation, might or could be manifested.

41. The Properties of all the three Worlds in Soul and Body were in equal Agreement, Temperature, and Weight. That which was inward and holy, ruled through and over the outward, that is, the outward Parts of the outward Life, of the outward Stars or Constellations and the four Elements; and that original and universal Power of the inward over the outward, constituted the Holy Paradise.

42. And thus Man was both in Heaven and also in the outward World, and was Lord over all the Creatures of this World. Nothing could destroy him.

43. For such was the Earth also, until the Curse of God broke forth. The Holy Property of the Spiritual World sprung up through the Earth, and brought forth Holy Paradisical Fruits, which Man then could eat in a magical Paradisical Manner.

44. And had neither need of Teeth, nor Entrails in his Body. For as the Light swalloweth up Darknes, and as the Fire devoureth Water, and yet is not filled therewith, just such a Centre Man also had for his Mouth to eat withal, according to the Manner of Eternity.

45. And he could also generate his Like out of himself, without any dividing or opening of his Body and Spirit, in such a Manner as God generated the outward World; who did not divide himself; but did in his Desire, *viz.* in the Word *Fiat*, manifest himself, and brought that same Desire into a Figure according to the Eternal Spiritual Birth. So also Man was created an Image and Likeness of God in that Respect, according to Time and Eternity, out of both Time and Eternity, yet in and for an immortal Life, which was without Enmity or Contrariety.

46. But the Devil having himself been a Prince and Hierarch in the Place of this World, and cast out for his Pride into the dark anguishing, painful, and hostile Property and Source, into the Wrath of God, envied Man the Glory of being created in, and for the Spiritual World, the Place which he himself once possessed; and therefore brought his Imagination or Desire into the Image of Man, and made it so lusting, that the dark World, and also the outward World arose in Man, and departed from the equal Agreement and Temperature wherein they stood, and so one predominated over the other.

47. And then the Properties were each of them separately made manifest in itself, and each of them lusted after that which was like itself. That which was out of the Birth of the dark World, and also that which was out of the Birth of the light World, would each of them eat of the *Limbus* of the Earth, according to its Hunger; and so Evil and Good became manifest in *Adam*.

48. And when the Hunger of the Properties went into the Earth, from whence the Properties of the Body were extracted, then the *Fiat* drew such a Branch out of the Earth as the Properties could eat of in their awakened Vanity; for this was possible.

49. For the Spirit of the strong and great magical Power of Time and Eternity was in *Adam*, from which the Earth with its Properties was breathed forth; and so the *Fiat*, *viz.* the strong Desire of the eternal Nature, attracted the Essence of the Earth. And

thus God let the *Tree of Knowledge of Good and Evil* grow for *Adam*, according to his awakened Properties; for the great Power of the Soul and of the Body caused it.

50. And then Man must be tried, whether he would stand and subsist in his own Powers, before the Tempter the Devil, and before the Wrath of the Eternal Nature; and whether the Soul would continue in the equal Agreement of the Properties in true Resignation under God's Spirit, as an Instrument of God's Harmony, a tuned Instrument of divine Joyfulness for the Spirit of God to strike upon. This was tried by that Tree, and this severe Commandment was added, *Thou shalt not eat thereof, for on that Day that thou eatest thereof, thou shalt surely die.*

51. But it being known to God that Man would not stand, and that he had already imagined and lusted after Good and Evil, God said, *It is not good for Man to be alone, we will make him an Help-meet for him.*

52. For God saw that *Adam* could not then generate magically, having entered with his Lust into Vanity. Now therefore *Moses* saith, *God caused a deep Sleep to fall upon him, and he slept*; that is, seeing Man would not continue in the Obedience of the Divine Harmony in the Properties, submitting himself to stand still as an Instrument of the Spirit of God; therefore God suffered him to fall from the Divine Harmony into an Harmony of his own, viz. into the awakened Properties of Evil and Good; the Spirit of his Soul went into these.

53. And there in this Sleep he died from the Angelical World, and fell under the Power of the outward *Fiat*, and thus bade farewell to the Eternal Image, which was of God's begetting. Here his Angelical Form and Power fell into a Swoon, and lay on the Ground.

54. And then by the *Fiat* God made the Woman out of him, out of the *Matrix* of *Venus*, viz. out of that Property wherein *Adam* had the Begettress in himself; and so out of one Body he made two, and divided the Properties of the Tinctures, viz. the watery and fiery Constellations in the Element; yet not wholly in Substance but in the Spirit, viz. the Properties of the watery and fiery Soul.

55. And yet it is but one Thing still, only the Property of the Tincture was divided; the Desire of Self-Love was taken out of *Adam*, and formed into a Woman according to his Likeness. And thence it is that Man now so eagerly desireth the *Matrix* of the Woman, and the Woman desireth the *Limbus* of the Man, viz. the Fire-Element, the Original of the true Soul, by which is meant the Tincture of Fire; for these two were one in *Adam*, and therein consisted the Magical Begetting.

56. And as soon as *Eve* was made out of *Adam* in his Sleep, both *Adam* and *Eve* were at that Instant set and constituted in the outward natural Life, having the Members given them for Propagation, after the Manner of the Brute Animals, and also the fleshly Carcase, into which they might put their gross Earthliness, and live like Beasts.

57. Of which the poor Soul that is captivated in Vanity is at this Day ashamed, and sorry that its Body hath gotten such a bestial monstrous Shape. Nothing can be clearer than this. For it is because Mankind are ashamed of their Members and Nakedness, that they borrow their Clothing from the earthly Creatures. For this they would not have none, had they not lost the Angelical Form, and assumed that of a Beast.

58. This borrowed Clothing, together with the awakened Earthliness, and Subjection to the Powers of Heat and Cold, is a plain and full Proof to Man, that he is not truly at Home in this World. For all earthly Appetites, Cares, and Fears, together with this false Clothing, must perish, and be severed from the Soul again.

59. Now when *Adam* awoke from Sleep, he beheld his Wife, and knew that she came out of him; for he had not yet eaten of Vanity with his outward Mouth, but with the Imagination, Desire, and Lust only.

60. And it was the first Desire of *Eve*, that she might eat of the Tree of Vanity, of Evil and Good, to which the Devil in the Form of a Serpent persuaded her, saying, *That her Eyes should be opened, and she should be as God himself*; which was both a Lie and a Truth.

61. But he told her not that she should lose the Divine Light and Power thereby: He only said, *her Eyes should be opened, that she might taste, prove, and know Evil and Good, as he had done*. Neither did he tell her that Heat and Cold would awake in her, and that the Property of the outward Constellations would have great Power over the Flesh and over the Mind.

62. His only Aim was that the Angelical Image, *viz.* the Substance which came from the inward spiritual World, might disappear in them. For then they would be constrained to live in Subjection to the gross Earthliness, and the Constellations or Stars; and then he knew well enough that when the outward World perished, the Soul would be with him in Darkness. For he saw that the Body must die, which he perceived by that which God had intimated; and so he expected still to be Lord to all Eternity in the Place of this World, in his false Shape which he had gotten; and therefore he seduced Man.

63. For when *Adam* and *Eve* were eating the Fruit, Evil and Good, into the Body, then the Imagination of the Body received Vanity in the Fruit, and then Vanity awaked in the Flesh, and the dark World got the Upperhand and Dominion in the Vanity of the Earthliness; upon which the fair Image of Heaven, that proceeded out of the Heavenly Divine World, instantly disappeared.

64. Here *Adam* and *Eve* died to the Kingdom of Heaven, and awaked to the outward World, and then the fair Soul as it stood in the Love of God, disappeared as to the holy Power, Virtue, and Property; and instead thereof, the wrathful Anger, *viz.* the dark Fire World awoke in it, and so the Soul became in one Part, *viz.* in the inward Nature, a half Devil, and in the outward Part as related to the outward World, a Beast.

65. Here are the Bounds of Death and the Gates of Hell, for which Cause God became Man, that he might destroy Death, defeat the Devil's Purpose, and change Hell into great Love again.

66. Let this be told you, ye Children of Men; it is told you in the Sound of a Trumpet, that you should instantly go forth from the abominable Vanity, for the Fire thereof burneth.

The Third Chapter.

Of the lamentable Fall of Man, and of the Means of his Deliverance.

67. OW when *Adam* and *Eve* fell into this Vanity, then the Wrath of Nature awoke in each Property, and in or through the Desire impressed the Vanity of the Earthliness and Wrath of God into itself.

68. And then the Flesh became gross and rough as the Flesh of a Beast, and the Soul was captivated in the Essence therewith, and saw that its Body was become a Beast, and had gotten the Bestial Members for Multiplication, and the filthy Carcase into which the Desire would stuff the Loathsomeness which it was ashamed of in the Presence of God; and therefore *Adam* and *Eve* hid themselves under the Trees of the Garden of *Eden*. Heat and Cold also seized on them.

69. And here the Heaven in Man trembled for Horror; as the Earth quaked in Wrath when his Anger was destroyed on the Cross by the sweet Love of God; there the Anger trembled before the sweet Love of God.

70. And for this Vanity's Sake which was thus awakened in Man, God cursed the Earth; lest the holy Element should spring or shine forth any more through the outward Fruit, and bring forth Paradisical Fruit. For there was then no Creature that could have enjoyed it; neither was the earthly Man worthy of it any more.

71. God would not cast the precious Pearls before Beasts; an ungodly Man in his Body being but a mere gross bestial Creature; and though it be of a noble Essence, yet it is wholly poisoned and loathsome in the Sight of God.

72. Now when God saw that his fair Image was spoiled, he manifested himself to fallen *Adam* and *Eve*, and had Pity on them, and promised himself to them for an everlasting Possession, and that with his great Love in the received Humanity he would destroy the Power of the Serpentine Property, *viz.* of the Vanity in the Wrath of God awakened in them. And this was the *breaking of the Head of the Serpent*, which he would perform, *viz.* he would destroy the dark Death, and subdue the Anger with his great Love.

73. And this Covenant of his Incarnation which was to come, he put into the Light of Life; to which Covenant the Jewish Sacrifices pointed as to a Mark or *Limit*, to which God had promised himself with his Love; for the Faith of the *Jews* entered into the Sacrifices and Offerings, and God's Imagination entered into the Covenant.

74. And the Offering was a Figure of the Restitution of that which *Adam* had lost; and so God did expiate his Anger in the human Property, through the Offering in the Limit of the Covenant.

75. In which Covenant the most holy sweet Name JESUS, *proceeding* out of the holy Name and great Power of JEHOVAH, had incorporated itself; so that he would again move and manifest himself in the Substance of the heavenly World which disappeared in *Adam*, and kindle the holy divine Life therein again.

76. This Mark or Limit of the Covenant was propagated from *Adam* and his Children, from Man to Man, and did go through from one upon all; as Sin also and the awakened Vanity did go through from one upon all.

77. And it stood in the Promise of the Covenant at the End, in the Root of *David* in the Virgin *Mary*, who was, in the inward Kingdom of the hidden Humanity, (*viz.*

of the Essentiality that disappeared as to the Kingdom of God) the Daughter of God's Covenant, but in the outward, according to the natural Humanity, she was begotten by her true bodily Father *Joachim*, and her true Mother *Anna*, out of the Essences and Substance of their Souls and Bodies, like all other Children of *Adam*; a true Daughter of *Eve*.

78. In this *Mary* from the Virgin (*viz.* the *Wisdom of God*) in the promised Limit of the Covenant, of which all the Prophets have prophesied,—the eternal Speaking Word, which created all Things, did in the Fulness of Time move itself in the Name *JESUS*, according to its highest and deepest Love and Humility, and bring again living, divine, and heavenly Substantiality into the Humanity of the heavenly Part, which disappeared in *Adam*, and from which he died in Paradise, into the Seed of *Mary*, into the Tincture of Love, into that Property wherein *Adam* should have propagated himself in a magical and heavenly Manner, into the true Seed of the Woman, of heavenly Substantiality, which disappeared in Paradise.

79. And when the Divine Light in the Heavenly Essence was extinguished, the Word of God, *viz.* the Divine Power of the Understanding, did bring in Heavenly and living Substantiality, and awakened the disappeared Substantiality in the Seed of *Mary*, and brought it to Life.

80. And so now God's Substance, wherein he dwelleth and worketh, and the disappeared Substance of Man, are become one Person; for the Holy Divine Substantiality did anoint the disappeared; therefore that Person is called *CHRISTUS*, the *Anointed of God*.

81. And this is the dry Rod of *Aaron*, that blossomed and bare Almonds, and the true High Priest; and it is that Humanity of which Christ spake, saying, that *He was come from Heaven, and was in Heaven*; and that *no Man could ascend into Heaven but the Son of Man which is come from Heaven, and is in Heaven*.

82. Now when he saith, *He is come from Heaven*, it is meant of the Heavenly Substance, the Heavenly Corporality; for the Power and Virtue of God needeth no coming *any whither*, for it is every where altogether unmeasurable and undivided. But Substance needeth coming; the Power or Virtue needeth to move itself, and manifest itself in Substance.

83. And that Substance entered into the human Substance, and received it; not that Part only of Heavenly Substantiality, which disappeared in *Adam*, but the whole human Essence in Soul and Flesh, according to all the three Worlds.

84. But he hath not received or taken upon himself the awakened or impressed Vanity, which the Devil by his Imagination brought into the Flesh, by which the Flesh did commit Sin; though he hath indeed taken upon him the awakened Forms of Life, as they were gone forth from their equal Agreement, each of them into its own Desire.

85. For therein lay our Infirmity, and the Death which he was to drown with his Heavenly holy Blood. Herein he took upon himself all our Sins and Infirmities, also Death and Hell in the Wrath of God, and destroyed their Power in the human Properties.

86. The Wrath of God was the Hell into which the Spirit of Christ went, when he had shed that Heavenly Blood into our outward human Blood, and tinctured it with the Love; thereby changing that Hell of the human Property into Heaven, and reducing the human Properties into equal Agreement, into the Heavenly Harmony.

The Fourth Chapter.

How we are born a-new ; and how we may fall into God's Anger again.

87. OW here we may rightly understand what our *New-Birth* or *Regeneration* is ; and how we may become, and continue to be, the Temple of God ; though in this *Life's Time*, according to the outward Humanity, we are sinful mortal Men.

88. Christ in the human Essence hath broken up and opened the Gates of our inward Heavenly Humanity, which was shut up in *Adam* ; so that nothing is now wanting, but that the Soul draw its Will out of the Vanity of the corrupted Flesh, and bring it into this open Gate in the Spirit of Christ.

89. Great and strong Earnestness is required here ; and not only a learning and knowing, but a real Hunger and Thirst after the Spirit of Christ. For to know only, is not Faith ; but an Hunger and Thirst after that which I want, so that I draw it in thereby to myself, and lay hold on it with the Desire and Imagination, and make it my own ; this is the Truth and Essence of a Christian's Faith.

90. The Will must go forth from the Vanity of the Flesh, and willingly yield itself up to the Suffering and Death of Christ, and to all the Reproach of Vanity, which derideth it, because it goeth forth from its own House wherein it was born, and regardeth Vanity no more, but merely desireth the Love of God in Christ Jesus.

91. In such a Hunger and Desire the Will receiveth and impresseth into itself the Spirit of Christ with his Heavenly Corporality ; that is, the Soul in its great Hunger and Desire taketh hold of, and draweth the Body of Christ, *viz.* the Heavenly Substantiality, into its disappeared Image, within which the Word of the Power of God is the Working.

92. The Hunger of the Soul bringeth its Desire quite through the bruised Property of its Humanity in the Heavenly Part, which disappeared in *Adam* ; which Humanity, the sweet Fire of Love in the Death of Christ did bruise, when the Death of that Heavenly Humanity was destroyed.

93. And so the Hunger of the Soul received into it, into its disappeared Corporality, through the Desire, the holy Heavenly Substance, *viz.* Christ's Heavenly Corporality, which filleth the Father all over, and is nigh unto all, and through all Things ; and through that the disappeared Heavenly Body riseth in the Power of God, in the sweet Name JESU.

94. And this raised Heavenly Spiritual Body is the Member of Christ, and the Temple of the Holy Ghost, a true Mansion of the Holy Trinity, according to Christ's Promise, saying, *We will come to you, and make our Abode in you.*

95. The Essence of that Life eateth the Flesh of Christ, and drinketh his Blood. For the Spirit of Christ, *viz.* the Word, which made itself visible with the Humanity of Christ out of, and in our disappeared Humanity, through the outward Man of the Substance of this World, swalloweth its holy Substance into its fiery ; for every Spirit eateth of its own Body.

96. Now if the Soul eat of this sweet, holy, and Heavenly Food, then it kindleth itself with the great Love in the Name and Power of JESUS ; whence its Fire of Anguish becometh a great Triumph of Joy and Glory, and the true Sun ariseth to it, wherein it is born to another Will.

97. And here cometh to pass the *Wedding of the Lamb*, which we heartily wish that the titular and Lip-Christians might once find by Experience in themselves, and so pass from the History into the Substance.

98. But the Soul obtaineth not this Pearl of the Divine Wisdom and Virtue for its own Property during the Time of this Life; because it hath the outward Bestial Flesh iticking to its outward Man.

99. The Power of which Pearl of Divine Wisdom espouseth itself in this *Wedding of the Lamb*, and sinketh itself down into the Heavenly Image, viz. into the Substance of the Heavenly Man, who is the Temple of Christ; and not into the Fire-Breath of the Soul, which is yet, during this whole Life's Time, fast bound to the outward Kingdom, to the Bond of Vanity, with the Breath of the Air, and is in great Danger.

100. It darteth its Beams of Love indeed very often into the Soul, whereby the Soul receiveth Light; but the Spirit of Christ yieldeth not itself up to the Fire-Breath in this Life's Time, but to the Breath of Light only, which was extinguished in *Adam*, in which the Temple of Christ is, for that is the true and holy Heaven.

101. Understand aright now, what the *New-Birth* or *Regeneration* is, and how it cometh to pass, as followeth. The outward earthly Man is not born a-new in this Life's Time; that is, neither the outward Flesh, nor the outward Part of the Soul. They continue both of them in the Vanity of their Wills which awoke in *Adam*. They love their Mother, in whose Body they live, viz. the Dominion of this outward World; and therein the Birth of Sin is manifest.

102. The outward Man in Soul and Flesh, (we mean the outward Part of the Soul) hath no Divine Will, neither doth he understand any Thing of God, as the Scripture saith, *The natural Man perceiveth not the Things of the Spirit of God, &c.*

103. But the Fire-Breath of the inward World, if it be once enlightened, understandeth it; it hath a great Longing, Sighing, Hunger, and Thirst, after the sweet Fountain of Christ; it refresheth itself by hungering and desiring (which is the true Faith, in) the sweet Fountain of Christ from his new Body, from the Heavenly Substantiality, as a hungry Branch in the Vine Christ.

104. And the Reason why the fiery Soul cannot attain to Perfection during this Life's Time, is because it is fast bound with the outward Bond of Vanity, through which the Devil continually casteth his venomous Rays of Influence upon it, and so sifteth it, that it often biteth at his Bait, and poisoneth itself. From whence Misery and Anguish arise, so that the noble *Sophia* hideth herself in the Fountain of Christ, in the Heavenly Humanity; for she cannot draw near to Vanity.

105. For she knew how it went with her in *Adam*, when she lost her Pearl, which is of Grace freely bestowed again upon the inward Humanity; therefore she is called *Sophia*, viz. *The Bride of Christ*. See the *Three Principles*, Chap. xvi. from Ver. 47. to Ver. 51.

106. Here she faithfully calleth to her Bridegroom the fiery Soul, and exhorteth him to Repentance, and to the unburthening of himself, or going forth from the Abomination of Vanity.

107. And now War assaulteth the whole Man. The outward fleshly Man fighteth against the inward spiritual Man, and the spiritual against the fleshly; and so Man is in continual Warfare and Strife, full of Trouble, Misery, Anguish, and Care.

108. The inward Spirit saith to the fiery Soul: *O my Soul! O my Love! Turn, I beseech thee, and go forth from Vanity, or else thou lovest my Love and the noble Pearl.*

109. Then saith the outward Reason, viz. the Bestial Soul: *Thou art foolish; wilt thou be a Laughing-stock, and the Scorn of the World? Thou needest the outward World to maintain this Life. Beauty, Power, and Glory are thy proper Happiness; wherein only thou canst rejoice and take Delight. Why wilt thou cast thyself into Anguish, Misery, and Reproach? Take thy Pleasure, which will do both thy Flesh and thy Mind good.*

110. With such a lilt the true Man is often defiled; that is, the outward Man defileth himself, as a Sow in the Mill, and obscureth his noble Pearl. For the more vain the outward Man groweth, the more dark the inward Man cometh to be, till at length it disappeareth altogether.

111. And then the fair Paradisical Tree is gone, and it will be very hard to recover it again. For when the outward Light, *viz.* the outward Soul is once enlightened, so that the outward Light of Reason is kindled by the inward Light; then the outward Soul commonly useth to turn Hypocrite, and esteem itself Divine, even though the Pearl be gone; which lamentable Error sticketh hard to many a Man.

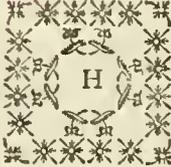
112. And thus it comes to pass that the Tree of Pearl in the Garden of Christ is often spoiled; concerning which the Scripture maketh a hard Knot or Conclusion, *viz.* *That those who have once tasted the Sweetness of the World to come, and fall away from it again, shall hardly see the Kingdom of God.*

115. And though it cannot be denied but that the Gates of Grace still stand open, yet the false and dazzling Light of the outward Reason of the Soul so deceiveth and hindereth such Men, that they suppose they have the Pearl, while they yet live to the Vanity of this World, and dance with the Devil after his Pipe.



The Fifth Chapter.

How a Man may call himself a Christian, and how not.

114.  HERE therefore a Christian should consider why he calleth himself a Christian, and examine truly whether he be one or not. For surely my learning to know and confess that I am a Sinner, and that Christ hath destroyed my Sins on the Cross, and shed his Blood for me, doth not make me a Christian.

115. The Inheritance belongeth only to the Children. A Maid-Servant in a House knoweth well enough what the Mistress would have to be done, and yet that maketh her not the Heiress of her Mistress's Goods. The very Devils know that there is a God, yet that doth not change them into Angels again. But if the Maid-Servant in the House shall be married to the Son of her Mistress, then she may come to inherit her Mistress's Goods. And so it is to be understood also in the Matter of being a Christian.

116. The Children of the History are not the Heirs of the Goods of Christ; but the legitimate Children, *regenerated by the Spirit of Christ*, are the only true Heirs. For God said to *Abraham*, *Cast out the Son of the Bond-Woman; he shall not inherit with the Son of the Free.* For he was a Scorned, and but an historical Son of the Faith and Spirit of *Abraham*; and so long as he continued such a one, he was not a true Inheritor of the Faith of *Abraham*, and therefore God commanded that he should be cast out from inheriting his Goods.

117. This was a Type of the future Christendom. For the Promise of Christendom was made to *Abraham*: Therefore the Type was then also set forth by two Brethren, *Isaac* and *Ismael*; foreshewing by them the diverse State and Manners of Christendom; how that two Sorts of Men would be in it, *viz.* True Christians and Lip-Christians. Which latter, under the Title or outward Profession of Christianity, would be but

Mockers, as *Ishmael* was, and *Esau*, who also was a Type of the outward *Adam*, as *Jacob* was a Type of Christ, and his true Christendom.

118. Thus every one that will call himself a Christian, must cast out from himself the *Son of the Bond-Woman*, that is, the earthly Will, and be ever-more killing and destroying it, and not settle it in the Inheritance.

119. Neither give the Pearl to the Bestial Man for him to please and amuse himself with in the outward Light, in the Lust of the Flesh. But we must, with our Father *Abraham*, bring the Son of the right Will to Mount *Moriab*, and be ready in Obedience to God to offer it up; ever in Will dying from Sin in the Death of Christ, giving no Place to the Beast of Vanity in the Kingdom of Christ, nor letting it grow wanton, proud, covetous, envious, and malicious. For all these are the Properties of *Ishmael*, the *Son of the Bond-Woman*, whom *Adam* begat in his Vanity on that wanton Whore the false *Bond-Woman*, by the Devil's Imagination, out of the earthly Property in Flesh and Blood.

120. This Mocker and titular Christian is the Son of the false *Bond-Woman*, and must be cast out; for he shall not possess the Inheritance of Christ in the Kingdom of God. He is not fit; he is but *Babel*, a Confusion of that one Language into many. He is but a Talker and Wrangler about the Inheritance; and thinks to get it to himself by Talking and Wrangling, by the Hypocrisy of his Lips and seeming Holiness; although in his Heart he is no better than a blood-thirsty Murderer of his Brother *Abel*, who is the right Heir.

121. Therefore we say what we know, that he who will call himself a true Christian, must try himself, and find what Kind of Properties drive and rule him, whether the Spirit of Christ moveth him to Truth and Righteousness, and to the Love of his Neighbour, so that he would willingly do what is right, if he knew but how.

122. Now if we find that he hath a real Hunger after such Virtue, then he may justly think that he is drawn. And then he must begin to practise accordingly, and not be content with a Will only, without Doing. The drawing of the Father to Christ consisteth in the Will, but the true Life consisteth in the Doing; for the right Spirit doeth that which is right.

123. But if there be the Will to do, and yet the Doing followeth not, then the true Man is still shut up in vain Lust, which suppresseth the Doing. And therefore such a one is but an Hypocrite and an *Ishmaelite*; he speaketh one Thing and doth another, and witnesseth thereby that his Mouth is a Lyar; for he himself doth not that which he teacheth, and consequently only serveth the Bestial Man in Vanity.

124. For he that will say, *I have a Will, and would willingly do Good, but the earthly Flesh which I carry about me, keepeth me back, so that I cannot; yet I shall be saved by Grace, for the Merits of Christ. I comfort myself with his Merit and Sufferings; who will receive me of mere Grace, without any Merits of my own, and forgive me my Sins.* Such a one, I say, is like a Man that knoweth what Food is good for his Health, yet will not eat of it, but eateth Poison instead thereof, from whence Sickness and Death will certainly follow.

125. For what good doth it to the Soul to know the Way to God, if it will not walk therein, but go on in a contrary Path? What good will it do the Soul to comfort itself with the Filiation of Christ, with his Passion and Death, and so flatter itself with the Hopes of getting the Patrimony thereby, if it will not enter into the Filial Birth, that it may be a true Child, born out of the Spirit of Christ, out of his Suffering, Death, and Resurrection? Surely the tickling and flattering itself with Christ's Merits, without the true innate Childship, is Falsehood and a Lie, whosoever he be that teacheth it.

126. This Comfort belongeth only to the penitent Sinner, who strive against Sin and the Anger of God. When Temptations come, and the Devil assaulteth such a poor

repentant Soul, then it must wholly wrap itself up in the Merits and Death of Christ, as its sole Armour of Defence.

127. Christ alone indeed hath merited Redemption for us; but not in such a Way as that for his own proper Merit's Sake he will freely grant us his Childship by an outward Adoption only, and so receive us for Children, when we are none. No, he himself is the Merit; he is the open Gate that leadeth to Death; and through that Gate we must enter. He receiveth no Beast into his Merit, but those only that turn, and become as Children. Those Children that thus come to him are his Reward, which he hath merited.

128. For thus he said: *Father, the Men were thine, and thou hast given them to me, [as my Reward] and I will give them eternal Life.* But the Life of Christ will be given to none, unless they come to him in his Spirit, into his Humanity, Sufferings, and Merit, and therein be born true Children of the Merit.

129. We must be born of his Merit, and put on the Merit of Christ in his Passion and Death; not outwardly with verbal Flattery only, and bare comforting of ourselves therewith, while we still remain Aliens and strange Children, of a strange Essence or Nature. No; the strange Essence inheriteth not the Childship, but the innate Essence inheriteth it.

130. This innate Essence is not of this World, but in Heaven, of which St. Paul speaketh, saying, *Our Conversation is in Heaven.* The filial Essence walketh in Heaven, and Heaven is in Man.

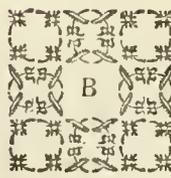
131. But if Heaven in Man be not open, and the Man stand without Heaven flattering himself, and say, *I am still without, but Christ will take me in through his Grace; is not his Merit mine?* Such a one is in Vanity and Sin with the outward Man, and with the Soul in Hell, viz. in the Anger of God.

132. Therefore learn to understand rightly what Christ hath taught us, and done for us. He is our Heaven; he must get a Form in us, or else we shall not be in Heaven. Thus then the Soul's inward Man, with the holy Body of Christ, viz. in the *New Birth*, is in Heaven, and the outward mortal Man is in the World, of which Christ spake, saying, *My Sheep are in my Hand, and none shall pluck them away; the Father which gave them to me is greater than all.*



The Sixth Chapter.

Of the right and of the wrong going to Church, receiving the Sacraments, and Absolution.

133. ELOVED Brethren, we will teach you faithfully, not with flattering Lips to please the Antichrist, but from our Pearl, the Virtue, Power, and Spirit of Christ in us, from a Christian Essence and Knowledge; not from the Husk and History, but from a new-born Spirit, from Christ's Knowledge, as a Branch growing on the Vine Christ; from the Measure of that Knowledge which is opened in us, according to the Will and Counsel of God.

134. Men tie us in these Days to the History, and to the material Churches of Stone; which Churches are indeed good in their Kind, if Men did also bring the Temple of

Christ into them. They teach moreover, that their Absolution is a forgiving of Sins, and that the Supper of the Lord taketh away Sin: Also that the Spirit of God cometh into Men through their Ministry. All which hath a proper Meaning if it was rightly understood; and if Men did not cleave merely to the Husk.

135. Many a Man goeth to Church twenty or thirty Years, heareth Sermons, receiveth the Sacraments, and heareth Absolution read or declared, and yet is as much a Beast of the Devil and Vanity at the last as at the first. A Beast goeth into the Church and to the Supper, and a Beast cometh out from thence again.

136. How will he eat that hath no Mouth? Can any Man eat that Food which is so shut up that he cannot get it? How will he drink that can come at no Water? Or, how will he hear that hath no Hearing?

137. What good End doth it answer for me to go to the material Churches of Stone, and there fill my Ears with empty Breath? or to go to the Supper, and feed nothing but the earthly Mouth, which is mortal and corruptible? Cannot I feed and satisfy that with a Piece of Bread at Home? What good doth it to the Soul, which is an immortal Life, to have the Beastial Man observe the Form, and venerate the Shell of Christ's Institution, if it cannot obtain the Kernel thereof? For St. Paul saith of the Supper, *You receive it to Condemnation, because ye discern not the Lord's Body.*

138. The Covenant stands firm, and is stirred in the Use of the Institution. Christ proffereth his Spirit to us in his Word, (*viz.* in his preached Word) and his Body and Blood in the Sacrament, and his Absolution in a brotherly Reconciliation one to another.

139. But what good doth it to a Beast to stand and listen, who hath no Hearing to receive the inward living Word, nor any Ground wherein to lay the Word, that it may bring forth Fruit? Of such Christ saith, *The Devil plucketh the Word out of their Hearts, lest they should believe and be saved.* But how can he do so? Because the Word findeth no Place in the hearing Mind to take Root in.

140. And thus it is with Absolution also: What Benefit is it to me for one to say, *I pronounce or declare to thee the Forgiveness of thy Sins*, when my Soul is wholly shut up in Sin? Whosoever saith thus to a Sinner so shut up, erreth; and he that receiveth it without the Voice of God within himself confirming the same, deceiveth himself. None can forgive Sins but God only.

141. The Preacher hath not Forgiveness of Sins in his own Power; but it is the Spirit of Christ in the Voice of the Priest that hath the Power, provided the Priest himself is a Christian.

142. What good did it to those that heard Christ himself teaching on Earth, when he said, *Come unto me all ye that are weary and heavy laden, and I will give you Rest?* What good did this blessed Promise to those that heard it, if they laboured not, nor were heavy laden? What became of the Refreshment or Rest then? Seeing they had dead Ears, and heard only the outward Christ, and not the Word of the Divine Power; certainly they were not refreshed. Just so much good the Beastial Man hath of his Absolution and Sacraments.

143. The Covenant is open in the Sacraments; and in the Office or Ministry of teaching also the Covenant is stirred; the Soul doth receive it, but in that Property only of which the Mouth of the Soul is.

144. That is, the outward Beast receiveth Bread and Wine, which it may have as well at Home. And the fiery Soul receiveth the Testament according to its Property, *viz.* in the Anger of God it receiveth the Substance of the eternal World, but according to the Property of the dark World; it receiveth therefore, as the Scripture saith, *to its own Judgement or Condemnation.* For as the Mouth is, so is the Food which is taken in by the Mouth. And after this Manner also it is that the Wicked shall behold Christ at

the last Judgement as a severe Judge; but the Saints shall behold him as a loving *Immanuel*.

145. God's Anger standeth open in his Testaments towards the Wicked; but towards the Saints the heavenly loving Kindness, and in it the Power of Christ in the holy Name *JESUS*, standeth open. What good then doth the holy Thing do to the Wicked, who cannot enjoy it? Or, what is there that can take away his Sins, when his Sin is only fairred and made manifest thereby?

146. The Sacraments do not take away Sin; neither are Sins forgiven thereby. But it is thus: When Christ ariseth, then *Adam* dyeth in the Essence of the Serpent; as when the Sun riseth, the Night is swallowed up in the Day, and the Night is no more: Just so are Sins forgiven.

147. The Spirit of Christ eateth of his Holy Substance, the inward Man is the Receiver of the Holy Substance; he receiveth what the Spirit of Christ bringeth into him, *viz.* the Temple of God, Christ's Flesh and Blood. But what doth this concern a Beast? Or what doth it concern the Devils? Or the Soul that is in the Anger of God? These eat of the Heavenly Body, that is in the Heaven wherein they dwell, which is the Abyss, or bottomless Pit.

148. And thus it is also in the Office or Ministry of Preaching: The ungodly Man heareth what the outward Soul of the outward World preacheth, that he receiveth, *viz.* the History; and if there be Straw or Stubble in that which is taught, he sucketh the Vanity out of that. Yea, if the Preaching be mere Calumny, Railing, and uncharitable Abuse, as is sometimes the Case, then his Soul sucketh the venomous Poison and the murdering Cruelty of the Devil from it, wherewith it tickleth itself, and is pleased with learning how to judge and condemn others.

149. Thus if the Preacher be one that is *dead*, and hath no true Life in him, but soweth only Venom and Reproach proceeding out of his evil Affections, then it is the Devil that teacheth, and the Devil that heareth. Such teaching is received into a wicked Heart, and bringeth forth wicked Fruits; by which Means the World is become a mere Den of murdering Devils. So that if you look among the Herd of such Teachers and Hearers, there is little to be found but Revilings, Slandering, and Reproachings; together with Contention about Words, and Wrangling about the Husk.

150. But the Holy Ghost teacheth in the holy Teacher, and the Spirit of Christ heareth through the Soul, which is the Divine House of the Divine Sound or Voice in the holy Hearer.

151. The holy Man hath his Church in himself, wherein he heareth and teacheth. But *Babel* hath a Heap of Stones, into which she goeth with her seeming Holiness and real Hypocrisy. There she loveth to be seen in fine Clothes, and maketh a very devout and godly Shew; the Church of Stone is her God, in which she putteth her Confidence.

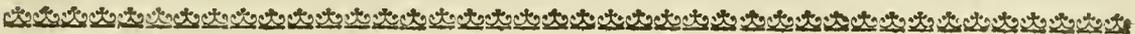
152. But the holy Man hath his Church about him every where, even in himself; for he always standeth and walketh, sitteth and lyeth down in his Church. He liveth in the true Christian Church; yea, in the Temple of Christ. The Holy Ghost preacheth to him out of every Creature. Whatsoever he looketh upon, he seeth a Preacher of God therein.

153. Here now the Scoffer will say that I despise the Church of Stone, where the Congregation meeteth; but I say that I do not. For I do but discover the hypocritical Whore of *Babylon*, which committeth Whoredom with the Church of Stone, and termeth herself a Christian, but is indeed a Strumpet.

154. A true Christian brings his holy Church with him into the Congregation. For the Heart is the true Church, where a Man must practise the Service of God. If I should go a thousand Times to Church, and to the Sacrament every Week, and hear Absolution declared to me every Day, and have not Christ in me, all would be false, an unprofitable Fiction and graven Image in *Babel*, and no forgiving of Sins.

155. A holy Man doth holy Works from the holy Strength of his Mind. The Work is not the Atonement or Reconciliation, but it is the Building which the true Spirit buildeth in his Substance; it is his Habitation. But the Fiction and Fancy is the Habitation of the false Christian, into which his Soul entereth with Dissimulation. The outward Hearing reacheth but to the outward, and worketh in the outward only; but the inward Hearing goeth into the inward, and worketh in the inward.

156. Dissemble, roar, cry, sing, preach, and teach as much as thou wilt; yet if thine inward Teacher and Hearer be not open, all is nothing but a *Babel*, a Fiction, and a graven Image, whereby the Spirit of the outward World doth model and make to itself a graven Image in Resemblance of the inward; and maketh a holy Shew therewith, as if he performed some divine or holy Service to God; whereas many Times in such Service and Worship, the Devil worketh mightily in the Imagination, and very much tickleth the Heart with those Things wherein the Flesh delighteth, which indeed not seldom happeneth to the Children of God, as to their outward Man, if they do not take great Heed to themselves, so busily doth the Devil beset and sift them.



The Seventh Chapter.

Of unprofitable Opinions, and Strife about the Letter.

158.  True Christian, who is born a-new of the Spirit of Christ, is in the Simplicity of Christ, and hath no Strife or Contention with any Man about Religion. He hath Strife enough in himself with his own Bestial evil Flesh and Blood. He continually thinketh himself a great Sinner, and is afraid of God: But the Love of Christ by Degrees pierceth through, and expelleth that Fear, as the Day swalloweth up the Night.

159. But the Sins of the impenitent Man rest in the Sleep of Death, bud forth in the Pit, and produce their Fruit in Hell.

160. The Christendom that is in *Babel* striveth about the Manner how Men ought to serve God and glorify him; also how they are to know him, and what he is in his Essence and Will. And they preach positively, that whosoever is not one and the same with them in every Particular of Knowledge and Opinion, is no Christian, but a Heretick.

161. Now I would fain see how all their Sects can be brought to agree in that one which might be called a true Christian Church; when all of them are Scorners, every Party of them reviling the rest, and proclaiming them to be false.

162. But a Christian is of no Sect: He can dwell in the Midst of Sects, and appear in their Services, without being attached or bound to any. He hath but one Knowledge, and that is, *Christ in him*. He seeketh but one Way, which is the Desire always to do and teach that which is right; and he putteth all his knowing and willing into the Life of Christ.

163. He fighteth and wisheth continually that the Will of God might be done in him, and that his Kingdom might be manifested in him. He daily and hourly killeth Sin in the Flesh; for *the Seed of the Woman*, viz. the *inward Man in Christ*, continually breaketh *the Head of the Serpent*, that is, the Power of the Devil, which is in Vanity.

164. His Faith is a Desire after God and Goodness, which he wrappeth up in a sure Hope, trusting to the Words of the Promise, and liveth and dieth therein; though as to the *true Man*, he never dieth.

165. For Christ saith, *Whosoever believeth in me, shall never die, but hath pierced through from Death to Life*; and *Rivers of living Water shall flow from him*, viz. good Doctrine and Works.

166. Therefore I say, that whatsoever fighteth and contendeth about the Letter, is all *Babel*. The Letters of the Word proceed from, and stand all in, one Root, which is the Spirit of God; as the various Flowers stand all in the Earth and grow about one another. They fight not with each other about their Difference of Colour, Smell, and Taste, but suffer the Earth, the Sun, the Rain, the Wind, the Heat, and Cold, to do with them as they please; and yet every one of them groweth in its own peculiar Essence and Property.

167. Even so it is with the Children of God; they have various Gifts and Degrees of Knowledge, yet all from one Spirit. They all rejoice at the great Wonders of God, and give Thanks to the most High in his Wisdom. Why then should they contend about him *in whom they live and have their Being*, and of whose Substance they themselves are?

168. It is the greatest Folly that is in *Babel* for People to strive about Religion, as the Devil hath made the World to do; so that they contend vehemently about Opinions of their own forging, viz. about the Letter; when the Kingdom of God consisteth in no Opinion, but in Power and Love.

169. As Christ said to his Disciples, and left it with them at the last, saying, *Love one another, as I have loved you; for thereby Men shall know that ye are my Disciples*. If Men would as fervently seek after Love and Righteousness as they do after Opinions, there would be no Strife on Earth, and we should be as Children of one Father, and should need no Law or Ordinance.

170. For God is not served by any Law, but only by Obedience. Laws are for the Wicked, who will not embrace Love and Righteousness; they are, and must be, compelled and forced by Laws.

171. We all have but one only Order, Law, or Ordinance, which is to stand still to the Lord of all Beings, and resign our Wills up to him, and suffer his Spirit to play what Musick he will. And thus we give to him again as his own Fruits, that which he worketh and manifesteth in us.

172. Now if we did not contend about our different Fruits, Gifts, Kinds and Degrees of Knowledge, but did acknowledge them in one another, like Children of the Spirit of God, what could condemn us? For the Kingdom of God consisteth not in our knowing and supposing, but in Power.

173. If we did not know half so much, and were more like Children, and had but a brotherly Mind and good Will towards one another, and lived like Children of one Mother, and as Branches of one Tree, taking our Sap all from one Root, we should be far more holy than we are.

174. Knowledge serves only to this End, viz. to know that we have lost the Divine Power in *Adam*, and are become now inclined to Sin; that we have evil Properties in us, and that doing Evil pleaseth not God; so that with our Knowledge we learn to do right. Now if we have the Power of God in us, and desire with all our Hearts to act and to live aright, then our Knowledge is but our Sport, or Matter of Pleasure, wherein we rejoice.

175. For true Knowledge is the Manifestation of the Spirit of God through the Eternal Wisdom. He knoweth what he will in his Children; he sheweth his Wisdom and Wonders by his Children, as the Earth putteth forth its various Flowers.

176. Now if we dwell one with another, like humble Children, in the Spirit of Christ, one rejoicing at the Gift and Knowledge of another, who would judge or condemn us? Who judgeth or condemneth the Birds in the Woods, that praise the Lord of all Beings with various Voices, every one in its own Essence? Doth the Spirit of God reprove them for not bringing their Voices into one Harmony? Doth not the Melody of them all proceed from his Power, and do they not sport before him?

177. Those Men therefore that strive and wrangle about the Knowledge and Will of God, and despise one another on that Account, are more foolish than the Birds in the Woods, and the wild Beasts that have no true Understanding. They are more unprofitable in the Sight of the holy God than the Flowers of the Field, which stand still in quiet Submission to the Spirit of God, and suffer him to manifest the Divine Wisdom and Power through them. Yea, such Men are worse than Thistles and Thorns that grow among fair Flowers, for they at least stand still and are quiet, whereas those Wranglers are like the ravenous Beasts and Birds of Prey, which fright the other Birds from singing and praising God.

178. In short, they are the Issue, Branches, or Sprouts of the Devil in the Anger of God, who, notwithstanding must by their very tormenting be made to serve the Lord; for by their plaguing and persecuting, they press out the Sap through the Essence of the Children of God, so that they move and stir themselves in the Spirit of God, with praying and continual fighting, in which Exercise of their Powers the Spirit of God moveth himself in them.

179. For thereby the Desire is exerted, and so the Children of God grow green, flourish, and bring forth Fruit; for the Children of God are manifested in Tribulation; as the Scripture saith, *When thou chastiseth them, they cry fervently to thee.*



The Eighth Chapter.

Wherein Christian Religion consisteth; and how Men should serve God and their Brethren.

180.  ALL Christian Religion wholly consisteth in this, to learn to know ourselves; whence we are come, and what we are; how we are gone forth from the Unity into Dissension, Wickedness, and Unrighteousness; how we have awakened and stirred up these Evils in us; and how we may be delivered from them again, and recover our original Blessedness.

181. *First*, How we were in the Unity, when we were the Children of God in *Adam* before he fell. *Secondly*, How we are now in Dissension and Dis-union, in Strife and Contrariety. *Thirdly*, Whither we go when we pass out of this corruptible Condition; whither with the immortal, and whither with the mortal Part.

182. And *Lastly*, How we come forth from Dis-union and Vanity, and enter again into that one Tree, Christ in us, out of which we all sprung in *Adam*. In these four Points all the necessary Knowledge of a Christian consisteth.

183. So that we need not strive about any Thing; we have no Cause of Contention with each other. Let every one only exercise himself in learning how he may enter again into the Love of God and his Brother.]

184. The Testaments of Christ are nothing else but a loving Bond or brotherly Covenant, wherewith God in Christ bindeth himself to us, and us to him. All teaching, willing, living, and doing, must imply, aim at, and refer to that. All teaching and doing otherwise, whatsoever it be, is *Babel* and a Fiction; a mere graven Image of Pride in unprofitable Judgings, a disturbing of the World, and an Hypocrisy of the Devil, wherewith he blindeth Simplicity.

185. Every Preacher void of the Spirit of God, who without Divine Knowledge, setteth himself up for a Teacher of Divine Things, pretending to serve God thereby, is false, and doth but serve the Belly, his Idol, and his own proud insolent Mind, in desiring to be honoured on that Account, and esteemed Holy, or a *Divine in Holy Orders*. He beareth an Office, to which he is set apart and chosen by the Children of Men, who do but flatter him, and for Favour have ordained him thereunto.

186. Christ said, *Whosoever entereth not by the Door, that is, through his Spirit, into the Sheepfold, but climbeth up some other Way, the same is a Thief and a Murderer, and the Sheep follow him not, for they know not his Voice.*

187. He hath not the Voice of the Spirit of God, but the Voice of his own Art and Learning only; the Man teacheth, and not the Spirit of God. But Christ saith, *Every Plant which my Heavenly Father hath not planted, shall be plucked up by the Roots.*

188. How then will he that is ungodly plant Heavenly Plants, when he hath no Seed alive in its Power in himself? Christ saith expressly, *The Sheep hear not his Voice, they follow him not.*

189. The written Word is but an Instrument whereby the Spirit leadeth us to itself within us. That Word which will teach, must be living in the literal Word. The Spirit of God must be in the literal Sound, or else none is a Teacher of God, but a mere Teacher of the Letter, a Knower of the History, and not of the Spirit of God in Christ.

190. All that Men will serve God with, must be done in Faith, *viz.* in the Spirit. It is the Spirit that maketh the Work perfect, and acceptable in the Sight of God. All that a Man undertaketh and doeth in Faith, he doth in the Spirit of God, which Spirit of God doth co-operate in the Work, and then it is acceptable to God. For he hath done it himself, and his Power and Virtue is in it: It is holy.

191. But whatsoever is done in *Self*, without Faith, is but a Figure and Shell, or Husk of a true Christian Work.

192. If thou servest thy Brother, and doest it but in Hypocrisy, and givest him unwillingly, then thou servest not God. For thy Faith proceedeth not from Love, nor entereth into Hope, in thy Gift. Indeed thou servest thy Brother, and he for his Part thanketh God and blesteth thee, but thou blestest not him. For thou givest him thy Gift with a grudging Spirit, which entereth not into the Spirit of God, into the Hope of Faith; therefore thy Gift is but half given. and thou hast but Half thy Reward for it.

193. The same is true of receiving a Gift. If any giveth in Faith, in Divine Hope, he blesteth his Gift by his Faith: But who so receiveth it unthankfully, and murmureth in his Spirit, he curseth it in the Use or Enjoyment of it. Thus it is that every one shall have his own; *Whatsoever he soweth, that shall he also reap.*

194. So likewise it is in the Office of teaching; *Whatsoever a Man soweth, that also he reapeth.* For if any Man sow good Seed from the Spirit of Christ, it sticketh in the good Heart, and bringeth forth good Fruit; but in the Wicked, who are not capable of receiving the good Seed, the Anger of God is stirred.

195. If any sow Contentions, Reproaches, and Misconstructions, all ungodly People receive that into them; which sticketh in them also, and bringeth forth Fruit accordingly, So that they learn thereby to despise, revile, slander, and misrepresent one another.

Out of which Root the great *Babel* is sprung and grown; wherein Men, from mere Pride and Strife, contend about the History, and the Justification of a poor Sinner in the Sight of God; thereby causing the simple to err and blaspheme, insomuch that one Brother revileth and curseth the other, and excommunicateth, or casteth him to the Devil, for the Sake of the History and Letter.

196. Such Railers and Revilers fear not God, but raise the great Building of Diffension. And seeing corrupt Lust lieth in all Men, in the earthly Flesh still, therefore they raise and awaken Abominations even in the simple Children of God, and make the People of God, as well as the Children of Iniquity, to blaspheme. And thus they become Master-Builders of the great *Babel* of the World, and are as useful in the Church, as a *fifth Wheel* in a *Waggon*; yea, what is worse than that, they erect the hellish Building too.

197 Therefore it is highly necessary for the Children of God to pray earnestly, that they may learn to know this false Building, and go forth from it with their Minds, and not help to build it up, and persecute their Fellow-Children of God. For by that Means they keep themselves back from the Heavenly Kingdom, and turn aside from the right Way.

198. According to the Saying of Christ to the Pharisees, *Woe unto you Pharisees; for you compass Sea and Land to make one Profelyte, and when he is one, you make him two-fold more the Child of Hell than yourselves.* Which is truly too much the Case with the modern Factions and Sects among these Cryers and Teachers of Strife.

199. I desire therefore, out of my Gifts which are revealed to me from God, that all the Children of God, who desire to be the true Members of Christ, be faithfully warned to depart from such abominable Contentions and bloody Firebrands, and to go forth from all Strife with their Brethren, and strive only after Love and Righteousness towards all Men.

200. For he that is a good Tree must bring forth good Fruits, and must sometimes suffer Swine to devour his Fruits, and yet must continue a good Tree still, and be always willing to work with God, and not suffer any Evil to overcome him. And then he standeth and groweth in the Field of God, and bringeth forth Fruit to be set upon God's Table, which he shall enjoy for ever. *Amen. All that hath Breath praise the Name of the Lord. Hallelujah.*

THE FOURTH BOOK.

A

DIALOGUE

BETWEEN

A SCHOLAR AND HIS MASTER,

CONCERNING

THE SUPERSENSUAL LIFE.

SHEWING

How the Soul may attain to *Divine Hearing* and *Vision*, and what its *Childship* in the *Natural* and *Supernatural Life* is; and how it passeth out of *Nature* into *God*, and out of *God* into *Nature* and *Self* again; also what its *Salvation* and *Perdition* are.

1 Cor. ii. 7, 8, 9, 10, 11, 12, 13, 14, 15.

We speak the hidden mystical Wisdom of God, which God ordained before the World unto our Glory: Which none of the Princes of this World knew: For had they known it, they would not have crucified the Lord of Glory. But, as it is written, Eye hath not seen, nor Ear heard, neither hath it entered into the Heart of Man to conceive the Things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: For the Spirit searcheth all Things, yea, the deep Things of God. For what Man knoweth the Things of a Man, save the Spirit of a Man which is in him? Even so the Things of God knoweth no Man, but the Spirit of God. Now we have received, not the Spirit of the World, but the Spirit which is of God; that we might know the Things that are freely given us of God. Which Things also we speak, not in the Words which Man's Wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual Things with spiritual. But the natural Man receiveth not the Things of the Spirit of God: For they are Foolishness unto him; neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth, or discerneth all Things.

OF
THE SUPERSENSUAL LIFE,

OR,

THE LIFE WHICH IS ABOVE SENSE.

IN

A DIALOGUE between a *Scholar* or *Disciple* and his *Master*.

Disciple. Master.

 HE *Disciple* said to his *Master* : Sir, How may I come to the *Supersensual Life*, so that I may see God, and may hear God speak ?
The *Master* answered and said : Son, when thou canst throw thyself into THAT, where no Creature dwelleth, though it be but for a Moment, then thou hearest what God speaketh.

Disciple.

Is that where no Creature dwelleth near at hand ; or is it afar off ?

Master.

It is *in thee*. And if thou canst, my Son, for a while but cease from all thy thinking and willing, then thou shalt hear the unspeakable Words of God.

Disciple.

How can I hear him speak, when I stand still from thinking and willing ?

Master.

When thou standest still from the thinking of Self, and the willing of Self ; “ When both thy Intellect and Will are quiet, and passive to the Impressions of the Eternal Word and Spirit ; and when thy Soul is winged up, and above that which is temporal, the outward Senses, and the Imagination being locked up by holy Abstraction,” then the Eternal Hearing, Seeing, and Speaking will be revealed in thee ; and so God heareth “ and seeth through thee,” being now the Organ of *his* Spirit ; and so God speaketh in thee, and whispereth to thy Spirit, and thy Spirit heareth his Voice.

Of the Supersensual Life.

Blessed art thou therefore if that thou canst stand still from Self-thinking and Self-willing, and canst stop the Wheel of thy Imagination and Senses; forasmuch as hereby thou mayest arrive at length to see the great Salvation of God, being made capable of all Manner of Divine Sensations and Heavenly Communications. Since it is nought indeed but thine own Hearing and Willing that do hinder thee, so that thou dost not see and hear God.

Disciple.

But wherewith shall I hear and see God, forasmuch as he is *above Nature and Creature*?

Master.

Son, when thou art *quiet* and *silent*, then art thou as God was before Nature and Creature; thou art that which God then was; thou art that whereof he made thy Nature and Creature: Then thou hearest and seest even with that wherewith God himself saw and heard in thee, before ever thine own Willing or thine own Seeing began.

Disciple.

What now hinders or keeps me back, so that I cannot come to *that*, wherewith God is to be seen and heard?

Master.

Nothing truly but thine own Willing, Hearing, and Seeing do keep thee back from it; and do hinder thee from coming to this Supersensual State. And it is because thou strivest so against *that*, out of which thou thyself art descended and derived, that thou thus breakest thyself off, with thine own Willing, from God's Willing, and with thine own Seeing from God's Seeing. In as much as in thine own Seeing thou dost see in thine own Willing only, and with thine own Understanding thou dost understand but in and according to this thine own Willing, as the same stands divided from the Divine Will. This thy Willing moreover stops thy Hearing, and maketh thee deaf towards God, through thy own thinking upon terrestrial Things, and thy attending to that which is without thee; and so it brings thee into a Ground, where thou art laid hold on and captivated *in Nature*. And having brought thee hither, it overshadows thee with that which thou *willest*; it binds thee with thine own Chains, and it keeps thee in thine own dark Prison which thou makest for thyself; so that thou canst not go out thence, or come to that State which is Supernatural and Supersensual.

Disciple.

But being I am *in Nature*, and thus bound, as with my own Chains, and by my own *natural* Will; pray be so kind, Sir, as to tell me, how I may come *through Nature* into the supersensual and supernatural Ground, without the destroying of Nature?

Master.

Three Things are requisite in order to this. The *First* is, Thou must resign up thy Will to God; and must sink thyself down to the Dust in his Mercy. The *Second* is, Thou must hate thy *own* Will, and forbear from doing that to which thy own Will doth drive thee. The *Third* is, Thou must bow thy Soul under the Cross, heartily submitting thyself to it, that thou mayest be able to bear the Temptations of Nature and Creature. And if thou dost thus, know that God will speak into thee, and will bring thy resigned Will into himself, in the supernatural Ground; and then thou shalt hear, my Son, what the Lord *speaketh in thee*.

Disciple.

This is a hard Saying, Master; for I must forsake the World, and my Life too, if I should do thus.

Master.

Be not discouraged hereat. If thou forsakest the World, then thou comest into that out of which the World is made; and if thou lovest thy Life, then thy Life is in that, for whose Sake thou forsakest it. Thy Life is in God, from whence it came into the Body; and as thou comest to have thine own Power faint and weak and dying, the Power of God will then work in thee and through thee.

Disciple.

Nevertheless as God hath created Man in and for the natural Life, to rule over all Creatures on Earth, and to be a Lord over all Things in this World, it seems not to be at all unreasonable, that Man should therefore possess this World, and the Things therein for his own.

Master.

If thou rulest over all Creatures but *outwardly*, there cannot be much in that. But if thou hast a Mind to possess all Things, and to be a Lord indeed over all Things in this World, there is quite another Method to be taken by thee.

Disciple.

Pray, how is that? And what Method must I take, whereby to arrive at this Sovereignty?

Master.

Thou must learn to distinguish well betwixt the *Thing*, and that which only is an *Image* thereof; betwixt that Sovereignty which is *substantial*, and in the inward Ground or Nature, and that which is *imaginary*, and in an *outward* Form, or Semblance; betwixt that which is properly *Angelical*, and that which is no more than *bestial*. If thou rulest now over the Creatures externally only, and not from the right *internal* Ground of thy renewed Nature; then thy Will and ruling is verily in a *bestial* Kind or Manner, and thine at best is but a Sort of *imaginary* and transitory Government, being void of that which is substantial and permanent, the which only thou art to desire and press after. Thus by thy outwardly lording it over the Creatures, it is most easy for thee to lose the Substance and the Reality, while thou hast nought remaining but the Image or Shadow only of thy first and original Lordship; wherein thou art made capable to be again invested, if thou beest but wise, and takest thy Investiture from the supreme Lord in the right Course and Manner. Whereas by thy willing and *ruling* thus after a *bestial* Manner, thou bringest also thy Desire into a *bestial* Essence, by which Means thou becomest infected and captivated therein, and gettest therewith a bestial Nature and Condition of Life. But if thou shalt have put off the bestial and *ferine* Nature, and if thou hast left the *imaginary* Life, and quitted the low imaged Condition of it; then art thou come into the *super-imaginarieness*, and into the *intellectual* Life, which is a State of living *above* Images, Figures and Shadows: And so thou rulest over all Creatures, being re-united with thine Original, in that very Ground or Source, out of which they were and are created; and henceforth nothing on Earth *can hurt thee*. For thou art like all Things; and nothing is *unlike* thee.

Of the Supersensual Life.

Disciple.

O loving Master, pray teach me how I may come the shortest Way to be like unto All Things.

Master.

With all my Heart. Do but think on the Words of our Lord Jesus Christ, when he said, *Except ye be converted, and become as little Children, ye shall not enter into the Kingdom of Heaven.* There is no shorter Way than this; neither can there be a better Way found. Verily, Jesus saith unto thee, Unless thou turn and become as a Child, hanging upon him for All Things, thou shalt not see the Kingdom of God. This do, and nothing shall hurt thee; for thou shalt be at Friendship with all the Things that are, as thou dependest on the Author and Fountain of them, and becomest like him, by such Dependence, and by the Union of thy Will with his Will. But mark what I have further to say; and be not thou startled at it, though it may seem hard for thee at first to conceive. If thou wilt be like All Things, thou must forsake All Things; thou must turn thy Desire away from them All, and not desire or hanker after any of them; thou must not extend thy Will to possess that for thy own, or as thine own, which is *Something*, whatsoever that Something be. For as soon as ever thou takest *Something* into thy Desire, and receivest it into thee for thine own, or in *Propriety*, then this very Something (of what Nature soever it is) is the same with thyself; and this worketh with thee in thy Will, and thou art thence bound to protect it, and to take Care of it, even as of thy own Being. But if thou dost receive *no Thing* into thy Desire, then thou art free from All Things, and rulest over all Things at once, as a Prince of God. For thou hast received nothing for thine own, and art nothing to all Things; and all Things are as nothing to thee. Thou art as a Child, which understands not what a Thing is; and though thou dost perhaps understand it, yet thou understandest it without mixing with it, and without sensibly affecting or touching thy Perception, even in that Manner wherein God doth rule and see all Things; he comprehending All, and yet nothing comprehending him.

Disciple.

Ah! How shall I arrive at this Heavenly Understanding, at this Sight of All Things in God, at this pure and naked Knowledge which is abstracted from the Senses; at this Light above Nature and Creature; and at this Participation of the Divine Wisdom, which oversees all Things, and governs through all intellectual Beings? For, alas, I am touched every Moment by the Things which are about me; and overshadowed by the Clouds and Fumes which rise up out of the Earth. I desire therefore to be taught, if possible, how I may attain such a State and Condition as no Creature may be able to touch me to hurt me; and how my Mind, being purged from sensible Objects and Things, may be prepared for the Entrance and Habitation of the Divine Wisdom in me?

Master.

Thou desirest that I would teach thee how thou art to attain it; and I will direct thee to our Master, from whom I have been taught it, that thou mayest learn it thyself from him, who alone teacheth the Heart. Hear thou him. Wouldest thou arrive at this; wouldest thou remain untouched by Sensibles; wouldest thou behold Light in the very Light of God, and see all Things thereby; then consider the Words of Christ, who is that Light, and who is the Truth. O consider now his Words, who said, *Without me ye can do nothing*, John xix. 5. and defer not to apply thyself unto him, who is the *Strength* of thy Salvation, and the *Power* of thy Life; and with whom thou canst do all Things, by the Faith which he worketh in thee. But unless thou wholly givest thyself up to the

Life of our Lord Jesus Christ, and resignest thy Will wholly to him, and desirest nothing and willest nothing without him, thou shalt never come to such a Rest as no Creature can disturb. Think what thou pleasest, and be never so much delighted in the Activity of thine own Reason, thou shalt find that in thine own Power, and without such a total Surrender to God, and to the Life of God, thou canst never arrive at such a Rest as this, or the true Quiet of the Soul, wherein no Creature can molest thee, or so much as touch thee. Which when thou shalt, by Grace, have attained to, then with thy *Body* thou art in the *World*, as in the Properties of outward Nature; and with thy *Reason*, under the *Cross* of our Lord Jesus Christ; but with thy *Will* thou walkest in *Heaven*, and art at the End *from* whence all Creatures are proceeded forth, and *to* which they return again. And then thou canst in this END, which is the same with the BEGINNING, behold all Things outwardly with *Reason*, and inwardly with the *Mind*; and so mayest thou rule in all Things and over all Things, with Christ; unto whom all Power is given both in Heaven and on Earth.

Disciple.

O Master, the Creatures which live in me do withhold me, that I cannot so wholly yield and give up myself as I willingly would. What am I to do in this Case?

Master.

Let not this trouble thee. Doth thy Will go forth from the Creatures? Then the Creatures are forsaken in thee. They are in the World; and thy Body, which is in the World, is with the Creatures. But spiritually thou walkest with God, and conversest in Heaven; being in thy Mind redeemed from Earth, and separated from Creatures, to live the Life of God. And if thy Will thus leaveth the Creatures, and goeth forth from them, even as the Spirit goeth forth from the Body at Death; then are the Creatures dead in it, and do live only in the Body in the World. Since if thy Will do not bring itself into them, they cannot bring themselves into it, neither can they by any Means touch the Soul. And hence St. Paul saith, *Our Conversation is in Heaven*; and also, *Ye are the Temple of God, and the Spirit of God dwelleth in you*. So then true Christians are the very Temples of the Holy Ghost, who dwelleth in them; that is, the Holy Ghost dwelleth in the Will, and the Creature dwelleth in the Body.

Disciple.

If now the Holy Spirit doth dwell in the Will of the Mind, how ought I to keep myself so that he depart not from me again?

Master.

Mark, my Son, the Words of our Lord Jesus Christ; *If ye abide in my Words*, then my Words abide in you. If thou abidest with thy Will, in the Words of Christ; then his Word and Spirit abideth in thee, and all shall be done for thee that thou canst ask of him. But if thy Will goeth into the Creature, then thou hast broken off thereby thyself from him: And then thou canst not any otherwise keep thyself but by abiding continually in the most resigned Humility, and by entering into a constant Course of Penitence, wherein thou wilt be always grieved at thine own creaturely, and that Creatures do live still in thee, that is, in thy bodily Appetite. If thou dost thus, thou standest in a *daily dying* from the Creatures, and in a *daily ascending* into Heaven in thy Will; which Will is also the Will of thy Heavenly Father.

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Disciple.

O my loving Master, pray teach me how I may come to such a constant Course of holy Penitence, and to such a daily dying from all creaturely Objects; for how can I abide continually in Repentance?

Master.

When thou leavest that which loveth thee, and lovest that which hateth thee; then thou mayest abide continually in Repentance.

Disciple.

What is it that I must thus leave?

Master.

All Things that love and entertain thee, because thy Will loves and entertains them: All Things that please and feed thee, because thy Will feeds and cherishes them: All Creatures in Flesh and Blood; in a Word, all Visibles and Sensibles, by which either the Imagination or sensitive Appetite in Men are delighted and refreshed. These the Will of thy Mind, or thy supreme Part must leave and forsake; and must even account them all its Enemies. This is the leaving of what loves thee. And the loving of what hates thee, is the embracing the Reproach of the World. Thou must learn then to love the Cross of the Lord Jesus Christ, and for his Sake to be pleased with the Reproach of the World which hates thee and derides thee; and let this be thy daily Exercise of Penitence to be crucified to the World, and the World to thee. And so thou shalt have continual Cause to hate thyself *in the Creature*, and to seek the Eternal Rest which is *in Christ*. To which Rest thou having thus attained, thy Will may therein safely rest and repose itself, according as thy Lord Christ hath said: In me ye may have Rest, but in the World ye shall have Anxiety: In me ye may have Peace, but in the World ye shall have Tribulation.

Disciple.

How shall I be now able to subsist in this Anxiety and Tribulation arising from the World, so as not to lose the Eternal Peace, or not enter into this Rest? And how may I recover myself in such a Temptation as this is, by not sinking under the World, but rising above it by a Life that is truly heavenly and Supersensual?

Master.

If thou dost once every Hour throw thyself by Faith beyond all Creatures, beyond and above all sensual Perception and Apprehension, yea, above Discourse and Reasoning into the abyssal Mercy of God, into the Sufferings of our Lord, and into the Fellowship of his interceding, and yieldest thyself fully and absolutely thereinto; then thou shalt receive Power from above to rule over Death, and the Devil, and to subdue Hell and the World under thee: And then thou mayest subsist in all Temptations, and be the brighter for them.

Disciple.

Blessed is the Man that arriveth to such a State as this. But, alas! poor Man that I am, how is this possible as to me? And what, O my Master, would become of me, if I should ever attain with my Mind to that, where no Creature is? Must I not cry out, *I am undone!*

Master.

Son, why art thou so dispirited? Be of good Heart still; for thou mayest certainly yet attain to it. Do but believe, and all Things are made possible to thee. If it were

that thy Will, O thou of little Courage, could break off itself for one Hour, or even but for one half Hour, from all Creatures, and plunge itself into That where no Creature is, or can be; presently it would be penetrated and clothed upon with the supreme Splendour of the Divine Glory, would taste in itself the most sweet Love of Jesus, the Sweetness whereof no Tongue can express, and would find in itself the unspcakble Words of our Lord concerning his *great Mercy*. Thy Spirit would then feel in itself the Cross of our Lord Jesus Christ to be very pleasing to it; and would thereupon love the Cross more than the Honours and Goods of the World.

Disciple.

This for the *Soul* would be exceeding well indeed: But what would then become of the *Body* seeing that it must of Necessity live in the *Creature*?

Master.

The Body would by this Means be put into the Imitation of our Lord Christ, and of his Body: It would stand in the Communion of that most blessed Body, which was the *true Temple* of the Deity; and in the Participation of all its gracious Effects, Virtues, and Influences. It would live in the Creature not of Choice, but only as it is *made subject unto Vanity*, and in the World, as it is placed therein by the Ordination of the Creator, for its Cultivation and higher Advancement; and as groaning to be delivered out of it in God's Time and Manner, for its Perfection and Resuscitation in Eternal Liberty and Glory, like unto the glorified Body of our Lord and his risen Saints.

Disciple.

But the Body being in its present Constitution, so *made subject to Vanity*, and living in a vain Image and creaturely Shadow, according to the Life of the undergraduated Creatures or Brutes, whose Breath goeth downwards to the Earth; I am still very much afraid thereof; lest it should continue to depress the Mind which is lifted up to God, by hanging as a dead Weight thereto; and go on to amuse and perplex the same, as formerly, with Dreams and Trifles, by letting in the Objects from without, in order to draw me down into the World and the Hurry thereof; where I would fain maintain my Conversation in Heaven, even while I am living in the World. What therefore must I do with this Body, that I may be able to keep up so desirable a Conversation; and not to be under any Subjection to it any longer?

Master.

There is no other Way for thee that I know, but to *present* the Body whereof thou complainest (which is the Beast to be sacrificed) a *living Sacrifice, holy and acceptable unto God*: And this shall be thy *rational Service*, whereby this thy Body will be put, as thou desirest, into the Imitation of Jesus Christ, who said, his Kingdom was not of this World. Be not thou then *conformed* to it, but be *transformed* by the renewing of thy Mind; which renewed Mind is to have Dominion over the Body, that so thou mayest prove, both in Body and Mind, what is the perfect Will of God, and accordingly perform the same with and by his Grace operating in thee. Whereupon the Body, or the *Animal Life* would, being thus offered up, begin to die, both from *without* and from *within*. From *without*, that is, from the Vanity and evil Customs and Fashions of the World: It would be an utter Enemy to all the Poms thereof, and to all the Gaudery, Pageantry, Pride, Ambition, and Haughtiness therein. From *within*, it would die as to all the Lusts and Appetites of the Flesh, and would get a Mind and Will wholly new, for its Government and Management; being now made subject to the Spirit, which would continually be directed to God, and so consequently that which is subject to it.

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And thus thy very Body is become the Temple of God and of his Spirit, in Imitation of thy Lord's Body.

Disciple.

But the World would hate it, and despise it for so doing; seeing it must hereby contradict the World, and must live and act quite otherwise than the World doth. This is most certain. And how can this then be taken?

Master.

It would not take that as any Harm done to it, but would rather rejoice that it is become worthy to be like unto the Image of our Lord Jesus Christ, being transformed from that of the World: And it would be most willing to bear that Cross after our Lord; merely that our Lord might bestow upon it the Influence of his sweet and precious Love.

Disciple.

I do not doubt but in some this may be even so. Nevertheless for my own Part, I am in a Straight betwixt two, not feeling yet enough of that blessed Influence upon me. O how willingly should my Body *bear that*, could this be safely depended upon by me, according to what is urged! Wherefore pardon me, loving Sir, in this one Thing, if my Impatience doth still further demand "what would become of it, if the Anger of God from within, and the wicked World also from without, should at once assault it, as "the same really happened to our Lord *Christ*?"

Master.

Be that unto it, even as unto our Lord Christ, when he was reproached, reviled and crucified by the World; and when the Anger of God so fiercely assaulted him for our Sake. Now what did he under this most terrible Assault both from without and from within? Why: He commended his Soul into the Hands of his Father, and so departed from the Anguish of this World into the Eternal Joy. Do thou likewise; and his Death shall be thy Life.

Disciple.

Be it unto me as unto the Lord Christ; and unto my Body as unto his; which into his Hands I have commended, and for the Sake of his Name do offer up, according to his revealed Will. Nevertheless I am desirous to know what would become of my Body in its pressing forth from the Anguish of this miserable World into the Power of the Heavenly Kingdom.

Master.

It would get forth from the Reproach and Contradiction of the World, by a Conformity to the Passion of Jesus Christ; and from the Sorrows and Pains in the Flesh, which are only the Effects of some sensible Impression of Things without, by a quiet Introversion of the Spirit, and secret Communion with the Deity manifesting itself for that End. It would penetrate into itself; it would sink into the *great Love of God*; it would be sustained and refreshed by the most sweet Name JESUS; and it would see and find within itself a *new World* springing forth as through the Anger of God, into the Love and Joy Eternal. And then should a Man wrap his Soul in this, even in the *great Love of God*, and clothe himself therewith as with a Garment; and should account thence all Things alike; because in the Creature he finds nothing that can give him *without God*, the least Satisfaction; and because also nothing of Harm can touch him more, while he remains in this Love, the which indeed is stronger than all Things, and makes a Man hence *invulnerable* both from *within* and *without*, by taking out the Sting and Poison of the Creatures, and destroying the Power of Death. And whether the Body

be in Hell or on Earth, all is alike to him; for whether it be there or here, his *Mind* is still in the greatest Love of God; which is no less than to say, that he is in *Heaven*.

Disciple.

But how would a Man's Body be maintained in the World; or how would he be able to maintain those that are his, if he should by such a Conversation incur the Displeasure of all the World?

Master.

Such a Man gets greater Favours than the World is able to bestow upon him. He hath God for his Friend; he hath all his Angels for his Friends: In all Dangers and Necessities these protect and relieve him; so that he need fear no Manner of Evil; no Creature can hurt him. *God is his Helper*; and that is sufficient. Also *God is his Blessing* in every Thing: And though sometimes it may seem as if God would not bless him, yet is this but for a Trial to him, and for the Attraction of the Divine Love; to the End he may more fervently pray to God, and commit all his Ways unto him.

Disciple.

He loses however by this all his good Friends; and there will be none to help him in his Necessity.

Master.

Nay, but he gets the Hearts of all his good Friends into his Possession, and loses none but his Enemies, who before loved his Vanity and Wickedness.

Disciple.

How is it that he can get his good Friends into his Possession?

Master.

He gets the very Hearts and Souls of all those that belong to our Lord Jesus to be his Brethren, and the Members of his own very Life. For all the Children of God are but ONE in Christ, which one is Christ *in All*: And therefore he gets them all to be his *Fellow Members* in the *Body of Christ*, whence they have all the same Heavenly Goods in common; and all live in one and the same Love of God, as the Branches of a Tree in one and the same Root, and spring all from one and the same Source of Life in them. So that he can have no Want of spiritual Friends and Relations, who are all rooted with him together in the Love which is from above; who are all of the same Blood and Kindred in Christ Jesus; and who are cherished all by the same quickening Sap and Spirit diffusing itself through them universally from the one true Vine, which is the Tree of Life and Love. These are Friends worth having; and though here they may be unknown to him, will abide his Friends beyond Death, to all Eternity. But neither can he want even outward natural Friends, as our Lord Christ when on Earth did not want such also. For though indeed the High-Priests and Potentates of the World could not have a Love to him, because they belonged not to him, neither stood in any Kind of Relation to him, as being not of this World; yet those loved him who were capable of his Love, and receptive of his Words. So in like Manner, those who love Truth and Righteousness will love that Man, and will associate themselves unto him, yea, though they may perhaps be outwardly at some Distance or seeming Disagreement, from the Situation of their worldly Affairs, or out of some certain Respects; yet in their Hearts they cannot but cleave to him. For though they be not yet actually incorporated into *one Body* with him, yet

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they cannot resist being of *one Mind* with him, and being united in Affection, for the great Regard they bear to the Truth, which shines forth in his Words and in his Life. By which they are made either his declared or his secret Friends; and he doth so get their Hearts, as they will be delighted above all Things in his Company, for the Sake thereof, and will court his Friendship, and will come unto him by Stealth, if openly they dare not, for the Benefit of his Conversation and Advice; even as *Nicodemus* did unto Christ, who came to him by Night, and in his Heart loved Jesus for the Truth's Sake, though outwardly he feared the World. And thus thou shalt have many Friends that are not known to thee; and some known to thee, who may not appear so before the World.

Disciple.

Nevertheless it is very grievous to be generally despised of the World, and to be trampled upon by Men as the very Offscouring thereof.

Master.

That which now seems so hard and heavy to thee, thou wilt yet hereafter be most of all in Love with.

Disciple.

How can it be that I should ever love that which hates me?

Master.

Though thou lovest the earthly Wisdom now, yet when thou shalt be clothed upon with the Heavenly Wisdom, then thou wilt see that all the Wisdom of the World is Folly; and wilt see also that the World hates not so much thee, as thine Enemy, which is the *mortal Life*. And when thou thyself shalt come to hate the Will thereof, by Means of an habitual Separation of thy Mind from the World, then thou also wilt begin to love that despising of the mortal Life, and the Reproach of the World for Christ's Sake. And so shalt thou be able to stand under every Temptation, and to hold out to the End by the Means hereof in a Course of Life above the World, and above Sense. In this Course thou wilt hate thyself; and thou wilt also love thyself; I say, love thyself, and that even more than ever thou didst yet.

Disciple.

But how can these two subsist together, that a Person should both *love* and *hate* himself?

Master.

In loving thyself, thou lovest not thyself *as thine own*; but *as given thee from the Love of God* thou lovest the Divine Ground in thee: By which and in which thou lovest the Divine Wisdom, the Divine Goodness, the Divine Beauty; thou lovest also by it God's Works of Wonders; and in this Ground thou lovest likewise thy Brethren. But in *hating thyself*, thou hatest only that which is *thine own*, and wherein the *Evil* sticks close to thee. And this thou dost, that so thou mayest wholly destroy that which thou callest *thine*; as when thou sayest I or MYSELF do this, or do that. All which is wrong, and a downright Mistake in thee; for nothing canst thou properly call *thine* but the *evil Self*, neither canst thou do any Thing of thyself that is to be accounted of. This *Self* therefore thou must labour wholly to destroy in thee, that so thou mayest become a Ground *wholly Divine*. There is, there can be no *Selfishness* in Love; they are opposite to each other. Love, that is, Divine Love (of which only we are now discoursing) hates all EGOTY, hates all that which we call I, or IHOO; hates all such Restrictions and

Confinements, even all that springs from a contracted Spirit, or this *evil Self-hood*, because it is an hateful and deadly Thing. And it is impossible that these two should stand together, or subsist in one Person; the one driving out the other by a Necessity of Nature. For *Love* possesses Heaven, and dwells in itself, which is dwelling in Heaven; but that which is called I, this vile Self-hood possesses the World and worldly Things; and dwells also in itself, which is dwelling in *Hell*, because this is the very Root of Hell itself. And therefore as Heaven rules the World, and as Eternity rules Time, even so ought Love to rule the natural temporal Life; for no other Method is there, neither can there be of attaining to that Life which is Supernatural and Eternal, and which thou so much desirest to be led into.

Disciple.

Loving Master, I am well content that this Love should rule in me over the natural Life, that so I may attain to that which is Supernatural and Superfensual; but pray tell me now, why must Love and Hatred, Friend and Foe thus be together? Would not Love alone be better? Wherefore, I say, are Love and Trouble thus joined?

Master.

If Love dwelt not in Trouble, it could have nothing to love: But its Substance which it loves, namely, the poor Soul, being in Trouble and Pain, it hath thence Cause to love this its *own Substance*, and to deliver it from Pain; that so itself may by it be again beloved. Neither could any one know what Love is, if there were no Hatred; or what Friendship is, if there were no Foe to contend with: Or in one Word, if Love had not something which it might love, and manifest the Virtue and Power of Love, by working out Deliverance to the Beloved from all Pain and Trouble.

Disciple.

Pray what is the Virtue, the Power, the Height and the Greatness of Love?

Master.

The Virtue of Love is NOTHING and ALL, or that *Nothing visible* out of which All Things proceed; its *Power* is through All Things; its *Height* is as high as God; its *Greatness* is as great as God. Its Virtue is the Principle of all Principles; its Power supports the Heavens and upholds the Earth; its Height is higher than the highest Heavens; and its Greatness is even greater than the very Manifestation of the Godhead in the glorious Light of the Divine Essence, as being infinitely capable of greater and greater Manifestations in all Eternity. What can I say more? Love is higher than the Highest. Love is greater than the Greatest. Yea, it is in a *certain Sense* greater than God; while yet in the *highest Sense* of all, God is LOVE, and Love is God. Love being the highest Principle, is the Virtue of all Virtues; from whence they flow forth. Love being the greatest Majesty, is the Power of all Powers, from whence they severally operate: And it is the Holy Magical Root, or Ghostly Power from whence all the Wonders of God have been wrought by the Hands of his elect Servants, in all their Generations successively. Whosoever finds it, finds *Nothing* and *All Things*.

Disciple.

Dear Master, pray tell me but how I may understand this.

Master.

First then, in that I said, *its Virtue is Nothing*, or *that Nothing* which is the Beginning of All Things, thou must understand it thus: When thou art gone forth wholly from

the Creature, and from that which is visible, and art become Nothing to all that is Nature and Creature, then thou art in that *Eternal One*, which is God himself: And then thou shalt perceive and feel in thy Interiour, the highest Virtue of Love. But in that I said, *Its Power is through All Things*, this is that which thou perceivest and findest in thy own Soul and Body experimentally, whenever this great Love is enkindled within thee; seeing that it will burn more than the Fire can do, as it did in the Prophets of old, and afterwards in the Apostles, when God conversed with them bodily, and when his Spirit descended upon them in the Oratory of *Zion*. Thou shalt then see also in all the Works of God, how Love hath poured forth itself into all Things, and penetrateth all Things, and is the most inward and most outward Ground in all Things: Inwardly in the Virtue and Power of every Thing; and outwardly in the Figure and Form thereof.

And in that I said, *Its Height is as high as God*; thou mayest understand this in thyself; forasmuch as it brings thee to be as high as God himself is, by being united to God: As may be seen by our beloved Lord Christ in our Humanity. Which Humanity Love hath brought up into the highest Throne, above all Angelical Principalities and Powers, into the very Power of the Deity itself.

But in that I also said, *Its Greatness is as great as God*, thou art hereby to understand, that there is a certain Greatness and Latitude of Heart in Love, which is inexpressible; for it enlarges the Soul as wide as the whole Creation of God. And this shall be truly experienced by thee, beyond all Words, when the Throne of Love shall be set up in thy Heart.

Moreover in that I said, *Its Virtue is the Principle of all Principles*, hereby it is given thee to understand, that Love is the *principiating Cause* of all created Beings, both spiritual and corporeal, by Virtue whereof the *second Causes* do move and act *occasionally*, according to certain Eternal Laws from the Beginning implanted in the very Constitution of Things thus originated. This Virtue which is in Love, is the very Life and Energy of all the Principles of Nature, superiour and inferiour: It reaches to all Worlds, and to all Manner of Beings in them contained, they being the Workmanship of Divine Love; and is the *first Mover*, and *first Moveable* both in Heaven above and in the Earth beneath, and in the Water under the Earth. And hence there is given to it the Name of the *Lucid Aleph*, or *Alpha*; by which is expressed the Beginning of the *Alphabet of Nature*, and of the *Book of Creation* and Providence, or the *Divine Archetypal Book*, in which is the Light of Wisdom, and the Source of all Lights and Forms.

And in that I said, *Its Power supports the Heavens*; by this thou wilt come to understand, that as the Heavens, visible and invisible, are originated from this great Principle, so are they likewise necessarily sustained by it; and that therefore if this should be but never so little withdrawn, all the Lights, Glories, Beauties, and Forms of the heavenly Worlds, would presently sink into Darkness and Chaos.

And whereas I further said, *that it upholds the Earth*; this will appear to thee no less evident than the former, and thou shalt perceive it in thyself by daily and hourly Experience; forasmuch as the Earth *without it*, even thy *own Earth* also, (that is, thy Body) would certainly be without Form and void. By the Power thereof the Earth hath been thus long upheld, notwithstanding a foreign usurped Power introduced by the Folly of Sin: And should this but once fail or recede, there could no longer be either Vegetation or Animation upon it; yea, the very Pillars of it be overthrown quite, and the Band of Union, which is that of Attraction or Magnetism, called the *Centripetal Power*, being broken and dissolved, all must thence run into the utmost Disorder, and falling away as into Shivers, would be dispersed as loose Dust before the Wind.

But in that I said, *Its Height is higher than the highest Heavens*; this thou mayest also understand within thyself: For shouldst thou ascend in Spirit through all the Orders of Angels and heavenly Powers, yet the Power of Love still is undeniably superiour to them

all. And as the Throne of God, who sits upon the Heaven of Heavens, is higher than the highest of them, even so must Love also be, which fills them all, and comprehends them all.

And whereas I said of the *Greatness* of Love, that it is *greater than the very Manifestation of the Godhead in the Light of the Divine Essence*; that is also true: For Love enters even into that where the Godhead is not manifested in this glorious Light, and where God may be said not to dwell. And entering thereinto, Love begins to manifest to the Soul the Light of the Godhead; and thus is the Darkneſs broken through, and the Wonders of the new Creation ſucceſſively manifested.

Thus ſhalt thou be brought to underſtand really and fundamentally, what is the Virtue and Power of Love, and what the Height and Greatneſs thereof is; how that it is indeed the *Virtue of all Virtues*, though it be inviſible, and as a *Nothing* in Appearance, inasmuch as it is the Worker of all Things, and a powerful *vital Energy* paſſing through all Virtues and Powers natural and ſupernatural; and the *Power of all Powers*, nothing being able to let or obſtruct the *Omnipotence* of Love, or to reſiſt its invincible penetrating Might, which paſſes through the whole Creation of God, inſpecting and governing all Things.

And in that I ſaid, *It is higher than the highest, and greater than the greatest*; thou mayeſt hereby perceive as in a Glimpſe, the ſupreme Height and Greatneſs of *Omnipotent Love*, which infinitely tranſcends all that human Senſe and Reaſon can reach to. The higheſt Archangels and the greateſt Powers of Heaven, are in Compariſon of it, but as Dwarfs. Nothing can be conceived higher and greater in God himſelf, by the very higheſt and greateſt of his Creatures. There is ſuch an Infinity in it, as comprehends and ſurpaſſes all the Divine Attributes.

But in that it was alſo ſaid, *Its Greatneſs is greater than God*; that likewiſe is very true in the Senſe wherein it was ſpoken: For Love, as I before obſerved, can there enter where God dwelleth not, ſince the moſt high God dwelleth not in Darkneſs, but in the Light; the helliſh Darkneſs being put under his Feet. Thus for Inſtance, when our beloved Lord Chriſt was in Hell, Hell was not the Manſion of God or of Chriſt; Hell was not God, neither was it with God, nor could it be at all with him; Hell ſtood in the Darkneſs and Anxiety of Nature, and no Light of the Divine Majeſty did there enter: God was not there; for he is not in the Darkneſs, or in the Anguiſh; but Love was there; and Love deſtroyed Death and conquered Hell. So alſo when thou art in Anguiſh or Trouble, which is *Hell within*, God is not the Anguiſh or Trouble; neither is he in the Anguiſh or Trouble; but his Love is there, and brings thee out of the Anguiſh and Trouble into God, leading thee into the Light and Joy of his Preſence. When God hides himſelf in thee, Love is ſtill there, and makes him manifeſt in thee. Such is the inconceivable Greatneſs and Largeneſs of Love; which will hence appear to thee as *great as God above Nature*, and *greater than God in Nature*, or as conſidered in his *maniſtative Glory*.

Laſtly, Whereas I alſo ſaid, *Whoſoever finds it, finds Nothing and All Things*; that is alſo certain and true. But how finds he *Nothing*? Why, I will tell thee how. He that findeth it, findeth a Supernatural *Supersensual Abyſs*, which hath no Ground or *Byſs* to ſtand on, and where there is no Place to dwell in; and he findeth alſo *Nothing* is like unto it, and therefore it may fitly be compared to *Nothing*; for it is deeper than any *Thing*, and is as *Nothing* with Reſpect to All Things, forasmuch as it is not comprehenſible by any of them. And becauſe it is *Nothing* reſpectively, it is therefore free from *All Things*; and is that only Good, which a Man cannot expreſs or utter what it is; there being *Nothing* to which it may be compared, to expreſs it by.

But in that I laſtly ſaid, *Whoſoever finds it, finds All Things*; there is nothing can be more true than this Aſſertion. It hath been the Beginning of All Things; and it ruleth

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All Things. It is also the End of All Things; and will thence comprehend All Things within its Circle. All Things are from it, and in it, and by it. If thou findest it, thou comest into that Ground from whence All Things are proceeded, and wherein they subsist; and thou art in it a KING over all the Works of God.

Here the Disciple was exceedingly ravished with what his Master had so wonderfully and surprizingly declared, and returned his most humble and hearty Thanks for that Light, which he had been an Instrument of conveying to him. But being desirous to hear further concerning these high Matters, and to know somewhat more particularly, he requested him, that he would give him Leave to wait on him the next Day again; and that he would then be pleased to shew him *how* and *where* he might find this which was so much beyond all Price and Value, and whereabout the Seat and Abode of it might be in human Nature; with the entire Process of the Discovery and bringing it forth to Light.

The Master said to him: This then we will discourse about at our next Conference, as God shall reveal the same to us by his SPIRIT, which is a Searcher of All Things. And if thou dost remember well what I answered thee in the Beginning, thou shalt soon come thereby to understand that hidden mystical Wisdom of God, which none of the Wise Men of the World know; and where the MINE thereof is to be found in thee, shall be given thee from above to discern. Be silent therefore in thy Spirit, and watch unto Prayer; that when we meet again To-morrow in the Love of Christ, thy Mind may be disposed for finding that noble Pearl, which to the World appears *Nothing*, but which to the Children of Wisdom is *All Things*.

D I A L O G U E I I.

A R G U M E N T.

HEREIN is described and set forth the Manner of passing the Gulf which divides betwixt the two Principles or States of Heaven and Hell: And it is particularly shewn how this Transaction is carried on in the Soul; what the Partition Wall therein is, which separates from God.

What the breaking down of this Partition Wall, and how effected; what the Centre of Light is, and the pressing into that Centre is; What the Light of God, and the Light of Nature are; how they are operative in their several Spheres, and how to be kept from interfering with each other; with some Account of the two Wills and their Contraposition in the Fallen State; of the Magical Wheel of the Will, and how the Motion thereof may be regulated; of the Eye in the Midst thereof, what the Right Eye is to the Soul, and what the Left is, but especially what the *Single Eye* is, and in what Manner it is to be obtained; of Purification from the Contagion of Matter; of the Destruction of Evil, and of the very Annihilation of it, by the Subsidence of the Will from its own Something into Nothing; of the Naked and Magical Faith, and the Attraction thereby of a certain Divine Substantiality and Vestment; how all consists in the Will, and proceeds but from *one Point*; where that Point is placed, and how it may be found out; and which is both the *safest* and *nearest* Way to attain to the high supersensual State, and the internal Kingdom of Christ, according to the true Heavenly Magia or Wisdom.

Disciple. Master.

THE *Disciple* being very earnest to be more fully instructed how he might arrive at the supersensual Life; and how, having found all Things, he might come to be a King over all God's Works; came again to his *Master* the next Morning, having watched the Night in Prayer, that he might be disposed to receive and apprehend the Instructions that should be given him by a Divine Irradiation upon his Mind. And the *Disciple* after a little Space of *Silence*, bowed himself, and thus brake forth:

Disciple.

O my *Master!* my *Master!* I have now endeavoured to recollect my Soul in the Presence of God, and to cast myself into that Deep where no Creature doth nor can dwell; that I might hear the Voice of my Lord speaking in me; and be initiated into that high Life, whereof I heard Yesterday such great and amazing Things pronounced. But, alas! I neither hear nor see as I should: There is still such a Partition Wall in me which beats back the Heavenly Sounds in their Passage, and obstructs the Entrance of that Light by which alone Divine Objects are discoverable, as till this be broken down, I can have but small Hopes, yea, even none at all, of arriving at those glorious Attainments which you pressed me to, or of entering into *that where no Creature dwells*, and which you call *Nothing* and *All Things*. Wherefore be so kind as to inform me what is required on my Part, that this Partition which hinders may be broken or removed.

Master.

This Partition is the Creaturely Will in thee: And this can be broken by nothing but by the Grace of Self-Denial, which is the Entrance into the true following of Christ; and totally removed by nothing but a perfect Conformity with the Divine Will.

Disciple.

But how shall I be able to *break* this Creaturely Will which is in me, and is at Enmity with the Divine Will? Or, what shall I do to follow Christ in so difficult a Path, and not to faint in a continual Course of Self-Denial and Resignation to the Will of God?

Master.

This is not to be done by thyself; but by the Light and Grace of God received into thy Soul, which will, if thou gainsay not, break the Darkness that is in thee, and melt down thine own Will, which worketh in the Darkness and Corruption of Nature, and bring it into the Obedience of Christ, whereby the Partition of the Creaturely Self is removed from betwixt God and thee.

Disciple.

I know that I cannot do it of myself: But I would fain learn, how I must receive this Divine Light and Grace into me, which is to do it for me, if I hinder it not my own self. What is then required of me in order to admit this Breaker of the Partition, and to promote the Attainment of the Ends of such Admission?

Master.

There is nothing more required of thee at first, than not to resist this Grace, which is manifested in thee; and nothing in the whole Process of thy Work, but to be obedient and passive to the *Light of God* shining through the Darkness of thy Creaturely Being, which comprehendeth it not, as reaching no higher than the *Light of Nature*.

Of the Superfensual Life.

Disciple.

But is it not for me to attain, if I can, both the Light of God, and the Light of the outward Nature too: And to make use of them both for the ordering my Life wisely and prudently?

Master.

It is right, I confess so to do. And it is indeed a Treasure above all earthly Treasures, to be possessed of the Light of God and Nature, operating in their Spheres; and to have both the Eye of Time and Eternity at once open together, and yet not to interfere with each other.

Disciple.

This is a great Satisfaction to me to hear; having been very uneasy about it for some Time. But how this can be without interfering with each other, there is the Difficulty: Wherefore fain would I know, if it were lawful, the Boundaries of the one and the other; and how both the Divine and the Natural Light may in their several Spheres respectively act and operate, for the Manifestation of the Mysteries of God and Nature, and for the Conduct of my outward and inward Life?

Master.

That each of these may be preserved distinct in their several Spheres, without confounding Things Heavenly and Things Earthly, or breaking the golden Chain of Wisdom, it will be necessary, my Child, in the first Place to wait for and attend the Supernatural and Divine Light, as that superiour Light appointed to govern the Day, rising in the true East, which is the Centre of Paradise; and in great Might breaking forth as out of the Darkness within thee, through a Pillar of Fire and Thunder-Clouds, and thereby also reflecting upon the inferiour Light of Nature a Sort of Image of itself, whereby only it can be kept in its due Subordination; that which is *below* being made subservient to that which is *above*; and that which is *without* to that which is *within*. Thus there will be no Danger of interfering; but all will go right, and every Thing abide in its proper Sphere.

Disciple.

Therefore without Reason or the Light of Nature be sanctified in my Soul, and illuminated by this superiour Light, as from the central East of the holy Light-World, by the Eternal and Intellectual Sun; I perceive there will be always some Confusion, and I shall never be able to manage aright either what concerneth Time or Eternity: But I must always be at a Loss, or break the Links of Wisdom's Chain.

Master.

It is even so as thou hast said. All is Confusion, if thou hast no more but the dim Light of Nature, or un sanctified and un regenerated Reason to guide thee by; and if only the Eye of Time be opened in thee, which cannot pierce beyond its own Limit. Wherefore seek the Fountain of Light, waiting in the deep Ground of thy Soul for the rising there of the Sun of Righteousness, whereby the Light of Nature in thee, with the Properties thereof, will be made to shine seven Times brighter than ordinary. For it shall receive the Stamp, Image, and Impression of the Superfensual and Supernatural; so that the sensual and rational Life will hence be brought into the most perfect Order and Harmony.

Disciple.

But how am I to wait for the rising of this glorious Sun, and how am I to seek in the Centre, this Fountain of Light, which may enlighten me throughout, and bring all my Properties into perfect Harmony? I am in Nature, as I said before; and which Way shall I pass through Nature, and the Light thereof, so that I may come into that Supernatural and Supersensual Ground, whence this true Light, which is the Light of Minds, doth arise; and this, without the Destruction of my Nature, or quenching the Light of it, which is my—Reason?

Master.

Cease but from thine own Activity, stedfastly fixing thine Eye upon *one Point*, and with a strong Purpose relying upon the promised Grace of God in Christ, to bring thee out of thy Darknefs into his marvellous Light. For this End gather in all thy Thoughts, and by Faith press into the Centre, laying hold upon the Word of God, which is infallible, and which hath called thee. Be thou then obedient to this Call; and be silent before the Lord, sitting alone with him in thy inmost and most hidden Cell, thy Mind being centrally united in itself, and attending his Will in the Patience of Hope. So shall thy Light break forth as the Morning; and after the rednefs thereof is passed, the Sun himself, which thou waitest for, shall arise unto thee, and under his most healing Wings thou shalt greatly rejoice; ascending and descending in his bright and salutiferous Beams. Behold this is the true Supersensual Ground of Life.

Disciple.

I believe it indeed to be even so. But will not this destroy Nature? Will not the Light of Nature in me be extinguished by this greater Light? Or, must not the outward Life hence perish, with the earthly Body which I carry?

Master.

By no Means at all. It is true, the evil Nature will be destroyed by it; but by the Destruction thereof you can be no Loser, but very much a Gainer. The Eternal Band of Nature is the same afterward as before; and the Properties are the same. So that Nature hereby is only advanced and meliorated; and the Light thereof, or human Reason, by being kept within its due Bounds, and regulated by a superiour Light, is only made useful.

Disciple.

Pray therefore let me know how this inferiour Light ought to be used by me; how it is to be kept within its due Bounds; and after what Manner the superiour Light doth regulate it and ennoble it.

Master.

Know then, my beloved Son, that if thou wilt keep the Light of Nature within its own proper Bounds, and make use thereof in just Subordination to the Light of God; thou must consider that there are in thy Soul *two Wills*, an *inferiour Will*, which is for driving thee to Things without and below; and a *superiour Will*, which is for drawing to Things within and above. These two Wills are now set together, as it were Back to Back, and in a direct Contrariety to each other; but in the Beginning it was not so. For this Contraposition of the Soul in these two is no more than the Effect of the Fallen State; since before that they were placed one under the other, that is, the *superiour Will*

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Above, as the Lord, and the inferiour *Below*, as the Subject. And thus it ought to have continued. Thou must also further consider, that answering to these two Wills there are likewise *two Eyes* in the Soul, whereby they are *severally* directed; forasmuch as these Eyes are not united in one single View, but look quite contrary Ways at once. They are in a like Manner set one against the other, without a common Medium to join them. And hence, so long as this Double-fightedness doth remain, it is impossible there should be any Agreement in the Determination of this or that Will. This is very plain: And it sheweth the Necessity that this Malady, arising from the Dis-union of the Rays of Vision, be some Way remedied and redressed, in order to a true Discernment in the Mind. Both these Eyes therefore must be made to unite by a Concentration of Rays; there being nothing more dangerous than for the Mind to abide thus in the Duplicity, and not to seek to arrive at the Unity. Thou perceivest, I know, that thou hast two Wills in thee, one set against the other, the superiour and the inferiour; and that thou hast also two Eyes within, one against another; whereof the one Eye may be called the *Right Eye*, and the other the *Left Eye*. Thou perceivest too, doubtless, that it is according to the Right Eye that the Wheel of the superiour Will is moved; and that it is according to the Motion of the Left Eye, that the contrary Wheel in the lower is turned about.

Disciple.

I perceive this, Sir, to be very true; and this it is which causeth a continual Combat in me, and createth to me greater Anxiety than I am able to express. Nor am I unacquainted with the Disease of my own Soul, which you have so clearly declared. Alas! I perceive and lament this Malady, which so miserably disturbeth my Sight; whence I feel such irregular and convulsive Motions drawing me on this Side and that Side. The Spirit seeth not as the Flesh seeth; neither doth, or can the Flesh see, as the Spirit seeth. Hence the Spirit willetth against the Flesh; and the Flesh willetth against the Spirit in me. This hath been my hard Case. And how shall it be remedied? O how may I arrive at the Unity of Will, and how come into the Unity of Vision!

Master.

Mark now what I say: The Right Eye looketh forward in thee into Eternity. The Left Eye looketh backward in thee into Time. If now thou sufferest thyself to be always looking into Nature, and the Things of Time, and to be leading the Will, and to be seeking somewhat for itself in the Desire, it will be impossible for thee ever to arrive at the Unity, which thou wishest for. Remember this; and be upon thy watch. Give not thy Mind leave to enter into, nor to fill itself with, that which is without thee; neither look thou backward upon thyself; but quit thyself, and look forward upon Christ. Let not thy Left Eye deceive thee, by making continually one Representation after another, and stirring up thereby an earnest Longing in the Self-Propriety; but let thy Right Eye command back this Left, and attract it to thee, so that it may not gad abroad into the Wonders and Delights of Nature. Yea, it is better to pluck it quite out, and to cast it from thee, than to suffer it to proceed forth without Restraint into Nature, and to follow its own Lusts: However there is for this no Necessity, since both Eyes may become very useful, if ordered aright; and both the Divine and natural Light may in the Soul subsist together, and be of mutual Service to each other. But never shalt thou arrive at the Unity of Vision or Uniformity of Will, but by entering fully into the Will of our Saviour Christ, and therein bringing the Eye of Time into the Eye of Eternity; and then descending by Means of this united through the Light of God into the Light of Nature.

Disciple.

So then if I can but enter into the Will of my Lord, and abide therein, I am safe, and may both attain to the Light of God in the Spirit of my Soul, and see with the Eye of God, that is, the Eye of Eternity in the Eternal Ground of my Will; and may also at the same Time enjoy the Light of this World nevertheless; not degrading, but adorning the Light of Nature; and beholding as with the Eye of Eternity Things Eternal, so with the Eye of Nature Things natural, and both contemplating therein the Wonders of God, and sustaining also thereby the Life of my outward Vehicle or body.

Master.

It is very right. Thou hast well understood; and thou desirest now to enter into the Will of God, and to abide therein as in the Supersensual Ground of Light and Life, where thou mayest in his Light behold both Time and Eternity, and bring all the Wonders created of God for the exterior into the interior Life, and so eternally rejoice in them to the Glory of Christ; the Partition of thy Creaturely Will being broken down, and the Eye of thy Spirit simplified in and through the Eye of God manifesting itself in the Centre of thy Life. Let this be so now; for it is God's Will.

Disciple.

But it is very hard to be always looking forwards into Eternity; and consequently to attain to this *single Eye*, and *Simplicity of Divine Vision*. The Entrance of a Soul naked into the Will of God, shutting out all Imaginations and Desires, and breaking down the strong Partition which you mention, is indeed somewhat very terrible and shocking to human Nature, as in its present State. O what shall I do, that I may reach this which I so much long for?

Master.

My Son, let not the Eye of Nature with the Will of the Wonders depart from that Eye which is introverted into the Divine Liberty, and into the Eternal Light of the holy Majesty: But let it draw to thee those Wonders by Union with that heavenly internal Eye, which are externally wrought out and manifested in visible Nature. For while thou art in the World, and hast an honest Employment, thou art certainly by the Order of Providence obliged to labour in it, and to finish the Work given thee, according to thy best Ability, without repining in the least; seeking out and manifesting for God's Glory, the Wonders of Nature and Art. Since let the Nature be what it will, it is all the Work and Art of God: And let the Art also be what it will, it is still God's Work; and his Art, rather than any Art or Cunning of Man. And all both in Art and Nature serveth but abundantly to manifest the wonderful Works of God; that he for all, and in all may be glorified. Yea, all serveth, if thou knowest rightly how to use them, but to recollect thee more inwards, and to draw thy Spirit into that majestic Light, wherein the original Patterns and Forms of Things visible are to be seen. Keep therefore in the Centre, and stir not out from the Presence of God revealed within thy Soul; let the World and the Devil make never-so great a Noise and Bustle to draw thee out, mind them not; they cannot hurt thee. It is permitted to the Eye of thy Reason to seek Food, and to thy Hands, by their Labour, to get Food for the terrestrial Body: But then this Eye ought not with its Desire to enter into the Food prepared, which would be Covetousness; but must in Resignation simply bring it before the Eye of God in thy Spirit, and then thou must seek to place it close to this very Eye, without letting it go. Mark this Lesson well.

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Let the Hands or the Head be at Labour, thy Heart ought nevertheless to rest in God. God is a Spirit; dwell in the Spirit, work in the Spirit, pray in the Spirit, and do every Thing in the Spirit; for remember thou also art a Spirit, and thereby created in the Image of God: Therefore see thou attract not in thy Desire *Matter* unto thee, but as much as possible abstract thyself from all Matter whatever; and so, standing in the Centre, present thyself as a naked Spirit before God, in Simplicity and Purity; and be sure thy Spirit draw in nothing but Spirit.

Thou wilt yet be greatly enticed to draw Matter, and to gather that which the World calls *Substance*, thereby to have somewhat visible to trust to: But by no Means consent to the Tempter, nor yield to the Lustings of thy Flesh against the Spirit. For in so doing thou wilt infallibly obscure the Divine Light in thee; thy Spirit will stick in the dark covetous Root, and from the fiery Source of thy Soul will it blaze out in Pride and Anger; thy Will shall be chained in Earthliness, and shall sink through the Anguish into Darkness and Materiality; and never shalt thou be able to reach the still Liberty, or to stand before the Majesty of God. Since this is opening a Door for him who reigneth in the *Corruption of Matter*, possibly the Devil may roar at thee for this Refusal; because nothing can vex him worse than such a silent Abstraction of the Soul, and Controversion thereof to the Point of Rest from all that is worldly and circumferential: But regard him not; neither admit the least Dust of that Matter into which he may pretend any Claim to. It will be all *Darkness* to thee, as much *Matter* as is drawn in by the Desire of thy Will: It will darken God's Majesty to thee; and will close the seeing Eye, by hiding from thee the Light of his beloved Countenance. This the Serpent longeth to do; but in vain, except thou permittest thy *Imagination*, upon his Suggestion, to receive in the alluring Matter; else he can never get in. Behold then, if thou desirest to see God's Light in thy Soul, and be divinely illuminated and conducted, this is the short Way that thou art to take; not to let the Eye of thy Spirit enter into Matter, or fill itself with any Thing whatever, either in Heaven or Earth; but to let it enter by a *naked Faith* into the Light of the Majesty; and so receive by *pure Love* the Light of God, and attract the Divine Power into itself, putting on the Divine Body, and growing up in it to the full Maturity of the Humanity of Christ.

Disciple.

As I said before, so I say again, this is very hard. I conceive indeed well enough that my Spirit ought to be free from the Contagion of Matter, and wholly empty, that it may admit into it the Spirit of God. Also, that this Spirit will not enter, but where the Will entereth into *Nothing*, and resigneth itself up in the *Nakedness of Faith*, and in the *Purity of Love*, to its Conduet; feeding magically upon the *Word* of God, and clothing itself thereby with a *Divine Substantiality*. But, alas, how hard is it for the Will to *sink* into nothing, to *attract* nothing, to *imagine* nothing!

Master.

Let it be granted that it is so. Is it not surely worth thy while, and all that thou canst ever do?

Disciple.

It is so, I must needs confess.

Master.

But perhaps it may not be so hard as at first it appeareth to be; make but the Tryal, and be in earnest. What is there required of thee, but to stand still, and see the Salvation of thy God? And couldst thou desire any Thing less? Where is the Hardship in this? Thou hast nothing to care for, nothing to desire in this Life, nothing to imagine

or attract: Thou needest only cast thy Care upon God, who careth for thee, and leave him to dispose of thee according to his Good Will and Pleasure, even as if thou hadst no Will at all in thee. For he knoweth what is best; and if thou canst but trust him, he will most certainly do better for thee, than if thou wert left to thine own Choice.

Disciple.

This I most firmly believe.

Master.

If thou believest, then go and do accordingly. *All* is in the *Will*, as I have shewn thee. When the Will imagineth after *somewhat*, then entereth it into that somewhat, and this somewhat taketh presently the Will into itself, and *overcloudeth* it, so as it can have no Light, but must dwell in Darknes, unless it return back out of that somewhat into *nothing*. But when the Will imagineth or lusteth after nothing, then it entereth into nothing, where it receiveth the Will of God into itself, and so dwelleth in Light, and worketh all its Works in it.

Disciple.

I am now satisfied that the main Cause of any one's spiritual Blindnes, is his letting his Will into somewhat, or into that which he hath wrought, of what Nature soever it be, Good or Evil, and his setting his Heart and Affections upon the Work of his own Hands or Brain; and that when the earthly Body perisheth, then the Soul must be imprisoned in that very Thing which it shall have received and let in; and if the Light of God be not in it, being deprived of the Light of this World, it cannot but be found in a dark Prison.

Master.

This is a very precious Gate of Knowledge; I am glad thou takest it into such Consideration. The understanding of the whole Scripture is contained in it; and all that hath been written from the Beginning of the World to this Day, may be found herein, by him that having entered with his Will into Nothing, hath there found All Things, by finding God; from whom, and to whom, and in whom are All Things. By this Means thou shalt come to hear and see God; and after this earthly Life is ended, to see with the Eye of Eternity all the Wonders of God and of Nature, and more particularly those which shall be wrought by thee in the Flesh, or all that the Spirit of God shall have given thee to labour out for thyself and thy Neighbour, or all that the Eye of Reason enlightened from above, may at any Time have manifested to thee. Delay not therefore to enter in by this Gate, which if thou seest in the Spirit, as some highly favoured Souls have seen it, thou seest in the Supersensual Ground, *all that God is, and can do*; thou seest also *therewith*, as one hath said who was taken thereinto, *through Heaven, Hell, and Earth; and through the Essence of all Essences*. Whosoever findeth it, hath found all that he can desire. Here is the Virtue and Power of the Love of God displayed. Here is the Height and Depth; here is the Breadth and Length thereof manifested, as ever the Capacity of thy Soul can contain. By this thou shalt come into that Ground out of which all Things are originated, and in which they subsist; and in it thou shalt reign over all God's Works, as a Prince of God.

Disciple.

Pray tell me, dear Master, where dwelleth it *in Man*?

Master.

Where *Man dwelleth not*; there hath it its Seat in Man.

*Of the Supersensual Life.**Disciple.*

Where is that in a Man, where Man dwelleth not in himself?

Master.

It is the resigned Ground of a Soul, to which nothing cleaveth.

Disciple.

Where is the Ground in any Soul, to which there will nothing stick? Or, where is that which abideth and dwelleth not in something?

Master.

It is the Centre of Rest and Motion in the resigned Will of a truly contrite Spirit, which is crucified to the World. This Centre of the Will is impenetrable consequently to the World, the Devil, and Hell: Nothing in all the World can enter into it, or adhere to it, though never so many Devils should be in the Confederacy against it; because the Will is dead with Christ unto the World, but quickened with him in the Centre thereof, after his blessed Image. Here it is where Man dwelleth not; and where no *Self* abideth, or can abide.

Disciple.

O where is this naked Ground of the Soul void of all *Self*? And how shall I come at the hidden Centre where God dwelleth, and not Man? Tell me plainly, loving Sir, where it is, and how it is to be found of me, and entered into?

Master.

There where the Soul hath slain its own Will, and willeth no more any Thing as from itself, but only as God willeth, and as his Spirit moveth upon the Soul, shall this appear: Where the Love of *Self* is banished, there dwelleth the Love of God. For so much of the Soul's own Will as is dead unto itself, even so much Room hath the Will of God, which is his Love, taken up in that Soul. The Reason whereof is this: Where its own Will did before sit, there is now nothing; and where nothing is, there it is that the Love of God worketh alone.

Disciple.

But how shall I comprehend it?

Master.

If thou goest about to comprehend it, then it will fly away from thee; but if thou dost surrender thyself wholly up to it, then it will abide with thee, and become the Life of thy Life, and be natural to thee.

Disciple.

And how can this be without dying, or the whole Destruction of my Will?

Master.

Upon this entire Surrender and yielding up of thy Will, the Love of God in thee becometh the Life of thy Nature; it killeth thee not, but quickeneth thee, who art now dead to thyself in thine own Will, according to its proper Life, even the Life of God. And then thou livest, yet not to thy own Will; but thou livest to its Will; forasmuch as thy Will is henceforth become its Will. So then it is no longer thy Will, but the Will of God; no longer the Love of thyself, but the Love of God, which moveth and operateth in thee; and then, being thus comprehended in it, thou art dead indeed as to

thyself, but art alive unto God. So being dead thou livest, or rather God liveth in thee by his Spirit; and his Love is made to thee Life from the Dead. Never couldst thou with all thy seeking, have comprehended it; but it hath apprehended thee. Much less couldst thou have comprehended it: But now it hath comprehended thee; and so the Treasure of Treasures is found.

Disciple.

How is it that so few Souls do find it, when yet all would be glad enough to have it?

Master.

They all seek it in *somewhat*, and so they find it not: For where there is somewhat for the Soul to adhere to, there the Soul findeth but *that somewhat only*, and taketh up its Rest therein, until she seeth that it is to be found in nothing, and goeth out of the somewhat into nothing, even into that nothing out of which all Things may be made. The Soul here saith, "I have nothing, for I am utterly naked and stripped of every Thing: I can do nothing; for I have no Manner of Power, but am as Water poured out: I am nothing; for all that I am is no more than an Image of Being, and only God is to me I AM; and so sitting down in my own Nothingness, I give Glory to the Eternal Being, and will nothing of myself, that so God may will All in me, being unto me my God and All Things." Herein now it is that so very few find this most precious Treasure in the Soul, though every one would so fain have it; and might also have it, were it not for this *somewhat* in every one which letteth.

Disciple.

But if the Love should proffer itself to a Soul, could not that Soul find it, nor lay hold on it, without going for it into Nothing?

Master.

No verily. Men seek and find not, because they seek it not in the naked Ground where it lyeth; but in something or other where it never will be, neither can be. They seek it in their *own Will*, and they find it not. They seek it in their *Self-Desire*, and they meet not with it. They look for it in an *Image*, or in an *Opinion*, or in *Affection*, or a natural *Devotion* and *Fervour*, and they lose the Substance by thus hunting after a Shadow. They search for it in something sensible or imaginary, in somewhat which they may have a more peculiar natural Inclination for, and Adhesion to; and so they miss of what they seek, for Want of diving into the *Supersensual* and *Supernatural* Ground where the Treasure is hid. Now, should the Love graciously condescend to proffer itself to such as these, and even to present itself evidently before the Eye of their Spirit, yet would it find no Place in them at all, neither could it be held by them, or remain with them.

Disciple.

Why not, if the Love should be willing and ready to offer itself, and to stay with them.

Master.

Because the *Imaginariness* which is in their own Will hath set up itself in the Place thereof: And so this Imaginariness would have the Love in it; but the Love fleeth away, for it is its Prison. The Love may offer itself; but it cannot abide where the *Self-Desire* attracteth or imagineth. That Will which attracteth nothing, and to which nothing adhereth, is only capable of receiving it; for it dwelleth only in nothing, as I said, and therefore they find it not.

Of the Supersensual Life.

Disciple.

If it dwell only in nothing, what is now the Office of it in nothing ?

Master.

The Office of the Love here is to penetrate incessantly into something ; and if it penetrate into, and find a Place in something which is standing still and at Rest, then its Business is to take Possession thereof. And when it hath there taken Possession, then it rejoiceth therein with its flaming Love-Fire, even as the Sun doth in the visible World. And then the Office of it, is without Intermision to enkindle a Fire in this something, which may burn it up ; and then with the Flames thereof exceedingly to enflame itself, and raise the Heat of the Love-Fire by it, even seven Degrees higher.

Disciple.

O-loving Master, how shall I understand this ?

Master.

If it but once kindle a Fire within thee, my Son, thou shalt then certainly feel how it consumeth all that which it toucheth ; thou shalt feel it in the burning up thyself, and swiftly devouring all *Egoity*, or that which thou callest *I* and *Me*, as standing in a separate Root, and divided from the Deity, the Fountain of thy Being. And when this enkindling is made in thee, then the Love doth so exceedingly rejoice in thy Fire, as thou wouldst not for all the World be out of it ; yea, wouldst rather suffer thyself to be killed, than to enter into *thy something* again. This Fire now must grow hotter and hotter, till it shall have perfected its Office with respect to thee, and therefore wilt not give over, till it come to the seventh Degree. Its Flame hence also will be so very great, that it will never leave thee, though it should even cost thee thy temporal Life ; but it would go with thee in its sweet loving Fire into Death ; and if thou wentest also into Hell, it would break Hell in Pieces also for thy Sake. Nothing is more certain than this ; for it is stronger than Death and Hell.

Disciple.

Enough, my dearest Master, I can no longer endure that any Thing should divert me from it. But how shall I find the nearest Way to it ?

Master.

Where the Way is hardest, there go thou ; and what the World casteth away, that take thou up. What the World doth, that do thou not ; but in all Things walk thou contrary to the World. So thou comest the nearest Way to that which thou art seeking.

Disciple.

If I should in all Things walk contrary to other People, I must needs be in a very unquiet and sad State ; and the World would not fail to account me for a Madman.

Master.

I bid thee not, Child, to do Harm to any one, thereby to create to thyself any Misery or Unquietness. This is not what I mean by walking contrary in every Thing to the World. But because the World, as the World, loveth only Deceit and Vanity, and walketh in false and treacherous Ways ; thence, if thou hast a Mind to act a clean contrary

Part to the Ways thereof, without any Exception or Reserve whatsoever, walk thou only in the right Way, which is called the *Way of Light*, as that of the World is properly the *Way of Darknes*. For the right Way, even the Path of Light, is contrary to all the Ways of the World.

But whereas thou art afraid of creating to thyself hereby Trouble and Inquietude, that indeed, will be so according to the Flesh. In the World thou must have Trouble; and thy Flesh will not fail to be unquiet, and to give thee Occasion of continual Repentance. Nevertheless in *this very Anxiety* of Soul, arising either from the World or the Flesh, the Love doth most *willingly enkindle* itself, and its cheering and conquering Fire is but made to blaze forth with greater Strength for the Destruction of that Evil. And whereas thou dost also say, that the World will for this esteem thee mad; it is true the World will be apt enough to censure thee for a Madman in walking contrary to it: And thou art not to be surprized if the Children thereof laugh at thee, calling thee silly Fool. For the Way to the Love of God is Folly to the World, but is Wisdom to the Children of God. Hence, whenever the World perceiveth this holy Fire of Love in God's Children, it concludeth immediately that they are turned Fools, and are *besides themselves*. But to the Children of God, that which is despised of the World is the greatest Treasure; yea, so great a Treasure it is, as no Life can express, nor Tongue so much as name what this enflaming, all-conquering Love of God is. It is brighter than the Sun; it is sweeter than any Thing that is called sweet; it is stronger than all Strength; it is more nutrimental than Food; more cheering to the Heart than Wine, and more pleasant than all the Joy and Pleasantness of this World. Whosoever obtaineth it, is richer than any Monarch on Earth; and he who getteth it, is nobler than any Emperor can be, and more potent and absolute than all Power and Authority.

OF
HEAVEN AND HELL.
A
DIALOGUE

BETWEEN

JUNIUS A SCHOLAR, AND THEOPHORUS HIS MASTER.

THE Scholar asked his Master, saying; Whither goeth the Soul when the Body dieth?

T His Master answered him; There is no Necessity for it to go any whither.

What not! said the inquisitive *Junius*: Must not the Soul leave the Body at Death, and go either to Heaven or Hell?

It needs no going forth, replied the venerable *Theophorus*: Only the outward mortal Life with the Body shall separate themselves from the Soul. The Soul hath Heaven and Hell within itself before, according as it is written, *The Kingdom of God cometh not with Observation, neither shall they say, Lo here! or Lo there! For behold the Kingdom of God is within you.* And which soever of the two, that is, either Heaven or Hell is manifested in it, in that the Soul standeth.

Here *Junius* said to his Master; This is hard to understand. Doth it not enter into Heaven or Hell, as a Man entereth into an House; or as one goeth through an Hole or Casement, into an unknown Place; so goeth it not into another World?

The Master spake and said; No. There is verily no such Kind of entering in; forasmuch as Heaven and Hell are every where, being universally co-extended.

How is that possible? said the Scholar. What, can Heaven and Hell be here present, where we are now sitting? And if one of them might, can you make me believe that ever both should be here together?

Then spake the Master in this Manner: I have said that Heaven is every where present; and it is true. For God is in Heaven; and God is every where. I have said also, that Hell must be in like Manner every where; and that is also true. For the *wicked One*, who is the Devil, is in Hell; and the whole World, as the Apostle hath taught us, lyeth in the *wicked One*, or the *evil One*; which is as much as to say, not only that the Devil is in the World, but also that the World is in the Devil; and if in the Devil, then in Hell too, because he is there. So Hell therefore is every where, as well as Heaven; which is the Thing that was to be proved.

The Scholar startled hereat, said, Pray make me to understand this.

To whom the Master: Understand then what Heaven is: It is but the *turning in of the Will into the Love of God.* Wheresoever thou findest God manifesting himself in

Love, there thou findest Heaven, without travelling for it so much as one Foot. And by this understand also *what* Hell is, and *where* it is. I say unto thee, it is but the *turning in of the Will into the Wrath of God*. Wheresoever the Anger of God doth more or less manifest itself, there certainly is more or less of Hell, in whatsoever Place it be. So that it is but the turning in of thy Will either into his Love, or into his Anger; and thou art accordingly either in Heaven or in Hell. Mark it well. And this now cometh to pass in this present Life, whereof St. Paul speaking, saith, *Our Conversation is in Heaven*. And the Lord Christ saith also; *My Sheep hear my Voice, and I know them, and they follow me, and I give them the Eternal Life; and none shall pluck them out of my Hand*. Observe, he saith not, *I will give them*, after this Life is ended; but *I give them*, that is, now in the Time of this Life. And what else is this Gift of Christ to his Followers, but an Eternity of Life; which for certain; can be no where but in Heaven. And also if Christ be certainly in Heaven, and they who follow him in the Regeneration are in his Hand, then are they where he is, and so cannot be out of Heaven: Yea, moreover none shall be able to pluck them out of Heaven, because it is he who holdeth them there, and they are in his Hand which nothing can resist. All therefore doth consist in the turning in, or entering of the Will into Heaven, by hearing the Voice of Christ, and both *knowing* him, and *following* him. And so on the contrary it is also: Understandest thou this?

His Scholar said to him; I think, in part, I do. But how cometh this entering of the Will into Heaven to pass?

The Master answered him; This then I will endeavour to satisfy thee in; but thou must be very attentive to what I shall say unto thee. Know then, my Son, that when the Ground of the Will yieldeth up itself to God, then it sinketh out of its own Self, and out of and beyond all Ground and Place, that is or can be imagined, into a certain unknown Deep, where God only is manifest, and where he only worketh and willeth. And then it becometh nothing to itself, as to its own working and willing; and so God worketh and willeth in it. And God dwells in this resigned Will; by which the Soul is sanctified, and so fitted to come into Divine Rest. Now in this Case when the Body breaketh, the Soul is so thoroughly penetrated all over with the Divine Love, and so thoroughly illuminated with the Divine Light, even as a glowing hot Iron is by the Fire, by which being penetrated throughout, it loseth its Darkness, and becometh bright and shining. Now this is *the Hand of Christ*, where God's Love thoroughly inhabiteth the Soul, and is in it a shining Light, and a new glorious Life. And then the Soul is in Heaven, and is a Temple of the Holy Ghost, and is itself the very Heaven of God, wherein he dwelleth. Lo, this is the entering of the Will into Heaven; and thus it cometh to pass.

Be pleased, Sir, to proceed, said the Scholar, and let me know how it fareth on the other Side.

The Master said: The godly Soul, you see, is in the *Hand of Christ*, that is in Heaven, as he himself hath told us; and in what Manner this cometh to be so, you have also heard. But the ungodly Soul is not willing in this Life-time to come into the Divine Resignation of its Will, or to enter into the Will of God; but goeth on still in its own Lust and Desire, in Vanity and Falsehood, and so entereth into the Will of the Devil. It receiveth thereupon into itself nothing but Wickedness; nothing but Lying, Pride, Covetousness, Envy, and Wrath; and thereinto it giveth up its Will and whole Desire. This is the Vanity of the Will; and this same Vanity or vain Shadow must also in like Manner be manifested in the Soul, which hath yielded up itself to be its Servant; and must work therein, even as the Love of God worketh in the regenerated Will, and penetrate it all over, as Fire doth Iron.

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And it is not possible for this Soul to come into the *Rest of God*; because God's Anger is manifested in it, and worketh in it. Now when the Body is parted from this Soul, then beginneth the Eternal Melancholy and Despair; because it now findeth that it is become altogether Vanity, even a Vanity most vexatious to itself, and a distracting Fury, and a self-tormenting Abomination. Now it perceiveth itself disappointed of every Thing which it had before fancied, and blind, and naked, and wounded, and hungry, and thirsty; without the least Prospect of being ever relieved, or obtaining so much as one Drop of the Water of Eternal Life. And it feelth itself to be a meer Devil to itself, and its own vile Executioner and Tormentor; and is affrighted at its own ugly dark Form, appearing as a most hideous and monstrous Worm, and fain would flee from itself, if it could, but it cannot, being fast bound with the Chains of the dark Nature, whereinto it had sunk itself when in the Flesh. And so not having learned nor accustomed itself to sink down into the Divine Grace, and being also strongly possessed with the Idea of God, as an angry and jealous God, the poor Soul is both afraid and ashamed to bring its Will into God, by which, Deliverance might possibly come to it. The Soul is afraid to do it, as fearing to be consumed by so doing, under the Apprehension of the Deity as a meer *devouring Fire*. The Soul is also *ashamed* to do it, as being confounded at its own Nakedness and Monstrosity; and therefore would, if it were possible, hide itself from the Majesty of God, and cover its abominable Form from his most holy Eye, though by casting itself still deeper into the Darkness, wherefore then it *will not* enter into God; nay, it *cannot* enter with its false Will; yea, though it should strive to enter, yet can it not enter into the Love, because of the Will which hath reigned in it. For such a Soul is thereby captivated in the Wrath; yea, is itself but *meer Wrath*, having by its false Desire, which it had awakened in itself, comprehended and shut up itself therewith, and so transformed itself into the Nature and Property thereof.

And since also the Light of God doth not shine in it, nor the Love of God incline it, the Soul is moreover a *great Darkness*, and is withal an anxious *Fire-Source*, carrying about an Hell within itself, and not being able to discern the least Glimpse of the Light of God, or to feel the least Spark of his Love. Thus it dwelleth in itself as in Hell, and needeth no entering into Hell at all, or being carried thither; for in what Place soever it may be, so long as it is in itself, it is in the Hell. And though it should travel far, and cast itself many hundred thousand Leagues from its present Place, to be out of Hell; yet still would it remain in the hellish Source and Darkness.

If this be so, how then cometh it, said the Scholar to *Theophorus*, that an Heavenly Soul doth not in the Time of this Life perfectly perceive the Heavenly Light and Joy; and the Soul which is without God in the World, doth not also here feel Hell, as well as hereafter? Why should they not both be perceived and felt as well in this Life as in the next, seeing that both of them are in Man, and one of them (as you have shewed) worketh in every Man?

To whom *Theophorus* presently returneth this Answer: The Kingdom of Heaven is in the Saints operative and manifestative of itself by *Faith*. They who carry God within them, and live by his Spirit, find the *Kingdom of God* in their *Faith*; and they feel the Love of God in their *Faith*, by which the Will hath given up itself into God, and is made God like. In a Word, all is transacted within them by *Faith*, which is to them the Evidence of the Eternal Invisibles, and a great Manifestation in their Spirit of this Divine Kingdom, which is within them. But their natural Life is nevertheless encompassed with Flesh and Blood; and this standing in a Contrariety thereto, and being placed through the Fall in the Principle of God's Anger, and environed about with the World, which by no Means can be reconciled to Faith, these faithful Souls cannot but be very much exposed to Attacks from this World, wherein they are Sojourners; neither can

they be insensible of their being thus compassed about with Flesh and Blood, and with this World's vain Lust, which ceaseth not continually to penetrate the outward mortal Life, and to tempt them manifold Ways, even as it did Christ, Whence the World on one Side, and the Devil on the other, not without the Curse of God's Anger in Flesh and Blood, do thoroughly penetrate and sift the Life; whereby it cometh to pass that the Soul is often in Anxiety when these three are all set upon it together, and when Hell thus assaulteth the Life, and would manifest itself in the Soul. But the Soul hereupon sinketh down into the Hope of the Grace of God, and standeth like a beautiful Rose in the Midst of Thorns, until the Kingdom of this World shall fall from it in the Death of the Body: And then the Soul first becometh truly manifest in the Love of God, and in his Kingdom, which is the Kingdom of Love; having henceforth nothing more to hinder it. But during this Life she must walk with Christ in this World; and then Christ delivereth her out of her own Hell, by penetrating her with his Love throughout, and standing by her in Hell, and even changing her Hell into Heaven.

But in that thou moreover sayest, why do not the Souls which are without God feel Hell in this World? I answer: They bear it about with them in their wicked Consciences, but they know it not; because the World hath put out their Eyes, and its deadly Cup hath cast them likewise into a Sleep, a most fatal Sleep. Notwithstanding which it must be owned that the Wicked do frequently feel Hell within them during the Time of this mortal Life, though they may not apprehend that it is Hell, because of the earthly Vanity which cleaveth unto them from without, and the sensible Pleasures and Amusements wherewith they are intoxicated. And moreover it is to be noted, that the outward Life in every such one hath yet the Light of the outward Nature, which ruleth in that Life; and so the Pain of Hell cannot, so long as that hath the Rule, be revealed. But when the Body dyeth or breaketh away, so as the Soul cannot any longer enjoy such temporal Pleasure and Delight, nor the Light of this outward World, which is wholly thereupon extinguished as to it; then the Soul stands in an eternal Hunger and Thirst after such Vanities as it was here in Love withal, but yet can reach nothing but that false Will, which it had impressed in itself while in the Body; and wherein it had abounded to its great Loss. And now whereas it had too much of its Will in this Life, and yet was not contented therewith, it hath after this Separation by Death, as little of it; which createth in it an everlasting Thirst after that which it can henceforth never obtain more, and causeth it to be in a perpetual anxious Lust after Vanity, according to its former Impression, and in a continual Rage of Hunger after those Sorts of Wickedness and Lewdness whereinto it was immerged, being in the Flesh. Fain would it do more Evil still, but that it hath not either wherein or wherewith to effect the same, left it; and therefore it doth perform this only *in itself*. All is now internally transacted, as if it were outward; and so the Ungodly is tormented by those Furies which are in his own Mind, and begotten upon himself by himself. For he is verily become his own Devil and Tormentor; and that by which he sinned here, when the Shadow of this World is passed away, abideth still with him in the Impression, and is made his Prison and his Hell. But this hellish Hunger and Thirst cannot be fully manifested in the Soul, till the Body which ministred to the Soul what it lusted after, and with which the Soul was so bewitched, as to doat thereupon, and pursue all its Cravings, be stripped off from it.

I perceive then, said *Junius* to his Master, that the Soul having played the Wanton with the Body in all Voluptuousness, and served the Lusts thereof during this Life, retaineth still the very same Inclinations and Affections which it had before, then when it hath no Opportunity nor Capacity to satisfy them longer; and that when this cannot be, there is then Hell opened in that Soul, which had been shut up in it before, by

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Means of the outward Life in the Body, and of the Light of this World. Do I rightly understand?

Theophorus said, It is very rightly understood by you. Go on.

On the other Hand (said he) I clearly perceive by what I have heard, that Heaven cannot but be in a loving Soul, which is possessed of God, and hath subdued thereby the Body to the Obedience of the Spirit in all Things, and perfectly immersed itself into the Will and Love of God. And when the Body dyeth, and this Soul is hence redeemed from the Earth, it is now evident to me, that the Life of God which was hidden in it, will display itself gloriously, and Heaven consequently be then manifested. But notwithstanding, if there be not also a local Heaven besides, and a local Hell, I am still at a Loss where to place no small Part of the Creation, if not the greatest. For where must all the intellectual Inhabitants of it abide?

In their own Principle, answered the Master, whether it be of Light or of Darkness. For every created intellectual Being remaineth in its Deeds and Essences, in its Wonders and Properties, in its Life and Image; and therein it beholdeth and feelth God, as who is every where, whether it be in the Love, or in the Wrath.

If it be in the Love of God, then beholdeth it God accordingly, and feelth him as he is Love. But if it hath captivated itself in the Wrath of God, then it cannot behold God otherwise than in the wrathful Nature, nor perceive him otherwise than as an incensed and vindictive Spirit. All Places are alike to it, if it be in God's Love; and if it be not there, every Place is Hell alike. What Place can bound a Thought? Or what needeth any understanding Spirit to be kept here or there, in order to its Happiness or Misery? Verily, wheresoever it is, it is in the *abyssal* World, where there is neither End nor Limit. And whither, I pray, should it go? since though it should go a thousand Miles off, or a thousand Time ten thousand Miles, and this ten thousand Times over, beyond the Bounds of the Universe, and into the imaginary Spaces above the Stars, yet it were then still in the very same Point from whence it went out. For God is *the Place of Spirit*; if it may be lawful to attribute to him such a Name, to the which Body hath a Relation: And in God there is no Limit; both near and afar off is here all one; and be it in his Love, or be it in his Anger, the *abyssal Will* of the Spirit is altogether unconfined. It is swift as Thought, passing through all Things; it is magical, and nothing corporeal or from without can let it; it dwelleth in its Wonders, and they are its House.

Thus it is with every Intellectual, whether of the Order of Angels, or of human Souls; and you need not fear but there will be Room enough for them all, be they ever so many; and such also as shall best suit them, even according to their Election and Determination; and which may thence very well be called his *own Place*.

At which, said the Scholar; I remember, indeed, that it is written concerning the great Traitor, that he went after Death to *his own Place*.

The Master here said: The same is true of every Soul, when it departeth this mortal Life: And it is true in like Manner of every Angel, or Spirit whatsoever; which is necessarily determined by its own Choice. As God is every where, so also the Angels are every where; but each one in its own Principle, and in its own Property, or (if you had rather) in *its own Place*. The same Essence of God, which is as a Place to Spirits, is confessed to be every where; but the Appropriation, or Participation hereof is different to every one, according as each hath attracted magically in the Earnestness of the Will. The same Divine Essence which is with the Angels of God above, is with us also below: And the same Divine Nature which is with us, is likewise with them; but after different Manners and in different Degrees, communicated and participated.

And what I have said here of the *Divine*, is no less to be considered by you in the Participation of the Diabolical Essence and Nature, which is the *Power of Darkness*, as to

the manifold Modes, Degrees, and Appropriations thereof in the false Will. In this World there is Strife between them : But when this World hath reached in any one the Limit, then the Principle catcheth that which is its own ; and so the Soul receiveth Companions accordingly, that is, either Angels or Devils.

To whom the Scholar again : Heaven and Hell then being in us at Strife in the Time of this Life, and God himself being also thus near unto us, where can Angels and Devils dwell ?

And the Master answered him thus : Where thou dost not dwell as to thy *Self-hood*, and to thine *own Will*, there the holy Angels dwell with thee, and every where all over round about thee. Remember this well. On the contrary, where thou dwellest as to thyself, in *Self-seeking*, and *Self-will*, there to be sure the Devils will be with thee, and will take up their Abode with thee, and dwell all over thee, and round about thee every where. Which God in his Mercy prevent.

I understand not this, said the Scholar, so perfectly well as I could wish. Be pleased to make it a little more clear to me :

The Master then spake : Mark well what I am going to say. Where the Will of God in any Thing willeth, there is God manifested ; and in this very Manifestation of God, the Angels do dwell. But where God in any Creature willeth not with the Will of that Creature, there God is not manifested to it, neither can he be ; but dwelleth in himself, without the Co-operation thereof, and Subjection to him in Humility. There God is an unmanifested God to the Creature : So the Angels dwell not with such an one ; for wherever they dwell, there is the Glory of God ; and they make his Glory. What then dwelleth in such a Creature as this ? God dwelleth not therein ; the Angels dwell not therein ; God willeth not therein, the Angels also will not therein. The Case is evidently this, in that Soul or Creature its own Will is without God's Will, and there the Devil dwelleth ; and with him all whatever is without God, and without Christ. This is the Truth ; lay it to Heart.

The Scholar. It is possible I may ask several impertinent Questions ; but I beseech you, good Sir, to have Patience with me, and to pity my Ignorance, if I ask what may appear to you perhaps ridiculous, or may not be at all fit for me to expect an Answer to. For I have several Questions still to propound to you ; but I am ashamed of my own Thoughts in this Matter.

The Master. Be plain with me, and propose whatever is upon your Mind ; yea, be not ashamed even to appear ridiculous, so that by querying you may but become wiser.

The Scholar thanked his Master for this Liberty, and said : How far then are Heaven and Hell asunder ?

To whom he answered thus : As far as Day and Night ; or as far as Something and Nothing. They are in one another, and yet they are at the greatest Distance one from the other. Nay, the one of them is as nothing to the other ; and yet notwithstanding they cause Joy and Grief to one another. Heaven is throughout the whole World, and it is also without the World over all, even every where that is, or that can be but so much as imagined. It filleth all, it is within all, it is without all, it encompasseth all ; without Division, without Place ; working by a Divine Manifestation, and flowing forth universally, but not going in the least out of itself. For only in itself it worketh, and is revealed, being one, and undivided in all. It appeareth only through the Manifestation of God ; and never but in itself only : And in that Being which cometh into it, or in that wherein it is manifested ; there also it is that God is manifested. Because Heaven is nothing else but a Manifestation or Revelation of the Eternal One, wherein all the Working and Willing is in quiet Love.

So in like Manner Hell also is through the whole World, and dwelleth and worketh but in itself, and in that wherein the Foundation of Hell is manifested, namely, in Self-

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hood, and in the False Will. The visible World hath both in it; and there is no Place but Heaven and Hell may be found or revealed in it. Now Man as to his temporal Life, is only of the visible World; and therefore during the Time of this Life, he seeth not the spiritual World. For the outward World with its Substance, is a Cover to the spiritual World, even as the Body is to the Soul. But when the outward Man dyeth, then the spiritual World, as to the Soul, which hath now its Covering taken away, is manifested: And it is manifested either in the Eternal Light with the holy Angels, or in the Eternal Darknes, with the Devils.

The Scholar further queried: What is an Angel, or an human Soul, that they can be thus manifested either in God's Love or Anger, either in Light or Darknes?

To whom *Theophorus* answered: They come from one and the self-same Original; They are little Branches of the Divine Wisdom, of the Divine Will, sprung from the Divine Word, and made Objects of the Divine Love. They are out of the Ground of Eternity, whence Light and Darknes do spring: Darknes, which consisteth in the receiving of Self-Desire; and Light, which consisteth in willing the same Thing with God. For in the Conformity of the Will with God's Will, is Heaven; and wheresoever there is this Willing with God, there the Love of God is undoubtedly in the Working, and his Light will not fail to manifest itself. But in the Self-Attraction of the Soul's Desire, or in the Reception of Self into the Willing of any Spirit, angelical or human, the Will of God worketh difficultly, and is to that Soul or Spirit nought but Darknes; out of which, notwithstanding, the Light may be manifested. And this Darknes is the Hell of that Spirit wherein it is. For *Heaven and Hell* are nought else but a *Manifestation of the Divine Will either in Light or Darknes, according to the Properties of the Spiritual World.* *

*What the Body of Man is; and why the Soul is capable of receiving
Good and Evil.*

Scholar.

WHAT then is the Body of Man?

Master.

It is the visible World; an Image and Quintessence, or Compound of all that the World is; and the visible World is a Manifestation of the inward spiritual World, come out of the eternal Light, and out of the eternal Darknes, out of the spiritual Compaction or Connection; and it is also an Image or Figure of Eternity, whereby Eternity hath made itself visible; where Self-Will and resigned Will, *viz.* Evil and Good, work one with the other.

Such a Substance is the outward Man. For God created Man of the outward World, and breathed into him the inward spiritual World for a Soul and an intelligent Life; and therefore in the Things of the outward World Man can receive and work Evil and Good.

* From the Beginning of the Supersensual Life to the Reference of this Note, was found among the Papers of the late Editor, in the Hand Writing of the truly pious and learned Mr. *Law*, who has so enlarged and elucidated it (as the Reader may see by comparing it with the Original) that probably he intended it for a separate Publication.

Of the Destruction of the World; of Man's Body, in and after the Resurrection; where Heaven and Hell shall be; of the Last Judgement; and wherefore the Strife in the Creature must be.

Scholar.

WHAT shall be after this World, when all Things perish and come to an End?

Master.

The material Substance only ceaseth; *viz.* the four Elements, the Sun, Moon, and Stars. And then the inward World will be wholly visible and manifest. But whatsoever hath been wrought by the Will or Spirit of Man in this World's Time, whether evil or good. I say, every such Work shall there separate itself in a spiritual Manner, either into the Eternal Light, or into the Eternal Darkness. For that which is born from each Will penetrateth and passeth again into that which is like itself. And there the Darkness is called Hell, and is an *eternal forgetting of all Good*; and the Light is called the Kingdom of God, and is an *eternal Joy* in and to the Saints, who continually glorify and praise God, for having delivered them from the Torment of Evil.

The Last Judgement is a kindling of the Fire both of God's Love and Anger, in which the Matter of every Substance perisheth, and each Fire shall attract into itself its own, that is, the Substance that is like itself: Thus God's Fire of Love will draw into it whatsoever is born in the Love of God, or Love-Principle, in which also it shall burn after the Manner of Love, and yield itself into that Substance. But the Torment will draw into itself what is wrought in the Anger of God in Darkness, and consume the false Substance; and then there will remain only the painful aching Will in its own proper Nature, Image, and Figure.

Scholar.

With what Matter and Form shall the human Body rise?

Master.

It is fown a natural gross and elementary Body, which in this Life-Time is like the outward Elements; yet in this gross Body there is a subtle Power and Virtue. As in the Earth also there is a subtle good Virtue, which is like the Sun, and is one and the same with the Sun; which also in the Beginning of Time did spring and proceed out of the Divine Power and Virtue, from whence all the good Virtue of the Body is likewise derived. This good Virtue of the mortal Body shall come again and live for ever in a Kind of transparent chrystalline material Property, in spiritual Flesh and Blood; as shall return also the good Virtue of the Earth, for the Earth likewise shall become chrystalline, and the Divine Light shine in every Thing that hath a Being, Essence, or Substance. And as the gross Earth shall perish and never return, so also the gross Flesh of Man shall perish and not live for ever. But all Things must appear before the Judgement, and in the Judgement be separated by the Fire; yea, both the Earth, and also the Ashes of the human Body. For when God shall once move the spiritual World, every Spirit shall attract its spiritual Substance to itself. A good Spirit and Soul shall draw to itself its good Substance, and an evil one its evil Substance. But we must here understand by Substance, such a material Power and Virtue, the Essence of which is meer Virtue, like a material Tincture, (such a Thing as hath all Figures, Colours, and Vir-

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tues in it, and is at the same Time transparent,) the Grossness whereof is perished in all Things.

Scholar.

Shall we not rise again with our visible Bodies, and live in them for ever? *See the Forty Questions of the Soul, Quest. xxi. Ver. 12.*

Master.

When the visible World perisheth, then all that hath come out of it, and hath been external, shall perish with it. There shall remain of the World only the heavenly chrystalline Nature and Form, and of Man also only the spiritual Earth; for Man shall be then wholly like the spiritual World, which as yet is hidden.

Scholar.

Shall there be Husband and Wife, or Children or Kindred, in the heavenly Life, or shall one associate with another, as they do in this Life?

Master.

Why art thou so fleshly-minded? There will be neither Husband nor Wife, but all will be like the Angels of God, *viz.* masculine Virgins. There will be neither Son nor Daughter, Brother nor Sister, but all of one Stock and Kindred. For all are but one in Christ, as a Tree and its Branches are one, though distinct as Creatures; but God is All in All. Indeed, there will be spiritual Knowledge of what every one hath been, and done, but no possessing or enjoying, or Desire of possessing earthly Things, or enjoying fleshly Relations any more.

Scholar.

Shall they all have that Eternal Joy and Glorification alike?

Master.

The Scripture saith, *Such as the People is, such is their God.* And in another Place, *With the holy thou art holy, and with the perverse thou art perverse.* And St. Paul saith, *In the Resurrection one shall differ from another in Glory, as do the Sun, Moon, and Stars.* Therefore know, that the Blessed shall indeed all enjoy the Divine Working in and upon them; but their Virtue, and Illumination or Glory, shall be very different, according as they have been endued in this Life with different Measures and Degrees of Power and Virtue in their painful Working. For the painful Working of the Creature in this Life-time is the opening and begetting of Divine Power, by which that Power is made moveable and operative. Now those who have wrought with Christ in this Life-time, and not in the Lust of the Flesh, shall have great Power and transcendent Glorification in and upon them. But others, who have only expected, and relied upon, an imputed Satisfaction, and in the mean while have served their Belly-God, and yet at last have turned, and obtained Grace; those, I say, shall not attain to so high a Degree of Power and Illumination. So that there will be as great a Difference of Degrees between them, as is between the Sun, Moon, and Stars; or between the Flowers of the Field in their Varieties of Beauty, Power, and Virtue.

Scholar.

How shall the World be judged, and by whom?

Master.

Jesus Christ, that Word of God which became Man, shall by the Power of his Divine Stirring or Motion separate from himself all that belongeth not to him, and shall wholly manifest his Kingdom in the Place or Space where this World now is; for the separating Motion worketh all over the Universe, through all at onc.

Scholar.

Whither shall the Devils and all the Damned be thrown, when the Place of this World is become the Kingdom of Christ, and such as shall be glorified? Shall they be cast out of the Place of this World? Or shall Christ have, and manifest his Dominion, out of the Sphere or Place of this World?

Master.

Hell shall remain in the Place or Sphere of this World every where, but hidden to the Kingdom of Heaven, as the Night is hidden in and to the Day. *The Light shall shine for ever in the Darknes, but the Darknes can never comprehend, or reach it.* And the Light is the Kingdom of Christ; but the Darknes is Hell, wherein the Devils and the Wicked dwell; and thus they shall be suppressed by the Kingdom of Christ, and made his Footstool, *viz.* a Reproach.

Scholar.

How shall all People and Nations be brought to Judgement?

Master.

The Eternal Word of God, out of which every spiritual creaturely Life hath proceeded, will move itself at that Hour, according to Love and Anger, in every Life which is come out of the Eternity, and will draw every Creature before the Judgement of Christ, to be sentenced by this Motion of the Word. The Life will then be manifested in all its Works, and every Soul shall see and feel its Judgement and Sentence in itself. For the Judgement is, indeed, immediately at the Departure of the Body, manifested in and to every Soul: And the last Judgement is but a Return of the spiritual Body, and a Separation of the World, when the Evil shall be separated from the Good, in the Substance of the World, and of the human Body, and every Thing enter into its eternal Receptacle. And thus is it a Manifestation of the Mytery of God in every Substance and Life.

Scholar.

How will the Sentence be pronounced?

Master.

Here consider the Words of Christ. He will say to those on his Right-hand, *Come, ye blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World. For I was hungry and ye gave me Meat; I was thirsty, and ye gave me Drink; I was a Stranger and ye took me in; naked, and ye clothed me. I was sick, and ye visited me, in Prison, and ye came unto me.*

Then shall they answer him, saying, *Lord, when saw we thee hungry, thirsty, a Stranger, naked, sick, or in Prison, and ministered thus unto thee?*

Then shall the King answer and say unto them; *Inasmuch as ye have done it unto one of the least of these my Brethren, ye have done it unto me.*

Of the Superfensual Life.

And unto the Wicked on his Left-hand he will say, *Depart from me, ye Cursed, into everlasting Fire, prepared for the Devil and his Angels. For I was hungry, thirsty, a Stranger, naked, sick, and in Prison, and ye ministered not unto me.*

And they shall also answer him, and say, *When did we see thee thus, and ministered not unto thee?*

And he will answer them, *Verily I say unto you, inasmuch as ye have not done it unto one of the least of these, ye did it not to me.*

And these shall depart into everlasting Punishment, but the Righteous into Life Eternal.

Scholar.

Loving Master, pray tell me why Christ saith, *What you have done to the least of these, you have done to me; and what you have not done to them, neither have you done it to me.* And how doth a Man this so, as that he doth it to Christ himself!

Master.

Christ dwelleth really and essentially in the Faith of those that wholly yield up themselves to him, and giveth them his Flesh for Food, and his Blood for Drink; and thus possesseth the Ground of their Faith, according to the interior or inward Man. And a Christian is called a Branch of the Vine Christ, and a Christian, because Christ dwelleth spiritually in him; therefore whatsoever Good any shall do to such a Christian in his bodily Necessities, it is done to Christ himself, who dwelleth in him. For such a Christian is not his own, but is wholly resigned to Christ, and become his peculiar Possession, and consequently the good Deed is done to Christ *himself*. Therefore also, whosoever shall withhold their Help from such a needy Christian, and forbear to serve him in his Necessity, they thrust Christ away from themselves, and despise him in his Members. When a poor Person that belongeth thus to Christ, asketh any Thing of thee, and thou deniest it him in his Necessity, thou deniest it to Christ himself. And whatsoever Hurt any shall do to such a Christian, they do it to Christ himself. When any mock, scorn, revile, reject, or thrust away such a-one, they do all that to Christ; but he that receiveth him, giveth him Meat and Drink, or Apparel, and assisteth him in his Necessities, doth it likewise to Christ, and to a Fellow-Member of his own Body. Nay, he doth it to himself if be a Christian; for we are all one in Christ, as a Tree and its Branches are.

Scholar.

How then will those subsist in the Day of that fierce Judgement, who afflict and vex the poor and distressed, and deprive them of their very Sweat; necessitating and constraining them by Force to submit to their Wills, and trampling upon them as their Footstools, only that they themselves may live in Pomp and Power, and spend the Fruits of this poor People's Sweat and Labour in Voluptuousness, Pride, and Vanity?

Master.

Christ suffereth in the Persecution of his Members. Therefore all the Wrong that such hard Exactors do to the poor Wretches under their Control, is done to Christ himself; and falleth under his severe Sentence and Judgement: And besides that, they help the Devil to augment his Kingdom; for by such Oppression of the Poor they draw them off from Christ, and make them seek unlawful Ways to fill their Bellies. Nay, they work for, and with the Devil himself, doing the very same Thing which he doth; who, without Intermision, opposeth the Kingdom of Christ, which consisteth only in Love. All these Oppressors, if they do not turn with their whole Hearts to Christ, and minister

to, or serve, him, must go into Hell-Fire, which is fed and kept alive by nothing else but such meer Self, as that which they have exercised over the Poor here.

Scholar.

But how will it fare with those, and how will they be able to stand that severe Tryal, who in this Time do so fiercely contend about the Kingdom of Christ, and slander, revile, and persecute one another for their Religion, as they do?

Master.

All such have not yet known Christ; and they are but as a Type or Figure of Heaven and Hell, striving with each other for the Victory.

All rising, swelling Pride, which contendeth about Opinions, is an Image of Self. And whosoever hath not Faith and Humility, nor liveth in the Spirit of Christ, which is Love, is only armed with the Anger of God, and helpeth forward the Victory of the imaginary Self, that is, the Kingdom of Darkness, and the Anger of God. For at the Day of Judgement all Self shall be given to the Darkness, as shall also all the unprofitable Contentions of Men; in which they seek not after Love, but merely after their imaginary Self, that they may exalt themselves by exalting and establishing their Opinions; stirring up Princes to Wars for the Sake of the fame, and by that Means occasioning the Desolation of whole Countries of People. All such Things belong to the Judgement, which will separate the false from the true; and then all Images or Opinions shall cease, and all the Children of God shall dwell for ever in the Love of Christ, and *that* in them.

All whosoever in this Time of Strife, namely, from the Fall to the Resurrection, are not zealous in the Spirit of Christ, and desirous to promote Peace and Love, but seek and strive for themselves only, are of the Devil, and belong to the Pit of Darkness, and must consequently be separated from Christ. For in Heaven all serve God their Creator in humble Love.

Scholar.

Wherefore then doth God suffer such Strife and Contention to be in this Time?

Master.

The Life itself standeth in Strife, that it may be made manifest, sensible, and palpable, and that the Wisdom may be made separable and known.

The Strife also constituteth the Eternal Joy of the Victory. For there will arise great Praise and Thanksgiving in the Saints from the experimental Sense and Knowledge that Christ in them hath overcome Darkness, and all the Self of Nature, and that they are at length totally delivered from the Strife; at which they shall rejoice eternally, when they shall know how the Wicked are recompenced. And therefore God suffereth all Souls to stand in a Free-Will, that the Eternal Dominion both of Love and Anger, of Light and of Darkness, may be made manifest and known; and that every Life might cause and find its own Sentence in itself. For that which is now a Strife and Pain to the Saints in their wretched Warfare here, shall in the End be turned into great Joy to them; and that which hath been a Joy and Pleasure to ungodly Persons in this World, shall afterwards be turned into eternal Torment and Shame to them. Therefore the Joy of the Saints must arise to them out of Death, as the Light ariseth out of a Candle by the Destruction and Consumption of it in its Fire; that so the Life may be freed from the Painfulness of Nature, and possess another World.

And as the Light hath quite another Property than the Fire hath, for it giveth and yieldeth itself forth; whereas the Fire draweth in and consumeth itself; so the holy Life

Of the Supersensual Life.

of Meekness springeth forth through the Death of Self-Will, and then God's Will of Love only ruleth, and doth all in all. For thus the Eternal One hath attained Feeling and Separability, and brought itself forth again with the Feeling, through Death in great Joyfulness; that there might be an Eternal Delight in the Infinite Unity, and an Eternal Cause of Joy; and therefore that which was before Painfulness, must now be the Ground and Cause of this Motion or stirring to the Manifestation of all Things. And herein lyeth the Mystery of the hidden Wisdom of God.

Every one that asketh receiveth, every one that seeketh findeth; and to every one that knocketh it shall be opened. The Grace of our Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost, be with us all. Amen.

Heb. xii. 22, 23, 24.

Thank ye the Lord, for ye are now come to Mount Zion, to the City of the living God, to the heavenly Jerusalem, to the innumerable Company of Angels, and to the general Assembly and Church of the first born, who are written in Heaven.

And to God the Judge of all; and to the Spirits of just Men made perfect; and to Jesus the Mediator of the New Covenant.

And to the Blood of sprinkling, that speaketh better Things than that of Abel. Amen.

Praise, Glory, and Thanksgiving; Honour, Wisdom and Power, be unto him that sitteth on the Throne, to our God, and the Lamb for ever and ever. Amen.

A

D I S C O U R S E

B E T W E E N

A SOUL HUNGRY AND THIRSTY

A F T E R

THE FOUNTAIN OF LIFE, THE SWEET LOVE OF JESUS CHRIST,

A N D

A SOUL ENLIGHTENED.

S H E W I N G

Which Way one Soul should seek after and comfort another, and bring it by Means of its *Knowledge* into the *Paths* of CHRIST'S *Pilgrimage*, and faithfully warn it of the *thorny Way* of the *World*, which leadeth the fallen Soul that *naturally* walketh therein, into the *Abyss* or *Pit of Hell*.

Composed by a Soul that loveth all who are the *Children* of JESUS CHRIST
under the *Cross*.

D E S C R I P T I O N

CHAPTER

THE HISTORY AND CIVILIZATION

OF

THE UNITED STATES OF AMERICA

BY

A. R. M. S. T. E. R. S.

EDITED

BY THE EDITOR OF THE

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THE
WAY FROM DARKNESS
TO
TRUE ILLUMINATION.

HERE was a poor Soul that had wandered out of Paradise, and come into the Kingdom of this World; where the Devil met with it, and said to it,
“ Whither dost thou go, thou Soul that art half blind ?”

The Soul said,

I would see and speculate into the Creatures of the World, which the Creator hath made.

The Devil said,

How wilt thou see and speculate into them, when thou canst not know their Essence and Property? Thou wilt look upon their Outside only, as upon a graven Image, and canst not know them throughly.

The Soul said,

How may I come to know their Essence and Property?

The Devil said,

Thine Eyes would be opened to see them throughly, if thou didst but eat of *that* from whence the Creatures themselves are come to be *good* and *evil*. Thou wouldst then be as God himself is, and know what the Creature is.

The Soul said,

I am now a noble and holy Creature; but if I should do so, the Creator hath said, that I should die.

The Devil said,

No, thou shouldst not die at all; but thy Eyes would be opened, and thou wouldst be as God himself, and be Master of Good and Evil. Also, thou shouldst be mighty, powerful, and very great, as I am; all the Subtilty that is in the Creatures would be made known to thee.

The Soul said,

If I had the Knowledge of Nature and of the Creatures, I would then rule the whole World as I listed.

The Devil said,

The whole Ground of that Knowledge lieth in thee. Do but turn thy Will and Desire from God or Goodness into Nature and the Creatures, and then there will arise in thee a Lust to taste; and so thou mayest eat of the *Tree of Knowledge of Good and Evil*, and by that Means come to know all Things.

The Soul said,

Well then, I will eat of the *Tree of Knowledge of Good and Evil*, that I may rule all Things by my own Power; and be of myself a Lord on Earth, and do what I will, as God himself doth.

The Devil said,

I am the Prince of this World; and if thou wouldst rule on Earth, thou must turn thy Lust towards my Image, or desire to be like me, that thou mayest get the Cunning, Wit, Reason, and Subtilty, that my Image hath.

Thus did the Devil present to the Soul the *Vulcan* in the *Mercury* (the Power that is in the fiery Root of the Creature) that is, the fiery Wheel of Essence or Substance, in the Form of a Serpent. Upon which,

The Soul said,

Behold, this is the Power which can do all Things.—What must I do to get it?

The Devil said,

Thou thyself art also such a fiery *Mercury*. If thou dost break thy Will off from God, and bring it into this Power and Skill, then thy hidden Ground will be manifested in thee, and thou mayest work in the same Manner. But thou must eat of that Fruit, wherein each of the four Elements in itself ruleth over the other, and is in Strife; the Heat striving against the Cold, and the Cold against the Heat; and so all the Properties of Nature work feelingly. And then thou wilt instantly be as the fiery Wheel is, and so bring all Things into thine own Power, and possess them as thine own.

The Soul did so, and what happened thereupon.

Now when the Soul broke its Will thus off from God, and brought it into the *Mercury*, or the fiery Will (which is the Root of Life and Power) there presently arose in it a Lust to eat of the *Tree of Knowledge of Good and Evil*; and the Soul did eat thereof. Which as soon as it had done, *Vulcan* (or the Artificer in the Fire) instantly kindled the fiery Wheel of its Substance, and thereupon all the Properties of Nature awoke in the Soul and exercised each its own Lust and Desire.

First arose the Lust of Pride; a Desire to be great, mighty, and powerful; to bring all Things under Subjection to it, and so to be Lord itself without Control; despising all Humility and Equality, as esteeming itself the only prudent, witty, and cunning One, and accounting every Thing Folly that is not according to its own Humour and Liking.

Secondly arose the Lust of Covetousness; a Desire of getting, which would draw all Things to itself, into its own Possession. For when the Lust of Pride had turned away the Will from God, then the Life of the Soul would not trust God any further, but would take Care for itself; and therefore brought its Desire into the Creatures, *viz.* into the Earth, Metals, Trees, and other Creatures. Thus the kindled fiery Life became hungry and covetous, when it had broken itself off from the Unity, Love, and Meek-

ness of God, and attracted to itself the four Elements and their Essence, and brought itself into the Condition of the Beasts; and so the Life became dark, empty, and wrathful; and the heavenly Virtues and Colours went out, like a Candle extinguished.

Thirdly, there awoke in this fiery Life the stinging thorny Lust of Envy; a hellish Poison, a Property which all Devils have, and a Torment which makes the Life a meer Enmity to God, and to all Creatures. Which Envy raged furiously in the Desire of Covetousness, as a venomous Sting doth in the Body. Envy cannot endure, but hateth and would hurt or destroy that which Covetousness cannot draw to itself, by which hellish Passion the noble Love of the Soul is smothered.

Fourthly, there awoke in this fiery Life a Torment like Fire, *viz.* Anger; which would murder and remove out of the Way all who would not be subject to Pride. Thus the Ground and Foundation of Hell, which is called the Anger of God, was wholly manifested in this Soul. Whereby it lost the fair Paradise of God and the Kingdom of Heaven, and became such a Worm as the fiery Serpent was, which the Devil presented to it in his own Image and Likeness. And so the Soul began to rule on Earth in a Bestial Manner, and did all Things according to the Will of the Devil; living in meer Pride, Covetousness, Envy, and Anger, having no longer any true Love towards God. But there arose in the Stead thereof an evil bestial Love of filthy Lechery, Wantonness, and Vanity, and there was no Purity left in the Heart; for the Soul had forsaken Paradise, and taken the Earth into its Possession. Its Mind was wholly bent upon cunning Knowledge, Subtilty, and getting together a Multitude of earthly Things. No Righteousness nor Virtue remained in it at all; but whatsoever Evil and Wrong it committed, it covered all cunningly and subtilly under the Cloak of its Power and Authority by Law, and called it by the Name of Right and Justice, and accounted it good.

The Devil came to the Soul.

Upon this the Devil drew near to the Soul, and brought it on from one Vice to another, for he had taken it captive in his Essence, and set Joy and Pleasure before it therein, saying thus to it: Behold now thou art powerful, mighty, and noble, endeavour to be greater, richer, and more powerful still. Display thy Knowledge, Wit, and Subtilty, that every one may fear thee, and stand in Awe of thee, and that thou mayest be respected, and get a great Name in the World.

The Soul did so.

The Soul did as the Devil counselled it, and yet knew not that its Counsellor was the Devil; but thought it was guided by its own Knowledge, Wit, and Understanding, and that it did very well and right all the while.

Jesus Christ met with the Soul.

The Soul going on in this Course of Life, our dear and loving Lord Jesus Christ, who was come into this World with the Love and Wrath of God, to destroy the Works of the Devil, and to execute Judgement upon all ungodly Deeds, on a Time met with it, and spake by a strong Power, *viz.* by his Passion and Death into it, and destroyed the Works of the Devil in it, and discovered to it the Way to his Grace, and shone upon it with his Mercy, calling it to return and repent; and promising that he would then deliver it from that monstrous deformed Shape or Image which it had gotten, and bring it into Paradise again.

How Christ wrought in the Soul.

Now when the Spark of the Love of God, or the Divine Light, was accordingly manifested in the Soul, it presently saw itself with its Will and Works to be in Hell, in the Wrath of God, and found that it was a mishapen ugly Monster in the Divine Presence and the Kingdom of Heaven; at which it was so affrighted, that it fell into the greatest Anguish possible, for the Judgement of God was manifested in it.

What Christ said.

Upon this the Lord Christ spake into it with the Voice of his Grace, and said, *Repent and forsake Vanity, and thou shalt attain my Grace.*

What the Soul said.

Then the Soul in its ugly mishapen Image, with the defiled Coat of Vanity, went before God, and entreated for Grace and the Pardon of its Sins, and came to be strongly persuaded in itself, that the Satisfaction and Atonement of our Lord Jesus Christ did belong to it. But the evil Properties of the Serpent, formed in the Astral Spirit, or Reason of the outward Man, would not suffer the Will of the Soul to come before God, but brought their Lusts and Inclinations therinto. For those evil Properties would not die to their own Lusts, nor leave the World, for they were come out of the World, and therefore they feared the Reproach of it, in case they should forsake their worldly Honour and Glory.

But the poor Soul turned its Countenance towards God, and desired Grace from him, even that he would bestow his Love upon it.

The Devil came to it again.

But when the Devil saw that the Soul thus prayed to God, and would enter into Repentance, he drew near to it, and thrust the Inclinations of the earthly Properties into its Prayers, and disturbed its good Thoughts and Desires which pressed forward towards God, and drew them back again to earthly Things that they might have no Access to him.

The Soul sighed.

The central Will of the Soul indeed sighed after God, but the Thoughts arising in the Mind, that it should penetrate into him, were distracted, scattered, and destroyed, so that they could not reach the Power of God. At which the poor Soul was still more affrighted, and began to pray more earnestly. But the Devil with his Desire took hold of the Mercurial kindled fiery Wheel of Life, and awakened the evil Properties, so that evil or false Inclinations arose in the Soul, and went into that Thing, wherein they had taken most Pleasure and Delight before.

The poor Soul would very fain go forward to God with its Will, and therefore used all its Endeavours; but its Thoughts continually fled away from God into earthly Things, and would not go to him.

Upon this the Soul sighed and bewailed itself to God; but was as if it were quite forsaken by him, and cast out from his Presence. It could not get so much as one Look of Grace, but was in meer Anguish, Fear and Terrour, and dreaded every Moment that the Wrath and severe Judgement of God would be manifested in it, and that the Devil would take hold of it and have it. And thereupon fell into such great Heaviness and Sorrow, that it became weary of all the temporal Things, which before were its chief Joy and Happiness.

The earthly natural Will indeed desired those Things still, but the Soul would willingly leave them altogether, and desired to die to all temporal Lust and Joy whatsoever, and longed only after its first native Country, from whence it originally came. But found itself to be far from thence, in great Distress and Want, and knew not what to do, yet resolved to enter into itself, and try to pray more earnestly.

The Devil's Opposition.

But the Devil opposed it, and with-held it so that it could not bring itself into any greater Fervency of Repentance.

He awakened the earthly Lusts in its Heart, that they might still keep their evil Nature and false Right therein, and set them at Variance with the new-born Will and Desire of the Soul. For they would not die to their own Will and Light, but would still maintain their temporal Pleasures, and so kept the poor Soul captive in their evil Desires, that it could not stir, though it sighed and longed never so much after the Grace of God. For whensoever it prayed, or offered to press forward towards God, then the Lusts of the Flesh swallowed up the Rays and Ejaculations that went forth from it, and brought them away from God into earthly Thoughts, that it might not partake of Divine Strength. Which caused the poor Soul to think itself forsaken of God, not knowing that he was so near it, and did thus attract it. Also the Devil got Access to it, and entered into the fiery Mercury, or fiery Wheel of its Life, and mingled his Desires with the earthly Lusts of the Flesh, and tempted the poor Soul; saying to it in the earthly Thoughts, *Why dost thou pray? Dost thou think that God knoweth thee or regardeth thee? Consider but what Thoughts thou hast in his Presence; are they not altogether evil? Thou hast no Faith or Belief in God at all; how then should he hear thee? He heareth thee not, leave off; why wilt thou needlessly torment and vex thyself? Thou hast Time enough to repent at Leisure. Wilt thou be mad? Do but look upon the World, I pray thee, a little; doth it not live in Jollity and Mirth? yet it will be saved well enough for all that. Hath not Christ paid the Ransom and satisfied for all Men? Thou needest only persuade and comfort thyself that it is done for thee, and then thou shalt be saved. Thou canst not possibly in this World come to any Feeling of God; therefore leave off, and take Care for thy Body, and look after temporal Glory? What dost thou suppose will become of thee, if thou turn to be so stupid and melancholy? Thou wilt be the Scorn of every Body, and they will laugh at thy Folly; and so thou wilt spend thy Days in meer Sorrow and Heaviness, which is pleasing neither to God nor Nature. I pray thee, look upon the Beauty of the World; for God hath created and placed thee in it, to be a Lord over all Creatures, and to rule them. Gather Store of temporal Goods beforehand, that thou mayest not be beholden to the World, or stand in Need hereafter. And when Old Age cometh, or that thou growest near thy End, then prepare thyself for Repentance. God will save thee, and receive thee into the heavenly Mansions then. There is no Need of such ado in vexing, bewailing, and stirring up thyself, as thou makest.*

The Condition of the Soul.

In these and the like Thoughts the Soul was ensnared by the Devil, and brought into the Lusts of the Flesh, and earthly Desires; and so bound as it were with Fetters and strong Chains, that it did not know what to do. It looked back a little into the World and the Pleasures thereof, but still felt in itself a Hunger after Divine Grace, and would always rather enter into Repentance, and Favour with God. For the Hand of God had touched and bruised it, and therefore it could rest no where; but always sighed in itself after Sorrow for the Sins it had committed, and would fain be rid of them. Yet could not get true Repentance, or even the Knowledge of Sin, though it had a mighty Hunger and longing Desire after such penitential Sorrow.

The Way from Darknes to True Illumination.

The Soul being thus heavy and sad, and finding no Remedy or Rest, began to cast about where it might find a fit Place to perform true Repentance in, where it might be free from Business, Cares, and the Hinderances of the World; and also by what Means it might win the Favour of God. And at length purpoted to betake itself to some private solitary Place, and give over all worldly Employments and temporal Things; and hoped, that by being bountiful and pitiful to the Poor, it should obtain God's Mercy. Thus did it devise all Kinds of Ways to get Rest, and gain the Love, Favour, and Grace of God again. But all would not do; for its worldly Business still followed it in the Lusts of the Flesh, and it was ensnared in the Net of the Devil now, as well as before, and could not attain Rest. And though for a little while it was somewhat cheared with earthly Things, yet presently it fell to be as sad and heavy again, as it was before. The Truth was, it felt the awakened Wrath of God in itself, but knew not how that came to pass, nor what it ailed. For many Times great Trouble and Terror fell upon it, which made it comfortless, sick, and faint with very Fear; so mightily did the first bruising it with the Ray or Influence of the Stirring of Grace work upon it. And yet it knew not that Christ was in the Wrath and severe Justice of God, and fought therein with Satan that Spirit of Error, which was incorporated in Soul and Body; nor understood that the Hunger and Desire to turn and repent came from Christ himself, by which it was drawn in this Manner; neither did it know what hindered that it could not yet attain to Divine Feeling. It knew not that itself was a Monster, and did bear the Image of the Serpent, in which the Devil had such Power and Access to it, and had confounded all its good Desires, Thoughts, and Motions, and brought them away from God and Goodness; concerning which Christ himself said, *The Devil snatcheth the Word out of their Hearts, lest they should believe and be saved.*

An enlightened and regenerate Soul met the distressed Soul.

By the Providence of God, an enlightened and regenerate Soul met this poor afflicted and distressed Soul, and said,

What ailest thou, thou distressed Soul, that thou art so restless and troubled?

The distressed Soul answered,

The Creator hath hid his Countenance from me, so that I cannot come to his Rest; therefore I am thus troubled, and know not what I shall do to get his Loving-kindness again. For great Cliffs and Rocks lie in my Way to his Grace, so that I cannot come to him. Though I sigh and long after him never so much, yet I am kept back, that I cannot partake of his Power, Virtue, and Strength.

The enlightened Soul said,

Thou bearest the monstrous Shape of the Devil, and art clothed therewith; in which, being his own Property or Principle, he hath Access or Power of Enterance into thee, and thereby keepeth thy Will from penetrating into God. For if thy Will might penetrate into God, it would be anointed with the highest Power and Strength of God, in the Resurrection of our Lord Jesus Christ; and that Unction would break in Pieces the Monster which thou carriest about thee; and thy first Image of Paradise would revive in the Centre; which would destroy the Devil's Power therein, and thou wouldst become an Angel again. And because the Devil envieth thee this Happiness, he holdeth thee captive in his Desire in the Lusts of the Flesh; from which if thou art not delivered, thou wilt be separated from God, and canst never enter into our Society.

The diſtreſſed Soul terrified.

At this Speech the poor diſtreſſed Soul was ſo terrified and amazed, that it could not ſpeak one Word more. When it found that it ſtood in the Form and Condition of the Serpent, which ſeparated it from God; and that the Devil was ſo nigh it in that Condition, who injected evil Thoughts into the Will of the Soul, and had ſo much Power over it thereby, that it was near Damnation, and ſticking faſt in the Abyſs or bottomleſs Pit of Hell, in the Anger of God; it would have even deſpaired of Divine Mercy; but that the Power, Virtue, and Strength of the firſt Stirring of the Grace of God, which had before bruised the Soul, upheld and preſerved it from total Deſpair. But ſtill it wretched in itſelf between Hope and Doubt; whatſoever Hope built up, that Doubt threw down again. And thus was it agitated with ſuch continual Diſquiet, that at laſt the World and all the Glory thereof became loathſome to it, neither would it enjoy worldly Pleaſures any more; and yet for all this, could it not come to Reſt.

The enlightened Soul came again, and ſpoke to the troubled Soul

On a Time the enlightened Soul came again to this Soul, and finding it ſtill in ſo great Trouble, Anguiſh, and Grief of Mind, ſaid to it,

What doſt thou? Wilt thou deſtroy thyſelf in thy Anguiſh and Sorrow? Why doſt torment thyſelf in thy own Power and Will, who art but a Worm, ſeeing thy Torment increaſeth thereby more and more? Yea, if thou ſhouldeſt ſink thyſelf down to the Bottom of the Sea, or couldſt fly to the uttermoſt Coaſts of the Morning, or raiſe thyſelf above the Stars, yet thou wouldſt not be releaſed. For the more thou grieveſt, tormenteſt, and troubleſt thyſelf, the more painful thy Nature will be; and yet thou wilt not be able to come to Reſt. For thy Power is quite loſt; and as a dry Stick burnt to a Coal cannot grow green and ſpring a freſh by its own Power, nor get Sap to flouriſh again with other Trees and Plants; ſo neither canſt thou reach the Place of God by thy own Power and Strength, and transform thyſelf into that Angelical Image which thou hadſt at firſt. For in Reſpect to God thou art withered and dry, like a dead Plant that hath loſt its Sap and Strength, and ſo art become a dry tormenting Hunger. Thy Properties are like Heat and Cold, which continually ſtrive one againſt the other; and can never unite.

The diſtreſſed Soul ſaid,

What then ſhall I do to bud forth again, and recover the firſt Life, wherein I was at Reſt before I became an Image?

The enlightened Soul ſaid,

Thou ſhalt do nothing at all but forſake thy own Will, *viz.* that which thou calleſt *I*, or *thyſelf*. By which Means all thy evil Properties will grow weak, faint, and ready to die; and then thou wilt ſink down again into that One Thing, from which thou art originally ſprung. For now thou lieſt captive in the Creatures; but if thy Will forſaketh them, the Creatures, with their evil Inclinations, will die in thee, which at preſent ſtay and hinder thee, that thou canſt not come to God. But if thou takeſt this Courſe, thy God will meet thee with his infinite Love, which he hath manifeſted in Chriſt Jeſus in the Humanity, or human Nature. And that will impart Sap, Life, and Vigour to thee; whereby thou mayeſt bud, ſpring, flouriſh again, and rejoice in the Living God, as a Branch growing on his true Vine. And ſo thou wilt at length recover the Image of God, and be delivered from the Image or Condition of the Serpent: Then ſhalt thou come to be my Brother, and have Fellowſhip with the Angels.

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The poor Soul said,

How can I forsake my Will, so that the Creatures which lodge therein may die, seeing I must be in the World, and also have Need of it as long as I live?

The enlightened Soul said,

Now thou hast worldly Power and Riches, which thou possessest as thy own, to do what thou wilt with, and regardest not how thou gettest or usest the same; employing them in the Service and Indulgence of thy carnal and vain Desires. Nay, though thou seest the poor and needy Wretch, who wanteth thy Help, and is thy Brother, yet thou helpest him not, but layest heavy Burdens upon him, by requiring more of him than his Abilities will bear, or his Necessities afford; and oppressest him, by forcing him to spend his Labour and Sweat for thee, and the Gratification of thy voluptuous Will. Thou art moreover proud, and insultest over him, and behavest roughly and sternly to him, exalting thyself above him, and making small Account of him in Respect of thyself. Then that poor oppressed Brother of thine cometh, and complaineth with Sighs towards God, that he cannot reap the Benefit of his Labour and Pains, but is forced by thee to live in Misery. By which Sighings and Groanings of his he raiseth up the Wrath of God in thee; which maketh thy Flame and Unquietness still the greater. These are the Creatures which thou art in Love with, and hast broken thyself off from God for their Sakes, and brought thy Love into them, or them into thy Love, so that they live therein. Thou nourishest and keepest them by continually receiving them into thy Desire, for they live in and by thy receiving them into thy Mind; because thou thereby bringest the Lust of thy Life into them. They are but unclean, filthy, and evil Births, and Issues of the Bestial Nature, which yet, by thy receiving them in thy Lust or Desire, have gotten an Image, and formed themselves in thee. And that Image is a Beast with four Heads: First, *Pride*. Secondly, *Covetousness*. Thirdly, *Envy*. Fourthly, *Anger*. And in these four Properties the Foundation of Hell consisteth, which thou carriest in thee and about thee. It is imprinted and engraven in thee, and thou art wholly taken Captive thereby. For these Properties live in thy natural Life; and thereby thou art severed from God, neither canst thou ever come to him, unless thou so forsake these evil Creatures that they may die in thee.

But since thou desirest me to tell thee how to forsake thy own perverse creaturely Will, that the Creatures might die, and that yet thou mightest live with them in the World. I must assure thee that there is but one Way to do it, which is *narrow* and *straight*, and will be very hard and irksome to thee at the Beginning, but afterwards thou wilt walk in it chearfully.

Thou must seriously consider, that in the Course of this worldly Life thou walkest in the Anger of God and in the Foundation of Hell; and that this is not thy true native Country; but that a Christian should, and must live in Christ, and in his Walking truly follow him; and that he cannot be a Christian, unless the Spirit and Power of Christ so live in him, that he becometh wholly subject to it. Now seeing the Kingdom of Christ is not of this World, but in Heaven, therefore thou must always be in a continual Ascension towards Heaven, if thou wilt follow Christ; though thy Body must dwell among the Creatures and use them.

The narrow Way to which perpetual Ascension into Heaven and Imitation of Christ is this: Thou must despair of all thy own Power and Strength, for in and by thy own Power thou canst not reach the Gates of God; and firmly purpose and resolve wholly to give thyself up to the Mercy of God, and to sink down with thy whole Mind and Reason into the Passion and Death of our Lord Jesus Christ, always desiring to persevere in the

same, and to die from all thy Creatures therein. Also thou must resolve to watch and guard thy Mind, Thoughts, and Inclinations that they admit no Evil into them, neither must thou suffer thyself to be held fast by temporal Honour or Profit. Thou must resolve likewise to put away from thee all Unrighteousness, and whatsoever else may hinder the Freedom of thy Motion and Progress. Thy Will must be wholly pure, and fixed in a firm Resolution never to return to its old Idols any more, but that thou wilt that very Instant leave them, and separate thy Mind from them, and enter into the sincere Way of Truth and Righteousness, according to the plain and full Doctrine of Christ. And as thou dost thus purpose to forsake the Enemies of thine own inward Nature, so thou must also forgive all thy outward Enemies, and resolve to meet them with thy Love; that there may be left no Creature, Person, or Thing at all able to take hold of thy Will and captivate it; but that it may be sincere, and purged from all Creatures. Nay further; if it should be required, thou must be willing and ready to forsake all thy temporal Honour and Profit for Christ's Sake, and regard nothing that is earthly so as to set thy Heart and Affections upon it; but esteem thyself in whatsoever State, Degree, and Condition thou art, as to worldly Rank or Riches, to be but a Servant of God and of thy Fellow-Christians; or as a Steward in the Office wherein thy Lord hath placed thee. All Arrogance and Self-Exaltation must be humbled, brought low, and so annihilated that nothing of thine own or of any other Creature may stay in thy Will to bring thy Thoughts or Imagination to be set upon it.

Thou must also firmly impress it on thy Mind, that thou shalt certainly partake of the promised Grace in the Merit of Jesus Christ, *viz.* of his outflowing Love, which indeed is already in thee, and which will deliver thee from thy Creatures, and enlighten thy Will, and kindle it with the Flame of Love, whereby thou shalt have Victory over the Devil. Not as if thou couldst *will* or *do* any Thing in thine own Strength, but only enter into the Suffering and Resurrection of Jesus Christ, and take them to thyself, and with them assault and break in Pieces the Kingdom of the Devil in thee, and mortify thy Creatures. Thou must resolve to enter into this Way this very Hour, and never to depart from it, but willingly to submit thyself to God in all thy Endeavours and Doings, that he may do with thee what he pleaseth.

When thy Will is thus prepared and resolved, it hath then broken through its own Creatures, and is sincere in the Presence of God, and clothed with the Merits of Jesus Christ. It may then freely go to the Father with the Prodigal Son, and fall down in his Presence and pour forth its Prayers; and putting forth all its Strength in this Divine Work, confess its Sins and Disobedience; and how far it hath departed from God. This must be done not with bare Words, but with all its Strength, which indeed amounteth only to a strong Purpose and Resolution; for the Soul of itself hath no Strength or Power to effect any good Work.

Now when thou art thus ready, and that thy heavenly Father shall see thy coming and returning to him in such Repentance and Humility, he will inwardly speak to thee, and say in thee, *Behold, this is my Son which I had lost, he was dead and is alive again.* And he will come to meet thee in thy Mind with the Grace and Love of Jesus Christ, and embrace thee with the Beams of his Love, and kiss thee with his Spirit and Strength; and then thou shalt receive Grace to pour out thy Confession before him, and to pray powerfully. This indeed is the right Place where thou must wrestle in the Light of his Countenance. And if thou standest resolutely here, and shrinkest not back, thou shalt see or feel great Wonders. For thou shalt find Christ in thee assaulting Hell, and crushing thy Beasts in Pieces, and that a great Tumult and Misery will arise in thee; also thy secret undiscovered Sins will then first awake, and labour to separate thee from God, and to keep thee back. Thus shalt thou truly find and feel how Death and Life fight.

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one againſt the other, and ſhalt underſtand by what paſſeth within thyſelf, what Heaven and Hell are. At all which be not moved, but ſtand firm and ſhrink not; for at length all thy Creatures will grow faint, weak, and ready to die; and then thy Will ſhall wax ſtronger, and be able to ſubdue and keep down the evil Inclinations. So ſhall thy Will and Mind aſcend into Heaven every Day, and thy Creatures gradually die away. Thou wilt get a Mind wholly new, and begin to be a new Creature, and getting rid of the Beſtial Deformity, recover the Divine Image. Thus ſhalt thou be delivered from thy preſent Anguiſh, and return to thy original Reſt.

The poor Soul's Practice.

Then the poor Soul began to practiſe this Courſe with ſuch Earneſtneſs, that it conceived it ſhould get the Victory preſently; but it found that the Gates of Heaven were ſhut againſt it in its own Strength and Power, and it was as it were, rejected and forſaken by God, and received not ſo much as one Look or Glimpſe of Grace from him. Upon which it ſaid to itſelf, *Surely thou haſt not ſincerely ſubmitted thyſelf to God. Deſire nothing at all of him, but only ſubmit thyſelf to his Judgement and Condemnation, that he may kill thy evil Inclinations. Sink down into him beyond the Limits of Nature and Creature, and ſubmit thyſelf to him, that he may do with thee what he will, for thou art not worthy to ſpeak to him.* Accordingly the Soul took a Reſolution to ſink down, and to forſake its own Will; and when it had done ſo, there fell upon it preſently the greateſt Repentance that could be for the Sins it had committed; and it bewailed bitterly its ugly Shape, and was truly and deeply ſorry that the evil Creatures did dwell in it. And becauſe of its Sorrow it could not ſpeak one Word more in the Preſence of God, but in its Repentance did conſider the bitter Paſſion and Death of Jeſus Chriſt, *viz.* what great Anguiſh and Torment he had ſuffered for its Sake, in order to deliver it out of its Anguiſh, and change it into the Image of God. In which Conſideration it wholly funk down, and did nothing but complain of its Ignorance and Negligence, and that it had not been thankful to its Redeemer, nor once conſidered the great Love he had ſhewn to it, but had idly ſpent its Time, and not at all regarded how it might come to partake of his purchaſed and proffered Grace; but inſtead thereof had formed in itſelf the Images and Figures of earthly Things, with the vain Luſts and Pleaſures of the World. Whereby it had gotten ſuch Beſtial Inclinations, that now it muſt lie Captive in great Miſery, and for very Shame dared not lift up its Eyes to God, who hid the Light of his Countenance from it, and would not ſo much as look upon it. And as it was thus ſighing and crying, it was drawn into the Abyſs or Pit of Horror, and laid it as it were at the Gates of Hell, there to periſh. Upon which the poor troubled Soul was, as it were, bereft of Senſe, and wholly forſaken, ſo that it in a Manner forgot all its Doings, and would willingly yield itſelf to Death, and ceaſe to be a Creature. Accordingly it did yield itſelf to Death, and deſired nothing elſe but to die and periſh in the Death of its Redeemer Jeſus Chriſt, who had ſuffered ſuch Torments and Death for its Sake. And in this periſhing it began to ſigh and pray in itſelf very inwardly to the Divine Goodneſs, and to ſink down into the meer Mercy of God.

Upon this there ſuddenly appeared unto it the amiable Countenance of the Love of God, which penetrated through it as a great Light, and made it exceedingly joyful. It then began to pray aright, and to thank the Moſt High for ſuch Grace, and to rejoice abundantly, that it was delivered from the Death and Anguiſh of Hell. Now it taſted of the Sweetneſs of God, and of his promiſed Truth; and now all the evil Spirits which had harrasſed it before, and kept it back from the Grace, Love, and inward Preſence of God, were forced to depart from it. The *Wedding of the Lamb* was now kept and ſolemnized, that is, the Noble *Sophia* eſpouſed or betrothed herſelf to the Soul;

and the *Seal-Ring* of Christ's Victory was impressed into its Essence, and it was received to be a Child and Heir of God again.

When this was done, the Soul became very joyful, and began to work in this new Power, and to celebrate with Praise the Wonders of God, and thought thenceforth to walk continually in the same Light, Strength, and Joy. But it was soon assaulted; from *without*, by the Shame and Reproach of the World, and from *within*, by great Temptation, so that it began to doubt whether its Ground was truly from God, and whether it had really partaken of his Grace. For the Accuser Satan went to it, and would fain lead it out of this Course, and make it doubtful whether it was the true Way; whispering thus to it inwardly, *This happy Change in thy Spirit is not from God, but only from thine own Imagination.* Also the Divine Light retired in the Soul, and shone but in the inward Ground, as Fire raked up in Embers, so that Reason was perplexed, and thought itself forsaken, and the Soul knew not what had happened to itself, nor whether it had really and truly tasted of the heavenly Gift or not. Yet it could not leave off struggling; for the burning Fire of Love was sown in it, which had raised in it a vehement and continual Hunger and Thirst after the Divine Sweetness. So at length it began to pray aright, and to humble itself in the Presence of God, and to examine and try its evil Inclinations and Thoughts, and to put them away. By which Means the Will of Reason was broken, and the evil Inclinations inherent in it were killed, and extirpated more and more. This Process was very severe and painful to the Nature of the Body, for it made it faint and weak, as if it had been very sick; and yet it was no natural Sickness that it had, but only the Melancholy of its earthly Nature, feeling and lamenting the Destruction of its evil Lusts.

Now when the earthly Reason found itself thus forsaken, and the poor Soul saw that it was despised outwardly, and derided by the World, because it would walk no longer in the Way of Wickedness and Vanity; and also that it was inwardly assaulted by the Accuser Satan, who mocked it, and continually set before it the Beauty, Riches, and Glory of the World, and called it a Fool for not embracing them; it began to think and say thus within itself: *O eternal God! What shall I now do to come to Rest?*

The enlightened Soul met it again, and spoke to it.

While it was in this Consideration, the Enlightened Soul met with it again, and said, What ailest thou, my Brother, that thou art so heavy and sad?

The distressed Soul said,

I have followed thy Counsel, and thereby attained a Ray, or Emanation of the Divine Sweetness, but it is gone from me again, and I am now deserted. Moreover I have outwardly very great Tryals and Afflictions in the World; for all my good Friends forsake and scorn me; and am also inwardly assaulted with Anguish, and Doubt, and know not what to do.

The enlightened Soul said,

Now I like thee very well; for now our beloved Lord Jesus Christ is performing that Pilgrimage or Process on Earth with thee and in thee, which he did himself when he was in this World, who was continually reviled, despised, and evil spoken of, and had nothing of his own in it; and now thou bearest his Mark or Badge. But do not wonder at it, or think it strange; for it must be so, in order that thou mayest be tryed, refined, and purified. In this Anguish and Distress thou wilt necessarily hunger and cry after Deliverance; and by such Hunger and Prayer thou wilt attract Grace to thee both from within and from without. For thou must grow from above and from beneath to be the

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Image of God again. Just as a young Plant is agitated by the Wind, and must stand its Ground in Heat and Cold, drawing Strength and Virtue to it from above and from beneath by that Agitation, and must endure many a Tempest, and undergo much Danger before it can come to be a Tree, and bring forth-Fruit. For through that Agitation the Virtue of the Sun moveth in the Plant, whereby its wild Properties come to be penetrated and tinctured with the Solar Virtue, and grow thereby.

And this is the Time wherein thou must play the Part of a valiant Soldier in the Spirit of Christ, and co-operate thyself therewith. For now the Eternal Father by his fiery Power begetteth his Son in thee, who changeth the Fire of the Father, namely, the first Principle, or wrathful Property of the Soul, into the Flame of Love, so that out of Fire and Light, (*viz.* Wrath and Love), there cometh to be one Essence, Being, or Substance, which is the true Temple of God. And now thou shalt bud forth out of the Vine Christ, in the Vineyard of God, and bring forth Fruit in thy Life, and by assisting and instructing others, shew forth thy Love in Abundance, as a good Tree. For Paradise must thus spring up again in thee, through the Wrath of God, and Hell be changed into Heaven in thee. Therefore be not dismayed at the Temptations of the Devil, who seeketh and striveth for the Kingdom which he once had in thee; but, having now lost it, must be confounded, and depart from thee. And he covereth thee outwardly with the Shame and Reproach of the World, that his own Shame may not be known, and that thou mayest be hidden to the World. For with thy New Birth or regenerated Nature thou art in the Divine Harmony in Heaven. Be patient therefore, and wait upon the Lord; and whatsoever shall befall thee, take it all from his Hands, as intended by him for thy highest Good. And so the enlightened Soul departed from it.

The distressed Soul's Course.

The distressed Soul began its Course now under the patient Suffering of Christ, and depending solely upon the Strength and Power of God in it, entered into Hope. Thenceforth it grew stronger every Day, and its evil Inclinations died more and more in it. So that it arrived at length to a high State or Degree of Grace; and the Gates of the Divine Revelation, and the Kingdom of Heaven, were opened to, and manifested in it.

And thus the Soul through Repentance, Faith, and Prayer, returned to its original and true Rest, and became a right and beloved Child of God again; to which may he of his infinite Mercy help us all. *Amen.*

A
T R E A T I S E
O F
THE FOUR COMPLEXIONS.

OR,
A CONSOLATORY INSTRUCTION
FOR
A SAD AND ASSAULTED HEART,
IN
THE TIME OF TEMPTATION.

SHEWING

Whence SADNESS *naturally* arifeth, and how the ASSAULTING happeneth.

[The Whole confirmed by feveral PERTINENT and COMFORTABLE TEXTS.]

There hath no Temptation taken you, but such as is common to Man : But God is faithful, who will not suffer you to be tempted above that ye are able ; but will with the Temptation also make a Way to escape, that ye may be able to bear it. 1 Cor. x. 13.

Blessed is the Man that endureth Temptation ; for when he is tryed he shall receive the Crown of Life, which the Lord hath promised to them that love him. James i. 12.

T O T H E
R E A D E R.

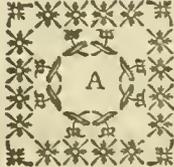
 HIS useful and instructive Treatise of the blessed *Behmen* on *The Four Complexions*, is very properly annexed to the preceding Description of *The Way to Christ*. For, as the Foundation of the Christianity there taught, is laid in so deep and earnest an Exercise of Repentance, as shakes the Soul of the natural Man to the Bottom, and by that Concussion stirs up and brings to his View the foul Dregs of Corruption, that have hitherto lain there undisturbed: The Horror of this Sight, together with the painful Sense of Guilt and Misery consequent upon it, which the Author calls the Judgement of the Soul or Conscience, proves a very severe Tryal to the young Soldier of Christ at his first Enterance upon the Warfare. And in some Instances it is a *long* as well as *sharp* Process: For it may continue on a Man many Years, as *J. B.* saith in *The Book of Repentance*, if he doth not earnestly and speedily put on the Armour of Christ. This is a very deplorable Condition indeed, and sometimes occurs among us at this Day: But in no Subjects so predominantly, as in Souls environed with the *melancholy Complexion*. Especially if they have defiled themselves with much gross Sin, or taken up erroneous Conceits of their having been originally reprobated by God, or having out-sinned their Day of Grace.

This Extremity of Spiritual Distress, of which none can know or conceive the poignant Anguish and Bitterness, who have not in some Degree felt the same, has here a friendly Relief. Every Information is communicated, every Advice given, and every Consolation administered, which the unhappy Case can well require or admit, short of the immediate Operation of the Great, and only Sufficient Comforter himself. To whose joyful Enterance into the afflicted Soul the Way is here opened and cleared, by the Removal of all those Doubts and Fears, which arise from the Soul's Ignorance of its own true Nature and Essence, and of its necessary Subjection, during its Abode in the Body, to the Influence of the Astral Powers, and its own natural Complexion: This beneficial Knowledge is in the following little Tract, fundamentally, though briefly, revealed; and that from so Divine a Ground and Authority, and with so satisfactory a Fulness and Conviction, as to leave no Doubt either of its Truth or Worth. This Treatise, being, as is signified at the Head of the last Chapter, *An Universal Mirror or Looking-Glass, wherein every Soul may see itself; and written, just as it was represented by the Light of God's Spirit to the spiritual Understanding of the Author.*

THE FOUR COMPLEXIONS.

The First Chapter.

Of the Cause of Spiritual Trouble, Sadness, and Fear. Also, what such Perturbations, Anxiety, and Fear are, and whence they arise.

1.  ALL Sorrow, Anguish and Fear concerning Spiritual Things, whereby a Man is dejected and terrified in himself, proceedeth from the Soul. For the outward Spirit, which hath its Original from the Constellations and Elements, is not thus disturbed and perplexed; because it liveth in its own Mother, from which it had its Birth.

2. But the poor Soul is, through the heavy Fall of *Adam*, entered into a strange Inn or Lodging, namely, into the Spirit of this World, which is not its proper Home. Whereby that originally fair Creature is obscured and defaced, and also held Captive therein, as in a dark Prison or Dungeon.

3. Now this strange Inn, the Spirit of this World, hath four Chambers, wherein the noble Jewel, the Soul, is confined. Of which four there is but one principally manifested in every individual Man, and predominant in his Life. Just as it is with the four Elements, which every Man also hath in himself, and is indeed himself a Compound thereof; all of him, except his Soul, which is not of that elementary Substance, though imprisoned and held captive in it.

4. These four Chambers, or Complexions, as they are commonly termed, of the Soul are

1. The CHOLERICK.
2. The SANGUINE.
3. The PHLEGMATICK.
4. The MELANCHOLY.

I. *Of the CHOLERICK.*

5. The *Cholerick Complexion* is of the Fire's Property. It produceth violent Anger, stout Courage, aspiring Pride, strong Self-Confidence, and Disregard of all Men.

6. This Form or Complexion, as to the outward World, appeareth in a fiery Light. It longeth and laboureth after the Power of the Sun, and would always be Lord and Master.

II. *Of the SANGUINE.*

7. The *Sanguine*, which hath its Nature according to the Element of Air, is subtle, friendly, chearful, but not of a firm and resolute Mind. It is fickle, easily moved from one Thing to another, and readily receiveth into its Essence the Property, and Bent or Inclination of the Stars. It is naturally chaste, modest, and pure, and capable of reaching, and becoming Master of great Mysteries, in and through its searching Skill and Knowledge.

III. *Of the PHEGMATICK.*

8. The *Phegmatick Complexion*, taketh, after the Nature of its correspondent Element in the outward World, the Water. It is apt to be heavy, gross, soft, and yielding. It giveth a weak and effeminate Mind: An Apprehension rather dull, but retentive of what it hath once attained. Knowledge must be brought into it by much Teaching and Inculcation from without. For it does not find it in its own Root. It generally lets all Trouble slide off and pass by, and cumbereth not itself with many Cares. It hath a Glimpse of the Light; and as to its Temper, is neither sad nor merry, but rather even and indifferent.

IV. *Of the MELANCHOLY.*

9. The *Melancholy Complexion* partaketh of the Property of the Earth, and is as the Earth is, cold, hard, dark and hungry after Light. Moreover, it standeth in continual Fear of the Anger of God.

10. For the Earth and Stones are on the Outside of the Eternal Essentiality. They are Substances compacted through the kindled Desire in the *Fiat*, both according to the Anger's Property, and also according to the Love-Property. There is both Good and Evil in the Compaction thereof.

11. But the Good and Evil stand in perpetual Contrariety to each other. For which Reason the Good would always fly from the Evil, as is to be seen in Metals; wherein the Tincture is good, but the total Mass or earthly Body is evil and wrathful. There would the Tincture of the Metal always fly from the earthly Part, and uncentre itself from it; especially when the evil Constellation or starry Influence stirreth it. This is the Cause and Ground of the Growth of Metals. For the Tincture driveth their Desire forth from itself, and it desireth to fly away from it, but getteth in and by its Desire such a Corporeity or Substance as the Spirit or Desire itself is. And hence proceedeth the Metallick Body.

12. The *Melancholy Nature* is dark and dry. It yields little Substantiality or Corporeity in itself; but corrodes and consumes itself inwardly in its own Being, and abides always in the House of Sorrow and Sadness. Even when the Sun shines into it, yet it is sad in itself. It receiveth indeed some Light and Refreshment from the Sun's Lustre and Influence, but in the Dark it is ever in Fear and Terrour of God's Judgement.

13. Now if any one of these Complexions hath the Predominance in a Man, so that it is his proper Complexion, then doth his noble Jewel the Soul stand in that House; and must, during the Time of its Life in the Body, if it doth not fully attain the Light of God in itself, help itself with the Light of the Sun; seeing in *Adam* the Divine Light-Eye became shut up to it in the earthly Source or Property, into which it entered.

14. The Soul did in *Adam* admit into itself the outward Complexions, the Spirit of the Great World, and of the Stars and Elements. Whence it is now come to pass that:

in this Life-time these dwell one in the other; the Soul in the Complexions, and they in the Soul; yet the one comprehendeth not the other in the Essence. The Soul is deeper than the outward Spirit; but during the Time of this Life they hang or cleave one to the other; in the same Manner as do the inward and the outward World; of which notwithstanding the one is not the other; so neither is the outward Spirit the Soul.

15. The Soul is in its first Essence and proper Substance a magical Fire Source or Property, out of or from God the Father's Nature. It is an intense and incessant Desire after the Light; as God the Father with intense Desire from Eternity to Eternity always desireth his Heart, *viz.* the Centre of the Light, and generateth it in and through his desiring Will out of the Fire's Property; as we see the Light is naturally generated out of the Fire.

16. But now there can be no Fire, unless there is a Root or Ground for its Subsistence; which Ground is the Centre of Nature. This the Soul also hath in itself, and burneth forth out of the Forms to Nature; namely, out of the Dark World, which in its Source or Property of Desire driveth itself on till it reacheth the Fire; and then it desireth the Liberty, *viz.* the Light; as in the Book of *The Threefold Life* is set forth at large.

17. So then the Soul being of itself a hungry magical Fire-Spirit, desireth spiritual Substantiality or Virtue, in order to sustain and preserve thereby its Fire-Life, and meeken or allay the raging Hunger of its Fire-Source or Quality.

18. Now it is well known, as being sorely felt, how it hath with *Adam* in his Disobedience, entered into the Spirit of this World, and eaten of it. And therefore Christ became a Man in our Essence, that he might bring it back again, through the Centre and through God's Fire, into his Light, *viz.* into the World of Meekness; which accordingly in the Person and Process of Christ was actually effected.

19. But seeing the hungry Soul from the Mother's Womb, standeth thus involved in the Spirit of the Great World in the Complexions; therefore it eateth, immediately from the Birth, yea, even in the Mother's Womb, of the Spirit of this World.

20. The Soul eateth Spiritual Food, *viz.* of the Spirit of the Forms or Qualities of the Complexions; not altogether of their Essence, but magically; it is the kindling of their Fire. The Complexion in the Soul's Fire becometh foulish, or like the Soul. They two are as Fewel and Fire one to the other. Understand by Fewel the Complexion, and by the Fire the Soul.

21. Now the Fire must have Fewel, which must therefore be either the outward Complexion, or a Divine Substantiality from God's Substance. One of these it must eat of, or perish. But it is not possible for it to perish, because it is a Desire. For where a Desire is, there is also an Essence or Being; the Desire maketh itself such.

22. Hence we may understand the Cause of that infinite Variety which there is in the Wills and Actions of Men. For of whatever the Soul eateth, and wherewith its Fire-Life becometh kindled, according to that the Soul's Life is led and governed.

23. If the Soul goeth out of its Complexion into God's Love-Fire, into the Heavenly Substantiality, which is Christ's Corporeity, according to the Angelical Light-World, then it eateth of Christ's Flesh, that is, his Heavenly Flesh, or Eternal Substantiality, the Meekness of the Light of the Majesty; in which the Fire of God the Father in the Glance or Lustre of the Light maketh a Tincture.

24. On that Substantiality in the Water-Source or Fountain of Eternal Life, concerning which Christ said, *He would give us such Water to drink*, the Soul's Fire feedeth, *viz.* upon the Divine Heavenly Substantiality; which in the Tincture becometh changed into Heavenly Spiritual Blood.

25. From thence the Soul getteth a Divine Will, and bringeth the Body to do that, which according to its own natural Inclination, and the Spirit of this World, it would not do. In such a Soul the Complexion ruleth not, but remaineth only in the inferior fleshly Nature, and bears Sway only over the outward Body.

26. Such a Man asketh after God's Word, and hath a continual Longing after God. His inward Desire is always to speak of God, and to taste more and more of his Sweetness; but this Desire is evermore covered and hindered by his Complexion; so that he liveth in a continual Conflict. The Soul striveth against the Complexion, and the Complexion against the Soul, for they are now tied together in one Band. The Complexion is ever seeking to enter into the Soul's Fire, and kindle itself therewith, that it might obtain full Life thereby.

27. For when the Soul eateth of God's inward living Word; then is the Complexion, as to its operative Life or Power of acting, suppressed and captivated, though indeed it is still in itself a living Principle. But the Soul is so faithful in the Presence of God's Love, which is the only Help it hath in the Combat, that often-times when it eateth of his Love-Essence, it bringeth an exulting Triumph, and divine Taste into the Complexion itself. So that the whole Body is thereby affected, and even trembleth for Joy, being elevated to such a Degree of divine Sensation, as if it was on the very Borders of Paradise.

28. But this rapturous State rarely continueth long. The Soul is soon clouded or obscured with somewhat of another Nature, that is insinuated into the Complexion through the outward Imagination from the Spirit of the great World. Of which it maketh a Looking-Glass, and beginneth to speculate therein with its outward Imagination. Thus it goeth out from the Spirit of God, and is often bemired in the Dirt, if the Virgin of Divine Wisdom doth not call it back again to repent, and return to its first Love. Which Danger is here pointed out, and set before the Soul, as a Warning to it to take Heed to its Ways.

29. For when the Soul imagineth into, or according to, the Complexion, and so eateth thereof, and turneth itself from God's Word and Will; then doth it follow the Guidance, and act according to the Property and Inclination of the Complexion. It receiveth all whatsoever is injected from the Constellation, or Power of the Stars, into the Complexion, or introduced into it, through its Imagination, from the Spirit of the great World. It poisoneth itself, through the Desire in the Complexion, with all outward Things or Substances, with all whatsoever is done in the World either by Words or Actions. Such Matter the Desire of the Complexion bringeth as Fuel into the Soul's Fire, and therewith that Fire is fed and kept alive.

30. Here we find, how it is that all evil Works burn in the Fire of God the Father, in which the Soul standeth, or hath its Life. What is not agreeable or congenial to the Love of God, that the Love cannot receive.

31. Here too we find, what, and how, Sin is, and how God becometh angry; namely thus:—When in the burning Ground or Life of the Soul such Abomination as a Man committeth is introduced into him. Which withholdeth his Soul from his Love, and maketh its Fire totally dark and blind as to his Wisdom and Light.

32. For the Spirit of God entereth not into the burning Fire or Life of the Abomination, nor riseth in the Centre of the Soul till the Soul goeth out again from the Abomination, and washeth itself anew in the Water of Eternal Life, which is effected in and through earnest Repentance. Then indeed it becometh renewed again in the Fire of God's Meekness, and in the Holy Spirit, as a new Child; and beginneth again to drink of that Water, and at length recovereth its former Life in God.

The Second Chapter.

Of the Four Complexions severally, with their respective Properties, what the Soul and the whole Man doth, and how they are driven, when the Soul kindleth its Fire-Life merely from the Complexion, and the Influence of the Stars.

I. Of the CHOLERICK COMPLEXION.

33.  F the Soul's Life be clothed or encompassed with the *Cholerick Complexion*, then it is fiery, fierce, wrathful, aspiring, and fretful. It affordeth also a Body of a Form and Temper correspondent to itself, meagre, ill-favoured, sharp, and subject to Anger. And if the Soul imagineth into, or according to, this Complexion, it enflameth the Complexion still more vehemently; the Soul itself being of a fiery Original and Nature.

34. Then rise up and work in that Man Anger, Pride, Ambition, or Desire of Exaltation in Power and Greatness; a Will to tread all under Foot, to despise and insult the Poor and Miserable, and to tyrannize over those that are subject to him, not regarding though he should commit Murther in his Anger, only that the Constellation or Influence of the Stars hinders it; which oftentimes uniting with the Complexion, injecteth somewhat into the Mind, and preventeth much Mischief.

35. There is great Danger in this Complexion, if the Soul liveth according to the outward Imagination. The Bond or Knot is the harder to be broken through, because one Fire-Source or Property is thus bound or linked to another; the Fire-Essence of the Complexion to the Fire-Essence of the Soul. The fierce wrathful Devil likewise hath a free and powerful Access to this Complexion; for the fiery Property is open and subject to him. And he also is proud, stately, and envious, as is this Complexion.

36. O how hardly will the Soul be loosed or freed, when it is once thoroughly kindled and inflamed in this Property. The Devil need not tempt it, for it danceth along very willingly after his Pipe.

37. It is not apt to be sad or sorrowful; because it hath in the Complexion a Fire-Light, which it ever supposeth to be the Divine Light, and that by walking according to it, it walketh in the right Way; while yet it is nothing better than a proud, envious, wrathful, violent, imperious, and oppressive Will-Spirit, so long as it is inspired only by the Complexion.

38. It maketh indeed a specious Show, with the Lustre of its Fiery Complexion, and in its great Pride and deep Hypocrisy would fain pass for holy. But, O thou Devil in the Form of an Angel, how horribly dark art thou, when the Fire-Light of thy Complexion goeth out at thy Separation from the Body.

II. Of the SANGUINE COMPLEXION.

39. The *Sanguine Complexion* is meek, gentle, lightsome, and chearful, according to the Property of the Air. It is imaginative, courteous, frank, mild, and amiable, and resembleth the inward Life itself, from whence these Properties are derived into the outward Man.

40. If the Soul be environed by this Complexion, and setteth its Imagination there-into, and will live to it; then it showeth itself friendly, subtile, desirous to search and dive into many Things, into which it hath an open Door; for it receiveth and experienceth in the Complexion, all that the Constellation, or Influence of the Stars formeth. It is naturally chearful, yet soon amazed and confounded at the Terrors of the Fire-Power, but is resolute in itself, stiff in its own Thoughts and Opinion, and seeks not the Advice or Judgement of others. It hath from the Complexion an acute Understanding according to the outward Spirit. Moreover, it is not apt to do Mischief in its Anger; though soon elevated into Height of Spirit, yet as suddenly does it subside again; just as the fluctuating Air doth.

41. The Soul that is thus complexioned, should be exceedingly watchful; for the Devil is enraged against it, being not able in this Complexion to get much Ground. Therefore he endeavours to perplex it with a Variety of Imaginations, that it might not fix its Mind and Thoughts upon the Kingdom of God. He presents divers Things before it, in order to engage its Time and Attention; and it accordingly amuses itself with various Studies and Pursuits. For the Stars cast or inject their Imagination or Influence into the Air; from whence the Fancy or imaginative Faculty, which is strong and powerful in this Complexion, getteth many strange, wild, and wandering Conceits.

42. Such a Man leadeth an easy, sociable, friendly, peaceable Life with every one, yet doth the Devil violently instigate his Enemies against him. Whence he suffereth much; but passeth easily through it, as the soft Air glides through all Things; so that he is seldom very sorrowful or dejected.

43. For the fiery Complexion having no Place in his Heart, the Terror doth not burn so fiercely in him. But he should particularly beware of Unchastity and Idolatry (or fixing his Imagination and Affections on any creaturely Person or Thing,) for in and through these Avenues the Devil hath an Access even into this Complexion.

III. *Of the PHLEGMATICK COMPLEXION.*

44. The *Pblegmatick Complexion* is according to the Element of Water. If the Soul be clothed with this Complexion, and feedeth the Principle of its Life with it, then doth it exhibit a dull, heavy, rude, perverse System of Manners and Conversation. It dwelleth naturally in a gross Body, and hath a mean Understanding; which yet through diligent Teaching and close Application, may be brought to the Knowledge of common Things, if the Lunar Power doth not come across it. For then it is a mere Clod of heavy Earth; yet through the same Influence of the Moon it becometh many Times inclinable to Wickedness and Mischief.

45. Any Thing may be made of this Complexion. For the Water-Spirit is yielding, and susceptible of any Tincture, or Impression, be it good or bad. This Complexion maketh likewise an hypocritical Show of Holiness, and arrogateth to itself the Character of a righteous and upright Life, but with a very great Mixture of the contrary. In which it resembleth the yielding and shining Quality of the Water.

46. The Soul also in this Complexion is not easily drawn into God's Anger, and the dark World, which lieth hid in its Centre; but bites more freely and readily at the Abominations of the World; and hideth itself under the Water-Glance or Lustre, supposing that to be the Brightness of the Divine Light.

47. The Devil can introduce all the Wickedness which he exerciseth in Hell itself into this Complexion. Yea, if the Influence of the Stars hindereth not, and the Soul itself will give him Admission, he getteth as much Advantage in this Complexion as in the Fire of the Choleric. For Sin is as lightly regarded here, as a Stream of Water that passeth away unnoticed.

48. The Devil hath also Power even in this Complexion to tempt and assault the Soul with Sorrow and Sadness, when it giveth Way to him. For he darkeneth or obscureth the Glance or Lustre of the Water with the Foulness of the introduced Sins; and shutteth up the Soul in the House of Darkness, so that it cannot behold the Light of God's Countenance. Yet if the Soul is resolute and valiant in the Combat, and will with Force break open the Doors of its Prison of Sadness, he cannot long stand his Ground here. The Complexion is too weak; he can hold out better in the Fire.

IV. *Of the MELANCHOLY COMPLEXION.*

49. The *Melancholy Complexion* resembleth the sad Earth; of whose Property it partaketh, which ever standeth in Fear before the fierce Wrath of God, that came into it in the Creation. There is to be found in this Complexion a competent Understanding, with a more than ordinary Depth of Thought. The Chamber of this Complexion standeth open, and is capable of great Knowledge, if Sorrow or Perplexity stand not in the Way of it.

50. If the Soul be enclosed and engrossed by this Complexion, so as to take its Nourishment and vital Strength from it, then does its Fire burn very darkly. It drags on a Life of Sadness; makes little Account of any worldly Pomp or Pleasure; but is, by reason of the Complexion, in perpetual Heaviness and Anxiety. The Devil assaulteth it forely, and would fain thrust it headlong into the full Depth of his Darkness. For where Darkness predominates, there he can and does freely enter.

51. He setteth strange Representations and frightful Images before the Soul, and terrifieth it with his Injections and with horrid Thoughts, that it might despair of God's Grace.

52. For the Soul in this Chamber of *Melancholy* doth not naturally admit into itself any Thing of which he can make much Advantage; unless it depart or fall away from God's Grace, and become careless and vain. But if it does so, then indeed may this Complexion help the Sinner forward to be a Thief, a Robber, or a Murderer, who regardeth Man, God, and the Devil all alike. For if the Soul wilfully falleth away or turneth aside from God's Grace, and giveth itself up to the Power and Guidance of the Complexion, then is that Man ready to do every Thing that the Influence of the Stars worketh in the Complexion, with which the Devil also co-operateth, and mixeth his Imagination.

53. But while it remaineth in Strife against the *sad Complexion*, there is none of the *four* naturally less open to sinful Abominations. For it is always in Strife against the Devil, as knowing and feeling that it hath him for a very near Neighbour.

54. For the Darkness is its proper Habitation; and therefore it is that he can and doth so readily assault and tempt the *melancholy Soul*. He would either keep it in the Darkness, or throw it down from its Hope and Trust in God into Despair, that it might give over the Conflict. For he knoweth well enough what the Soul can do, if it kindleth the Light of God in itself; that it can utterly burn up and destroy his strongest Hold. Whereby he would stand in great Shame, and his crafty Wiles be made manifest and exposed.

55. There is no Complexion in which the Devil's Will and Suggestions may be more clearly discovered, if the Soul be once enlightened with the Light of God, than in the Melancholy: As the Tempted; who have resolutely and successfully stormed his Fort; very well know. In this Complexion of their Nature, thus enlightened, they presently see what a foul shameless Bird he is. And after such a Defeat, he is not suddenly forward to come near the Soul again, unless he findeth it upon its own Ground, that is, secure and negligent, and returning into the House of Sin. Then indeed he cometh

fawning upon it like a Dog, that it might not know him. He streweth Sugar upon its Food, making it believe all it doth to be right and good, till he can bring it again into the Complexion, to eat the Food of Sorrow there.

56. Oh how subtilly and maliciously doth the Devil spread his Nets for the unwary Soul, as a Fowler for the Birds! Oftentimes he terrifieth it in its Prayers, especially in the Night, when it is dark, injecting his Suggestions into it, and filling it with fearful Apprehensions that the Wrath of God is ready to seize and destroy it. Thus he maketh a Show as if he had Power over the Soul of Man, and as if it was his Property, whereas he hath not Power to touch a Hair of his Head. Unless the Soul itself despaireth, and by that Means giveth itself up to him, he dareth not spiritually and really seize or even touch it. Only with the Imagination, indeed, through the Complexion, he can slip or thrust his Temptations into it.

57. And indeed the Reason why he so tempteth and assaulteth the melancholy Soul is, that its Complexion-Chamber is dark. For he cannot insinuate his Imagination into the Light; which is more predominant in the other three Complexions. So that he cannot do it there, but by or through Man's own Sin. But into this Complexion he can readily and easily introduce his Influence, it being of a Nature or Quality so near and congenial to his own. For the dark Desire of this Complexion produceth Darknes, which hath Fear or Terror in it; because of the Property of the crude rough Earth so predominant therein. Was it not on this Account, he would have no more Right or Power in this than in the other Complexions. As it is, he can effect no more with and in the Imagination, than to terrify a Man, and make him sad and fearful.

58. But the Devil hath more than one Kind of Temptation for the melancholy Soul. For, if he cannot persuade it absolutely to despair of God's Mercy, and so to give up itself to him that Way, he bringeth it, when over-burthened with Fears and sad Apprehensions about its present State and future Doom, and impatient under the Weight thereof, to Thoughts and Designs of Self-Murder. For he dareth not destroy a Man. The Man himself must do that. For the Soul hath Free-Will, If it resisteth the Devil, and will not do as he counselleth it, then, however he may tempt, yet hath he not Power to touch even the outward and sinful Body. He boasteth himself of such Power, but he is a Liar. If he had it he would soon show it.

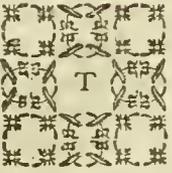
59. But it is not so. Christ hath by his entering into Death, and the dark Dungeon of Hell, opened the Gates of Heaven to all Souls; every one may now freely enter in. The Devil's Chain with which he bound and tied the Soul in *Adam*, is become broken on the Cross. O how unwilling is that grand Enemy of Souls to hear of the Cross! which, if seriously and earnestly applied in the Work both of Faith and Mortification, is deadly Poison to him.

60. The Devil is ever objecting to the melancholy Man the Heinousness of his Guilt, and how impossible it is for him to obtain God's Pardon and Grace; and thereupon prompting him to despair, and in Consequence to stab, drown, hang himself, or any other Way put an End to his miserable Life; that he (the Devil) may thereby get an Access or Entrance into the deluded Victim's Soul. For otherwise he neither dares nor can touch it.

61. But if he can prevail upon it actually and fully to consent to such his Suggestions, so as to resolve to put them in Practice, then is he as the Executioner that bindeth the Prisoner, and bringeth him forth to Death. Yet still he dareth to execute nothing upon it, until by such actual Suicide, it hath put itself into his Power.

The Third Chapter.

Shewing how to deal with the Prince of Darknes, when he tempteth the Poor Soul to Despair.

62.  HE Devil is a stubborn, proud, stately Spirit; and a Man cannot repel him more effectually, than by resisting him with a chearful, bold, and courageous Heart, without shewing the least Fear of him; for he hath not the Power of a Straw. Despise him only; reproach him with the Shame and Depth of his Fall; tell him, of how fair and glorious an Angel, he is now become a black Devil.

63. When he first cometh, dispute not with him at all; when he presenteth to thee the Register or Catalogue of thy Sins, and pleadeth his Power over, and Right of Access to thee, thereby, give him no Answer to that Point. But when he assaulteth thy Soul, by injecting in to its Imagination evil Thoughts of God, together with the Horror of its past Sins, and maketh as if he would snatch thee away in a sudden and terrible Flash of Lightning; then bear up with fresh Courage against him, and say, *Whence comest thou, thou black Wretch? I thought thou hadst been in Heaven, among the Angels; how comest thou to be expelled from thence, and loaded with the Register or Catalogue of God's Anger? I thought thou hadst been a Prince in God; how art thou then become his Executioner? Is so fair an Angel become a base Executioner? Fye upon thee; what hast thou to do here with me? Away to the Angels in Heaven, if thou art God's Servant. Fye on thee, avaunt hence, thou servile Executioner of God's Wrath: Go to thine own Angels; thou hast nothing to do here.* This Potion, I trust, he will readily swallow; it is for his Health.

64. But if he will not flinch for this, but still read unto thee the Register or Catalogue of thy Sins; then stand boldly before him, and say, *Hearken! read this in Answer to that Charge: The Seed of the Woman shall bruise or crush the Serpent's Head. Canst thou not find it? Stay a little, I will kindle a Light to help thee. It standeth recorded in the Beginning of the Bible, in the same Place with Adam's Fall. For the Woman's Seed shall crush or bruise thy Head.* This is the second Potion for him to take.

65. Perhaps he will not yet give back, but go on to urge that thou art a great Sinner; and hast wilfully and purposely committed this or the other great Sin, well knowing that it was so; and wouldst be outwardly covering thy Filthiness all the while with the fair Mantle of God's Grace; whereas the Principle of God's Anger was at the same Time kindled in thee; and that thou art therefore now the Devil's own.

66. Thus through the Injections from the Devil's Imagination is the poor Soul many Times terrified, and brought to think itself so heinous a Sinner, that God hath forsaken it because of its Sins, and that the Devil will fetch it away, and cast it into the Pit of Hell! Which dreadful Apprehension maketh it exceedingly afraid of him.

67. But now, when he cometh in this so very frightful a Guise, take to thee once more a courageous Mind, from the Spirit of Christ; and say, *I have still a Medicine for thee, Satan, that may, if thou canst use it, help thee to thy former Angelick State. Here take it into thee, and say to thyself, if thou canst, The Blood of Jesus Christ cleanseth us from all our Sins; and again, The Son of Man is come to seek and to save that which is lost.*

68. *What wouldst thou Devil give for this precious Remedy, That God in thee was become Man, or incarnate? I have always an open Door of Grace into that blessed Redemption, but*

thou hast not. *Thou art only a Liar; away hence, thou hast nothing in me. Though it is true, I am a Sinner, yet the Guilt is chiefly thine. Thou, through thy Deceit and Treachery, didst work the Sin in me. Take then to thee that which is thine — the Sin. The Sufferings and Death of Jesus Christ are mine. He is become Man on Purpose to deliver us from the Guilt and Power of Sin. Thou hast wrought the Sin in me; that keep for thyself; and my Lord Jesus Christ hath wrought in me, in my Nature, the Righteousness, which availeth before God; that I keep for myself. His Sufferings and dying for Sin are mine: He hath died for my Sin which I have committed, and is risen again in his Righteousness; and hath comprised my Soul in his Satisfaction. Christ is in me, and I am in him; and my Sin is in thee, and thou art in Hell.*

69. Insult over him still further, and say, *Fair Angel, that wouldst not stay one Day in Heaven: Thou wast an Hierarch there, and now vauntest thyself with the Catalogue of the filthy Sins of Men. Thou vile Executioner, take away my Sins in thy beggarly Wallet; thou art only a Receiver and Bearer of Sins; carry them to the Anger of God, which is thy Lord and Master. So shall I be rid of them, and Christ's Merits only remain with me.*

70. Christ said, *My Sheep are in my Hands, and none can take them from me; the Father who hath given them to me, is greater than all.*

71. *O thou once fair Angel; how art thou now fallen and become a meer Bearer of the Wallet of Sins! of a Prince a beggarly Slave! Hence with thy Load of Wickedness, and take mine also along with thee. Thou needest nothing but the Abominations of Sin; thou hast no Part in my Soul. Here I stand, devour me if thou canst.*

72. *But see, I have a Mark or Sign in me; that is, the Sign of the Cross: On which Christ slew Sin and Death; and destroyed Hell; and bound thee its Prince, as a Prisoner in God's Anger. Swallow this Potion with the rest; and then thou mayest become a fair Angel again.*

73. Let not thy Thoughts dispute with him; neither be thou afraid of him. But be courageous and bold, whether it be by Day or by Night. He dares do thee no Harm, though thou insultest him in the most taunting and bitter Manner imaginable, if he giveth thee Provocation so to do. Otherwise insult him not.

74. If the Sadness or Fear of the Soul be not accompanied with a Degree of outward Affrightment and Dismay, then the Devil is not there; but it is only the Soul's own Terror at the inward Stirrings and Motions that arise in, and from the dark Abyss, or awakened Principle of God's Wrath in itself. Oftentimes when the melancholy Complexion is kindled by the fierce and wrathful Influence of the Stars, the Soul thinketh that the Devil is present with it, when it is no such Thing.

75. When he cometh, he cometh either clothed with his own proper Array of Terror, or in the Guise of an Angel of Light, or rather in the fawning Way of a Dog.

76. If he cometh to thee in the Dark, and on that Account affrighteth thee the more, quit not the Place for him, fly not from him; he is not of such Consequence as that a Man should thus give Way to him.

77. Mock and scorn him even in the Darkness, and say, *Art thou there? I thought thou hadst been an Angel of Light, and dost thou stand there, leering in the Dark like a Thief? If it be the Filth and Stench of Sin that thou lookest after, there are many Places fouler and fitter for thee than this.* If he comes to thee as himself, in his natural Form or Garb of Terror, receive him in this Manner. Otherwise give him not, by causeless Provocation, any Occasion to approach thee.

79. A courageous Man who flincheth not from him, he doth not easily terrify; especially if he oppose and scorn him. For the Devil is still a proud Spirit, and would always be Lord of the Place, wherever he is. If a Man will not give Way, and depart from him, he is foiled and disappointed, and will not stay long there. But if he goeth away with a Stench, then leave the Place instantly, and say, *Fye on thee, thou foul Caitiff, how*

strongly dost thou smell of thy Dungeon? Thus repulsed, he will not come again in Haſte with his Bluſter.

79. Let thy Mind hold no Manner of Diſpute with him; he is not worth ſo much Notice. Imprint only this one ſimple Text or Saying on thy Memory: *The Blood of Jeſus Chriſt the Son of God maketh us clean from all our Sins.* Thou haſt Argument enough here, and needeſt no other Comfort.

80. Wrap up all thy Thoughts therein; let no other proceed from thy Heart. Let the Devil ſuggeſt to thee, or inſinuate into thy Imagination, what he will, believe all he ſaith to be a Lie; but that Saying or Text to be a fixed and certain Truth. Hold faſt that as thine own, in Spite of all his ſly Whiſpers and Suggeſtions to the contrary.

81. Do not ſeek after many Arguments, or Texts of Scripture, againſt his Assaults of Terror; he is too ſubtle or crafty for thee in that Matter. For he teareth the firſt and beſt out of thy Heart, that thou ſhouldeſt forget it, or doubt of it. Wrap but thy Soul into that one; it is ſtrong enough to withſtand him. If thou wrappeſt thy Soul therewith, thou mayeſt eaſily put him to Shame; he cannot touch thee, neither will he ſtay long with thee. If thou doſt not give Place to him, then he becomes to the Fiends employed as his Agents among Mankind, a Scoff and a Laughing-stock, as alſo to the holy Angels. But in general he will not keep his Ground long enough to bear all this Inſult and Scorn. So that if thou doſt thus manfully *reſiſt* him, *he will flee from thee*, as the Scripture ſaith.

82. Often then repeat that one Saying or Text; fix and lay it up in thy Heart, and ſtrengthen from thence thy Courage againſt him. The Spirit which lyeth hid in that holy Text will aſſiſt thee well enough. Though thy Soul tremble before him, yet *reſiſt* him even in the fierce Wrath, his own Principle. Thou mayeſt venture thy Life upon it, nothing will hurt thee. He dareth uſe no Force, nor indeed hath he any. He neither dareth, nor is able to do any Hurt to the Soul, during the Time of its Life in the Body.

83. For Chriſt hath opened the Door of Grace; which accordingly now ſtandeth open in and to the Soul of every poor Sinner, while he liveth upon the Earth. Chriſt did in his own Soul break open that Iron Gate, which was faſt ſhut in the Soul of Man, through God's Anger awakened therein.

84. Now all Souls have a Communion or Sympathy with that one Soul of Jeſus Chriſt. They come all out of, or from one original Root; and are all together but as one Tree with many Branches. Therefore his breaking open that Encloſure, and the Grace or Benefit thereby obtained, is derived from him into and upon all Souls, even from *Adam* to the laſt Man that ſhall be. The Door of Grace ſtandeth open in, and to them all. God himſelf hath barred it up to none: Nor is it indeed ſhut to any, but to thoſe who voluntarily exclude themſelves. The Mark or Sign of his Enterance into the Humanity, or taking upon himſelf the human Nature, is manifeſted in, and to all Souls. And therefore the Neglect and Contempt of it will be a Charge and Evidence againſt the Ungodly at the Day of Judgement.

85. *Though our Sins*, as *Iſaiab* ſaith, *were as Scarlet*, yet the Door of Grace and Mercy ſtandeth open to every Sinner, for in his Conversion *they ſhall become white as Snow*. The ſame Prophet *Iſaiab* ſaith alſo, *Can a Woman forget her ſucking Child, that ſhe ſhould not have Compaſſion on the Son of her Womb? Yea, they may forget, yet will not I forget thee: For behold I have graven or ſigned thee upon the Palms of my Hands*; that is, in his Hands pierced through with Nails, and in the Wound of his Side, he hath marked or ſigned the Soul of all Souls.

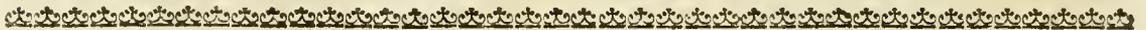
86. Now if any will not come and lay himſelf therein, but will contemn the Print or Mark of Chriſt's Wounds, or ſuffer the Devil to cover and hide it from him,

he is himself in Fault. But, though the Devil doth cover it, yet it still standeth graven or imprinted in the greatest Sinner that is in the World. For *Isaiab* saith in the Spirit of Christ: *Though a Mother should forget her Child, which she can very hardly do, yet he will not forget his Love and Grace, promised, yea, given to Man.*

87. He hath not forgotten any Soul, though it were Blood-red with Sin: For he hath engraven or imprinted it in his Blood and Death; not some Souls only, but the whole Tree of the human Soul, with its Root and Branches. *As Sin came from One upon All; so also came the Righteousness through Christ upon All. As Sin passed from One upon All to Death; so also the Righteousness out of Christ passed from One upon All to Life,* saith the Apostle.

88. But that all Men partake not of this Benefit is through their own Fault. Their Will is free; and *God willeth that all Men should be saved;* the *Psalmist* also saith, *Thou art not a God that willest Evil:* To which may be added God's own Declaration of himself by his Prophet *Ezekiel:* *As I live, saith the Lord; I will not the Death of a Sinner; but that he convert and live.*

89. Therefore should no Soul think or say within itself, *the Measure of my Sin is full; God hath forsaken or rejected me; I cannot be saved.* O NO. He hath imprinted thee in his Hands, in the Wounds, Marks, or Prints of the Nails. Thou art a Branch growing on the great Tree of all Souls, and hast Sympathy and Communion therewith, as a Branch with the Tree. All the Time that thou livest in this World, even so long as thou art clothed with Flesh and Blood; thou standeth in that Tree, and partakest of the redeemed Nature and Virtue thereof.



The Fourth Chapter.

Of the Temptation arising from the Complexion and Influence of the Stars.

90.  LL Temptation cometh not from the Devil, especially that which attacketh melancholy Men, most of whose Sorrow or Sadness proceedeth from the Imagination of the Soul. Which being forced to take up its Abode in a melancholy Inn or Lodging, is easily made sad and heavy thereby; and brought to think that God hath forgotten or forsaken it, and will not accept it.

91. For the *melancholy Complexion* is naturally dark. It hath no Light of its own, as the other Complexions have. Yet this complexional Darknes is not of the Essence or Substance of the Soul; it is only the Soul's Dwelling-House, during its sojourning in the earthly Body.

92. Therefore the Soul's Holiness or Righteousness is not at all founded on the Complexion, nor depends upon it, but has its Root and Ground in Heaven, or in the inward heavenly Principle wherein God dwelleth: According to that of *St. Paul* to the *Philippians;* *Our Conversation is in Heaven.* This Heaven, where God dwelleth, is not manifested in the Complexion, but only in itself, in the Second Principle.

93. It often happeneth that the most holy Souls are thus afflicted and overwhelmed with Sorrow. God indeed permits it so to be, to the End that they may be proved; and wrestle the more earnestly for the triumphal Crown or noble Garland of Victory.

94. For the Crown of Triumph with which the Soul is rewarded and adorned after having taken Heaven as it were by Storm, and through much Constancy and Perseverance in the Conflict here; is much more noble, bright, and glorious, than that which is not obtained till after the Death of the Body, but is then first set upon it.

95. For the Revelation of Jesus Christ saith, *Whosoever overcometh, to him I will give to sit with me upon my Throne, as I have overcome, and am set with my Father upon his Throne. Also, Whosoever overcometh, to him will I give to eat of the hidden Manna; and will give him a good Testimony; and with that Testimony a New Name Written, which none knoweth but he that hath received it.*

96. But to return to the natural Cause of Sadness in the *melancholy Complexion*. There often happeneth a malignant Conjunction of the Stars, or an Eclipse of the Sun and Moon. Which Conjunction or Aspect, if it falleth out in an earthly Sign, and *Mars* casteth his poisonous Rays or baleful Influence thereinto, then does the Influence of this evil Conjunction mightily disturb and terrify a Soul that is involved or immersed in the *melancholy Complexion*. It is kept thereby in continual Apprehension that the fierce Anger of God, or the Devil is at Hand, ready to devour it.

97. For feeling in the Complexion the venomous Rays of *Mars*, and finding itself placed in a dark Inn or Lodging, it beginneth to fear that God hath rejected or reprobated it, and will not accept it; especially when it imagineth or searcheth so deeply into the Complexion, as to eat of the Poison of *Mars*, and enkindle its Fire-Lite therewith. Then indeed there ariseth in it most bitter Anxiety, and Fear of the Devil and God's Anger.

98. Then it beginneth to speculate, and to think that God hath not predestinated or elected it in Christ to Eternal Life. It is so dejected, that it dareth not lift up its Countenance to God; but crieth out continually that it is one of the greatest Sinners, and that the Door of Grace is shut against it. And yet all this is nothing else in Reality but a Phantasy arising from the Complexion disturbed by a malign Influence of the Stars, which thus vexeth or tormenteth the Soul.

99. For when the Spirit of the Great World, hath through the Constellation or Power of the Stars, insinuated itself into the Complexion, it playeth its juggling Tricks in it, and introduceth strange Fancies into the Imagination; so that the Soul inwardly afflicteth or tormenteth itself, and the outward Spirit also at length totally inflameth itself in its earthly Source or Quality. Whence it cometh to pass that the Wheel, or third Form in the Centre of Nature is set so violently upon the Whirl, that the Spirit cannot lay hold of, so as to fix and stay, the hurried Thoughts and Senses. This inflamed Agitation of the Mind is that which properly constituteth Phrensy or Madness, and oftentimes seizeth on melancholy People.

100. Now when the Devil seeth that Effect wrought, he insinuateth his Imagination thereinto, and thereby agitateth and tormenteth the Soul still more and more. But he hath no Authority or Power over it; only that which is the Source or Principle of Anxiety in the Soul, is the very Source or Quality of his Life: And he is therefore a ready and present Guest in such a Lodging. For, except in this Source or Principle, he standeth in total Contrariety to the human Nature.

101. Therefore let no one that is thus tormented with the Temptation of Sadness arising from his Complexion, imagine that his Anguish and Trouble of Mind, proceedeth from any Principle of Anger, or Want of Mercy, in God. For it is nothing else but a Phantasy caused in his Imagination by the Complexion of his Nature, and the Influence of the Stars upon it.

102. For we daily see that the most foul and fat Swine of the Devil's Herd that wallow every Day and Hour in Sin, are not so tempted and troubled. The Reason is, they have an outward Light in the Complexion, wherein they dance after the Devil, appear-

ing to them under the Form of an Angel. But so long as there is the least Spark of Divine Light glimmering in any Man, which doth desire the Grace of God, and would fain partake of his Salvation, so long God's Door of Grace standeth open in and to him.

103. For he that is forsaken or rejected by God, whose Measure of Sin is full, regardeth neither God, Man, nor Devil; but is stark blind, and goeth on in a Course of Carelessness, Vanity, and Wickedness, without Fear. He observeth a customary Round of formal Worship, in which he rests. A Beast goeth into the Church, and a Beast cometh out again. He hath no experimental Knowledge of God; but all his Religion is mere Conceit, Opinion, Fiction, and Custom, and that he looks upon, and trusts to, as his Sanctification.

104. Hence may the melancholy Mind perceive, that God doth not so fully manifest his Anger in this Life. For although the Ungodly are indeed punished in this Life, yet they receive not their Chastisements as inflicted by the Hand of God, but as Misfortunes, happening to them by Chance and Accident.

105. But that the Trouble of Mind here spoken of is rather a Subject of God's Pity than Wrath, that of the Prophet *Isaiah* doth sufficiently evince: Who treating of the Person and Spirit of Christ, saith, *He will not break the bruised Reed, nor extinguish the smoking Flax, or enkindled Tinder.* A comfortable Proof of the same Truth is likewise to be seen in that blessed Call and Promise of Jesus Christ himself, in St. *Matthew's* Gospel, *Come to me, all ye that are weary and heavy laden, and I will give you Rest. Take my Yoke upon you and learn of me, for I am meek and lowly in Heart, so shall ye find Rest unto your Souls.*

Now the Yoke or Cross of Christ is no other than the Cross of Nature and Providence; that is to say, whatever befalls a Man, either in the ordinary Course of Nature, or by the more especial Order of Providence, whether it be inward or outward Temptation, Persecution, Cares, Troubles, Necessities, Sicknes, Pain, and Affliction, either of Body or Mind. This is the Yoke or Cross which a Man is required to *take up and carry after Christ* with Patience, casting himself upon the Love and Mercy of God, with full Resignation thereunto. And then the Affliction, whatever it be, is so far from hurting the Soul, that it does it much Good.

106. For while it standeth in the House of Sorrow, it is not in the House of Sin, or in the Pride, Pomp, and Pleasure of the World. For God holdeth it in with the Tribulation, as with a paternal Restraint, from the sinful Pleasure of this World. And it it must be in Trouble and Sorrow for a little while, alas! what does it amount to? How soon will it be released from its mournful Prison, and receive the triumphal Crown of everlasting Joy?

107. O Eternity, thou art very long! What is it for a Soul to be in Affliction for a Moment, and afterwards to receive an exceeding and Eternal Weight of Glory? For God will *wipe away all Tears from the Eyes of his redeemed People.* As long as there is a single Spark of good Desire in the Soul, which panteth or longeth after God's Spirit, so long is God's Spirit in that little Spark.

108. For a Man's breathing and panting after God cometh not from the present corrupted Nature of Man himself, but is the drawing of the Father in his Son Jesus Christ to himself. The Holy Spirit is itself the Divine Desire. No Man can desire God without his Spirit, which is in the Desire, and keepeth stedfast the Will of the Desire in God, whereby the poor Soul is preserved from falling away.

109. St. *Paul* saith, *We know not what we should speak before God when we pray; but the Spirit of God helpeth us mightily with Sighs and Groans unutterable, according as it pleaseth God.* Why should we then any longer doubt of his Grace, and Good Will towards us, when he is always more willing and ready to receive us into his Mercy, than we are to go to him?

110. Do but observe what the Father did to the lost Son, who had wasted the Inheritance or Portion which he had received from him, with the fatted Swine of the Devil, and was become a naked filthy Swineherd. How as soon as he saw the Prodigal returning to him, he fell about his Neck and kissed him, saying, *This my dearly beloved Son, whom I had lost, is come home again; he was dead, and is become living.* How he commanded all his Household to make a Feast, and to rejoice with him, for the Recovery of his lost Son. This Parable Christ himself holdeth out to us as a true and comfortable Representation of the Divine Mercy and Pardon ready for penitent Sinners, and telleth us, *that there is more Joy in the Kingdom of Heaven among the Angels of God, for one Sinner that repenteth, than for ninety-nine just Persons that need no Repentance.*

111. Now the lost Prodigal Son is no other than the poor sinful Man, when he cometh sensible how great a Sinner he hath been, and purposeth to betake himself to God's Mercy. Then doth our dear and loving Father in Christ thus run to meet him, and receive him with great Joy. The Angels also and the blessed Souls in Heaven rejoice exceedingly, that a precious Soul of a dear Brother is come to them out of the House of Sin and Death.

112. The troubled Soul is apt to perplex and torment itself, because it cannot open by its Desire the Spring of Divine Joy in the Heart. It sigheth, lamenteth, and feareth that God will have nothing to do with it, because it cannot feel the Comfort of his sensible Presence. It looketh too on other Men who are Fellow-travellers with it in the same Christian Pilgrimage, and seeth them chearful and merry, and thereupon conceiving that their Chearfulness proceedeth solely from a Divine Principle of Love and Joy in their Souls, it taketh up an Opinion that itself is not accepted or chosen, but rather rejected, by God. It will needs feel the comfortable Presence of God in the Heart.

113. Before the Time of my *Illumination* and *high Knowledge*, it was just so with me. I went through a long and sore Conflict before I obtained my noble Garland; and then did I first learn to know how God dwelleth not in the outward fleshy Heart, but in the Centre of the Soul in himself, or his own Principle.

114. Then also I first perceived in my interior, or inward Spirit, that it was God himself who had thus drawn me to him in and by the Desire. Which I understood not before, but thought the good Desire had been my proper own, and that God was far distant from us Men. But afterwards I clearly found, and rejoiced to find, how it is that God is so gracious to us; and therefore write this for an Example and Caution to others, not in the least to give Way to Despair, when the Comforter delayeth his coming, but rather think of that consolatory Encouragement left to us in *David's Psalm*, *Heaviness may endure for a Night, but Joy cometh in the Morning.*

115. It hath fared no otherwise with the greatest Saints of God. They were forced to wrestle long and earnestly for the noble Garland. With which indeed no Man will be crowned, unless he wrestle and strive for it, and overcome in the Conflict.

116. It is indeed deposited or laid up in the Soul; but in the Second Principle; whereas the Soul itself as to its Essence and Life, standeth fixed in the First. Therefore if it will put on that Crown in the Time of this mortal Life, it must wrestle for it. And then, if it doth not obtain it, in this World, yet it will certainly receive it, after it has put off this earthly Tabernacle. For Christ saith, *In the World ye shall have Anxiety and Trouble, but in me Peace.* And, *Be of good Comfort, I have overcome the World.*

117. The noble and precious Pearl lieth in many a tempted and troubled Mind, much nearer to the Birth and Manifestation, than in some who suppose themselves to be in the full Possession and Enjoyment of it. But it withdraweth and hideth itself in the Darknes of such Souls, and refuseth to shine forth. But let not that frighten or trouble any

one. For where it is in the fullest Reality and Measure, there it will make the least Show of itself.

118. It hideth itself for this Reason, that the Soul in its vehement Hunger and anxious Desire after it, should seek it with the greater Earnestness; and by that Means partake the more fully of its refreshing Spirit, and regenerating Virtue. For Christ saith, *Seek, and then you shall find, knock, and then it will be opened unto you*: And in another Place, *My Father will give the holy Spirit to them that ask him for it*. Lay hold with a most assured Faith, and firm Confidence on this Promise of God; and though thy misgiving Heart saith absolutely No to it, yet be not thou prevailed on to let go thy Hold of it.

119. For to believe is not to be filled with Joy in the fleshly Heart and outward Complexion, or for the Mind and Animal Spirits to be so elevated as that Heart and Reins leap for Joy. This is not true Faith, but only Love-Glances or Emanations from the Holy Spirit, a transient Glimpse or sudden Flash of the heavenly Life, that is not steady, or permanent.

120. For God dwelleth not in the outward Heart or Complexion, but in himself, in the second Centre or Principle, in the Jewel of the Soul, that noble Image or Likeness of God, which is hidden in this outward World.

121. But the true Faith is, when the Spirit of the Soul with its Will and Desire, entereth into, and thirsteth after, that, which it neither seeth nor feeleth.

122. Observe: The Soul as to its own Essence, standeth not in Time, or the temporal Nature; yet doth it send the subtle Will-Spirit, which originateth out of its Fire-Life, thereinto. In that very Will-Spirit the Pearl is conceived; and then the Soul's Fire doth not continue any longer in the earthly Desire.

123. For as long as the Pearl remaineth in the Will-Spirit, so long is the good Desire in the Soul. For that little Pearl is a Spark of the Divine Love; it is the drawing of the Father in his Love.

124. The Soul therefore should stand firm in its Desire towards God; though the outward Reason from or out of the dark Complexion flatly opposeth it, and denieth the Presence of God to be in it. For was not God present in the Soul, it could have no Will or Desire after him. For where God is not in the Spirit of the Will, there the Soul is as it were quite blind and dead to God. It feeleth no Want or Desire of God at all, nor any Wish to partake of his Nature, but liveth and sporteth in the Heaven of its own outward Light, and rational Powers and Operations. In which Condition it is only a more subtle Skill and Faculty of Understanding than belongeth to the Beasts of the Field; because its natural Essence is of an higher Original than theirs.

125. A troubled Mind therefore should by no Means suffer the Complexion to betray it into a Belief that God is not present with it, or willing to receive it. For the Soul feeding on such a desperate Conclusion as that, becometh exceedingly overwhelmed with Anguish.

126. It is indeed a great Sin for the Mind to dwell on a Fancy so vain and reproachful to God. For the Soul, which is a noble Creature, born out of God's Nature, is cast thereby into great and needless Anxiety. The Phantasy or Imagination kindleth the Soul's Fire, so that it burneth in the painful Source or Principle.

127. Dear Mind, think no otherwise, when the anxious or painful Property of the Complexion is thus kindled, by the Constellation or Influence of the Stars working in it, but that it proceedeth from that Cause alone, and from nothing else; as is really the Case. And consider at the same Time, that thou then standest *as a Labourer in God's Vineyard*, where thou shouldst labour and not stand idle, for thou dost God great Service thereby. And thine appointed Task is, to overcome the Temptation that assaulteth thee, in and by a firm Faith, though perhaps no Comfort ariseth in thine outward Heart to encourage and support thee in the Combat.

128. But that thou mayest not be discouraged or deceived in this important Matter, observe and remember, that true Faith doth not consist in believing what thou seest or feelest; but true Faith is, to trust the hidden Spirit, and believe its Word against Reason, Sense, and Nature, and that so immoveably, as rather to let go thy Body's Life, than thy Trust and Hold on its Promise. This is the Faith which wrestleth powerfully with God, as *Jacob* did, the whole Night. A Faith which neither seeth nor feeleth any Thing, and yet trusteth or relieth upon the promised Word. This is the Faith which overcometh God, as did that of *Jacob*, when it was said to him; *Tbou hast wrestled with God and Man, and hast prevailed.*

129. If thou askest, What Word or Promise I mean, I answer, It is This. *My Father will give the Holy Spirit to them that ask him for it.* That same Holy Spirit it is of which Christ himself also spoke, saying: *When he cometh, he will lead you into all Truth: For he will receive of mine, and make it known unto you.*

130. But that thou mayest harbour no Doubt that this Temptation, Terror, and Dejection, proceed altogether from the Influence and Effect of the Complexion upon the Soul, I will set an Instance or Case before thee, which may happen even to a *choleric* or *fiery Complexion*, and much more to a *melancholy* or *earthly* one.

131. If thou walkest alone in any dark or dismal Place in the Night, thou art apt to be afraid, as thinking that there is somewhat in the Dark that may affright thee. Now what Kind of Fear is this, and whence doth it arise? Is the Flesh afraid of Danger to itself? No; for then it would not go thither. But it is the poor confined Soul, which is a Prisoner in the Flesh and in the Complexion, that is afraid in the Darknes. It hath always a Dread that the Devil may lay hold of it; for it knoweth that he dwelleth in the Darknes; and therefore is afraid that he will be catching at it. From which Circumstance and Consideration it is plain enough that the Fear cometh from the Phantasy or Imagination of the Soul, sojourning in the strange Lodging of the Complexion.

132. Thus it goeth with the poor Soul, which is immured in the gloomy Chamber of *Melancholy*; it is in such perpetual Terror and Dejection, that its Thoughts cannot elevate themselves, but grovel and grope on in the Dark, and stand in continual Fear of the Devil, and the Anger of God.



The Fifth Chapter.

Containing Advice and Directions for a Soul environed with the Melancholy Complexion.

133.  SOUL enclosed and locked up in the *melancholy Chamber* should not by any Means speculate into, or meditate much upon God's Anger; or give itself up to Solitude; but converse with People that are of an easy and sweet Temper, and pious Disposition. For then the Soul impresseth the Subject of such Discourses and Conferences on the Imagination and Memory. And being thus more pleasingly occupied, is diverted from those deeper and sadder Speculations. For no deep Speculation is good or fit for a Soul in the State here described, which it cannot turn to its Health and Benefit, and therefore it had better avoid such.

134. Neither should a Man thus complexioned read such Books as teach the Doctrine of a partial and personal Election. They all treat of that Article without Understanding, and do not explain it according to the Sense and Expression of the mystical Language of the holy Spirit, as is proved and made manifest in other of our Writings.

135. Neither should he perplex and distract his Mind with reading a Multitude and Variety of Books, but rather adhere solely and closely to the holy Scriptures; in which he may find steady and lasting Comfort.

136. But if he be naturally indued by God with a Mind and Thoughts that are deep, inquisitive, and penetrating, so that his Soul cannot forbear searching; then let him in the Fear of God, and with constant Prayer, seek for the Opening of the Centre of Nature in himself. For in the finding of that, the Soul will find Rest. Because it will therein see its own Ground or Foundation, and then all Fear, Sorrow, and Sadness, will quickly vanish away from it.

137. Of this I know from Experience how to speak with Certainty; and can therefore say, that he who hath thus found out the Centre of Nature, wanteth no other Knowledge to confirm and establish his Comfort. But no Man's own Self-Reason, by its sharpest Speculations, or highest natural Powers of Understanding, can attain it. God indeed barreth it from none, but it must be fought in the Fear of God, and by incessant Striving, Watching, Prayer, and Perseverance; for it can only so be found. It is the greatest Treasure in this World; whosoever findeth it, hath an easy and present Deliverance from *Babel*.

138. A *melancholy Mind* should with great Care avoid Drunkenness; that the Soul be not overloaded and oppressed with the earthly Power. For when the Body thus burtheneth itself with Liquor, then the earthly Power taketh instant Possession of the Complexion-Chamber, and then the Soul, entering thereinto with its Imagination, eateth of that earthly Source or Power, therewith kindleth its Fire, and rejoiceth or refresheth itself for a while therein.

139. But when the earthly Virtue or Power of the Drink hath spent itself, and the Man becometh sober again after his Drunkenness, then doth the poor Soul feel itself as it were rejected or accursed: For it hath lost in that Predominance of the earthly Quality, the Divine Imagination or Desire.

140. For God's Spirit will not dwell in the earthly Imagination: And therefore fresh Sorrow and Lamentation arise in the Soul, from the awakened Sense of God's Departure from it. It seemeth to itself to be reprobated or condemned. God's Anger doth so set itself against it, as if it would cast it into the Root or Centre of Darknes. This throweth the Soul into an horrible Depth of Anguish. To fly from which, the poor blind Sinner often resorteth to its Pot-Companions again, in order, by the Help of their noisy Mirth, and the Power of Liquor, to drown the Power of God's Anger within it. And thus it cometh to pass, that these infatuated Drunkards, in their habitual Course of Merriment and Jollity, join one Day of Sin to another, and blindly throw their Souls into the earthly, and also into the hellish, Darknes, yea, into the Anger of God. This I speak with all Faithfulness as a most certain Truth, of which I have a well-grounded Knowledge in the Centre of Nature, and deepest Principle of Life.

141. The *melancholy Soul* should also beware of Anger. For Anger is its greatest Poison, and driveth it into Madness; as is clearly to be perceived and known in the Centre. For the melancholy Complexion is like the wild Earth, of whose Nature or Property it partaketh; being waste, hungry, empty, and barren; and hath but a very weak Hold on the great Wheel of Nature.

142. Now if it happeneth that the fierce Fire of Anger is too vehemently excited or moved, then the Wheel of Nature turneth itself about with such an impetuous Whirl, that the Body is seen to tremble. And then the Complexion-Chamber being so waste,

and void of Substance, the Wheel cannot easily stop itself again, nor the Thoughts be reduced to due Order and Consistency; but all run together in a wild Confusion, and fierce Tumult; so that during this rapid Motion of the Wheel, the Mind cannot lay hold on, or fix the Thoughts, nor know what it speaketh or doeth; as is continually to be seen in mad People. The Devil is also at hand here, and readily bringeth his Imagination into this distracted State of the human Faculties, and thereby oftentimes causeth much Mischief to be done.

143. This Wheel indeed belongeth to, and standeth in, the outward Spirit; but the poor Soul can, and often doth lay hold of it, and is thereby brought into most dreadful Distress. Yet should no Man condemn any Soul in this Life-time; for the Sign of the Cross standeth yet imprinted in it, and the Door of Grace open.

144. The third Snare or Temptation which the *melancholy Soul* hath to beware and take heed of, or, if it be already entangled therein, with all possible Hasten and Earnestness to get out of, is Covetousness. This corrupt Passion, or evil Property being as hurtful to it as that of Anger.

145. For Covetousness is an earthly Desire: This Complexion also is earthly; and its Chamber being, as was said, very empty and waste, its Desire doth naturally attract the earthly Substance into its void Mansion, and thereby filleth it with that dark Matter; wherein Falsehood, Unrighteousness, and all the other Evils resulting from the earthly Property or Nature, find a Place and lie enclosed, together with the fierce wrathful Principle, and the Anger of God. This maketh the Complexion, which is in itself an earthly Desire, to be at length thoroughly penetrated by, and totally swallowed up in, the earthly Properties. Of which earthliness in the Complexion the poor Soul eating with its Imagination, feelth afterwards in its Fire-Essence, or constituent Principle of Life, the severe Judgement of God. The fierce and tormenting Flame whereof is enkindled and maintained by the Falsehood and Unrighteousness, which the Covetousness had caused, and introduced as so much Fuel.

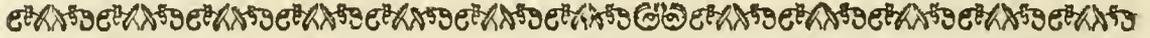
146. Now when the poor Soul thus findeth itself burning in God's Anger, and encompassed with nothing but that Heap of earthly Evil, that Matter of Falsehood and Unrighteousness, which is the Fuel of God's Anger, it beginneth to doubt and despair of its Salvation.

147. Seeing then the poor Soul involved in the *melancholy Complexion* standeth in the Midst of so many Dangers, there can be nothing better for it, than to lead as simple, plain, and temperate a Life as may be, in a moderate Condition, wherein there is no Temptation to Pride. I say, a sober, temperate, retired Life, free, if possible, from a Multitude of worldly Cares. But if that Incumbrance cannot be avoided, then the Fear of God and Prayer should begin and end all. With that Security all Conditions are right and safe.

148. Indeed the *Melancholy Chamber*, thus furnished, is an excellent Counsel-House. It hath a Door open towards Heaven. While it keepeth Sobriety, Moderation, and Watchfulness for its Guard, it reacheth or pierceth as deep as the *Sanguine Chamber* doth. But without the in-dwelling Fear of God, or the Divine Light constantly governing and directing its Search, it attaineth nothing beyond the Sphere of outward or natural Reason. Nay, if it standeth open in a Man who hath his Nativity in a Sign of which *Saturn* is Lord, he is capable of doing the greatest Mischief in the World. He buildeth *Babel*, and thereby deceiveth both himself and others, acquiring by his native Austere-ness and Severity great Power and Reverence to himself.

149. Therefore if any Man knoweth himself to be under this Complexion, let him begin nothing without Prayer. Let him commit and commend, before he undertaketh any Business of Moment, his Heart, Thoughts, and Mind, his Willing and Doing,

into the holy Hands of the Most High; to be directed by his Wisdom, to the Performance of his Will, in all his Willing and Doing. By this Means he may be an Instrument of much Good. But, without observing this Rule of Conduct, none who are thus complexioned, and have the Administration of any Office or Place of publick Trust, can perform any Thing that is good, or well pleasing to God.



The Sixth Chapter.

Containing brief Advice to Souls under the other three Complexions, viz. the Choleric, the Sanguine, and the Phlegmatick; making, with what goeth before, an Universal Mirrour or Looking-Glass; wherein every one may see himself. It is written just as it was represented or set forth, out of the Light of God's Grace, to the Eyes of the Author's Understanding in the Spirit.

I. Advice to the CHOLERICK.

150.  HE Man who hath his best Treasure, the noble and precious Soul, dwelling in a *Choleric House*, should above all Things exercise himself in Humility; otherwise he standeth in very great Danger. He must pour the Water of Humility into the Fire of his Complexion, that his noble Image be not inflamed therewith. For the Soul in this Complexion is naturally subject to the Risings and Incurfions of Pride, Arrogance, stern Severity, and sudden Anger, and is therefore apt to exalt itself; which causeth it rather to be feared than loved, unless the Divine Water of God, the noble Humility, descendeth and entereth into its Fire. Then indeed doth the Fire of the Soul break forth into its original Love-Flame, which giveth a bright and amiable Light, and attracteth to it the Affections of all Men.

151. For this Chamber or Complexion of the Soul hath a shining Lustre of its own in the outward Nature. Yet is it rarely attended with a mild and soft Temper, unless it hath *Jupiter* or *Venus* in the Sign of Life, or Lord of the Ascendant in its Nativity. Though under *Venus* it hath its peculiar Devil, which plagueth it Day and Night with Temptations to Unchastity.

152. And I must needs give Warning, that there is great Danger in this Complexion; yea, much greater than in the *melancholy*. For here the Devil cometh in the Form of an Angel of Light. In the native Fire-Glance or Lustre of this Complexion he tickleth the poor Soul with the flattering and pleasing Sense of the complexional Light, so that it comforteth and supporteth itself therewith, and thereupon groweth bold, high-minded, and presumptuous. Whence it payeth but little Regard to any Restraint or Obligation, and swalloweth down without much Reluctance or Remorse, the poisoned Baits of Sin.

153. Swearing, Curfing, and light, scurrilous, and lascivious Discourse, which are all quite contrary to the holy Name and pure Nature of God, and prophane it in the Soul, are not seldom but frequently practised in this Chamber. The wrathful Essence of the Fire so elevateth and beareth up the Mind, that it can very hardly be brought to sink

down, through Repentance and Abstinence from Sin, into a due Measure of Divine Love and Meekness.

154. Its natural Will would rather dwell and continue in the angry Principle, and carry all before it by Terror, and keep all Men in Fear of it. If moreover the Man's Nativity happeneth to be in an earthly Sign, then from the natural Bent of his Inclination, he is not disposed or likely to do much for the Glory of God, or the Good of Men.

155. Whosoever therefore hath his best Treasure locked up in this fiery Storehouse, had need be very careful and circumspect both over his inward Life, and outward Actions. For the poor deluded Soul casteth its Imagination into this Complexion, and becometh inflamed with the Fire of it, not being aware that it sitteth all the while in the Anger of God, even in the Hellish Fire; till that Fire itself awaken, or till it cometh to be deprived of the outward Fire-Glance, or Lustre in the Complexion, by the Death of the Body. And then it first findeth itself to be a proud, fierce, wrathful Devil, which must take up its future Abode in the Eternal Darknes.

156. It is adviseable therefore for a choleric Man not to seek and labour after worldly Greatness, Power, or Honour; but, if in the Way of Divine Providence, they should fall to his Lot, then not to please his Imagination with reflecting and dwelling upon them. For a Soul thus complexioned hath naturally an evil proud Fire-Eye, easy to be inflamed. A constant Practice of humble and earnest Prayer is here very necessary, as being the Soul's best Security against the Danger which surroundeth it.

157. The Soul in the fiery Might of this Complexion is likewise easily elevated into Joy, but it is merely a natural Joy, arising out of the Complexion's Fire, which yet it supposeth to be a Fruit of the Holy Spirit. But it is no such Thing. God's Holy Spirit, when it revealeth or manifesteth itself in the Soul, cometh always with great Meekness, Humility, and Calmness, like the small still Voice of God to *Elijah*.

158. O what a blessed Triumph and Fulness of Satisfaction and Joy doth that Divine Guest bring into the Fire-Complexion of the Soul, when he maketh his Appearance in it. But this very rarely happeneth to Man now. The Complexion hath so much, and so generally the Predominance.

159. Therefore, thou that art *choleric*, take Advice and Warning. Be humble, press diligently after Meekness in Words and Works, so shall not the Complexion enkindle and enflame thy Soul with the hellish Fire. For *God loveth an humble Heart*.

160. Thou art not by Reason of thy Complexion at all the farther from God, only take Care that thou dost not misapply it, but make a right Use of its good, and beware of its evil, Property and Tendency. Mortify and subdue thine own Will. Let *all be done to the Glory of God*, and then nothing can hurt thee.

Advice to the SANGUINE.

161. Thou mayest very well live a right Life according to this Complexion also; only let it not make a Hypocrite of thee. By Reason of the Depth of thy Comprehension thou art capable of much Knowledge; see that thou dost not bring Straw and Stubble into the *Sanguine Chamber*, and mistake it for the Holy Spirit. For thou hast also in this Complexion a shining Light, which yet is only human and natural. But take Care that thou desilest not this fair Complexion of thine by letting Earthliness into it.

162. A sober, temperate Life is proper for thee. Beware of Drunkenness, for that will throw thee at once into thine Enemy's Arms. And as thou art of a loving Nature, take Heed also of setting thine Affections on carnal and impure Objects, or the Pride and Pomp of Life.

163. For although thou art naturally of an humble, gentle Disposition, yet art thou very susceptible of Pride; because thou carriest about thee an Harbour or Receptacle for the Influence of all the Stars, as the Air and upper Water doth; of whose Nature and Property thou art a Partaker.

164. If thou wilt enter into the Fear of God, and live in and according to it, thou mayest very well come to the Knowledge of the Great Mystery; not indeed of thyself, or through the Searching and Operation of thine own intellectual Faculties, but through the gracious Revelation of God in and to thee. For thou hast a more light-some Chamber, and a more open Door to it, than have the other Complexions.

Therefore take Care with what Kind of Food thou feedest thy Soul. For there is nothing so good but it may become evil, if Evil be introduced into it.

165. If Men despise thee, regard it not; but trust in God. For this will often befall thee from the World, by Reason of the gentle Simplicity of thy Disposition. But do thou preserve thyself in that Simplicity, and have nothing to do with Artifice and Craft, lest thou bring into thy noble House a strange and hurtful Spirit.

Remember that good old Distich,

“ ’Tis better here to suffer Scorn,
“ Than after this Life be forlorn.”

166. If thou addicest thyself to Drunkenness, then will the Devil introduce much Evil into that delicate and tender Complexion of thine. Which he naturally hateth, because he hath no proper Right or Power therein; nor can have, till he acquireth it by the Introduction of Sin.

167. A simple, private, quiet Life is best for thee. Thou art of a wide Comprehension, and a light wandering Fancy; receptive of many Impressions, and as ready to let them all go again, like the Air, which thou resemblest. But watch well what thou lettest into, and givest out of, thy Soul, that it be not the Issue of a starry Influence, but a genuine Birth or Fruit of God's Spirit in thee. Else thou wilt deceive both thyself and others.

Advice to the PHLEGMATICK.

168. Inward Truth and Righteousness were a noble and precious Medicine for thee, who art naturally full of Falsehood; and little regardest what thou givest forth, or receivest into thee. Poor Soul, thou hast in this Complexion a Sea of Danger and Misery to wade through. For thou art inclined to defile thyself with much Sin, both in Words and Deeds.

169. Water hath a clear Lustre or Transparency in itself, and giveth, from its smooth and shining Surface, the Reflexion, and shadowy Image of Things; yet is it but a false Mirrour. And such a false Mirrour or Looking-Glass hath the poor Soul in this Complexion.

The Water readily receiveth all Things into itself, whether they be evil or good; which it retaineth, and darkeneth itself withal. So likewise doth this Complexion. It admitteth all the poisonous Beams, or Influence of the Stars into its Imagination, and presenteth them to the View of the poor deluded Soul as in a Mirrour. Which Bait the Soul, mistaking the Shadow for a Substance, biteth at and swalloweth, and afterwards frameth its inward and outward Life according to that Image or Model, which the magic Power of the Complexion hath received and representeth to it.

170. O what smooth Words, like sweet Water, doth it freely and graciously give forth! sweet and fair to Appearance, yet secretly marred with a Dash of bitter Gall from

the Influence of the Stars. There is no Kind of Deceit so great as that which lieth hid in this Complexion. Falsehood and Hypocrisy are its Mantle or Cloak. With the bright Lustre or shining of its watery Mirrour it maketh a fair Show of Religion, and would fain pass for a good Christian and true Servant of God, though it dwelleth all the while in *Babel*.

171. Thou dost not easily of thyself discover the Iniquity of thy Ways; but if a Man come near thee with a Spark of the true Light, thou mayest see it clearly enough in thy Mirrour, which can receive it. The best Advice that can be given thee is, to learn to know and acknowledge how continually thou dost sin; and the best Thing that thou canst do is, to enter into sincere Repentance, and to pray earnestly to God for the Guidance and Government of his Holy Spirit, that the evil Desire and Influences of the Constellation may be broken, and hindered from possessing thy Soul, and driving it into such Folly and Misery.

172. A sober temperate Course of Life would be Health and Soundness to thee; together with Perseverance in Watching in Prayer, and in the Fear of God. By these Means mayest thou be preserved from all the Evil, both of thy Complexion, and the Constellation.

He who is actuated only by those Principles, liveth only the Life of a Beast. But when a Man impresseth the Fear of God in his Heart, and setteth it up there as his Ruler, then the Soul becometh a Lord over the outward Life, and forceth it to submit to its Dictates. Otherwise, if that be not done, then is the Complexion Master and Guide of the Soul. Which though indeed it cannot govern by its own Strength or Power; yet it setteth its Elementary and Starry Looking-Glafs before the Soul, into which the Soul speculateth, and casteth its Imagination, and suffereth itself to be captivated therewith.

173. The Conclusion of the whole Matter is this, that seeing these Things are so, a Man should be a Man, and not a Beast. He should govern himself like a Man, with his better Part the Soul, not with the brutish Instinct of the Complexion; and so may he attain the Highest and Eternal Good, let his natural Complexion be what it will. And on the other Side, there is no Complexion so noble, but that it is open to the evil Influence of the Stars, and the Wiles of the Devil. So that if a Man will live only to the Constellation, the Devil will certainly take his Range and Pastime in it.

174. Therefore that Precept of *St. Peter's* is a reasonable and proper Piece of Advice to all Complexions: *Be sober and watchful, for your Adversary the Devil goeth about as a roaring Lion, seeking whom he may devour.* Whom resist, stedfastly in the Faith, or through the Grace of God, and be at no Time secure, or careless of his Temptations.

O Lord, Thou art our Refuge.

A

C O M P E N D I U M

O F

R E P E N T A N C E.

Whosoever is desirous to attain to Divine Vision in himself, and to speak with God in Christ, let him follow this Course, and he shall attain it.

1. LET him gather all his *Thoughts* and *Reason* together, and form or bind them into this one full Determination and Purpose; namely, to consider *what he is.*



2. The Scripture calls him the ^a *Image of God*, the ^b *Temple of the Holy Ghost*, who dwells in him, and a *Member of Christ*, and offers the *Flesh and Blood of Christ* to him to be his *Meat and Drink*. ^a Gen. ix. 6. ^b 1 Cor. xi. 7. ^c 1 Cor. xvi. 19.

He should therefore well consider with himself, whether he be indeed possessed of so great a Measure of *Grace* as is implied in these Appellations, and really worthy the *high Title* of a *Christian*. He should examine his whole *Life*, what he has done, and how he has spent his past *Time*; whether he finds himself to be in *Christ*, or actuated by a *godly Will* and *holy Desires*. To what he is *chiefly inclined*; whether he feels at any *Time* in himself a *Will* or *Desire* heartily *panting* after *God*, and *longing* to be saved by him.

3. Now, if on this Examination he find in himself a *Will*, though never so *weak* and *deeply hidden*, which would fain turn to the *Grace* of *God* if it could, let him know that *that Will* is the *ingrafted, incorporated, and in-spoken Word* of *God*, which was *in-spoken into* our first *Father Adam* in *Paradise*, after *Sin* was committed; and that *God the Father, JEHOVAH*, *draws* him thereby to *Christ*.

4. For in *Self* we have no *Will* at all to *Obedience*; but *that drawing of the Father*, viz. *the ingrafted, incorporated, in-spoken Word of Grace*, *draws all*, even the most *ungodly*, if he be not altogether a *Thistle*, and will but stand still from his *evil working* for a *Moment*.

5. So that no *Man* has *Cause* to *doubt* of the *Grace* of *God*, if at any *Time* he finds in himself a *Desire* or *Inclination* to *turn*. Only let him not defer his *turning* one *Moment*, but set about it instantly, remembering that which is written, ^c *To-day when you hear the Voice of the Lord, harden not your Ears and Hearts.* ^c Psal. xciv. 7. ^d Heb. iii. 7—

6. For that *Desire* or *Inclination* once to *turn* is the *Voice* of *God* in *Man*, which the *Devil* smothers and suppresses by the *Representations* or *Images* which he brings into the *Mind*, whereby *turning* is delayed, and put off from one *Day* to another, and from one *Year* to another, till at length the *Soul* comes to be a very *Thistle*, and can reach *Grace* no more.

7. But let him that finds a *Desire to turn*, deliberate well with himself, and then resolve to examine his whole Course of Life, and compare it with the *Rule of the Ten Commandments*, and to the *Love* required by the *Gospel*, which commands him to *love his Neighbour as himself*. Let him consider, that he is a *Child of Grace* only so far as he is in that *Spirit of Christian Love*; and then see how widely he is departed from it in his *daily Thoughts* and *Inclinations*. That *drawing of the Father* will bring him to a *Sight of the pure and lovely Righteousness of God* on the one Hand, and will discover to him on the other, the *Images or Properties* that are naturally *imprinted* in his own *Heart*, which he has all his *Life loved* instead of God, and still accounteth his *best Treasure*.

8. Which *Properties* he shall find to be, 1. *Pride*, in seeking and loving *himself*, and desiring also to be *honoured* by all others; a *Property* inclining him to get *Power and Dominion* in his *Pride*, and to have the *Pre-eminence*. 2. The *Property of a Swine, Covetousness*, which would have *all to itself alone*, and if it had the *whole World*, and *Heaven* too, yet it would want to have the *Dominion in Hell* also. It desires more than this temporal *Life* has *Need of*, and has no *Faith* towards God at all, but is a *defiled Swine*, that would fain *swallow every Thing* into its own *Belly*. 3. The *Property of Envy*, *stinging the Hearts* of others, *envying and grudging* that any should have more temporal *Goods or Honour* than *itself* has. 4. The *Property of Anger*, which when *Envy*, as a *poisonous sting*, irritates and inflames it, will upon every little frivolous *Occasion, storm, fight, wrangle, rage*, and seek to vent itself in *Revenge*. Also there will be found, besides *these*, a great *Multitude and Variety of earthly Beasts* living in him, which he *loves and fosters*; for he *loves every Thing* that is in the *World*, and has set it in the *Place of Christ*, and worships it more *heartily and truly* than he worships God.

9. Let him but observe the *Words of his Mouth*, and he will soon find how he *slanders and speaks Evil* of others *secretly*, and sets them forth in the *worst Light* to their *Friends and Acquaintance*. Let him but observe his *Thoughts*, and he will perceive how, without any just *Ground or Cause*, he *inwardly rejoices* at his *Neighbour's Mishap*, and even *wishes* it to him; all which are the very *Claws and Talons* of the *Devil*, and the *Image of the Serpent*, which *every natural Man* carries about him.

10. Then let him compare this *abominable State of his Heart and Life*, with the *Word* in the *Law* and in the *Gospel*, and he shall find that he is more a *Beast and a Devil*, than a *Man*. He shall clearly perceive how these *innate evil Properties*, that are *rooted* in his *Soul*, keep him back, and lead him astray from the *Kingdom of God*; so that many *Times* when he would fain *repent and turn to God*, he is kept back by these *cloven Paws* of the *Devil*, who persuades the poor *Soul* that this *infernal Monster*, which itself is, may justly pass for a *good and holy Creature*. And thus blindly going on *Day after Day* in his *evil Nature and Lusts*, the wretched *Sinner* sticks fast in the *Anger of God*, and at length, when the *Grace and Drawing of the Father* ceases, falls into the *Abyss or bottomless Pit*.

11. We will tell this *Man the Way* that we have tryed and gone, which is no other than this: That as soon as he shall discover these *Beasts, or bestial Dispositions* in himself, he should that very *Hour and Moment* take up a *Resolution* to depart from the same, and by *true Repentance* turn to God and Goodness. And because he cannot do this by *his own Power*, let him take the *Promise of Christ* unto himself, when he said, ⁴ *Seek and you shall find, knock and it shall be opened unto you. No Son asketh Bread of his Father, and he giveth him a Stone; or an Egg, and he giveth him a Scorpion. And if you that are evil can give good Gifts to your Children, how much more shall your heavenly Father give the holy Spirit to them that ask him for it?*

12. Let him imprint *this Promise* in his *Heart*, for it is *Poison and Death* to the *Devil*, and all those *innate and inherent Beasts*. And let him *immediately*, even that very *Hour*, come with these *Words of the Promise* impressed on his *Mind*, and with earnest *Prayers*, into the *Presence of God*; and having thus discovered and reflected upon all these *abo-*

⁴ Matt. vii.
7—11.

minable Beasts which live in him, let him think no otherwise of himself, than that he is that filthy *Keeper of Swine*, who has spent all the *Portion of Goods* which his *Father* bestowed upon him as his *Birbright*, upon those *Swine*, the *evil Beasts in himself*; so that he now stands in the Presence of God as a *miserable, naked, forlorn, ragged Swine-berd*, that has spent and cast away his *paternal Inheritance* in *Whoredom* with these *bestial Images*, and has no more *Right* to the *Grace* of God, neither is in the least Measure *worthy* of it, much less to be called a *Christian*, or the *Child of God*. He must also *despair* of all the good Works that ever he did, for they proceeded but from an *hypocritical, false, or merely external Holiness*, for which the Man that is inwardly a *Devil*, would fain be accounted an *Angel*; whereas *without Faith it is impossible to please God*, as the *Scripture* saith.

13. Yet let him *not despair* of the *Divine Grace*, but of *himself* only, and of *his own Abilities*; and let him, with *his whole Strength* and with *all his Powers*, bow down himself in his *Soul*, in the Presence of God. And though his own *Heart* be utterly against it, and say to him, *Do it not, stay awhile, it will not be convenient To-day*: Or, if it say, *Thy Sins are too great, it cannot be that thou shouldst attain the Grace of God*; and so he comes into such *Anguish* that he cannot *pray*, nor receive any *Comfort* or *Strength* in his *Heart*, but is as if his *Soul* was quite *blind* and *dead* to God, yet he must be still *resolute*, as considering that the *Promise* of God is a *certain infallible Truth*; and with a *submissive Heart* sigh to the *Divine Mercy*, and in his great *Unworthiness* wholly *resign himself* thereto,

14. And though indeed he esteem himself quite *unworthy*, as being a *Stranger* and an *Alien*, to whom the *Inheritance* of Christ does not any more belong, as being one that has forfeited and lost his *Right* to it, yet he should stedfastly *rest* upon Christ's *Word*, as knowing it to be certainly true, viz. *that he came to seek and save that which was lost*, that is to say, *the poor Sinner* who is *blind, dead, and lost* to God. He must firmly imprint *this Promise* in himself, and take up a *strong Purpose* and *Resolution*, that he will not go forth from the *promised Grace* of God in Christ, though *Body* and *Soul* should *perish*, and though he should get no *Comfort* in his *Heart* all the *Days* of his *Life*, or the least *Assurance* of the *Remission* of his *Sins*; as considering and knowing that the *Promises* of God are more *sure* and *firm* than all *Comfort* whatsoever.

15. Also let him *purpose* to himself, and bind his *Will* most firmly in this *Resolution*, that he will never again enter into the former *bestial Images* and *Vices*. Yea, though all the *Swine* and *evil Beasts* in him should lament to the *Death* the *Loss* of their *Food* and *Pasture*, and he himself should be a *Fool* in the *Account* of all the *World* for so doing, yet that he would still be *faithful* to his *Resolution* of cleaving to the *promised Grace* of God; and if he must come to be a *Child of Death*, he would desire to be so in the *Death of Christ*, to die and live to him at his *Pleasure*. And let him act and execute this his *Purpose* by *continually* praying and sighing to God, and commit all his *Endeavours*, *Undertakings*, and *Labours* unto him, and cease from the *Imagination* or *Inclination* of *Pride*, *Covetousness*, and *Envy*. Let him but deliver up these *three Beasts*, and the *Rest* will soon become weak, faint, and ready to die. For Christ will soon get a *Form* in the *Words* of his *Promise*, which that Man imprints in himself and wraps himself in, and so *come to Life* and begin to *work* in him; whereby his *Prayers* will become *powerful*, and he will be more and more *strengthened* and *confirmed* in the *Spirit of Grace*.

16. And as the *Seed* in the *Mother's Womb* undergoes the *Casualties* of *Nature* and many outward *Accidents* in growing to be a *Child*, and before it gets *Life*; so here, the more *resolutely*, and through the more *Opposition*, a Man goes forth from *himself*, and out of these *Images*, the more *speedily* and *thoroughly* he enters into God, till at length Christ comes to be *living* in the *incorporated Grace*; which is effected in and *through* the great *Earnestness* of the *Purpose* and *Strife*. Upon which there presently follows the *betrothing* or *spousal* with *Virgin Sophia*, viz. the precious *Humanity of Christ*, wherein the *two Lovers*,

the *Soul* and the *Humanity of Christ*, receive and embrace one another with *Joy*; and together with most *inward Desire*, penetrate into the *sweet Love of God*. And forthwith the *Marriage of the Lamb* is solemnized, where *Virgin Sophia*, viz. the *precious Humanity of Christ* is vitally united to the *Soul*. Now what is done at *that Marriage*, and with what *Joy* it is celebrated, *Christ* himself signifies, by saying, *There is greater Joy in the Heaven (which is in Man) and among the Angels in the Presence of God, for one Sinner that repenteth, than for ninety-nine just Persons that need no Repentance.*

• Luke xv. 7
— 10.

17. But we have neither *Pen* that can write, nor *Words* that can express what this *exceeding sweet Grace of God* in the *Humanity of Christ* is, and what they enjoy, who come worthily to the *Marriage of the Lamb*. We ourselves indeed have found it by *Experience* in this our *Way and Course*, and therefore certainly know that we have a *sure Ground* from which we write; and we would from the *Bottom of our Heart*, most willingly impart the same to our *Brethren* in the *Love of Christ*; who, if they would *believe and follow* our faithful child-like *Counsels*, would find by *Experience* also in themselves, from whence it is that this *simple Hand* knows and understands these *great Mysteries*.

18. But having heretofore written a *Treatise* at large expressly concerning *Repentance and Regeneration*, we here forbear to write more in this short *Direction*, and refer the Reader to *that Treatise* *; as also to the *great Work upon Genesis*, called the *Mysterium Magnum*, in which we may find the *Ground* of whatsoever he *will or can ask*, sufficiently laid down. And we admonish him in true *Christian Love*, to follow us in our *Process and Way*, and then he shall attain the *Divine Vision* in himself, and hear what the *Lord* through *Christ* speaks in him; and herewith we commend him to the *Love of Christ*.

Dated the 9th of *February*, 1623.

* *The Way to Christ.*

THE END OF VOL. IV.

E R R A T U M.

In the latter *Treatise* on the *Four Complexions*, Page 137, Line 13 from the *Bottom*, for *God's Anger was*, read *God's Anger is*.



